

*The-Original-Thought Sacred-Scriptures*  
*The-Æver-Lasting-Covenant, or The-New-Testament*  
*In A-Chord with The-Æastern-Tongue.*

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*The-Gospel of John, The-Legate*  
*The-Star-Message of Yah'chanon*  
*A Son-of-Thunder with The-Gift!*

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*- Un-Locking The-Great - Mystery of Life -*

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. common-law copy-right notice,  
on the year of our lord, two-thousand-ten,  
from the-beginning ove tyme, byæ,  
- dezert-owl, ambassador-in-bonds -  
alle naturalle-right rezerved ,  
on The-sovereignh-Royalle-Domain ove / of,  
Yahllt'shoolvah't H'Moshællt'yanchi't,  
commonly known az,  
Jesus, The-Christ .

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*A- Tranz - Literation, Bye...,*

*. dezert-owl .*

*...and He (the-eye) breathed before them :  
for this reason, every scribe who is omni-  
verted into the-kingdom-of-heaven, will be  
like a man (blood-of-the-earth), who is in  
charge of an estate, who then brings out the  
things that are old, when they are like new !*

*MT. 13:52. PTRP The-Rechord-of-Truth .*

*'Phayshe'ool't -Targum' Means :*

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*' The Pure, The Clear, The Simple,  
And The ...*

*' Original- Interpretation' And Meaning' !*

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*We Trans-Literate NOT Words, but Pre-Cepts and Thoughts.*

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*The - Page : Number : 1 , From : 33 Pages .*

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## - I-N-T-R-O-D-U-C-T-I-O-N -

### The-*MODERN*-Day Bible *Translations*

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#### An *Expose'* On The-Problems In Modern-Day Translations

*Exerts* From Robert Young, of Young's Analytical Concordance To The Bible and YOUNG'S Literal Translation of the HOLY BIBLE:

"The inspiration of the Bible extends only to the original text, *as it came from the pens of the original writers*, therefore, not to any of the '*translations*' ever made by man, however aged, venerable, or good ; and only, in so far as any of these adhere to the original – neither adding to nor omitting from it one particle – are they of any *real value*, to the extent that they vary from the original, the doctrine of verbal inspiration is lost, so far as that version is concerned."

"A *strictly literal* rendering may not be so pleasant to the ear, as one where the *apparent sense* is chiefly aimed at, yet it is not *euphony* but *truth* that ought to be sought, and where in such a version as the one commonly in use in this country, there are scarcely *two consecutive verses* where there is some departure from the original, such as those indicated, and where these variations may be counted by *tens of thousands*, as admitted on all hands, it is difficult to see how verbal inspiration can be of the least practical use to those who depend upon that version alone."

**Paraphrasing Robert Young....** *There is NO 'Future' tense in Hebrew, future tense is expressed as 'present' tense.*

#### **Other Problems With The-Translations:**

... "the Hebrew verb nathan (sometimes also a noun), which is rendered by the King James translators in *sixty-seven* different ways"... -- *Robert Young*.

**The above final Quote** by Young, expresses what CAN NOT BE, if one is guided towards the-truth in the scripture. It is *IMPOSSIBLE* for one English word, to do the business for sixty-seven other Hebrew, or Greek words. This expresses nothing other than a FRAUD in our modern day translations. Perhaps this is the reason King James had his 'lamp put out,' which is an idiom that means, having your seed-line cut off; which is what happened when his son, King Charles had his head cut off. In other words, the '*evidence*' is, that King James was *cursed*.

IN essence, the King James Bible is merely a theft of intellectual property, that was stolen from William Tyndale. The KJV is in all actuality, ninety-percent William Tyndale, and all the KJV Translators had to do, was to REMOVE anything, that had the potential to really set someone free from the government. They didn't want that.

The above statement is a FACT of history that anyone can research for themselves, as I am looking at my copy of Tyndale in front of me as I make this statement. Another fact is that, Tyndale's Introduction is the most sophisticated introduction in ALL of modern translation history. William Tyndale was in essence, an enlightened intellectual genius! The only thing that the KJV 'controllers' had to do was to destroy the great work of Tyndale, cover it's true origin and then take credit for what was merely *the illusion of 'religious freedom'*. See, *Appendix A*.

... *The Enlightened only want The-Truth, and deep from the trees root... It Is All An Open Secret !*

***A Phayshe'ool't -Targum Tranz - Literation - of - The- Original -Thought Sacred- Scriptures***

*PTRP - Western - Version :*

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*... "Now I have heard it declared by some, who say that: 'Unless I can find it written in the original writings, I will not recognize it to be written within my own scriptures.' But then, once it has been plainly revealed to them, that this is the way that it has been written; they then respond back with what is laying there before them, within their own corrupted texts."*

*Letter of Ignatius to the Philadelphians c. 90 AD*

*All Letters are 'Pictures', they are all Ancient-Symbols, and they are all True- Spiritual t'Seeds, that tell a real-story as they carry with-inn them, the-one-theme about The-Great-Mystery of Life. You can now follow this pure trail, all the- way back in time, back to it's very roote, alle the-way back as we venture on then, inn-too The-Very-Beginning of Tyme.*

*- dezert-owl ,*

*A Sojourner, or literally, A Starr-Traveler !*

*A bird who sees in the night .*

<p><b><i>The King James Compared with The- Original-Thought Sacred- Scriptures Western Version The- Gospel of John A Phayshe'ool't -Targum Trans - Literation</i></b></p> <p><b>Chapter 1</b></p> <p>1 In the beginning was the Word, and the Word was with God, and the Word was God.</p> <p>2 The same was in the beginning with God.</p> <p>3 All things were made by him; and without him was not any thing made that was made.</p> <p>4 In him was life; and the life was the light of men.</p> <p>5 And the light shineth in darkness; and the darkness comprehended it not.</p> <p>6 There was a man sent from God,</p>	<p><i>. dezert-owl .</i></p> <p><b><i>The- Original-Thought Sacred- Scriptures Æast- West Version Gospel of Yahcanon What Is Implied, Is What It Should Breathe!</i></b></p> <p><b>Chapter 1</b></p> <p>1 At the-first-instant of the-Darkness, there appeared, the-great-t'symbol-of-Lyghte, as a-roaring, Flaming-T'Sword of Fire. Now this, Royal-flaming-t'Sword is with, Yahvehe't, Ælovehe-God, and the-Royal-flaming-t'Sword is found within the-Æloveheim.</p> <p>2 This identical-Principle is from the-very- beginning and is always found within the-Æloveheim.</p> <p>3 All things are then made by Her; and without Her, there is nothing that is made, that She did not make.</p> <p>4 In Her is to be found the-duality and the-vyivification for all of life; and this vyivification-for-life is the-Lyghte, that shines for all of the-Blood-of-the-æarth.</p> <p>5 And this great-Lyghte and Royal-flaming- t'Sword- in- the-return-of-Fire, shines- brightly with- inn, the- outer-darkness, pointing with- inn every direction; but still, those who live within the- outer- darkness, can- not see, comprehended, endure, nor receive this pure-Lyghte.</p> <p>6 There is a-pure Blood-of-the-æarth</p>	<p><b><i>The- ÆEastern Original-Thought Notes On: Gospel of Yahl'channon Means: The Father comes quickly at High-Noon</i></b></p> <p><b>Chaphtore 1</b></p> <p>1 Lyghte, as it is spelled here with its correct symbols in place, is the-correct form of ' light.'</p> <p>Yahvehe't, is a correct-root, original-thought for 'YHVH,'</p> <p>Ælovehe, is a correct-root, original-thought for 'the-Father-God,'</p> <p>The-Æloveheim, is the- feminine aspect of God, and Elahe is who Israel served. She was their Mother-Goddess. Word(Eng)&lt; Logo(Grk)&lt; Symbol(Literal)&lt; Sun(Actual)&lt; Lyghte(Reflective)&lt; a-Royal-Flaming-t'Sword-that- points- in- every-direction(Original-Thought Expression).</p> <p>The pure-aspect of our great-Father of Lyghte is 'both' male and female. Look up the word androgynous.</p> <p>3 The-Oc'Cult, who took over all of the-writings 'reversed' all of the precepts within our scriptures, and this is the reason for what seems so confusing, in the aspect of terms, genders, etc.</p> <p>The 'Y' takes the place of the 'I'(eye) and these 'symbols' are very important within this cosmological theme.</p> <p>6 Blood-of-the-æarth, is a correct-root</p>
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<p>whose name [was] John.</p> <p>7 The same came for a witness, to bear witness of the Light, that all [men] through him might believe.</p> <p>8 He was not that Light, but [was sent] to bear witness of that Light.</p> <p>9 [That] was the true Light, which lighteth every man that cometh into the world.</p> <p>10 He was in the world, and the world was made by him, and the world knew him not.</p> <p>11 He came unto his own, and his own received him not.</p> <p>12 But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:</p> <p>13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.</p> <p>14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.</p> <p>15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.</p> <p>16 And of his fulness have all we received, and grace for grace.</p>	<p>who was sent from, YHVH, whose title is Yah'channon, that means 'the-pure-Father-who- comes-quickly with fire.'</p> <p>7 This æloveheim, came to announce the-Rechord-of-Truth, about the-Lyghte that moves, so that, everyone through him, the-One-of-the-many, can follow.</p> <p>8 Yah'channon was not that Lyghte, but came to announce the-coming of that Lyghte.</p> <p>9 This is that true-Lyghte, that shines bright, for everyone that walks upon the-Æarth.</p> <p>10 The-æye, he breathes within the-world, since the-world is made by him, and yet, the- world does not know him.</p> <p>11 The-æye, He came down to his own tribe, and yet, his own people would not accept him.</p> <p>12 Never-the-less, as many as do received him, for them, he freely gives the-life-Force to become the-t'Seed-of-Lyghte; it is for those, who want to follow and then serve, under his Royal-Tital:</p> <p>13 Who then are reborn, not just by the-blood, nor by the will of the-flesh, nor by the-will of man, but by, the-divine-Breath-of-Lyghte.</p> <p>14 So then, this-burning-t'Sword-of-pure-Fire, the-Word, was made flesh, and became a-pure-temple among us, so that we could see-and-read-this-for-our-self, beholding his radiant-Svn-rise, a-sunrise being the-only-ængendered-pure-t'Seed from the-great-Father-of-Lyghte, full of grace* and truth.</p> <p>15 Yah'channon carried the-Rechord for him, and shouted his declaration, breathing, 'This is the-One-Æye, he, by whom, I am lit on fire and spark with a voice, The-eye that comes after me, is the-eye that is preferred way before me: since he did preceed* me:</p> <p>16 And from his abundant-completeness we have all received, because the-favor-</p>	<p>original-thought for 'man.' This is the correct- root rendering for Hadam. 'Man' in old- Ænglish means 'criminal and sinner.'</p> <p>The primary implication of YHVH is, 'the-Mother and Father who are One.'</p> <p>Flesh, is etymologically 'flash,' meaning we are a product of light, in the-original-thought.</p> <p>See-and-read-it-for-yourself, is a correct- root, original- thought for 'behold.'</p> <p>16 The-favor-for-all, is a correct-root, original-thought for 'grace.'</p>
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<p>17 For the law was given by Moses, [but] grace and truth came by Jesus Christ.</p> <p>18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him].</p> <p>19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?</p> <p>20 And he confessed, and denied not; but confessed, I am not the Christ.</p> <p>21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.</p> <p>22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?</p> <p>23 He said, I [am] the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.</p> <p>24 And they which were sent were of the Pharisees.</p> <p>25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?</p> <p>26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;</p>	<p>for-all, is the-favor-for-all:</p> <p>17 Now the-written-shælter and law was given, by the-hand of Moshæl, Moses, while, the-favor-for-all and the-Truth from the-Trees-Root, came by the-way of Jesus, the-Moshæl'yanchi, that is, the-Messiah.</p> <p>18 No flesh-and-blood can see, YHVH, at any-time; yet, the-only-ængendered pure-t'Seed and Son, who lives within the-nurturing-breast of the-Father, he, the-æye, makes the-declaration for Him.</p> <p>19 Here is the report from Yah'channon, when the-Yudeans sent the-chonan-priests and Levites from *Jerusalem, to ask him, Who art you?</p> <p>20 Then the-eye, he confessed, and did not deny; but expressed-clearly, I am not the-Messiah.</p> <p>21 So they asked him once more; Then, who are you? Are you El-Iash? Then the-eye breathed, No, I am not. Are you then, the-One-who-comes, the-Messiah? Again he replied, No.</p> <p>22 So, they breathed before him again, Who are you then? We need to know, so that, we can make an account and give your reply, back to those who sent us. Who do you claim to be then?</p> <p>23 The-eye, he breathed, 'The-eye-with-a-voice, one who makes his declaration within the-desert, it is tyme to make the way clear, for the-Healer-and-pure-Breather-of-Lyghte.' It is just like the-visionary Esh'iyash breathed.</p> <p>24 Some of those who were sent there, were of the-Pharosheim, the-Pharisees.</p> <p>25 So, in turn, they questioned him, by breathing before him, 'Why do you purify with water then, if you are not the-Messiah, nor El-Iash, nor any other visionary?</p> <p>26 Yah'channon then replied before them, by breathing, I purify with water: but there is One, who is standing at your center, living and eating with you, the-</p>	<p>17 Shælter, or shelter, is the correct original-word for 'law,' It was later corrupted by the priesthood and became 'shetar.'</p> <p>The-trees-root, is a correct original-thought for 'truth,'</p>
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<p>27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.</p> <p>28 These things were done in Bethabara beyond Jordan, where John was baptizing.</p> <p>29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.</p> <p>30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.</p> <p>31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.</p> <p>32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.</p> <p>33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.</p> <p>34 And I saw, and bare record that this is the Son of God.</p>	<p>One, who you do not know;</p> <p>27 He is the-æye and the-One, who comes right after me, but he is preferred over me, being before me, the-One whose inheritance, I am not even worthy to receive.</p> <p>28 This is what occurred, in Bet'Habar, past the-Yor'dan, where Yah'channon was purifying.</p> <p>29 The-very-next-day, Yah'channon saw Jesus, walking up to him, and he shouted out-loud; 'Here Lives the-Truth, but, you-must-see-and-read-it-for-yourself, the-only-pure, sacrificial-Lamb of Ælovehe, who can take away the-sin of the-æye-that-is-closed, within the-darkness of this world.</p> <p>30 This is the-æye of whom I breathed, 'Behind me there comes a-blood-of-the-æarth, who is preferred before me: for this eye, he is the-One, who is prior to my existence;'</p> <p>31 And even I did not know him, who is the-One-of-the-many: 'cept that the-æye, should be revealed before *Yishrael, so, for this reason, I now come purifying with water, on the-Alter-of-Life.</p> <p>32 So, Yah'channon, made the-declaration, by breathing, I saw the-Lyghte of the-pure-Breath within the-wind-of-Fire coming down, through an opening in the-clouds, with the-radiant brightness of a pure-white-dove, and it focused directly upon him, while he stood there within the water.</p> <p>33 Yet, I could not know him: 'cept the-ÆEye, that sent me to purify with water, The-One breathed within me, 'Upon the-One, that you will clearly see the-great-Breath-of-the-t'Svn, lighting down upon, and remaining focused on him, the-same-One is the-æye, and it is he, who will purify with the-great-Breath-of-the-Wind-of-Fire.</p> <p>34 Therefore, I see, and carry that Record with me, declaring that, this is the-true and the-pure-t'Seed-of-the-Svn.</p>	<p>28 Yor'dan implies, The-Age-of-pure-Judgement, within the-river-of-Life.</p> <p>31 'Walter' means 'control;' and the-words 'water' and alter, are both derived from this same word, thus, they are synonymous terms. You can also see 'ater,' within water, which implies that a river is a snake, but in the metaphor, we are also serpents. The word, lucifer, actually means, the-true-Cipher. A cipher is a 'code,' and taking control of our words with our minds, by controlling all of our diction, is actually, in reality, what she did. Do you get the picture yet? You are supposed to be the master over the words, not, the words being the master over you.</p> <p>33 'Svn,' is synonymous with, son and sun; but, no one ever told you this. The 'v' stands for the virgin Eve, of whom Mary, the-mother of Jesus, then became the-symbol.</p>
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<p>35 Again the next day after John stood, and two of his disciples;</p>	<p>35 Not many days later, while Yah'channon, was standing with two of his Disciplin-eye, John and Andrew;</p>	<p>35 Forty days later. The-Disciplin-eye, is a correct-root original-thought for 'disciple.'</p>
<p>36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!</p>	<p>36 He saw Jesus as he walked, then the-eye pointed at him, and he breathed, You-must, see-and-read-it-for-yourself; the-only-pure One, and sacrificial-Lamb of Ælovehe.</p>	
<p>37 And the two disciples heard him speak, and they followed Jesus.</p>	<p>37 Now these two Disciplin'ed, heard him breathe this, so they decided to follow Jesus.</p>	
<p>38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?</p>	<p>38 When Jesus turned around, and saw them following, he breathed before them, What are you looking for? So they replied back, by breathing to him, Rabba, which is t'Seed-planter, or teacher, or father; we want to know where you live?</p>	<p>39 Two hours before sundown.</p>
<p>39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.</p>	<p>39 So the-æye breathed before them, Come and have a look. They then went with him and saw where he stayed, and remained with him on that days end: since it was already about the tenth hour.</p>	
<p>40 One of the two which heard John [speak], and followed him, was Andrew, Simon Peter's brother.</p>	<p>40 One of the-two that gave-ear to Yah'channon, and then followed Jesus, was Andrew, the-brother of Shemon, called; Chepha, or Peter.</p>	
<p>41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.</p>	<p>41 He immediately went to find his own brother Shemon, and breathed before him, 'We have found the-Messiah, which is commonly interpreted as, the-Christ.'</p>	<p>42 This has to do with what happened, when the-house of Babylon made Peter their head. This is key.</p>
<p>42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.</p>	<p>42 So, the-eye, he directed him, to Jesus. Now, when Jesus saw him, the-one-of-the-many, the-Eye, he breathed, You are Shemon Bar'Yona: you will now be known as Chephay, which is by interpretation, A Key-stone.</p>	
<p>43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.</p>	<p>43 The next day, Jesus headed into Galilee, where he found Philip, and breathed before him, 'Follow me.'</p>	
<p>44 Now Philip was of Bethsaida, the city of Andrew and Peter.</p>	<p>44 Now Philip was of Bet'Sheaida, the-city of Andrew and Chepha.</p>	
<p>45 Philip findeth Nathanael, and saith</p>	<p>45 So Philip went looking for Nathan-</p>	

<p>unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.</p> <p>46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.</p> <p>47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!</p> <p>48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.</p> <p>49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.</p> <p>50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.</p> <p>51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.</p>	<p>El, and breathed before him, 'We have found the-One-of-the-many, of whom Moshæl in the-book-of-the-law, and the visionaries, wrote about, Yahshuah, Jesus, the-Na'zar, Bar'Yosheph.'</p> <p>46 Then Nathan-El gave him a reply, by breathing, 'Can anything good come out of Na'zar?' Philip breathed before him, 'Come and see for yourself.'</p> <p>47 Jesus saw Nathan-El, coming up to him, and breathed before him, You must, See-it-and-read-it-for-yourself a Yish'ra'el-Lite indeed, one in whom, there is nothing foul, nor bitter!</p> <p>48 Nathan-El breathed before him, From where do you know me? Jesus replied and breathed before him, Before Philip called you, when you were under the-fig-tree-of-healing, I saw you.</p> <p>49 Nathan-El replied back and breathed before him, Rabba, you are the-t'Seed-of-Lyghte; you are indeed and in truth, the-Royal-ruler of Yish'ra'el.</p> <p>50 Jesus replied back and breathed before him, Because I breathed before you, I saw you under the-fig-tree-of-Healing, you want to follow me? Well, you are about to see much greater works than these.</p> <p>51 Then the-æye, he breathed before him, It is Truth through-out all tyme, as I breathe before you, Hereafter, you will see the-clouds open up, and the-Royal-messengers-of-Lyghte, coming-inn and going-out, while serving within the-perfection, of this pure-t'Seed-of-the-moon.</p>	<p><b>Chapptore 2</b></p> <p><i>Æ / æ / Removed from our modern-English in the late 1800's. ME. sb. law, MD.-AS. cew(cê), Law, Divine-law, the-Mosaic-law, marriage, Lit. The-Mother and Father are one; Goth. aiws, an-Age, Eternity; cp. OGH. éwa, The-law-of-God, Eternity (Otfrid). Cf. Æ-ues; Eagle; Eche; Eight; Eu-bruche; Eye; Sæ; Skeat 1888; Shealltar; Shelter; Shetar; Star.</i></p>
<p style="text-align: center;"><b>Chapter 2</b></p> <p>1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:</p> <p>2 And both Jesus was called, and his disciples, to the marriage.</p> <p>3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.</p>	<p style="text-align: center;"><b>Chapter 2</b></p> <p>1 On the third day, there was a-marriage in Chana, in the district of Galilee; and the-mother of Jesus was attending there:</p> <p>2 Now, both Jesus, as well as his Disciplin'ed, were invited to the marriage.</p> <p>3 And when they were in need of more wine, the-mother of Jesus breathed before him, They don't have anymore</p>	

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<p>4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.</p> <p>5 His mother saith unto the servants, Whatsoever he saith unto you, do [it].</p> <p>6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.</p> <p>7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.</p> <p>8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare [it].</p> <p>9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,</p> <p>10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: [but] thou hast kept the good wine until now.</p> <p>11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.</p> <p>12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.</p>	<p>wine.</p> <p>4 So Jesus replied to her, Woman, how may I serve you, since my tyme has not come yet?</p> <p>5 Then his mother told the servants, Whatsoever he tells you to do, do.</p> <p>6 And there were sitting there, six huge clay-jars, which were used by the Yudeans, for their custom of purification, which were able to hold twenty or thirty gallons each.</p> <p>7 Jesus saith unto them, Fill-up each of the-clay-jars with water, up to the-rim. So they filled each of them up, right up to the brim as instructed.</p> <p>8 Then the-æye, he breathed before them, now go and ladle some out, and then bring it over to the-master-of-ceremonies. So they quickly brought some over to him.</p> <p>9 Now, when the-primary-guest of the-feast, had tasted the-water that had now been turned into wine, but, did not know where it came from: yet, the-attendants who scooped the-water out of the jars did know; the-governor, who was the-primary-guest of the-feast, called over to the-bride-groom,</p> <p>10 And breathed before him, the-one-of-the-many; Most people at the-beginning of a feast bring out the best wine; then, later on, when every-one has become intoxicated, then they bring out that which is of little value: yet, you have saved the very best wine, until last.</p> <p>11 This instituted the-beginning of the many wonderful signs, that Jesus performed, starting in Chana of Galilee, revealing the-virtue-of-Light; and by this, his royal-ceptors were certain about who he really was.</p> <p>12 Next, he went down to Caph'pharnaum, the-eye, with own his mother, along with his brothers and sisters, and his Disciplin'ed: but they stayed there, for only a few days.</p>	<p>11 Note that, he did not start them in Jerusalem.</p> <p>***</p>
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***A Phayshe'ool't - Targum Tranz - Literation - of - The-Original -Thought Sacred-Scriptures***

*PTRP - Western - Version :*

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<p>13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,</p>	<p>13 Now, the Yudean' Phāyshoch, or pass-over was going on, so Jesus decided to go up to Yah'ershalom.</p>	
<p>14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:</p>	<p>14 When he arrived, he found within the-temple, merchants who were selling oxen, sheep, and doves; along with the-bankers, who were sitting there to exchange the-Roman coin, for the-temple money, and all for a-profit.</p>	
<p>15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;</p>	<p>15 He then made for himself, a whip of small ropes tied together, and he used this, to drive them all out of the-pure-Temple, along with the-stench of the-sheep and the-oxen; then he pushed over the-tables of the-bankers;</p>	
<p>16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.</p>	<p>16 And he breathed before the merchants that were selling the-doves, Get these cages out of here; you will not make my Father's-House a-merchant's bazaar.</p>	<p>16 Not to mention, the priests were getting a percentage of the-profits.</p>
<p>17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.</p>	<p>17 Then, his Disciplin'ed recalled what was written; The zeal for my house has consumed me.</p>	
<p>18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?</p>	<p>18 So the Yudeans challenged him, and breathed before him, What sign can you provide for us, since you are compelled to do this?</p>	
<p>19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.</p>	<p>19 Jesus replied and breathed before them, I will tear-down this Temple, and then, after three days, it will be restored.</p>	
<p>20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?</p>	<p>20 So the Yudeans responded, This Temple was under construction for forty-six years, and you, are going to rebuild it in only three days?</p>	
<p>21 But he spake of the temple of his body.</p>	<p>21 But he was speaking about the-temple of his own body.</p>	
<p>22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.</p>	<p>22 This was the event that allowed his Disciplin'ed, when he rose from the dead, to remember that he had pressed this into them; so that they could comprehend the-scripture, and the-Burning-t'Swords-of-Fire within the-words, that Jesus had breathed.</p>	<p>22 Burning-sword-of-pure-fire, is a original-thought for 'word.' There are also many other implications in the word, word.</p>
<p>23 Now when he was in Jerusalem at the passover, in the feast [day], many believed in his name, when they saw the</p>	<p>23 Now, the-æye, he remained within Yah'ershalom, during the-Phāyshoch pass-over and the-remaining-festival,</p>	

<p>miracles which he did.</p> <p>24 But Jesus did not commit himself unto them, because he knew all [men],</p> <p>25 And needed not that any should testify of man: for he knew what was in man.</p>	<p>where many started to follow him, and to lay hope in his Royal-tital, being within the-Royal-lineage of David, especially when they saw the-many indications of his perfect-zeal.</p> <p>24 But Jesus, did not express, nor entrust any-thing of this nature, regarding himself before them; since he knew what they wanted to do;</p> <p>25 And he didn't want anyone to start making declarations for a revolt, since he knew what was in all of their beating-hearts.</p>	<p>25 See, The Missing Text of The Sermon on The Mount. The Archko Volume.</p>
<p style="text-align: center;"><b>Chapter 3</b></p> <p>1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:</p> <p>2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.</p> <p>3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.</p> <p>4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?</p> <p>5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God.</p> <p>6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.</p>	<p style="text-align: center;"><b>Chaphter 3</b></p> <p>1 There was a-Blood-of-the-Æarth a-Pharosheim, named Nicho-bar'Moshel, an administration-leader in the Yudean government:</p> <p>2 This is the one, who came to Jesus by night, and breathed before him, Rabba, we know that thou art a seed-planter, come from Alovehe-God: for no Blood-of-the-Æarth can produce the-signs that you do, 'cept Ælovehe-God be with the-One-of-the-many.</p> <p>3 Jesus replied, and breathed-before him, It is the-Truth-from-the-Trees-root, through-out-all-Tyme, as I breathe-deep before you, Except a Blood-of-the-Æarth be re-born from Above, the-eye will not see the-Royal-House-of-Lyghte.</p> <p>4 Nicho-bar'Moshel breathed-before him, How can a-Blood-of-the-Æarth be re-born when the-eye is old? Can the-eye re-enter for a-second-tyme and go into his mother's womb, and then be born?</p> <p>5 Jesus replied, It is the-Truth-from-the-Trees-root, through-out-all-Tyme, as I now breathe before you, Except a-Blood-of-the-Æarth be born of the-water, and born by the-wind-of-Fire, the-eye, he can-not enter into the-Royal-House-of-the-Svn:</p> <p>6 Since, that which is born of the-water is the-flesh; and that which is born of the-Fire is the-Only-pure-Breath.</p>	<p style="text-align: center;"><b>Chaphtore 3</b></p> <p>1 Nicho-bar'Moshel, was most likely a 'code'-name, to protect his true identity, and protect him from future persecution. 'Nico' means, secret.</p> <p>3 It is the-Truth-from-the-Trees-root, through-out-all-Tyme, in an emphatic statement and is repeated twice, to imply that. The-Royal-House-of-Lyghte, or the-Royal-House-of-the-Svn, is a correct-root original-thought for 'kingdom of God.'</p>

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<p>7 Marvel not that I said unto thee, Ye must be born again.</p>	<p>7 Do not be astonished, when I breathe before you, That you must be re-born from Above:</p>	
<p>8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.</p>	<p>8 The Breath be-lows where it desires, and you are hearing the sound of it, so then, why are you not able to distinguish from where it has come, and where it is transcending: this is the- natural-reflection, for every-one that is re-born from Above, by the-great-Breath-of-Lyghte.</p>	
<p>9 Nicodemus answered and said unto him, How can these things be?</p>	<p>9 Nicho-bar'Moshelle replied, and breathed before him, How are these things able to occur?</p>	
<p>10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?</p>	<p>10 Jesus replied and breathed before him, Are thou a-supreme-mother-Star in Yish'rael, and you do not yet comprehend these things?</p>	
<p>11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.</p>	<p>11 It is the-Truth-from-the-Trees-root, through-out-all-Tyme, as I breathe before you, We speak about the things that we know to be true, and make declarations about the things that we see; and still, you can-not carry our report?</p>	
<p>12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you [of] heavenly things?</p>	<p>12 If I have only declared for you the things that occur on the-Æarth, and you can-not follow, then, how will you be able to follow, if I reveal for you, the things that occur within the-Throne-of-the-Svn?</p>	
<p>13 And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven.</p>	<p>13 Since, no Blood-of-the-Æarth can ascended up-too the-Throne-of-the-Svn, but the-æye that came down from the-Throne-of-the-Son, speaking about, this t'Seed-of-the-moon, who is from the-throne-of-the-Sun.</p>	<p>13 The 'Sun/Svn/Son, is a metaphor for 'Heaven.' T'Seed-of-the-moon, is a correct-root original-thought for 'Son-of-man.'</p>
<p>14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:</p>	<p>14 And as Moshælle't/ Moses nailed and lifted up the-snake within the-desert, in this very same manor, this t'Seed-of-the-moon, will be raised-up:</p>	
<p>15 That whosoever believeth in him should not perish, but have eternal life.</p>	<p>15 So that, any-one who follows him, will be lost, but find æternal-life, in A-Day-without-Æend.</p>	
<p>16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not</p>	<p>16 For Ælovehe-God loves the-world so much, that He, the-Æeye gives His only ængendered pure- t'Seed, so that anyone</p>	<p>16 A-Day-without-Æend, is a correct-root original-thought for 'eternal-life.'</p>

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<p>perish, but have everlasting life.</p> <p>17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.</p> <p>18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.</p> <p>19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.</p> <p>20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.</p> <p>21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.</p> <p>22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.</p> <p>23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.</p> <p>24 For John was not yet cast into prison.</p> <p>25 Then there arose a question between [some] of John's disciples and the Jews</p>	<p>who follows him, the-One-of-the-many, will no longer see corruption, but have a return to Life, in A-Day-without-Ænd.</p> <p>17 Since, Ælovehe-God did not send his pure-t'Seed into this world, to condemn the-world; but rather, so that the-world through him, may be saved.</p> <p>18 The-eye that follows him, is not to be condemned: but the-eye that does not follow, is already condemned, since that eye, did not follow and serve the-Royal-title, within the-Only-ængendered-t'Seed-of-the-t'Son.</p> <p>19 But this is what will condemn; in that, the-Lyghte has come into the-world, but the-blood-of-the-æarth, prefer the-darkness, over the-Lyghte, since their actions are blind;</p> <p>20 Since every one, who walks in blindness, disdains the-Lyghte, nor do they come near to the-Lyghte, perchance their blind-ways should be removed.</p> <p>21 But anyone that is honest with themselves, is willing to come to the-Lyghte, that his actions may be corrected, so that, they can embrace and perform the-pure-Actions of Ælovehe-God.</p> <p>22 After the Feast was over, Jesus and his Disciplin'ed, went into the-region of Yudah; and there they remained together, while they re-instituted and then performed the-Milch'a-Rite: for crossing the-line, through the-mothers-gate, bye total-immersion, under the-waters-of-purification.</p> <p>23 Now Yah'channon was also enacting, the-Milcha-Rite in Æon-noon, which is next to Shalom, because there was running water there: and the-people came to be purified, through the-Milch'a-Rite:</p> <p>24 Since Yah'channon was not, as of yet, had not fallen in-too the-House-of-Death.</p> <p>25 This was when the-Yudean-chonan-priests rose-up and tried to create some</p>	<p>22 The-Milch'a-Rite; Milch'a is pronounced 'milk,' which means 'To make white.'</p> <p>See, Baptize, in The- REAL DaVinci CODE Original-Thought Dictionary.</p> <p>25 The-Disciplin-æye, or disciplini, is a correct, root original-thought for</p>
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<p>about purifying.</p> <p>26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all [men] come to him.</p> <p>27 John answered and said, A man can receive nothing, except it be given him from heaven.</p> <p>28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.</p> <p>29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.</p> <p>30 He must increase, but I [must] decrease.</p> <p>31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.</p> <p>32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.</p> <p>33 He that hath received his testimony</p>	<p>dissention, between the-Disciplin-æye of Yah'channon and those of Yahshuah't, about this use of, the-purification-Rite.</p> <p>26 So, they went back to Yah'channon, and breathed before him, the-one-of-the-many, 'Rabba-t'seed-planter, the-æye that came to you, at the-Yor'dan-crossing, the-one before who you bare witness and made record, you-must-see-and-read-it-for-yourself, this very same one is instituting the-Milch'a-Rite for purification, and all the-world is going after him.</p> <p>27 Yah'channon then replied, and breathed, Not one blood-of-the-æarth can not receive anything, unless it has been pre-ordained for him, from the-Lyghte-of-the-Svn.</p> <p>28 All of you heard me create the-record, when I breathed, that I am not the-Messiah, but that I have been sent, in advance, as a- Royal-Messenger, too make-clear, the-way, that before him.</p> <p>29 The-eye that sees the-bride, in all of her many colors, is the-bride-gnome: but the-friend of the-bride-gnome, that stands near-by, as his witness, stands-up-in-the-light with the- greatest joy, because of the-announcement of the-bride-gnome's arrival: it is for this reason, that my enlightenment, has been completed.</p> <p>30 For that-æye, there must be an increase, while I will decrease.</p> <p>31 The-Æye, that comes down from the-Above, is above every-one, being of a-superior-nature: but, the-eye, that is from the-earth be-low, remains in the-earth, and can only speak about æarthly things : the-æye, that comes down from the-t'Svn, is above everyone and for this reason, is superior and before all.</p> <p>32 Now, what the-æye sees and hears, this is what the-æye will declare; yet, no natural-blood-of-the-æarth, will be able to hear, nor too receive, his pure-declaration.</p>	<p>'disciple.'</p> <p>28 The-Messiah is a correct-root original-thought for 'Christ,' and implies the- purified by fire and anointed and more. More correctly, it would be, Moshæll'yanchi't</p> <p>29 Gnome, or gnoome, pronounced 'nome, or noome,' but the 'e' at the end is the-letter is for the-'eye,' all of which means; 'the-one-who-sees, knows and then consumes,' by implication, 'all of the-many colors of the-light-spectrum within life.' The- woman, therefore being symbolic, of all, that is life. See, Webster, 1828.</p> <p>Ænlightenment is a correct-root, original-thought for 'joy.'</p>
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<p>hath set to his seal that God is true.</p> <p>34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure [unto him].</p> <p>35 The Father loveth the Son, and hath given all things into his hand.</p> <p>36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.</p> <hr/>	<p>33 But the-eye, that can clearly see, and then receive His very pure-declaration, will sign on, and then create his own mark with a-seal, making a claim, up-on this, the-established fact, that, Yahvehe, is the-supreme and perfect-judge of the-world, and is too be, strictly-observed.</p> <p>34 Since the-æye, who Yahvehe, has sent, sparks the-burning-t'Sword-of-the-pure-Fire and Lyghte, from Yahvehe: since, Yahvehe, does not give the-Breath by limitation.</p> <p>35 The- great- Father- of- Lyghte, loves the-Only-pure-t'Seed, and has placed the-æntire-cosmos, under his command.</p> <p>36 Any-one who follows this purified-t'Seed, obtains the-life, within A-Day-without-Ænd: but the-eye, that does not follow, the-Son, can-not not see life; and the-judgement of the-pure-Fire from Yahvehe't, remains up-on him.</p> <hr/>	<p>33 Yahvehe, is what some translate as, YHVH, and with the vowels, is the-more correct-root original-thought, for our great- Ændrogynous-Father, 'God' and means; the-Mother and Father are One.' Pronounced: yah-va-heh; the 'H' at the end is the-Breath.</p> <p>34 The-burning-sword-of-pure-Fire, is a correct-root original-thought for 'word.' There are also many other implications in the word, word including: Fire, pure-judgement, Light, Peace and divine-Love, &amp;c.</p> <p>Having-your-eyes-closed is the correct-root original-thought for 'sin.'</p> <p>Note: 'No' and 'not' have both been used interchangeably in the KJV.</p> <p>9 Perfection-in-the-pure-shelter and law is the correct-root Original-thought for 'righteousness.'</p> <p>1 Perfection-in-the-pure-shelter and law, is the correct-root Original-thought for 'righteousness.'</p> <p>2 Favor-for-all, is the correct-root Original-thought for 'grace.'</p> <p>4 From-the-trees-root, is the correct-root Original-thought for 'truth.'</p> <p>5 Burning-sword-of-pure-fire, is the correct-root Original-thought for 'word.'</p> <p>6 Working, is the correct-root Original-thought for 'walking.' Your walk, is your work.</p> <p>8 Gone over the horizon, is the correct-root Original-thought for 'past.'</p> <p>9 Breathes, is the correct-root Original-</p>
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		<p>thought for 'says.'</p> <p>10 Svn, is the original form of the word Son and sun; sun being a corruption for svn.</p> <p>11 Having your eyes closed, is the correct-root Original-thought for 'blindness.'</p> <p>14 Blood-of-the-Earth, is the correct-root Original-thought for 'man/men.' The true meaning for the word, Hadam/Adam</p> <p>17 The-Eye, is the correct-root Original-thought for 'he.'</p> <p>18 The third age ushered in by Jesus, at the end of the world is, the Golden Age-of-Light. See, Heb. 9:26 and other related scriptures. The destruction of our pure scriptures has resulted in pure-ignorance. Ignorance, means to ignore what should be obvious. Æmath means, the end of all counting. In The-Messiah, we are now in A-Day-without-ÆEnd.</p> <p>20 The-Only-pure great Breath-of-Light through-out-all-time, is the correct-root Original-thought for 'blindness.'</p> <p>24 Call no one your great/grand-father on earth, but He who is your Father in Heaven. Mt. 23:9.</p> <p>Note... Holy Spirit...</p> <p>25 Life, is expressed as, 'the-breath,' within the Original-thought. A Day-without-ÆEnd, is the correct-root Original-thought for 'eternal.'</p> <p>29 Perfect in the-pure-Shelter within the-divine-law, is the correct-root Original-thought for 'righteousness.' Virtue is synonymous with the word power.</p> <p>1 You must see it and read it for yourself, is the correct-root Original-thought for 'behold.' Seed-of-Light, is the correct-root Original-thought for 'sons of God;' or literally, the-seed-of-the-sun.</p> <p>2 The-Only-loved-seed, is the correct-</p>
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		<p>root Original-thought for 'beloved.' See, Mt. 3:17, That correctly should read; 'This is My Only Loved seed, and thus the need to be 'in' the 'body' of Christ.</p> <p>4 The-closing-of-the-eyes, is the correct-root Original-thought for 'sin.' The-pure-shelter, is the correct-root Original-thought for 'law.' A 'shelter' is that which protects you.</p> <p>7 Perfect-in-the-law, or perfect-within-the-pure-shelter, is the correct-root Original-thought for 'righteousness.'</p> <p>8 The-Æye, is the correct-root Original-thought for 'he.'</p> <p>12 Blind, or blindness, is the correct-root Original-thought for 'evil.'</p> <p>24 The-pure-Breath-of-wind-and-fire, is the correct-root Original-thought for 'Holy-Spirit.'</p> <p style="text-align: center;"><b>Chaptores 4</b></p> <p>1 Breath-of-spirit-wind, is the correct-root Original-thought for 'spirit.'</p> <p style="text-align: center;"><b>Chaptores 5</b></p> <p>Divine is literally 'The-Vine.' See, Jn 15:1.</p> <p>4 The-world, is a metaphor and the correct-root Original-thought for 'self.' The-power-of-Light, is the correct-root Original-thought for 'victory.' The-victory-of-Light, is the correct-root Original-thought for 'conviction,' which correctly should be, 'viction.'</p> <p>6 Fire, is the correct-root metaphor and Original-thought for 'blood.' Fire also symbolizes the spirit, which is breath. Water, is a metaphor and the Original-thought for 'flesh.' Water is female and is symbolically our mother, along with our body: See Mt. 12:48-50, Mk. 3:33-35; Fire, is symbolically the-Father, along with spirit and breath.</p> <p>7 Following the Æastern Text here. The KJV is a Vatican interpolation. The 'original texts do not follow KJV Spark, is the correct-root metaphor and Original-thought for 'speak.'</p> <p>8 The-Spirit, and the water, and the blood, are all metaphors as they are</p>
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		<p>clearly expressed and they clearly flow more properly, with all of the preceding text, from the beginning of the book and through-out.</p> <p>9 'The Mother and Father are One,' is one of the pure expressions of the 'Sacred-title, YHVH.</p> <p>11 Correctly, 'seed' form the Original-thought root-form, should be spelt with a silent 'T' like this: t'seed. The silent-T, is a symbol for the-Tree-of-Life, the cross, and more.</p> <hr/>
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*PTRP - Western - Version :*

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## *The - Gospel of John, The-Legate.*

### *The - Original - Thought !*

*That which is first, will be as, that which is last,  
and that which is last, will be as, that which is first. !*

*- Esoteric Maxim .*

*'For This Reason, you must be a-perfect-Starr, even as your great-Father-of-Lyghte is a perfect-Starr.'*

*Yahshuah't, the-Moshell'yannchi't, Mt. 5:48 PTRP*

*'If, it does not say what is meant, then it does not mean what is says.'*

*- dezert-owl .*

#### *- Abbreviations -*

*Abb. - Abbreviation .*

*Dan. - Daniel.*

*Deut. - Deuteronomy.*

*Ecc. - Ecclesiastes.*

*Fn. - Foot Notes.*

*G.Phil. - Gospel Of Philip.*

*Gal. - Galatians.*

*Gen. - Genesis.*

*Heb. - Hebrews.*

*HmPrl. - Hymn Of The-Pearl.*

*Isa. - Isaiah.*

*Jb. - Job.*

*Jer. - Jeremiah.*

*Jn. - Gospel of John .*

*Jol. - Joel.*

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*Josh. – Joshua.*

*KJV – King James Version.*

*Lk. – Gospel of Luke .*

*LXX – Septuagint.*

*Mk. – Gospel of Mark .*

*Mt. – Gospel of Matthew .*

*NHL. – Nag Hammadi Library, The- .*

*Od.Sol. – Odes Of Solomon.*

*OT. – Old Testament .*

*OMT. – Other Modern Translations .*

*Pet. – Peter.*

*Ps. – Psalms.*

*Prvb. – Proverbs.*

*PTRP. – Peshitto - Targum Translation, The- .*

*Tom. – Thomas.*

*Wis. – Wisdom Of Solomon.*

*1 Sam. – First Samuel.*

## Appendix – A.

### ERRATA

(THE ERRORS)

OF THE

## PROTESTANT BIBLE ;

OR THE

TRUTH OF THE ENGLISH TRANSLATIONS

EXAMINED IN A TREATISE,

SHOWING SOME OF THE ERRORS THAT ARE TO BE FOUND IN

### THE ENGLISH TRANSLATIONS

OF THE SACRED SCRIPTURES, USED BY PROTESTANTS,

AGAINST SUCH POINTS OF RELIGIOUS DOCTRINE

AS ARE THE SUBJECT OF CONTROVERSY BETWEEN THEM

AND THE MEMBERS OF THE CATHOLIC CHURCH ...

BY THOMAS WARD

25, ANGLESEA STREET, DUBLIN,

1<sup>st</sup> July, 1841

### - PREFACE TO THE FOURTH EDITION -

The publication of “Ward’s Errata to the Protestant Bible” has disclosed a most curious and important fact, that the *scriptural* church of England and Ireland was originally founded on a false translation of the scriptures. It was the boast of the first reformers that, they had emancipated their disciples from the shackles of Catholic despotism, and had restored to them the freedom of the children of God : it now appears, that this ‘freedom’ consisted in reading an erroneous version of the inspired *sacred* writings, and venerating as the dictates of eternal Wisdom the blunders of ignorant, or interested [*people with something to gain*] translators. “The scriptures,” they exclaimed, “... are the sole rule of faith. Here they are, no longer concealed under the obscurity of a learned language, but exhibited to you in your native tongue. Here you will easily detect the errors of Popery, and learn the true doctrine of the Gospel.” The credulity of multitudes accepted with joy the proffered boon ; the new teachers were hailed as apostles commissioned by heaven ; and every old

woman, both male and female, that could read, became an adept, if not in the knowledge of the Bible, at least in the prejudices and errors of its translators.

It is not for man to dispute the wisdom of Providence, and arraign at the bar of his private judgement the means which God may choose for the diffusion of religious knowledge. Otherwise, I must confess, there appears to me something very unaccountable in the scriptural blunders of the apostles of the reformation. The object, they said, of their mission was the dissemination of evangelic truth. If the Holy Spirit selected them for this important office, he must also have gifted them with the true knowledge of the scriptures, and, if he gifted them with the true knowledge of the scriptures, it seems to follow that he ought also to have granted them the power to make a true translation of the scriptures. The apostles of Jesus received the knowledge of tongues, that they might instruct the different nations of the earth : the apostles of the church of England and Ireland ought to have received the knowledge of, at least, the Hebrew and Greek tongues, that they might form an accurate version of the scriptures. Such a version was as necessary to that church, as the instructions of the first apostles could be to the primitive churches of Christianity. If they were apostolical, she was scriptural. However, without speculating on the cause, the fact is certain, not only from the arguments of Ward, but even from the concessions of his adversaries, that the fathers of this *scriptural* church gave it a version of the scriptures **abounding with errors**. And here it may reasonably be asked, **whence arose these errors?** Were they the offspring of ignorance, or design? Dr. Ryan warmly contends for the former, and endeavors to fortify his opinion by the authority of Father Simon : (a) but then, even admitting his assertions, devoid as they are of proof, and liable to objection, what are we to think of the temerity of these men, who, incompetent to the task, and conscious of their incompetency, still presumed to violate the

purity of the sacred volumes, and to obtrude on their unsuspecting disciples an erroneous version as the immaculate Word of God, and as the sole and infallible guide to religious truth? Ward, on the contrary, attempts to show that the more important of their errors were committed by design ; and a curious circumstance it is, highly corroborative of his opinion, that most of their blunders are favorable to their own peculiar doctrines, and unfavorable to those of their opponents. But, if this be true, what judgement can any unprejudiced man form of these saints of the reformation? For my part, I know of no crime more foul in its own nature, more prejudicial in its consequences, more nearly allied to diabolic malignity, than that of designedly corrupting the holy scriptures, and, by such corruption, leading the sincere inquirer into error, and converting the food of life into **the poison of death.**

But, from whatever source, these false renderings proceeded, whether their authors were guided by policy, or misled by ignorance, this must be conceded, that if Ward has fairly established the fact, he is entitled to the gratitude of the impartial reader. The impartial reader, let him be Protestant, or Catholic, will, if his object be truth, thankfully receive the truth from whatever hand may present it to him. Hence, it was with no small surprise that I heard the clamour which was raised against the last edition of the "Errata." In parliament and out of parliament, in news-papers and pamphlets, it was stigmatized as an attempt to vilify the reformation, and to heap disgrace on the Established Church. "it was the work," observed an eminent senator, eminent for the only talent he possesses, that of religious calumny, "**it was the work of one hundred and twenty Popish priests leagued to put down Protestantism.**" Such nonsense hardly deserves notice. If facts are to be hidden from the eye of the public, because they reflect on the character of our predecessors, let history at once be condemned to the flames. The evangelists did not conceal the treachery of Judas : why should Protestant

divines wish to conceal the blunders, or the frauds of the fathers of their church?

To me, it appears, that none among the adversaries of Ward have had the courage, or the honesty to do justice to that writer. His object in compiling the "Errata," was twofold : **Firstly, to prove that the versions of the scriptures on which the established creed was originally founded were extremely corrupt** : and, Secondly, to show that though many errors have been since corrected, there still remain many others to correct. All this however they prudently overlook ; and by an artful confusion of times and persons, by referring to modern Bibles, the charges which he makes against those of a former age, and by affecting to consider his accusation of the clergy of Queen Elizabeth as directed against the clergy of the present reign, they pretend to convict him of misrepresentation and calumny. In this, perhaps, they may act wisely ; they certainly act unfairly. Could they have shown that Ward had attributed to the ancient English Bible errors which it did not contain, or that he had attributed to the present Bibles errors which have been corrected in them, they might have substantiated their charges against him. But this they have not attempted. They content themselves with exclaiming that many of the former corruptions have been corrected, and therefor should not have been mentioned. But why should they not? The very fact of their having been corrected is an unanswerable proof of Ward's assertion. It shows beyond the possibility of a doubt, that, **the church of England, however scriptural, it may pretend to have been in its origin, was in reality founded on a false version of the scriptures** ; a version which was the very *Babel of confusion*, which spoke sometimes the language of God and often the language of men, which had attempted to improve the lessons of eternal truth by the addition of the whims, the ignorance, the prejudices, and the falsehoods of Tyndale, Coverdale, Cranmer, Bishops, Geneva, &c., &c. \*

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Among the opponents of Ward, the fiercest and the only one who has attempted a full refutation of the "Errata," is Dr. Ryan. His attempt is a consequence of the grant of Ireland which Adrian IV. made to Henry II. Nay, start not, gentle reader ; the most important events may often be traced to remote and almost imperceptible causes. The attempt of Dr. Ryan is a consequence of the grant of Ireland by Adrian IV. to Henry II. By that grant the Ryans lost an extensive property ; (a) and the present Dr. is the champion reserved by heaven to revenge on Popery the injuries which she inflicted on his ancestors six centuries ago. An awful lesson this is, to the ambition of princes!

(a) Ryan's Analysis, p.5. Simon, however, in the passage referred to, does not speak of the English translator in particular, but of the Protestant translators in

particular, but of the Protestant translators in general. This Dr. Ryan has thought fit to conceal from his readers.

\* **This is why**, when you compare all of the early versions of the 'bibles,' they all *appear* to be virtually the same, with very little difference, or identical. This is the very proof a designed 'control.'

Go and *compare* at least three versions of Homer, and you will see that, each translators own version, does not even appear the same, as another translators version of Homer; and sometimes it is very difficult to even follow both translations side, by side; which simply proves out, that these ancient words are *fluid* and impregnated with many, many implications and meanings, that are not at all being rendered within our own sacred scriptures.

**Emphasis' added are bold and, or in [brackets].**

To Be Continued.

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**Please Note:** *Regarding all of the books that are listed above;, although they have been used in various degrees for research, they are not all endorsed by this Transliterator.*

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