

The-Original-Thought Sacred-Scriptures

The-ÆEver-Lasting-Covenant, or The-New-Testament

In A-Chord with The-ÆEastern-Tongue.

The-First-Book of John *or, Yah'cannon, The-Legate* *A Son-of-Thunder with The-Gift!*

- Un-Locking The Great Mystery Of Life -

*. 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-sovereighn-Royalle-Domain ove / of,
Yahllt'shoolvah't H'Moshællt'yanchi't,
commonly known az,
Jesus, The-Christ .*

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 .

'Phayshee'ool-Targum' Means :

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

' Original Interpretation' And Meaning' !

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

The - Page : Number : 1 , From : 30 Pages .

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

The-MODERN-Day Bible *Translations*

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*, 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 !*

The - Page : Number : 2 , From : 30 Pages .

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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 .

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| <p><i>The- Original-Thought Sacred-Scriptures</i> <i>Western Version</i> <i>First- John</i> <i>A Phayshee'ool - Targum Trans - Literation</i> .Chapter One.</p> <p>1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;</p> <p>2 (For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)</p> <p>3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ.</p> <p>4 And these things write we unto you, that your joy may be full.</p> <p>5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.</p> | <p><i>The- Original-Thought Sacred-Scriptures</i> <i>Æast-West Version</i> <i>First- Yahcanon</i> <i>What is implied, is what it should breathe!</i> .Chapter One.</p> <p>1 Our very Principle is from the-Beginning; the-One who we hear, who we see with our eye, the-One who we look upon, the-One our hands do touch, by the-virtue of the-burning-sword-of-fire, the-Word-of-Life;</p> <p>2 For this pure-Life, is now revealed, as we see and then clearly define it, while we carry the-witness along with the-Record-of-Truth, from the-trees-root, and reveal it before you, that true Æternal-Life within A-day-with-out-Æend, that is within the-Father-of-Light, and is now entrusted with us;</p> <p>3 The Principle of whom we see, hear, and know, we declare before you, so that you may also, have a common-bond with us: because in truth, our common-bond is with the-Father-of-Light, and within His pure-seed and Son, Jesus, the-Messiah, the-pure.</p> <p>4 We write this one-principle before you, so that your ænlightenment may be complete.</p> <p>5 So this then is, The-Message that we have received from Him, and now declare before you, that, Ælovehe-God is Light, the-Life-Principle, and in Him there is no void, nor darkness at all.</p> | <p><i>The-Æastern Original-Thought</i> Notes On : <i>First- Yahl'channon</i> <i>Means: The Father comes quickly at High-Noon</i> .Chaphtore One.</p> <p>5 Burning-sword-of-pure-fire, is a correct-root original-thought for 'word.' There are also many other implications in the-word, word.</p> <p>2 A day with-out-Æend is a correct-root original-thought for eternal-life. See; Daniel, Dan. 10:21, Record-of-Truth.</p> <p>3 The-Messiah is a correct-root original-thought for 'Christ,' and implies the-purified by fire and anointed, and more.</p> <p>4 Ænlightenment, is a correct-root original-thought for 'joy.'</p> <p>5 Ælovehe is a correct-root original-thought for our Father 'God' and is where we get the expression, 'God is Love.'</p> |
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| <p>6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:</p> <p>7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.</p> <p>8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.</p> <p>9 If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness.</p> <p>10 If we say that we have not sinned, we make him a liar, and his word is not in us.</p> | <p>6 If you claim that you have Oneness with Him, and still, walk in that outer-darkness, then you produce a lie, and do not live within that truth:</p> <p>7 Now, if we walk within the-Light, just as He is in the-Light, then we do have a true common-bond, the-one with the-other, while the-pure-blood of Jesus, the-Messiah, His only pure-seed and Son, maintains our pure-estate within us; being thoroughly washed by the blood, from having our eye closed, in the-darkness of sin.</p> <p>8 If we breathe, that, we were not borne in darkness with our eyes closed, then we merely deceive ourselves, and the-Truth can not be in us.</p> <p>9 Yet, if we are honest, and confess that our eyes were always closed, He is willing and justified then, to forgive us for having our eye closed, within the darkness of sin, and then, to purify us from all imperfection, within the-divine-nature of the-law and pure-shelter;</p> <p>10 Now, if we continue to breath, that we were not born with our eyes closed, within the outer-darkness of sin, then we make Him a liar, and His pure-Word within the-burning-swords of fire and Light, within the-pure-judgement, is not to be found within us.</p> | <p>x</p> <p>7 The-Messiah is a correct-root original-thought for 'Christ.' Having-your-eyes-closed is the correct 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 a correct- root original- thought for 'righteousness.'</p> <p>10 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, &c.</p> |
| <p style="text-align: center;">.Chapter Two.</p> <p>1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:</p> <p>2 And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world.</p> <p>3 And hereby we do know that we know him, if we keep his commandments.</p> | <p style="text-align: center;">.Chapter Two.</p> <p>1 My precious little-ones, I write these precepts for you, so that your eyes are never closed by sin; but, if any one closes his eye and sins, we have an advocate with our-great-Father-of-Light, and Jesus, The-Messiah, who is perfect, within the-pure-shelter and the-divine-law of Light:</p> <p>2 And He is the-One, who obtained the-favor-for-all, by the- divine-grace, because our eyes were closed within the-darkness' of sin: yet, not for us only, but for the entire world that is blind as well.</p> <p>3 And, this is the way, that we can know, that we know him, if we maintain ourselves pure, by his complete, perfect,</p> | <p style="text-align: center;">.Chapptore Two.</p> <p>1 Perfection-in-the-pure-shelter and law, is a correct-root original-thought for 'righteousness.'</p> <p>2 Favor- for- all, is a correct- root original-thought for 'grace.'</p> |

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| <p>4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.</p> <p>5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.</p> <p>6 He that saith he abideth in him ought himself also so to walk, even as he walked.</p> <p>7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.</p> <p>8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.</p> <p>9 He that saith he is in the light, and hateth his brother, is in darkness even until now.</p> <p>10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.</p> <p>11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.</p> | <p>and pure-instruction.</p> <p>4 Anyone who declares, 'I know him,' but then, does not maintain his pure-instruction, is then a part of the-great-lie, because the-truth, from the-trees-root, is not to be found then, within them.</p> <p>5 Yet, anyone who keeps His burning-sword-of-pure-Fire, within the-pure-Word, it is Truth, that in him, the-divine-Love of Ælovehe-God, is perfected, and it is by the-virtue of their very own pure-action: and this is how we know that we are in his pure-body.</p> <p>6 Anyone that breathes, that they live within him, should be walking and then working, even as he walked and worked.</p> <p>7 My brothers, I am not writing any new instruction for you, but rather, the original instruction, that you have received from the very beginning; and this ancient precept is the-Burning-sword-of-fire within the-pure-Word, which you have heard, from the-Beginning.</p> <p>8 Again, this perfect instruction that I write for you, this precept, it is true within him, and must be found within you: because the outer-darkness is now passed way over the horizon, and the pure-Light, is what now shines, so clear.</p> <p>9 Anyone who breathes, that he is in the pure-Light, and then hates his brother, remains within the-outer-darkness, right up to this very moment.</p> <p>10 Anyone who cares for his brother, lives within the-pure-Light of the-sun/svn; so that there is no longer any need for him to fall down, because he can see where he is going.</p> <p>11 Yet, anyone who hates his brother, remains within the outer-darkness, and is walking within the-outer-darkness, and for this reason, does not know where he is going, because that darkness is just like having your eye put out.</p> | <p>4 From-the-trees-root, is a correct-root original-thought for 'truth.'</p> <p>5 Burning- sword- of- pure- fire, is a correct-root original-thought for 'word.'</p> <p>6 Working, is a correct-root original-thought for 'walking.' Your walk, is your work.</p> <p>8 Gone over the horizon, is a correct-root original-thought for 'past.'</p> <p>9 Breathes, is a correct-root original-thought for 'says.'</p> <p>10 Svn, is the-'original' form of the word Son and sun; sun being a corruption for svn. X</p> <p>11 Having your eyes closed, is a correct- root original- thought for 'blindness.'</p> |
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| <p>12 I write unto you, little children, because your sins are forgiven you for his name's sake.</p> | <p>12 I write to you at this moment, my precious little-ones, because you have been forgiven for having your eyes closed, while you were in sin, and it is all for the-great-honor of his Royal-title.</p> | |
| <p>13 I write unto you, fathers, because ye have known him [that is] from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.</p> | <p>13 I write to you, fathers, because you know the-One, who is from the very Beginning. I write to you younger men, because you have already conquered self; I write to you, my precious little-ones, because you have known our great-Father-of-Light.</p> | |
| <p>14 I have written unto you, fathers, because ye have known him [that is] from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.</p> | <p>14 I have previously written to you fathers, because you have fully comprehended the-One, who is from the-Beginning; I have written to you, young blood-of-the-Æarth, because you have that æternal-force and virtue, working with you; because the-burning-sword-of-Fire, within the-Word of Ælovehe-God lives within you, and you have fully overcome self.</p> | <p>14 Blood-of-the-Æarth, is a correct-root original-thought for 'man/men.' The true meaning for the word, Hadam/Adam</p> |
| <p>15 Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him.</p> | <p>15 Do not love the-false-ways of this world, neither the things that come from the-world; if any one loves the-world, then, the-divine-Love of the-Father-of-Light, can-not be found within him;</p> | |
| <p>16 For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.</p> | <p>16 Since, everything that is in the world, such as, the desires to satisfy the-flesh, and the desire to please the eye, along with self-pride, along with the-prestige for high-status and recognition in life, is not near the Father, but is the-poison-produce of this very dark-world.</p> | |
| <p>17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.</p> | <p>17 And the-world passes away, with the passions that are in it: but he, the-eye, that performs the- divine-will of Ælovehe-God, lives for ever.</p> | <p>17 The-Æeye, is a correct-root original-thought for 'he.'</p> |
| <p>18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.</p> | <p>18 My precious little-ones, the-end of the-world, within this final age-of-Light, has come: and you have heard, that false-messiahs, or mosheyachs, would come, and even now, there are many false-messiahs; and this is how we can know that it is the-great-Ææmath and the-end of the-world.</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. Ææmath means, the end of all counting. In The-Messiah, we are now in A-Day-without-ÆEnd.</p> |
| <p>19 They went out from us, but they were not of us; for if they had been of us, they would [no doubt] have continued with</p> | <p>19 Now, these false-messiahs departed from us, yet they never really were a part of us; because if they had really</p> | |

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| <p>us: but [they went out], that they might be made manifest that they were not all of us.</p> | <p>been a part of us, then they certainly would have remained with us: but this occurred, so that, it could be revealed, that they were not, really all a part of us.</p> | <p>20 The-Only-pure great Breath-of-Light through-out-all-time, is the correct Original-thought for 'blindness.'</p> |
| <p>20 But ye have an unction from the Holy One, and ye know all things.</p> | <p>20 Now, you have been Anointed, by the-only-pure, great-Breath-of-Light, within the-wind-of-Fire, through-out-all-time, by the-pure-One, so that, the-pure-knowledge and true-nature of all things, is now clearly revealed before you.</p> | <p>20 The-Only-pure great Breath-of-Light through-out-all-time, is the correct Original-thought for 'blindness.'</p> |
| <p>21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.</p> | <p>21 I have not written to you, because you do not comprehend the-truth, from the trees-root, but, because you do know it, and you know it very well, so that, no lie can have any part with the-truth, from the-trees-root.</p> | |
| <p>22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.</p> | <p>22 Who is a liar, but anyone who, denies that, Jesus, is the-Messiah? He is a false-messiah, whoever denies that the-Father-of-Light is with His Son and His purified-seed.</p> | |
| <p>23 Whosoever denieth the Son, the same hath not the Father: [(but) he that acknowledgeth the Son hath the Father also].</p> | <p>23 Who-ever denies the-Son, similarly, does not have the-Father: anyone who claims the-Son, claims the-Father as well.</p> | |
| <p>24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.</p> | <p>24 For this reason, let this precept live within you, as you have heard this from the-very-Beginning; so, if everything that you have received by the-ear, from the-Beginning, remain within you, then you also, will continue with the-pure-seed of the-Son, within the-great-Father-of-Lyghte.</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>25 And this is the promise that he hath promised us, [even] eternal life.</p> | <p>25 And this is The-Promise that He has proposed for us, and it is, His Æternal-Breath, within a-Day-without-ÆEnd..</p> | <p>Note... Holy Spirit... 25 Life, is expressed as, 'the-breath,' within the Original-thought. A Day-without-ÆEnd, is a correct-root original-thought for 'eternal.'</p> |
| <p>26 These [things] have I written unto you concerning them that seduce you.</p> | <p>26 So, this is what I declare before you, regarding those who intend to seduce you.</p> | |
| <p>27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.</p> | <p>27 Since, the-Anointing, that you have received from Him, lives and breathes within you, so that, you do not need any one to plant any seed within you, or to teach you: because this very Anointing implants within you, the true-nature of all things, and is founded upon the-truth, from the-trees-root, and for this reason,</p> | |

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| <p>28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.</p> <p>29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.</p> <p style="text-align: center;">.Chapter Three.</p> <p>1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.</p> <p>2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.</p> <p>3 And every man that hath this hope in him purifieth himself, even as he is pure.</p> <p>4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.</p> <p>5 And ye know that he was manifested to take away our sins; and in him is no sin.</p> <p>6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.</p> | <p>it is not a part of any lie; and even as this Anointing leads and guides you, you will then live forever, within Him.</p> <p>28 So now, my precious little-ones, live perfectly within him; so that, when His divine-Breath comes down, we may have a bold and true-confidence, not to be ashamed before him, at his decent.</p> <p>29 If you know, that he is perfect within the-pure-Shelter, within the-divine-law of life, then you also know that, every one who is perfected within the-pure-Shelter, within the-divine-law, is reborn new, by the-virtue of His purified-seed.</p> <p style="text-align: center;">.Chapter Three.</p> <p>1 You must see and read it for your-self, what form of divine-Love the-Father-of-Light has endowed us with, in that, we should be called the-pure-seed-of-Light: and this is the reason, that the-world can not recognize, nor relate to us, because it did not recognize, nor relate to him.</p> <p>2 We are now the-Only-loved-seed, and the-seed-of-Light, while, it is not yet clear, what we are becoming: but we do know this, that, when he does unveil himself before us, we will have already transformed our-selves, to be just like him; and this is why, he will soon reveal his true nature before us.</p> <p>3 So every-one that, has this anticipation breathing within him, for this very reason, then purifies himself, in the same manor, as Jesus is pure.</p> <p>4 Anyone who closes their eye in wrong action, goes against the-pure-shelter of the-divine-law: since the-closing-of-the-eye in sin, is a violation of the-pure-shelter, within the-divine-law;</p> <p>5 And you know full well, that he came here, and was revealed for us, so that he could open our inner-eye, revealing the dead-nature of our sin; because in him, there is no closing of the-eye, in the-darkness of sin.</p> <p>6 Anyone who lives within him, does not close his eyes to embrace the-dark-nature of sin: anyone who closes his eye</p> | <p>29 Perfect in the-pure-Shelter with-in the-divine-law, is a correct-root original-thought for 'righteousness.' Virtue is synonymous with the- word power.</p> <p style="text-align: center;">.Chaphtore Three.</p> <p>1 You must see it and read it for your-self, is a correct-root original-thought for 'behold.' Seed-of-Light, is a 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 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 a correct-root original-thought for 'sin.' The-pure-shelter, is the correct Original-thought for 'law.' A 'shelter' is that which protects you.</p> |
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| <p>7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.</p> <p>8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.</p> <p>9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.</p> <p>10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.</p> <p>11 For this is the message that ye heard from the beginning, that we should love one another.</p> <p>12 Not as Cain, [who] was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.</p> <p>13 Marvel not, my brethren, if the world hate you.</p> <p>14 We know that we have passed from death unto life, because we love the brethren. He that loveth not [his] brother</p> | <p>and commits a wrongful act, has not yet seen him, nor do they yet know him.</p> <p>7 My precious little-ones, do not let anyone deceive you: the-one who performs a perfect-work within the-pure shelter of the-divine-law, is perfect-within-the-law-of-the-pure-shelter, even as Jesus is perfect within the pure-shelter-of-Light.</p> <p>8 The-eye, that closes itself in wrongful action, becomes one with the-adversary; since the-adversary has closed her eye in the-darkness of death, from the-very-beginning; and this is the actual reason that the-seed-of-the-Son, the-seed-of-Light, is revealed upon the-earth, so that the-ÆEye, could defy and then destroy the-walk and the-work of the-adversary.</p> <p>9 Anyone who is born of the-Light, does not close their inner-eye in wrongful action; since his pure-Seed lives within him: so that he cannot close his eyes in the-darkness of sin, since he, the-eye, is reborn, and born-of-Light;</p> <p>10 And this is how, the-seed-of-Light are distinguished from, the-seed-of-darkness: so that anyone, who does not perform a perfect-walk and work on the-earth and is not perfect by the-law and the-pure-shelter, is not of the-Light, neither is the-eye, that does not love his brother;</p> <p>11 Since, this is the-true-message, that you heard, right from the-very-beginning, that we should love one another, with the-divine-Love.</p> <p>12 Not as Chain, being of the-fallen dark-state, who murdered his brother; And why did he murder him? Because his own works were blind, being in darkness, and his brother's were perfect within the-pure-Light of the natural-law and pure-shelter of Light before the-sun.</p> <p>13 So, do not be surprised when the world hates you my brothers;</p> <p>14 Because, we know that we have already passed from this state-of-death, into a-life in a-Day-without-ÆEnd; and it</p> | <p>7 Perfect-in-the-law, or perfect-within-the- pure- shelter, is a correct- root original-thought for 'righteousness.'</p> <p>8 The-ÆEye, is a correct-root original-thought for 'he.'</p> <p>12 Blind, or blindness, is a correct-root original-thought for 'evil.'</p> |
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| <p>abideth in death.</p> <p>15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.</p> <p>16 Hereby perceive we the love [of God], because he laid down his life for us: and we ought to lay down [our] lives for the brethren.</p> <p>17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels [of compassion] from him, how dwelleth the love of God in him?</p> <p>18 My little children, let us not love in word, neither in tongue; but in deed and in truth.</p> <p>19 And hereby we know that we are of the truth, and shall assure our hearts before him.</p> <p>20 For if our heart condemn us, God is greater than our heart, and knoweth all things.</p> <p>21 Beloved, if our heart condemn us not, [then] have we confidence toward God.</p> <p>22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.</p> <p>23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.</p> | <p>is because we love each other perfectly, that it is so; but the-eye, that does not love his brother perfectly, lives within the-outer-darkness-of-death.</p> <p>15 Anyone that, hates his brother, or his neighbor, is the same as a murderer, and you know that, no murderer has æternal non-ending-life, living within him.</p> <p>16 Here is how we can comprehend the-divine-Love; from the example that Jesus gave us, when he laid down his own life for us: and this is what we are to do as well; we must die for our brothers and sisters, and so, give up our lives in complete dedication for them.</p> <p>17 But anyone who is holding on to useful earthly possessions, and then sees that his neighbor is in need, and then closes his heart from before him; tell me, how can the-divine-Love of Ælovehe-God, be alive within him?</p> <p>18 My precious little-ones, let us not give lip-service to that divine-Love, it is not about the-tongue; but the-truth is always found within the-proper-action.</p> <p>19 And this is how we can know, that we are alive, by the-truth, from the trees root, and this will give our heart the-needed-assurance, as we stand before Him;</p> <p>20 Because, if our heart is condemning us, well, Ælovehe-God is far more sensitive and greater than our heart, and certainly knows all things.</p> <p>21 My Only-loved-seed, if our heart does not condemn us, we can then stand, with a-pure-confidence, toward our Ælovehe-God.</p> <p>22 Therefore, whatever we ask, we can receive from Him, because we keep his pure-instruction, and only do those very things, that are pleasing in his sight.</p> <p>23 So in this, is His pure-instruction, in that, we should follow, and then acknowledge the-Royal-title of His pure-Seed and Son, Jesus, the-Messiah, and then love each another, just as he</p> | <p>because it so...</p> |
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| <p>24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.</p> <p style="text-align: center;">.Chapter Four.</p> <p>1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.</p> <p>2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:</p> <p>3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world.</p> <p>4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.</p> <p>5 They are of the world: therefore speak they of the world, and the world heareth them.</p> <p>6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.</p> <p>7 Beloved, let us love one another: for</p> | <p>gave us his pure-instruction, by example.</p> <p>24 So, the-æye, that maintains his pure-instruction, lives within him, so that Jesus can then be found in him; and there is a way, that we can know, that he is living within us, and it is by, the-very pure-Breath and Wind-of-Fire and Spirit, that the-Æeye, He gives us.</p> <p style="text-align: center;">.Chapter Four.</p> <p>1 My Only-loved-seed, do not follow every breath-of-spirit-wind, but test the breath-of-spirit-winds, and see whether they are of the-Light: because many false speakers-of-truth, are now gone out into the-world;</p> <p>2 This is how you can know the Breath-of-Light: Every breath-of-spirit-wind that acknowledges that Jesus, the-Messiah came down, and was a flesh-and-blood man, is of the-pure-Light:</p> <p>3 And every breath-of-spirit-wind, that, does not admit that, Jesus, the-Messiah came down in the-flesh, and was a flesh-and-blood man, is not of the-Light: because this is the-wind of the-false-messiah, and you already knew that this would occur; for at this very moment, this ill breath-of-wind, is already breathing and working within the-world.</p> <p>4 You are of the-Light, my precious little-ones, and you have correctly resisted them: because greater is the-One that is within you, than anyone who is in the-world.</p> <p>5 They are of the-world: and this is why they speak like they are of the-world, this is also why the-world gives them their ears, and hears them.</p> <p>6 We are of the-Light: so anyone who knows the-Light gives an ear to what we are saying; anyone who is not of the-Light, does not hear us. So, this how we can know the-Breath-of-Truth from the Trees-root, and the-spirit-wind of error, being false-hood, and disobedience.</p> <p>7 My Only-loved-seed, by the-divine-</p> | <p>24 The-pure-Breath-of-wind-and-fire, is a correct- root, original- thought for 'Holy-Spirit.'</p> <p style="text-align: center;">.Chaphtore Four.</p> <p>1 Breath-of-spirit-wind, is a correct-root, original-thought for 'spirit.'</p> <p><i>Æ / æ / Removed from our modern-English in the late 1800's. ME. sb. law, MD.-AS. áw(é), 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> |
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| <p>love is of God; and every one that loveth is born of God, and knoweth God.</p> | <p>Love, let us love one another within the-perfection-of-Light: for the-divine-Love is from the-Light; so that, every one who is perfected by this love, is raised from their death, by the-virtue of that Light, and perfectly knows the-Light.</p> | |
| <p>8 He that loveth not knoweth not God; for God is love.</p> | <p>8 Anyone that does not have this love perfected within them, does not know the-Light; for Ælovehe-God is the-divine-Love-of-Light.</p> | |
| <p>9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.</p> | <p>9 Here is how, the-divine-Love of Ælovehe-God is revealed for us, in that, Ælovehe-God, sent his only engendered, purified-seed and Son into this dark-world, so that we could live through him, who is, the-One-of-the-many.</p> | |
| <p>10 Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins.</p> | <p>10 So here is the-divine-Love, not that we loved the-Light, but that He loved us first, and for this reason, sent his only purified-seed and Son, becoming the-One, who obtained the-favor-for-all, by the-divine-grace, because our eyes were closed, within the-outer-darkness of sin.</p> | |
| <p>11 Beloved, if God so loved us, we ought also to love one another.</p> | <p>11 My Only-loved-seed, if Ælovehe-God, so loved us in this manor, and with such commitment, then we should also love each other, along with the-same dedication and commitment.</p> | |
| <p>12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.</p> | <p>12 No one has viewed Ælovehe-God at any-time: the-only way that we can see Ælovehe, is if we love one another with the-divine-Love; then Ælovehe-God does live within us, and His divine-Love is then perfected within us.</p> | |
| <p>13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.</p> | <p>13 This is how we can know, that we live within him, and he within us; it is by, the-very pure-Breath and Wind of Fire and Spirit that the-ÆEye, He gives us.</p> | |
| <p>14 And we have seen and do testify that the Father sent the Son [to be] the Saviour of the world.</p> | <p>14 We are the-true-Witnesses and declare before the-world, that the-Father sent His Son, His only pure-Seed, who is the-only true-redeemer of the-world, by delivering him from this death:</p> | |
| <p>15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.</p> | <p>15 And anyone, who will make an open confession that, Jesus is the Seed-of-Light, then, Ælovehe-God lives within him, because he is, in Ælovehe-God.</p> | |

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| <p>16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.</p> <p>17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.</p> <p>18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.</p> <p>19 We love him, because he first loved us.</p> <p>20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?</p> <p>21 And this commandment have we from him, That he who loveth God love his brother also.</p> | <p>16 We know that perfectly, and follow the-divine-Love, that Ælovehe-God has directed toward us. Ælovehe-God is the-divine-Love; and whoever lives within that divine-Love, lives within Ælovehe-God, and Ælovehe-God, is within him.</p> <p>17 Here is where our love is made perfect; in that, we can be bold within this age-of-the-pure-fire of judgment: because as he is, so are we now, within this world.</p> <p>18 There is no fear in the-divine-Love; because this perfect-Love removes all fear: since fear brings torment. So, the-eye that is in fear, is not made perfect, nor in the-divine-Love.</p> <p>19 We are One-in-Love within Him, because He first loved us completely.</p> <p>20 If anyone breathes, 'I love Ælovehe-God,' but then hates his brother, he is a liar: because the-eye, that does not love his brother, who he can see, how in the-world, can he love Ælovehe, who he can not see?</p> <p>21 And this is the-pure instruction, that we have received from him; that the-eye who claims to love Ælovehe, must perfectly love his brother as well.</p> | <p>.Chapptore Five.</p> <p>1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.</p> <p>2 By this we know that we love the children of God, when we love God, and keep his commandments.</p> <p>3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.</p> <p>4 For whatsoever is born of God overcometh the world: and this is the</p> <p>Ref.</p> <p>Divine is literally 'The-Vine.' See, Jn 15:1.</p> <p>4 The-world, is a metaphor and is a correct-root, original-thought for 'self.' The-power-of-Light, is a correct-root,</p> |
| <p>. Chapter Five.</p> | <p>.Chapter Five.</p> | |

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| <p>victory that overcometh the world, [even] our faith.</p> | <p>self: and this is the-power-of-Light, that has conquered self, it is truly by our adherent-conviction, which is the-victory-of-Light.</p> | <p>original-thought for 'victory.' The-victory-of-Light, is a correct-root, original-thought for 'conviction,' which correctly should be, 'viction.'</p> |
| <p>5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?</p> | <p>5 Who is the-eye, that has conquered self, but the-eye who follows, that Jesus is the-pure-Seed-of-Light come down from the-sun?</p> | <p>6 Fire, is the correct metaphor and Original-thought for 'blood.' Fire also symbolizes the spirit, which is breath.</p> |
| <p>6 This is he that came by water and blood, [even] Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.</p> | <p>6 This is the-ÆEye, that came by the-way of water and flesh, the-fire and the-breath, Jesus, the-Messiah; not by the-water only, but by the-water and the-fire; because, it is the-Breath that bears record, since the-Breath, it breathes the-truth, from the-trees root.</p> | <p>Water, is a metaphor and is a correct-root, 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 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</p> | <p>7 Now, we make our declaration, by the-pure-Breath, as the-pure-Breath sparks with the-Truth from the-Trees root:</p> | <p>7 Following the Æastern Text here. The KJV is a Vatican interpolation. The 'original texts do not follow KJV Spark, is a correct-root, original-thought for 'speak.'</p> |
| <p>8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.</p> | <p>8 And there are three that bear record in the-earth, the-Father's Breath, and the-Mother-Æloveheim, and the-flesh-and-blood-Son: and all these three agree and are One.</p> | <p>8 The-Spirit, and the- water, and the-blood, are all metaphors as they are 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 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.</p> | <p>9 If we are willing to receive the mere witness of men, then, just think about how much greater the-witness of YHVH is: for this is the-pure-witness established, by Ælovehe-God, regarding what He does and declares in regard with His only Son.</p> | <p>9 'The Mother and Father are One,' is one of the pure expressions of the 'Sacred-title, YHVH.</p> |
| <p>10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.</p> | <p>10 The-eye that follows the-only-Son-of-Light, obtains the-confirmation for himself: but the-eye that does not follow the-Light, has made him a liar; because his eye, does not follow the-pure-Record-of-Truth, that Ælovehe-God gave about His Son.</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> |
| <p>11 And this is the record, that God hath given to us eternal life, and this life is in his Son.</p> | <p>11 And this is the-pure-Record-of-Truth that, Ælovehe-God has offered us eternal-life in A-Day-without-ÆEnd, and this life is only found within his purified-t'Seed.</p> | <p>13 Title/masculine, is the opposite of</p> |
| <p>12 He that hath the Son hath life; [and] he that hath not the Son of God hath not life.</p> | <p>12 The-eye that is truly within the-Son, obtains-life; but the-eye, that is not in the-Son-of-Light, does not have life.</p> | |
| <p>13 These things have I written unto you</p> | <p>13 I write these precepts for you, so that</p> | |

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| <p>that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.</p> <p>14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:</p> <p>15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.</p> <p>16 If any man see his brother sin a sin [which is] not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.</p> <p>17 All unrighteousness is sin: and there is a sin not unto death.</p> <p>18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.</p> <p>19 [And] we know that we are of God, and the whole world lieth in wickedness.</p> <p>20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is</p> | <p>you can follow, the-only, Royal-tital, that is found within the-tSeed-of-the-Son; so that you can know, that you do have eternal-life within A-Day-without-ÆEnd, and so that, you can properly follow, the-true-perfection that is only found within, the-Royal-tital, that is found within the-pure-tSeed-of-the-Son:</p> <p>14 And this is the-true-confidence that we have within him, knowing, that if we are to ask for anything, that is in accord with his will, the-ÆEye, He will then, give us His ÆEar and hear us:</p> <p>15 Therefore, if we know that, the-ÆEye, He will give us His ÆEar and hear us, we also know that, when we ask for the proper things, that we have those very petitions that we desired of Him:</p> <p>16 But, if anyone sees his brother close his æye, in an action that does not immediately bring spiritual-death, he must give him proper-notice privately, and then, he will save the-life of the-one who had their eye-closed, in an event that does not immediately bring spiritual-death. There is a closing-of-the-eye, that is truly worthy of the-abandonment-of-death: but I do not claim, that you need to pray about this.</p> <p>17 All imperfection, found within the-divine-law-of-the-pure-Shelter-of-Light, when having the-eye-closed, is truly from the-darkness-of-sin: while, there is a closing-of-the-eye, that does not immediately bring death.</p> <p>18 We know that everyone who is reborn a-t'seed-of-Light, does-not close his eyes in sin; because the-eye that is ÆEngendered by the-Light, maintains and masters the-present-moment, so that the flesh does not have power over him.</p> <p>19 We know that we are of the-Light, and the-entire-world lives within the-outer-darkness where there is only weeping and the-clenching of the-teeth.</p> <p>20 We know that the-pure-t'Seed-of-the-Sun has come, and has given us a perfect-knowing in wisdom, so that we can know the-One, who is true, because</p> | <p>title/feminine.</p> |
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| <p>true, [even] in his Son Jesus Christ. This is the true God, and eternal life.</p> <p>21 Little children, keep yourselves from idols. Amen.</p> <hr/> | <p>we are in the-One that is true, as we are in his purified-t'Seed and Son, Jesus, the-Messiah. This is the-Only-True Ælovehe, with the-Æternal-Life, in A-Day-without-Ænd.</p> <p>21 My precious little-ones, absolutely keep yourselves from all the-icons of idols and images. Yahmen.</p> <hr/> | <p>Add Ref.</p> <p>Yahlmen/ Yahlmen.</p> <hr/> |
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PTRP - Western - Version :

PTRP - Æast-West - Version :

PTRP - Notes & Refrences :

The-First-Book of John or, Yah'cannon, 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-Moshæll'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.

Gen. - Genesis.

Heb. - Hebrews.

HmPrl. - Hymn Of The-Pearl.

Isa. - Isaiah.

Jb. - Job.

Jer. - Jeremiah.

Jn. - Gospel of John .

Jol. - Joel.

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, ANGLENA STREET, DUBLIN,

1st 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

The - Page : Number : 18 , From : 30 Pages .

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. *

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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The Syriac Peshitto New Testament Translation, by, James Murdock, 1893;
The Unvarnished New Testament, by, Andy Gaus, 1991;
The Webster Bible, by, Noah Webster, 1833;
Tyndale's Old and New Testament's, Translated by, William Tyndale, 1534;
Wycliffe New Testament, The Hand Written Museum Facsimile Edition, 1388;
Young's Literal Translation of the Bible, by, Robert Young, 1898;

The Transliterator, along with having over two-thousand books, at one point he had over sixty different translations of the bible and compared them all.

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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