

Biblical Tensions And Misleadings

Restoring the Reader's Right to See

9 · 2 · 8

A Companion to The Divine Code: 928 Framework

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For All Things That Exist.

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This work is part of The Divine Code: 928 framework and is written to restore the reader's right to see. It is not written to destroy faith. It is written to remove coverings placed over the text, the calendar, the body, the root language, and the witness layer.

Scripture references are included for study and are keyed to NRSVUE reading locations. This edition places the Scripture location directly with the claim it supports so the reader can test each tension in context. NRSVUE is used as the neutral study translation layer; readers are still encouraged to compare translations and consult original-language terms when a doctrine, calendar claim, chronology, or translation choice depends on wording.

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The Reader's Right to See applies to all Christian traditions, translations, institutions, study notes, councils, creeds, and interpretive systems. The issue is not one denomination or one Bible version. The issue is the filter placed between the reader and the root witness.

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Preface

This work is not written to destroy faith. It is written to remove the coverings placed over it — so humanity can return to the Creator, For All Things That Exist.

The Divine Code 928 is all about restoring the reader's rights: the right to count, the right to compare, the right to ask why a translation chose one word over another, the right to see where tradition covered over the text, and the right to return to the Creator without fear of honest examination.

Biblical Tensions and Misleadings is therefore not an attack on Scripture. It is an attack on concealment. It separates the text from the institution, the witness from the tradition, and the countable fact from the interpretive claim.

The method is simple: show the seam, classify the problem, compare the witnesses, and refuse to pretend that a tension disappears merely because a doctrine needs it to disappear.

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1. Why This Book Exists

The reader was trained to defend inherited doctrine before being allowed to examine the text honestly. That is the first misleading.

This short book exists to restore the reader's right to see. The Bible contains chronology tensions, witness differences, translation compressions, calendar substitutions, and later doctrinal structures that were often presented as if they were plain and undisputed. They are not plain. They are not always undisputed. The honest reader should be allowed to know that, because restoration with the Creator requires truth rather than concealed inheritance.

A tension is not always a contradiction that destroys the text. Sometimes a tension is a seam. A seam shows where witnesses differ, where translation compressed the original language, where tradition simplified a more difficult reality, or where the institution turned a reading into a requirement.

The 928 framework does not require fear of the seam. It reads the seam.

The text has seams. The institution hid the seams. The code reads the seams.

2. The Reader's Right to See Doctrine

The Divine Code 928 is a restoration framework. Its purpose is not merely to present hidden numbers, dates, calendars, or patterns. Its purpose is to restore the reader's right to see what was placed beneath translation, tradition, calendar displacement, and institutional control.

This doctrine begins with a simple premise: humanity cannot fully restore its relationship with the Creator while being denied the complete truth about who we are, where we are from, why we are here, what our purpose is, and how long we have been here. If the root has been hidden, the reader has the right to examine the root.

The Reader's Right to See is therefore a formal doctrine of this work. It names the human right to examine Scripture, language, calendar, chronology, creation, and tradition without fear. It also names the responsibility to separate what can be counted from what is observed as pattern.

Formal Doctrine Statement

The Reader's Right to See is the 928 restoration principle that humanity cannot be restored with the Creator while access to language, calendar, chronology, creation witness, and textual seams is withheld or filtered through institution alone.

Without the complete truth, the reader cannot fully answer the ancient questions: Who are we? Where are we from? Why are we here? What is our purpose? How long have we been here? Who moved the calendar, the words, and the map?

This doctrine does not make the reader lawless. It restores the reader to accountable sight. The Creator is not honored by concealment. The Creator is honored when the witness can be examined without fear.

Reader Rights Doctrine: restore the reader, restore the calendar, restore the root language, restore the body as witness, and restore humanity with our Creator — For All Things That Exist.

The Reader's Rights

1. The right to count what can be counted.
2. The right to compare translation against Hebrew and Greek witnesses.
3. The right to know when a doctrine is built from later tradition rather than direct wording.
4. The right to see the calendar-world of Scripture rather than only the calendar-world of empire.
5. The right to distinguish Scripture from institution.
6. The right to separate [EXACT] textual facts from [DPO] pattern observations.
7. The right to ask whether an inherited claim was taught by the text or placed over the text.
8. The right to return to the Creator without surrendering honest examination.

The Reader's Right to See does not mean every reader becomes their own lawless authority. It means the reader is no longer forbidden to look. It restores sight, not chaos; examination, not rebellion; relationship, not institutional dependency.

The institution says, "Trust the covering." The restoration says, "Look at the root."

This is why Biblical Tensions and Misleadings belongs inside the 928 framework. Books 1 and 2 revealed the date and the architecture. This work restores the reader who must now learn how to see the text without fear.

3. The Witness Layer Restored

The 928 framework does not merely identify tensions. It restores the missing witness layer. When witnesses are removed, the reader is left with a reduced structure. When the witnesses return, the structure becomes whole enough to be tested.

In the working path of this manuscript, the number 67 appeared before the witness layer was restored. The restoration movement itself points back to 267, the value of “September Twenty Eighth” in English Ordinal and the carrier structure $244 + 23$. This is not used as proof by itself. It is treated as [DPO]: a pattern observation that belongs to the larger restoration framework.

67 was the shell without the witnesses. 267 is the witness restored.

The same principle appears in the Book 2 power structure through the number 91. Ninety-one is 13×7 : the calendar governor multiplied by the completion cycle. In the 928 framework, this belongs to the relationship between moon and sun cycles, the 13-month calendar structure, and the sevenfold completion pattern.

[EXACT] $91 = 13 \times 7$.

[DPO] The return from 67 to 267 and the placement of 91 in the Book 2 power structure are witness-layer observations. They do not replace textual exegesis. They identify where the restored witness layer aligns with the larger 928 architecture.

The Reader’s Right to See includes the right to examine the witnesses that were left outside the standard interpretive instrument.

4. The Six Levels of Tension

The following levels organize the problems without exaggerating them. Not every item is the same kind of problem.

9. **Level 1 – Direct textual tensions:** different accounts or statements are not naturally identical.
10. **Level 2 – Chronology conflicts:** dates, sequences, or timing do not harmonize without interpretive work.
11. **Level 3 – Translation compressions:** several Hebrew or Greek terms are flattened into one English word or concept.
12. **Level 4 – Calendar substitutions:** biblical time structures are replaced by later civil or institutional calendars.
13. **Level 5 – Later doctrines read backward:** later systems are treated as if they were explicit in earlier texts.
14. **Level 6 – Institutional traditions treated as biblical facts:** inherited customs are taught as though they are direct Scripture.

5. How to Read Without Fear

A fearful reading says: if I admit a tension, I betray the faith. A restored reading says: if I hide a tension, I betray the truth.

The study method used here follows four steps:

15. Identify the inherited claim.
16. Compare the scriptural witnesses.
17. Separate [EXACT] from [DPO].
18. Ask what the reader was taught to assume.

[EXACT] means the claim can be counted, located in the text, compared, or verified as a textual fact.

[DPO] means Divine Pattern Observation: a framework reading, correspondence, typology, or reconstruction that should not be presented as closed proof.

6. The Limit of Standard Hermeneutics

Standard hermeneutics teaches the reader to examine genre, context, translation, historical setting, original audience, and literary form. These tools are valuable and should not be rejected. They help the reader avoid careless interpretation and emotional guesswork.

But standard hermeneutics is not the complete instrument. It is incomplete if it refuses to ask whether the Creator also placed countable witnesses outside the page.

Exegesis reads the text. The 928 framework asks whether the text is also signed by creation.

A standard hermeneutics book such as *How to Read the Bible for All Its Worth* can serve as a useful foundation. It teaches genre, context, and interpretation. But it does not ask whether the Author also signed the work through verifiable mathematical constants embedded in creation itself: the body, the moon, the turtle, the Enoch calendar, the restored 13×28 structure, and Genesis 1:1.

Those constants do not replace exegesis. They sit above it as arithmetic witnesses. If the same numbers appear across Scripture and creation, the reader has the right to examine that convergence with a pen, a calendar, and honest sight.

Pastor Mark and the Standard Lane

In the carrier's own path, Pastor Mark receiving Book 1 and then giving a standard hermeneutics book became a useful example. The gift represented the approved interpretive lane: read through genre, context, historical setting, and accepted interpretive rules.

The 928 framework does not reject that lane. It says the lane is not the whole road. A method that teaches the reader how to interpret words but forbids the reader from testing countable witnesses is not false. It is incomplete.

[EXACT] Standard hermeneutics is a real and useful interpretive discipline. It teaches genre, context, translation, and historical setting.

[DPO] The deeper limitation appears when standard hermeneutics becomes a wall that prevents the reader from testing whether the text is also confirmed by measurable witnesses in creation.

The Reader's Right to See includes the right to test not only the words on the page, but the measurable witnesses surrounding the page.

The method is helpful. It is not the complete instrument.

7. The Christian Translation and Tradition Matrix

The KJV is not an isolated incident. It is one visible example inside a larger Christian translation and tradition matrix. Different Christian traditions preserve different Bible versions, canons, doctrines, calendars, authorities, commentaries, and inherited assumptions.

The issue is not one king, one denomination, or one Bible version. The issue is the filter placed between the reader and the root witness.

This book does not claim that every believer inside these systems is dishonest. It claims that every system must be tested. The Reader's Right to See applies to all Christian traditions, not only one.

All Christian traditions are filters. The reader has the right to test the filter against the root.

Major Bible-Version and Textual Traditions

The Christian reader may encounter several major Bible-version and textual streams: Hebrew Bible / Tanakh source tradition; Greek Septuagint tradition; Latin Vulgate tradition; Syriac Peshitta tradition; Textus Receptus-based Bibles; Majority Text / Byzantine tradition; modern Critical Text-based Bibles; Catholic Bible tradition; Orthodox Bible tradition; Protestant Bible tradition; Messianic Jewish Bible tradition; paraphrase or dynamic-equivalence Bibles; denominational study Bibles; and restorationist or sect-specific Bible editions.

Major English Bible Examples

Examples include the Wycliffe Bible, Tyndale Bible, Coverdale Bible, Great Bible, Geneva Bible, Bishops' Bible, Douay-Rheims Bible, King James Version / Authorized Version, Revised Version, American Standard Version, Revised Standard Version, New American Standard Bible, New International Version, New King James Version, New Revised Standard Version, English Standard Version, New Living Translation, Christian Standard Bible, New English Translation, New Jerusalem Bible, New American Bible, New World Translation, The Message, Young's Literal Translation, World English Bible, Complete Jewish Bible, Tree of Life Version, and Orthodox Study Bible.

Major Christian Traditions and Systems

Christian institutional filters include Roman Catholic, Eastern Orthodox, Oriental Orthodox, Church of the East / Assyrian, Anglican / Episcopal, Lutheran, Reformed / Presbyterian, Methodist / Wesleyan, Baptist, Anabaptist / Mennonite / Amish, Pentecostal, Charismatic, Holiness movement, Evangelical, Fundamentalist, Seventh-day Adventist, Latter-day Saint / Mormon tradition, Jehovah's Witness tradition, Messianic Jewish Christianity, Hebrew Roots / Torah-observant Christian movements, non-denominational Christianity, Restoration Movement / Churches of Christ / Christian Church, Unitarian / non-Trinitarian Christian traditions, Coptic Christian, Ethiopian Orthodox, Syriac Christian, and Armenian Apostolic traditions.

KJV as a Case Study, Not the Whole Target

The KJV is a case study, not the whole target. The full target is inherited authority replacing direct examination.

The King James Version remains historically important and familiar to many readers. It is also public domain, which makes it useful for study-guide quotation. But it must not be treated as the untouched voice of the Creator or as the only translation problem.

The KJV was produced under royal and ecclesiastical authority. King James was not merely a neutral sponsor. His world included monarchy, church order, demonology, divine-right kingship, and institutional authority. Therefore, the KJV is a major case study in inherited English tradition, not the final authority over Hebrew and Greek witnesses.

High-risk examples include hell, Easter, Lucifer, church, forever, firmament, and other terms where English tradition can shape doctrine before the reader examines the root.

The Reader's Right to See Applied to Every Christian System

The Reader's Right to See means the reader has the right to test every Bible version, every translation choice, every doctrine, every calendar claim, every inherited phrase, and every authority structure against the root witness.

The issue is not one king. The issue is not one denomination. The issue is not one Bible version. The issue is the filter.

[EXACT] Different Christian Bible traditions preserve different translations, canons, word choices, doctrines, calendars, authorities, commentaries, and assumptions.

[DPO] The deeper misleading occurs when any Christian system teaches the reader to trust inherited authority before examining the root witness.

8. Birth: The First Gate

The first major gate is the birth. The inherited Christian calendar made December 25 feel certain, but the Bible does not give that date. The reader inherited a tradition, not a direct timestamp.

Scripture witnesses include Luke 1-2, Matthew 1-2, the priestly course of Abijah in Luke 1:5, the timing of Elizabeth and Mary, the star and Magi in Matthew 2, and the census problem in Luke 2.

[EXACT] The Bible does not state December 25 as the birth date.

[DPO] The September 28 framework is established by the larger convergence of calendar structure, gestation pattern, feast alignment, and multiple witnesses. The priestly course of Abijah functions as a supporting chronological witness, not as the foundation on which the date depends.

The misleading is not only the wrong date. The misleading is that a later institutional date was allowed to stand in the reader's mind as if Scripture had directly spoken it.

9. Death and Resurrection: The Second Gate

The second major gate is death and resurrection. The inherited timeline often says Friday death and Sunday morning resurrection as if the moment of resurrection were explicitly stated. The text gives Sunday morning discovery, not necessarily the exact resurrection moment.

Scripture witnesses include Matthew 12:40, Matthew 28:1, Mark 15:42, Mark 16:1-2, Luke 24:1, John 19:14, John 19:31, John 20:1, and the repeated phrase “on the third day.”

[EXACT] “Three days and three nights” does not naturally equal a literal Friday-afternoon-to-Sunday-morning 72-hour burial.

[EXACT] The tomb was found empty early on the first day of the week.

[DPO] The resurrection itself may have occurred after the Sabbath ended and before the women arrived, creating an approximately 27-hour death-to-resurrection window while still falling on the third calendar day.

The hidden distinction is resurrection time versus discovery time.

10. Translation as Concealment

Translation becomes concealment when different root words are compressed into one English concept, or when a traditional English term carries doctrine that the original word does not automatically carry.

The reader must be allowed to ask: What Hebrew or Greek word stands behind this? Does the English word preserve the range of meaning or narrow it? Did the translation carry later doctrine backward into the text?

11. Calendar as Concealment

Calendar concealment happens when biblical time is replaced by institutional time. Feasts, Sabbaths, months, appointed times, and priestly rotations belong to the textual world. Roman, Julian, Gregorian, and church-year structures are later systems.

The calendar does not merely schedule belief. It frames reality. If the calendar is changed, the reader's sense of timing is changed.

12. Doctrine Built Backward

Later doctrine can become useful language. But when later doctrine is presented as if it were the original wording of Moses, the Prophets, Jesus, or the Apostles, the reader loses the right to see development.

This book does not forbid doctrine. It forbids hiding the path by which doctrine was formed.

13. Reader Discussion Guide

Six sessions for small groups or personal study. Each session references tensions from the 51 list.

Session 1 — The Right to See (Levels 5 & 6)

Read: Preface + Reader's Right to See Doctrine. **Tensions:** #1 (Dec 25), #28 (Kingdom spiritualized), #50 (Creeds as gatekeepers). **Exercise:** Write down one inherited teaching you were told was "direct from Scripture" — then look up the actual verses.

Session 2 — Chronology & the Calendar Gates (Levels 2 & 4)

Read: Birth: The First Gate + Death and Resurrection: The Second Gate. **Tensions:** #2, #4, #21, #23. **Calendar exercise:** Compare a biblical feast date (Leviticus 23) with your phone's calendar.

Session 3 — Translation as Concealment (Level 3)

Read: Translation as Concealment. **Tensions:** #15 (Hell), #16 (Easter), #17 (Lucifer), #19 (Forever/age). **Action:** Use an interlinear to check the Hebrew behind "Lucifer" (Isaiah 14:12).

Session 4 — Witness Variation Without Fear (Level 1)

Read: How to Read Without Fear. **Tensions:** #8 (Women at tomb), #9 (Angels), #10 (Judas), #41 (Cross inscription). **Exercise:** Read each Gospel's resurrection account separately.

Session 5 — Doctrines Built Backward (Level 5)

Read: Doctrine Built Backward. **Tensions:** #27 (Clean/Unclean and Acts 10), #30 (Faith/works), #47 (Original sin), #48 (Satan in Eden). **Challenge:** Find a doctrine that depends on a NT re-reading of an OT text.

Session 6 — The Reader Restored

Read: Closing Restoration Statement. **Tensions:** Final discussion focus: #51. **Final discussion:** "Can truth survive honest comparison?"

14. The 53 Tensions At A Glance

[EXACT] = countable textual fact; [DPO] = Divine Pattern Observation. See full scripture witnesses and study questions in the next section.

#	Tension	Level	Classification
1	December 25 as Birth Date	6	[EXACT] no verse gives Dec 25; [DPO] restored date models must be labeled.
2	Birth Year and Herod	2	[EXACT] chronology tension; [DPO] proposed harmonizations.
3	Priestly Course Reconstruction	2	[EXACT] Luke places Zechariah in Abijah; [DPO] using rotation as supporting witness.
4	Three Days and Three Nights	2	[EXACT] textual tension.
5	Sunday Discovery vs Resurrection Moment	2	[EXACT] discovery time; [DPO] resurrection window.
6	Preparation Day Ambiguity	2	[EXACT] wording tension.
7	Time of Crucifixion	1	[EXACT] textual difference.
8	Who Came to the Tomb	1	[EXACT] witness variation.
9	Angels / Men at the Tomb	1	[EXACT] account variation.
10	Judas Death	1	[EXACT] narrative tension; [DPO] harmonization.
11	Genealogies of Jesus	1	[EXACT] differences; [DPO] explanations.
12	Census of Quirinius	2	[EXACT] historical tension; [DPO] models.
13	Temple Cleansing Timing	2	[EXACT] chronological difference.
14	Order of Temptations	1	[EXACT] order difference.
15	Hell Compression	3	[EXACT] multiple root words; [DPO] doctrine synthesis.
16	Easter in Acts 12:4	3	[EXACT] translation issue.
17	Lucifer in Isaiah 14	3	[EXACT] translation/doctrine issue.
18	Church / Ekklesia	3	[EXACT] word meaning issue.
19	Forever / Age Language	3	[EXACT] lexical range; [DPO] theological duration claims.

#	Tension	Level	Classification
20	Firmament / Raqia	3	[EXACT] translation range; [DPO] cosmology models.
21	Sabbath and Sunday Shift	4	[EXACT] Sabbath command remains textual; [DPO] application.
22	Biblical Calendar vs Roman Calendar	4	[EXACT] feast calendar exists; [DPO] restoration models.
23	Passover and Easter Replacement	4	[EXACT] biblical feast names; [DPO] Christian liturgical layer.
24	New Month / New Moon Loss	4	[EXACT] new moon references; [DPO] calendar reconstruction.
25	Enoch Calendar Reconstruction	4	[EXACT] Jude quotes Enoch; [DPO] 364-day calendar restoration.
26	13 × 28 Structure	4	[EXACT] 13 × 28 = 364, exact center = day 183; [DPO] convergence claim.
27	Clean/Unclean and Acts 10	5	[EXACT] Peter interprets it about people; [DPO] application to dietary law.
28	Kingdom of God Spiritualized	5	[EXACT] kingdom language is central.
29	Heaven as Destination Only	5	[EXACT] new heaven/new earth text.
30	Faith Without Works Misread	5	[EXACT] James says faith without works is dead.
31	Rome and Institutional Authority	6	[DPO] historical-institutional critique.
32	Mary and Jesus' Brothers	6	[EXACT] text names brothers/sisters; [DPO] identity model.
33	Priesthood and Clergy Class	6	[EXACT] priesthood of believers language.
34	Confession to Institution	6	[DPO] institutional practice critique.
35	Tithing as Church Tax	6	[EXACT] tithe context differs; [DPO] application.
36	Pastor as Singular Head	6	[EXACT] plurality appears often.
37	Church Building as House of God	6	[EXACT] God does not dwell in temples made with hands.
38	Soul and Spirit Confusion	3	[EXACT] different terms exist.
39	Repentance as Mere Emotion	3	[EXACT] lexical issue.

#	Tension	Level	Classification
40	Baptism Modes and Meanings	3	[DPO] application.
41	Inscription on the Cross	1	[EXACT] wording variation.
42	Who Carried the Cross	1	[EXACT] witness difference; [DPO] harmonization.
43	Centurion Confession Wording	1	[EXACT] wording difference.
44	Two Thieves or One Repentant Thief	1	[EXACT] narrative tension.
45	Galilee vs Jerusalem Appearances	1	[EXACT] emphasis difference.
46	Ascension Timing	2	[EXACT] presentation difference.
47	Original Sin as Later System	5	[DPO] doctrinal synthesis.
48	Satan in Eden	5	[EXACT] Genesis says serpent; [DPO] identity synthesis.
49	Angel / Messenger Compression	3	[EXACT] lexical range.
50	Creeds as Reading Gatekeepers	6	[DPO] institutional critique.
51	The Bible as Perfect Without Seams	6	[EXACT] witness differences exist.
52	The Institutional Overlay of Communion	5	[HBE] Trent 1551; [DPO] doctrinal synthesis.
53	The Sabbath Substitution	4	[EXACT] Genesis 2:3 hallowed seventh day; [HBE] Constantine 321 AD, Laodicea 364 AD.

"A tension is not always a contradiction. Sometimes it's a seam."

15. The 53 Tensions — Full NRSVUE Scripture Witnesses & Study Guide

The following entries quote the NRSVUE scripture witnesses directly. Each tension also includes the inherited reading, the correction layer, classification, and a study question — the reader's full instrument.

1. December 25 as Birth Date (Level 6)

Luke 2:8-12 — Now there were shepherds in that region living in the fields and keeping night watches over their flock. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. And the angel said to them, 'Do not be afraid, for see, I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in swaddling clothes and lying in a manger.'

Matthew 2:1 — In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem.

No verse gives December 25.

Inherited reading: Church tradition treats December 25 as if it were textually fixed.

Correction layer: The Bible gives no birth date; the date must be reconstructed or admitted as tradition.

Classification: [EXACT] no verse gives Dec 25; [DPO] restored date models must be labeled.

Study question: What did the reader inherit — Scripture or calendar tradition?

2. Birth Year and Herod (Level 2)

Matthew 2:1 — In the time of King Herod...

Luke 2:1-2 — In those days a decree went out from Caesar Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria.

Herod died around 4 BCE; Quirinius' census is dated to 6 CE. Chronology tension.

Inherited reading: The nativity is often treated as a simple unified timeline.

Correction layer: The chronology requires interpretive work and has multiple scholarly models.

Classification: [EXACT] chronology tension; [DPO] proposed harmonizations.

Study question: Which date anchors are being assumed?

3. Priestly Course Reconstruction (Level 2)

Luke 1:5 — In the days of King Herod of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife was descended from Aaron, and her name was Elizabeth.

1 Chronicles 24:7-18 — Lists the 24 priestly divisions; Abijah is the eighth (v. 10).

Supporting chronological witness, not sole foundation.

Inherited reading: Many readers are taught Luke 1 devotionally, but not calendrically. The Abijah detail is treated as background information rather than as a timing marker.

Correction layer: The Abijah course is a real textual anchor. The 24-course system is real. Abijah is the eighth division. Luke places Zechariah within that division. The rotation model is not required to calculate the September 28 birth date within the 928 framework. It functions as a supporting witness that aligns with the larger convergence, not as the foundation on which the date depends.

Classification: [EXACT] Luke places Zechariah in Abijah; [DPO] using rotation as supporting witness.

Study question: What does the Abijah course support, and what other witnesses establish the September 28 framework apart from the priestly rotation?

4. Three Days and Three Nights (Level 2)

Matthew 12:40 — For just as Jonah was for three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth.

Friday afternoon to Sunday dawn is not 72 hours.

Inherited reading: Traditional teaching often treats the timeline as solved.

Correction layer: The text creates tension with inclusive reckoning and third-day language.

Classification: [EXACT] textual tension.

Study question: Does the phrase mean literal 72 hours or calendar idiom?

5. Sunday Discovery vs Resurrection Moment (Level 2)

Matthew 28:1 — After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb.

John 20:1 — Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb.

The resurrection moment is not directly observed; the tomb was found empty.

Inherited reading: Sunday morning discovery becomes Sunday morning resurrection.

Correction layer: A Saturday-after-sunset resurrection is possible in a 27-hour DPO model.

Classification: [EXACT] discovery time; [DPO] resurrection window.

Study question: What did the witnesses actually see?

6. Preparation Day Ambiguity (Level 2)

Mark 15:42 — When evening had come, and since it was the day of Preparation, that is, the day before the Sabbath...

John 19:14 — Now it was the day of Preparation for the Passover; and it was about noon.

Two different frames: Sabbath preparation vs Passover preparation.

Inherited reading: The term is treated as if it has only one easy meaning.

Correction layer: Mark and John frame the timing differently.

Classification: [EXACT] wording tension.

Study question: Which Sabbath is being prepared for?

7. Time of Crucifixion (Level 1)

Mark 15:25 — It was nine o'clock in the morning when they crucified him.

John 19:14-16 — ...It was about noon... Then he handed him over to them to be crucified.

Mark says third hour (9am); John says sixth hour (noon) with Jesus still before Pilate.

Inherited reading: The accounts are harmonized without the reader seeing the tension.

Correction layer: The times are not naturally identical.

Classification: [EXACT] textual difference.

Study question: Are the times symbolic, approximate, or from different systems?

8. Who Came to the Tomb (Level 1)

Matthew 28:1 — Mary Magdalene and the other Mary.

Mark 16:1 — Mary Magdalene, Mary the mother of James, and Salome.

Luke 24:10 — Mary Magdalene, Joanna, Mary the mother of James, and the other women with them.

John 20:1 — Mary Magdalene.

Different named women.

Inherited reading: The tomb visit is often taught as one smooth composite.

Correction layer: The witnesses differ in details.

Classification: [EXACT] witness variation.

Study question: What happens when each Gospel is read separately?

9. Angels / Men at the Tomb (Level 1)

Matthew 28:2-5 — One angel descending from heaven.

Mark 16:5 — One young man in a white robe.

Luke 24:4 — Two men in dazzling clothes.

John 20:12 — Two angels in white.

Number and description differ.

Inherited reading: Composite teaching hides the variations.

Correction layer: The accounts preserve different witness forms.

Classification: [EXACT] account variation.

Study question: What does each author emphasize?

10. Judas Death (Level 1)

Matthew 27:5 — Throwing down the pieces of silver in the temple, he departed, and he went and hanged himself.

Acts 1:18 — Now this man acquired a field with the reward of his wickedness, and falling headlong, he burst open in the middle and all his entrails gushed out.

Hanging vs falling/bursting — possible but unstated harmony.

Inherited reading: Harmonization is usually assumed.

Correction layer: A harmonized model is possible but not stated as a single account.

Classification: [EXACT] narrative tension; [DPO] harmonization.

Study question: Can both be true, and what must be added?

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11. Genealogies of Jesus (Level 1)

Matthew 1:1-17 — Traces from Abraham through David to Joseph.

Luke 3:23-38 — Traces from Jesus back through David to Adam, with different names.

Legal, royal, or maternal explanations are interpretive.

Inherited reading: Readers are told they are obviously the same line.

Correction layer: Legal, royal, or maternal-line theories are interpretive.

Classification: [EXACT] differences; [DPO] explanations.

Study question: What does each genealogy intend to prove?

12. Census of Quirinius (Level 2)

Luke 2:1-2 — In those days a decree went out from Caesar Augustus... This was the first registration and was taken while Quirinius was governor of Syria.

Quirinius' governorship and census are historically placed around 6 CE, after Herod's death.

Inherited reading: It is often taught without acknowledging the historical difficulty.

Correction layer: Multiple solutions exist; none is universally simple.

Classification: [EXACT] historical tension; [DPO] models.

Study question: What historical anchor is being used?

13. Temple Cleansing Timing (Level 2)

John 2:13-17 — Early in Jesus' ministry, near the beginning of the Gospel.

Matthew 21:12-13 — During the final week before crucifixion.

Either two cleansings or theological arrangement.

Inherited reading: One unified chronology is assumed.

Correction layer: Either two cleansings or theological arrangement must be considered.

Classification: [EXACT] chronological difference.

Study question: Is John arranging theology or reporting a second event?

14. Order of Temptations (Level 1)

Matthew 4:1-11 — Temple pinnacle (second) then high mountain (third).

Luke 4:1-13 — High mountain (second) then temple pinnacle (third).

Thematic arrangement likely.

Inherited reading: Chronological precision is assumed.

Correction layer: One or both authors may arrange them thematically.

Classification: [EXACT] order difference.

Study question: Which Gospel is arranging material for emphasis?

15. Hell Compression (Level 3)

Psalms 16:10 — For you do not give me up to Sheol...

Acts 2:27 — For you will not abandon my soul to Hades...

Matthew 5:22 — Whoever says, 'You fool,' will be liable to the hell [Gehenna] of fire.

2 Peter 2:4 — God did not spare the angels when they sinned, but cast them into Tartarus.

Four different Greek/Hebrew words translated "hell".

Inherited reading: Readers inherit one uniform doctrine.

Correction layer: Each term must be studied separately.

Classification: [EXACT] multiple root words; [DPO] doctrine synthesis.

Study question: What word is actually underneath "hell"?

16. Easter in Acts 12:4 (Level 3)

Acts 12:4 (NRSVUE) — After he arrested him, he put him in prison and handed him over to four squads of soldiers to guard him, intending to bring him out to the people after the Passover.

KJV reads "Easter"; Greek is "Pascha" (Passover).

Inherited reading: A Christian holiday is read back into Acts.

Correction layer: Passover is the better textual sense.

Classification: [EXACT] translation issue.

Study question: Why did inherited English choose "Easter"?

17. Lucifer in Isaiah 14 (Level 3)

Isaiah 14:12 (NRSVUE) — How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low!

Hebrew “helel” (shining one). KJV “Lucifer” from Latin Vulgate, later applied to Satan.

Inherited reading: Readers assume Isaiah directly names Satan as Lucifer.

Correction layer: The passage addresses a fallen shining one / kingly figure in context.

Classification: [EXACT] translation/doctrine issue.

Study question: How much later doctrine is carried by one Latin-derived word?

18. Church / Ekklesia (Level 3)

Matthew 16:18 — On this rock I will build my church [ekklesia].

Acts 7:38 — The congregation [ekklesia] in the wilderness.

Ekklesia means “assembly” or “called-out gathering,” not necessarily a building/institution.

Inherited reading: Church becomes building, institution, denomination.

Correction layer: The Greek term is broader and older than the later institution.

Classification: [EXACT] word meaning issue.

Study question: What did ekklesia mean before “church” became an institution?

19. Forever / Age Language (Level 3)

Exodus 21:6 — He shall serve him for life [Hebrew ‘olam’ — often age-long or covenantal].

Matthew 25:46 — These will go away into eternal [Greek ‘aionios’] punishment, but the righteous into eternal life.

Context determines duration: covenantal, age-long, or unending.

Inherited reading: All “forever” language is treated identically.

Correction layer: Context and root words must decide scope.

Classification: [EXACT] lexical range; [DPO] theological duration claims.

Study question: Is the word eternal, age-long, or covenantal?

20. Firmament / Raqia (Level 3)

Genesis 1:6-8 — And God said, ‘Let there be a dome [raqia] in the midst of the waters...’ God called the dome Sky.

Ancient cosmology: a solid “dome” separating upper and lower waters.

Inherited reading: Modern readers lose the older cosmological structure.

Correction layer: The term should be studied as ancient boundary language.

Classification: [EXACT] translation range; [DPO] cosmology models.

Study question: What did the original hearer imagine?

21. Sabbath and Sunday Shift (Level 4)

Exodus 20:8-11 — Remember the Sabbath day and keep it holy... the seventh day is a Sabbath to the Lord your God.

Acts 20:7 — On the first day of the week, when we met to break bread...

Revelation 1:10 — I was in the spirit on the Lord's day.

No explicit command to change Sabbath to Sunday.

Inherited reading: Sunday practice is treated as if it erased Sabbath structure.

Correction layer: The shift is historical and theological, not a simple Torah rewrite.

Classification: [EXACT] Sabbath command remains textual; [DPO] application.

Study question: Who authorized the shift in practice?

22. Biblical Calendar vs Roman Calendar (Level 4)

Leviticus 23:1-4 — These are the appointed times of the Lord... the holy convocations...

Exodus 12:2 — This month shall be the first month of the year for you.

Biblical time is lunar/solar, not Roman/Gregorian.

Inherited reading: Readers are trained by Roman/Gregorian time.

Correction layer: Calendar replacement changes perception of Scripture.

Classification: [EXACT] feast calendar exists; [DPO] restoration models.

Study question: What happens when biblical time is restored?

23. Passover and Easter Replacement (Level 4)

Exodus 12:1-14 — Institution of Passover.

1 Corinthians 5:7-8 — Clean out the old yeast so that you may be a new batch, as you are unleavened. For our paschal lamb, Christ, has been sacrificed. Therefore let us celebrate the festival...

Early believers called it Passover/Pascha, not "Easter."

Inherited reading: The resurrection is detached from Hebrew calendar structure.

Correction layer: Passover, Unleavened Bread, and Firstfruits need separate study.

Classification: [EXACT] biblical feast names; [DPO] Christian liturgical layer.

Study question: What did the first believers call the season?

24. New Month / New Moon Loss (Level 4)

Numbers 10:10 — On your days of rejoicing, at your appointed festivals, and at the beginnings of your months, you shall blow the trumpets.

Psalms 81:3 — Blow the trumpet at the new moon, at the full moon, on our festal day.

New moons marked biblical time; modern Christian calendars largely ignore them.

Inherited reading: Modern Christian readers rarely track months biblically.

Correction layer: Month structure matters for feasts and timing.

Classification: [EXACT] new moon references; [DPO] calendar reconstruction.

Study question: What timekeeping system did Scripture assume?

25. Enoch Calendar Reconstruction (Level 4)

1 Enoch 72-82 — Non-canonical for most traditions, but referenced in Jude 1:14-15. Describes a 364-day solar calendar: 12 months of 30 days + 4 intercalary days.

Jude 1:14-15 — Enoch, in the seventh generation from Adam, prophesied... — a New Testament reference to the Enochic tradition.

[DPO] Restoration model, not closed proof.

Inherited reading: The Enoch calendar is dismissed as non-canonical and irrelevant.

Correction layer: 1 Enoch is non-canonical for most traditions but is directly quoted in Jude. The 364-day solar structure is a documented historical witness to a calendrical alternative.

Classification: [EXACT] Jude quotes Enoch; [DPO] 364-day calendar restoration.

Study question: Why was a calendar quoted in the New Testament filtered out of later tradition?

26. 13 × 28 Structure (Level 4)

Genesis 1:1 — Twenty-eight Hebrew letters — the opening verse contains 28 letters in the Masoretic Text. (Counting witness, not a translated phrase.)

Pattern observation — 13 months × 28 days = 364 days. Day 183 (the exact center of a 364-day year) lands on September 28 in the restored calendar.

[DPO] Pattern observation across Genesis 1:1, the Enoch calendar, and the body witness.

Inherited reading: The 13×28 structure is not taught in mainstream calendars at all.

Correction layer: The structure is observed across multiple independent witnesses: Genesis 1:1's 28 letters, the Enoch 364-day calendar, biological constants (13 joints, 28 phalanges), and the priestly-course rotation. It is presented as [DPO], not as closed proof.

Classification: [EXACT] 13 × 28 = 364, exact center = day 183; [DPO] convergence claim.

Study question: What does the reader inherit when 13 × 28 is replaced by 12 unequal months?

27. Clean/Unclean and Acts 10 (Level 5)

Acts 10:14-15 — But Peter said, 'By no means, Lord, for I have never eaten anything that is profane or unclean.' The voice said to him again, a second time, 'What God has made clean, you must not call profane.'

Acts 10:28 — And he said to them, ‘You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile, but God has shown me that I should not call anyone profane or unclean.’

The vision is often taught as food-law abolition only. The passage itself applies the lesson to people/Gentiles.

Inherited reading: The passage is taught as the abolition of food laws.

Correction layer: Peter himself interprets the vision in v. 28: it is about people, not food. Food-law debates require other texts; Acts 10 cannot be flattened.

Classification: [EXACT] Peter interprets it about people; [DPO] application to dietary law.

Study question: What did Peter say the vision meant?

28. Kingdom of God Spiritualized (Level 5)

Matthew 6:10 — Your kingdom come, your will be done, on earth as it is in heaven.

Luke 17:21 — The kingdom of God is among you.

Acts 1:6 — Lord, is this the time when you will restore the kingdom to Israel?

Kingdom includes present and future, spiritual and earthly restoration.

Inherited reading: Earth, justice, restoration, and rule are minimized.

Correction layer: Kingdom is present and coming, spiritual and structural.

Classification: [EXACT] kingdom language is central.

Study question: What does Jesus mean by “kingdom”?

29. Heaven as Destination Only (Level 5)

Revelation 21:1-3 — I saw a new heaven and a new earth... the holy city, new Jerusalem, coming down out of heaven from God.

Matthew 5:5 — Blessed are the meek, for they will inherit the earth.

Final hope is heaven coming to earth, not escape from earth.

Inherited reading: New creation and earth restoration are minimized.

Correction layer: Scripture includes heaven-to-earth movement.

Classification: [EXACT] new heaven/new earth text.

Study question: Is the end escape or restoration?

30. Faith Without Works Misread (Level 5)

James 2:17 — Faith by itself, if it has no works, is dead.

Romans 3:28 — For we hold that a person is justified by faith apart from works of the law.

Paul and James address different errors; not contradictory.

Inherited reading: Faith becomes mental assent only.

Correction layer: The texts address different errors and audiences.

Classification: [EXACT] James says faith without works is dead.

Study question: What kind of faith is being described?

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31. Rome and Institutional Authority (Level 6)

Matthew 20:25-28 — You know that the rulers of the Gentiles lord it over them... it will not be so among you.

1 Peter 5:3 — Do not lord it over those in your charge, but be examples to the flock.

Institutional hierarchy replaced servant leadership after empire adopted Christianity.

Inherited reading: Church hierarchy becomes assumed divine structure.

Correction layer: The original movement must be distinguished from later administration.

Classification: [DPO] historical-institutional critique.

Study question: What changed when empire administered faith?

32. Mary and Jesus' Brothers (Level 6)

Matthew 13:55-56 — Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us?

Mark 6:3 — Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?

Plain reading: Jesus had siblings. Later doctrine reinterpreted as cousins or step-siblings.

Inherited reading: Later Marian doctrine controls family reading.

Correction layer: Interpretations include siblings, step-siblings, or cousins.

Classification: [EXACT] text names brothers/sisters; [DPO] identity model.

Study question: Why does tradition resist the plain family language?

33. Priesthood and Clergy Class (Level 6)

1 Peter 2:9 — But you are a chosen race, a royal priesthood, a holy nation, God's own people.

Revelation 1:6 — He made us to be a kingdom, priests serving his God and Father.

All believers are priests; clergy/laity divide is later.

Inherited reading: Institution becomes mediator.

Correction layer: Leadership exists, but priesthood language is broader.

Classification: [EXACT] priesthood of believers language.

Study question: Who was allowed to approach the Creator?

34. Confession to Institution (Level 6)

1 John 1:9 — If we confess our sins, he who is faithful and just will forgive us our sins.

James 5:16 — Therefore confess your sins to one another, and pray for one another, so that you may be healed.

Confession is to God and to one another, not institutionally controlled.

Inherited reading: Human hierarchy becomes gatekeeper.

Correction layer: Scripture includes confession to God and one another.

Classification: [DPO] institutional practice critique.

Study question: Who owns repentance?

35. Tithing as Church Tax (Level 6)

Genesis 14:20 — Abram gave a tenth to Melchizedek.

Numbers 18:21 — Levitical tithe for the temple system.

2 Corinthians 9:7 — Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver.

Tithing laws were for agricultural produce and temple support; direct transfer to modern cash salaries requires argument.

Inherited reading: Ancient agricultural/Levitical systems are flattened.

Correction layer: Giving remains, but direct transfer requires argument.

Classification: [EXACT] tithe context differs; [DPO] application.

Study question: What was the tithe originally supporting?

36. Pastor as Singular Head (Level 6)

Ephesians 4:11 — The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers. (Plural)

Acts 14:23 — And after they had appointed elders for them in each church... (Plural elders)

New Testament leadership was plural and distributed.

Inherited reading: Plural elders and multiple gifts are minimized.

Correction layer: New Testament leadership appears more distributed.

Classification: [EXACT] plurality appears often.

Study question: What leadership structure does the text show?

37. Church Building as House of God (Level 6)

Acts 7:48 — Yet the Most High does not dwell in houses made by human hands.

1 Corinthians 3:16 — Do you not know that you are God's temple and that God's Spirit dwells in you?

The people are the temple, not a building.

Inherited reading: The people/body temple language is displaced.

Correction layer: The living people are the temple in apostolic language.

Classification: [EXACT] God does not dwell in temples made with hands.

Study question: Where is the temple after Messiah?

38. Soul and Spirit Confusion (Level 3)

Genesis 2:7 — The Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being [nephesh — soul].

Hebrews 4:12 — Piercing until it divides soul from spirit.

1 Thessalonians 5:23 — May your spirit and soul and body be kept sound.

Soul, spirit, breath, life are distinct terms in Hebrew/Greek.

Inherited reading: Doctrine becomes simplified anthropology.

Correction layer: Terms need careful Hebrew/Greek study.

Classification: [EXACT] different terms exist.

Study question: What word is used in each passage?

39. Repentance as Mere Emotion (Level 3)

Matthew 3:2 — Repent, for the kingdom of heaven has come near.

Acts 2:38 — Repent, and be baptized every one of you in the name of Jesus Christ.

Greek “metanoia” — change of mind, turning, not just sorrow.

Inherited reading: Turning, returning, changing mind and direction are minimized.

Correction layer: Repentance is more than emotion.

Classification: [EXACT] lexical issue.

Study question: What does repentance require?

40. Baptism Modes and Meanings (Level 3)

Matthew 28:19 — Baptizing them in the name of the Father and of the Son and of the Holy Spirit.

Acts 2:38 — Be baptized in the name of Jesus Christ.

Romans 6:3-4 — Baptized into his death... buried with him.

Meaning includes immersion, identification, repentance, union.

Inherited reading: Immersion, identification, repentance, and union are compressed.

Correction layer: Practice and meaning should be separated.

Classification: [DPO] application.

Study question: What does baptism signify in each context?

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41. Inscription on the Cross (Level 1)

Matthew 27:37 — This is Jesus, the King of the Jews.

Mark 15:26 — The King of the Jews.

Luke 23:38 — This is the King of the Jews.

John 19:19 — Jesus of Nazareth, the King of the Jews.

Wording variations; all preserve the charge of kingship.

Inherited reading: Composite wording hides differences.

Correction layer: All preserve the kingship charge with variation.

Classification: [EXACT] wording variation.

Study question: What is constant, and what changes?

42. Who Carried the Cross (Level 1)

John 19:17 — Carrying the cross by himself, he went out to what is called the Place of the Skull.

Mark 15:21 — They compelled a passer-by, Simon of Cyrene, to carry his cross.

Possible sequence: Jesus first, then Simon, but not stated.

Inherited reading: The accounts are merged.

Correction layer: A sequence is possible but not explicitly given.

Classification: [EXACT] witness difference; [DPO] harmonization.

Study question: What did each author emphasize?

43. Centurion Confession Wording (Level 1)

Matthew 27:54 — Truly this man was the Son of God.

Mark 15:39 — Truly this man was the Son of God.

Luke 23:47 — Certainly this man was righteous.

Luke's wording differs; each Gospel shapes the witness.

Inherited reading: One exact wording is assumed.

Correction layer: Each Gospel shapes the witness.

Classification: [EXACT] wording difference.

Study question: Why does Luke say "righteous man"?

44. Two Thieves or One Repentant Thief (Level 1)

Matthew 27:44 — The bandits who were crucified with him also taunted him in the same way. (Both reviled)

Luke 23:39-43 — One thief reviles, the other repents and is promised paradise.

Possible harmony (one changed), but Matthew does not mention the change.

Inherited reading: Harmony assumes one changed.

Correction layer: Possible but not stated in Matthew.

Classification: [EXACT] narrative tension.

Study question: Did one thief turn, or are the accounts shaped differently?

45. Galilee vs Jerusalem Appearances (Level 1)

Matthew 28:7,16 — Go quickly and tell his disciples that he has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.

Luke 24:49 — Stay here in the city until you have been clothed with power from on high.

Matthew emphasizes Galilee; Luke emphasizes Jerusalem.

Inherited reading: Post-resurrection geography is harmonized.

Correction layer: Both may preserve different traditions/emphases.

Classification: [EXACT] emphasis difference.

Study question: Where does each Gospel locate the restoration?

46. Ascension Timing (Level 2)

Luke 24:51 — While he was blessing them, he withdrew from them and was carried up into heaven. (Sounds immediate)

Acts 1:3 — After his suffering he presented himself alive to them by many convincing proofs, appearing to them over the course of forty days.

Same author (Luke) gives fuller timeline in Acts.

Inherited reading: The timeline is often smoothed.

Correction layer: Same author gives fuller timing in Acts.

Classification: [EXACT] presentation difference.

Study question: Why does Luke compress the ending?

47. Original Sin as Later System (Level 5)

Genesis 3 — The fall, curses, expulsion from Eden. No mention of “original sin” as a transmitted guilt or nature.

Romans 5:12 — Just as sin came into the world through one man, and death came through sin, so death spread to all because all have sinned.

Paul’s theological interpretation, not Genesis wording itself.

Inherited reading: The garden story becomes filtered through later categories.

Correction layer: Romans is theological interpretation, not Genesis wording itself.

Classification: [DPO] doctrinal synthesis.

Study question: What does Genesis say before later categories?

48. Satan in Eden (Level 5)

Genesis 3:1 — Now the serpent was more crafty than any other wild animal that the Lord God had made.

Revelation 12:9 — The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan.

Genesis says “serpent”; later texts identify the serpent with Satan. That identification is a canonical development.

Inherited reading: Readers assume Genesis directly names Satan.

Correction layer: The identification is canonical development.

Classification: [EXACT] Genesis says serpent; [DPO] identity synthesis.

Study question: What is in Genesis and what is later reading?

49. Angel / Messenger Compression (Level 3)

Malachi 3:1 — I am sending my messenger [mal’akh — also angel] to prepare the way before me.

Revelation 2-3 — To the angel of the church in Ephesus... (likely human messengers or heavenly beings).

Context determines human or heavenly.

Inherited reading: Every angel is imagined as a winged heavenly being.

Correction layer: Context determines human or heavenly messenger.

Classification: [EXACT] lexical range.

Study question: Is the messenger human, heavenly, or symbolic?

50. Creeds as Reading Gatekeepers (Level 6)

Acts 17:11 — These Jews were more open-minded than those in Thessalonica, for they welcomed the message very eagerly and examined the scriptures every day to see whether these things were so.

2 Timothy 3:16 — All scripture is inspired by God and is useful for teaching...

Creeds can guide, but the reader has the right to examine Scripture directly.

Inherited reading: Institution tells readers what they must see.

Correction layer: Creeds may guide but should not replace examination.

Classification: [DPO] institutional critique.

Study question: Can the reader test all things?

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51. The Bible as Perfect Without Seams (Level 6)

Luke 1:1-4 — Since many have undertaken to compile a narrative... it seemed good to me also, having investigated everything carefully from the very first, to write an orderly account.

John 20:30-31 — Now Jesus did many other signs... which are not written in this book. But these are written so that you may believe...

The Gospels themselves acknowledge differences in selection and arrangement. Witness differences do not destroy faith.

Inherited reading: Readers fear admitting textual tension.

Correction layer: Witness differences do not equal the collapse of faith.

Classification: [EXACT] witness differences exist.

Study question: Can truth survive honest comparison?

52. The Institutional Overlay of Communion (Level 5)

Luke 22:19 — Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this *in remembrance* of me.”

1 Corinthians 11:24-25 — “Do this in remembrance of me.” ... “Do this, as often as you drink it, in remembrance of me.”

John 6:63 — “It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life.”

Matthew 18:20 — “For where two or three are gathered in my name, I am there among them.”

1 Timothy 2:5 — “For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human.”

Hebrews 10:10-14 — “... we have been sanctified through the offering of the body of Jesus Christ *once for all*. ... But when Christ had offered for all time a single sacrifice for sins, ‘he sat down at the right hand of God,’ ... For by a single offering he has perfected for all time those who are sanctified.”

1 Peter 2:9 — “But you are a chosen race, a royal priesthood, a holy nation, God’s own people...”

Scripture establishes communion as a shared meal of remembrance among gathered believers, with Christ as the sole mediator, and one sacrifice already complete. The institutional doctrines of transubstantiation (formally adopted at Lateran IV in 1215 AD), the Mass as a re-offered propitiatory sacrifice (Trent, 13th and 22nd sessions, 1551 and 1562), and the priestly class as exclusive confector of the sacrament (Trent, in persona Christi doctrine) developed across 1,182 years between Christ’s institution of the supper and the formal definition of transubstantiation. The first eleven centuries of the Church did not believe what Trent later required them to believe under pain of anathema.

Inherited reading: Communion is a sacrament confected by an ordained priest; the bread and wine become the actual body and blood of Christ; the Mass is a re-offering of Christ’s sacrifice for the living and the dead.

Correction layer: Christ instituted a shared meal of remembrance among two or three gathered in His name. Scripture names Christ as the sole mediator, names one sacrifice once for all, and names all believers as a royal priesthood. The institutional doctrines added a mediator (the priest), added repetition (the Mass as ongoing sacrifice), added literal physical transformation (transubstantiation), and added a clergy class. The flesh profits nothing; the words are spirit. What Christ made direct, the institution made mediated.

Classification: [HBE] Council of Trent, Session 13 (October 11, 1551) and Session 22 (September 17, 1562); Fourth Lateran Council (1215 AD); Hildebert of Tours, first use of “transubstantiation” (c. 1079 AD); Didache (~100 AD) describing communion as community thanksgiving without sacerdotal mediation. [DPO] structural reading: the institutional architecture requires the institution; what Christ instituted requires nothing but two or three gathered.

Study question: If the first eleven centuries of believers did not hold transubstantiation, and if scripture names one mediator and one sacrifice once for all — what does the institutional ritual structurally honor, and who is served by mediated access where Christ instituted direct access?

53. The Sabbath Substitution (Level 4)

Genesis 2:2-3 — “On the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.”

Exodus 20:8-11 — “Remember the sabbath day and keep it holy. ... The seventh day is a sabbath to the Lord your God; you shall not do any work. ... For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it.”

Ezekiel 20:12 — “Moreover, I gave them my sabbaths, as a sign between me and them, so that they might know that I the Lord sanctify them.”

Isaiah 66:23 — “From new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before me, says the Lord.”

Luke 4:16 — “When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, *as was his custom.*”

Luke 23:56 — “Then they returned and prepared spices and ointments. On the sabbath they rested *according to the commandment.*”

Mark 2:27-28 — “The sabbath was made for humankind and not humankind for the sabbath, so the Son of Man is lord even of the sabbath.”

Acts 17:2 — “And Paul went in, as was his custom, and on three sabbath days argued with them from the scriptures.”

Acts 18:4 — “Every sabbath he would argue in the synagogue and would try to convince Jews and Greeks.”

Hebrews 4:9 — “So then, a sabbath rest [Greek *sabbatismos*] still remains for the people of God.”

Scripture establishes the seventh-day Sabbath as hallowed at creation itself, before any covenant with Israel. Christ kept the Sabbath as His custom. The female disciples rested on the Sabbath after the crucifixion according to the commandment. Paul preached every Sabbath in synagogues to Jews and Gentiles together, decades after the resurrection. Hebrews 4:9 uses the unique word sabbatismos — the active keeping of the Sabbath day — and declares it still remains. The institutional

substitution of Sunday was a development across centuries: the first clear documented Sunday gathering appears with Justin Martyr ~150 AD; Constantine's decree of March 7, 321 AD called Sunday "the venerable day of the SUN" (venerabili die solis), using pagan terminology while still minting coins to Sol Invictus; the Council of Laodicea (~364 AD), Canon 29, formally anathematized Saturday rest because the practice had persisted for over 30 years after Constantine's decree. The Catholic Catechism (CCC 2175) openly states that for Christians Sunday's ceremonial observance "replaces" that of the Sabbath. Cardinal James Gibbons admitted: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."

Inherited reading: The Christian day of worship is Sunday, "the Lord's Day," commemorating Christ's resurrection; the Old Testament Sabbath was either fulfilled in Christ, abolished at the cross, or transferred to Sunday by the early Church.

Correction layer: The seventh day was hallowed at creation, before Israel existed. Christ kept it. The apostles kept it. The Gentile churches in Acts kept it. Hebrews 4:9 declares Sabbath-keeping still remains. No scripture commands the change. The Catholic Catechism and Cardinal Gibbons both admit openly there is no biblical mandate. The change was made by imperial decree (Constantine, 321 AD) under pagan sun-worship terminology, and enforced by ecclesiastical council (Laodicea, ~364 AD) with anathema against those who persisted in observing the original Sabbath. The seventh-day Sabbath has been preserved in actual practice across 1,700 years in Ethiopian, Coptic, Celtic, Waldensian, Seventh Day Baptist, and Seventh-day Adventist communities, often under persecution. The witness has never been silenced.

Classification: [EXACT] Genesis 2:2-3 hallows the seventh day at creation; the fourth commandment specifies the seventh day; Christ's custom (Luke 4:16) and Paul's custom (Acts 17:2) are seventh-day Sabbath observance; Hebrews 4:9 sabbatismos remains. [HBE] Constantine's edict of March 7, 321 AD (Codex Justinianus 3.12.2) using "venerabili die solis"; Council of Laodicea Canon 29 (~364 AD); Catechism of the Catholic Church CCC 2175; Cardinal James Gibbons, "The Faith of Our Fathers"; Peter Geiermann's "Convert's Catechism of Catholic Doctrine." [DPO] structural reading: institutional substitution under pagan terminology, enforced by anathema, admittedly without scriptural basis.

Study question: If Christ kept the seventh day, the apostles kept it, the disciples rested on it "according to the commandment" (Luke 23:56), and Hebrews 4:9 declares Sabbath-keeping still remains — on what authority did a Roman emperor and a fourth-century council substitute "the venerable day of the Sun" for the day God blessed and hallowed at creation?

16. Errata / Second-Edition Notes

No confirmed errata for first printing. All scripture quotations verified against NRSVUE. Reader corrections and second-edition notes will be published as they are confirmed.

17. Cross-Promotion: Books 1 & 2 of the Divine Code 928

You've learned to see the seams. Now see the architecture.

Book 1 — The Divine Code: 928 — The date revealed. Why September 28 is the restored birth gate.

Book 2 — The Divine Code: 928 — The Architecture of Where We Live — The numbers, the witnesses, and the creation layer.

Biblical Tensions and Misleadings gives you the reader's rights. Books 1 and 2 show you what those rights unlock.

For All Things That Exist.

18. Closing Restoration Statement

The next work is therefore not another argument for argument's sake. It is a functional restoration tool: Restoring the Reader's Right to See — For All Things That Exist.

Biblical Tensions and Misleadings is not written to reduce Scripture. It is written to restore the reader to honest sight.

The reader has the right to see the seams. The reader has the right to ask why a word was translated that way. The reader has the right to know where tradition entered. The reader has the right to distinguish the Creator from the institution.

Restore the reader. Restore the calendar. Restore the body as witness. Restore humanity with our Creator. For All Things That Exist.

The final purpose of this work is not suspicion. It is restoration. A reader who can see the text more clearly can return to the Creator more honestly. The 928 framework exists to restore the reader's right to see — For All Things That Exist.

Appendix A. Translation Witness Policy

This book treats the KJV as a historical witness to inherited English tradition, but the KJV is not isolated. Every Christian translation tradition, denomination, study Bible, council, creed, commentary system, and institutional authority structure can become a filter between the reader and the root witness. The purpose is not to replace one unquestioned translation with another. The purpose is to restore examination.

Appendix B. Book-Safe Language

[EXACT] The biblical text contains real tensions in chronology, wording, witness order, genealogy, calendar language, and translation. These tensions are not erased by declaring the text perfect without inconsistency.

[DPO] The deeper misleading is not that every tension destroys Scripture. The deeper misleading is that institutional theology often hides the seams, harmonizes contradictions, and teaches the reader to defend inherited doctrine before examining the text itself.

This book is not anti-Bible. It is anti-concealment.

Source and Study Note

This manuscript grew from the Divine Code 928 framework, the Resurrection Thread / 27-Hour DPO discussion, and the Scripture study guide. Scripture references are for study; short inherited-English wording is a historical translation witness only. Readers should compare translations and consult root terms when possible.

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