Encouraged Readings and thought

I strongly encourage you to take a look at the Related Testament tab. Look at the "reinterpreted" versions of Paul, James, Hebrews, 1 Clement, and eventually Revelation. The thought is that Philo of Alexandria and Apollos of the same region (Egypt), were on a different theological level than that of most other Hebrews in Israel. The encouragement of their perspectives was from the mixture of Egyptian and Hellenistic intellectual tools.

Their strong views heavily influenced the writings of Paul. We also have, going further back, the strong influence of Plato in establishing the theology of Philo. All of these things are working together to come up with a different narrative that was altered by verses such as Hebrews 4:8 during "transliterations" of understanding. I understand that removing the word Jesus from these books will prevent some people from viewing them, but we can keep our beliefs and still open our minds to possibilities.

The primary reason that some words were removed or altered is to set a background for what was theoretically said. I find the best evidence of what they originally told lies much closer in reading them as they are viewed. From this perspective we can see how the Scripture flows in regard to the overall subject and if that makes more or less sense to the intent of the character and meaning of the author. This purpose seems to work more effectively when we combine many different readings together such as 1 Clement and Paul, or Apollo (Book of Hebrews) and Paul, or all three.

I have a much different opinion about removing words than adding them. Sometimes we look at things too symmetrically and view the removing of words to be the same as adding them. There would have been very few reasons that words were removed except in cases where an author was intentionally trying to alter the meaning and could not keep the original wording to comply with their adjustments.

It's the conglomerate of the evidence combined with what we do know. We do know that Scripture has been altered, whether it is in the form if transliteration, interpretation, or even intentional alterations such as the strong evidence of the Nomina Sacra implies. There were competitions between different factions of belief, the influence of governments, kings, cultures, and of course each Scribe is a person who had to make some choices in regard to what they wrote. They were not a machine typing something out.

The point is that we are beyond even the "information age" now. We used the term information age decades ago. Now it's time to do the work of not redefining what was said, but trying to find the truth in what was said with layers and layers of time and edits behind

each document wrote from the past. Here is a palm tree on a small island in the middle of the ocean, on a planet, in a solar system, of infinite galaxies. This one tiny analogy to give concept to this.

There is very strong evidence that in the last verse of Psalm, the last verse 18:50 appears to be added. This is very important because most of us assume that the Book of Psalm is about King David. What if it isn't about King David? What if being a Christians isn't about being a puritan, and of course we know that King David was not a puritan.

(ISV) Psalm 18:21, "The Lord will reward me because I am righteous (*Zedek*); because my hands are clean he will restore me; because I have kept the ways of the Lord, and I have not wickedly departed from my God;"

The word righteousness is an English interpretation from the Hebrew word *Zedek*. It is a legal and structural term meaning "right alignment," "straightness," or "being in proper working order." Notice the phrase, "...because I have kept the ways of the lord" This is going to be the definition of Zedek in context.

(ISV) Psalm 18:35, "You have given to me the shield of your deliverance, and your right hand holds me up; your gentleness made me great."

Clearly that verse is not about a literal shield but of a spiritual shield provided by God. The symbols of King David are with a literal shield whether or not he actually used a shield at all in battle. A spiritual shield can be provided to anyone in regard to a spiritual, non-physical battle.

(ISV) Psalm 18:49, "Therefore, I will give thanks to you among the nations (goy), Lord; I will sing praises to your name."

So, if goy is the actual word instead of nations, it should read, "Therefore, I will give thanks to you ***even*** among the goy..." Here we can see that they had to alter the meaning in order to alter the word of choice.

(ISV) Psalm 18:50, "He is the one who gives victories to his king; who shows gracious love to his anointed, to David and his seed forever."

Adding in the original Hebrew word *goy* alters the meaning of verse 49 quite a bit. Goyim is a warning to the individual against being swallowed by the mass political, social, and commercial frameworks of the material world. It tells the lone operator how to stand *among* the unconscious multitudes of the matrix as a self-governing entity without assimilating into their systems.

We can see that from verse 49 to verse 50 that it does not transition very well. It is speaking in first person then it switches over to third person. Verse 49 also sounds very much like a conclusion that that verse 50 was added to bolster the book being tied to King David.

Verse 49 should read, “Therefore I will give thanks unto Thee, O Lord, among the ***Goyim*** (the massive, rigid structures of the collective matrix).”

So, this is just that small palm tree on that island in the middle of the ocean in a universe to big to understand as a small example. Imagine how much “alteration” has been done to the New Testament. I hope that you find the readings enlightening and they can be used as a blueprint for other ideas in regard to the original Scriptures that rely on as evidence whether they be “canonical” or non-canonical.