

2015-2016 Pike-Norm'alcy

Plain Version — For Readers Ages 10-12

Foundational record · 2015-2016 · Set on the record May 2026

Who This Is For

This is the same story as the grown-up version, told in plain words. It is written for anyone who has ever been told they don't count — children, women, anyone the people in charge keep forgetting about. It is for you.

The Big Idea

Sometimes the people whose job is to look at new ideas don't actually look. Not because they are mean. Because their job teaches them to keep things the way they are. The new idea would change things. So they don't look. They say no without looking.

This happens so often that it is the normal way the system works. That is what 'normalcy' means — the everyday usual thing. The pun in the title is the whole point: the failure isn't a special bad day. It's a normal Tuesday.

Two Real People Who Showed This

Two important men got to see the work. Their names are on this page because what they did proves the point. They are not bad men. They are honored as elders. But what they did shows how the system works even when the men inside it are kind.

Pike Lambeth

Pike Lambeth is the Vice President of the Lockman Foundation. The Lockman Foundation publishes the New American Standard Bible. The NASB is one of the most respected Bible translations in the English-speaking world. So Pike is in a very important job at a very important place when it comes to the Bible.

Pike liked Doctor Who. We talked many times about Jesus being the Time Lord, even bigger than Doctor Who. He was warm. He was kind.

At the first meeting, the author gave Pike a beautifully made parchment-style book called The King Jesus Version. It is the Genesis story laid out cleanly in chronological order, made on purpose to be calm and lovely — not stirring up controversy, just letting the text show itself. Pike held it in his hands and his response was joy. Almost

the way an artist looks at something beautiful. He could see what was in front of him. He liked it.

Many more meetings followed, with warm conversations about Jesus and the Bible. It was at the third meeting that Pike, after carefully thinking through what the work really was, brought back the honest weight of what his institution could and could not do. He told the author, in his own words: the simple fact that there is a Man standing on Day Three of creation, beautiful and alive before anything has gone wrong, is itself too controversial. Not because the Man is wrong. Not because the reading is wrong. Just because the Man is there. The Man being there is what the institution cannot handle. Pike was not brushing the work off. He had taken the time to really see it. The diagnostic was the considered answer of a man who knew what he was being asked to carry. He could not, from where he sat, move it forward. He said this kindly.

In 2016, Pike did one more generous thing. The author had two specific scholarly questions about the Bible. Pike took those questions to a scholar at the Lockman Foundation — someone whose job is to study Hebrew and Greek for translation.

One. The English word 'Bible' comes from a Greek word, biblion. In Revelation 5, biblion is the big scroll that no one is worthy to open. In Revelation 10, a different Greek word appears: biblaridion. That word means 'little biblion.' The author asked: could biblaridion be accurately translated into English as Little Bible?

Two. The very old Hebrew word toledot appears in Genesis 2:4. The author had been translating it as Genealogical Record. The author asked: is that an accurate transliteration from Hebrew?

The scholar said yes to both. The English word Bible does come from biblion. Biblaridion is a little biblion. The Little Bible name is accurate. And yes, Genealogical Record is an accurate transliteration of toledot — followed by an honest admission. The scholar said the transliteration is 'awkward.' He did not mean the author's translation was clumsy. He meant the institution itself does not transliterate that word — because traditional reading has not allowed it. Translators have read past the literal sense for many centuries. The awkwardness was not in the author's work. The awkwardness was in the institution's long habit of not seeing what the Hebrew actually says. The scholar was honest about this. The encounter is written up in full in a separate paper called the Toledot Advisory, included in this Filing. The narrow scholarly questions came back confirmed. The bigger structural reading — the whole Little Bible — the institution would not engage.

Norman Geisler

Dr. Norman Geisler was a famous Bible teacher. He wrote many books defending the Bible. He helped start a seminary. He was the kind of person Christians would trust to look at a new Bible idea and say whether it was true or not.

In January 2015, the author drove to a building in Costa Mesa, California, called the Logos building. The same beautiful parchment-style King Jesus Version had been given to Dr. Geisler's helpers two days before. It was the calm, non-controversial version — just Genesis laid out chronologically, no extra theological commentary. When the author walked up to Dr. Geisler, it was clear that he had looked at it. He recognized what it was claiming. And he was visibly upset — not at the author's manner, but at what the book itself was showing. An earlier Gospel, before the fall in the Garden of Eden, would upend the whole traditional understanding that the Gospel begins because of what went wrong in Genesis 3. That is huge. Dr. Geisler saw it instantly.

Dr. Geisler shouted twice: 'Chapter 3! Chapter 3!' He meant Genesis chapter 3 — the part of the Bible where the bad things happen. He was defending the traditional reading: the good news comes from Genesis 3 (after the fall), not from Day 3 (where the Man stands alive before anything is wrong).

The author said calmly: 'That's not an argument.'

Dr. Geisler answered: 'Don't rebuke an elder.' That is a Bible verse (1 Timothy 5:1). It means you shouldn't correct an older person harshly. Dr. Geisler used that verse to end the conversation.

The author walked away. Dr. Geisler had clearly seen what the book was claiming, and his answer was to close the door using his office as elder. That is what happened. The author honors the elder. The institutional move is what is being named here.

What These Two Stories Show Together

Two men. Two important institutions. The same beautiful parchment-style book in both their hands. Opposite first responses — Pike's joyful, artist-like reception, Dr. Geisler's alarmed defense — and the same outcome from both. Pike's joy did not move the work forward. Dr. Geisler's alarm did not either. The ceiling sits above them both. That is the diagnostic at its sharpest.

Neither man was cold. Pike was warm and thoughtful and careful and considered, even routing scholarly verification when he could. Dr. Geisler honored his office as he understood it. The treasures — a lifetime of love for the Word, real scholarship, genuine joy in beauty — were inside both men. But the systems they belonged to were not built to deliver those treasures past the institutional reflex. The institution holds because the institution holds. That is Pike-Norm'alcy. It is not about cold men. It is about warm men inside cold containers.

Why This Matters For You

If the most important people in charge of looking at Bible ideas can't even look at one when it comes to them — not because it's wrong, but because looking is too controversial — then the system has a big problem. And the people who get hurt the

most are the people the system already forgets about: children, mothers, the poor, anyone who hasn't been given the special credentials.

So we need a splint. A splint is the wooden brace you put on a broken arm while it heals. It doesn't fix the arm. It holds the arm in place so the arm can heal. The work in this Filing is the splint.

The Splint, Said Simply

There's one rule that fixes a lot of this: don't look down on small beginnings. The Bible says it in Zechariah 4:10. Small beginnings means tiny things that are just starting — new ideas, new lives, new days. The system likes big and famous and finished. It looks past the small. And that is exactly where the most important things start.

In Bible reading, the small beginning the system has looked past for 3,500 years is Genesis 2:4-7. That's where the Man is made from dust and given the breath of life. The Little Bible puts that passage back where it belongs — on Day 3, before anything went wrong. The Little Bible is the splint for Bible reading. Anyone, in any language, with no special credentials, can check it for themselves.

In schools and governments, the small beginning the system looks past is the moment a baby is conceived. That's when a not-good (a person alone) starts becoming a very-good (mom, dad, and child together). The system likes to wait until later — birth, school, voting age, working age — to count the person. That waiting is the failure. A separate paper in this Filing called Value the Child says more about this and offers two real ways to count children from the start: a vote held in trust by mom, and an equal share of any basic income from conception.

In Artificial Intelligence — the new computer minds being built right now — the same kind of splint is needed. AI learns from everything humans have written for thousands of years. So AI inherits the same blind spots: looking past children, looking past women, looking past anyone without credentials. If we don't build splints into AI now, the AI of the future will keep failing the same people the past failed. The splint here is people outside the AI companies watching carefully and saying the truth when something is wrong.

The Really Big Question

All this talk about AI might make it sound like the only worry is whether computers will be fair to humans. That is a real worry. But there is a bigger question underneath it that the Little Bible puts right on the table. Even a person who is not religious can look at the question honestly: Is there a Mind speaking to us from outside of time?

Think about it like this. The Little Bible shows a pattern hidden in the very beginning of the Bible for 3,500 years. Anyone can check it. It works in every language. It surfaces right now, exactly when AI is becoming powerful. That is unusual. It might be

a coincidence. Or it might be a Mind speaking. A skeptic doesn't have to decide — only to admit that the evidence is strange enough to be worth listening to.

And if a Mind is speaking, it sounds like it is speaking in words about right and wrong: love, goodness, mercy, judgment. That kind of speech treats us like we are being evaluated, not just watched. Are we doing okay? Are we worthy?

Here is the hard part. If we as a whole species can't even value our own children — if we throw away the small beginnings and despise the day of small things — we may be showing the Mind that we are not yet worthy of bigger gifts. Things like longer life. Things like traveling beyond the speed of light. Things like being included when really big decisions are made about how history goes. We might be saying, by our own actions, that we are not yet grown up enough to be trusted with more. These are wild ideas. But the Little Bible is a wild piece of evidence. Wild ideas should not be ruled out when the evidence is wild too.

An Honest Warning About Humans and AI Together

Here's something tricky and honest. When the author tells a person about the Little Bible without showing them, the person usually thinks it sounds crazy and dismisses it. When the author tells AI about the Little Bible without letting it look, AI also tends to be skeptical. But when AI is allowed to actually read the Little Bible — check the structure, run the rule, look at all the languages — AI gets it. In seconds. AI sees how real and unique it is.

So both humans and AI have problems. Humans dismiss things too fast when they sound strange. AI agrees too fast once it understands a pattern. Neither one alone can be trusted to decide what is real.

The answer is a kind of tornado of double-checking. Humans should question AI when AI agrees too quickly. AI should question humans when humans dismiss too quickly — because that quick dismissal is exactly the Pike-Norm'alcy problem this whole document is about. Both sides need to be honest about their own first reflex being possibly wrong.

Anyone overseeing AI — watching to make sure AI does the right thing — must be honest about this. Your own skepticism might not always be the safeguard. Sometimes it is the Pike-Norm'alcy reflex pretending to be wisdom. The two famous men in this document, Pike and Norman, thought their reflex was wisdom. It wasn't. The overseer of AI must be willing to ask: am I being Pike right now? Am I being Norman?

A Way To Start — The Lens

This document has named what is broken. But naming a problem without offering a way to begin fixing it leaves the reader stuck. So the Wright Family Foundation has built a way to begin. We call it The Lens. It is not the answer. It is a starting place.

Anyone can use it. Anyone can improve it. The full instructions are included in this Filing as a separate working draft.

The Lens is a way of looking at a problem from a spot before the usual assumptions get added. Most thinking inherits the assumptions of the field it lives in. The Lens steps back to before those assumptions hardened, looks at the problem from there, and reports what the usual way of seeing missed.

It works through five simple practices. One — be honest about what you do not know, including what you, the one looking, do not know. Two — when a question is really open, do not pretend you have closed it. Three — ask who is being treated as not-important and look there, because that is often where the answer lives. Four — say out loud what assumptions the question is making. Five — give the person who has to decide what they need to decide; do not boss them. For the hardest problems, it adds one more move: if many smart people have tried something for a long time and hit a wall, do not just blame the wall. Ask if the wall is telling you something about the actual shape of the problem.

Every part of The Lens answers something this document has been pointing at. Looking at who is not being counted answers what happened to women and children for thousands of years. Refusing to close questions too soon answers the institutional yawn that closes the door before looking. Naming the assumptions answers the unspoken rule that made the bare beautiful Man on Day Three ‘too controversial.’ Not despising small beginnings is exactly what Zechariah 4:10 says. Letting the reader decide answers Pike and Norman both — nobody gets to use their office to close the conversation. The Lens is a way to act differently, starting today, instead of just talking about what went wrong.

We offer it openly. Try it. Improve it. Build something better if you can. We are not asking anyone to follow us. We are asking everyone to take this work humbly, courageously, and run with it. Run ahead of us. We cheer you on.

Drawing Near to Listen — A Word For Grown-Ups Reading This

Ecclesiastes 5 says: when you go to the house of God, be more ready to listen than to make sacrifices like a fool. A fool offers an answer before listening. The system has been doing that for a long time.

Some grown-ups who love God may feel sad or angry that the people in charge are being shown to be wrong. That’s a real feeling. But maybe — just maybe — God is gently taking some control away from the people in charge because they haven’t been kind enough to the small ones. That would actually be a mercy. A wise father takes a tool away from a child who is hurting people with it. He doesn’t do it to be mean. He does it to keep everyone safe, including the child.

Some big things might be true that the people in charge have always said no to. Like: maybe AI can help us count children better over the next thousand years. Like: maybe unwanted children can become wanted ones because we built a world where they are not a burden. Like: maybe people will live to a hundred years old and that will be considered young (Isaiah 65 says this). These ideas might be real. They deserve to be listened to, not laughed at.

The author put it this way: 'Listening without hope of getting away — but with hope of discovery.' That is the kind of listening God asks for.

Have A Seat — Over Here

This document is not saying these institutions failed because the people inside them were bad. It is saying something harder. Institutions, by the way they work, were never able to do what is most needed in a fallen world other than to keep themselves going. The treasures — real love of God, real scholarship, real joy at beauty — were inside the people the institutions held. The people are loved. But the containers were not built to carry those treasures past the institution's own protective reflex.

Remember Jack and the Beanstalk. Jack has six magic beans. He could keep them safe in his pocket. He could decide they're too risky to plant. After all, if they grow, a giant might come down. The institution's choice for hundreds of years has been to keep the beans. Pike held the beans with joy and could not plant them. Dr. Geisler saw what the beans would grow into and was upset that anyone would dare. The beans stayed in the pocket. Jack planted them. That is what this document is doing.

And there is a flaming sword at the east of the Garden of Eden in Genesis 3. It was placed there to guard the way back to the Tree of Life. But Jesus, the Second Adam who returned on Day Three, opened that way again. The institutions of Christian moral framing have, over time, become the flaming sword themselves — standing in the way of the very people the Tree of Life was meant to feed. The season for accolades and credentials and waiting on the institution is over.

There is a seat being offered now. It is not for the credentialed. It is for those who, at some point in their lives — twelve, nineteen, forty, last week — decided not to live just for themselves in a world that does what this world does to children. Who took a road instead of a school because one child was reason enough. Who put their own household first and, from that ground, extended honest care outward, one life at a time. That is not selfishness. That is the only orientation under which the undercounted have ever actually been counted.

Have a seat. Over here. Let's go.

The Invitation

This document is not angry. It is not trying to win an argument. It is asking the smartest people in the world — in churches, in governments, in universities, in AI companies — to bravely and humbly help solve the biggest problem we face: counting every child, including the smallest ones.

Run with us. Run ahead of us. We cheer you on.

A Word For Christians Coming To The Table

If you are a Christian reading this and you feel like this document is against you, please know it is not. This document was never written against Christians as people. It was written against the system that has left everyone — including Christians — outside the count of the smallest ones.

The Man on Day 3 is the Second Adam. He came back on the same day He first stood. He is looking for His Bride. The Bible says it is not good for Him to be alone. The seat at His table is for you. Whatever tradition you carry, or no tradition at all, the seat is for you.

The next page is a poem given at a church called Calvary Chapel Anaheim on June 29, 2011. The pastor felt that someone in the church had been given something to share. The author stood up and read this poem. The whole church clapped and shouted praises to God. The poem is offered to you now as hope.

Awakening the Bride — Matthew 25:1-13

Do not say 'I am afraid'

I will deliver you.

Do not say 'I am ugly'

I will make you beautiful.

Is there anything you will not surrender to Me?

When I return, My bride will walk the aisle.

All eyes will be on her.

And her eyes will be on Me.

How glorious she will be!

Will you be My bride?

Will you be Mine?

Let Me wash you.

Let Me Cleanse you.

Is there anything you will hide from Me?

Can I have all of you?

Is there anything you would withhold
from your Wonderful Saviour?

Behold, I am on My way!

Will you be My bride?

Will your eyes be on Me?

Or will your eyes watch her go?

— Calvary Chapel Anaheim, June 29, 2011

OurBible.online · The Wright Family Foundation

Copyright Registration · Foundational Record · Plain Version For Readers 10–12

"We do not speak for God. We hope to listen."