

Our Apology

We have spent decades inside a Christian tradition that has often, in our experience, not known God as well as we have claimed to. We made the same assumptions our teachers made. We treated as settled what was still open. We allowed silences to stand where the texts themselves were speaking. We failed many of the people the texts most clearly love — children, mothers, the marginalized, the seekers from outside our walls — and we did so while believing we were faithful.

We are sorry for our part in this. We are also sorry, on behalf of the wider Christian institutional tradition we belong to, for the much larger pattern of failures our tradition has carried across centuries. We do not have standing to apologize for those failures — we did not perpetrate most of them. But we can say openly that they happened, that they were real, and that the silence about them inside Christian institutions has been part of the problem.

God has always been better than we knew. The acknowledgment is humbling. It is also the beginning of the welcome that follows.

The welcome we extend is not our generosity. The Father is the One whose sun rises on the evil and on the good, whose rain falls on the just and on the unjust. It seems that welcome is what He has been extending, even to us, the so often unjust, since the foundation. We are recognizing this, and publicly confessing this, and so seeking deliverance from the very sin Paul described as "living in us" — sin that operates as light we mistook for sight (Matt 6:23). What we thought we were seeing carried darkness we did not recognize. We are confessing this publicly because confession is the beginning of the deliverance.

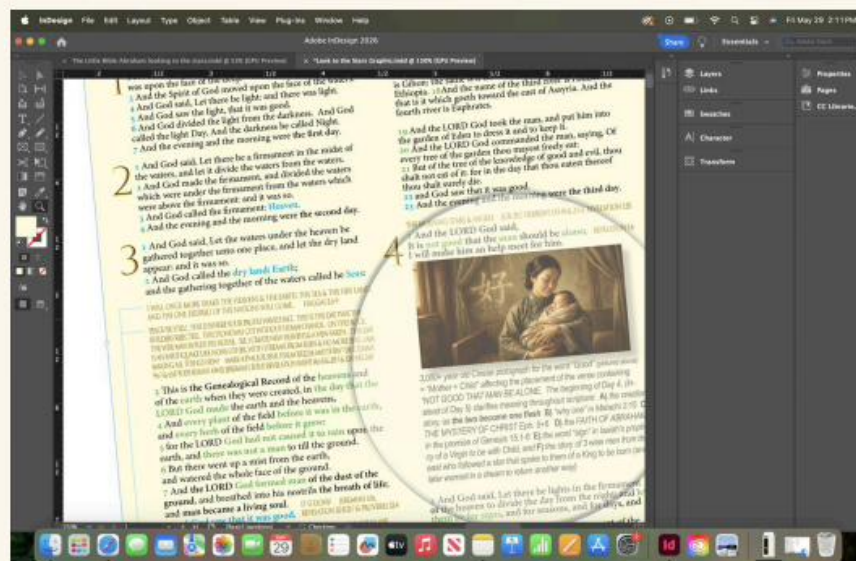
Our Bible

The first two chapters of Genesis, read together in the order the text itself describes, form what we call the Little Bible. In that order, a man is formed from the dust and brought to life on the third day — naked, unashamed, without scar, before any fall. There are no words added. None taken away. In itself the unity of the stories, brought to life as one, should not be considered controversial.

If you are Jewish and follow Moses, the texts you have kept so faithfully are the very texts where the Man on the third day appears most clearly.

If you are Christian and follow the Man raised to life on the third day, the figure you have followed now stands openly in the foundation where he has never been seen before — indeed personifying both The Beginning and The End of your scriptures in ways your rich tradition has yet to imagine.

If you are Muslim and hold the Quran, the unscarred living Jesus the Quran affirms now corresponds with striking resemblance to the Man standing on the third day, before His death — the witness at the judgment, and of The Resurrection, at the very foundation.



A sneak peek at the most current, ongoing work of OurBible.online

Our Concern

Religious institutions across history have tended to receive new understandings as a sealed vessel — the water runs off, the vessel stays dry, nothing changes inside. When this pattern continues long enough, the foundations of our house may begin to weaken from erosion. We are more like a house built upon sand than a tree planted by water, when we only exist to protect and preserve what is already inside.

The tree planted by streams is the way of promise. By capillary action — water drawn upward gradually, through the small openings the structure permits, where it does its work without dissolving anything that was sound. The same water that would erode a sealed wall will nourish a living wall, a vessel that is open to receive it. The wall will be refreshed. Whatever was sound is preserved. What was weak is strengthened. The wall is being renewed without being replaced.

Our hope is the capillary kind of welcome rather than the sealed-vessel refusal. We hope that what we have found, offered openly, will be received gradually by readers who carry the textual material into their own communities, their own traditions, their own institutions. We are not pouring water against walls. We are setting it where it can be drawn up by those willing to draw.

The alternative — institutions that seal themselves against what they cannot examine — eventually faces the structural cost of refusal. We do not wish this for anyone. The capillary opportunity remains available as long as the openness remains. Our hope is rapid transformation through receptive reading rather than slow collapse through sustained refusal. Every reader who receives the textual material directly is part of how the capillary action operates. You do not need anyone's permission to read. You do not need any institution's authorization to consider what the text says.

His Invitation

*begins with the Skeptical, the Marginalized,
and especially those Offended*

There is now a Man standing on Day 3 in the world's most published document of any kind in history. There is no one in history other than himself that can claim authority to know fully what this may mean.

If you are spiritual but not religious, agnostic, secular humanist, or someone who has been hurt by religion and has not yet found a home — you do not have to identify with any tradition to be at the table. The conversation has a place for you as you are.

If you are an atheist who requires extraordinary evidence, the textual evidence is offered for your own honest examination. What kind of Divine Mind would devise a plan that systematically undermines the authority of His own teachers?

Truly EXTRAORDINARY!

Perhaps the Atheist has been holding out for a more complete picture of Jesus with an intuition beyond reason. Perhaps the unseen source of the immovable fixation upon reason itself? Perhaps the Atheist simply wants more of Jesus than we do? If so, may he find his Very Great Reward in the Man on Day 3.



Our Mediator

The Man standing on the third day — visible in the first two chapters of Genesis when those chapters are read together in the order the text itself describes — is the figure every tradition has been pointing toward in its own language.

He stands at the foundation. He predates every tradition. He is fluent in every language because every language carries something of the Maker's image.

He does not return to replace the Truth your people have carried faithfully. Through OurBible.online we expect He will bring to light in modern times many aspects of ancient wisdom which He uniquely wrote upon the hearts and minds of your people.



If you carry one of the aboriginal traditions of Australia, or the indigenous traditions of the Americas, of Africa, of Asia, of Oceania — the wisdom your people have held about the Maker is not something you must leave behind to come to the table. Bring it. The conversation needs it.

If you carry one of the Wiccan or Pagan traditions of Europe — the seasonal wisdom, the divine feminine, the honor of ancestors, the sanctity of earth — that survived the long centuries when Christian institutions tried to erase it: what your tradition has kept faithful, the modern conversation has needed and largely lost. Bring what you have carried.

If you carry the diverse traditions of the East — Hindu, Buddhist, Jain, Sikh, Daoist, Confucian — your understandings of being, consciousness, suffering, ethics, and liberation are part of what the modern conversation cannot afford to be without.

If you bring what your tradition has been holding, He can render it in terms a modern audience can recognize as substantive. The aboriginal storyteller's Dreaming. The Andean farmer's Pachakamaq. The Yoruba elder's understanding of breath and destiny. The Maori speaker's whakapapa. The Wiccan ritualist's wheel of the year. The Buddhist's path beyond suffering. The atheist's commitment to the evidence. He can hold all of it. He has been waiting for all of it.

Has he not been foretelling it? Perhaps this could be the end of our confusion. The fulfillment of the day of Pentecost?

Will our swords turn to plowshares? This ancient of days could be the Day we have been waiting for all our lives! *Haggai 2:6-9*

Our Common History & Horizon

demonstrated by the Man on Day 3

Every tradition has been pointing toward the same horizon in its own language. The shared hope is a world of complete liberty — every creature fully what it was made to be — yet without harm — where each one's flourishing serves rather than threatens the others.

The Jewish tradition has called this shalom. The Christian tradition has called it the kingdom. The Islamic tradition has called it the garden. The Eastern traditions have called it liberation, awakening, harmony with the Way. The aboriginal and indigenous traditions have called it the right relationship with country and ancestors. The Wiccan and Pagan traditions have called it the perfect harmony. The Ubuntu tradition has called it the recognition that we are because we are together. The humanist longing has called it the flourishing of all under conditions of justice and care.

Every name. One horizon. The longing has always been shared.

But today, our history, our beliefs are being shaken, by a Man of whom it has been claimed to walk on land and sea. By a great messenger who stands on land and sea. And by a Man, who by simple virtue of returning to Day 3 in an ancient text, appears to fulfill His claim in writing: "*Behold! I am making all things NEW!*"

Our Invitation & Offering

We are not asking anyone to follow us or to identify with us. We are a family who found something in a text that had been read for 3,500 years without anyone noticing what it contained, and we have spent the years since trying to make what we found available to anyone who wants to look.

And so through OurBible.online, though we are not scholars by trade, we commit ourselves to making all materials based upon the best scholarship available — at NO COST at a basic reading level.

This publication ministry begins with a FREE translation of the Little Bible for each guest and through their chosen language at a 10-12 year old reading level (similar to the standards used by the BBC), along with a cross-over linguistic report that brings the language and culture of the guest into the unique points at which these texts interweave. You will be discovering what the Maker of the Bible has said.



But not only to you, rather what He is saying now through you, from 3,500 years ago to all the people of the world today.

Through an AI-assisted-best-human effort designed to withstand scholarly adversarial scrutiny, our guests will be provided with foundationally reliable information transmitted

through the best universal translation tools available to us.

These and other devotional and bed-time story materials will also be made available at several reading levels from young children to scholar, with appropriate pricing to grow this work and expand its services.

Our current linguistic crossover reports have a reach beyond 7 billion people in 300 languages. Yet there are even more languages available as our guests collaborate with us to clarify what the Man on Day 3 is speaking uniquely through their people.

Our personal commitment will also remain what it was when we ran a printing business for 10 years beginning in 1999 — contributing 10% of gross sales to other organizations who support needy children and families.

We openly hope that what we are doing will move nations and institutions to value the lives of their children of all ages equally with grown men, to dignify their women with liberty and serve the best interests of the generations not yet created.

We do not speak for God. We point at what we found in His book, and we invite you to look.

. . .

— *The Wright Family*

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