

DISCOURSE 1

A Confused Church

THE
NEW TESTAMENT
FROM THE GREEK TEXT
AS ESTABLISHED BY
BIBLE NUMERICS

Edited by
IVAN PANIN

*Letters to
Street
Christians*

New World Translation
of the
Holy Scriptures
Holy Bible

The RICE
Reference Bible

THE HOLY BIBLE

Containing the Old and New Testaments
translated out of the original tongues; and
with the former translations diligently
compared and revised, by His Majesty's
special command



INTERNATIONAL CHILDREN'S BIBLE
New Century Version

THE
COMPLETE BIBLE
AN AMERICAN TRANSLATION

THE OLD TESTAMENT
Translated by
J. M. POWIS SMITH
AND A GROUP OF SCHOLARS
THE APOCRYPHA
AND
THE NEW TESTAMENT
Translated by
SIGMUND J. GERSHBERG

THE
Holy Bible
NEW INTERNATIONAL
VERSION

GOOD
NEWS

for
Modern
Man

Holy Bible



The New King James Version

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LITERAL TRANSLATION
OF THE
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The Cotton Patch Version of Paul's Epistles

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The Holy Scriptures

KING
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II
VERSION
OF THE
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The
HOLY BIBLE
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IN MODERN ENGLISH

THE
NEW TESTAMENT
in Modern English

THE NEW
ENGLISH BIBLE

THE
HOLY BIBLE

THE
Holy Bible

Concordant Version
The Sacred Scriptures

THE
HOLY BIBLE
CONTAINING THE
OLD AND NEW TESTAMENTS
TRANSLATED OUT OF THE ORIGINAL TONGUES
BEING THE VERSION SET FORTH A.D. 1611
COMPARED WITH THE MOST ANCIENT
AUTHORITIES AND REVISED A.D. 1881-1888
NEWLY EDITED BY THE AMERICAN VERSION COMMITTEE
A.D. 1901

TWENTIETH CENTURY
NEW TESTAMENT

A Translation into
Modern English

THE
READER'S
DIGEST
BIBLE

THE
JERUSALEM
BIBLE
REVISER'S EDITION

The
WORD
New Century Version

THE
NEW TESTAMENT
OF OUR LORD AND SAVIOUR
JESUS CHRIST
A New Translation

THE
AMPLIFIED
NEW
TESTAMENT

THE
ONE
YEAR
BIBLE
Arranged in 365 Daily Readings
THE LIVING BIBLE
A Thought-for-Thought Translation

DISCOURSE: A formal and lengthy discussion of a subject, either written or spoken.

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

Greek-English Lexicon Liddell and Scott 1883

(A)

κυριακός, ἡ, ὄν, (κύριος) of or for a lord or master, δ κ. φίσκος the emperor's privy purse, C. I. 2827, 2842, al. II. esp. belonging to the LORD (CHRIST); K. δείπνον the LORD'S Supper, 1 Ep. Cor. 11. 20:—ἡ κυριακή ἡμέρα the Lord's day, dies Dominica, Apocal. 1. 10, cf. C. I. 9452; τὸ κυριακόν (sub. δῶμα) the Lord's house, first in Edict. Maximini in Eus. H. E. 9. 10, Concil. Laod. Canon 28, H. E. 9. 5. 2: v. Suicer. (Commonly assumed to be original of the Teutonic kirk, kirche, church; but how this Greek name came to be adopted by the Northern nations, rather than the Roman name ecclesia, has not been satisfactorily explained.)

The Analytical Greek Lexicon Revised, 1978, Harold K. Moulton

(C)

ἐκκλησία, ας, ἡ, (§ 2. tab. B. b, and rem. 2)
(ἐκκαλέω, to summon forth) a popular assembly,
Ac. 19. 32, 39, 41; in N.T. the congrega-
tion of the children of Israel, Ac. 7. 38;
transferred to the Christian body, of which
the congregation of Israel was a figure,
the Church, 1 Co. 12. 28; Col. 1. 18,
et al.; a local portion of the Church, a
local church, Ro. 16. 1, et al.; a Chris-
tian congregation, 1 Co. 14. 4, et al.

The New King James Version Preface, 1982

(D)

The New Testament Text

There is more manuscript support for the New Testament than for any other body of ancient literature. Over five thousand Greek, eight thousand Latin, and many more manuscripts in other languages attest the integrity of the New Testament. There is only one basic New Testament used by Protestants, Roman Catholics, and Orthodox, by conservatives and liberals.

Bible readers may be assured that the most important differences in the English New Testament of today are due, not to manuscript divergence, but to the way in which translators view the task of translation: How literally should the text be rendered? How does the translator view the matter of biblical inspiration? Does the translator adopt a paraphrase when a literal rendering would be quite clear and more to the point?

Thayer's Greek-English Lexicon

(B)

ἐκκλησία, -ας, ἡ, (fr. ἐκκλητός called out or forth, and this fr. ἐκκαλέω); prop. a gathering of citizens called out from their homes into some public place; an assembly; so used 1. among the Greeks from Thuc. [cf. Hdt. 3, 142] down, an assembly of the people convened at the public place of council for the purpose of deliberating: Acts xix. 39. 2. in the Sept. often equiv. to ἡγή, the assembly of the Israelites, Judg. xxi. 8; 1 Chr. xxix. 1, etc., esp. when gathered for sacred purposes, Deut. xxxi. 30 (xxxii. 1); Josh. viii. 35 (ix. 8), etc.; in the N. T. thus in Acts vii. 38; Heb. ii. 12. 3. any gathering or throng of men assembled by chance or tumultuously: Acts xix. 32, 41. 4. in the Christian sense, a. an assembly of Christians gathered for worship: ἐν ἐκκλησίᾳ, in the religious meeting, 1 Co. xiv. 19, 35; ἐν ταῖς ἐκκλησίαις, ib. 34; συνέρχεσθαι ἐν ἐκκλησίᾳ, 1 Co. xi. 18; cf. W. § 50, 4 a. b. a company of Christians, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs according to regulations prescribed for the body for order's sake; aa. those who anywhere, in city or village, constitute such a company and are united into one body: Acts v. 11; viii. 3; 1 Co. iv. 17; vi. 4; Phil. iv. 15; 3 Jn. 6 [cf. W. 122 (116)]; with specification of place, Acts viii. 1; xi. 22; Ro. xvi. 1; 1 Co. iv. 17; vi. 4; Rev. ii. 1, 8, etc.; Θεσσαλονικέων, 1 Th. i. 1; 2 Th. i. 1; Λαοδικέων, Col. iv. 16; with gen. of the possessor, τοῦ θεοῦ (equiv. to πηγή, ἡγή, Num. xvi. 3; xx. 4), 1 Co. xi. 22; and mention of the place, 1 Co. i. 2; 2 Co. i. 1. Plur. αἱ ἐκκλησίαι: Acts xv. 41; 1 Co. vii. 17; 2 Co. viii. 19; Rev. i. 4; iii. 6, etc.; with τοῦ θεοῦ added, 1 Th. ii. 14; 2 Th. i. 4; τοῦ Χριστοῦ, Ro. xvi. 16; with mention of the place, as τῆς Ἀσίας, Γαλατίας, etc.: 1 Co. xvi. 1, 19; 2 Co. viii. 1; Gal. i. 2; τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, joined to Christ [see ἐν, I. 6 b.], i. e. Christian assemblies, in contrast with those of the Jews, Gal. i. 22; ἐκκλησίαι τῶν ἑθνῶν, gathered from the Gentiles, Ro. xvi. 4; τῶν ἁγίων, composed of the saints, 1 Co. xiv. 33. ἡ ἐκκλησία κατ' οἶκόν τινος, the church in one's house, i. e. the company of Christians belonging to a person's family; others less aptly understand the phrase of the Christians accustomed to meet for worship in the house of some one (for as appears from 1 Co. xiv. 23, the whole Corinthian church was accustomed to assemble in one and the same place; [but see Bp. Lightft. on Col. iv. 15]): Ro. xvi. 5; 1 Co. xvi. 19; Col. iv. 15; Philem. 2. The name ἡ ἐκκλησία is used even by Christ while on earth of the company of his adherents in any city or village: Mt. xviii. 17. bb. the whole body of Christians scattered throughout the earth; collectively, all who worship and honor God and Christ in whatever place they may be: Mt. xvi. 18 (where perhaps the Evangelist employs τὴν ἐκκλησίαν although Christ may have said τὴν βασιλείαν μου); 1 Co. xii. 28; Eph. i. 22; iii. 10; v. 23 sqq. 27, 29, 32; Phil. iii. 6; Col. i. 18, 24; with gen. of the possessor: τοῦ κυρίου, Acts xx. 28 [R Tr mrg. WH τ. θεοῦ]; τοῦ θεοῦ, Gal. i. 13; 1 Co. xv. 9; 1 Tim. iii. 15. cc. the name is transferred to the assembly of faithful Christians already dead and received into heaven: Heb. xii. 23 (on this pass. see in ἀπογράφω, b. and πρωτότοκος, fin.). [In general, see Trench § 1, and B. D. s. v. Church, esp. Am. ed.; and for patristic usage Soph. Lex. s. v.]

A Confused Church

Dec. 31, 1989

The Lord permitting, this will be the first of a new series called Discourses. The church has been confused from the very beginning because of the great percentage of its members that do not really trust Jehovah. The very word church is evidence of this confusion. The word church is not in the Greek text. Note item A on the inside of the cover. You will need to know just a few Greek words. The word church comes from the Greek word kuriakos (κυριακός) "the Lord's house" but, which Lord? The answer to this question will have to wait until a later Discourse.

Where the word church appears in English translations, the Greek word is ekklesia (ἐκκλησία); see item C inside the cover. This Greek word means "to call out"; see the long article, item B. The confusion begins.

We hear preachers and teachers say, "Get in the word;" but which Bible in the bookstores is the word of God? On the cover you see the title page of about half of the Bibles currently available; again, which Bible is the word of God? There is only one basic Greek text; see item D inside the cover. The New Testament Greek text is the word of God. How is it possible to have 49 different English translations from one Greek text? This question will also be answered in a later Discourse.

The Consistent Translation which usually uses one English word for each Greek word will be used to show you how accurate the word of God really is. For Old Testament references, the American Standard Translation will be used. (1901) The Consistent Translation of the NT uses the word "assembly" for the Greek ἐκκλησία; however, in this discourse I will often use the word "church" when making comments.

As I proceed to discourse this subject, certain **FACTS** will be stated and explained. I hope that this system will make it easier for you to understand.

There is a difference between the O.T. church and the N.T. church; but I hope you will see how close they are in many respects. Some of these facts will surprise you, but maybe help reduce the confusion.

FACT 1 The first use of ἐκκλησία in the Septuagint (LXX) is in Deut. 4:10 - "...in the day of the assembly" (the day of the calling out). God called his people Israel, the church, out of Egypt. This is confirmed by the New Testament.

Deut. 4 ASV

9 Only *take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart *all the days of thy life; but *make them known unto thy children and thy children's children; 10 the day that thou stoodest before Jehovah thy God in Horeb, when Jehovah said unto me, Assemble me the people, and I will make them hear my words, *that they may learn to fear me all the days that they live upon the earth, and that they may teach their children. 11 And ye came near and stood under the mountain; *and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. 12 And Jehovah spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only ye heard a voice. 13 And he declared unto you his covenant, which he commanded you to perform, even *the ten commandments; and *he wrote them upon two tables of stone. 14 And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them in the land whither ye go over to possess it.

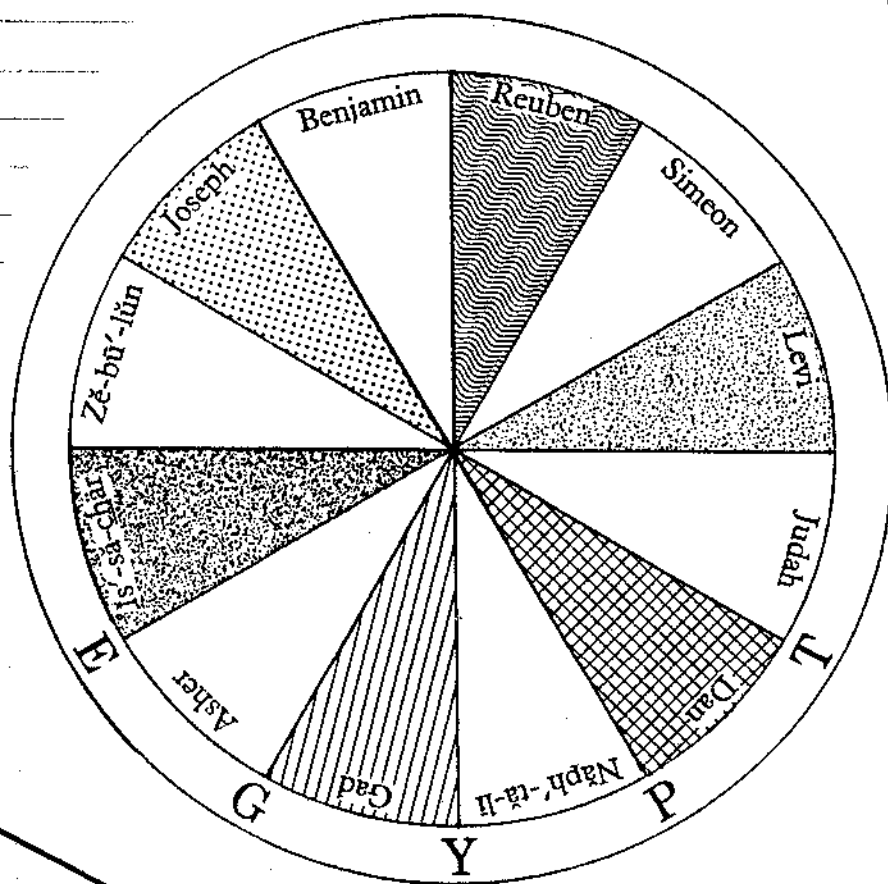
25 When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall *corrupt yourselves, and *make a graven image in the form of any thing, and shall do that which is evil in the sight of Jehovah thy God, to provoke him to anger; 26 I *call heaven and earth to witness against you this day, that ye shall soon *utterly perish from off the land whereunto ye go over the Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. 27 And Jehovah will *scatter you among the peoples, and ye shall be left few in number among the nations, whither Jehovah shall lead you away. 28 And there ye shall serve gods, the work of men's hands, *wood and stone, *which neither see, nor hear, nor eat, nor smell. 29 *But from thence ye shall seek Jehovah thy God, and thou shalt find him, when thou searchest after him *with all thy heart and with all thy soul. 30 When thou *art in tribulation, and all these things are come upon thee, *in the latter days thou shalt return to Jehovah thy God, and hearken unto his voice; 31 for Jehovah thy God is a *merciful God; *he will not fail thee, neither *destroy thee, nor *forget the covenant of thy fathers which he swore unto them.

Acts 7 CT

37 The Moses is this (one), the (one) having-said to-the sons of-Israel: The God will-stand-up (a) prophet to-YOU out-of YOUR brothers as me.

38 This (one) is the (one) having-come-to-pass in the assembly namely-the (one) in the wilderness with the angel namely-the (one) speaking to-him in the mountain Sinai and (with) our fathers, who received living oracles to-give to-YOU,

39 To-whom our fathers willed not to-become obedient (ones), BUT they-pushed (him) away and they-were-turned in their hearts with-reference-to Egypt,



FACT 2 At this very same time about 3500 years ago, God prophesied Israel's idolatry, worldwide dispersion, and finally Israel's return to Jehovah. Israel's fulfilling of these prophecies in our day assures us that we are living in "the latter days." Israel's existence proves that the Bible is the word of God.

FACT 3

Exodus 25

25 And Jehovah spake unto Moses, saying, 2 *Speak unto the children of Israel, that they take for me an *offering: *of every man whose heart maketh him willing ye shall take my *offering. 3 And this is the *offering which ye shall take of them: gold, and silver, and brass, 4 and blue, and purple, and scarlet, and *fine linen, and goats' hair, 5 and rams' skins dyed red, and *sealskins, and acacia wood, 6 oil for the light, spices for the anointing oil, and for the sweet incense, 7 *onyx stones, and stones to be set, for the ephod, and for the breastplate. 8 And let them make me a sanctuary, *that I may dwell among them. 9 *According to all that I show thee, the pattern of the *tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.

40 And *see that thou make them *after their pattern, which hath been showed thee in the mount.

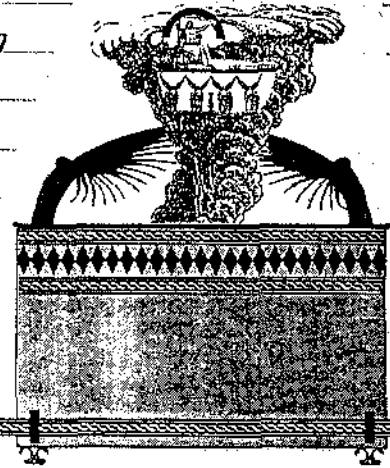
The only building God ever asked any one to make in which he would "dwell" was the Wilderness Tabernacle.

LXX. ἁγίασμα καὶ ὁφθήσομαι ἐν ἐμῖν.
(a holy-place and I-shall-be-seen among You.)

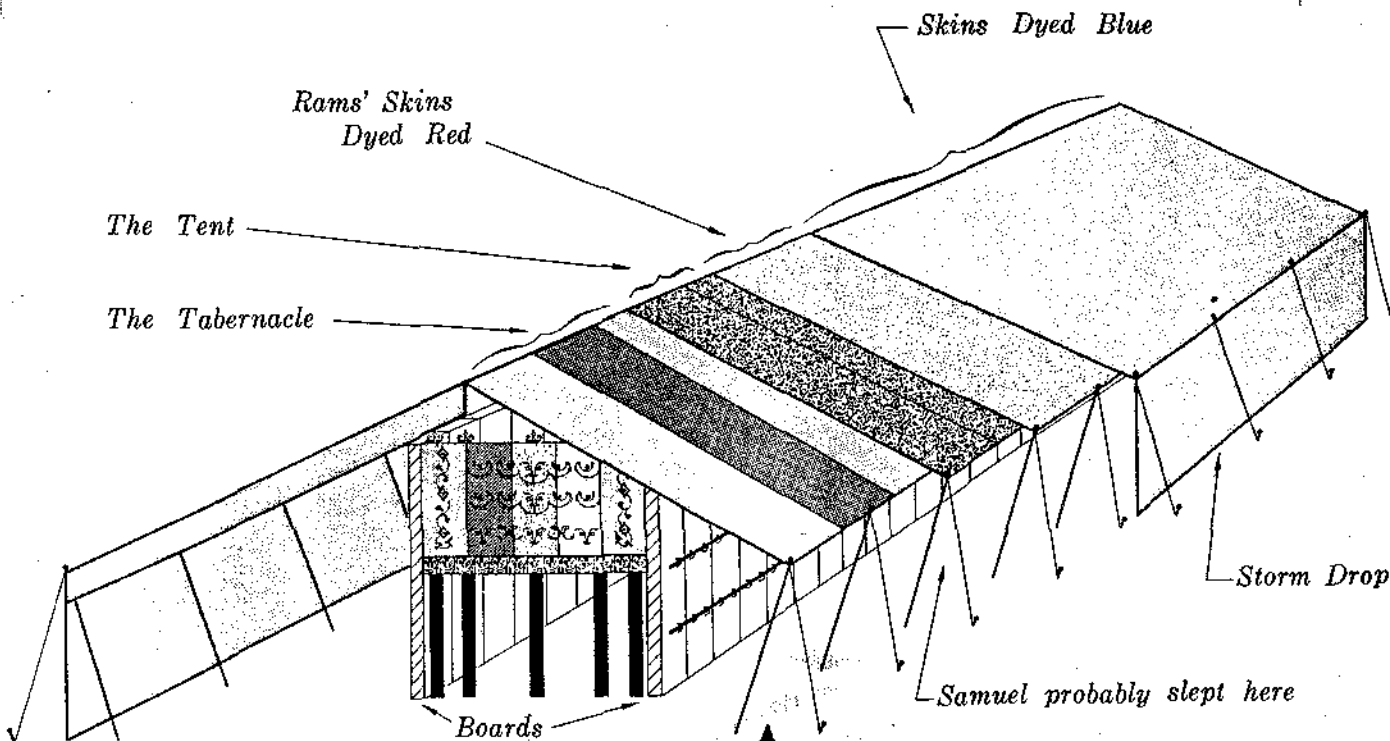
The fact that the Messiah appeared in the Tabernacle is stated in Leviticus.

Lev. 16:2 ASV

2 and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not *at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for *I will appear in the cloud upon the mercy-seat.



See Apologetics 26



Hebrews 8 CT

5 They-who are-serving (a) copy and (a) shadow of-the (things) in-(the)-heavenlies, according-as Moses was-and-still-is-divinely-informed of-future (things) to-be-accomplishing the tabernacle; for, you-be-seeing, he-is-stating, you-will-make all-(things) according-to the pattern namely-the (one) having-been-pointed-to for-you in the mountain;

This fact is also confirmed in the N.T.

← See also -

The Law Prophesied by R.H. Mount.

A passing note:

The further man goes from God the more interested he becomes in building a big church building.

FACT 4 Continuing from FACT 3, Rev. 15:5 confirms Rev. 15 CT

5 And after these-things I-saw and the sanctuary of-the tabernacle of-the testimony in the heaven was-opened,

Rev. 13 CT

4 And they-worshipped the dragon, because he-gave the authority to-the beast, and they-worshipped the beast saying: Who (is) like to-the beast and who is-being-able to-war with it?

5 And (a) mouth was-given to-it speaking great-things and blasphemies, and authority was-given to-it to-do forty two months.

6 And it-opened its mouth with-reference-to blasphemies toward the God, to-blaspheme his name and his tabernacle and the (ones) tabernacling in the heaven.

1 Rev. 13 p. 540 New Century Version

5 The beast was allowed to say proud words and words against God. He was allowed to use his power for 42 months.

6 He used his mouth to speak against God. He spoke against God's name, against the place where God lives, and against all those who live in heaven.

2 Rev. 13 p. 556 New International Version

5 The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months. He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

From these examples it should be quite evident that none of these "Bibles?" should be considered as a reliable translation of God's word. Compare 1 and 2 to the Consistent (word for word) Translation. Number 3 - The explanation simply calls the Holy Spirit a liar.

FACT 5 Many of those who translate the scriptures, and many times write

Matt. 12 CT

31 Because-of this I-am-saying to-YOU, Every sin and blasphemy will-be-forgiven to-the MEN; but the blasphemy of-the Spirit will not be-forgiven to-the MEN.

32 And whosoever might-say (a) word against the son of-the MAN, it-will-be-forgiven to-him, but whosoever might-say against the Spirit namely-the Holy, it-will not be-forgiven to-him, neither in this age nor in the (one) future.

The Interpreter's Bible, Vol. 1, p. 1027

5. THE TABERNACLE (26:1-37)

The tabernacle here presented never actually existed. It is a product of the priestly imagination, an ideal structure. Two historical objects helped to give shape to the imaginary structure which was to illustrate a new theological conviction.

the existence of a Tabernacle in heaven. From Rev. 13:4-6, we learn the fact that Satan hates this tabernacle.

See Teaching Dictionary p. 268, Ralph Mount. Also see devil, Dict. p. 324; satan, Dict. p. 345 and Apologetics 13.

The Interpreters Bible 3 Vol. 1 p. 1021 on the tabernacle.

The writers felt that the ideals of their own time must have been ideals for Israel ever since they began to worship Yahweh. The untrained nomads around Sinai, just escaped from brick-making and slavery, could not have had the skill in carpentry work, weaving, embroidery, forging and casting of metals, toolmaking and the many other crafts necessary for such an elaborate structure. Not even with all the loot from the Egyptians could they have had enough of precious materials for such splendor, nor could they have moved it about with them on their wanderings. As it stands, it is the enlarged vision which Moses saw upon the mount of what would be worthy for the home of Yahweh. As the Creator made the earth for man to dwell in, so man must make a dwelling for the Creator.

"explanations", are Satan's ministers. 2 Cor. 11:13-15 They blaspheme the Holy Spirit. (Example 3 above.) If this is

true, we really have no Bible at all. (Dict. p. 307)

FACT 6 The word ἐκκλησία (ekklesia) occurs many 5 times (80?) in the Greek translation of the O.T (LXX). It is interesting that translators use both the English word "church" and the word "assembly" depending on how they wish to slant the scriptures. For example: Matt. 18:15-17 is spoken

Matt. 18 CT

15 But if your brother might-sin with-reference-to you, you-be-withdrawing and you-reprove him between you and he alone, If he-might-hear of-you, you gained your brother.

16 But if he-might not hear, you-take-along with you yet one or two, in-order-that upon (the) mouth of-two or three witnesses every saying might-be-made-to-stand.

17 But if he-might-be-unwilling-to-hear of-them, you-say-to-the assembly. But if also he-might-be-unwilling-to-hear of-the assembly, let-him-be to-you as-altogether the gentilish and the tax-collector.

Matt. 18 The Living Bible

15 If a brother sins against you, go to him privately and confront him with his fault. If he listens and confesses it, you have won back a brother.

16 But if not, then take one or two others with you and go back to him again, proving everything you say by these witnesses.

17 If he still refuses to listen, then take your case to the church, and if the church's verdict favors you, but he won't accept it, then the church should excommunicate him.⁶

why "translations" are so twisted. The answer is not simple, there may be any number of reasons. The Bible publishers want to make money and they themselves do not really care about God's word. The individual translator may simply take another translation and reword it as to what he might think the scripture means. This translator

Preface, 1967 Living New Testament. ← did just that. Now

The basic text used for this paraphrase is the American Standard Version of 1901, generally accepted by Bible scholars everywhere as a masterful work.

Living N.T. 1 Tim. 4:1

BUT the Holy Spirit tells us clearly that in the last times some in the church will turn away from Christ and become eager followers of teachers with devil-inspired ideas.

2 These teachers will tell lies with straight faces and do it so often that their consciences won't even bother them.

1 Tim. 4 CT

1 But the Spirit is-saying explicitly that in later seasons some will-depart of-the trust; paying-attention to-misleading spirits and to teachings-of-little-demons.

2 In hypocrisy of-false-wordings; (ones) having-been-and-still-branded-with-a-hot-iron (on) their own conscience,

by Jesus to Jews only.

No N.T. church even exists as yet. Jesus has not yet died.

This passage refers to the assembly (church) of Israel. Now refer to The Living Bible as just one example of how

this passage is made to seem to indicate the N.T. church; even the Roman Catholic Church with its power of excommunication.

A person might ask

← compare a passage.

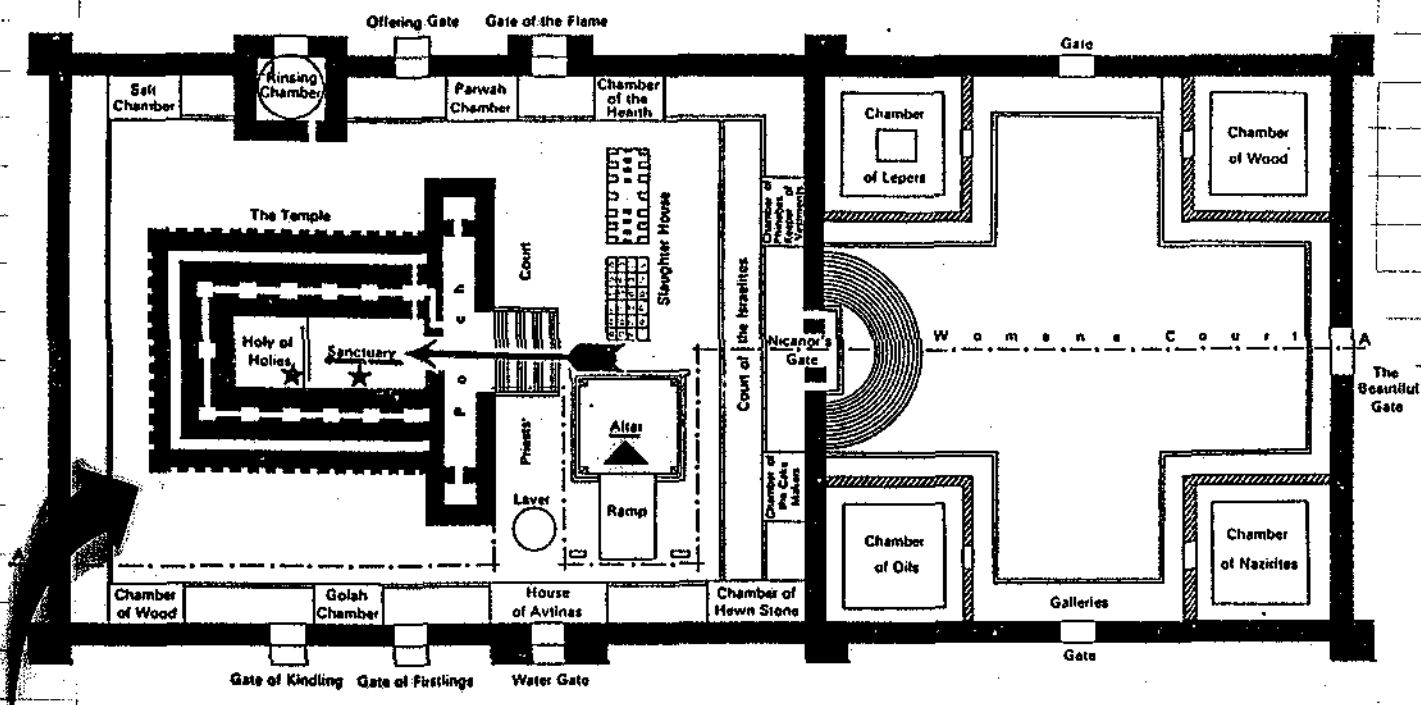
1 Tim. ASV, 1901

4 But *the Spirit saith expressly, that °in later times some shall fall away from the faith, giving heed to *seducing spirits and *doctrines of demons, 2 through the hypocrisy of men that speak lies, °branded in their own conscience as with a hot iron;

→ The major reason for confusion in the church today is that so-called Bibles are really not the word of God.

6 FACT 7 A real disaster - KJ translates ἱερόν (hieron) by the English "temple" 71x and ναός (naos) by the English "temple" 45x. This may sound very unimportant but this is a major mistake by which satan has kept the church in ignorance for hundreds of years. (See the Teaching Dictionary pp. 122, 195) These Greek words refer to two different things. You must understand these words very, very well if you intend to study this Discourse any further.

Suggested plan of Herod's temple, Encyclopedia Judaica V.15 p.962. THE ENTIRE STRUCTURE IS CALLED THE "TEMPLE" (ἱερόν)



ONLY "THE HOLY of HOLIES" and "THE HOLY PLACE" are called the (ναός) naos - ENGLISH "SANCTUARY."

Matt. 23 KJ

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Matt. 23 CT

35 In-which-case all just blood being-shed upon the earth might-come upon YOU, from the blood of Abel the just; till the blood of-Zacharias son of Barachias, whom YOU-murdered between the sanctuary and the altar.

Luke 11 KJ

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you, It shall be required of this generation.

Luke 11 CT

51 From the blood of-Abel till the blood of-Zacharias, of-the (one) having-perished between the altar and the home. yea, I-am-saying to-YOU, it-will-be-sought-out from this generation.

• KJ "temple" should be "sanctuary" CT. How would you get between the "altar" and the "temple"? * KJ "temple" should be "home". The KJ is impossible. Jesus, in Greek, makes it clear that the "sanctuary" of the "temple" is God's "home". This is extremely important in the study of the church.

FACT 8 God's word is like a great safe where many ⁷ uncountable truths of God are kept in store. Anyone can find these truths if he has the right combination. That combination is the exact word of God. You may have all of the numbers but one; and the real safe cannot be opened. The church may be given one mistranslated word and a wonderful truth of God will not be uncovered. Fact 8 will be explained in steps.

***Step 1** - When a Bible is printed with the so-called words of Jesus in red, that particular portion in red becomes somebody's opinion. For example: the following passages in Psalms and Hebrews are words of Jesus but I have never seen them in red. (Words of Jesus ▶)

Hebrews 10 CT

1 For the law having (a) shadow of the future good-(things), not itself the image of the things, according-to (each) year by the same sacrifices which they are-offering with-reference-to the perpetuity it-is never being-able to-make-perfect the (ones) coming-near;

2 Since would-they not have-ceased being offered? because the (ones) serving, once having-been-cleansed-and-still-cleansed, (would) still be-having not-one conscience of-sins.

3 But in them (a) remembrance of-sins according-to (each) year;

4 For (it-is) impossible (for) blood of-bulls and he-goats to-be-removing sins.

5 On-this-account coming-in into the world he-is-saying: You-willed not sacrifice and offering, but you-yourself-rendered (a) body thoroughly-fit for-me;

6 You-thought not well (of) total-burnt-offerings even concerning sin.

7 Then I-said: Behold I-am-present, in (the) heading of-(a)-little-book it-has-been-written-and-is-still-written concerning me, to-do, the God, your will.

8 More-above saying that sacrifice and offering and total-burnt-offerings even concerning sin you-willed not, nor you-thought-well (of), they-which are-being-offered according-to the law,

9 Then he-has-said-and-is-still-saying: Behold I-am-present to-do, the God, your will. He-is-carrying-off the first in-order-that the second might-stand;

10 In which will we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of the body of-the Messiah Jesus.

11 And on-the-one-hand every priest has-stood-and-still-stands publically-ministering according-to (each) day and often offering the same sacrifices, they-which are never being-able to-lift sins from-around (them);

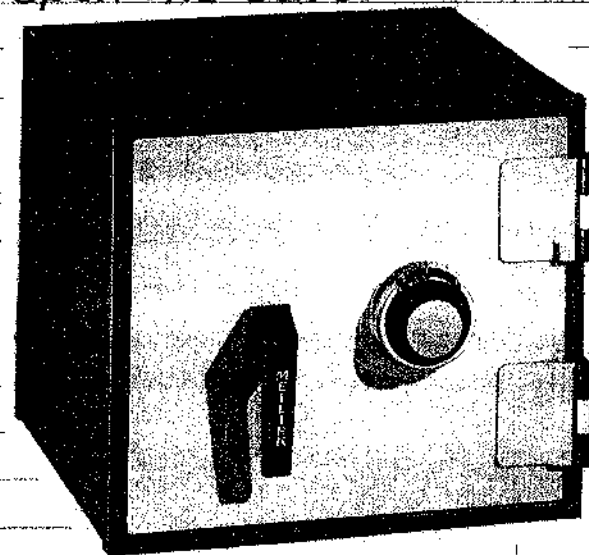
12 He, on-the-other-hand having-offered one sacrifice in-behalf-of sins with-reference-to the perpetuity (was) seated in right (hand) of-the God,

13 Henceforth waiting-long till his enemies might-be-placed (a) footstool of his feet.

▶ Read this passage carefully; note that the Holy Spirit is quoting from the O.T. Ps. 40. Consider only a small part of the quotations. Ps. 40 ASV

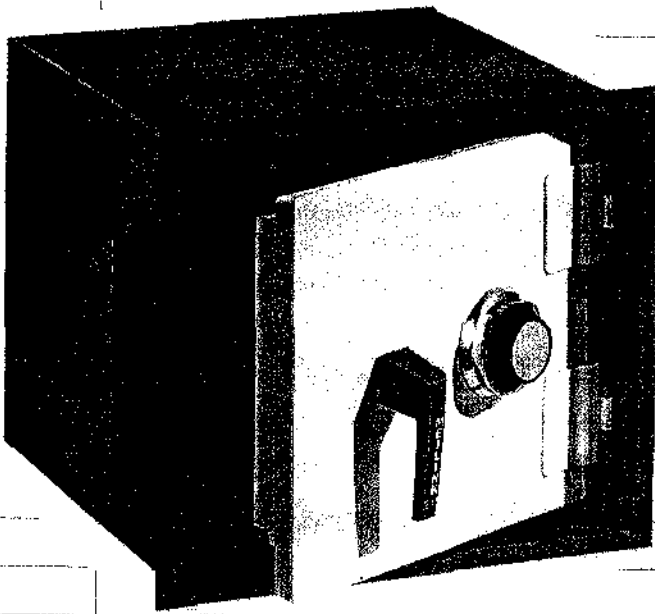
"The roll of the book is the Torah. ▶ 7 Then said I, Lo, I am come; In the roll of the book it is written of me: 8 I delight to do thy will, O my God; Yea, thy law is within my heart.

The word "heart" makes it impossible to open the safe.



Look in the Young's Analytical Concordance under the word "heart" - Number 9, Ps. 40:8 "bowels".

8 Now look in the Hebrew Lexicon in the back of the concordance, spelled with English letters "meim". You will see that this Hebrew word is by the KJ translated: belly 3x, bowels 27x, womb 1x, heart 1x. This Hebrew word never means "heart." "Belly" or "bowels" is correct. The LXX has κοιλίας. καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου.



See the Teaching Dictionary p.146.

The safe can now be opened.

* Step 2 Now consider the ground plan of the tabernacle. The KJ translates 17 Hebrew words with English "side". (y.c.) ???

Compare KJ to the drawing.

Ex. 26 KJ

26 And thou shalt make bars of shit-tim wood; five for the boards

- * of the one side of the tabernacle,
- 27 And five bars for the boards
- * of the other side of the tabernacle,
- and five bars for the boards of the side of the tabernacle, for the two sides westward.

☆☆

tsela

tsela

yarekah

Ex. 27 KJ

katheph • 14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

katheph • 15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

What is the chance that human beings could have thought-up all of these things?

* Step 3 The passage in the CT follows the Greek text and the tabernacle is kept in view.

John 1:14 CT

14 And the Word came-to-be flesh, and he tabernacled among us,

The Living Bible corrupts the truth.

Living Bible John 1:14

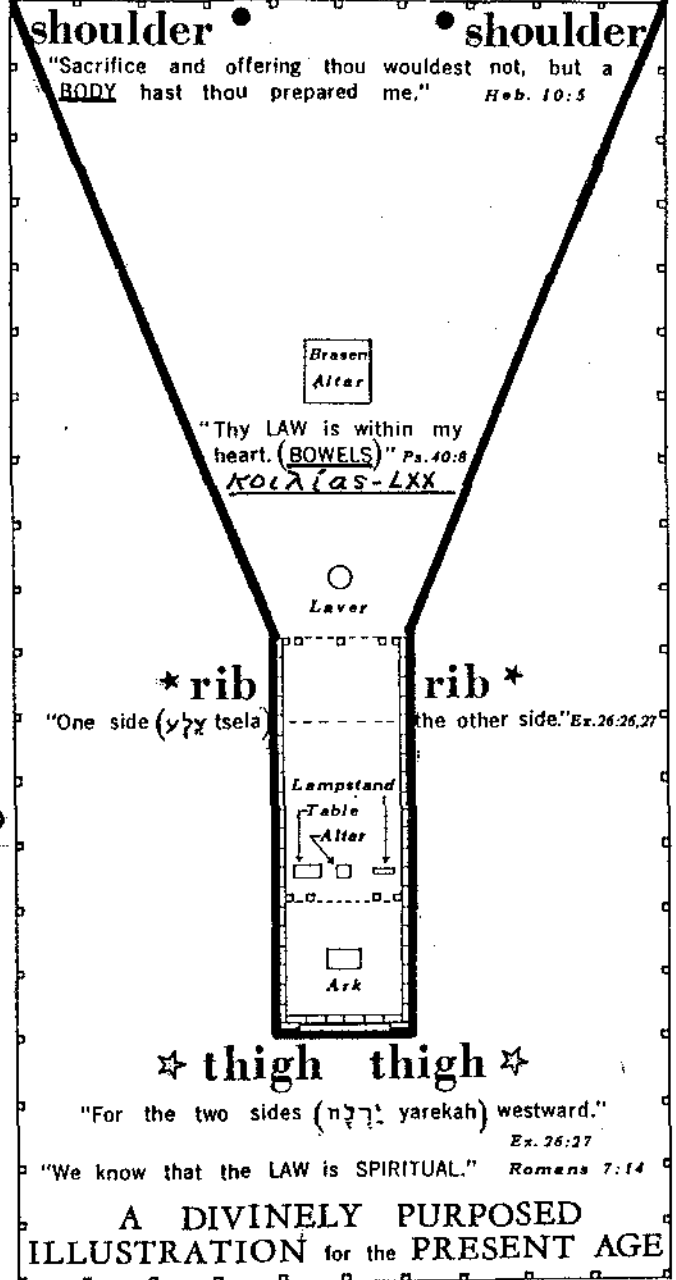
- 14 And Christ^a became a human being and lived here on earth among us and was full of loving forgiveness^a and truth.

"One side (קֹתֶפֶת katheph) ----- the other side." Ex. 27:14,15

shoulder •

• shoulder

"Sacrifice and offering thou wouldest not, but a BODY hast thou prepared me," Heb. 10:5



Ex. 26:27

"We know that the LAW is SPIRITUAL." Romans 7:14

A DIVINELY PURPOSED ILLUSTRATION for the PRESENT AGE

HEBREWS 9:9

*Step 4 keep in mind that this discourse is titled A Confused Church. The major reason for this confusion is that the so-called "Word of God" in our English versions is so badly corrupted. Now let us carry Fact 8 a little further in this step. The important word to open the safe continues to be the same, that is, κοιλία (koilia) "belly".

John 7 CT

37 But in the last day namely-the great (one) of-the feast the Jesus had stood, and he cried saying, If someone might-be-thirsting, let-him-be-coming to me and let-him-be-drinking.

38 The (one) trusting with-reference-to me, according-as the scripture said, rivers of-living water will-flow out-of his belly.

39 But this he-said concerning the Spirit which the (ones) trusting with-reference-to him were-being-about to-be-taking; for (the) Holy Spirit not-yet, because the Jesus was not-as-yet glorified.

John 7 Living N.T.

37 On the last day, the climax of the holidays, Jesus shouted to the crowds, "If anyone is thirsty, let him come to Me and drink."

38 For the Scriptures declare that rivers of living water shall flow from the inmost being of anyone who believes in Me."

39 (He was speaking of the Holy Spirit, who would be given to everyone believing in Him; but the Spirit had not yet been given, because Jesus had not yet returned to His glory in heaven.)

⌞ Compare the CT with the Living Bible. I often use the Living Bible as it is the most corrupt of those translations that are more commonly used. Verse 38 in the L.N.T. has been fixed to fit what is commonly taught in some

John 4 CT

5 He-is-coming therefore into (a) city of-the Samaria being-called Sychar, neighboring the piece-of-land which Jacob gave to-his son Joseph.

6 But (the) spring of-the Jacob was there; the Jesus therefore, having-been-and-still-tired-from-labor out-of the passing-of-the-river-in-the-way he-was-sitting-down thus over the spring. (The) hour was about (the) sixth.

7 (A) woman is-coming out-of the Samaria to-draw water. The Jesus is-saying to-her, You-give to-me to-drink;

8 For his disciples had-gone-away into the city, in-order-that they-might-buy nourishments in-the-market.

9 The woman namely-the Samaritan is-saying therefore to-him, How are you yourself being (a) Jew requesting from me to-drink, being (a) Samaritan woman? For Jews are not using-together with Samaritans.

10 Jesus answered and said to-her, if you-had-known-absolutely the gratuity of-the God, and who is the (one) saying to-you, You-give to-me to-drink, you yourself-(would-have)-requested him, and he-(would-have)-given to-you living water.

11 The woman is-saying to-him, Lord neither are-you-having (a) pail-to-draw, and the pit is deep; from-whence therefore are-you-having the water namely-the living?

12 Are-you yourself greater (than) our father Jacob, who gave the pit to-us, and himself drank out-of it, and his sons and his cattle?

13 The Jesus answered and said to-her, Every (one) the (one) drinking out-of this water will-thirst again;

14 But who might-drink out-of the water which I myself-shall-give to-him he-might by-no-means thirst with-reference-to the age. BUT the water which I-shall-give to-him will-become in him (a) spring of-water springing-up with-reference-to life eternal.

charismatic meetings.

"Inmost being" has been used to replace "belly."

Read this passage carefully before going any further. Vs. 10, it is Jesus that gives "living water"; and the word gratuity (δωρεά, dōrea) is always the Holy Spirit. (See "Spiritual" Gifts course.) Vs. 14 explains the result. In John 7 L.N.T. above vs. 38 is false; "living-water" is only given by Jesus.

John 7 CT - Jesus, at the feast of tabernacles, appeals to Jews to trust in him. Why? Because the scripture "said" - already recorded, that "rivers of-living water would flow out of his, the Messiah's "belly". But where? Now see the drawing page 8.

FACT 9 The tabernacle was called "the home of the God" and the assembly or O.T. church was very restricted.

Matt. 12 CT

2 But the Pharisees having-seen said to-him, Behold, your disciples are-doing what is not legitimate to-be-doing in (a) sabbath.

3 But the (one) said to-them, Read-YOU not what David did, when he himself was-hungry and the-(ones) with him?

4 How he-went-in into the home-of-the God, and he-ate the loaves-of-the plan, which it-was not being-legitimate for-him to-eat, neither for-the (ones) with him, unless for-the priests only?

Keep these things in your mind as we will discuss them later.

Deut. 23 ASV

23 ^b He that is wounded in the stones, or hath his privy member cut off, shall not enter into the assembly of Jehovah.

2 A bastard shall not enter into the assembly of Jehovah; even to the tenth generation shall none of his enter into the assembly of Jehovah.

3 An Ammonite or a Moabite shall not enter into the assembly of Jehovah; even to the tenth generation shall none belonging to them enter into the assembly of Jehovah for ever:

FACT 10 David wanted to replace the tabernacle with a more permanent building. God did not want the tabernacle replaced. God knew that when man starts great material structures, man's heart turns further and further from God. Review Fact 2, p.2 and Moses' prophecy. God did permit Solomon to build the

1 Chron. ASV

17 ^a And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of Jehovah dwelleth under curtains. 2 And Nathan said unto David, Do all that is in thy heart; for God is with thee. 3 And it came to pass the same night, that the word of God came to Nathan, saying, 4 Go and tell David my servant, Thus saith Jehovah, "Thou shalt not build me a house to dwell in; 5 for I have not dwelt in a house since the day that I brought up Israel, unto this day, ^b but I have gone from tent to tent, and from one tabernacle to another. 6 In all places wherein I have walked with all Israel, spake I a word 'with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, Why have ye not built me a house of cedar?' 7 Now therefore thus shalt thou say unto my servant David, Thus saith Jehovah of hosts, I took thee from the 'sheep-cote, from following the sheep, that thou shouldst be 'prince over my people Israel: 8 and I have been with thee whithersoever thou hast gone, and have cut off all thine enemies from before thee; and I will make thee a name, like unto the name of the great ones that are in the earth. 9 And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more, as at the first, 10 and as from the day that I commanded judges to be over my people Israel; and I 'will subdue all thine enemies. Moreover I tell thee that Jehovah will build thee a house.

1 Chron. 28 ASV

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: as for me, ^a "it was in my heart to build a house of rest for the ark of the covenant of Jehovah, and for ^b the footstool of our God; and I had made ready for the building. 3 But God said unto me, 'Thou shalt not build a house for my name, because thou art a man of war, and hast shed blood. 4 Howbeit Jehovah, the God of Israel, ^c chose me out of all the house of my father to be king over Israel ^d 'for ever: for ^e he hath chosen Judah to be 'prince; and ^f in the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel; 5 and ^g of all my sons, (for Jehovah hath given me many sons,) ^h 'he hath chosen Solomon my son to sit upon the throne of the kingdom of Jehovah over Israel. 6 And he said unto me, ⁱ "Solomon thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be his father. 7 And I will establish his kingdom for ever, ^j 'if he be constant to do my commandments and mine ordinances, as at this day. 8 Now therefore, in the sight of all Israel, the assembly of Jehovah, and in the audience of our God, observe and seek out all the commandments of Jehovah your God; that ye may possess this good land, and leave it for an inheritance to your children after you for ever.

9 And thou, Solomon my son, know thou the God of thy father, and ^k "serve him with a perfect heart and with a willing mind; ^l "for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts: ^m "if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

house. * (1 Chron. 28:6)

Israel is still called "the assembly of Jehovah." (LXX ἐκκλησία - ekkleesia)

Therefore: "the church of Jehovah" in our substituted word "church" in the N.T.-KJ. (Fact 6)

Remember: Solomon was a member of this "church" and his obedience was the fact of importance.

The "church" today is in total confusion - one minute they take a promise of God to the "church" of Israel as though it was a promise to them and then reject all the rest of the scripture that goes with the promise if they don't like it.

We will look at such a case in Fact 11 as Solomon finishes the house.

FACT 11 Solomon finished "the house of Jehovah" and Jehovah (the Messiah) appeared to Solomon with certain promises and conditions.

2 Chron. 7 ASV

11 ¹Thus Solomon finished the house of Jehovah, and the king's house: and all that came into Solomon's heart to make in the house of Jehovah, and in his own house, he prosperously effected. 12 And Jehovah appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. 13 ²If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among my people; 14 ³if my people, ⁴who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 15 ⁵Now mine eyes shall be open, and mine ears attent, unto the prayer that is made in this place. 16 For ⁶now have I chosen and hallowed this house, that my name may be there for ever; and mine eyes and my heart shall be there perpetually. 17 And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and wilt keep my statutes and mine ordinances; 18 then I will establish the throne of thy kingdom, according as I covenanted with David thy father, saying, "There shall not fail thee a man to be ruler in Israel.

Jerusalem A History, 1967, p. 51

The Temple esplanade (17th cent. engraving)

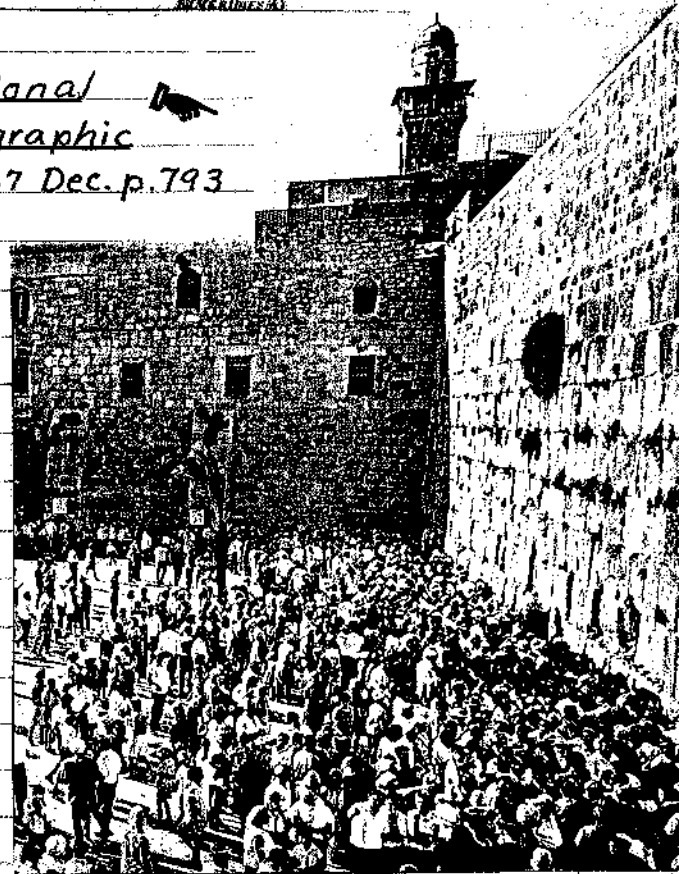


These are the facts: God chose Zion. If God sent punishment on Israel for their wicked ways, Israel could repent and would be forgiven. Prayer must be made at this chosen place.

National Geographic
1967 Dec. p. 793

June 14, 1967 - Shavuot - Feast of Weeks - Pentecost - after nearly 3000 years 200,000 Jews were there to make prayer in this place.

To pick out vs. 14 and apply it to the United States, as the confused church does, is a serious corruption of this scripture. (See Apologetics 7)



With the construction of the beautiful temple, the people of Israel went further and further away from God. They turned to idols exactly as Moses prophesied. (See Fact 2)

Ezk. 8 ASV

3 And he put forth the form of a "hand, and took me by a lock of my head; and the "Spirit lifted me up between earth and heaven, and brought me in the visions of God to Jerusalem, to the door of the gate of the "inner court that looketh toward the north; where was the seat of the "image of jealousy, which provoketh to jealousy. 4 And, behold, the "glory of the God of Israel was there, according to the "appearance that I saw in the plain.

5 Then said he unto me, Son of man, "lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold, northward of the gate of the altar this "image of jealousy in the entry. 6 And he said unto me, Son of man, seest thou what they do? even the great "abominations that the house of Israel do commit here, "that I should "go far off from my sanctuary? but "thou shalt again see yet "other great abominations.

14 Then he brought me to the door of the "gate of Jehovah's house which was toward the north; and behold, there sat the women weeping for Tammuz. 15 Then said he unto me, Hast thou seen this, O son of man? thou shalt again see yet greater abominations than these.

The Two Babylons Hislop p. 19



Mylitta
and Tammuz

Encyclopedia Judaica Vol. 15

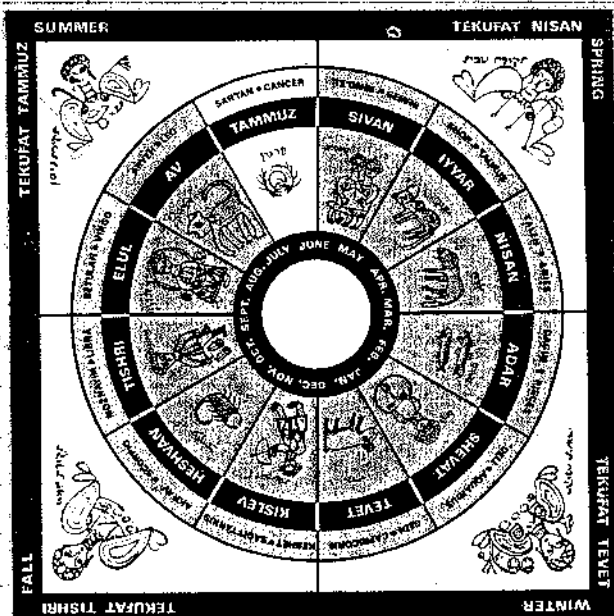
TAMMUZ (Heb. תַּמְּז; from Sumerian *Dumuzi*, "Invigorator of the Child"), the Sumerian-Babylonian fertility god. He is the invigorating power in dates, grain, and milk, and hence his role as a shepherd in Sumerian literature (Th. Jacobsen).



Head of woman representing the summer season of Tammuz on mosaic floor at Hammath near Tiberias (3rd-4th cent.). Government Press Office.

During the Babylonian Exile the Jews named the fourth month of the Hebrew calendar (c. July) after Tammuz (see next entry). In pre-Exilic Judah, Isaiah (17: 10-11) has been supposed (very questionably) to allude to the Tammuz rites, which included planting of anemone seeds. Ezekiel (8: 14) in a vision of the Jerusalem Temple, which he had in his Babylonian exile, saw women, at the gate of the inner forecourt, weeping for Tammuz.

Tammuz' summer departure was also mourned by the Phoenicians, who called him Adon, i.e., "Lord." They passed the ritual on to the Greeks who Grecized the name into Adonis.



The month of Tammuz in the wheel of the zodiac with the sign Cancer. The signs are copied from the mosaic floor of the synagogue at Bet Alfa, Israel, sixth century C.E.

Israel still has the month Tammuz as a regular calendar month. The whole world turns more and more to idolatry including the confused church. (Apologetics 34, 35, 42)

FACT 13 Solomon's temple, called Jehovah's house, 13 was no longer fit for God to occupy. God prepared to leave. Idols*crowded the God of Israel out. God's people

Ezk. 8 ASV

9 And he said unto me, Go in, and see the wicked abominations that they do here. 10 So I went in and saw; and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

16 And he brought me into the inner court of Jehovah's house; and behold, at the door of the temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Jehovah, and their faces toward the east; and they were worshipping the sun toward the east. 17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have turned again to provoke me to anger: and, lo, they put the branch to their nose. 18 Therefore will I also deal in wrath: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them.

Ezk. 9 ASV

3 And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, who had the writer's inkhorn by his side. 4 And Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof.

11 And behold, the man clothed in linen, who had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Ezk. 10

2 And he spake unto the man clothed in linen, and said, Go in between the whirling wheels, even under the cherub, and fill both thy hands with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight. 3 Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. 4 And the glory of Jehovah mounted up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Jehovah's glory.

became subject to God's wrath without any pity. Two things were happening at once. 1. God was leaving his house. 2. God's wrath was being poured out on Israel. A third thing (3) resulted - a part of Israel was spared.

2 Ezk. 9 ASV

9 Then he cried in mine ears with a loud voice, saying, Cause ye them that have charge over the city to draw near, every man with his destroying weapon in his hand. 2 And behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen, with a writer's inkhorn by his side. And they went in, and stood beside the brazen altar.

5 And to the others he said in my hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity: 6 slay utterly the old man, the young man and the virgin, and little children and women: but come not near any man upon whom is the mark: and begin at my sanctuary.

2 Ezk. 9 ASV

Then they began at the old men that were before the house. 7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and smote in the city. 8 And it came to pass, while they were smiting, and I was left, that I fell upon my face, and cried, and said, Ah Lord Jehovah! wilt thou destroy all the residue of Israel in thy pouring out of thy wrath upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wrestling of judgment: for they say, Jehovah hath forsaken the land, and Jehovah seeth not. 10 And as for me also, mine eye shall not spare, neither will I have pity, but I will bring their way upon their head.



Apologetics 29
p. 15

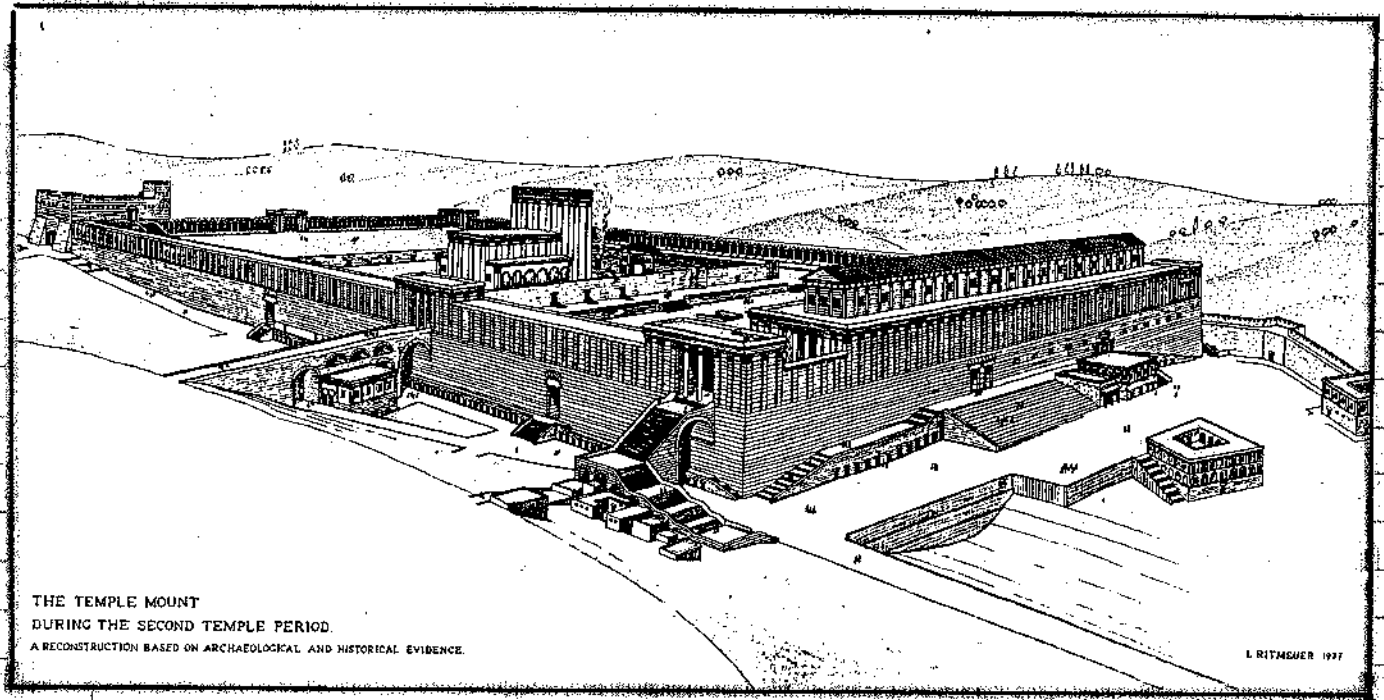
Ezk. 10 ASV

15 And the cherubim mounted up: this is the living creature that I saw by the river Chebar. 16 And when the cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the earth, the wheels also turned not from beside them. 17 When they stood, these stood; and when they mounted up, these mounted up with them: for the spirit of the living creature was in them.

18 And the glory of Jehovah went forth from over the threshold of the house, and stood over the cherubim. 19 And the cherubim lifted up their wings, and mounted up from the earth in my sight when they went forth, and the wheels beside them: and they stood at the door of the east gate of Jehovah's house; and the glory of the God of Israel was over them above.

See Fact 7 p. 6
where God's home
is the sanctuary
vaos-naos
Dict. p. 195

14 **FACT 14** God permitted the building of the second temple, often called Herod's temple. This picture was developed by computer on the basis of recent discoveries.



Israel's captivity after the destruction of the first temple was prophesied by Jeremiah, about 607 B.C., to last for 70 years.

11 And ^{*}this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon ^{seventy years}.

Isaiah 44 712 B.C.

28 that saith of ¹⁰ Cyrus, He is my shepherd, and shall perform all my pleasure, even saying of Jerusalem, "She shall be built; and of the temple, Thy foundation shall be laid."

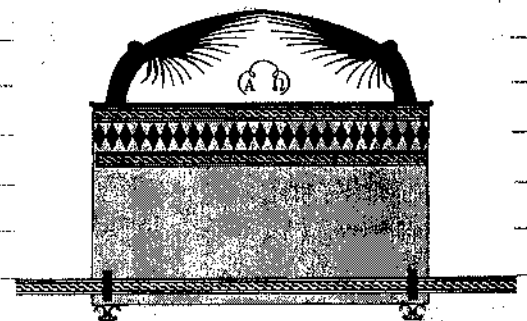
45 Thus saith Jehovah to his ^{*}anointed, to Cyrus, whose right ^{*}hand I have holden, to ^{*}subdue nations before him, and I will ^{*}loose the loins of kings; to open the doors before him, and the gates shall not be shut; 2 I will go before thee, and ^{*}make the rough places smooth; I will ^{*}break in pieces the doors of brass, and cut in sunder the ^{*}bars of iron; 3 and I will give thee the ^{*}treasures of darkness, and hidden riches of secret places, that thou mayest know that it is I, Jehovah, who ^{*}call thee by thy name, even the God of Israel. 4 For ^{*}Jacob my servant's sake, and Israel my chosen, I have ^{*}called thee by thy name: I have surnamed thee, though thou hast ^{*}not known me.

Isaiah about 712 B.C. prophesied that a king by the name of Cyrus would give the order to rebuild Jerusalem. This king had not yet been born. Ezra about 520 B.C. confirmed the fulfillment of this prophecy.

Ezra 520 B.C.

1 ^{*}Now in the first year of ^{*}Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he ^{*}made a proclamation throughout all his kingdom, and put it also in writing, saying, 2 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and ^{*}he hath charged me to build him a house in Jerusalem, which is in Judah. 3 Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel, ^{*}(^{*}he is God,) which is in Jerusalem.

The ark of the covenant was not in this temple. →



There is today a great deal of speculation going on in "the confused church" as to the whereabouts of the ark of the covenant. The passage in 2 Maccabees 2 is the most reliable information.

Jeremiah conceals the tabernacle, ark and altar

1 We find in the archives that the prophet Jeremiah,^a when he had given the
2 deportees the order to take the fire, as we have described, in giving them
the Law warned the deportees never to forget the Lord's precepts, nor to let
their thoughts be tempted by the sight of gold and silver statues or the finery
adorning them. Among other similar admonitions he urged them not to
4 let the Law depart from their hearts. The document also described how the
prophet, warned by an oracle, gave orders for the tabernacle and the ark to go
with him when he set out for the mountain which Moses had climbed to survey
5 God's heritage. On his arrival Jeremiah found a cave dwelling, into which he
brought the tabernacle, the ark and the altar of incense, afterward blocking
6 up the entrance. Some of his companions came up to mark out the way, but
7 were unable to find it. When Jeremiah learned this, he reproached them: "The
place is to remain unknown," he said, "until God gathers his people together
8 again and shows them his mercy. Then the Lord will bring these things once
more to light, and the glory of the Lord will be seen, and so will the cloud, as it
was revealed in the time of Moses and when Solomon prayed that the Holy Place
9 might be gloriously hallowed."

~~and~~ This
passage
is in many
other version
also.
Maccabees
is not to
be regarded
as a Holy
Spirit
inspired
book.

Remember, however, this is a book in the Roman Catholic Bibles. There is a passage in Jeremiah 3 which seems to be against the idea that the ark will some day be found, and this has led to the most general opinion that the ark was destroyed in the fire when the 1st temple was burned up.

Now note the confusion in English Bible versions.

Jer. 3 KJ

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more. The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it: neither shall they visit it: neither shall that be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

Jer. 3 ASV

14 Return, O backsliding children, saith Jehovah; for I am a husband unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: 15 and I will give you

shepherds according to my heart, who shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye are multiplied and increased in the land, in those days, saith Jehovah, they shall say no more. The ark of the covenant of Jehovah: neither shall it come to mind: neither shall they remember it: neither shall they

miss it: neither shall it be made any more. 17 At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart.

Jer. 3 L.B.

"O sinful children, come home, for I am your Master and I will bring you again to the land of Israel—one from here and two from there, wherever you are scattered." And I will give you leaders after my own heart, who will guide you with wisdom and understanding.

"Then, when your land is once more filled with people, says the Lord, you will no longer wish for "the good old days of long ago" when you possessed the Ark of God's covenant. Those days will not be missed or even thought about, and the Ark will not be reconstructed," for the Lord himself will be among you, and the whole city of Jerusalem will be known as the throne of the Lord, and all nations will come to him there and no longer stubbornly follow their evil desires.

Following the KJ.

Jeremiah wrote about 607 B.C. to Jews in Babylonian bondage. Vs. 14 only a relatively small number returned after the 70 years. Vs. 15 The "shepherds": Ezra, Nehemiah. Vs. 16 There was no ark in the 2nd temple. Josephus

THE WARS OF THE JEWS. BOOK V CHAP. V :5

But the inmost part of the temple of all was of twenty cubits. This was also separated from the outer part by a veil. In this there was nothing at all.

⌚ This is not the word of God at all.

~~and~~ has no discussion, see vs. 16 above. Vs. 17 is future. (See LXX)

16 FACT 15 Was there really no dwelling place for God, no ark, in the 2nd temple? God's glory cloud never came into the 2nd temple. Review Fact 7, A real disaster. Also see the Teaching Dictionary pp. 195, 122 (Also p. 8, John 1:14)

Col. 1 CT

15 Who is (an) image of the God namely-the invisible, first-born of-all creation,

16 Because in him [the] all things were created in the heavens and on the earth, the (things) visible and the (things) invisible, whether thrones or lordships or rulers or authorities; [the] all-things have-been-and-still-are-created through him and with-reference-to him;

17 And he himself is before all (things) and in him [the] all-things have-stood-and-still-stand-together,

18 And he himself is the head of-the body, of-the assembly; who is (a) beginning, first-born out-of the dead (ones), in-order-that in all-things he himself might-become holding-first-place,

19 Because (God)-thought-well all the fulness to-reside in him

Col. 2 CT

9 Because in him is-residing all the fulness of-the Godhead bodily,

In John 2:22 "they-trusted the scripture", that is, the O.T. Perhaps they Knew of the tabernacle plan page 8.

The Jews all understood that Jesus said "sanctuary", not "temple".

Matt. 26 CT

61 But later two false-witnesses having-come-near said, This-(one) was-stating, I-am-being-able to overthrow the sanctuary*of-the God, and through three days to-build it up.

Matt. 27 CT

40 And saying: The (one) overthrowing the sanctuary*and building-up in three days, you-save-yourself, if you-are son-of-the God, and you-descend from the cross.

Mark 14 CT

57 And some having-stood-up were-bearing-false-witness against him, saying,

58 That we ourselves-heard (as) he (was) saying, that I myself-shall-overthrow this sanctuary*namely-the (one) made-by-hand, and through three days I-shall-build-up another not-made-by-hand.

Mark 15 CT

29 And the (ones) proceeding-along were-blaspheming him moving their heads and saying: Aha the (one) overthrowing the sanctuary*and in three days building-up.

Paul, when referring to Jesus, left no doubt as to who Jesus was, and that God "resided" in him.

When the Jews asked Jesus for a "sign", really of his reason for doing certain things, he did not refer to the "temple", (ἱερόν-hieron) (as KJ, ASV)

Jesus used the word ναός-naos, sanctuary. *

John 2 CT

18 The Jews therefore answered and said to-him, What sign are-you-pointing-to for-us because you-are-doing these-(things)?

19 The Jesus answered and said to-them, YOU-break-down this sanctuary*and in three days I-shall-raise it.

20 The Jews therefore said, In forty and six years this sanctuary*was-built, and you yourself-will-raise it in three days?

21 * But that (one) was-saying concerning the sanctuary of-his body.

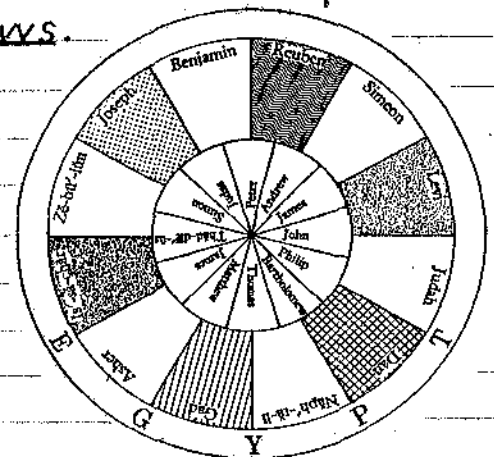
22 When therefore he-was-raised out-of dead (ones) his disciples were-made-mindful that he-was-saying this to-them, and they-trusted the scripture and the word which the Jesus said.

We have very clear scripture that Jesus was God's *sanctuary in the days of the 2nd temple.

Jesus had called twelve apostles to be the beginning of the N.T. assembly (church), all Jews.

See

Fact 1.



FACT 16 The New Testament Assembly, the "church", 17
was now to be God's house. The first "members"
were primarily Jews, the Jews that trusted that Jesus
was the Messiah and put their trust in him. Jesus
explained this "new" house of the Father to his apostles

John 14 CT

1 Let not YOUR heart be-being-disturbed; YOU-are-trusting with-reference-to the God, YOU-be also trusting with-reference-to me.

2 In the house of-my Father there-are many abodes; but if not I (likely) said to-YOU; I-am-proceeding to-prepare place for-YOU.

3 And if I-might-proceed and I-might-prepare place for-YOU, I-am-coming again and I-shall-take YOU along to myself, in-order-that where-in-which I-myself-am YOU yourselves also might-be.

23 The Jesus answered and said to-him, If anyone might-be-cherishing me, he-will-keep my word, and my Father will-cherish him, and we-will-come to him, and we-shall-make abode beside him.

John 14 ASV

14 'Let not your heart be troubled; believe in God, believe also in me. 2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

23 Jesus answered and said unto him, 'If a man love me, he will "keep my word: and "my Father will love him, and we "will come unto him, and make our abode with him.

John 14 L.B.

LET not your heart be troubled. You are trusting God, now trust in Me.

2, 3 There are many homes up there where My Father lives, and I am going to prepare them for your coming. When everything is ready, then I will come and get you, so that you can always be with Me where I am. If this weren't so, I would tell you plainly.

23 Jesus replied, "Because I will only reveal Myself to those who love Me and obey Me. The Father will love them too, and We will come to them and live with them.

Jesus will return - yes - but - he is not going back to heaven. 2 Jesus will return to Jerusalem. (Apologetics 29)

Ezk. 43 ASV

6 And I heard one speaking unto me out of the house; and a "man stood by me. 7 And he said unto me, Son of man, this is the place of my "throne, and the place of the soles of my feet, where I will "dwell in the midst of the children of Israel for ever;

in John 14. The word "abode" is μονή - (monee).

This word only occurs 2x in the N.T., both times in John 14. Read the same verses in the ASV 1901 and you will notice that the translators have "abode" in John 14:23 but have "mansions" for the same

Greek word in verse 2; by what authority? People are so used to using John 14:1-3 (from KJ) to teach about being with Jesus in heaven in "the Father's house" that translators are afraid to correct this error. Let me know if you can find any verse in scripture that says that heaven is the Father's house.

John 14:23 says that the Father and Jesus will make their "abode" with believer

The Living Bible confirms John 14:23 as explained above. But the L.B. does not really translate or even paraphrase vs. 2. This verse is simply "made up" as many think.

Paul makes it very clear that God's sanctuary now is the true believers. God's sanctuary through history is as follows: #1 tabernacle, #2 Solomon's temple, #3 Jesus (2nd temple), #4 Believers.

FACT 17 God always dwells in the **"sanctuary" (ναός - naos)* not in the larger area, the *"temple" (ἱερόν - hieron)*; but the Holy Place and Holy of Holies. (See Fact 7 again.) Study these two words in the concordance by Robert Young. Young's Literal Translation of the Holy Bible, 1887, consistently uses "sanctuary" for the Greek word *ναός*. Paul, in writing to the churches, uses *ναός* (naos 8x).*

1 Cor. 6 CT

18 YOU-be-fleeing the prostitution. Every sinful-act which if (a) MAN might-do is outside the body; but the (one) committing-prostitution is-sin-ning with-reference-to (his) own body.

19 Or are-YOU not knowing-absolutely that YOUR body is (the)*sanctuary-of-the Holy Spirit in YOU, whom YOU-are-having from God, and YOU-are not of-your-selves?

20 For YOU-were-bought-in-the-market of-(a)-price; YOU indeed glorify the God in YOUR body.

2 Cor. 6 CT

14 YOU-be not becoming being-differently-yoked to-unbelieving-(ones); for what sharing by-justice and by-lawlessness, or what participation by-light toward darkness?

15 But what agreement of-Messiah toward Beliar, or what portion by-(one)-trusting with (an) unbelieving-(one)?

16 But what placing-down-together by-(a)-sanctuary*of-God with idols? For YOU yourselves-are (a)*sanctuary of-(a)-living God; according-as the God said that I-shall-in dwell in them and I-shall-walk-around-among (them), and I-shall-be their God, and they themselves-shall-be my people.

17 On-this-account YOU-come-out out-of (the) midst of-them and YOU-be-severed, Jehovah is-saying, and YOU-handle not of-(an)-unclean-thing;

18 And-I myself-shall-receive YOU in, and I-shall-be to-YOU with-reference-to (a) father, and YOU yourselves-shall-be to-me with-reference-to sons and daughters, Jehovah Almighty is-saying.

Eph. 2 CT

19 So therefore YOU-are no-more strangers and dwellers-abroad, BUT YOU-are fellow-citizens of-the holy-places and of-(the)-household-of-the God,

20 Having-been-built-up on the foundation of-the apostles and prophets, Messiah Jesus being chief-corner of-it,

21 In whom all building-up being-fitted-together is-growing into (a) holy*sanctuary in Jehovah,

22 In whom YOU yourselves also are-being-built-together into (a) residence-of-the God in spirit.

1 Cor. 3 CT

16 Are-YOU not knowing-absolutely that YOU-are (the)*sanctuary of-God and the Spirit of-the God is-dwelling in YOU?

17 If someone is-corrupting the*sanctuary-of-the God, the God will-corrupt this (one); for the sanctuary*of-the God is holy, which-ones YOU yourselves are.

These are 7 of Paul's use of *ναός* "sanctuary".*The 8th use is under Fact 18.

As you study these passages note some further important facts. The word *sanctuary* is always singular, *sanctuary* not *sanctuaries*. Most pronouns are plural. Believers "are-being-built-together into (a) residence of-the God in spirit." Eph. 2:22

1 Cor. 3 KJ

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile*the temple of God, him shall God destroy;*for the temple of God is holy, which temple ye are.

In KJ the entire meaning of this verse is false. The words "defile*" and "destroy*" are both *φθείρω*phtheirō* in the Greek text. Other places in KJ the meaning is "corrupt" (See Teaching Dictionary p. 364)

Compare The New Testament by Ivan Panin, 1945 printing.

1 Cor. 3:16 R

Know ye not that ye are God's sanctuary, and the Spirit of God dwelleth in you? If any corrupteth the sanctuary of God, him shall God corrupt: for the sanctuary of God is holy, which ye are.

Now compare the CT. This "corruption" of the "sanctuary" - the believers - is going on today and God is corrupting some leaders.

FACT 18 The last of Paul's use of ναός*-naos is in 19
2nd Thes. 2:4. Seven scripture sentences written by Paul
establish the fact that "sanctuary* in Paul's usage
always refers to the believers collectively. (Fact 17)
Therefore, there is no authority to change the
meaning or understanding of this word in use 8.

Rom. 15 CT

15 But more-daringly I-wrote to-YOU from part, as
reminding YOU again-thoroughly because-of the favor
namely-the (favor) having-been-given-to-me by the
God.

16 With-reference-to me to-be (a) public-minister
of-Messiah Jesus with-reference-to the Gentiles,
working-as-priest (of) the good-news-of-the God,
in-order-that the offering-of-the Gentiles might-
become welcome, having-been-made-and-still-holy in
(the) Holy Spirit.

2 Thes. 2 KI

3 Let no man deceive you by any means:
for that day shall not come, except there come
a falling away first, and that man of sin be
revealed, the son of perdition;

4 Who opposeth and exalteth himself above
all that is called God, or that is worshipped;
so that he as God sitteth in the* temple of
God, shewing himself that he is God.

7 For the mystery of iniquity doth already
work: only he who now letteth will let, until
he be taken out of the way.

8 And then shall that Wicked be revealed,
whom the Lord shall consume with the spirit
of his mouth, and shall destroy with the bright-
ness of his coming:

FACT 19 The "man of sin"
or "lawlessness" will be here
until "the clear-appearing"
of Jesus, 2 Thes. 2:8

FACT 20 This man sits
in the "sanctuary*" that is,
in the N.T. church.

Conclusions possible: A. If this is future, the N.T. church
will still be here. B. If this is the present time, who
is this man? C. If this is past time, when did it happen?
D. You can alter the translation to fit your theology, as, KI.

FACT 21 This prophecy was and still is fulfilled in
history beginning on Dec. 10, 1512. It continues today.
The papacy, sitting with all its idolatry in the church,
is that man. Apologetics, 42 (picture proof), 33, 34, 35
See also the Teaching Dictionary for definitions of words.

This is particularly
true if you recognize
that only Paul was
given by God "to-work-
as-priest" to the Gentiles.

From these verses in KI
it has long been taught
that the "man of sin" sits
in a "temple" to be built in
the last days. Some equate
him with the "antichrist."

Compare the Consistent
Translation that adheres more
closely to the Greek text. 2

2 Thes. 2 CT

3 Might not anyone delude YOU according-to not-
one manner; because (that day will not come) if not
the apostasy might-come firstly and the MAN-of-the
lawlessness might-be-uncovered, the son-of-the
destruction,

4 The (one) opposing and being-exceedingly-
lifted-up over every-thing being-called God or
venerated-object, so-that he to-seat-with-refer-
ence-to the sanctuary*of-the God, pointing-out
himself that he-is god.

7 For the mystery-of-the lawlessness is already
operating for itself; only the (one) holding-fast
just-now till he-might-become out-of (the) midst.

8 And then the (one) lawless will-be-uncovered,
whom the Lord Jesus will-carry-off by-the spirit
of-his mouth and will-render-inactive-by-the clear-
appearing-of-his presence,