

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



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

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

AUTHORIZED KING JAMES VERSION

GOOD
NEWS

for
Modern
Man

YOUNG'S
LITERAL TRANSLATION
OF THE
HOLY BIBLE

Holy
Bible



The New King James Version

The Cotton Patch Version of Paul's Epistles

The
New American
Bible

THE
INTERPRETER'S BIBLE
—
The Holy Scriptures

KING
JAMES
II
VERSION
OF THE
BIBLE
The Berkeley Version
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
READER'S
DIGEST
BIBLE

Translated from the Latin Vulgate with Annotations, References,
and an Historical and Chronological Table
THE
NEW TESTAMENT
OF OUR LORD AND SAVIOUR
JESUS CHRIST

Revised Standard Version
CONTAINING THE
OLD AND NEW TESTAMENTS

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

TWENTIETH CENTURY
NEW TESTAMENT

A Translation into
Modern English

THE
JERUSALEM
BIBLE
REVISED EDITION

The
WORD
New Century Version

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)

κύριακός, ἡ, ὄν, (κύριος) of or for a lord or master, ὁ κ. φίσκος the emperor's privy purse, C. I. 2827, 2842, al. II. esp. belonging to the LORD (CHRIST); Κ. 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. ἐκκλητος 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; συνέρχασθαι 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 ἡγή, 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; ἐκκλησία τῶν ἐθνῶν, 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.

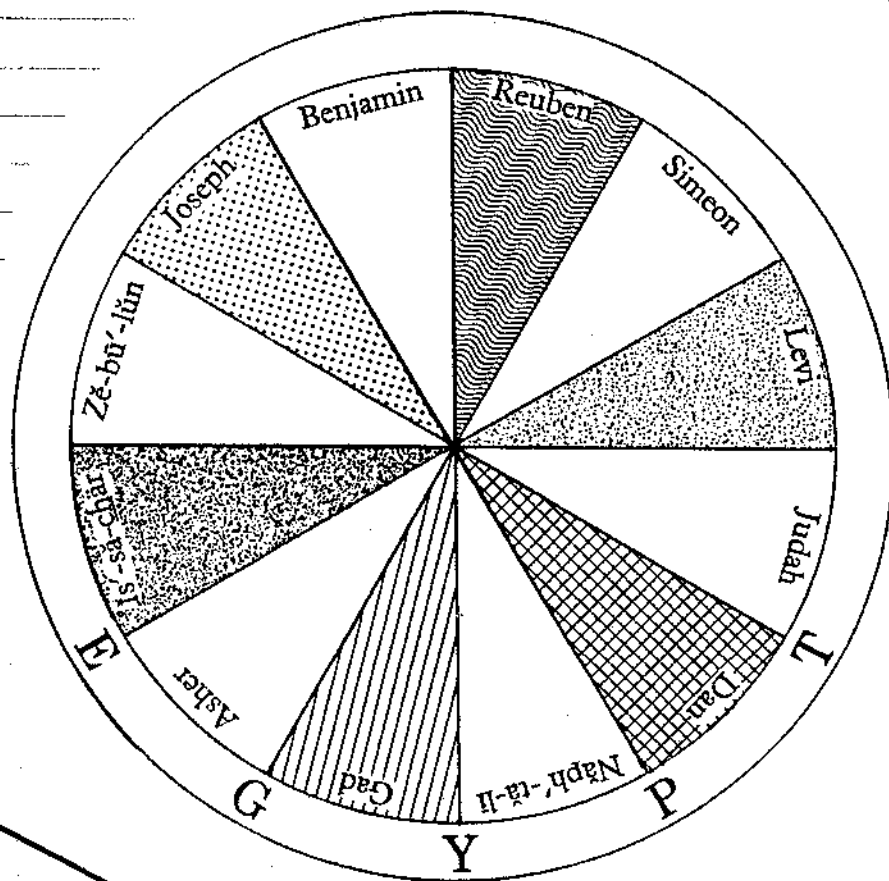
25 When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall *corrupt yourselves, and *make a graven image in the form of any thing, and shall do that which is evil in the sight of Jehovah thy God, to provoke him to anger; 26 I *call heaven and earth 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 ASV

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.

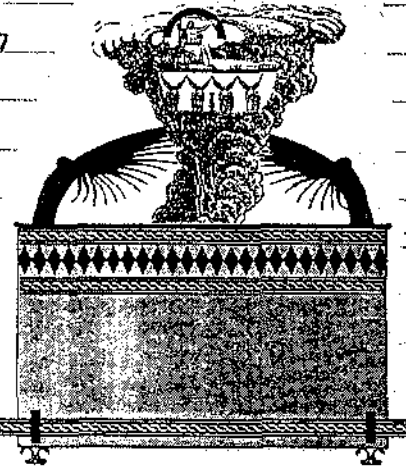
The only building God ever asked anyone to make in which he would dwell was the Wilderness Tabernacle.

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

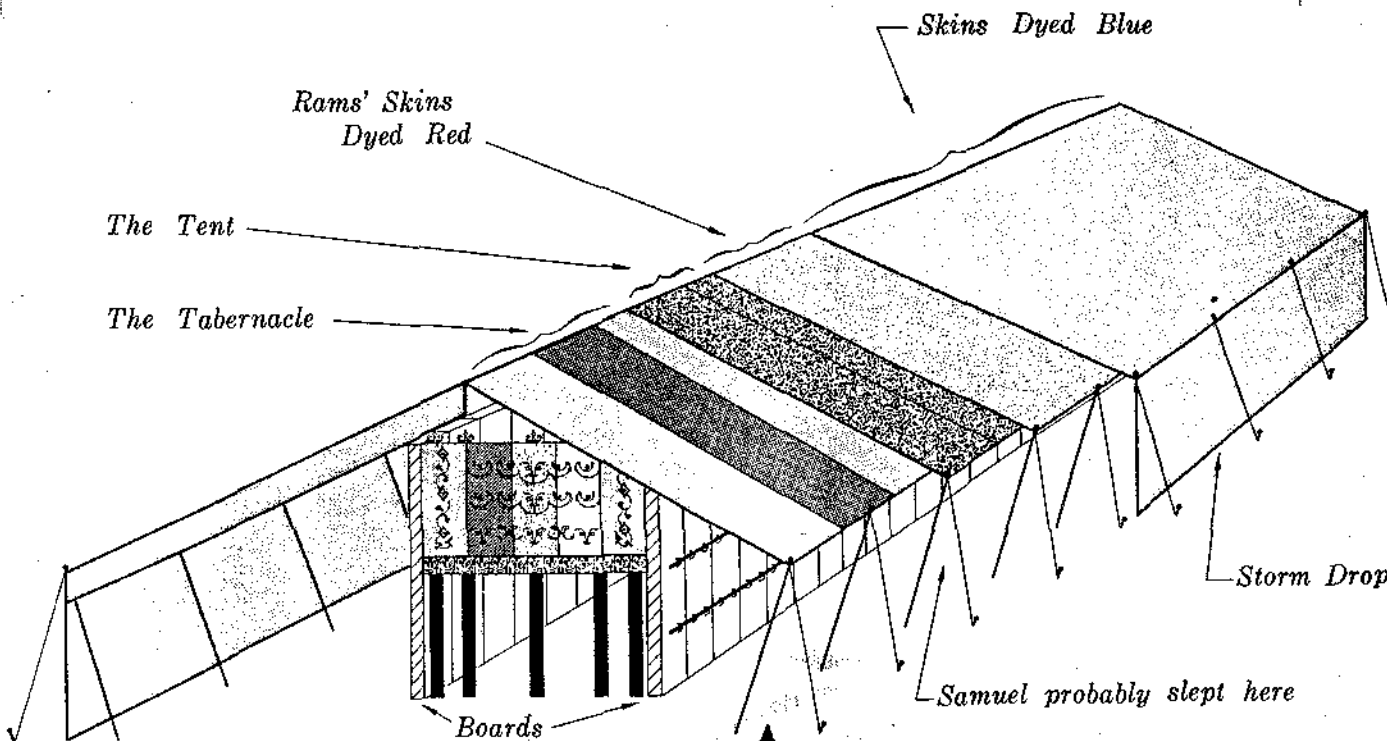
The fact that the Messiah appeared in the Tabernacle is stated in Leviticus.

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.

4 **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. 6 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.

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

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 did just that. Now 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;

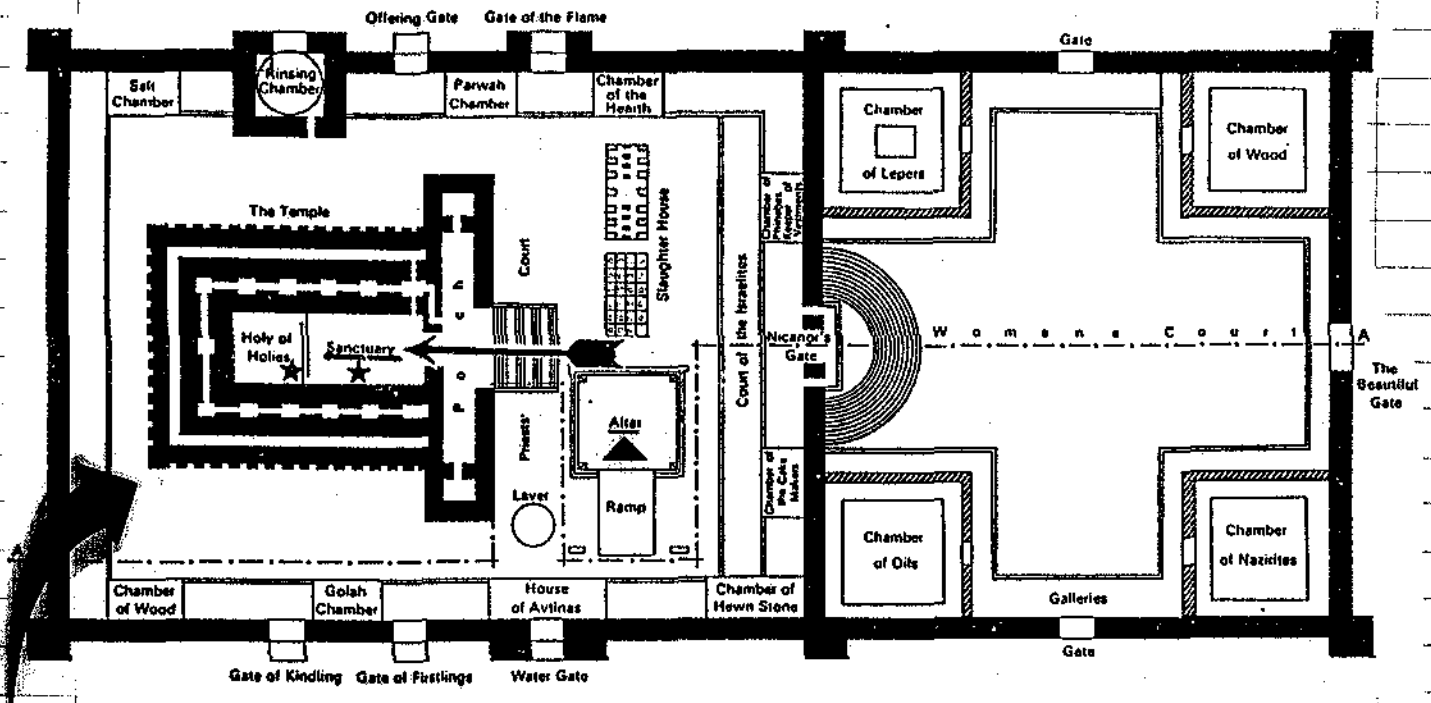
The major reason for confusion in

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 ▶)

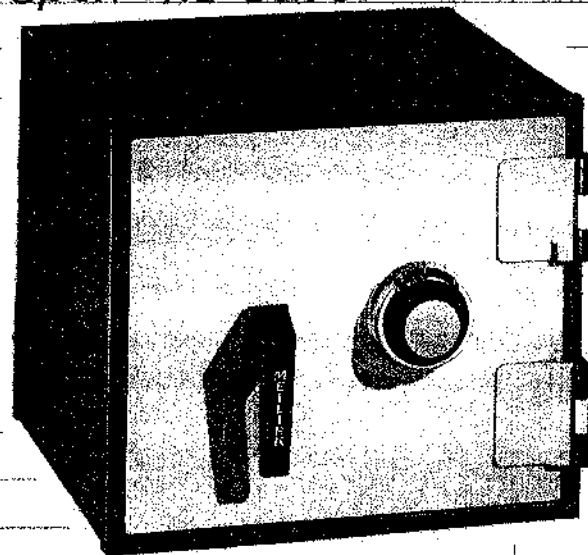
Hebrews 10 CT

- 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

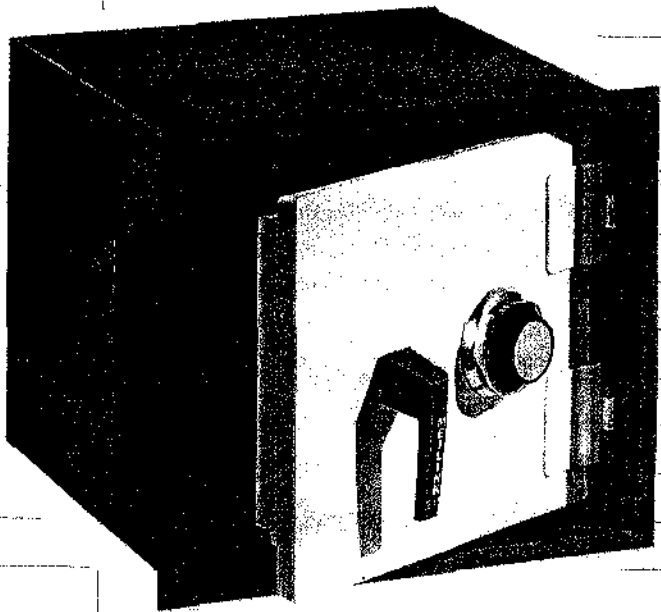
"The roll of the book is the Torah." ▶ 7 Then said I, Lo, I am come; In the roll of the book it is written of me: 8 I delight to do thy will, O my God; Yea, thy law is within my heart.

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.)???

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

tsela

tsela

yarekah

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. ☆ ☆

Ex. 27 KJ

katheph

katheph

14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.
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^o became a human being and lived here on earth among us and was full of loving forgiveness^o and truth.

