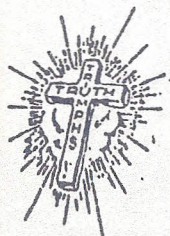


APOLOGETICS 35



“Mother of God”



a·pol·o·get·ics
the branch of theology having to do with the defense and proofs of Christianity

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

"Mother of God" ?

ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια Ρσ. 95:5 LXX
"Because all the gods of the Gentiles (are) little-demons."

Rom. 6 CT

16 Are-YOU not knowing-absolutely that to-whom YOU-are-devoting yourselves slaves with-reference-to obedience, YOU-are slaves to-whom YOU-are-obeying, either-indeed of-sin with-reference-to death or of-obedience with-reference-to righteousness?

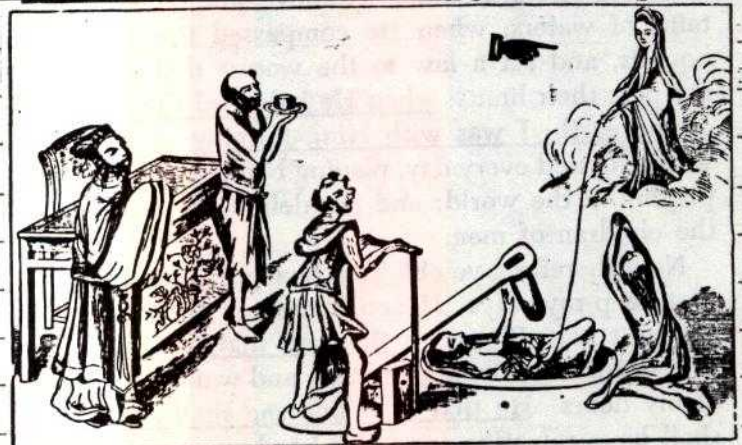
The whole world has been in slavery to idols. In Apologetics 32, page 11, I showed that "idolatry" and "idolater" were unknown words outside of the New Testament and dependent Christian writings. (TDNT) Satan, in an attempt to fulfill his boast, Isaiah 14, Apologetics 30, page 10, is now trying to pull all idolatry into his own personal system. To do this, Satan has been steadily raising Mary to deity. All idolatrous systems have a "mother of god", "queen of heaven", etc. See Apologetics 33, 34 and the following popes as numbered. No. 38 St. Siricius contended for "Mary, ever virgin." Council of Ephesus 431 decided that because Mary was the mother of Jesus she was Mother of God. No. 67 St. Boniface IV dedicated the first pagan temple converted to a "Church" to BVM and martyrs. No. 211 Sixtus IV, approved feast of the Immaculate Conception; and No. 242 Clement XI declared it obligatory. No. 259 Pius XII Defined the dogma of the bodily assumption of the BVM into heaven. (Nov. 1, 1950)

Philippines
Postage Stamp



In the picture, notice a Chinese, "goddess of mercy" in the clouds - Queen of heaven - and note a Chinese purgatory.

The World's Worship, Dobbins, 1901



A CHINESE PICTURE OF THE GODDESS OF MERCY DELIVERING A SOUL FROM PURGATORY BY THE SACRED LOTUS-FLOWER.

2 Following are a few statements from a 1963 Roman Catholic publication which will illustrate how Mary is being deified and how the world is being prepared to accept a "mother of god, queen of heaven". Note particularly the

THE HOLY FAMILY

JESUS, MARY AND JOSEPH

THE SLAVES OF THE IMMACULATE HEART OF MARY

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p. 16

Saint Joseph, Prince of Patriarchs, who outshone Moses and Elias in wisdom, Abraham in paternity, Noah in patience, David in royalty and Adam himself in dignity, we go to you because with you we will also find Jesus and Mary.

The Old Testament is first and foremost the foretelling of the coming of Jesus, true God and true man; yet the Old Testament is constantly alive with phrases and tributes and compliments and types and invocations referring to the virginal Mother from whom God is to come. Were Mary not to be, God would never have become man.

On the feast of the Immaculate Conception of the Blessed Virgin Mary, on December 8, the Catholic Church every year reads about her in the beautiful words from the Book of Proverbs: 8.

The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world.

When He prepared the heavens, I was present; when with a certain law and compass He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth; I was with Him, forming all things, and was delighted every day, playing before Him at all times, playing in the world: and my delights were to be with the children of men.

Now therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

"method" of Satan to misapply the scriptures. The subject vs. 12 is "wisdom," not Mary.

Proverbs 8 ASV

- 12 I wisdom have made ^oprudence my dwelling, And find out ^{1a}knowledge and discretion.
- 22 Jehovah ^opossessed me ^oin the beginning of his way, ^oBefore his works of old.
- 23 I was set up from everlasting, from the beginning, ^oBefore the earth was.
- 24 When there were no ^odepths, I was brought forth, When there were no fountains abounding with water.
- 25 ^oBefore the mountains were settled, Before the hills was I brought forth;
- 26 While as yet he had not made the earth, nor the fields, Nor the ^obeginning of the dust of the world.
- 27 When he ^oestablished the heavens, I was there: When ^ohe set a circle upon the face of the deep,
- 28 When he made firm the skies above, When the fountains of the deep became strong,
- 29 When ^ohe gave to the sea ^oits bound, That the waters should not transgress his commandment, When he ^omarked out ^othe foundations of the earth;
- 30 Then ^oI was by him, as a master workman; And I ^owas daily his delight, ^oRejoicing always before him,
- 31 ^oRejoicing in his habitable earth; And my delight was with the sons of men.
- 32 Now therefore, *my* sons, ^ohearken unto me; For ^oblessed are they that keep my ways.
- 33 ^oHear instruction, and be wise, And refuse it not.
- 34 ^oBlessed is the man that heareth me, Watching daily at my gates, Waiting at the posts of my doors.
- 35 For ^owhoso findeth me findeth life, And shall ^oobtain favor of Jehovah.

Compare

To misquote or misapply scripture is becoming more and more common.

See

Apologetics

6

p.17 The Blessed Virgin Mary was from all eternity the object of God's love, beyond any love He had, even for the angels. One little girl was the sole reason why God made man, and why God became man.

p.18 We are now in the last age of the world. The end of the world is not too far away. God never lets us lose the sense of family in the story of the human race. And we are not a family unless we can trace our origin back to Paradise. God is utterly loveless to anyone who does not believe in the Bible.

* God created the heavens thinking of Mary. He resolved to make her more beautiful than the heavens themselves. He had Mary in mind when He created the air, and the fountains and water. He gave limits to the seas because He was thinking of the great sea of His own Divinity which was to be enclosed in Mary's womb.

p.19 Mary is God's tabernacle. She is the fountain of life. She stands at the right hand of God as a queen. The King greatly desired her beauty—her Lord and her God—and all the glory of God's most astounding daughter is from within. Mary is more beautiful in her single reality, more pleasing to God and more full of grace than all the rest of creation—men and angels—put together.

* God Himself sanctified Mary, His tabernacle and His holy temple. He that is born of her made her. She surpassed all God's other daughters in holiness and excellence.

p.46 Mary is the salvation of the human race. The way to approach Jesus Christ is to do so through her. Our salvation is in her hands.

* Mary's dignity infinitely exceeds that of all the angels. She is clothed with the sun, crowned with the stars, and has the moon at her feet. Mary is the Queen of Heaven, the Queen of Angels, the Empress of Paradise, the Daughter of God the Father, the Mother of God the Son and the Spouse of God the Holy Ghost.

She is the ladder by which God descended from Heaven and by which men must ascend from earth into Heaven.

No creature can acquire any grace from God that is not dispensed by Mary. Jesus became ours through Mary, and through Mary we must become His.

At the command of Mary, all obey, even God. She is queen of all the world, and of all creatures. God has placed the one, true Church not only under her patronage, but even under her dominion.

p.49 Mary is the universal dispenser of all heavenly gifts. To be the Mother of God is the highest dignity after that of being God.

p.50 Of Him who is God and man, she is the Mother, virgin before His birth, virgin in birth and virgin after birth. Mary is God's ultimate motive for all creation. No power of hell or of temptation can overcome any one of those who place their confidence in the patronage of Mary, the Mother of God, the queen of all queens, the masterpiece of creation, without the love of whom, and without the love for whom, no one can be saved.

* If anyone should not confess that Jesus is true God and that in consequence the Blessed Virgin Mary is the Mother of God—for she brought forth according to the flesh the Word of God made flesh—such a one is anathema.

* *There is no question that the Roman Catholic Church teaches that the "thing" in Mary's womb was truly God.*

➔ *We will consider the subject of the "tabernacle" later.*

Acts 4 ASV
Peter speaking.

10 be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. 11 He is the stone which was set at nought of you the builders, which was made the head of the corner. 12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

* Rev. 12 ASV

12 And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;

Footnote Catholic Confraternity Ed.

Chap. 12, Ver. 1. A woman: this woman is not the Blessed Virgin, for the details of the prophecy do not fit her. The prophecy pictures the Church of the Old and New Covenants. The beams of the divine glory clothe her; the moon is beneath her feet; she is crowned with a crown of twelve stars, and she must bring forth Christ to the world. By accommodation the Church applies this verse to the Blessed Virgin.

* Israel, see Genesis 37:9

* Jer. 7 ASV

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

4 The Holy Family, cont. p.30

* Jesus was conceived in the womb of Mary, a creature. She was truly His flesh-and-blood Mother as He was born in time. Jesus was carried for nine months in the womb of Mary.

p. 63

Mary is called the coredemptrix of the human race, and rightly so. Joseph can truly be called the collaborator in the redemption and coredemption of the human race. The entire human race has to be grateful to Saint Joseph for its redemption. Our redemption was effected by a trinity: Jesus, Mary and Joseph.

p. 14

Joseph is the bridegroom of the world, the outstanding bridegroom of the world.

God manifested to Joseph the hidden secrets of His wisdom. "Thou shalt be over My house," God said to him. "And only in the kingly throne will I be above thee."

p. 29

Not only is the town of Nazareth sacred in the remembrance of every loving Catholic, but the little house of Nazareth where Jesus was conceived and where He lived in His youth is also sacred. This holy house is still standing. It has been divinely guarded through all the centuries. It may be visited and seen, even in our own day. It is not a large house. It is only thirty-one feet long and thirteen feet wide.

When there was danger of its being destroyed by the enemies of the Catholic Faith, it was miraculously transported by angels from Nazareth to Dalmatia in 1291; and again, in 1294, it was miraculously transported by angels to the little town of Loreto on the northeastern coast of Italy. It is now called "the Holy House of Loreto." There never has been a saint who lived in Italy, or who has gone there, who has not wanted to visit this little house.

When one enters the Basilica one sees the following words inscribed over the door:

Tremble all ye who enter here: this is the holiest place on earth.

The Holy House of Nazareth belongs to the Vatican and is the primal basilica of Our Lady in the world, ranking even above Saint Mary Major.

p. 35

The Holy Family, Jesus, Mary and Joseph, traveled three hundred miles to Egypt, to a little town called Fostat, where they stayed for about two years. On their way to Fostat, as they passed through a pagan city called Heliopolis, all the idols of the pagan gods crashed to the ground as Baby Jesus was being carried through the town in His Mother's arms.

9 Of-whom the presence is according-to (an) operation-of-the Satan in all power and signs and wonders-of-a-lie

10 And in all deceit-of-unrighteousness to-the (ones) perishing, instead-of which they-received not the charity-of-the truth with-reference-to them to-be-saved.

11 And because-of this the God is-sending to-them (an) operation-of-leading-astray with-reference-to them to-trust in-the lie,

The popes.

See

Apol. 33

2 Thes. 2 CT

The following was spoken by Pharaoh to Joseph.

Gen. 41:40 ASV

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou: 40 thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. 41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

Satan's misquotes, Brown Scapular



Q. What is the Brown Scapular?

A. The Brown Scapular is a sacramental. It is part of the Habit of Carmel. In miniature form, it consists of two small pieces of brown material connected by string and worn over the shoulders.

Q. What is the history of the Scapular?

A. St. Simon Stock, General of the Carmelite Order, was the man God chose to accomplish great work in the Carmelite Order. About 1251, when difficulties seemed insurmountable, Simon had recourse to Mary, whom he loved. Tradition assures us that She appeared to him and made the Scapular of the Carmelite Habit a sign of Her special love and a pledge of Her motherly protection, saying:

"This shall be to you and all Carmelites a privilege, that anyone who dies clothed in this shall not suffer eternal fire; and if wearing it they die, they shall be saved."

How is Satan to pull the world religions together?
Christian Heritage, Apr. 1972

COMMENT: In its modern approach to non-Christian religions the Church of Rome is bent upon using the process of "Christianization" prevalent in Europe from the fifth century onwards. Rome endeavored to bridge the gap between nominal Christianity and paganism by adopting pagan customs to "christian" usage. Striking consequences of that policy were the "christianization" or "catholicization" of the cult of the "mother God," now has become Mary, the mother of Jesus; the acceptance of a pantheon of lower deities, who now have become "catholic" saints; and the conversion of pagan images to "catholic" ones. *

COMMENT: The first African slaves in Brazil had to camouflage their rites and beliefs under a mantle of Catholicism to please their masters. After slavery was abolished in 1888, the pagan cultic practices were mixed with Roman Catholic ritual, continuing to the present day.



All of this is the "Laodicean Church" period - luke warm, wretched, miserable, poor, blind, naked. Jesus, that is the authentic Jehovah Jesus Messiah, has been shut out. Rev. 3:14-21.

The easiest groups to gather are those with a "mother god" theology. Other pagan religions have much in common with Rome so that they can readily be absorbed.

Another way is also working very well. Religion-Ocala Star-Banner, Sat. Mar. 26, 1988

By **George W. Cornell**
AP Religion Writer

On the flood-lit, greenery-bedecked platform stood the Roman Catholic pope, his raised hands joined with those of U.S. Protestant and Eastern Orthodox leaders as they intoned the Lord's prayer together.

"Our Father, who art in heaven, hallowed be thy name..."

Out across Williams-Brice Stadium in Columbia, S.C., a sea of 65,000, mostly Southern Baptists and other Protestants, also lifted clasped hands aloft, the prayer resonating in concert:

"Thy kingdom come, thy will be done, on Earth as it is in Heaven ..."

It was an unprecedented interlude, there in the overwhelmingly Protestant South on Sept. 11, 1987, as Pope John Paul II led a Billy Graham-style service, using Graham's advisers, pulpit and sound equipment, in conjunction with the widest array of American church officials ever assembled with a pope.

"We stand, side by side, to confess Jesus Christ, the one mediator between God and man," he said, ticking off the varied denominational leadership participating with him: Methodist, Baptist, Lutheran, Pentecostal, Presbyterian, Reformed, Episcopal, Catholic, Orthodox, Disciples of Christ and others.

"Brothers and sisters ... Let us rejoice in this fellowship. And let us commit ourselves further to the great task which Jesus himself urges upon us: to go forward along the path of Christian reconciliation and unity."

That impulse for unity, germinating among divided churches after centuries of conflict and antagonism, was implored by Jesus on the night before his crucifixion.

"Father, the hour has come," he prayed in that dark, tearful vigil on the Mount of Olives, pleading his followers "may all be one ... so that the world may believe."

6 Clipping, Aug. 20, '85
Pope urges religions
to reopen dialogue

CASABLANCA, Morocco (UPI) — Pope John Paul II, winding up the third African trip of his papacy with a bid to reopen a Catholic-Moslem dialogue, urged both religions Monday to "change our old habits" and end centuries of animosity.

Speaking to 80,000 young male Moroccans in the Casablanca sports stadium, the pope acknowledged that "we Christians and Moslems have generally failed to understand each other and sometimes in the past have been in conflict and have exhausted ourselves in arguments and war."

"I believe that God is inviting us today to change our old habits," John Paul said.

"I believe that we — Christians and Moslems — must recognize with joy the religious values that we have in common and render grace to God," he said. "We both believe in God, the unique God, who is all justice and all mercy."

"We believe in the importance of prayer, of fasting and of alms, of penitence and pardon. We believe that God will judge us in mercy at the end of time."

But the pontiff noted that both sides must also recognize and respect their differences.

"There are important differences that we must accept with humility and respect in mutual tolerance."

➔ Moslems are also being included in preparation for the 8th world; which, in a way, they will head. All of this is possible because of failure to study and believe the scriptures. Satan can constantly misquote and misapply scripture as he did to Eve and his trial of Jesus. This time it will be the total inhabited-earth that Satan leads astray. (See p. 4, 2 Thes. 2:11)

Rev. 12:9 CT

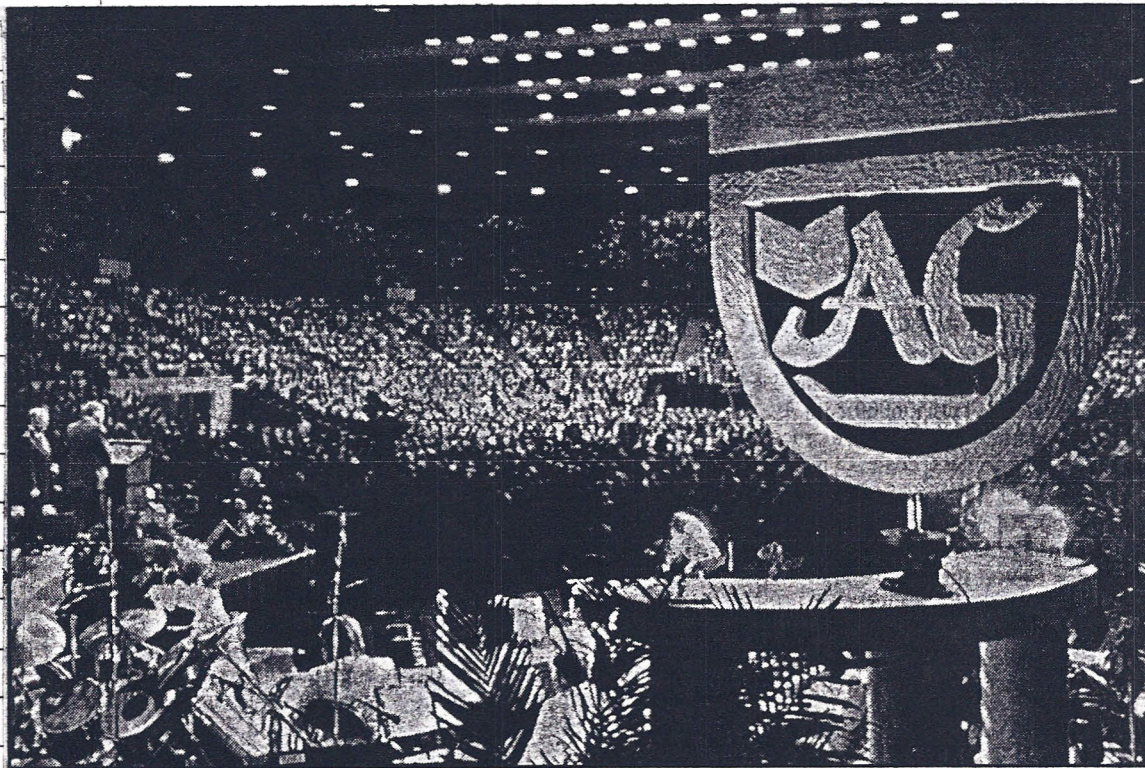
9 And the dragon namely-the great (one) was-cast, the serpent namely-the ancient, the (one) being-called Devil and the satan, the (one) leading- astray the total inhabited-earth, he-was-cast into the earth, and his angels were-cast with him.

Rev. 3:10 CT

10 Because you-kept the word of my perseverance, I myself also shall-keep you out-of the hour of-the trial namely-of-the future (hour) to-be-coming on the total inhabited-earth, to-try the (ones) residing on the earth.



The "Philadelphia church."?



The Assemblies of God meeting this month in Oklahoma City addressed speaking in tongues. AP



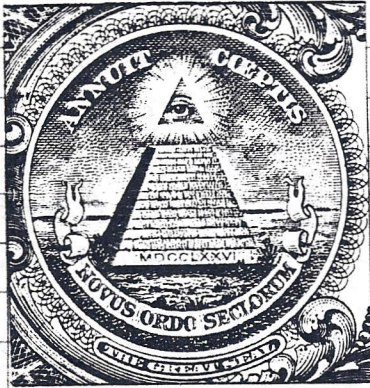
Then there is the Charismatic Movement, said to now, Aug. '87, number 256,000,000 world-wide.

There is "another" Jesus and a "different" spirit.

4 For if on-the-one-hand the (one) coming is-preaching another Jesus whom we-did not preach, or YOU-are-taking (a) different spirit which YOU-did not take, or (a) different good-news which YOU-did not receive, YOU-are-tolerating well.



2 Cor. 11:4 This is a great danger. "Lord" and "God" can fit any demon.



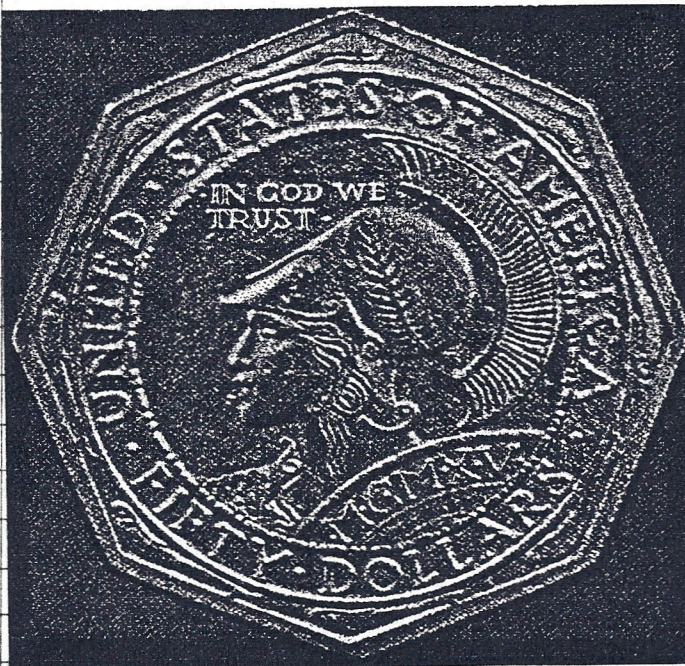
Notice the "all-seeing eye" on the \$1.00 bill of the U.S. which says, "In God We Trust." Which God is this: Baal, or perhaps the eye of Horus,



or some God you prefer?

Consider the U.S.A. 1915 50-dollar gold piece struck for the Panama-Pacific Exposition.

The helmeted head of the goddess of wisdom, Minerva, on the obverse where it says, "In God We Trust." The reverse has her sacred bird, the owl. Why?



Historic Gold Coins of the World, p. 163



Myths & Legends of Ancient Greece & Rome, E.M. Berens, London. (p. 46)

The Roman Minerva, is the Greek Pallas-Athene.

Certainly an "Immaculate Conception" and ever virgin.

She was at once admitted to "heaven." The owl her sacred bird. The "pine cone" of the god Bacchus. Apologetics 33, p8.

She was supposed, as already related, to have issued from the head of Zeus himself, clad in armour from head to foot. The miraculous advent of this maiden goddess is beautifully described in one of the Homeric hymns: snow-capped Olympus shook to its foundation; the glad earth re-echoed her martial shout; the billowy sea became agitated; and Helios, the sun-god, arrested his fiery steeds in their headlong course to welcome this wonderful emanation from the godhead. Athene was at once admitted into the assembly of the gods, and henceforth took her place as the most faithful and sagacious of all her father's counsellors. This brave, dauntless maiden, so exactly the essence of all that is noble in the character of "the father of gods and men," remained throughout chaste in word and deed, and kind at heart, without exhibiting any of those failings which somewhat mar the nobler features in the character of Zeus. This direct emanation from his own self, justly his favourite child, his better and purer counterpart, received from him several important prerogatives.

8 In which god or goddess are we supposed to trust? The answer is really quite simple, the God of the Bible. The God of the Bible has been proven to be the only authentic God; the others are demons. God's proof lies in his people Israel, the Jews, who have endured persecution for God's name thousands of years. Every word of scripture was entrusted to Jews.

Once we prove from the Bible that Mary was not the "Mother of God" we will be able to separate truth from mythology. Unless this fact is proven, you will readily bow to the beast's image, Mary's statue.

Gen. 2 ASV

4 *These are the generations of the heavens and of the earth when they were created, in *the day that Jehovah God made earth and heaven.

אלהים יהוה

← This is the first use of God's name, Jehovah.

See especially: Isa. 47:4,

Isa. 42:8, Ps. 83:18, Ex. 6:3 in ASV.

Most Bible translations change Jehovah to Lord, which of course, is not God's name. The American Standard Version 1901 uses Jehovah. The Greek κύριος in the singular, without the article, was used in the LXX to translate the Hebrew, Jehovah. The Holy Spirit used the same means, that is, κύριος (kurios) without the article to mean Jehovah in the New Testament. (See the 18 pages of proof in, A Teaching Dictionary, by R.H. Mount.) This becomes very important in identifying Jesus. (See also A Consistent New Testament, by R.H. Mount.) God's name "Jehovah" should be in the NT 231 times. Following are a few times Jesus is connected with his name Jehovah.

LuKe 1:76 CT

76 But you, child (pre-teen), will-be-called (a) prophet of-(the)-Most-High; for you-will-proceed-before, before (the) person of-Jehovah to-prepare his ways;

1 Cor. 12:3 CT
3 On-this-account I-am-making-known to-YOU that not-one speaking in (the) Spirit of-God is-saying: Anathema Jesus, and not-one is-being-able to-say: Jehovah Jesus, unless in (the) Holy Spirit.

Acts 2:36 CT

36; Therefore securely let all (the) household of-Israel be-coming-to-know that the God made him, this the Jesus whom YOU yourselves-crucified, even Jehovah and Messiah.

Rom. 10:9 CT

9 That if you-might-confess with your mouth Jehovah Jesus, and you-might-trust in your heart that the God raised him out-of dead (ones), you-will-be-saved;

Phil. 2:11 CT

11 And every tongue might-acknowledge that Jesus Messiah (is) Jehovah with-reference-to glory of-God (the) Father,

Rom. 1:7 CT

7 To-all the cherished of-God being in Rome, called holy (ones); favor to-YOU and peace from God our Father and Jehovah Jesus Messiah.

1 Cor. 1:3 CT

3 Favor to-YOU and peace from God our Father and Jehovah Jesus Messiah.

Note also the identifying title Messiah.

The Greek *χριστός* (*christos*) should always be translated "Messiah", as in the Hebrew bibles in Israel, not transliterated "Christ." Perhaps we might, at this point, begin with a verse often misused.

Heb. 13:8 CT

8 Jesus Messiah the same yesterday and today and with-reference-to the ages.

Heb. 11:26 CT

24 By-trust Moses having-become great denied (its) being-said (he-was-a) son of (a) daughter of-Pharaoh,

25 Rather selecting-for-himself to-be-being-afflicted-with the people of-the God than to-be-having enjoyment of-sin for-a-season,

26 Having-considered the reproach of-the Messiah greater riches (than) of-the stores in Egypt; for he-was-looking-off with-reference-to the compensation.

27 By-trust he-left behind Egypt, not having-feared the anger of-the king; for he-endured as seeing the (one) invisible.

The Messiah was with Israel in the O.T. (yesterday) in his "heavenly" body. Moses knew of the Messiah, and even "the reproach of-the Messiah" when he first fled from Egypt. The Messiah "today" has come in the flesh; and his future to rule in the millennium lies ahead.

Moses met the Messiah at Horeb.

Exodus 3

The God of Israel, David Cooper, p.65

3 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. 2 And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, "I will turn aside now, and see this great sight, why the bush is not burnt." 4 And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

The fact of the appearance of one of the divine personalities for the purpose of communicating with Abraham, His friend, shows the possibility of His assuming human form whenever the occasion arises. In Exodus, chapter 3, the angel of יהוה, Jehovah, appears to Moses in the wilderness in the burning bush. In verse 2 He is called מלאך יהוה, "the angel of Jehovah," but in verse 4 this statement occurs: "And when Jehovah, יהוה, saw that he turned aside to see, אלהים God called unto him out of the midst of the bush and said, Moses, Moses." In verse 2 the one appearing to Moses is called מלאך יהוה, "angel of Jehovah," but in the latter statement He is called both יהוה, Jehovah, and אלהים, God. This identification of the angel of the Lord with the יהוה, Jehovah, and אלהים, God, is confirmed by the fact that this angel of the Lord in speaking of His appearance to Moses said, "that they may believe that יהוה, Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee" (Ex. 4:5).



It is important to remember that "the angel of Jehovah" in the O.T. is the Messiah. He is also called "Jehovah", the only "image" of the "invisible" God.

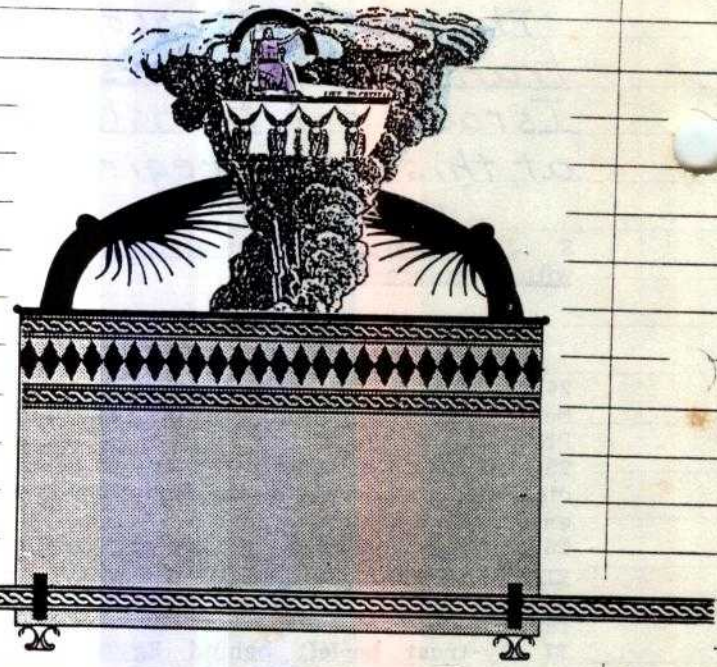
2 Cor. 4:4 CT

4 In whom the God of-this age blinded the thoughts of-the unbelieving with-reference-to the enlightenment of-the good-news of-the glory of-the Messiah, who is the image of-the God, not to-dawn.

The Messiah was constantly with Israel during their journey through the wilderness.

The Messiah was present in the tabernacle.

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;



Lev. 16 ASV

This constant presence of the Messiah is very important.

16 And Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and died; 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.

Exodus 40

17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. 18 And Moses reared up the tabernacle, and laid its sockets, and set up the boards thereof, and put in the bars thereof, and reared up its pillars. 19 And he spread the tent over the tabernacle, and put the covering of the tent above upon it; as Jehovah commanded Moses. 20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark: 21 and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as Jehovah commanded Moses.

Num. 9 ASV

15 And on the day that the tabernacle was reared up, the cloud covered the tabernacle, even the tent of the testimony; and at even it was upon the tabernacle as it were the appearance of fire, until morning. 16 So it was alway: the cloud covered it, and the appearance of fire by night. 17 And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel encamped. 18 At the commandment of Jehovah the children of Israel journeyed, and at the commandment of Jehovah they encamped; as long as the cloud abode upon the tabernacle they remained encamped.

Num. 10 ASV

35 And it came to pass, when the ark set forward, that Moses said, "Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee. 36 And when it rested, he said, "Return, O Jehovah, unto the ten thousands of the thousands of Israel.

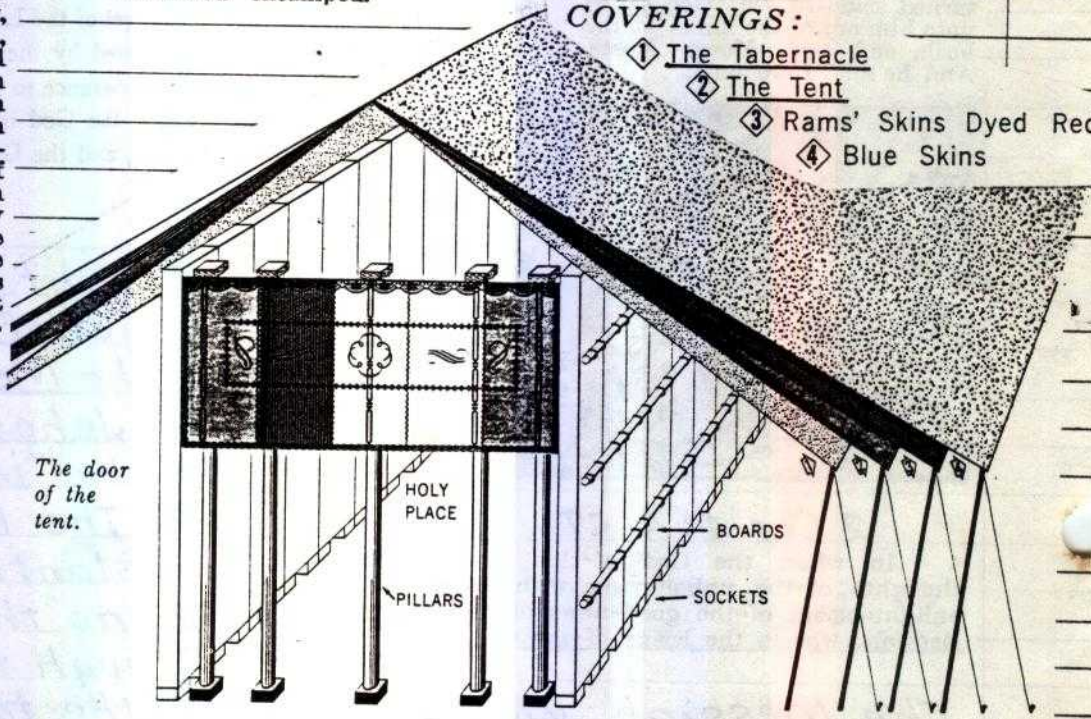
I have a question: When did the Messiah enter into the tabernacle?

34 Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle. 35 And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle. 36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys: 37 but if the cloud was not taken up, then they journeyed not till the day that it was taken up. 38 For the cloud of Jehovah was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.



COVERINGS:

- ① The Tabernacle
- ② The Tent
- ③ Rams' Skins Dyed Red
- ④ Blue Skins



** Note: "the glory of Jehovah filled the tabernacle", not the tent.*

Remember, the "church" at large, accepts the idea that Mary "is" the "mother of God." If you accept this, you are already well within Satan's lying "method" of leading astray. Sorry to say, The King James Version will not help very much to get you properly taught. The KJ almost totally omits God's name, Jehovah. "The angel of the Lord" is not the same as "The angel of Jehovah." "Church", a mistranslation of ἐκκλησία (ekklēsia), does not properly render "assembly."

Origins, p. 98

2. Church, ME *chirche*, derives from OE *circe*, *cyrice*, itself, like OHG *kirihha* (G *Kirche*) and ON *kirkja*, *kirkja*, from LGr *kurikon*, for Gr *kuriakon*, (house) of the Lord, from *kurios*, lord. (Walshe.)

It is common to hear, "This is the Lord's house," when referring to a "church" building, but it isn't. There

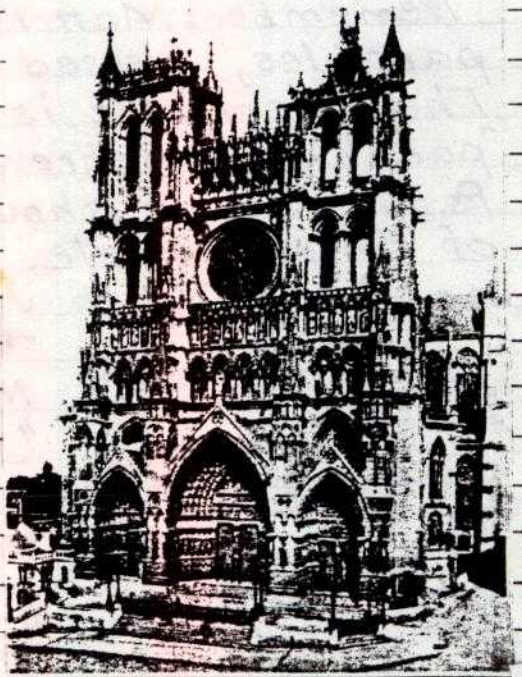


isn't any Greek word "church" yet KJ has "church" 112x and "assembly" 3x.

I don't remember hearing any protests when Mary, "Mother of God", "queen of heaven", showed up at Christmas some years ago.

Notre Dame "Our Lady"

EvK+Wagnalls Ency. This title can apply to any pagan goddess.



Jesus, the son of God, was never Jesus while a body was being formed in Mary's womb. The KJ has mistranslated this fact.

KJ Matt. 1 KJ

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

23 BEHOLD, A VIRGIN SHALL BE WITH CHILD, AND SHALL BRING FORTH A SON, AND THEY SHALL CALL HIS NAME IM-MAN'-U-EL, which being interpreted is, God with us.

In the underlined phrases there is no phrase "with child" or "shall be with child." Matt. 1 CT

A temple to a goddess.

18 But the genesis of-the Jesus Messiah was thus. For (as) his mother Mary (was) having-been-betrothed to-the Joseph, before they either came-together she-was-found having in womb out-of (the) Holy Spirit.

23 Behold, the virgin will-have in womb, and she-will-bring-forth (a) son, and they-will-call his name Emmanuel, which is being-translated-with, the God with us.

ἐν γαστρὶ ἔχουσα KJ Greek "in womb having"

ἐν γαστρὶ ἔξει "in womb will-have"

12 To 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;

Further information is contained in Hebrews 10:5, What was in Mary's womb was "body" being "rendered thoroughly fit" for God's intended purpose.

Ps. 40 ASV

- 6 *Sacrifice and 'offering thou hast no delight in ;
- * Mine ears hast thou opened : Burnt-offering and sin-offering hast thou not required.
- 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. * (bowels)
- 9 I have proclaimed glad tidings of righteousness in the great assembly ; Lo, I will not refrain my lips, O Jehovah, thou knowest.
- 10 I have not hid thy righteousness within my heart ; I have declared thy faithfulness and thy salvation ; I have not concealed thy lovingkindness and thy truth from the great assembly.

Hebrews 10 seems to be a quote from Ps. 40. The "body" occurs in the LXX but not in Hebrew. * Compare these above.

Remember: Matt. 13:16 in relation to understanding parables, "blessed are --- your ears, for they hear." The tabernacle is called a παραβολή (parabolee), "parable" in Hebrews 9:9. "Mine ears hast thou opened," Ps. 40:6 above, should stir our interest in the "parable" of the tabernacle. "Yea, thy law is within my bowels," not heart, as in verse 8 above *.

Luke 1 KJ

30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

31 *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, *and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 *And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Next note in Luke 1 vs. 31 "conceive." Mary thought as we all think, vs. 34, "I know not a man." In vs. 35, "that holy thing," not baby not child, but that holy thing, the "body" Heb. 10:5

Luke 1 CT

31 And behold, you-will-yourself-conceive in womb and you-will-bring-forth (a) son, and you-will-call his name Jesus.

32 And this-(one) will-be great, and he-will-be-called Son of-(the)-Most-High; and Jehovah the God will-give to-him the throne of-David his father;

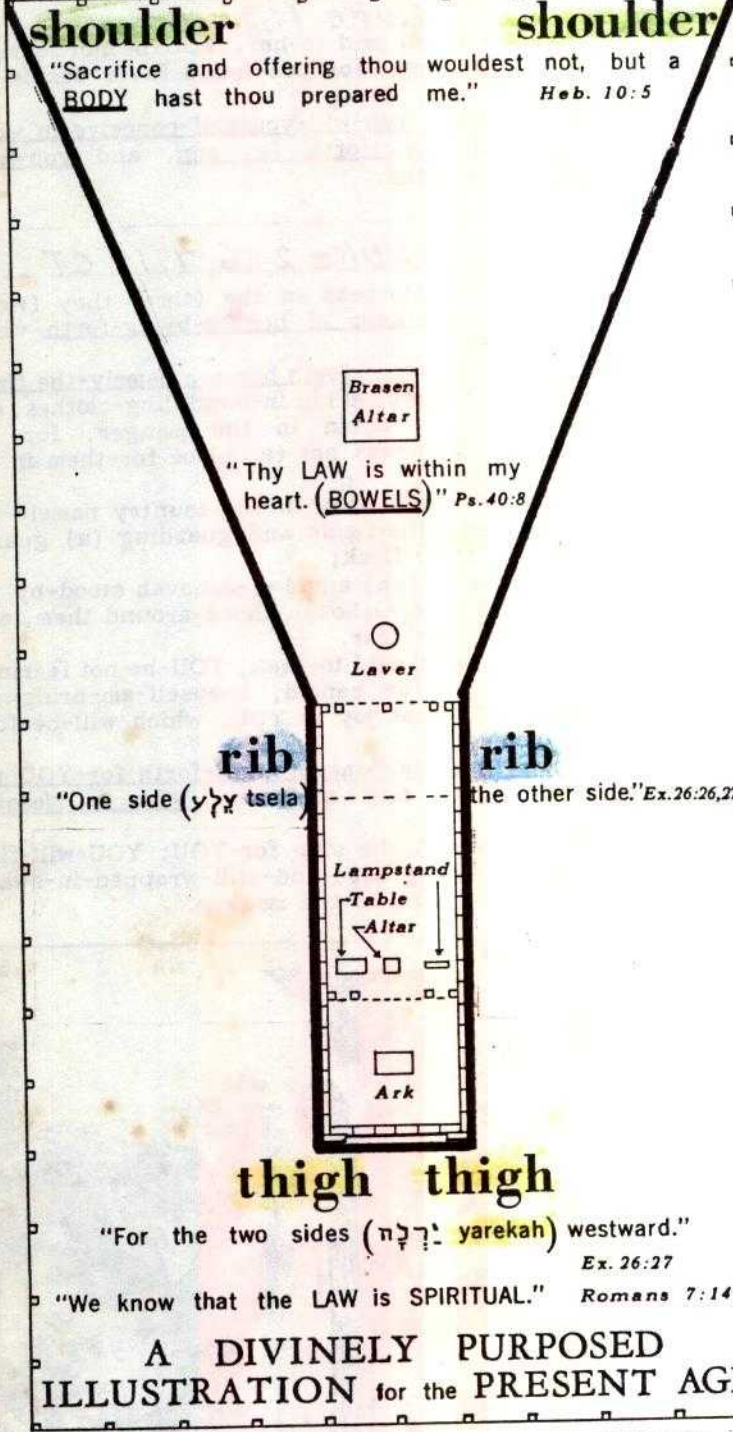
33 And he-will-be-king over the household of-Jacob with-reference-to the ages, and of-his kingdom (a) finish will not be.

34 But Mary said to the angel, How will this be since I-am not coming-to-know (a) man?

35 And having-answered the angel said to-her, (The) Holy Spirit will-come-on upon you, and power of-(the)-Most-High will-overshadow you: on-this-account also the holy-(thing) being-begotten will-be-called Son of-God.

Again note "bowels" in Ps 40:8, and compare to the plan of the tabernacle, page 13.

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



The Young's Concordance shows 17 Hebrew words all translated "side" in the King James Version. The O.T. was given in Hebrew, the N.T. in Greek. The Bible translated into other languages is not the word of God. Shadows such as this picture are often lost by translations. (Heb. 10:1)

John 1:14 KJ

14 *And the Word ^bwas made ^cflesh, and ^ddwelt among us, (and ^ewe beheld his glory, the glory as of the only *begotten of the Father,) ^ffull of grace and truth.

Here again the "shadow" is lost. The word "dwelt" is the word "tabernacled." (See John 1 CT below.)

Consider above: "the Word was made flesh." (γινώμα, qinomai)

Young's Concordance

Here are some of of the meanings given this word in KJ.

- be married to 3
- be ordained to 3
- be 1
- be past 2
- be performed 1
- be preferred 3
- be published 1
- be put 2
- be showed 1
- be taken 1
- be turned 1
- be wrought 2
- become 42
- befall 1
- behave self 1
- come 53
- come to pass 82
- continue 1
- fall 2
- follow 1
- grow 2
- happen 1
- wax 2
- *be so 1
- *have 3.

- arise 16
- be 249
- be assembled 1
- be brought 1
- be brought to pass 1
- be come 1
- be divided 1
- be done 62
- be done to 1
- be ended 1
- be finished 1
- be found 1
- be fulfilled 3
- be had 1
- be kept 1
- be made 69

John 1 CT

14 And the Word came-to-be flesh, and he-tabernacled among us, and we-beheld his glory, glory as of-(an) only-begotten from (the) Father full of-favor and truth.

How did God (J.1:1) become flesh? Phil. 2:6,7 CT

6 Who existing in form of-God considered not the being equal with-God (a thing for) seizure, 7 BUT he-emptied himself having-taken form of (a) slave, having-become in similitude of-MEN;



At this point he was Jesus.

"Conceive"

(συλληψη)
(fut. mid.)

Not by
"sperm"
of a man,
but by a
miracle
of the
Holy
Spirit.
(p. 12)

Luke 1:31 CT

30 And the angel said to-her, YOU-be not fearing-for-yourself, Mary, for you-found favor beside the God;

31 And behold, you-will-yourself-conceive in womb and you-will-bring-forth (a) son, and you-will-call his name Jesus.

Luke 2:6,7,11 CT

6 But it-came-to-pass in the (time) they (were) to-be there the days of her to-bring-forth were-fully-fulfilled,

7 And she-brought-forth her son namely-the first-born, and she-wrapped him in-swaddling-clothes, and she-reclined him again in the manger, for the reason-that there-was not (a) place for-them in the guest-chamber.

8 And shepherds were in the country namely-the same, living-in-the-fields and guarding (a) guard-period over their flock;

9 And behold, (an) angel of-Jehovah stood-by to-them, and glory of-Jehovah shone-around them, and they-feared great fear.

10 And the angel said to-them, YOU-be not fearing-for-yourselves; for behold, I-myself-am-bringing-good-news-of great joy to-YOU, which will-be for-all the people;

11 That (a) Savior was-brought-forth for-YOU to-day, in (the) city of-David, who is Messiah Jehovah.

12 And this (is) the sign for-YOU; YOU-will-find (a) baby having-been-and-still-wrapped-in-swaddling-clothes, lying in the manger.

• τικτώ (tikto) "to-bring-forth", not γεννάω (gennaō).
The son is first called Jesus, by Joseph.

Matt. 1:25 CT

24 But the Joseph having-been-roused from the slumber, he-did as the angel of-Jehovah prescribed for-him, and he-took-along his wife to-himself,

25 And he-was not coming-to-know her till of-which (time?) she-brought-forth her son namely-the first-born; and he-called his name Jesus.

↖ This is the only place in the NT. where we have "the angel of-Jehovah". I believe, Jehovah the Messiah of the O.T. (See page 9)

Three records tell of Jesus being God's cherished son; at his baptism.

Matt. 3 CT

16 And the Jesus having-been-baptized he-ascended directly from the water, and behold, the heavens were-opened for-him, and he-saw the Spirit of-the God descending as-if (a) dove, and coming upon him:

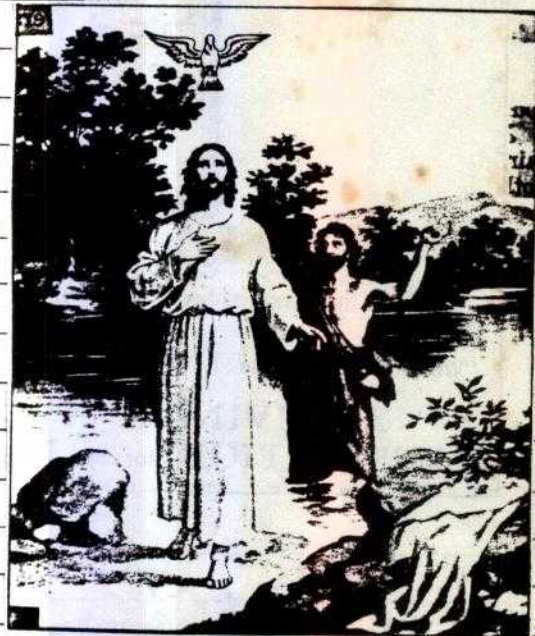
17 And behold, (a) voice out-of the heavens, saying, This is my son, namely-the (one) cherished, with whom I-thought-well.

Mark 1 CT

9 And it-came-to-pass in those days Jesus came from Nazareth of-the Galilee, and he-was-baptized by John into the Jordan.

10 And immediately ascending from the water, he-saw the heavens being-split, and the Spirit as-if (a) dove descending on him;

11 And (a) voice came-to-pass out-of the heavens, You yourself-are my son, namely-the (one) cherished, in whom I-thought-well.



Luke 3:22 CT

21 But it-came-to-pass among quite-all the people to-be-baptized, (as) Jesus also (was) having-been-baptized and (was) praying, the heaven to-be-opened,

22 And the Spirit, namely-the Holy, to-descend with-(a)-bodily shape upon him as-if (a) dove, and to-come-to-be (a) voice out-of heaven, saying, You yourself-are my son namely-the cherished, I-thought-well with you.

On page 14 I gave the 3 records of the baptism of Jesus at which the Father said, "(This), you yourself-are my son;" There are 3 records that say, "You yourself-are my son; I today myself-have-begotten you;" Consider the word "today", the word "begotten", and the reference to Psalm 2. I believe "today" refers to the day Jesus was baptized and the Holy Spirit descended as a dove.

side 2

Acts 13 CT

33 That this (promise) the God has-fulfilled-out-and-still-fulfills-out to-us, to-their children, having-stood-again Jesus, as even in the Psalm it has-been-and-is-still-written, namely-the second: You yourself-are my son, I today myself-have-begotten [perfect tense] you.

Heb. 1 CT

5 For to-which of-the angels said-he at-any-time: You yourself are my Son, today I myself have-begotten you? And again: I myself shall-be to-him with-reference-to (a) father, and he himself will-be to-me with-reference-to (a) son?

Heb. 5 CT

5 Thus also the Messiah glorified not himself to-have-become (a) chief-priest, BUT the (one) having-spoken to him: You yourself are my Son, I myself today have-begotten you;

Only at this point was Jesus fully God - not in Mary's womb. Mary was the mother of Jesus, not God.

In the following passage the mention of Laodicea, illustrating the last church period Rev. 3:14, is of interest.

Col. 2 CT

1 For I-am-willing YOU to-have-known of-what-size struggle I-am-having in-behalf-of YOU and the (ones) in Laodicea and as-many-as have not seen my face in flesh,

8 YOU-be-looking-that not anyone shall-be the-one leading YOU off-as-booty through the love-of-wisdom and empty deceit according-to the tradition of-the MEN, according-to the elementary-principles of-the world and not according-to Messiah;

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

This does not look like any end-time revival.

Ps. 2 ASV

2 Why do 'the nations' rage, And the peoples 'meditate a vain thing?

2 The 'kings of the earth set themselves, And the rulers take counsel together, 'Against Jehovah, and against his anointed, saying,

3 Let us 'break their bonds asunder, And cast away their cords from us.

4 He that sitteth in the heavens 'will laugh: The Lord will 'have them in derision.

5 Then will he speak unto them in his 'wrath, And 'vex them in his sore displeasure:

6 Yet I have set 'my king Upon 'my holy hill of Zion.

7 I will tell of the decree: Jehovah said unto me, Thou art 'my son;

8 Ask of me, and 'I will give thee 'the nations for thine inheritance,

And the 'utmost parts of the earth for thy possession.

9 Thou shalt 'break them with a rod of iron; Thou shalt 'dash them in pieces like a potter's vessel.

10 Now therefore 'be wise, O ye kings:

Be 'instructed, ye judges of the earth.

11 Serve Jehovah with 'fear, And rejoice with 'trembling.

12 Kiss 'the son, lest he be angry, and ye perish in the way, For his wrath 'will soon be kindled.

'Blessed are all they that 'take refuge in him.

The first Adam is compared to Jesus, called the "last Adam".

1 Cor. 15 CT

45 Thus also it-has-been-and-still-is-written: The first MAN Adam came-to-pass with-reference-to (a) living soul; the last Adam with-reference-to (a) spirit making-alive.

46 BUT not firstly the spiritual BUT the (one) of-the-soul, thereafter the spiritual.

47 The first MAN (was) out-of earth made-of-dirt, the second MAN out-of heaven

48 Such-as the (one) made-of-dirt, as-such-(are)-these also the (ones) made-of-dirt, and such-as the (one) in-the-heavenly, as-such-(are)-these also the (ones) in-the-heavenlies;

49 And according-as we-wore the image of-the (one) made-of-clay, we-shall-wear also the image of-the (one) in the heavenly.

Adam becomes a living soul. (see p. 16)

7 And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

☞ The Hebrew reads "the breath of lives," plural. While Adam was fully formed, he was not a living soul until God breathed into his nostrils.

1 Cor. 15 CT

22 For as-altogether in the Adam all are-dying-off, thus also in the Messiah all will-be-made-alive.

☞ By the male sperm passing from one generation to another, everyone is born

"in Adam", hence, "lives" (plural) in Gen. 2:7. Because of Adam's "unwillingness to hear" what God said, and Adam sinned, Adam's whole race are by nature sinners.

Rom. 5 CT

19 For as-altogether through the unwillingness of-the one MAN to-hear the many were-established sinners, thus also through the obedience of-the one (MAN) the many will-be-established just (ones).

20 But law came-in-alongside in-order-that the offence might-abound; but the-place-where the sin abounded, the favor exceeded-beyond measure,

☞ The "last Adam" had his "body" formed by the Holy Spirit in Mary's womb, untouched by sperm of the human race. When

Ezk. ASV

37 The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley; and it was full of bones. 2 And he caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. 3 And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. 4 Again he said unto me, Prophecy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah. 5 Thus saith the Lord Jehovah unto these bones: Behold, I will cause breath to enter into you, and ye shall live. 6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah.

Mary "brought-forth"; they called him Jesus, the Word had become flesh.

☞ One day the bodies of the whole house of Israel will be "remade" and then they will live again.

On page 9, Heb. 11:26, Moses "considered the reproach of-the Messiah greater riches (than) of-the stores in Egypt." Here are some interesting remarks in the Theological Dictionary of the N.T. Vol. 5, pp. 240, 241 on the word "reproach."

ὀνειδισμός "insult," "abuse," "reproach," is a late word, a construction of the *koine*.

But the passion of Jesus also includes being despised even by those who were crucified with Him, Mk. 15:32; Mt. 27:44. The disciples share with their Master the fate of having to suffer. Jesus shows them in Mt. 5:11 that they will be reviled and persecuted for His sake.

The disciples have to reckon with the fact that they will be excluded from all fellowship with their fellow-men. A similar thought occurs in 1 Pt. 4:14, where we again find ὀνειδίζεσθαι and μακάριοι in juxtaposition. Because Christians separate themselves from the world to live for the will of God, there arises hatred, contempt and persecution.

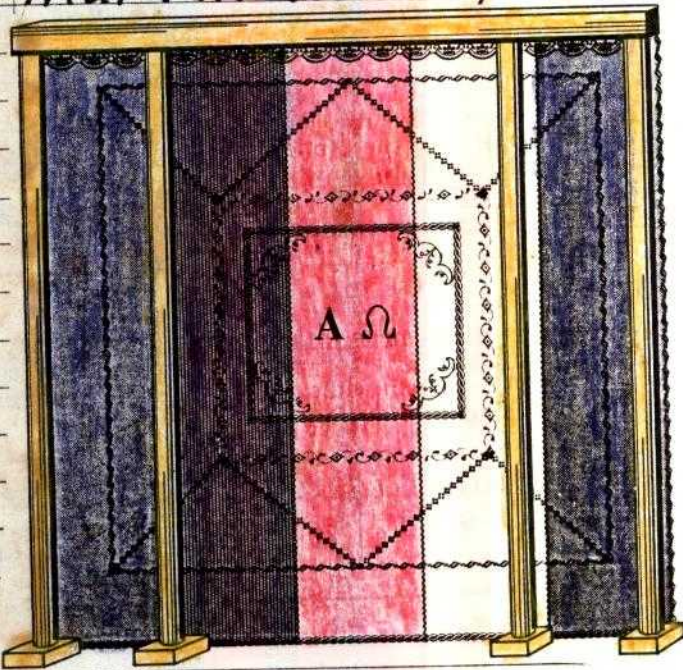
The fullest use is in Hb. At 10:33 we find ὀνειδισμοί and θλίψεις together. The author reminds the readers that in earlier times of affliction they were made a spectacle by reproaches and oppressions (θεατριζόμενοι, → III, 43). At 11:26, in a distinctive combination of widely separated historical events, there is reference to the ὀνειδισμός τοῦ Χριστοῦ in the life of Moses. The suffering of the people of Israel which Moses is willing to share is closely related by the author to the (future) suffering of the Messiah. There is a mysterious connection between all the sufferings which occur according to God's plan of salvation. The resolve of Moses to accept the afflictions of his people rather than enjoy sinfully the treasures of Egypt is regarded as an act of faith. The expression ὀνειδισμός τοῦ Χριστοῦ recurs at 13:13. The author demands from his readers a separation from the world, and from earthly life in general, according to the example of Jesus. As Jesus suffered outside the camp, so Christians are to differentiate themselves from the profane world and bear the reproach of Christ necessarily involved in such action and conduct. This reproach is the suffering which Christians must endure as such.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and, behold, an earthquake; and the bones came together, bone to its bone. 8 And I beheld, and, lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them. 9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe upon these slain, that they may live. 10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel:

On page 10 I asked a question: When did the Messiah enter into the tabernacle? The answer is easy, whenever the tabernacle was set up. When did the "body," the "holy thing" in Mary's womb, become Jesus? Here, too, the answer seems easy; when the "body" was "rendered thoroughly-fit" for God's purpose. (Heb. 10 p. 12) When was that? When Mary "brought-forth", Jesus "tabernacled" among his people Israel. (John 1:14 p. 13) When Jesus was baptized, and the Holy Spirit descended upon him as-if a dove; all "the fulness of the Godhead resided in him bodily". (Col. 2: 9 p. 15)

Another lesson was now to be learned from the tabernacle. While the Messiah was in the cloud above the mercy there was a veil between the Holy of Holies and the Holy Place. In the "parable," that veil was representation of Jesus in the flesh.



Heb. 10 CT

- 15 But the Holy Spirit also is-witnessing to-us; for after to-have-said-before-and-still-saying;
 16 This (is) the covenant which I-myself-shall-covenant with them after those days, Jehovah is saying: Giving my laws on their hearts, and on their intellects I-shall-inscribe them,
 17 And of-their sins and their lawlessnesses I-shall by-no-means still be-mindful.
 18 But where-in-which forgiveness-of-these, (there is) not-still (an) offering in-behalf-of sins.
 19 Having therefore brothers, boldness-of-speech with-reference-to the entering-in-of-the holy-ones in the blood-of-Jesus,
 20 Which (entering-in) he-dedicated for-us (a) way recently-slain and living, through the veil, this is his flesh,

➡ This veil in the sanctuary of Herod's temple was rent from top to bottom exactly at the time that Jesus died. (Matt. 27 etc.)

Why is it that the subject of the tabernacle is very seldom taught in "churches" today? The coming 8th world power and the dragon hate the tabernacle.

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) tabernacled in the heaven,
 7 And it-was-given to-it to-make war with the holy-ones and to-have-victory-over them, and authority was-given to-it over every tribe and people and language and nation.
 8 And all the (ones) residing on the earth will-worship him, of-whom his name has not been-and-is-still-written in the little-book-of-the life-of-the lamb, namely-of-the (one) having-been-and-still-slain from casting-down-of-(a)-world.
 9 If someone-is-having (an) ear let-him-hear.

Eph. 2 CT

- 11 On-this-account YOU-be-having-in-memory that at-one-time YOU the Gentiles in flesh, the (ones) being-said (to be) uncircumcision by the (one) being-said (to be) circumcision in flesh made-by-hand,
- 12 That YOU-were in that season separate-from Messiah, having-been-and-still-alienated of-the citizenship of-the Israeli and strangers of-the covenants of-the promise, not having hope and (ones) without God in the world.
- 13 But at-this-instant in Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.
- 14 For he himself is our peace, the (one) having-made the both (places) one even having-broken-down the midst-wall of-the fencing-in, the enmity, in his flesh
- 15 Having-rendered-inactive the law of-the commandments in decrees, in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,
- 16 And he-might-reconcile-in-full the both (Jews and Gentiles) in one body to-the God through the cross, having-killed the enmity in it;
- 17 And having-come he-himself-brought-good-news, peace to-YOU to-the (ones) far and peace to-the (ones) near;
- 18 Because through him we-are-having the leading-near, the both in one Spirit to the Father.
- 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.

2 Cor. 6 CT

- 14 YOU-be not becoming being-differently-voked 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.

Heb. 13 CT

- 12 On-this-account Jesus also, in-order-that he-might-make-holy the people through his-own blood, he-suffered without the gate.
- 13 Furthermore-now let-us-be-going-out to him without the encampment, bringing his reproach.

of Mary, are on stage and thriving. Outside is the true cross foreshadowed in the parable of the tabernacle.

Note the rent veil (vs. 17) God is building a holy sanctuary (vs. 21); but the "church" is "building" believers and unbelievers together. How?

1 Tim. 4:1 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;

Acts 29:30 CT

- 29 I myself-am-knowing-absolutely that after my departure weighty wolves will-come-in into YOU not sparing of-the little-flock,
- 30 Even out-of YOU yourselves men will-stand-up-for-themselves speaking things-having-been-and-still-twisted to-be-pulling-back the disciples behind themselves.

2 Cor. 2:17 CT

- 17 For we-are not as the many adulterating the word of-the God for-filthy-lucre, BUT as out-of sincerity, BUT we-are-speaking as out-of God completely-in-sight of-God in Messiah.

2 Tim. 3:12, 13 CT

- 12 But even all the (ones) willing to-be-living piously in Messiah Jesus will-be persecuted.
- 13 But evil MEN and wizards will-progress on the worse, leading-astray and being-led-astray.

2 Pet. 2:3

- 3 And in covetousness with-fabricated words they-will-merchandise YOU; for-whom the sentence from-long-ago is not being-idle, and their destruction is not becoming-drowsy.

Building a big "church" is said to be a "soul-winning" church. In reality pagans and believers are "yoked". The 7th world power is using idolatry to unite men.

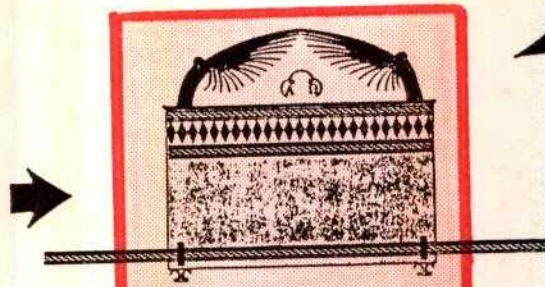
Vs. 17 Jehovah's command. Whether the "encampment" was Israel's or the "church," the situation is the same, unbelievers abound.

Satan's name Lateinos, number 666, and image

EXODUS 25

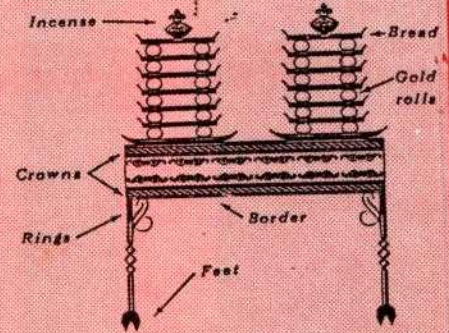
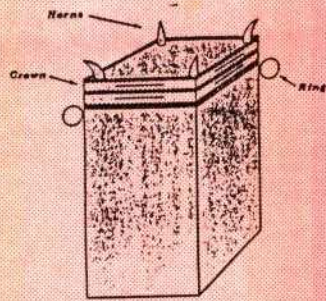
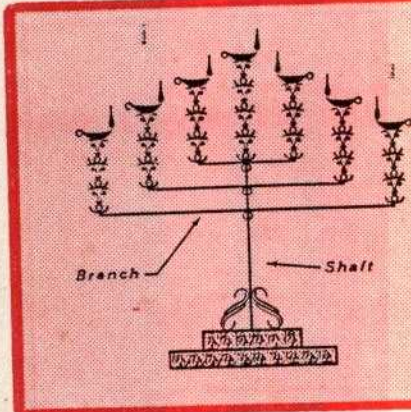
10 *And they shall make an *ark of shit'-tim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of *gold round about.



17 And *thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cher'-u-bim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.



EXODUS 25

31 *And thou shalt make a *candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knobs, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

EXODUS 30

18 *Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt *put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons *shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:



Laver

EXODUS 25

23 *Thou shalt also make a *table of shit'-tim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

EXODUS 30

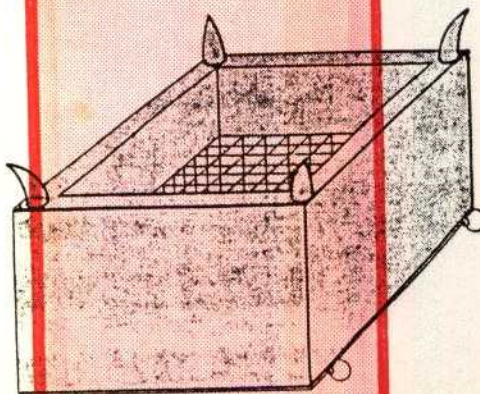
AND thou shalt make *an altar to burn incense upon: of shit'-tim wood shalt thou make it.

2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.

EXODUS 27

AND thou shalt make *an *altar of shit'-tim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and *thou shalt overlay it with brass.



JESUS

JOHN 5

45 Think not that I will accuse you to the Father: there is one that accuseth you, even *Moses, on whom ye have set your hope. 46 For if ye believed Moses, ye would believe me; for *he wrote of me. 47 But *if ye believe not his writings, how shall ye believe my words?