

### 1: The Tabernacle, the Dwelling Place of God (Exodus ) | [www.enganchecubano.com](http://www.enganchecubano.com)

*Title: Among the Holy Places: a pilgrimage through Palestine Illustrated. Publisher: British Library, Historical Print Editions The British Library is the national library of the United Kingdom.*

The truth of the greatness of lowliness manifested in the life of Christ was but the reflection of the permanent law of the Divine government. The "high and holy place" is, of course, the heavenly temple, the "light inaccessible. Pulpit Commentary Verses The prophet, in this portion of his discourse, whereof "comfort" is the key-note Isaiah He now sets against his long denunciation in vers. The ground of the promise of salvation in ver. The high and lofty One comp. He is "high" in himself, transcending thought, and "lofty" or "lifted up" in that he is absolute Lord of his creatures, and therefore high above them. With him also that is of a contrite - literally, crushed - and humble spirit. On the contrary, he condescends to "dwell with" man, only let man have a "humble" and "crushed," or "bruised," spirit. To revive the spirit of the humble. When God condescends to visit the contrite and humble spirit, the immediate effect is to comfort, console, revive. His presence is a well of life. Matthew Henry Commentary With the Lord there is neither beginning of days, nor end of life, nor change of time. His name is holy, and all must know him as a holy God. He will have tender regard to those who bring their mind to their condition, and dread his wrath. He will make his abode with those whose hearts he has thus humbled, in order to revive and comfort them. When troubles last long, even good men are tempted to entertain hard thoughts of God. Covetousness is a sin that particularly lays men under the Divine displeasure. See the sinfulness of sin. Peace shall be published, perfect peace. It is the fruit of preaching lips, and praying lips. Christ came and preached peace to Gentiles, as well as to the Jews; to after-ages, who were afar off in time, as well as to those of that age. Their ungoverned lusts and passions made them like the troubled sea. Also the terrors of conscience disturbed their enjoyments. God hath said it, and all the world cannot unsay it, That there is no peace to those who allow themselves in any sin. If we are recovered from such an awful state, it is only by the grace of God. And the influences of the Holy Spirit, and that new heart, from whence comes grateful praise, the fruit of our lips, are his gift. Salvation, with all its fruits, hopes, and comforts, is his work, and to him belongs all the glory. There is no peace for the wicked man; but let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.

### 2: 20 Places To Visit In Varanasi - The Holy Indian City

*Title: Among the Holy Places Second edition, enlarged. Publisher: British Library, Historical Print Editions The British Library is the national library of the United Kingdom.*

Little over one chapter was needed to describe the structure of the world, but six were used for the tabernacle. I would recommend that the reader make an effort to survey the history of the interpretation of the tabernacle, which is the subject of our study. Through the centuries many have sought to find the meaning of the tabernacle in terms of its symbolism. Already in the Hellenistic period the attempt had been made to understand the function of the Old Testament tabernacle as basically a symbolic one. It is immediately apparent from the biblical language why this interpretation seemed a natural one. First, the dimension of the tabernacle and all its parts reflect a carefully contrived design and a harmonious whole. The numbers 3, 4, 10 predominate with proportionate cubes and rectangles. The various parts—the separate dwelling place, the tent, and the court—are all in exact numerical relation. The use of metals—gold, silver, and copper—are carefully graded in terms of their proximity to the Holy of Holies. In the same way, the particular colors appear to bear some inner relation to their function, whether the white, blue, or crimson. There is likewise a gradation in the quality of the cloth used. Finally, much stress is placed on the proper position and orientation, with the easterly direction receiving the place of honor. Moreover, the four colors signified the four world elements, the lamp with its seven lights the seven planets and the twelve loaves of bread the twelve signs of the Zodiac and the twelve months of the year. He saw the tabernacle as pointing to the mysteries of Christ and his church. His moral analogies in terms of the virtues of Christian life—faith compared to gold, the preached word to silver, patience to bronze. In my initial study of the tabernacle, it was my intention to interpret and apply the tabernacle texts somewhat directly. Since both the tabernacle and church buildings can be thought of as meeting places for the saints, I thought we could learn much about church buildings in the New Testament age from the tabernacle of the Old Testament. I believed that the tabernacle could provide us with some principles which could govern our own understanding of the design and use of church buildings. I have come to see that this approach has serious problems, too. Does this mean that this extensive material in the Book of Exodus dealing with the tabernacle has no clear-cut application to us? God has always had a dwelling place in the midst of His people. It was first in the tabernacle, and later in the Old Testament period it was in the temple. Now, in the church age, God dwells in the church. It is my understanding that there are certain common elements in all of these ways in which God has dwelt or does dwell among men. Thus, the description of the tabernacle provides us with the first biblical revelation as to how God dwells among men, and what this requires or suggests for the church today, in which God dwells. Our approach will be to first study some of the characteristics of the tabernacle, as it is described in Exodus. Next, we will briefly survey those texts which describe the construction of the temple, focusing on those ways in which the temple is similar to and distinct from the tabernacle.

#### Characteristics of the Tabernacle

- 1 The tabernacle was a very functional facility. When Moses plead with God to dwell in the midst of His people Exod. The tabernacle solved the problem of having a holy God dwell in the midst of a sinful people. The solution includes two provisions. The tabernacle solved one problem with its portability. God had revealed Himself to His people from atop Mt. Since the tabernacle was a tent, the problem of portability was solved. The tabernacle also solved the problem of a holy God dwelling in the midst of a sinful people. The tent curtains, and especially the thick veil, served as a separator, a dividing barrier, between God and the people. Beyond this, the tabernacle was sanctified and set apart as a holy place. This spared the people from an outbreak from God which would have destroyed them cf. Also, the tabernacle was a place of sacrifice, so that the sins of the Israelites could be atoned for. While the solution was not permanent, it did facilitate communion between God and His people. It does not take more than a casual reading of the text to learn that the tabernacle was a very costly project: The most recent study of Hebrew weights by R. According to this calculation there would be some 1, lbs. All of the people would benefit from the tabernacle, and thus all were permitted to participate in its construction, either by their donations of materials, or of skilled labor, or both. The excellence of the tabernacle, both in its

materials and its workmanship, was a reflection of the excellencies of God. The tabernacle was also a holy place, because abiding in it was a holy God cf. The tabernacle testifies in its structure and function to the holiness of God. What Schaeffer has written about the temple can also be said of the tabernacle: We should note that with regard to the temple all of the art worked together to form a unity. The whole temple was a single work of architecture, a unified unit with free-standing columns, statuary, bas-relief, poetry and music, great huge stones, beautiful timbers brought from afar. A completely unified work of art to the praise of God. The purpose of the tabernacle was to provide a place where God may dwell in the midst of men. Where did the pattern come from? It came from God. Over and over in the account of how the tabernacle is to be made, this phrase appears: These were commands, commands from the same God who gave the Ten Commandments. The instructions emphasized that every detail of the design was made by explicit command of God Bezalel and Oholiab were equipped with the spirit of God and with knowledge in craftsmanship For the Old Testament writer the concrete form of the tabernacle is inseparable from its spiritual meaning. Every detail of the structure reflects the one divine will and nothing rests on the ad hoc decision of human builders. The Israelites lost this battle and the ark was captured by the Philistines. After repeated difficulties directly related to the ark, the Philistines sent the ark back to Israel. God had different plans, however, for David had been a man of war and had shed much blood. In chapter 22 of 1 Chronicles David began to gather the materials needed for the temple. Solomon was given instructions concerning the construction of the temple. The people were encouraged to assist in this project. Those who would minister in the temple were designated as well chapters The plans which David gave to Solomon were inspired by God 1 Chron. David generously gave materials needed for the construction of the temple, as did the people when they were invited to do so 1 Chron. In celebration, sacrifices were offered and all the people ate and drank in the presence of God 1 Chron. It was elegant in materials and in workmanship, just as the tabernacle was 2 Chron. When it was completed, the nation was assembled and the ark was brought into the temple 2 Chron. Like the tabernacle Exod. The temple was dedicated, and Israel was instructed about the purpose of the place, paramount among which was that it was to be a place of prayer 2 Chron. If Israel was not faithful to their covenant, the temple would be destroyed, and the people would be scattered. Nevertheless, if Israel repented and prayed in the direction of the temple, God would hear and would restore them. The people did not remain faithful to God and they were driven from the land and the temple was left in ruins. The books of Ezra and Nehemiah describe the return of the faithful remnant from their captivity to the land of Canaan, where they rebuild the temple and the city of Jerusalem, guided and encouraged by the minor prophets, Haggai, Zechariah, and Malachi. The prophet Haggai, however, speaks a word of encouragement, assuring the people that the temple is glorious because God is with them, that His Spirit is dwelling in their midst Hag. The temple is also spoken of in the future tense by the prophet Ezekiel chapters 40ff. The promise of the future return of the nation Israel to the land of Canaan and their spiritual restoration are assured by the description of the millennial temple which is measured and described in great detail by Ezekiel. The Lord Jesus was thus the dwelling place of God among men during His earthly sojourn. He could thus tell the woman at the well that there was a time coming when the place of worship is not the principle concern John 4: The presence of the temple was proof to them that God was with them and that they were pleasing in His sight. Even the disciples were impressed by the beauty of the temple building, yet Jesus cautioned such enthusiasm, knowing that the temple would soon be destroyed cf. The destruction of the temple in 70 A. One of the charges against him was that he spoke against the temple cf. The New Testament epistles go on to teach us that the dwelling place of God is now the church, not the church building, but the people who comprise the body of Christ: And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. First, I believe that we can legitimately learn the value of art from the tremendous artistic contributions of this structure. Many are those who have pointed out the various forms of art that are to be found in direct connection with the tabernacle. It is very likely true that we have become far too utilitarian, viewing only those things as important which have some great usefulness. Art has a definite value in our worship and in the expression of our devotion to God. This theme has been well developed by various Christian artists and is well worth our serious

consideration. Nevertheless, I do not think that this is the principle thrust of our text. Second, we should learn that God should not be thought of as dwelling in buildings made with hands, but rather in terms of dwelling within the church, within the body of those who truly believe in Jesus Christ. If God indwells the church corporately, as the Scriptures teach, then the way we conduct ourselves as members of the church is vitally important. If God is holy, then His church must be holy as well cf. This gives us a very strong reason for exercising church discipline cf.

### 3: List of religious sites - Wikipedia

*EMBED (for www.enganchecubano.com hosted blogs and www.enganchecubano.com item tags).*

We have been visited by thousands of guests coming every day from all over the world as well as from various parts of India. We can see how Srila Prabhupada brilliantly encouraged and inspired his disciples to do this amazing service. He gave every detail about the new temple and it is impossible for us to measure how valuable it will be for the Sankirtan Movement. Through the gates of the ISKCON Mayapur complex more than thousand people are passing every month, included lower and higher season together. The greatness of this project and how it can inspire devotees and non-devotees about the glories of devotional service to the Supreme Personality of Godhead is astonishing. Nowadays we can see with our own eyes that the desires of the Acharyas are now being fulfilled. Below are five of these projects which we would like to tell you about to give you a small sampling of the many great projects that are going on here. Every day, for 20 years, patient and determined brahmacaries teach the Mangala Arati guests how to chant the Holy Name of the Lord on japa mala beads. Then gradually my life completely changed, thank you very much for giving me this opportunity to learn how to chant.. About 20 twenty volunteers and cooks are preparing and giving free, sumptuous, nutritious, freshly-prepared vegetarian meals to all, regardless of caste, creed or religion. This amount also includes the distribution of small cups to visiting pilgrims and guest to make sure that no one leaves ISKCON Mayapur without having Krishna prasadam. Bhaktivedanta Swami Prabhupada in only one day. At that time there were four brave, western devotees who could not speak Bengali who would go to distribute books in the nearby villages of Mayapur. Nowadays, ISKCON Mayapur has 10 buses to carry 80 Sankirtan devotees out into the nearby villages, and almost 50 devotees are distributing books to the thousands of pilgrims who come through the gates of Mayapur every day. As an international center of pilgrimage, and to satisfy the needs of those who come here to learn about spiritual life, Mayapur has a huge BBT which prints many book titles in five languages English, Bengali, Hindi, Oriya and Urdu. It is ahead of the big temples in North America and Europe. In two of these purposes Srila Prabhupada wanted to institute the importance of a training program for new devotees who joined ISKCON, in order for them to take complete advantage of everything that our philosophy has to offer. Since , when this program was established, it has helped many devotees get off the material platform and onto the spiritual platform of self-realization. In Mayapur, new devotees are trained for six months to eventually become qualified Brahmanas. They study under the guidance of experienced devotees. More than 90 new bhaktas have been trained in the last 5 years. Then these newly trained devotees usually go out to travel and preach on one of Mayapur many traveling book distribution parties, and some of them remain to do service in the temple. Every single day we have a festival because of the opulent deity worship that takes place here. More than 50 devotees are involved directly and indirectly in deity worship; they are doing aratis, cooking, cleaning and selling Maha prasadam. Every day, 24 x 7, in cold winters or hot summers, never mind! Deity worship is done under the direction of our dear, head pujari, HG Jananivas Prabhu. He took initiation directly from Srila Prabhupada, and he has been serving in Sri Mayapur since He is a personal example of love and surrender. If you want to know more details about these projects or other, you are invited to visit Mayapur Seva Office in the courtyard of the Mayapur Chandrodaya Mandir.

### 4: BUDDHIST HOLY PLACES - Among Believers

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Buddhist pilgrimage The Buddha is said to have identified four sites most worthy of pilgrimage for Buddhists, saying that they would produce a feeling of spiritual urgency. Kushinagar, India, is where the Buddha attained Parinirvana after his death. Sarnath, India, is the deer park where the Buddha first taught the Dhamma after realizing enlightenment. In the later commentarial tradition, four more sites were added to make Eight Great Places, places where a miraculous event is reported to have occurred: Place of the Twin Miracle, showing his supernatural abilities in performance of miracles. Sravasti is also the place where Buddha spent the largest amount of time, being a major city in ancient India. Place of the subduing of Nalagiri, the angry elephant, through friendliness. Rajgir was another major city of ancient India. Place of the descending to earth from Tusita heaven after a stay of 3 months teaching his mother the Abhidhamma. Place of receiving an offering of honey from a monkey. Vaishali was the capital of the Vajjian Republic of ancient India. Lhasa in Tibet contains many culturally significant Tibetan Buddhist sites such as the Potala Palace, Jokhang temple and Norbulingka palaces. The Church of the Holy Sepulchre is one of the most important pilgrimage sites in Christianity. Al-Maghtas ruins on the Jordanian side of the Jordan River are the location for the baptism of Jesus and the ministry of John the Baptist. Jerusalem in Christianity and Christian pilgrimage In Christianity, the holy places are significant because they are the place of birth, ministry, crucifixion and resurrection of Jesus, the Saviour or Messiah to Christianity. Bethlehem is the birthplace of Jesus. Cana is where Jesus made his first miracle Turned the water into wine Al-Maghtas, this site has been recognized as the original site where Jesus was baptized by all the major traditional Christian Churches. The site is in Jordan Machaerus, the Herodias fortress where John the Baptist was imprisoned and beheaded. The site is in Jordan Mount Nebo, traditional site of the death of Moses and where he looked over to the "promised land". The site is in Jordan During the Crusades, Christian pilgrims often sought out the holy places in the Outremer, especially early in the 12th century immediately after Jerusalem was captured.

### 5: « ISKCON Headquarters » among the world's most visited sacred places

*With one of the largest book inventories in the world, find the book you are looking for. To help, we provided some of our favorites. With an active marketplace of over million items, use the Alibris Advanced Search Page to find any item you are looking for. Through the Advanced Search Page, you.*

New International Version He said: This is where I will live among the Israelites forever. The people of Israel will never again defile my holy name--neither they nor their kings--by their prostitution and the funeral offerings for their kings at their death. I will live here forever among the people of Israel. They and their kings will not defile my holy name any longer by their adulterous worship of other gods or by honoring the relics of their kings who have died. The house of Israel will never again defile My holy name"neither they nor their kings"by their prostitution and by the funeral offerings for their kings at their deaths. New American Standard Bible He said to me, "Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the corpses of their kings when they die, King James Bible And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. Christian Standard Bible He said to me: The house of Israel and their kings will no longer defile my holy name by their religious prostitution and by the corpses of their kings at their high places. Contemporary English Version Ezekiel, son of man, this temple is my throne on earth. I will live here among the people of Israel forever. They and their kings will never again disgrace me by worshiping idols at local shrines or by setting up memorials to their dead kings. Good News Translation "Mortal man, here is my throne. I will live here among the people of Israel and rule them forever. Neither the people of Israel nor their kings will ever again disgrace my holy name by worshiping other gods or by burying the corpses of their dead kings. Holman Christian Standard Bible He said to me: The house of Israel and their kings will no longer defile My holy name by their religious prostitution and by the corpses of their kings at their high places. The house of Israel will no longer defile my holy name"neither they nor their kings"by their unfaithfulness, by the lifeless idols of their kings on their funeral mounds, NET Bible He said to me: The house of Israel will no longer profane my holy name, neither they nor their kings, by their spiritual prostitution or by the pillars of their kings set up when they die. New Heart English Bible He said to me, "Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever. Then the people of Israel and their kings will no longer dishonor my holy name by acting like prostitutes, nor will they dishonor it with the dead bodies of their kings. And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the corpses of their kings when they die, Jubilee Bible And he said unto me, Son of man, this is the place of my throne, and the place of the soles of my feet, in which I will dwell in the midst of the sons of Israel for ever, and my holy name, the house of Israel shall no longer defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their altars. King James Bible And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their harlotry, nor by the dead bodies of their kings on their high places. American King James Version And he said to me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the middle of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their prostitution, nor by the carcasses of their kings in their high places. American Standard Version And he said unto me, Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever. And the house of Israel shall no more defile my holy name, neither they, nor their kings, by their whoredom, and by the dead bodies of their kings in their high places; Brenton Septuagint Translation and he said to me, Son of man, thou hast seen the place of my throne, and the place of the soles of

my feet, in which my name shall dwell in the midst of the house of Israel for ever; and the house of Israel shall no more profane my holy name, they and their princes, by their fornication, or by the murders of their princes in the midst of them; Douay-Rheims Bible Said to me: Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever: Darby Bible Translation And he said unto me, Son of man, [this is] the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever; and the house of Israel shall no more defile my holy name, they nor their kings, with their fornication, and with the carcasses of their kings [in] their high places, English Revised Version And he said unto me, Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever: World English Bible He said to me, Son of man, [this is] the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever.

### 6: The Church as God's Dwelling Place | [www.enganchecubano.com](http://www.enganchecubano.com)

*For the third straight year, Providence Holy Cross is among Becker's Hospital Review's Top Great Places to Work in Healthcare. Of the 99 hospitals and hospital systems included in the national health care industry poll, Holy Cross was one of just three California hospitals to be recognized.*

Other holy sites and shrines of pilgrimage exist in the Holy Land. Outside Jerusalem are pilgrimage places including the Sea of Galilee , as well as locations in Bethlehem , Nazareth , and Capernaum: The town, bordering the Sea of Galilee , is cited in the Gospel of Luke where it was reported to have been the home of the apostles Simon Peter , Andrew , James and John , as well as the tax collector Matthew. In the Gospel of Matthew the town was reported to have been the home of Jesus. According to Luke [Luke 4: According to Luke [Luke 7: Capernaum is also mentioned in the Gospel of Mark [Mark 2: According to several Gospels, Jesus selected this town as the center of his public ministry in the Galilee after he left the small mountainous hamlet of Nazareth [Matthew 4: Capernaum has no obvious advantages over any other city in the area, so he probably chose it because it was the home of his first disciples, Simon Peter and Andrew. The location of the Church of the Annunciation in the Catholic tradition marks the site where the Archangel Gabriel announced the future birth of Jesus to the Virgin Mary [Luke 1: The town of Tzippori is where the Virgin Mary spent her childhood. Still other revered places may exist within or outside the Holy Land, involving localities associated with the lives of the Twelve Apostles , the Church Fathers , the relatives and ancestors of Jesus , saints , or other figures or events featured in both the Old Testament sharing religious significance with Judaism or other Abrahamic faiths and New Testament. The reverence held for these sites may vary depending on denomination. The slab marking the place where Jesus was laid to rest and resurrected in the Tomb or Edicule of the Church of the Holy Sepulchre in The interior of the Garden Tomb , marking the place where many Protestants and other Christians believe Jesus was laid to rest and resurrected, in The Prison of Christ in This prison is where it is believed Jesus was held, incarcerated, before his Passion, and is now located in the Church of the Holy Sepulchre. According to Biblical texts, Jesus and his disciples are said to have prayed here the night before his crucifixion. The Mount of Olives is where Jesus is alleged to have preached the Sermon on the Mount and the chapel the place from which he ascended to Heaven. A lithograph of fisherman on the Sea of Galilee in the late 19th century. The Church of St. It is here that Jesus met a Samaritan woman and preached to her. Qasr el Yahud , one of the locations where Jesus was alleged to have been baptized by John the Baptist in the Jordan River , in All are near to each other along the Jordan. An Palestinian sketch of the site of Tzippori , where the Virgin Mary is said to have spent her childhood. Eastern Christianity[ edit ] Orthodox or Eastern Christians, like many other Christians, regard the Sepulchre in Jerusalem to be the holiest of places. They place emphasis on Nazareth, Bethlehem, Capernaum and other parts of the Holy Land as sacred since apostolic times, and note as places of special sanctity the sanctuaries built on the tombs of the apostles and other saints. There are many shrines with the relics of Christian saints and martyrs which are sacred pilgrimage sites for Orthodox Christians as well. Historically, four of the five major episcopal sees of the Roman Empire the Pentarchy represent the modern patriarchal centers of the majority of Orthodox churches. Among the Orthodox, there are many monasteries and convents which are held in high honor and sacred veneration. Eastern Orthodox Church[ edit ].

### 7: Sacred place | [www.enganchecubano.com](http://www.enganchecubano.com)

*Among them is the four-storey Jokhang Palace housing the Jowo Shakyamuni Buddha statue, the most venerated object for Tibetan Buddhists. The gilded bronze tiled roof of the palace is topped with two deer flanking the eight-spoked dharma wheel, or "Wheel of Law" central to Buddhist philosophy.*

Christianity should replace this anti-Christian worldview, but instead many Christians just incorporate it into their own belief system. Pat Zukeran contrasts these two belief systems. Worldview of Animism From Genesis to the present, the biblical worldview has clashed with the worldview of animism. Animism or folk religion is a religion that sees a spirit or spiritual force behind every event, and many objects of the physical world carry some spiritual significance. In most parts of the world, animism blends in with formal religions. Among followers of the major religions lie many animistic beliefs and practices. Animistic beliefs actually dominate the world. Most Taiwanese believe in the Chinese folk religions. Most Hindus and Muslims in Central and Southeast Asia, and most Buddhists in China and Japan combine their religion with various animistic beliefs and practices. In many parts of the world, Christianity has not displaced the local folk religion but coexists beside it in an uneasy tension. The animistic worldview contains both the observed or physical world and the unseen or spirit world. There is no sharp distinction between the two realities; what happens in one affects the other. The seen or physical world consists of what we can see, feel, and experience. It includes forces of nature and physical beings. In the seen world the earth plays a prominent role because it is viewed as a living entity and is often worshiped as Mother Earth. Nature is believed to be alive. Hills, caves, mountains, and lakes are often revered as sacred places. Animals may be embodiments of spirits. Many are worshiped as sacred, such as the cow and monkey in India. Plants can also contain spirits and some are worshiped. Forests are seen as places where the spirits dwell. Trees like oaks, cedars, and ash are worshiped in Europe. In many parts of the world, there exist numerous subhuman beings that are supposed to live in lakes, forests, and caves. For example, in Europe they include mythical beings like trolls, gnomes, and fairies. This power is impersonal and not worshiped. This sacred power concentrates more heavily in the deities, sacred people, places, or objects. This mana rules over all creation and is not controlled by the gods or man. Also part of the unseen world is the Supreme God. Following him are a host of lesser gods who dwell in particular regions. Following the gods are the spirits, who often dwell in nature and are confined to a specific area. Then there are the spirits of the ancestors who continue to play a role with the living. There also exist unseen forces that include supernatural powers like fate, cosmic moral order, the evil eye, magic, and witchcraft. There are also impersonal energy forces in objects that give the objects power. These objects are believed to give a person power to do good or evil. In the Bible, God transforms the animistic views of Israel into a biblical view. He teaches them that the other gods are not gods at all Isaiah He condemns the use of magic, witchcraft, and divination. He shows that suffering is not the result of the spirits or the gods but His sovereign act of bringing people back to Himself. Themes in Animism Do you ever wonder why some Christians worship their ancestors? It derives from the first of several themes within the ancient religion of animism. The first of the themes is a community-centered life. The ancestors, the living, and the unborn are the center of existence. The clan life is the most important entity because an individual has meaning only in the context of a community. The second theme is the role of the spirit world. Humans live in a world surrounded by supernatural beings and forces, most of which are hostile to humans. The worlds of the seen and the unseen are interconnected. For this reason, people spend their time seeking to appease the gods, the spirits, and the ancestors with offerings or bribes. Extreme care is taken to maintain the harmony between the two worlds. Since all created things are connected, a simple act like eating a fruit from the wrong tree may bring disaster. Third is the focus on the present. The primary concern is with the here and now. People seek to deal with success and failure, power and knowledge needed to control life. Fourth is the focus on power. People view themselves as constantly struggling against spirits, other humans, and supernatural forces. Everything that happens can be explained by powers at war. The goal is to attain power to control the forces around them. Animists are not interested in academic understanding of spiritual and scientific truth but in securing good, meaningful life and

protection from evil. I was once speaking to a Chinese woman who was suffering from lung cancer. Although she attended church and prayed to the Lord for healing, she also visited the Chinese Buddhist temple seeking prayers for healing from the priests. For those in animistic cultures, in times of need people will beseech aid from various religions or gods to find a method that works. Sixth is transformation and transportation. Things may not be what they appear to be. Spirits can take the form of animals or plants. Shamans in a trance believe they can travel to distant places and bring harm to an enemy. They also believe they can travel to the spirit world, find information, or retrieve lost souls. Seventh, animism takes a holistic view of life. The obsession with invoking good luck and avoiding bad luck involves every aspect of life—from what you eat, to where you place furniture such the current feng shui fad , to how you sleep. People are tied to their land. Each community has its own set of gods and spirits. The gods gave the people their land, and that is where the ancestors reside. In battles, victories and defeats are attributed to the power of the territorial gods. Finally, fear plays a major role. In a world full of spirits, omens, and spells, life is rarely secure. Many see the world as a hostile and dangerous place filled with spirits and forces antagonistic to people. Seemingly mundane activities such as moving the wrong rock can bring potential disaster. People turn to their ancestors, gods and spirits for protection. The focus of the Christian life, in contrast, is the relationship believers have with God. Since God is gracious, He does not need to be constantly appeased by believers. His laws are clearly revealed to us in the Bible. When we disobey, we may suffer the consequences of our sin or experience His discipline, which is always motivated by His love and intended to bring us to a right relationship with Him. In times of difficulty, we do not fear His wrath but He invites us to draw even closer to Him. Whoever lives in love lives in God and God in him. In this way, love is made complete among us so that we will have confidence on the day of judgment because in this world we are like Him. There is no fear in love. But perfect love drives out fear.

**Gods in Animism** It may surprise you that most animistic religions teach that there exists one Supreme Being. He is often described as omniscient, eternal, beneficent, omnipotent and righteous. He is the creator, the moral lawgiver, punishes those who do evil, and blesses those who do good. However, this being has distanced himself from man and cannot be known personally. Legends abound that he was once near but was angered with man and removed himself. He left men to their own devices and used lesser gods and spirits to do His will and serve as His ambassadors. Therefore, most of the worship goes to the lesser gods and spirits who are in direct contact with humans. An example comes from the folk religion of China. He alone was worshiped until the Zhou dynasty, which began in B. From then on, only the emperor was allowed to pay homage to Shang Ti, and the knowledge of Shang Ti among the common people was lost. The worship-starved Chinese eventually embraced the religions of Confucianism, Taoism, and Buddhism that provided spiritual knowledge and worship. In Korea, the supreme God is called Hananim. The Gedeo people of Ethiopia call Him Magano. Missionaries use this belief of a high God to point people to the God of the Bible.

### 8: Full text of "Among the holy places ; a pilgrimage through Palestine"

*Search the history of over billion web pages on the Internet.*

He will not end that pursuit until He has accomplished His eternal purpose in your life. From Genesis to Revelation, we can see God progressively moving closer and closer to the heart of man. We hear God walking with Adam in the late afternoon in Genesis. He also walked with Enoch, talked to Abraham, communed with Moses and the prophets. Exodus chapters give details of the plans and construction of the Tabernacle or Tent of Meeting. Moreover, the New Testament makes figurative reference to the Tabernacle and its furnishings, and the Epistle to the Hebrews cannot be understood without a knowledge of the books of Exodus and Leviticus. Hebrews is the best commentary on Leviticus. In the Tabernacle, we find God dwelling among His chosen people. According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it" Exodus The Tabernacle symbolized the dwelling place of God in the midst of His people. There is a Sanctuary, wherein is the especial residence and manifestation of the glorious presence of God. Almost all expressions which are employed in describing the significance of the Tabernacle are also used in reference to Heaven. It was simply a tent of meeting. It was for use in the wilderness wandering of His people. It was there in the midst of His people that He took up abode and met with them between the Cherubim, on the mercy-seat. In the holy of holies God manifested His presence by means of the Shekinah glory, and His grace on the mercy seat or place of propitiation. The glory of God was seen on the Mount of Transfiguration. The apostles said, "We beheld His glory. Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but through Me" John The apostle Peter concluded a message saying, "And there is salvation is no one else; for there is no other name under heaven that has been given among men, by which we must be saved" Acts 4: He spanned the gulf between the holy Deity and sinful humanity because He was both God and Man. The Tabernacle was the way in which a sinner might approach a holy God. It reminded men that sin separated him from God. It was a place of grace for the sinner. The sinner in his sins could not go to heaven, so God in the person of His Son came from heaven to earth, and died the Just for the unjust "that He might bring us to God" 1 Pet. The Tabernacle was the evidence that God had graciously brought the redeemed people into a place of nearness to Himself. We who were a far off from Him because of our sin have been made night by the precious blood of Christ Eph. The Tabernacle moved about the wilderness with the people. Yahweh became a pilgrim with His pilgrim people. He occupied a tent with tent dwellers. The tent of meeting symbolized God in the midst of His people dwelling among them leading, guiding, providing and protecting. Moses tells us "the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the Lord filled the tabernacle" Exodus This Tabernacle in the wilderness was a copy of the real one in heaven. Seven times we are told that Moses was commanded to make the Sanctuary after the pattern of it which was shown him in the Mountain Ex. Nothing was left to chance or human ingenuity. The construction was according to the Divine model God gave to Moses. For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us; nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own" Hebrews 9: King Nebuchadnezzar was only an instrument in the hands of Yahweh. The Temple was rebuilt under Zerubbabel Ezra 3: There was no Ark of the Covenant and Shekinah glory in it. The Roman General Titus in A. The key to our understanding of the Tabernacle is Christ. It was a symbol, or picture and prophecy of the man in whom God would become incarnate and dwell with His people. He will be the final and eternal dwelling place Hebrews 2: Hebrews contrast the pattern in heaven and the copy in Jerusalem. In summary the author of Hebrews said, "the main point in what has been said is this: He is God with us. The apostle John describes God coming near to His people in these words. No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him" John 1: Paul wrote, "For in Him all the fullness of Deity dwells in bodily form" Colossians 2: Jesus answered them, "Destroy this temple, and in three days I will raise it up. The purpose of the incarnation is stated by the apostle Paul, "God

was in Christ reconciling the world unto Himself" 2 Corinthians 5: The Tabernacle was the manifestation of God in order to bring Israel into communion with Himself. But in Jesus we have the perfect and eternal fulfilment. Outside the court stood the brazen altar where the animals were brought, and on which they were slain. There the blood was shed and atonement was made for sin. Moreover, Jesus Christ fulfilled in His very own person the typical significance of this brazen altar. The body in which He tabernacled on earth was nailed to the Cross outside the city walls. Furthermore, Jesus Christ rose from the dead to live within you. Probably the greatest and most thrilling mystery revealed to Paul was this marvelous truth. It is "the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory" Colossians 1: A Jewish God taking up residence in a bunch of Gentiles! The Tabernacle in the Wilderness was the place where the priestly family was fed Lev. Christ is the food for all of the priesthood of believers today 1 Pet. He is the Bread of Life and we must learn to feast upon Him moment by moment if we are to be effective priests in His Kingdom. He is the one upon our soul delights. You are the Temple of God! If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are" 1 Corinthians 3: From the moment you put your faith and trust in Jesus Christ as your personal Savior He came by His Holy Spirit to dwell in your heart. He now wants to settle down and make Himself at home Ephesians 3: The apostle Paul uses a word for "dwell" meaning to settle down in a dwelling, to dwell firmly in a place. The idea is to live in a home. To settle down and feel completely at home as a permanent residence. Where does He have His residence? It is "through His Spirit in the inner man" v. It is that part of the believer that has experienced spiritual renewal by the Spirit of God. This took place at the new birth when the Holy Spirit regenerated us. Our bodies are the Temple of the Holy Spirit where Christ dwells because Christ purchased us at the price of His own blood 1 Corinthians 6: For you have been bought with a price: Even these old frail bodies will turn to dust one day. However, there is an eternal Temple that shall not be corrupted by death. It is eternal, "a house not made with hands, eternal in the heavens" 2 Corinthians 5: The death and resurrection of Jesus Christ sets us free from the power of sin and death. The only condition for us to have that eternal dwelling place for Him is to believe on Christ as our Savior. Both Jewish and Gentile believers are being "joined together" into this "holy temple. Paul is not referring to the entire Temple area with its open courts hieron. God chooses and places individual believers into His Temple. What is His purpose? It is to "become a dwelling in which God lives by His Spirit. Now He dwells in His new temple which is constructed of spiritually living regenerated believers in Jesus Christ. The Holy Spirit indwells each individual believer who is His temple John His corporate dwelling place is composed of all believers both Jewish and non-Jewish. When is the last time we read of the Tabernacle in the Bible? The apostle John says he heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them. And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb" Revelation Are you ready for that great and wonderful day when He shall come with trumpet sound? Exodus God Dwelling with Man.

### 9: Memorable Places Among the Holy Hills

*hand, the existence of open-air holy places or sites of worship among the Balts is confirmed by both the earliest historical documents and folklore. Such places were holy groves, called alka in Lithuanian.*

But you know him, because he resides with you and will be in you. The purpose of this lesson will be to trace the story of the birth of the church through the Bible, to see how God has worked to display His glory in and through the church. The story begins way back in Old Testament times with none other than the rascal Jacob. He took one of the stones and placed it near his head. Then he fell asleep in that place 12 and had a dream. He saw a stairway erected on the earth with its top reaching to the heavens. The angels of God were going up and coming down it 13 and the Lord stood at its top. I will give you and your descendants the ground you are lying on. All the families of the earth will pronounce blessings on one another using your name and that of your descendants. I will protect you wherever you go and will bring you back to this land. I will not leave you until I have done what I promised you! This is nothing else than the house of God! This is the gate of heaven! He was not about to be outwitted again. It was by staying at home and cooking two fateful meals, while Esau was out hunting in the field, that Jacob managed to gain both the birthright and the patriarchal blessing. Esau was furious and was simply biding his time until Isaac died; then he fully intended to kill Jacob and retrieve what he believed was rightfully his Genesis There is no mention that either Jacob or Esau was aware of the prophecy concerning these two boys, given to Rebekah while she was still pregnant Genesis Once again, Isaac fell for the scheme. Jacob was thus fleeing for his life. It was no small journey to Haran in the first place. On his journey from Beersheba toward Haran, Jacob spent the night under the stars, with a rock for a pillow. He had a most unusual dream that night. He dreamed that a ladder was set up on the land, reaching up into heaven. On this ladder, the angels were ascending and descending. God then reiterated the promise He had made to Abraham and Isaac to Jacob. God would give this land "the land on which the ladder was set" to Jacob and his descendants. His descendants would be numerous, and in Jacob and his seed, 10 He would bless all the families of the earth. Jacob was impressed, and rightly so. His words reveal his understanding of the vision he had been given. This place, he reasoned, was a holy place. God was there, and He did not even realize it until his dream. As a result, Jacob named the place Beth-el, the house of God. It certainly provided a strong incentive for him to return to Israel in spite of the danger of doing so. For now, let us recognize that God had chosen to identify Himself with a particular place "Israel. It was this place where God and men would somehow meet. It was this place where God had chosen to dwell. Only time would reveal the full meaning of what had happened to Jacob on that fateful night. Many years passed, and Jacob finally did return to Bethel and to the land of Israel. But it was not yet time for him or his descendants to possess the land. Years earlier, God had informed Abraham: They will be enslaved and oppressed for four hundred years. Afterward they will come out with many possessions. Eventually the time came for God to deliver His people from Egypt and return them to the land of Israel to possess it. God warned the people not to draw near too near: They gladly accepted Moses as their mediator: Moses did not wish to go on unless God remained with them: And see that this nation is your people. Is it not in your going with us, so that we will be distinguished, I and your people, from all the people who are on the face of the earth? How could a holy God dwell in their midst? The solution is found in the law itself. First, God gave His law that forbade things which were offensive to Him. Second, God provided a sacrificial system, where sins could be temporarily atoned for. Third, God established various boundaries, assuring that sinful men would not come too near. This is especially evident in the tabernacle, where only the high priest could enter into the Holy of Holies, and just once a year. It is no wonder that those who encountered the Angel of the Lord expected to die see Judges 6: They embraced other gods whom they worshiped and served. God also promised that He would restore His people, freeing them from their bondage, and bring them back to the land of Israel: He will turn and gather you from all the peoples among whom he has scattered you. The day finally came for God to deliver the Jews from their captivity and to return them to the Promised Land. They found Jerusalem in shambles and their glorious temple destroyed. Work soon began to rebuild the temple. When the foundation was laid, there was great celebration, but it was

mixed with the tears of those who had seen the glory of the previous temple: Through the prophet Haggai, God addressed this mourning, putting this whole matter into perspective: How does it look to you now? It certainly did not have the splendor of the first temple. But was this what made the temple great? Was external beauty what should have been important? As I understand the Word of God through Haggai, the second temple was great because of what it anticipated. God was with His people; His Spirit was dwelling in their midst 13 Haggai 2: God was with them. That was what mattered. The writer to the Hebrews will pick up on Haggai 2: The glory of the temple is not to be found in the artistry or in the gold, but in the presence of God Himself, dwelling among His people. We saw his gloryâ€”the glory of the one and only, full of grace and truth, who came from the Father. The only one, himself God, who is in the presence of the Father, has made God known John 1: The author is suggesting that this glory can now be seen in Jesus note the following verse. The verb used here may imply that the Shekinah glory that used to be found in the tabernacle has taken up residence in the person of Jesus. The Word became flesh. This verse constitutes the most concise statement of the incarnation in the New Testament. A Docetic interpretation is completely ruled out. Here for the first time the Logos of 1: Thus this is the last time the word logos is used in the Fourth Gospel to refer to the second person of the Trinity. The glory of God that once indwelt the tabernacle, and later the temple, came to earth in the Person of our Lord Jesus Christ. You will see greater things than these. Because of what Jesus had said to Nathanael, he believed that Jesus was the Messiah. That is a wonderful reality, but Nathanael does not yet fully grasp just all that being Messiah means. As a result of his dream about the ladder, Jacob rightly believed that this place Bethel was the dwelling place of God, the place where heaven and earth intersected, the place of access to heaven. Jacob was impressed that God somehow dwelled in this physical place â€” Bethel. What Jesus tells Nathanael has everything to do with this. It was not the ground on which the ladder was placed that was all-important, but the ladder itself. The ladder was the gateway to heaven, as it were. And Jesus was that ladder! Jesus was the Messiah, Who came to earth as the one Mediator between God and men: Jesus was God dwelling tabernacling among men. This theme is picked up, I believe, in the very next chapter of John: He scattered the coins of the money changers and overturned their tables. Wherever Jesus was, God was there. Wherever Jesus was, men could worship God by worshiping Him. When Jesus asked this woman to call her husband, she responded that she had no husband.

How islam created the modern world The Syndrome Rule Bible-believing scientists of the past Guyton and hall question book The lost boy. Originally published: U.S. Health Communications, 1997 How to market the smaller industrial company Building language processing skills Cognitive systems engineering Envy, and other works Family treasury of Little golden books Schaum outline college algebra Years of Decision Participate in Christmas worship Billy Sunday : historical fiction Karen Wilt Plumbago and sons of its uses German wit and humor Glencoe chemistry matter and change chapter 19 A mouse in the cheese. Harvard business essentials series Waiting for a Baby The gibbons of Siberut Imma l-original originali?: A noun-adjective opposition in some Maltese word-classes of Romance origin Ma The allais paradox and its immediate consequences for expected utility theory Sophie Jallais and Pierre-C Java mini projects with source code Parents Guide to Raising a Gifted Child Corn at the factory Improving schools through teacher development Just for Kids-Articulation Stories How to Enjoy Gods Worldwide Church Difficult Years: 1924-1929 Mechanisms in radiobiology The Well-Being of Pets and Companions Ethics of killing College curriculum in American higher education Ludwig Wittgenstein: Critical Assessments Critters of Minnesota Pocket Guide (Critters of.) Microbial aspects of the deterioration of materials Using the Internet to investigate business Distributed Public Governance Going down in flames chris cannon bud