

## ***Where was the Altar of Incense?***

Heb. 9:3 ***Behind the second curtain*** was a room called the Most Holy Place, 4 which had *the golden altar of incense* and the gold-covered ark of the covenant. ***This ark contained*** the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant. NIV and RSV.

Note: Why did not these translators make a comparison between these texts and the following ones. ***If*** there is more than one meaning to a word why did they take the wrong one. If this be the proper place of the altar of incense, what would be the result? In type the High Priest entered only once a year into the most Holy place, therefore the prayers of the penitent could not be heard all year long. Then in anti-type no prayer from Adam to October 22, 1844 when Christ went into the Most Holy place in heaven to enter upon the investigative judgement could have been heard or answered. The incense was to be placed fresh morning and evening throughout the whole year Ex. 30:7-9; Rev. 5:8., burning continual. The Lamps and altar of incense in the Holy place were a work performed every day. Ex. 26:33. The Work of Atonement in the Most Holy place was a once a year work—Ex. 26:34; Lev. chapter 16.

## ***Yet they sa-ay!***

Ex. 40:26 Moses placed the gold altar in the tent of meeting ***in front of*** the curtain NIV

And he put the golden altar in the tent of meeting ***before*** the veil, RSV

## ***Why did they get it wrong?***

"The fallen denominational churches ***comprise*** babylon" TM 61.3.

"Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have **never seen the special truths** for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. **They look in vain for the image of Christ in the churches with which they are connected.**" GC 390.2

Note the Sanctuary was an explicit view of Christ.

"Babylon has been fostering **poisonous doctrines**, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors..." TM 61.3. also GC 389, 586.

"The churches have become as described in the eighteenth chapter of Revelation" 7BC 979.

### ***What did they say was in the Ark, rod and manna?***

They also brought up the tabernacle. The original tabernacle was left at Gibeon thirty-eight years before; and it is generally supposed that David had erected a new one for the ark when he brought it to his city. Which of these was brought into the temple? Some think both; but Dr. Clarke suggests what seems the more probable view, that the original tabernacle was brought up from Gibeon, to be preserved in the temple as a relic, and the temporary one erected by David was destroyed.

What was in the ark? 1Kin.8:9, states explicitly that there was nothing there save the tables of stone. ***Paul is supposed to say***, in Heb.9:4, that it contained also the golden pot of manna and Aaron's rod. That these were originally laid up ***before*** the testimony is evident from Ex.16:33,34; Num.17:10; but we find no record that they were put into the ark with the tables of the law. Paul, in Heb.9:3, speaks of the *tabernacle* which is called the holiest of all; and the word wherein, in verse 4, is simply the ***relative pronoun, "in which," which may refer to the tabernacle as its antecedent, instead of the ark.*** With this view, Paul's language would simply affirm that in the most holy, or second apartment, were placed the golden censer, the pot of manna, Aaron's rod, the ark, and the tables of the covenant; the tables, though contained in the ark, being mentioned separately from the ark by way of emphasis.

***But even if Paul*** means that the pot of manna and Aaron's rod were in the ark with the tables of the commandments, it can easily be reconciled with 1Kin.8:9; for Paul evidently speaks of the sanctuary as it was in the time of Moses; whereas the writer in Kings speaks of it as it was in the time of Solomon, about five hundred years later; and it would follow that at some time during this long period of five hundred years, the manna and rod had been removed from the ark, which might

easily have occurred, so that in the days of Solomon there was nothing in it save the tables alone.

*A passage similar to this* in Hebrews is found in 1Kin.8:21, which reads, “And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.” In this passage, the word, *wherein, refers to the place*, not to the ark. In the ark was God’s covenant which he *commanded*, the ten commandments. The covenant which *he made with* the children of Israel, which was a mutual agreement between himself and them, was written in a book, and placed in the side of the ark. Deut.31:26.

And this leads us to consider what is meant by this expression, “In the side of the ark.” Prideaux has explained it so fully in his “Connexion,” vol.. i. p. 152, that we can do no better than to give his words:—

“As to the book, or volume of the law, it being commanded to be put *mitssad, i.e., on the side* of the ark, those who interpret that word of the inside, place it within the ark, and those who interpret it of the outside, place it on the outside of it in a case or coffer made on purpose for it, and laid on the right side; meaning by the right side, that end of it which was on the right hand. And the last seem to be in the right as to this matter; for, first, The same word, *mitssad*, is made use of, where it is said that the Philistines sent back the ark with an offering of jewels, of gold put in a coffer *by the side of it*. And there it is certain that word must be understood of the outside, and not of the inside. Secondly, *The ark was not of capacity enough to hold* the volume of the whole law of Moses, with the other things placed therein. Thirdly, The end of laying up the original volume of the law in the temple was, that it might be reserved there as the authentic copy, by which all others were to be corrected and set right; and, therefore, to answer this end, *it must have been placed so as that access might be had thereto on all occasions requiring it; which could not have been done, if it had been put within the ark, and shut up there by the cover of the mercy-seat over it, which was not to be removed*. And, fourthly, When Hilkiah the high priest, in the time of Josiah, found the copy of the law in the temple, there is nothing said of the ark; neither is it there spoken of as taken from thence, but as found elsewhere in the temple. And, therefore, putting all this together, it seems plain that the volume of the law was not laid within the ark, but had a particular coffer or repository of its own, in which it was placed on the side of it. And the word *mitssad*, which answers to the Latin a *latere*, cannot truly bear any other meaning in the Hebrew language. And therefore the Chaldee paraphrase, which goes under the name of Jonathan Ben Uzziel, in paraphrasing on these

words of Deuteronomy— ‘Take this book of the law, and put it in the side of the ark of the covenant,’ renders it thus, ‘Take the book of the law, and place it in a case or coffer, on the right side of the ark of the covenant of the Lord your God.’” {The Sanctuary and Its Cleansing. U. Smith. pg. 149.2-152.1}