

Scripture Daniel 9:25 has already revealed when the commandment to restore and build Jerusalem took place and extended to Christ. 457 B.C. to A.D. 27. and gives no license to relocate it. Nations may seek to restore Israel as a sovereign. However God has not done so. Connected to this is a time period 7 weeks and note verse 26 after threescore and two weeks is prophetic time and what happens, Messiah is cut off Crucified. This is the first advent. For Christ is not crucified a second time ([the mistake Moses made.](#)) and Christ never touches the ground. Matthew 24:27,30; 1Thess. 4;7; Rev. 1:7; 19:11-16*
[FourUniversalMonarchs.indd](#)

John 6:15 When Jesus therefore perceived that they would come and **take him by force, to make him a king,** he departed again into a mountain himself alone.

Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, **wilt thou at this time restore again the kingdom to Israel?** 7 And he said unto them, It is not for you to know the **times or the seasons, which the Father hath put in his own power.**

John 18:36 Jesus answered, **My kingdom is not of this world:** if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

And in regards to "**times or the seasons,**" **the Father hath put in His hands.** Does not Scripture tell us things that identify what must take place before His coronation! The following is a reverse order starting with Christ return, and before that a falling away by christians wanting a temporal kingdom, and before the man of sin (papal Rome) was revealed, and before that verse 7, the fall of pagan Rome.

Eze. 21;25 And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, 26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. 27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

Note: He who's right it is Jesus Christ, did not restore Israel at the first Advent but the Second Advent.

[Commanmenttorestore.indd.](#) [Daniel And the Revelation.](#)

For decades, if not centuries, christians have been deceived into thinking the lie that to be in Jerusalem is the only way to be part of God's kingdom. Today again, we are hearing [that a 3rd Temple](#) will be built and last for a thousand years. Yet in

Revelation chapter 20, we see the saints in Heaven with Christ, and for that 1000 years the earth is desolate and satan is bound on it. Then after the 1000 years in Revelation chapter 21, we see God's Temple come down to the earth made new, free from the effects of sin and stand for eternity. Here is where Jesus referred to "of preparing a **place** for you" Revelation 21:9,10; 19:7. What need is there of a 3rd temple made by man.

Note: For their deception to work, the use of dual-application is critical for a 3rd Temple. Such as now before us, taking Ezekiel 43:9-11 and placing it future from Ezekiel's day, as if the promise was not based on conditions. And what do we see? Nebuchadnezzar destroying the Temple for 70 years. And No fulfillment of the conditions for its building which cannot take place in our day. (Ezekiel Chapter 8 and 9.) God made Israel a nation, any act of man cannot.

Eze. 21:26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. 27 I will overturn, overturn, overturn, it: and it shall be no more, **until he come** whose right it is; **and I will give it him.** Dan. 7:13,14;12:1: John 6:13; Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, **wilt thou at this time restore again the kingdom to Israel?** 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Note: Until He come—This is Christ, and I will give it Him. These cannot take place before the second advent, for this is when He receives the Kingdom at the close of probation, before the 7 last plagues, before the second advent. Then they live and reign with Christ 1000 years. Rev. 20:4.

Christ did not Confirm the kingdom to Israel.

Matt. 24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, **There shall not be left here one stone upon another, that shall not be thrown down.**

Luke 19:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. [1stTrumpetNotJerusalem](#)

Dan. 9:26 And after threescore and two weeks shall **Messiah be cut off**, but not for

himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

After the destruction of the temple, the whole city soon fell into the hands of the Romans. The leaders of the Jews forsook their impregnable towers, and Titus found them solitary. He gazed upon them with amazement, and declared that God had given them into his hands; for no engines, however powerful, could have prevailed against those stupendous battlements. Both the city and the temple were razed to their foundations, and the ground upon which the holy house had stood was "plowed like a field." Jeremiah 26:18. In the siege and the slaughter that followed, more than a million of the people perished; the survivors were carried away as captives, sold as slaves, dragged to Rome to grace the conqueror's triumph, thrown to wild beasts in the amphitheaters, or scattered as homeless wanderers throughout the earth. {GC 35.1}

rāze, *v.t.*; razed, *pt.*, *pp.*; razing, *ppr.* [Fr. *raser*; L. *rasus*, from *radere*, to raze, scrape.]

To subvert from the foundation; to overthrow; to destroy; to demolish; as, to *raze* a city to the ground.

Syn.—Destroy, demolish, level, wreck, ruin.

verb [trans.] (usu. be razed) completely destroy (a building, town or other site):

Matt. 26:61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Note: Jeremiah was a contemporary of Ezekiel. Jesus Taught the services and the earthly Temple were to cease with Christ so did His Disciples.

[AnswerToFeastdays.](#)

Gal. 2:18 For if I build again the things which I destroyed, I make myself a transgressor. Gal. 1:23;5:11;6:15;3:11;Acts 24:14.

Christ Prepares the Place for Us.

John 14:2 In my Father's house are many mansions: if it were not so, I would

have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know.

Rev. 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. [TheBride](#) [TheBrideAndSaints](#)

Tabernacle: Where God dwells, Temple: where God dwells. Both Tent and Temple were His sanctuary used for the same purpose to contain the Ark of His testimony above where, “God’s visible presence was manifested above the mercy-seat.” Exodus 25: 21,22. Footnote CIS 49 Eze. 8:6 He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. Lev. 26:3 If ye walk in my statutes and keep my commandments and do them; 4 then . . . 12 And I will walk among you, and will be your God, and ye shall be my people.

Note: The Second Advent of Christ is not dependent on a 3rd Temple. Ezekiels Temple (43:9-11) was never built. The Jews did not fulfill the conditions on which it would be. And since Christ’s first Advent, service has transferred to the Temple in Heaven (1John 2:1;Heb. 4:14,15;9:11;Dan. 12:1;Rev. 5:5 that these were replications of. Christ returns because earths probation HAS closed; its Iniquity manifest against the few left of His people. Israel has tried doing what God told them not to do before. Due. 1:42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies. [Antiochus](#). [ArkandAaron'sRod](#)

What Need is there for a Third Temple?

Isa. 12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 ***For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most***

High. 15 Yet thou shalt be brought down to hell, to the sides of the pit. 16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; 17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? 18 All the kings of the nations, even all of them, lie in glory, every one in his own house. 19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. 20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

2Thess. 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so ***that he as God sitteth in the temple of God, shewing himself that he is God.***

Note: This has primarily an application to those whom satan has control over as leaders in churches, but applies more to Satan. Though the Jews build a temple, they will keep the 1st day of the week.

I saw the Father rise from the throne, [See [page 92](#).] and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. EW 55.1

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it ***there was light and much power, but no sweet love, joy, and peace.*** Satan's object was to keep them deceived and to draw back and deceive God's children. EW 56.1

Note: What kind of Light? See below. Since Satan was bared from entering Heaven this can only apply to churches.

2Cor, 11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Titus 1:16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

2Tim. 1:1 This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away.

[SatanInTheChurches.](#) [ErrorOfNoConsequence.](#) [Conspiracies.](#)

We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. *The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit,* and which, therefore, are not quick to discern the difference between truth and error. 1SM 202.2

*The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; but **where is to be found the cause** of the widespread infidelity, the rejection of the law of God, and the consequent corruption, **under the full blaze of gospel light in an age of religious freedom?** Now that Satan **can no longer** keep the world under his control by withholding the Scriptures, he resorts to **other means** to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts. And **now**, as in former ages, **he has worked through the church to further his designs. The religious organizations of the day have refused to listen to***

unpopular truths plainly brought to view in the Scriptures, and in combating them they have adopted interpretations and taken positions which have sown broadcast the seeds of skepticism. Clinging to the papal error of natural immortality and man's consciousness in death, *they have* rejected the only defense against the delusions of spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to *free themselves* from a duty which they are unwilling to perform, *many popular teachers declare* that the law of God is no longer binding. Thus *they cast* away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. *The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God's holy law; and upon these leaders rests a fearful responsibility* for the iniquity *that exists in the Christian world.* {GC 586.2}

The History of the Temple.

WITH a directness characteristic of the sacred writers, Daniel enters at once upon his subject. He commences in the simple, historical style, his book, with the exception of a portion of chapter 2, being of a historical nature, till we reach the seventh chapter, when the prophetic portion, more properly so called, commences. Like one conscious of uttering only well-known truth, he proceeds at once to state a variety of particulars by which his accuracy could at once be tested. Thus, in the two verses quoted, he states five particulars purporting to be historical facts, such as no writer would be likely to introduce into a fictitious narrative: (1) That Jehoiakim was king of Judah; (2) That Nebuchadnezzar was king of Babylon; (3) That the latter came against the former; (4) That this was in the third year of Jehoiakim's reign; and (5) That Jehoiakim was given into the hand of Nebuchadnezzar, who took a portion of the sacred vessels of the house of God, and carrying them to the land of Shinar, the country of Babylon (Genesis 10:10), placed them in the treasure-house of his heathen divinity. Subsequent portions of the narrative abound as fully in historical facts of a like nature. DAR 24.2

This overthrow of Jerusalem was predicted by Jeremiah, and immediately accomplished, B. C. 606. Jeremiah 25:8-11. Jeremiah places this captivity in the fourth year of Jehoiakim, Daniel in the third. This seeming discrepancy is explained by the fact that Nebuchadnezzar set out on his expedition near the close of the third year of Jehoiakim, from which point Daniel reckons. But he did not

accomplish the subjugation of Jerusalem till about the ninth month of the year following; and from this year Jeremiah reckons. (Prideaux, Vol. I, pp. 99, 100.) Jehoiakim, though bound for the purpose of being taken to Babylon, having humbled himself, was permitted to remain as ruler in Jerusalem, tributary to the king of Babylon. DAR 25.1

This was the first time Jerusalem was taken by Nebuchadnezzar. Twice subsequently, the city, having revolted, was captured by the same king, being more severely dealt with each succeeding time. Of these subsequent overthrows, the first was under Jehoiachin, son of Jehoiakim, B. C. 599, when all the sacred vessels were either taken or destroyed, and the best of the inhabitants, with the king, were led into captivity. The second was under Zedekiah, when the city endured the most formidable siege it ever sustained, except that by Titus, in A. D. 70. During the two years' continuance of this siege, the inhabitants of the city suffered all the horrors of extreme famine. At length, the garrison and king, attempting to escape from the city, were captured by the Chaldeans. The sons of the king were slain before his face. His eyes were put out, and he was taken to Babylon; and thus was fulfilled the prediction of Ezekiel, who declared that he should be carried to Babylon, and die there, but yet should not see the place. Ezekiel 12:13. The city and temple were at this time utterly destroyed, and the entire population of the city and country, with the exception of a few husbandmen, were carried captive to Babylon, B. C. 588. DAR 25.2

Such was God's passing testimony against sin. Not that the Chaldeans were the favorites of Heaven, but God made use of them to punish the iniquities of his people. Had the Israelites been faithful to God, and kept his Sabbath, Jerusalem would have stood forever. Jeremiah 17:24-27. But they departed from him, and he abandoned them. They first profaned the sacred vessels by sin, in introducing heathen idols among them; and he then profaned them by judgments, in letting them go as trophies into heathen temples abroad. DAR 25.3

During these days of trouble and distress upon Jerusalem, Daniel and his companions were nourished and instructed in the palace of the king of Babylon; and, though captives in a strange land, they were doubtless in some respects much more favorably situated than they could have been in their native country. DAR 26.1

Another prophecy concerning Israel [2520](#)

The tabernacle was at first constructed in such a manner as to be adapted to the condition of the children of Israel at that time. They were just entering upon their forty years' wandering in the wilderness, when this building was set up in their midst as the habitation of God, and the center of their religious worship. Journeying was a necessity, and removals were frequent. It would be necessary that the tabernacle should often be moved from place to place. It was, therefore, so

fashioned of movable parts, the sides being composed of upright boards, and the covering consisting of curtains of linen and dyed skins, that it could be readily taken down, conveniently transported, and easily erected at each successive stage of their journey. After entering the promised land, this temporary structure **in time gave place to** the magnificent temple of Solomon. In this more permanent form it existed, saving only the time it lay in ruins in Daniel's day, till its final destruction by the Romans in A. D. 70. DAR 167.3

Here, again, is indisputable harmony. But further, the Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, he should cause the sacrifice and oblation to cease. These **Jewish ordinances,** pointing to the death of Christ, could **cease only at the cross;** and there they did virtually come to an end, though the outward observance was kept up till the destruction of Jerusalem, A. D. 70. After threescore and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read: And after threescore and two weeks, in the midst of the seventieth week, shall Messiah be cut off, and cause the sacrifice and oblation to cease. Now, as the word *midst* here means middle, according to an abundance of authority which we might produce if necessary, the crucifixion is definitely located in the middle of the seventieth week. DAR 202.1

Note: But the 3rd Temple will be consecrated by a red heifer which represented Christ. Heb. 13:9 ***Be not carried about with divers and strange doctrines.*** For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. 10 We have an altar, whereof they have no right to eat which serve the tabernacle. 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, ***suffered without the gate.*** 13 Let us go forth therefore unto him without the camp, bearing his reproach. 14 For here have we no continuing city, but we seek one to come. 15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. 16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

This heifer was to be red, which was a symbol of blood. It must be without spot or blemish, and one that had never borne a yoke. Here, again, Christ was typified. The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon Him, for He was independent and above all law. The angels, as God's intelligent messengers, were under the yoke of obligation; no personal sacrifice of theirs could atone for the guilt of fallen man. Christ alone

was free from the claims of the law to undertake the redemption of the sinful race.... FLB 199.3

The life of every sacrifice, from the first one offered at the gate of Eden down to the cross, was a type of Christ; but the offering of the red heifer is different in many respects from all others. It was an occasional sacrifice, offered when needed, to purify from ceremonial uncleanness those who for any reason had touched the dead. ¹ CIS 146.1

The heifer was to be red, without one spot, thus in a special manner typifying the blood of Christ. It was to be without blemish, thus representing Him “who knew no sin.” ² It was to be one that had never been broken to bear the yoke; it must be a heifer that had always been free, never forced to do anything. CIS 146.2

This was symbolic of the Son of God, who came of His own free will and died for us. Christ was above all law, no yoke was upon Him. ³ While enduring the agony of Gethsemane, He could have wiped the bloody sweat from His brow and returned to His rightful place in heaven, and left the world to perish. There was no power, only that of supreme heavenly love, that forced Christ toward the cross of Calvary. ⁴ He came a voluntary offering, from choice. He offered Himself for the sins of the world, and the Father’s love for the fallen race was so great that, much as He loved His only Son, He accepted the offered life. Angels are amenable to the law of God, therefore their life could not have atoned for the transgression of the law. Christ alone was free from the claims of the law, the only one who could redeem the lost race. CIS 147.1

The red heifer was offered without the camp, typifying that Christ suffered, not for the Hebrew race alone, but for the whole world. If every offering had been slain within the court of the sanctuary, some might have taught that Christ died only for His own people, the Hebrew race; but the red heifer was offered without the camp, ⁷ symbolizing the fact that Christ died for all nations tribes, and people. CIS 148.1

The condescension and love of the Lord is wonderful. Lest some poor, forlorn, discouraged soul should think he was not worthy to accept the offered sacrifice, the red heifer was not only taken without the camp, but to a rough valley, so rocky and utterly worthless that it had never even been plowed. No one had ever attempted to cultivate it; and yet here was the place chosen to sprinkle the blood of that special offering which typified Christ in a particular sense. It typified Him as one who is above law. CIS 148.2

It does not matter if Satan has so marred the image of the Creator in man that there can scarcely a trace be seen of anything but the attributes of Satan; yet Christ with His mighty arm can raise such a one up to sit with Him on His throne. The whole life may be wasted and be like the rough valley, of no account; but if such a

one will turn his eyes toward the heavenly sanctuary, and plead for mercy by confessing his sins, the precious blood of Christ, of which the blood of the red heifer was a symbol, will be sprinkled over his wasted life, as verily as the blood of the heifer was sprinkled over the rough stones of the valley; and Christ will say to the repentant one as He did to the thief on the cross, who had wasted his life, “Thou shalt be with Me in paradise.” § CIS 148.3

Note; By offering a Red Heifer in a new 3rd Temple, this act will be the ultimate denial that Christ has fulfilled this symbol. Any sacrifice that represented Christ now is Idolatry. Protestants who aid them in this plan will also be denying Christ.

Of the unnatural darkness which occurred at the crucifixion, Hales, Vol. I, pp. 69, 70, thus speaks: “Hence it appears that the darkness which ‘overspread the whole land of Judea’ at the time of our Lord’s crucifixion was preternatural, ‘from the sixth until the ninth hour,’ or from noon till three in the afternoon, in its *duration*, and also in its *time*, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman Consul, Aurelius Cassiodorius Senator, about A. D. 514: ‘In the consulate of Tiberius Caesar Aug. V and AELius Sejanus (u. c. 784, A. D. 31), our Lord Jesus Christ suffered, on the 8th of the calends of April (25th of March), when there happened such an eclipse of the sun as was never before nor since. DAR 204.1

The next great enterprise of the Romans after the overthrow of Egypt, was the expedition against Judea, and the capture and destruction of Jerusalem. The holy covenant is doubtless the covenant which God has maintained with his people, under different forms, in different ages of the world, that is, *with all believers in him.* The Jews rejected Christ; and, according to the prophecy that all who would not hear that prophet should be cut off, they were destroyed out of their own land, and scattered to every nation under heaven. And while Jews and Christians alike suffered under the oppressive hands of the Romans, it was doubtless in the reduction of Judea especially, that the exploits mentioned in the text were exhibited. DAR 250.4

Under Vespasian the Romans invaded Judea, and took the cities of Galilee, Chorazin, Bethsaida, and Capernaum, where Christ had been rejected. They destroyed the inhabitants, and left nothing but ruin and desolation. Titus besieged Jerusalem. He drew a trench around it, according to the prediction of the Saviour. A terrible famine ensued, the equal of which the world has, perhaps, at no other time witnessed. Moses had predicted that in the terrible calamities to come upon the Jews if they departed from God, even the tender and delicate woman should

eat her own children in the straitness of the siege wherewith their enemies should distress them. Under the siege of Jerusalem by Titus, a literal fulfillment of this prediction occurred; and he, hearing of the inhuman deed, but forgetting that he was the one who was driving them to such direful extremities, swore the eternal extirpation of the accursed city and people. DAR 251.1

Jerusalem fell in A. D. 70. As an honor to himself, the Roman commander had determined to save the temple; but the Lord had said that there should not remain one stone upon another which should not be thrown down. A Roman soldier seized a brand of fire, and, climbing upon the shoulders of his comrades, thrust it into one of the windows of the beautiful structure. It was soon in the arms of the devouring element. The frantic efforts of the Jews to extinguish the flames were seconded by Titus himself, but all in vain. Seeing that the temple must perish, Titus rushed in, and bore away the golden candlestick, the table of show-bread, and the volume of the law, wrapped in golden tissue. The candlestick was afterward deposited in Vespasian's Temple to Peace, and copied on the triumphal arch of Titus, where its mutilated image is yet to be seen. DAR 251.2

The siege of Jerusalem lasted five months. In that siege eleven hundred thousand Jews perished, and ninety-seven thousand were taken prisoners. The city was so amazingly strong that Titus exclaimed, when viewing the ruins, "We have fought with the assistance of God;" but it was completely leveled, and the foundations of the temple were plowed up by Tarentius Rufus. The duration of the whole war was seven years, and one million four hundred and sixty-two thousand (1,462,000) persons are said to have fallen victims to its awful horrors. DAR 252.1

Thus this power performed great exploits, and again returned to his own land. DAR 252.2

In the purpose of God, the services of this worldly sanctuary were now at an end. And when, amid the startling scenes, the darkness and the earthquake, that attended the crucifixion of the Son of God, unseen hands violently rent in twain the magnificent vail that hung before the holy of holies, it was the solemn signal that its services had really come to an end; for in him and of him who hung upon the cross, was the antitype of all the types, the substance of all the shadows which had gone before. LUJ 85.1

The date of this destruction, in A.D.70, falls upon the same month and the same day of the month, as the destruction of Solomon's temple by Nebuchadnezzar, six hundred and fifty-eight years before, B.C.588. LUJ 85.3

Luke 13:35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that

cometh in the name of the Lord.

Israel was cut off in their disbelief of Christ. Therefor there is 3rd Temple by which men are saved. Acts 4:12. Nor is there any Temple by which men are saved but that one in heaven.

Rom. 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of **unbelief** they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in **unbelief**, shall be grafted in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, **be grafted into their own olive tree?** 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

[SonsOfGodSonsOfMen.](#)

[4Beasts24EldersCharacter.](#)

[PaulTheGentiles.](#)

[SabbathByPaul.](#) [Heb.4explained.](#) [144-000.](#)

Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, [See [Appendix](#).] and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord. EW 75.2

Duty to go to Old Jerusalem.—Mrs. White refers to erroneous views then held by a very few. The next year, in *The Review and Herald*, October 7, 1851, James

White writes of “the distracting, unprofitable views relative to old Jerusalem and the Jews, etc., that are afloat at the present time,” and of “the strange notions that some have run into, that the saints have yet to go to old Jerusalem. Etc., etc.” EW 300.5

When Jesus opened the understanding of the disciples to the meaning of the prophecies concerning himself, he assured them that all power was given him in Heaven and on earth, and bade them go preach the gospel to every creature. The disciples, with a sudden revival of their old hope that Jesus would take his place upon the throne of David at Jerusalem, inquired, “Wilt thou at this time restore again the kingdom to Israel?” The Saviour threw an uncertainty over their minds in regard to the subject by replying that it was not for them “to know the times or the seasons, which the Father hath put in his own power.” 3SP 263.3

Men and women may study the will of God with profit. Let young men and young women, while the dew of youth is upon them, begin to study the word of God, which expresses his will. The steps of Christ are certainly marked out in the word. Go where they can be found today. Do not seek to go back to the land where Christ’s feet trod ages ago. Christ says: “He that followeth me shall not walk in darkness, but shall have the light of life.” We can know far more of Christ by following him step by step in the work of redemption, seeking the lost and the perishing, than by journeying to old Jerusalem. Christ has taken his people into his church. He has swept away every ceremony of the ancient type. He has given no liberty to restore these rites, or to substitute anything that will recall the old literal sacrifices. The Lord requires of his people spiritual sacrifices alone. Everything pertaining to his worship is placed under the superintendence of his Holy Spirit. Jesus said that the Father would send the Holy Spirit in his name to teach his disciples all things, and to bring all things unto their remembrance that he had said unto them. The curse rests upon Jerusalem. The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens. RH February 25, 1896, par. 8

Where is Christ? We would see Jesus, not the places where he used to make his abode. Christ is the bread of life, and we must feed upon his word, and be a doer of his commands. What is Christ to me? How am I related to Christ? He is in the heavens above, and as our high priest, is offering up the incense of his own merit. His holiness mingles with our prayers of repentance and faith. Through conversion we are brought into close relationship with God, and the Father loves those for whom Christ has died as he loves his own Son. Through the almighty ransom he has made, we become sons and daughters of God. We should earnestly inquire, not in regard to old Jerusalem and concerning the fables that are repeated

for truth, but we should turn our eyes to the loving Saviour, who ever liveth to make intercession for us. We should prostrate the soul before the incarnate God. We are not to trust in fables, and worship places that God has cursed, and foster idolatry in so doing. Jesus said to the Samaritan woman: "Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." Many visit Jerusalem, and go away cherishing ideas which they suppose represent the truth, while in fact they have only come in contact with fables. They publish these falsehoods as truth. RH February 25, 1896, par. 9

The White horse of revelation 19.

In Revelation 19:11 we see the return of Jesus to war with who? Nations who professed to be christians and those who rejected Him. Now Verse 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." The beast Roman popery and the false Prophet Apostate Protestantism were cast where? Just before satan was bound in 20:1? fire burning with brimstone. The whole of professed Christendom. Note Christ never entered any anywhere even in the temple in Jerusalem.

Note: The work here expressed in Rev, 19 cannot be performed by men. For the saints are escaping the death decree of Rev. 16:4-6 when professed christians receive not water to drink for their bloodthirsty seeking to kill those whom have been loyal to God by obedience to His Law.

Matt. 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Rev. 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

1Thess. 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds" (angels) " , to meet the Lord in the air: and so shall we ever be with the Lord.

Matt. 13:30 Let both grow together until the harvest: and in the time of harvest I

will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Will Israel change to 1st day 9th the mark of apostasy Rev. 13:15,16) observance in their 3rd temple to gain the help of christian nations as they did in Zedekiah's day to win Nebuchadnezzar favor ? Which resulted in God's displeasure.

Jer. 52:13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:

Note: It appears it was 3-5 years after Israel had changed the day of worship (Eze. 8:16; Jer. 17:21-24) that the siege had begun and they were carried into captivity. PK 448.2

While Jeremiah continued to bear his testimony in the land of Judah, the prophet Ezekiel was raised up from among the captives in Babylon, to warn and to comfort the exiles, and also to confirm the word of the Lord that was being spoken through Jeremiah. During the years that remained of Zedekiah's reign, Ezekiel made very plain the folly of trusting to the false predictions of those who were causing the captives to hope for an early return to Jerusalem. He was also instructed to foretell, by means of a variety of symbols and solemn messages, the siege and utter destruction of Jerusalem. PK 448.1

In the sixth year of the reign of Zedekiah, the Lord revealed to Ezekiel in vision some of the abominations that were being practiced in Jerusalem, and within the gate of the Lord's house, and even in the inner court. The chambers of images, and the pictured idols, "every form of creeping things, and abominable beasts, and all the idols of the house of Israel"—all these in rapid succession passed before the astonished gaze of the prophet. Ezekiel 8:10. PK 448.2

Those who should have been spiritual leaders among the people, "the ancients of the house of Israel," to the number of seventy, were seen offering incense before

the idolatrous representations that had been introduced into hidden chambers within the sacred precincts of the temple court. “The Lord seeth us not,” the men of Judah flattered themselves as they engaged in their heathenish practices; “the Lord hath forsaken the earth,” they blasphemously declared. Verses 11, 12. PK 448.3

There were still “greater abominations” for the prophet to behold. At a gate leading from the outer to the inner court he was shown “women weeping for Tammuz,” and within “the inner court of the Lord’s house, ... at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east.” Verses 13-16. PK 448.4

And now the glorious Being who accompanied Ezekiel throughout this astonishing vision of wickedness in high places in the land of Judah, inquired of the prophet: “Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them.” Verses 17, 18. PK 449.1

Through Jeremiah the Lord had declared of the wicked men who presumptuously dared to stand before the people in His name: “Both prophet and priest are profane; yea, in My house have I found their wickedness.” Jeremiah 23:11. In the terrible arraignment of Judah as recorded in the closing narrative of the chronicler of Zedekiah’s reign, this charge of violating the sanctity of the temple was repeated. “Moreover,” the sacred writer declared, “all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem.” 2 Chronicles 36:14. PK 449.2

The day of doom for the kingdom of Judah was fast approaching. No longer could the Lord set before them the hope of averting the severest of His judgments. “Should ye be utterly unpunished?” He inquired. “Ye shall not be unpunished.” Jeremiah 25:29. PK 450.1

Even these words were received with mocking derision. “The days are prolonged, and every vision faileth,” declared the impenitent. But through Ezekiel this denial of the sure word of prophecy was sternly rebuked. “Tell them,” the Lord declared, “I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. PK 450.2

“Again,” testifies Ezekiel, “the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.” Ezekiel 12:22-28. PK 450.3

Jones and Waggoner taught and so SDA pastors teach you can not keep the 10 Commandments and by extension or thereby you can't be holy, righteous, or perfect, Why do they teach this? Their Carnal Mind is not subject to the Law of God. Rom. 8:7. Who's leading them. “. . . Satan had declared that the law of God could not be obeyed, . . . “ DA 761.4.;PP77;COL 314.4; “The very first effort of Satan to overthrow God's law—undertaken among the sinless inhabitants of heaven” PP 331.1 “From the opening of the great controversy it has been Satan's purpose . . . to excite rebellion against His law,” PP 338.2; “By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts” GC 586.2 “. . . He sought to prove that the righteousness of God's law is an enemy to peace. . .” DA 762.3;GC592;7BC915. “Could the law have been changed or set aside, then Christ need not have died” Col. 314.3;Da762.5/FW 118.2 “. . . Yet the very means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan. . . “ DA 762.5 How? See PP 365.1

Says the great deceiver: “We must *watch those who are calling the attention of the people to the Sabbath* of Jehovah; they will lead many to see the claims of the law of God; and the same light which reveals the true Sabbath, reveals also the ministration of Christ in the heavenly sanctuary, and shows that the last work for man's salvation is now going forward. *Hold the minds of the people in darkness till that work is ended, and we shall secure the world and the church also*. 4SP 337.2;

“The Sabbath is the great question which is to decide the destiny of souls. *We must exalt the Sabbath of our creating. We have caused it to be accepted by both worldlings and church-members; now the church must be led to unite with the world in its support*. We must work by signs and wonders to blind their eyes to the truth, and lead them to lay aside reason and the fear of God, and follow custom and tradition. 4SP 337.3

“I will influence popular ministers to turn the attention of their hearers *from the commandments of God*. That which the Scriptures declare to be a perfect law of liberty *shall be represented as a yoke of bondage*. The people accept their ministers' explanations of Scripture, and do not investigate for themselves. Therefore by working through the ministers, *I can control the people according*

to my will. 4SP 338.1

“But our principal concern is to silence this sect of Sabbath-keepers. We must excite popular indignation against them. We will enlist great men and worldly-wise men upon our side, and induce those in authority to carry out our purposes. Then the Sabbath which I have set up ***shall be enforced by laws*** the most severe and exacting. Those who disregard them *shall be driven out from the cities and villages*, and made to suffer hunger and privation. When once we have the power, we will show that we can do with those who will not swerve from their allegiance to God. ***We led the Romish Church to inflict*** imprisonment, torture, and death upon those who refused to yield to her decrees, ***and now that we are bringing the Protestant churches and the world into harmony with this right arm of our strength,*** we will finally have a law to exterminate all who will not submit to our authority. When death shall be made the penalty of violating our Sabbath, then many who are now ranked with commandment-keepers will come over to our side. 4SP 338.2

“But before proceeding to these extreme measures, ***we must exert all our wisdom and subtlety to deceive and ensnare those who honor the true Sabbath.*** We can separate many from Christ by worldliness, lust, and pride. They may think themselves safe because they believe the truth, but indulgence of appetite or the lower passions, which will confuse judgment and destroy discrimination, will cause their fall. 4SP 339.1

“Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here, and fix their affections upon earthly things. ***We must do our utmost to prevent those who labor in God's cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by taking from us our subjects. Make them care more for money than for the upbuilding of Christ's kingdom and the spread of the truths we hate, and we need not fear their influence;*** for we know that every selfish, covetous person will fall under our power, and will finally be separated from God's people. 4SP 339.2

“Through those that have a form of godliness but know not the power, we can gain many who would otherwise do us great harm. Lovers of pleasure more than lovers of God will be our most effective helpers. Those of this class who are apt and intelligent will serve as decoys to draw others into our snares. ***Many will not fear their influence, because they profess the same faith. We will thus lead them to conclude that the requirements of Christ are less strict than they once believed, and that by conformity to the world they would exert a greater influence with worldlings.*** Thus they will separate from Christ; then they will have no strength to resist our power, and ere long they will be ready to ridicule their former zeal and devotion. 4SP 339.3

“Until the great decisive blow shall be struck, ***our efforts against***

commandment-keepers must be untiring. We must be present at all their gatherings. In their large meetings especially our cause will suffer much, and we must exercise great vigilance, and employ all our seductive arts to prevent souls from hearing the truth and becoming impressed by it. 4SP 340.1

“I will have upon the ground, as my agents, men holding false doctrines mingled with just enough truth to deceive souls. I will also have unbelieving ones present, who will express doubts in regard to the Lord's messages of warning to his church. Should the people read and believe these admonitions, we could have little hope of overcoming them. But if we can divert their attention from these warnings, they will remain ignorant of our power and cunning, and we shall secure them in our ranks at last. **God will not permit his words to be slighted with impunity.** If we can keep souls deceived for a time, God's mercy will be withdrawn, and he will give them up to our full control. 4SP 340.2

“We must cause *distraction and division.* We must destroy their anxiety for their own souls, and lead them to criticise, to judge, and to accuse and condemn one another, and to cherish selfishness and enmity. For these sins, God banished us from his presence; and all who follow our example will meet a similar fate.” 4SP 340.3

The people of God *living near the close of time* should learn a lesson from this experience of Paul's. We should not be disheartened because those who have no love for truth refuse to be convinced by the clearest evidence. We need not flatter ourselves that *the formal and world-loving churches of this age* are more ready to receive the teachings of God's word than were those of ages past. Paul's worst enemies were among the Jews, who made the highest claims to godliness. It was to this class that Christ said, “Ye know not the Scriptures, neither the power of God.” The most bitter opposers of truth today are found among those who profess to be its defenders. LP 278.3

God has made his people the depositaries of his law. They must uphold the claims of that down-trodden law against the opposition of ministers of the gospel, against men of learning, position, and authority. The evidence of its binding claims cannot be overthrown; *yet its enemies will come again and again to the battle, urging the same arguments, every time refuted, and as often renewed.* LP 279.1