

Basic Grammar of Hebrews Chapter 9.

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 *mitsad*, *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, *mitsad*, 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 *mitsad*, 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}

Note: When David was shown the sanctuary he did not see the rod or pot, so replacing it. 1Chron. 28:11,12,19.

See: before the testimony—Ex. 27:20,21;30:36, and before the ark—Ex 40:5; before the Lord—the ark of the testimony—Ex 25:22, 26:33; etc.

"There was nothing in the ark save the two tables of stone,"¹⁶ is the divine record. The pot of manna was laid up before the Lord, and Aaron's rod that budded was laid up "before the testimony."¹⁷ Paul enumerating all the contents of the most holy place in the order that he has, *leads some to suppose that at some time the pot of manna and Aaron's rod were placed in the ark; but the ark was made for the one purpose of containing* God's holy law.¹⁸ {1914 SNH, CIS 48.2}

16. I Kings 8:9

17. Numbers 17:10

18. Deuteronomy 10:1,2

Bible Verses quoted above.

Difference of "In the ark" or "Before the Testimony."

Ex. 16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and *lay it up before the Lord*, to be kept for your generations. 34 As the Lord commanded Moses, so Aaron *laid it up before the Testimony*, to be kept. 35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, *until* they came unto the borders of the land of Canaan.

Note: It will be observed that in Ex. 40:3-5 the actual raising of that tabernacle-Sanctuary there is no mention of the pot of manna or Aaron's rod PUT INTO THE ARK of His testimony. In verses 20,21, SPECIFICALLY no mention of the pot of Manna and Aaron's rod. One should understand the term altar of incense before the testimony as above does not mean in the testimony.

Ex. 40:2 On the first day of the first month shalt thou *set up the tabernacle* of the tent of the congregation. 3 And thou shalt *put therein* the ark of the testimony, and cover the ark with the vail. 4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. 5 And thou shalt set the altar of gold for the incense *before the ark of the testimony*, and put the hanging of the door to the tabernacle.

Ex. 40:20 And *he took and put the testimony into the ark*, and set the staves on the ark, and put the mercy seat above upon the ark: 21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

Ex 25:16 And thou shalt ***put into the ark the testimony*** which I shall give thee.

31:18 And ***he gave unto Moses***, when he had made an end of communing with him upon mount Sinai, ***two tables of testimony, tables of stone, written with the finger of God.***

Due. 10:1 At that time the Lord said unto me, Hew thee ***two tables*** of stone like unto the first, and come up unto me into the mount, and ***make thee an ark of wood.***

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt ***put them in the ark.***

3 And ***I made an ark*** of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And ***he wrote*** on the tables, according to the first writing, ***the ten commandments***, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me.

5 And I turned myself and came down from the mount, and ***put the tables in the ark*** which I had made; and there they be, as the Lord commanded me. *Due. 9:15* “two tables of the covenant.”

Ex. 26:33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither ***within the vail the ark of the testimony:*** and the vail shall ***divide*** unto you between ***the holy place and the most holy.***

34 And thou shalt put the mercy seat upon ***the ark of the testimony in the most holy place.***

Num. 17:10 And the Lord said unto Moses, Bring Aaron's rod again ***before the testimony,*** to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. {PP 403.1}{ISP 305.1} {RH November 12, 1903, Art. B, par. 33}

Note: **Not in** the Ark of Testimony, **before** the Ark of Testimony! ***the ark of his testament*** Rev. 11:19.

If Before means IN then the altar of incense was ALSO in the Ark, Ex. 30:36., As would also be the Lamps, table of show bread.

1Kings 8:9 ***There was nothing in the ark save the two tables of stone,*** which

Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. **2Chron 5:10.**

Heb. 9:3 And after the second veil, **the tabernacle** which is called the Holiest of all; 4 **Which had** the golden censer, and the ark of the covenant overlaid round about with gold, **wherein** was the golden pot that had manna, and Aaron's rod that budded, and the **tables of the covenant;**

Due. 31:26 **Take this book of the law,** and put it in (within the veil by) **the side of the ark** of the covenant of the Lord your God, that it may be there for a witness against thee.

Note: Study the construction of the ark of the testimony, there was no place, pocket, holder, compartment, ON the ark for such a purpose.

Only one thing was to be placed IN the ark!

Ex. 25:21 And thou shalt put the mercy seat above upon the ark; and **in the ark thou shalt put the testimony** that I shall give thee. Due. 10:1 At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. 2 And I will write on the tables the words that were in the first tables which thou brakest, and **thou shalt put them in the ark.** 3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. 4 And he wrote on the tables, according to the first writing, **the ten commandments,** which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me.

What was the Purpose of the Manna.

Ex. 16:4 Then said the Lord unto Moses, Behold, **I will rain bread from heaven** for you; and the people shall go out and gather a certain rate every day, **that I may prove them, whether they will walk in my law, or no.** 5 And it shall come to pass, that **on the sixth day** they shall prepare that which they bring in; and **it shall be twice as much** as they gather daily.

19 And Moses said, *Let no man leave of it till the morning.* 20 Notwithstanding they *hearkened not* unto Moses; but some of them left of it until the morning, and it bred worms, and stank:and *Moses was wroth with them.*

23 And he said unto them, This is that which the Lord hath said, *To morrow is the rest of the holy sabbath* unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. 24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 25 And Moses said, Eat that to day; for to day is a sabbath unto the Lord:to day ye shall not find it in the field. 26 *Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.* 27 And it came to pass, *that there went out some of the people* on the seventh day for to gather, and *they found none.* 28 And the Lord said unto Moses, *How long refuse ye to keep my commandments and my laws?*

***Conflict arises between Translations in Hebrews 9 and
Ex. 16:33, 34; 40:2-5, 20,21. Num. 17:10; 1Kings 8:9:—***

Ex. 16:33 So Moses said to Aaron, “Take a jar and put an omer of manna in it. Then place it before the Lord to be kept for the generations to come.”

34 As the Lord commanded Moses, Aaron *put the manna with the tablets* of the covenant law, so that it might be preserved. **35** The Israelites ate manna forty years, until they came to a land that was settled; they ate manna until they reached the border of Canaan. NIV

33 And Moses said to Aaron, "Take a jar, and put an omer of manna in it, and place it before the LORD, to be kept throughout your generations."

34 As the LORD commanded Moses, so Aaron placed it *before the testimony*, to be kept. RSV

Ex. 40:2 "On the first day of the first month you shall erect the tabernacle of the tent of meeting.

3 And you shall put *in it the ark of the testimony*, and you shall screen the ark with the veil.

4 And you shall bring in the table, and set its arrangements in order; and you shall bring in the lampstand, and set up its lamps.

5 And you shall put the golden altar for incense *before* the ark of the testimony,

and set up the screen for the door of the tabernacle. RSV

20 And he took the *testimony* and put *it into the ark*, and put the poles on the ark, and set the mercy seat above on the ark;

21 and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as the LORD had commanded Moses. RSV

1Kings 8:9 There was *nothing in the ark except* the two stone tablets that Moses had placed in it at Horeb, where the Lord made a covenant with the Israelites after they came out of Egypt. NIV and RSV.

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.

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

Note 1). The Altar of Incense was not in the Most Holy—Holy of Holies—Second Apartment, behind the Second Curtain/Vail. It was in the Holy—First Apartment. *Ex. 40:26,27, 5.* Were these Changes to the text Sanctioned by the Holy Spirit? *John 14:26; 16:13.* Did they make the new translations easier to understand? Did they Check OT scripture for insight on what Hebrews 9 does say? Did they inquire of God, taking a thus saith the Lord as absolute? *Does it Matter?* If they can't compare scripture, if a thus saith the Lord isn't authoritative, then the work they do can't be trusted. *1Cor. 5:6; Gal. 5:9.*

Note 2). *See Num. 17:4, twelve rods were laid up "before the testimony." By the faulty reasoning that before the testimony means in the ark, we thus have all twelve Rods one for each of the tribes of Israel put in the Ark? If one was in then all were in. Absurd.*

Pro. 3:5 Trust in the Lord with all thine heart; and *lean not unto thine own understanding.*

2Tim. 2:15 *Study* to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth.*

Matt. 4: But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Isa. 28:9 **Whom shall he teach knowledge? and whom shall he make to understand doctrine?** them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 **For with stammering lips and another tongue will he speak to this people.**

12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: **yet they would not hear.**

13 But **the word of the Lord was unto them** precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; **that they might go, and fall backward, and be broken, and snared, and taken.**

Rev. 22:15 **For without** (The Holy City) are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Pro. 14:12 **There is a way which seemeth right** unto a man, but **the end thereof are the ways of death.**

No mention of the Pot of Manna and Aaron's rod.

Rev. 11:19 And the temple of God was opened in heaven, and **there was seen in his temple the ark of his testament:** and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

John did not see the Rod and Manna.

Those not Sanctified to look in the Ark.

1Sam 6:19 And he smote the men of Bethshemesh, **because they had looked into the ark of the Lord,** even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter.

1Sam 4:11; 5:1-6:12.

These did not see the Rod and Manna.

Because of the sins of Israel, the calamity which God said should come upon the temple if his people departed from him, was fulfilled ***some hundreds of years after the temple was built. God promised Solomon***, if he would remain faithful, and his people would obey all his commandments, that that glorious temple should stand forever in all its splendor, as an evidence of the prosperity and exalted blessings resting upon Israel for their obedience. {1SP 414.2}

Because of Israel's transgression of the commandments of God, and their wicked acts, God suffered them to go into captivity, to humble and punish them. ***Before the temple was destroyed***, God made known to a few of his faithful servants the fate of the temple, which was the pride of Israel, and which they regarded with idolatry, while they were sinning against God. He also revealed to them the captivity of Israel. These righteous men, just before the destruction of the temple, ***removed the sacred ark*** containing the tables of stone, and, with mourning and sadness, ***secreted it in a cave*** where it was to be hid from the people of Israel, because of their sins, and was to be ***no more restored to them. That sacred ark is yet hid. It has never been disturbed since it was secreted.*** {1SP 414.3}{4aSG 114.3,4}{PK 453.2}

On the occasion of a battle with the Philistines, the wicked sons of Eli, the high priest, carried the ark on to the battle-field, and it was captured by the Philistines; but God impressed their hearts to return it to Israel with a golden trespass-offering. 22 When Solomon's temple was built, the ark was placed in the holy of holies, where it remained until ***taken by the prophet Jeremiah and hid in a cave in the mountains before the Babylonian captivity***, lest it should fall into the hands of the Gentiles. 23 {1914 SNH, CIS 48.4}

The writer of the Apocrypha states that the ark will again be brought forth in the last times. Whether that copy of the law which God gave at Sinai will be brought out again or not, there will be a copy of that same law, traced as with a pen of fire in the heavens, before the wondering gaze of the inhabitants of earth, in connection with the second coming of Christ to the earth. 24 {1914 SNH, CIS 48.5}

221 Samuel 4:3-11

23 2 Maccabees 2:1-8

24 Psalms 97:6; 98:2

What Had Become of the Ark?—Upon this question there has been expended much conjecture. That it, with the other larger furniture of the sanctuary, was not carried to Babylon is generally admitted; as, if it had been, it would have been brought back with the other sacred treasures which had been carried thither (Ezra 1:8-11), and some mention would without doubt have been made of it. It is believed by some that it was hidden away and preserved by Jeremiah. A passage in the book of Maccabees gives much countenance to this view. The record says that Jeremy the prophet, "being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which, when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy." 2Mac.2:4-7. And from this latter expression some have inferred that it is to be discovered and brought forth again before the end. "Most of the Jews will have it," says Prideaux, "that King Josiah, being foretold by Huldah the prophetess, that the temple, speedily after his death, would be destroyed, caused the ark to be put in a vault underground, which Solomon, foreseeing this destruction, had caused of purpose to be built for the preserving of it." For proof, they produce 2Chron.35:3. But Prideaux argues that "these words import no more than that Manasseh or Ammon having removed the ark from where it ought to have stood, Josiah commanded it again to be restored to its proper place." {1898 UrS, LUJ 80.2}

With the exception of the passage from Maccabees, all is conjecture. But with respect to the ark there would seem to be more probability of divine interposition than with respect to any other articles of the tabernacle furniture; for they were the work of men; and *although the ark was the work of men, and even these tables had been prepared by Moses at the direction of God* (Ex.34:1), *yet "the writing was the writing of God, graven upon the tables"* (Ex.32:16; Deut.10:1-4), *and it does not seem profitable that God would permit any of the work of his hands, which he had made so sacred that even his own people could not look upon it and live* (1Sam.6:19), *to be made the object of sport and destruction by wicked men.* It is much more pleasing and satisfactory to suppose that it was carefully preserved, as stated in Maccabees, even if it be necessary to take the latter part of that quotation as a true prophetic utterance that it shall yet be discovered and

brought forth in the latter days, as a confirmation of the word of God, when the skeptic and the higher critic are doing their utmost to destroy it. The want of the ark was, however, supplied as to the outward form; for an ark was made of the same shape and dimensions as the first, and placed in its appropriate position in the second temple; but it contained no tables of the law, only two scrolls upon which the ten commandments were inscribed; besides there was no appearance of the divine glory over it, and no oracular answers were given from it. {1898 UrS, LUJ 81.1}

Note: In this last paragraph is found the reason EGW saw a different ark. See Below. Moses was shown a pattern. Ex. 26:9, 40 different than the modified one EGW saw?

Jer 3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, *they shall say no more*, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

The second temple did not equal the first in magnificence, nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The Shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy seat, and the tables of testimony were not found there. No sign from heaven made known to the inquiring priest the will of Jehovah. {PK 596.3}

Third, the mercy-seat. This was simply the cover or lid of the ark; but it was a magnificent and costly piece of workmanship. It was beaten out of one solid piece of gold of the same length and width as the ark, and two cherubim were made, one standing on each end, beaten out of the same piece of gold. These cherubim were made looking reverently down upon the mercy-seat, and covering it with their wings, which were spread aloft and touched each other midway, above it.

A correct view of the mercy-seat would correct what seems to be a very common misapprehension in relation to the position and work of the high priest. *We often*

hear the expression that Christ is still upon the mercy-seat. There is no mercy-seat but the cover of the ark; and Christ is our great High Priest; but the high priest never took his seat upon the ark. The mercy-seat was not the seat of the high priest. It would have been entirely out of place for the high priest to sit down upon the ark. But the cover of that ark was called the mercy-seat because there mercy had its seat. Beneath it was the law, *and upon it* was sprinkled the blood of sacrifice which satisfied the claims of the law, and let the sinner free. Hence, here was the focal point where mercy appeared. As the psalmist expresses it, here “mercy and truth met together, and righteousness and peace kissed each other.” Ps.85:10. {The Sanctuary and Its Cleansing. U. Smith. pg. 126.1-127.1}

The Lord desires you to study your Bibles. *He has not given any additional light to take the place of His Word.* This light is to bring confused minds to His Word, which, if eaten and digested, is as the lifeblood of the soul. Then good works will be seen as light shining in darkness.—Letter 130, 1901. {3SM 29.2}

How can the Lord bless those who manifest a spirit of "I don't care," a spirit which leads them to walk contrary to the light which the Lord has given them? *But I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. When you make the Bible your food, your meat, and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, "Sister White said this," and "Sister White said that." Find out what the Lord God of Israel says, and then do what He commands.*—Manuscript 43, 1901.

The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested. . . . Isaiah declares, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).—The Great Controversy, Introduction, p. vii. {3SM 30.5}

In public labor *do not make prominent,* and quote that which Sister White has written, as authority to sustain your positions. *To do this will not increase faith in the testimonies.* Bring your evidences, clear and plain, from the Word of God. A "Thus saith the Lord" is the strongest testimony you can possibly present to the people. *Let none be educated to look to Sister White,* but to the mighty God, who gives instruction to Sister White.—Letter 11, 1894. {3SM 29.3}

I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the "last days"; not for a *new rule of faith,* but for the comfort of His people, and to correct those who err from Bible truth. Thus God dealt with Peter when He was about to send him to preach to the

Gentiles. —A Sketch of the Christian Experience and Views of Ellen G. White, p. 64 (1851). (Reprinted in Early Writings, p. 78.) {3SM 29.1}

In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though He has given minute particulars in regard to our character, conversation, and conduct, yet in a large measure, His lessons are disregarded and ignored. Besides the instruction in His Word, the Lord has given special testimonies to His people, *not as a new revelation*, but that He may set before us the plain lessons of His Word, that errors may be corrected, that the right way may be pointed out, that every soul may be without excuse.—Letter 63, 1893. (See Testimonies, vol. 5, p. 665.) {3SM 31.3}

The differences in the following quotations are: Between the Earthly and Heavenly sanctuaries? Alteration of the Pattern showed to Moses, David, John and described by Paul?

In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels *stood*, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints' prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. *In the ark was the golden pot of manna, Aaron's rod that budded*, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws. {EW 32.3} {Broadside3, April 7, 1847 par. 3} {RH, July 21, 1851 par. 10} {DS, January 24, 1846 par. 1} {WLF 16.1, 18.3} {ExV 16.1}

Note: angels sitting—{Broadside1, April 6, 1846 par. 4}, angels standing—{EW 32.3}? 2Chron 3:13.

In the most holy place stood the ark, a chest of precious wood overlaid with gold, *the depository of the two tables of stone* upon which God had inscribed the law of Ten Commandments. Above the ark, and forming the cover to the sacred chest, was the mercy seat, a magnificent piece of workmanship, surmounted by

two cherubim, one at each end, and all wrought of solid gold. *In this apartment* the divine presence was manifested in the cloud of glory *between* the cherubim. {GC 411.1-412.2}

Note: The Divine presence was not on but between. In EW 32.3 is a description of what was in the ark. Here in GC is no mention of anything else in the ark.

The Sanctuary shown in type, symbolized a future work to take place.

The element parts representing some feature to take place.

Heb. 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

9:25 *Nor yet that he should offer himself often*, as the high priest entereth into the holy place every year (all year) with blood of others;

9:26 *For then* must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

9:27 And as it is appointed unto men once to die, but after this the judgment:

9:28 So *Christ was once offered* to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

10:9 Then said he, Lo, *I come* to do thy will, O God. He taketh away the first, that he may establish the second.

10:10 By the which will we are sanctified *through the offering of the body* of Jesus Christ

10:11 And every priest standeth daily ministering and offering *oftentimes* the *same sacrifices*, which can never take away sins:

10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Note: That sanctuary built by Moses, and Solomon were only a PROPHECY of the real one where Christ's work as an offering and Priest—a minister would take place.

Notice the rendition.

Which Sanctuary are they illustrating?

In a book handed out by this organization is the following:

"There was nothing in the ark save the two tables of stone,"¹⁶ is the divine record. The pot of manna was laid up before the Lord, and Aaron's rod that budded was laid up "before the testimony."¹⁷ Paul enumerating all the contents of the most holy place in the order that he has, *leads some to suppose that at some time the pot of manna and Aaron's rod were placed in the ark; but the ark was made for the one purpose of containing* God's holy law.¹⁸ {1914 SNH, CIS 48.2}

16. I Kings 8:9

17. Numbers 17:10

18. Deuteronomy 10:1,2

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