

A Brief History of The Tabernacle.

Note: David made for the Tabernacle a new tent. Solomon replaced this (1Chron. 28:11-18), and all the furnitures except that Ark (2Chron. 35:3) with the Tables God wrote on, which he placed in the new Stone Tabernacle-Temple. Those made by Moses were placed in storage with Davids tent, 1Kings 7:51;2Chron. 1:3;5:1,5. PK 38.1. Were the furnitures made by Moses used to pay off invading armies, or greed? The 1st 1Kings 14:25,26—Shishak; 2nd 1Kings 15:18—Ben-hadad; 3rd 2Kings 12:18—Hazaël; 4th 2Kings 14:14—Jehoash took the last pieces/vessels Moses had made; 5th 2Chron. 24:7—Athaliah's sons; 6th 2Kings 16:7,24—Tilgath-pilnesser; 7th 2Kings 18:15,16—Sennacherib, 8th 2Kings 24:13;25:13-17—Nebuchadrezzar yet these are those made by Solomon *Jer. 52:20;2Kings 25:16*. Hezekiah had to destroy the brazen serpent made by Moses 2Kings 18:4. The Ark the last piece made by Moses, probably destroyed (1Sam 4:10) by Nebuchadrezzars, Jer. 3:16;31:33. The Tables themselves taken to Heaven. See GC 668.4 further down the page.

Note: Now think of the meaning of those symbols removed: Lamps/candlestick—No Holy Spirit; Altar of Incense—No Intercessory prayer; Table of Show bread—No word of God.

Hag. 2:3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

Note: This was written in the time of of Ezra. So the temple of Ezekiel 43 was never built because people failed to comply by amending their behaviors, and the Ark was removed Jer. 3:16 why? Jer. 7:4; 31:33.

Mal. 3:8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. 9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Note: David seeing first hand what King Saul had done prophesied the history above. Ps. 73:4 Thine enemies roar in the midst of thy congregations; ***they set up their ensigns for signs.*** . . . 6 But now ***they break down the carved work*** thereof at once with axes and hammers. 7 They have ***cast fire into thy sanctuary***, they have

defiled by *casting down the dwelling place* of thy name to the ground. 8 They said in their hearts, Let us destroy them together: *they have burned up* all the synagogues of God in the land. 9 We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long. 10 *O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?* 11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom. 12 *For God is my King of old, working salvation in the midst of the earth.* 13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. 14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. 15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers. 16 The day is thine, the night also is thine: thou hast prepared the light and the sun. 17 Thou hast set all the borders of the earth: thou hast made summer and winter. 18 Remember this, that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name.

Note: *Ensign* A false alternative another standard/principles.

John 16:2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

“The whole Jewish *economy* is a compacted prophecy of the gospel,” and every service commanded by God in the Jewish *economy* was either a shadow of the service of our High Priest in the heavenly sanctuary, or of the service enjoined upon the earthly congregation for whom he is officiating. Therefore there was a special significance attached to the fact that for centuries the day following the Passover was kept as a Sabbath. CIS 103.2

This offering, which could be offered by rich and poor alike at any time of the year and as often as they chose, was a significant type of the resurrection of the Prince of Peace. The Jewish *economy* of types and shadows is truly a “compacted prophecy of the gospel.” CIS 159.2

The entire system of Judaism was the gospel. True, it was veiled in types and symbols, but the light from Calvary illuminates the entire Jewish *economy*; and the one who will study it in the light of the cross, will gain such an intimate acquaintance with Him who is the Antitype of every service, that by beholding they will become changed into His image, from glory to glory. 18 CIS 243.3

Note: How many Kings raided the Temple—the nations treasury for their own greed? Matt. 27:6; Mark 12:41,43; John 8:20. Has it happened again! Rev. 3:17; 18:3,7.

Matt. 23:16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 Ye fools and blind: for ***whether is greater, the gold, or the temple that sanctifieth the gold?*** 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19 Ye fools and blind: for ***whether is greater, the gift, or the altar that sanctifieth the gift?*** 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by **him that dwelleth therein.** 22 And he that shall swear by heaven, **sweareth by the throne of God, and by him that sitteth thereon.**

Note: What's more sacred the Ark or the Law it contained?

Mark 15:37 And Jesus cried with a loud voice, and gave up the ghost. 38 And the veil of the temple was rent in twain from the top to the bottom. Matt. 27:51; Luke 23:45.

Note: There was nothing there in the Temple.

Since ***the whole ritual economy was symbolical of Christ***, it had no value apart from Him. When the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed. It was doomed to destruction. From that day sacrificial offerings and the service connected with them were meaningless. Like the offering of Cain, they did not express faith in the Saviour. In putting Christ to death, the Jews virtually destroyed their temple. When Christ was crucified, the inner veil of the temple was rent in twain from top to bottom, signifying that the great final sacrifice had been made, ***and that the system of sacrificial offerings was forever at an end.*** DA 165.4

In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, ***showing that the sacredness and significance of the sacrificial service had departed.*** The time had come for the earthly sacrifice and oblation to cease. DA 233.2

When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. The once favored people of God were separating themselves from Him, and were fast becoming a people disowned by Jehovah. When Christ upon the cross cried out, "It is finished" (John 19:30), and the veil of the temple was rent in twain, the Holy Watcher

declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. Israel was divorced from God. Well might Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; ***for no longer had they any meaning for him or for the people.*** Well might the high priest rend his robes in horror for himself and for the nation. DA 709.4

When the loud cry, “It is finished,” came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, ***throwing open to the gaze of the multitude*** a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. ***The most holy place of the earthly sanctuary is no longer sacred.*** DA 756.5

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 *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}

Note: When David was shown the sanctuary he did not see the rod or pot placed in the ark. 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.

*Had this book of Moses been placed in the ark or on it, it would have been taken with the ark that contained the Tables of Ten commandments just before the destruction of Jerusalem by the Chaldeans. *Jer. 3:16;37:9,10*. But we have testimony that this book of Moses was had and used after that destruction. Neh. 8:1 . . . and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. . . 5 And *Ezra opened the book* in the sight of all the people; (for he was above all the people;) and *when he opened it*, all the people stood up:”* 2Kings 22:8; 2Chron. 34:14,15. not attached to the ark.

"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. 1 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. Josh. 5:12. See Num. 3:38 before means towards the east, eastward in front of the ark.

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 do not mean in the testimony. Neither is there any mention of these by Moses recounting the history of Israel's experience just before entering Canaan. Duet. 8:2,3,16—Exo. 16:28; Due. 10:5.

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;***

Written by Moses.

Due. 31:24 And it came to pass, when Moses had made an end of *writing the words* of this law in a book, until they were finished, 25 That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, 26 *Take this book of the law*, and put it in (within the vail by) *the side of the ark* of the covenant of the Lord your God, that it may be there for a witness against thee. Neh. 8:14

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.

There are many who try to blend these two systems, *using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures.* The distinction between the two systems is broad and clear. The *ceremonial* system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This *ritual* law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ “took ... out of the way, nailing it to His cross.” Colossians 2:14. But *concerning the law of Ten Commandments* the psalmist declares, “Forever, O Lord, Thy word is settled in heaven.” Psalm 119:89. And Christ Himself says, “Think not that I am come to destroy the law.... Verily I say unto you”—making the assertion as emphatic as possible—“Till heaven and

earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5:17, 18. Here He teaches, not merely what the claims of God’s law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages. { PP 365.1 }

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. Duet. 8:2,3,16.

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?** Duet. 8:2,3,16

At the time of the Exodus from Egypt, the Sabbath institution was brought prominently before the people of God. While they were still in bondage, their taskmasters had attempted to force them to labor on the Sabbath by increasing the amount of work required each week. Again and again the conditions of labor had been made harder and more exacting. But the Israelites were delivered from bondage and brought to a place where they might observe unmolested all the precepts of Jehovah. At Sinai the law was spoken; and a copy of it, on two tables of

stone, “written with the finger of God” was delivered to Moses. Exodus 31:18. And through nearly forty years of wandering the Israelites were constantly reminded of God’s appointed rest day, by the withholding of the manna every seventh day and the miraculous preservation of the double portion that fell on the preparation day. { PK 180.2}

Before entering the Promised Land, the Israelites were admonished by Moses to “keep the Sabbath day to sanctify it.” Deuteronomy 5:12. The Lord designed that by a faithful observance of the Sabbath command, Israel should continually be reminded of their accountability to Him as their Creator and their Redeemer. While they should keep the Sabbath in the proper spirit, idolatry could not exist; but should the claims of this precept of the Decalogue be set aside as no longer binding, the Creator would be forgotten and men would worship other gods. “I gave them My Sabbaths,” God declared, “to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Yet “they despised My judgments, and walked not in My statutes, but polluted My Sabbaths: for their heart went after their idols.” And in His appeal to them to return to Him, He called their attention anew to the importance of keeping the Sabbath holy. “I am the Lord your God,” He said; “walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.” Ezekiel 20:12, 16, 19, 20. { PK 181.1}

***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.

Matt. 27:51 And, behold, the *veil of the temple was rent* in twain from the top to the bottom; . .

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}

Note: It very well may have been hidden with the Tables, yet they were removed. This ark has no mention of being brought forth in the last days. None of the other furniture was saved, the Candlestick, the table of show bread, the altar of incense.

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}{GC 639.1}

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} {PK 453.2,3} Jer. 52:17-22.

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} {1BC 1109.2,3,4} DAR 622.2

Note: God had said of the ark in Jer. 3:16 "neither shall it come to mind: neither shall they **remember** it; neither shall they **visit** it; **neither shall that be done any more.**" If the Ark were hide in a cave it would come to mind, they would remember it, try to find it, try to visit it. But God said these would not be done anymore because Jer. 31:33 "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. *Quod probat nimis, probat nihil*"—"What proves to much, proves nothing." Maccabees presents Jeremiah moving the ark, altar of incense and the tabernacle by himself. When did God give that directive, for **Jer. 38:17*** makes it clear that the city would not be destroyed if they obeyed God, this removes the necessity of moving the Ark. The last time the Ark was moved without Gods direction it was taken by the Philistines 1Sam. chaps., 4-6. When did Jeremiah have the opportunity? We have no record of Jeremiah being anywhere other than Jerusalem, save one. And when

he was taken he was by himself *Jer. 2:2; 37:11,12*. He was put in prison, until the captivity. *Jer. 38:28; 39:14*. After that captivity began, after the vessels had been taken or destroyed (2Chron.36:6,18,19;Dan.1:2;Ezra 1:7-11;6:1-5) he was released by Nebuzaradan *Jer. 40:1-4*. Then he was taken to Egypt by Ishmael. *Jer. 43:6,7*.

Note: EGW here states a change view of where they are "There is a sanctuary, and in that sanctuary is the ark, and in the ark are the tables of stone, [on] which is written the law spoken from Sinai amidst scenes of awful grandeur. These tables of stone ***are in the heavens***, and they will be brought forth in that day when the judgment shall sit and the books shall be opened, and men shall be judged according to the things written in the books. ***They will be judged by the law written by the finger of God and given to Moses*** to be deposited in the ark. A record is kept of the deeds of all men, and according to his works will every man receive sentence, whether they be good or whether they be evil."--Ms 20, 1906 (20MR 68).

"until the time that God gather his people again together," *Final days or Ezekiel 28:25,26*

They had not realized that their faith was only a nominal faith, and had lost its power to prevail with God. The law of God, contained in the ark, was also a ***symbol*** of His presence; but they had cast contempt upon the commandments, had despised their requirements, and had grieved the Spirit of the Lord from among them. When the people obeyed the holy precepts, the Lord was with them to work for them by His infinite power; but when they looked upon the ark, and did not associate it with God, nor honor His revealed will by obedience to His law, ***it could avail them little more than a common box***. ***They looked to the ark as the idolatrous nations looked to their gods, as if it possessed in itself the elements of power and salvation***. They transgressed the law it contained; for their very worship of the ark led to formalism, hypocrisy, and idolatry. Their sin had separated them from God, and He could not give them the victory until they had repented of and forsaken their iniquity. PP 584.2

. . . Without the grace of Christ the outward forms of religion were valueless to ancient Israel. They are the same to modern Israel. PP 590.1

Note: Here we have the last mention in the Old Testament of the Ark-two tables-Ten Commandments. Silence (Due. 29:29) on them would leave only one being with the ability to move them unseen and without a given command, God took those two tables to heaven. When we consider the relation God sustained to Moses.

That the height of their bound was Sinai, the events surrounding the first and second tables. That the Lord buried Moses, with nothing said about Moses being taken to heaven until Matt. 17:3; Due. 34:4-6. That Moses watched with deep concern the fate of those tables prior to the burning of Jerusalem by the Chaldeans. It is no wonder that God would take those tables to heaven.

Jer. 31:33 But ***this shall be the covenant*** that I will make with the house of Israel; After those days, saith the Lord, ***I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*** 34 ***And they shall teach no more*** every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. *See Heb. 8:10.*

Lam. 2:7 The Lord hath ***cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces;*** they have made a noise in the house of the Lord, as in the day of a solemn feast.

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}

Note: Consider, a choice between two very different paths illustrated in the type of Temple. Since Ezekiel's temple (God's design) was never built, this second (Herod's) temple was built by man's standard and man's judgment—turning to man for help. Its was outwardly adorned by man, built for the glory of man, *Luke 21:5; 1Peter 3:3. GC 24.3*, not for the Glory of God. *Hag. 2:7,9 glory of and desire and for Christ.* But more, what benefit was there in a Temple in which God was not present? *DA Chapter 63;EW 124.3.* There was no Ark containing the Moral, laws why?—*Jer. 31:33; Heb. 8:10;* Mark the words spoken by the Lord in ***John 2:19; 4:21; Matt. 26:31.*** Solomon's Temple had become defiled, 2Chron.

13:9; Eze. Chaps. 8, 9 and 44:7,8-10. Matt. 15:9—Titus 1:14. All this brings us to the Temple of Revelation chapters 4, 5, 11:1,19. These are not here on earth.

. . . Had Israel as a nation preserved her allegiance to Heaven, *Jerusalem would have stood forever*, the elect of God. Jeremiah 17:21-25. But the history of that favored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, and slighted their opportunities. { GC 18.2}

Had Israel remained true to God, *this glorious building would have stood forever*, a perpetual sign of God's especial favor to His chosen people. "The sons of the stranger," God declared, "that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people." Isaiah 56:6, 7. {PK 46.1}

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?

***“But with respect to the ark there would seem to be more probability of divine interposition” for “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.*{1898 UrS, LUJ 81.1}**

Note: There was no pattern shown to Moses for the tablets-tables of Ten Commandments in heaven. These Ten are a transcript of His character and the foundation of His throne, but there was a pattern of the Ark that Moses followed. It is possible these first tables, hewn by God, written on by Him and broken by Moses were originally in that Ark in heaven Exo. 24:12;25:9,10;31:18;*32:16*,19;34:1;Due. 9:9;10:1-5. The second hewn by Moses and written on by God were a duplicate. It would be hard to believe God took the rod and manna and left these tables. If Aaron’s rod and the Golden pot of manna was taken to heaven as EG White saw in vision, the tables were as well. Thus explaining when and why the Rod and Manna were placed in the Ark *IN HEAVEN*. This ark is in heaven! There was no pattern of the rod and manna, or for them being placed in the ark for Moses.

There are abundant evidences of the immutability of God’s law. It was written with the finger of God, never to be obliterated, never to be destroyed. The tables of stone are ***hidden by God, to be produced in the great judgment-day***, just as He wrote them (The Review and Herald, March 26, 1908). { 1BC 1109.3 }

When the judgment shall sit, and the books shall be opened, and every man shall be ***judged*** according to the things written in the books, then the tables of stone, ***hidden by God until that day, will be presented before the world as the standard of righteousness***. Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death (The Review and Herald, January 28, 1909). { 1BC 1109.4 }

While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar.

Then there appears against the sky *a hand holding two tables of stone* folded together. Says the prophet: “The heavens shall declare His righteousness: for God is judge Himself.” Psalm 50:6. That holy law, God’s righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of *judgment*. *The hand opens the tables, and there are seen the precepts of the Decalogue*, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God’s ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth. { GC 639.1 }

Note Why no mention of that ark?

Written By God, Taken to Heaven.

2Kings 14:12 may have been the time of the removal of the tables

“As the symbol of God’s authority and the embodiment of His will, there was *delivered to Moses a copy of the Decalogue* engraved by the finger of God Himself upon two tables of stone” *PP 314.1*

“The law of God in the sanctuary in heaven is the great *original*, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch (in Exodus) were an *unerring transcript*.” . . *GC 434.1*

Transcript—a written or printed version of material originally presented in another medium. An official record.

I warn you, Do not place your influence against God’s commandments. *That law is just as Jehovah wrote it in the temple of heaven*. Man may trample upon *its copy here below*, but *the original is kept in the ark of God in heaven*; and on the cover of this ark, right above that law, is the mercy seat. Jesus stands right there before that ark to mediate for man (Manuscript 6a, 1886). { 1BC 1109.1 } Jer. 31:33; Heb. 8:10.

Note: Point 1. The Tables of stone and the book of Exodus are an unerring transcript—“trample upon *its copy here below*,” “inscribed upon the tables of stone” “recorded by Moses in the Pentateuch” “an unerring transcript.”

Note: Point 2. The great original in Heaven we do not know *IN WHAT FORM they were*—“the original is kept in the ark of God in heaven;” Here we have evidence that God wrote out “the embodiment of His will” for Moses, Israel, mankind. What form were they in before, we are not told.

"When God's *temple in heaven is opened*, what a triumphant time that will be for all who have been faithful and true! *In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God's law.* These tables of stone will be brought forth *from their hiding place*, and on them will be seen the ten commandments engraved *by the finger of God.* These tables of stone now lying in the ark of the testament will be a convincing testimony to the truth and binding claims of God's law."--Letter 47, 1902 (7BC 972).

"There is a sanctuary, and *in that sanctuary is the ark, and in the ark are the tables of stone*, [on] which is written the law spoken from Sinai amidst scenes of awful grandeur. These tables of stone are in the heavens, and they will be brought forth in that day when the judgment shall sit and the books shall be opened, and men shall be judged according to the things written in the books. They will be judged by the law *written by the finger of God and given to Moses* to be deposited in the ark. A record is kept of the deeds of all men, and according to his works will every man receive sentence, whether they be good or whether they be evil."--Ms 20, 1906 (20MR 68).

"Sacrilegious minds and hearts have thought they were mighty enough to change the times and laws of Jehovah; but, *safe in the archives of heaven, in the ark of God, are the original commandments, written upon the two tables of stone. No potentate of earth has power to draw forth those tables from their sacred hiding place beneath the mercy seat.*"--7BC 972 (ST, February 28, 1878).

"With His own finger God wrote His commandments on two tables of stone. *These tables were not left in the keeping of men*, but were placed in the ark; and in the great day when every case is decided, these tables, inscribed with the commandments, will be placed so that all the world will see and understand. The witness against them will be unanswerable."--Letter 30, 1900 (19MR 265).

Note: The tables hewn by Moses are in Heaven where God has hid them, ready to be brought forth at the second advent.

In 1846.

But the Lord gave me a view of the heavenly sanctuary. The temple of God was open in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood one at either end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. This, my accompanying angel informed me, represented all the heavenly host looking with reverential awe toward the law of God, which had been written by the finger of God. LS 95.4

Jesus raised the cover of the ark, and I beheld the tables of stone on which the ten commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel, "It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein." LS 95.5

In 1847

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} {LS 100.4} {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} **2T693.2**

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.

As if entranced, the wicked have looked upon the coronation of the Son of God. *They see in His hands the tables of the divine law*, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints" (Revelation 15:3); and, falling prostrate, they worship the Prince of life. GC 668.4

Ever bear in mind, kind reader, that we are still "looking unto Jesus." And as you now look, where do you behold him? Do you not see him standing before the ark of God's testament in the heavenly temple, pleading for those who seek his intercession? Do you not need him as your advocate? Do you not need his righteousness? LUJ 230.3

Do you not need the atonement he is prepared to make for your sins—your transgressions of that holy law reposing in the ark beneath his eye? *But can he apply his blood to cover your transgressions of that law, till you lay down all feelings of disobedience toward it? till you freely accept it in all its parts? till you in your heart, desire to reach that place where you can say with the apostle, "I delight in the law of God, after the inward man"?* And do you think any being can change that law?—Not till he can break through the body-guard of angels into the inner temple, dethrone Jehovah, wrench from its position the world's mercy-seat of pardon and salvation, and with his would-be omnipotent finger, mutilate the records of the imperishable tables. LUJ 231.1

The temple is opened, and no man can shut it. The ark is seen, and no man can obscure it. The corresponding movement on the earth is in progress, and no man can stop it. Friend, fall into line, and unite with those who are seeking with all their hearts, and will soon obtain, the kingdom of our Lord and of his Christ. Revelation 11:15. LUJ 231.2

The Purpose of the Hidden Tables.

Jer. 3:14 Turn, O backsliding children, saith the LORD; for I am married unto you:

and I will take you one of a city, and two of a family, and I will bring you to Zion:
15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 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.*** 17 ***At that time they shall call Jerusalem the throne of the LORD;*** and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. . . 31:33 But this shall be the covenant that I will make with the house of Israel; ***After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*** Heb. 8:10; Rev. 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, ***the mystery of God should be finished,*** as he hath declared to his servants the prophets. Eze. 20: 37 And I will cause you to pass under the rod, and I will ***bring you into the bond of the covenant:*** Exo. 16:28. Col. 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; ***which is Christ in you, the hope of glory:*** Eph. 3:9 “And ***to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in***” (you by) “God, who created all things by Jesus Christ:”

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

The element parts representing Redemption.

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

http://www.messiahsmansion.com/imagePage/image_20.html



Conclusion

Why was not the Manna in the Ark?

John 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. . . . 51 I am the living bread which came down from heaven:

Jesus's ministry was not, nor ever in the Ark. He was the Sacrifices and the High Priest None were in the Ark.

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