

***Solomon's Prayer. The Principles were
to be Kept Anywhere.***

2Chron. 6:36 If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and ***they carry them away captives unto*** a land far off or near; 37 Yet if they bethink themselves in the land whither they are carried captive, **and turn and pray unto thee in the land of their captivity, saying,** We have sinned, we have done amiss, and have dealt wickedly; 38 If they return to thee with all their heart and with all their soul ***in the land of their captivity, whither they have carried them captives, and pray toward*** their land, which thou gavest unto their fathers, and ***toward the city*** which thou hast chosen, and ***toward the house*** which I have built for thy name: 39 Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. CIS 59.2*

Note: The morning and evening sacrifice taught principles that can never be taken away, that still are required to be taught and understood today. Heb. 10:4,11. below.

1Tim. 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. Ps. 141:2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Rev. 5:8 “. . . golden vials full of odours, which are the prayers of saints.”

Rom. 8:37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, ***shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*** Heb. 13:5. . . for he hath said, ***I will never leave thee, nor forsake thee.*** 6 So that we may boldly say, The Lord is my helper, and ***I will not fear what man shall do unto me.*** Matt. 10:28; 2Cor. 4:8.

Note: Not one sacrifice in the sanctuary of the Old Testament, not one human priest of the Old Testament, had any merit in them to forgive or atone for sin. Heb. chps. 7:23; 9 and 10:1-4:11:13;Gal 3:23.

God met with His people as they offered their whole burnt-offerings, and they were sanctified by His presence. CIS 135.1

A Ceasing of Those Services.

Ps.137:1 “By the rivers of Babylon, there we sat down, yea, we wept, when we remembered **Zion**. 2 We hanged our harps upon the willows in the midst thereof. 3 For there they that carried **us** away captive required of us a song; and they that **wasted** us required of us mirth, saying, Sing us one of the songs of Zion. 4 How shall we sing the LORD's song in a strange land? 5 If I forget thee, O Jerusalem, let my right hand forget her cunning. 6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. 7 Remember, O LORD, the children of Edom in the day of Jerusalem; who **said, Rase it, rase it, even to the foundation thereof**. 8 **O daughter of Babylon**, who art to be **destroyed**,” by Medo-Persia-Persia “happy shall he be, that rewardeth thee as thou hast served us. 9 Happy shall he be, that taketh and dasheth thy little ones against the stones.75:7; Due. 28:

Other Captivities of Israel before Judah.

2Kings 15:29;1Chron. 5:26—Reubenites, Gadites, 1/2 Tribe of Manasseh, Naphtali & inhabitants of Gilead & Galilee carried into Assyrian captivity. 2Kings 17:6 Remaining inhabitants of Israel carried into Assyrian captivity.

Note: Israel went into captivity—**trodden down** before Judah:—

2 Kings 25:9 And he **burnt the house of the LORD**, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. 10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. 11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with **the remnant** of the multitude, did Nebuzaradan the captain of the guard carry away. 12 But the captain of the guard left of the poor of the land to be vinedressers and husbandmen. 13 And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. 14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. 15 **And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. 16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight. 17 The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these**

had the second pillar with wreathen work. 18 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: 19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city: 20 And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah: 21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

2Chron. 36:11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. 12 And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD. 13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel. 14 Moreover all the chief of the priests, and the people, *transgressed very much after all the abominations of the heathen;* and polluted the house of the LORD which he had hallowed in Jerusalem. 15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: 16 *But they mocked the messengers of God, and despised his words, and misused his prophets,* until the wrath of the LORD arose against his people, till there was no remedy. 17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. 18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. 19 And *they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.* 20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: 21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. 22 Now in the first year of Cyrus king of *Persia*, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.

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.

Haggai 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?*

Luke. 19:42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

19:43 For the days shall come upon thee, that *thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,*

19:44 And shall lay thee even with the ground, and *thy children* within thee; and *they shall not leave in thee one stone upon another;* because thou knewest not the time of thy visitation.

OT Ceremonial Law Represents Christ.

John 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

5:39 Search the scriptures; for *in them* ye think ye have eternal life: and they are they which *testify of me.*

5:40 And ye will not come to me, that ye might have life.

Note: They thought they had life in the ceremonial law, and *they* were the door of salvation; yet that gift of life was only in Christ! which those things prefigured. Therefore had they accepted him, He would not have sacrifices! *1 Sam. 15:22.* Paul, like Christ's teachings did away with the external, ceremonial law, placing the true meaning on those lessons which it taught worshipping the Father in spirit and not in the letter:—

(Matt. 12:6 But I say unto you, That in this place is *one greater* than the temple.

12:7 But if *ye had known* what this meaneth, *I will have mercy, and not sacrifice,* ye would not have condemned the guiltless.

12:8 For the Son of man is Lord even of the sabbath day.

John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem (three times a year), worship the Father. 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit (not external forms) and in truth: for the Father seeketh such to worship him. John 12:23; 13:1; 14:17. John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing:

5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.
5:47 But if ye believe not his writings, how shall ye believe my words?

Luke 18:31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

22:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

Rom. 10:4 For Christ is the end of the law—for righteousness—to every one that believeth.

1Cor. 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

Acts 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

24:26 Ought not Christ to have suffered these things, and to enter into his glory?

24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

24:48 And ye are witnesses of these things.

Acts 3:18 But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

26:23 That Christ should suffer, and that he should be the first that should rise

from the dead, and should show light unto the people, and to the Gentiles.

28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

2 Cor. 3:11 For if that which is *done away* was glorious, much more that which remaineth is glorious.

3:12 Seeing then that we have such hope, we use great plainness of speech:

3:13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

3:14 But their minds were blinded: for until this day remaineth *the same veil untaken away* in the reading of the old testament; *which veil is done away in Christ*.

3:15 But even unto this day, when Moses is read, *the veil is upon their heart*.

Heb. 7:12 For the priesthood being changed, there is made of necessity a change also of the (*ceremonial*) law.

7:16 Who is made, not after the law (*ceremonial*) of a *carnal* commandment, but after the power of an endless life.

Heb. 6:1 Therefore *leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works*, and of faith toward God,

OT Statements on the ceasing of the Morning and Evening offering.

Ez. 20:25 Wherefore *I gave them also statutes that were not good, and judgments whereby they should not live;*

20:26 And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD.

Jer. 7:21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

7:22 For *I spake not unto your fathers, nor commanded them* in the day that I brought them out of the land of Egypt, *concerning burnt offerings or sacrifices*:

Isa. 43:23 Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. ***I have not caused thee*** to serve with an offering, nor wearied thee with incense.

Isa. 1:11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and ***I delight not*** in the blood of bullocks, or of lambs, or of he goats.

1:12 When ye come to appear before me, ***who hath required this*** at your hand, to tread my courts?

1:13 ***Bring no more*** vain oblations; incense is an ***abomination*** unto me; the new moons and sabbaths, the calling of assemblies, ***I cannot away with***; it is iniquity, even the solemn meeting.

1:14 Your new moons and your appointed feasts ***my soul hateth***: they are a trouble unto me; I am weary to bear them.

Isa. 66:2 For all those things hath mine hand made, and all those things have been, saith the LORD: but ***to this man will I look***, even to him that is poor and of a contrite spirit, and trembleth at my word.

66:3 He that killeth an ox is ***as if he slew a man***; ***he that sacrificeth a lamb, as if he cut off a dog's neck***; ***he that offereth an oblation, as if he offered swine's blood***; ***he that burneth incense, as if he blessed an idol***. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

Amos. 5:21 ***I hate, I despise your feast days, and I will not smell in your solemn assemblies.***

5:22 Though ye offer me burnt offerings and your meat offerings, ***I will not accept them: neither will I regard*** the peace offerings of your fat beasts.

5:23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

5:24 But ***let judgment run down as waters, and righteousness as a mighty stream.***

8:10 And ***I will turn your feasts into mourning***, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

Hosea. 2:11 ***I will also cause*** all her mirth to ***cease***, ***her feast days, her new moons, and her sabbaths, and all her solemn feasts.***

Dan. 9:27 And he shall confirm the covenant with many for one week: and in the

midst of the week *he shall cause the sacrifice and the oblation to cease*, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Pro. 21:3 To do justice and judgment is *more acceptable to the LORD than sacrifice*.

Ps. 51:16 For thou *desirest not sacrifice*; else would I give it: thou delightest not in burnt offering.

51:17 *The sacrifices of God* are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

69:31 This also *shall please the LORD better* than an ox or bullock that hath horns and hoofs.

1 Sam. 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? *Behold, to obey is better than sacrifice, and to hearken than the fat of rams*.

Hosea. 6:6 *For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings*.

Micah 6:6 Wherewith shall I come before the LORD, and bow myself before the high God? *shall I come* before him with burnt offerings, with calves of a year old?

6:7 *Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?*

6:8 He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to *do justly, and to love mercy, and to walk humbly with thy God?*

1Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, *to offer up spiritual sacrifices, acceptable to God by Jesus Christ*.

Mark. 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, *is more than all whole burnt offerings and sacrifices*.

12:34 And when Jesus saw that he answered discreetly, he said unto him, *Thou art not far from the kingdom of God*. And no man after that durst ask him any question. 1Sam. 15:22.

NT Paul Taught The Principles to be Kept Anytime.

Heb. 13:9 Be not carried about with divers and *strange doctrines*. For it is a good thing that the heart be established with grace; *not with meats, which have not profited them that have been occupied therein.*

Gal. 3:23 But before faith came, we were *kept under* the law, *shut up* unto the faith which should *afterwards be revealed.*

Heb. 9:10 Which stood only in meats and drinks, and divers washings, and *carnal ordinances, imposed on them until the time of reformation.*

Note: It is important to understand the next quote does not refer to the weekly worship!

Rom. 14: 6 He that regardeth the day (feast days), regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Eph. 2:15 Having *abolished in his flesh* the enmity, even the law of commandments *contained in ordinances*; for to make in himself of twain one new man, so making peace;

2:16 And that he might reconcile *both* unto God in *one body* by the cross, having slain the enmity thereby:

Col. 2:14 Blotting out the handwriting of *ordinances* that was *against us*, which was *contrary* to us, and *took* it out of the way, *nailing it to his cross*;

2:15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

2:16 Let no man therefore judge you *in meat, or in drink*, or in respect of an holyday, or of the new moon, or of the sabbath days:

2:17 Which are a *shadow* of things to come; but the *body is of Christ.*

Note: This term ordinance used in Ex. Lev. Num. refers to the ceremonial laws that prefigured Christ and not the Moral law of Ten Commandments. There is only one remedy for violation of the moral law—Christ.

Acts. 15:10 Now therefore why tempt ye God, to put *a yoke upon the neck* of the disciples, *which neither our fathers nor we were able to bear?*

Note: The whole discussion was *circumcision*, Acts 15:1,5 and *the law of Moses*. 21,24. LP 68.1 not DA. 204.1

Gal.1:14; 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2 This only would I learn of you, ***Received ye the Spirit*** by the works of the law,” ceremonial law “or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 4 Have ye suffered so many things in vain? if it be yet in vain. 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law,” sacrificial system “or by the hearing of faith?

Gal. 2:21 I do not frustrate the grace of God: for ***if righteousness come by the law, then Christ is dead in vain.***

Heb. 10:1 For the law having a ***shadow*** of good things ***to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.***

10:2 For then would they not have ***ceased*** to be offered? because that the worshippers once purged should have had no more conscience of sins.

10:3 But in those sacrifices there is a remembrance again made of sins every year.

10:4 ***For it is not possible that the blood of bulls and of goats should take away sins.***

10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering ***thou wouldst not,*** but a ***body*** hast thou prepared me:

10:6 In burnt offerings and sacrifices for sin ***thou hast had no pleasure.***

10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin ***thou wouldst not, neither hadst pleasure therein; which are offered by the law;***

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 ***once*** for all.

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;

10:13 From henceforth expecting till his enemies be made his footstool.

10:14 For by ***one*** offering ***he hath perfected for ever them that are sanctified.***

Rom. 3:19 Now we know that what things soever the law saith, it saith to them

who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore *by the deeds of the law* there shall no flesh be justified in his sight: for *by the law*” ceremonial law “*is the knowledge of sin*. 21 But now the righteousness of God without the law” ceremonial law because the ten still exist “is manifested, being witnessed by the law” ceremonial “and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation” sacrifice taught in the ceremonial law “through faith in his blood, to declare his righteousness for the remission of *sins that are past*, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is *justified by faith without the deeds of the law*. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the *circumcision* by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

The Reason Many Don't understand The Daily of Daniel 8

THE Sanctuary—what is it? when is it? where is it? What are its uses, and why? What its relations, and how extensive? What part does it act in the great scheme of human redemption? What prominence is given to it on the inspired pages of the book of God's revelation to men? What bearing has it upon the interpretation of the prophecies? How is its past history calculated to interest, or how does its present work concern, us? What claims has it upon our attention? In what way are our dearest interests connected with it? {SIC U.S. 9.1}

The traveler who visits those marked spots where nature has displayed her most marvelous works or her profoundest mysteries, avails himself of the aid of a guide, who has explored each perilous path, knows the way to wonders and beauties hidden from a stranger's eye, and understands what dangers beset the steps of the unwary. We have to some extent explored this remarkable subject, and would be glad to point out to him who has not made it his study some of the beauties we have discovered, though we may have been able to explore but a small proportion of the whole. Those who have acquainted themselves with what the Bible teaches upon this question, will understand the correctness of the following statements. To those who have not, we will offer abundant proof of their truthfulness, if they will go with us in this investigation. {SIC U.S. 9.2}

Let us then say, by way of anticipation, that the sanctuary is a great central object in the plan of salvation. Next to our Lord himself and his work, it claims our attention, as the place where

the wonderful process of a world's redemption is carried forward. There is no one subject which so fully as this unites together all parts of revelation into one harmonious whole. The spokes of a wheel, considered by themselves and apart, may be symmetrical and beautiful; but their uses are made apparent and their utility demonstrated only when, fixed together by a central hub and exterior felloes, they appear as component parts of a perfect wheel. In the great wheel of truth, the sanctuary occupies this central position. In it, the great truths of revelation find their focal point. From it, in every direction, they radiate. It unites the two great dispensations, the Mosaic and the Christian, and shows their relation to each other. It divides with no other subject the high honor of explaining the position and work of our Lord Jesus Christ. Like a brilliant lamp introduced into a darkened room, it illuminates the whole Mosaic economy. In the light of this subject, the books of Moses, with their detail of offerings and sacrifices, their minutiae of rites and ceremonies, usually considered so void of interest and use, if not of meaning also, become animated with life and radiant with consistency and beauty. {SIC U.S. 10.1}

It is a key to the interpretation of the most important prophecies which are having their fulfillment at the present time. *We confidently assert that no person who either ignores this subject, or misapprehends it, can rightly interpret the prophecies for this time. While with this subject understood, it is almost as difficult to come to wrong conclusions as it is otherwise impossible to reach correct ones.* These may seem like bold and rash assertions; but they are uttered only under the firmest conviction that they can be made good to the mind of every intelligent and candid reader. {SIC U.S. 11.1}

Strange that a subject occupying so important a position in the divine economy should have been so long overlooked. Strange that so few even now are found to give it in any degree their attention, still less their study. In one movement only is it made a prominent feature. By one people only is it made a special subject, discussed in full, and dwelt upon with delight. {SIC U.S. 12.1}

It has come up of necessity in the study of the prophecies. In one line it is the objective point to which the prophecy looks. When that point is reached, it thenceforth becomes, in that line, the principal object. *To give it that place, is to furnish presumptive proof that the prophecy is understood and correctly handled. To leave it out, is to nullify the prophecy, and confess one's self lost and bewildered in its interpretation. That Seventh-day Adventists give it this place, not only in that line of prophecy where it so prominently appears, but in all others connected more or less remotely therewith,* we offer as proof that they are the ones who now believe and teach in accordance with the true light of prophetic development. {SIC U.S. 12.2}

Another important purpose which this subject serves, in connection with a great question before the world at the present time, may receive a passing remark at this point. The present generation has seen a religious movement such as no other generation ever witnessed: a world-wide agitation of the question of Christ's immediate second coming, calling out hundreds of thousands of believers in the doctrine. Time has continued; and under the name of Millerism it now receives the flippant sneer of the careless multitude. But the fact that such a remarkable

movement has been made, nevertheless remains; and its significance cannot be lost. {SIC U.S. 12.3}

It must have been a mighty influence of some kind, which was sufficient to impress men simultaneously in almost every quarter of the globe to go forth and proclaim to their fellow-men the approaching advent of the Messiah. It must have been no small accumulation of evidence which could lead men of the best minds and highest culture to give the assent of their judgment to the validity of the proof and the truthfulness of the position. The concurrent testimony of all the Scriptures, and the corroborative evidence of the signs of the times, formed a fortress of truth of impregnable strength. The Advent body were a unit, and their testimony shook the world. {SIC U.S. 13.1}

Suddenly their power was broken, their strength scattered, their ranks divided, and their testimony paralyzed. They passed the point of their expectation, and realized not their hope. That a mistake had been made somewhere, none could deny. From that point, the history of the majority of that once happy, united people has been marked by discord, division, confusion, speculation, new mistakes, fresh disappointments, disintegration and apostasy. The world, without careful scrutiny, looks complacently upon this result, and, relieved of its anxiety respecting the Lord's coming, is wont to regard all classes of Adventists as only the remnants of an exploded delusion. {SIC U.S. 14.1}

But there is a remedy for this state of things, an explanation why a movement so evidently led at first by divine agency, has fallen into such misfortunes and weakness. {SIC U.S. 14.2}

The sanctuary is the one subject which brings order out of all this chaos, points out the mistake, shows where and how it was made, reveals the rock on which so many have foundered, vindicates the past movement, and points out the path to further truth and final triumph. {SIC U.S. 14.3}

To him, therefore, who feels any interest in the past Advent movement, this subject must be one of exceeding interest. And to him who feels nothing more than a curiosity to investigate the phenomena of one of the most remarkable religious movements of this or any other age, we believe it has features which will well repay the examination of at least a leisure hour. {SIC U.S. 14.4}

We therefore call the attention of all to the subject of the sanctuary as one of great importance, interest, and profit. {SIC U.S. 15.1}

It is a subject of great importance on account of the position it holds in the divine plan. {SIC U.S. 15.2}

It is one of interest, so intimately is it connected with the work of our redemption. {SIC U.S. 15.3}

Received, it will affect the life, to elevate and sanctify, and so be found at last to be one of infinite profit. {SIC U.S. 15.4}

We must be decided on this subject; **for the points that he is trying to prove by Scripture, are not sound. They do not prove that the past experience of God's people was a fallacy. We**

had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. **It is eloquence for every one to keep silent in regard to the features of our faith in which they acted no part.** God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the ***old landmarks.*** [1 John 1:1-10 quoted.] {1SM 161.4}

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine **that there is no sanctuary.** This is one of the points on which there will be a departing from the faith. ***Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?***" {RH, May 25, 1905 par. 28}

"Then I saw in relation to the "daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and ***does not belong to the text,*** and that ***the Lord gave the correct view*** of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion ***since*** 1844, ***other views have been embraced,*** and **darkness and confusion** have followed. ***Time has not been a test*** since 1844, and it will never again be a test. {EW 74.2}

Note the word sacrifice doesn't belong and the thought doesn't either.

Note: The Vision of Daniel 8:13 consists of two parts the Daily and the Transgression of desolation and that these two tread the sanctuary and the host underfoot. The little horn of Daniel chap., 8 is that vision and represents Rome in both phases of its history. The he then in verse 11 is Rome first in its pagan form that magnified himself to the prince of the Host—Christ verse Dan. 11:22 and the NT confirms. After the Coma in verse 11, this he can only refer to the papal Rome as Dan. 11:31 display. The time between 11:22 and 31 is expressed by 9 verses to be 507 years. Therefore the taken away could not happen before His Crucifixion and ONLY AFTER. And therefore it cannot apply to the morning and evening sacrifices that ceased at that Curcifixion. It can only refer to papal Rome and the putting down of paganism in Rome and in the ten horns—toes. And it is by this beginning work of papal Rome to calculate the figures in 12:11,12. Dan. 8:16-19—9:20-23. 8:13-9:25

None but the high priest could perform the sacred work of lighting the lamps in the earthly sanctuary; he trimmed and lighted them each morning and evening. 11 So none but our High Priest, who was "tempted in all points like as we are," 12 can give us the help we need. In the morning we need His Spirit to direct us

during the day; and at evening we need it to enlighten our minds as we review the work of the day, that we may detect the flaws and dropped threads in the warp of our lives. The trimming and lighting of the lamps was a beautiful type with a daily lesson for us at the present time. It was a link in that marvelous threefold typical chain of service celebrated each morning and evening, while “the whole multitude of the people were praying without” the sanctuary. ¹³ The whole burnt-offering in the court, the incense, and the burning lamps within the sanctuary,-all were a wonderful type which will never lose its beauty. CIS 52.2

Whenever an individual will fulfil in his very soul the antitype of the typical “whole” burnt-offering, that is, wholly surrender himself to God, place himself and all he has upon the altar, to be consumed in God’s service as He directs, that individual, whether he be rich or poor, learned or ignorant, will be covered with the fragrant incense of Christ’s righteousness, and his name will be enrolled with the church of the first-born in heaven; and here in this sin-cursed earth, as he goes to and fro, he will be a part of the great candlestick, and from his life will shine out the bright rays of the Spirit of God. CIS 52.3

In ancient Israel the people living near the temple gathered at the hour of sacrifice, and often “the whole multitude of the people were praying without at the time of incense.” ¹⁵ The habit of morning and evening prayer in the home came from this typical worship. The faithful Israelite who was far from the temple would pray with his face toward the temple where the incense was ascending each morning and evening. Josephus says the incense was offered as the sun was setting in the evening, and in the morning as it was rising. CIS 62.4

The type was beautiful, but the antitype far surpasses the type. In the heavenly sanctuary there is an inexhaustible supply of Christ’s righteousness. In the type the incense was always ascending, typifying that at any time, day or night, when a struggling soul cries out for help, or gives thanks and praise for help received, his prayer is heard. In the morning, as the duties of the day seem more than human strength can bear, the burdened soul can remember that in the type a fresh supply of incense was placed on the altar each morning, and from out the antitypical heavenly sanctuary help will come for the day to the one that claims divine help in the name of Jesus. ¹⁶ In the evening, as we review the work of the day and find it marred by sin, there is blessed comfort, as we kneel confessing our sins, to know that in heaven the fragrant incense of Christ’s righteousness will be added to our prayers; as in the type the cloud of incense shielded the priest, ¹⁷ so Christ’s righteousness will cover the mistakes of the day; and the Father, looking upon us, will behold only the spotless robe of Christ’s righteousness. If we realized more fully the privilege of prayer, we would often say with the prophet, “I will greatly

rejoice in the Lord,...for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.” ¹⁸ CIS 63.1

It was impossible for one man to perform all the work of the sanctuary that typified the work of Christ, and for that reason there was a company of common priests to assist the high priest. It is always a rule that a higher official can fill the offices below him. The high priest offered burnt-offerings in the court and sin-offerings in the first apartment. Paul speaks of the high priest offering the sin-offerings where the blood was taken into the sanctuary. ¹⁷ In the sin-offerings for the priests and the congregation the blood was taken within the sanctuary. ¹⁸ It seems very fitting that the high priest should offer the sin-offerings for the common priests and the entire congregation. In most of the sin-offerings the flesh was eaten in the holy place, and the blood was not taken into the sanctuary. ²⁰ While the high priest could perform any work in the first apartment that other priests could perform, there was a daily service in the first apartment of the sanctuary that none but the high priest could perform. He alone could burn incense upon the golden altar before the Lord, and trim and light the lamps on the golden candlestick. Each morning and evening, twice every day throughout the entire year, the high priest officiated in the first apartment of the sanctuary. CIS 77.1

Since the shadow has met the substance, it would be hollow mockery to offer burnt-offerings morning and evening now; but the type has lost none of its significance, and contains lessons for us; for “to love Him [God] with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is *more than all whole burnt offerings* and sacrifices.” ¹⁸ CIS 134.3

The heart filled with love to God and our fellow-men is an offering always acceptable to God. In order to keep the heart in this condition, it must be filled with the life-giving Word of God. ¹⁹ The Lord regards a “knowledge of God more than burnt-offerings.” ²⁰ The individual who will sacrifice selfish interests and pleasures sufficiently to take time morning and evening to study God’s word, will experience that love in the heart which always has been and ever will be far more acceptable to God than “whole burnt-offerings and sacrifices.” CIS 134.4

The meat-offering typified the full surrender of all we have, and all we are, to the Lord. This offering was always presented along with some animal sacrifice, thus showing the connection between pardon of sin and consecration to the Lord. It is after an individual’s sins are forgiven that he lays all upon the altar to be

consumed in God's service. CIS 142.1

In the meat-offering, like the sin-offering, provision was made for the poor. The wealthy class baked their meat-offerings in an oven; the individual in moderate circumstances, on the "fire plate"; while the cakes baked by the poor in the "frying pan," were equally acceptable. ¹⁹ CIS 142.2

TypeAntitype Leviticus 2:1-3. It was "a thing most holy of the offerings of the Lord made by fire." Romans 12:1. "Present your bodies a living sacrifice, holy, acceptable unto God." Leviticus 2:9. The meat-offering was "a sweet savor unto the Lord." Philippians 4:18. When God's people make sacrifices for Him, it is "an odor of a sweet smell... well pleasing to God." Leviticus 2:13. "Every oblation of thy meat-offering shalt thou season with salt; ... with all thine offerings thou shalt offer salt." Mark 9:50 "Have salt in yourselves." Colossians 4:6. "Let your speech be alway with grace, seasoned with salt." CIS 142

THE trespass-offering was a sin-offering, and many Bible students make no distinction between it and the regular sin-offering. In some places the terms "sin-offering" and "trespass offering" seem to be used synonymously, as in Leviticus 5:1-13, but in other places they are spoken of as being two separate offerings. ¹ CIS 143.1

The work in the first apartment consisted principally of the morning and evening daily services, the individual sin-offerings, and services on feast days and on special occasions. God's visible presence was manifested in the first apartment, or tabernacle of the congregation. There at the first veil, or door, of the tabernacle of the congregation, ¹ where the people presented their sin-offerings, God met and communed with the children of Israel. Sometimes the cloud of glory, representing the visible presence of the Most Holy, filled the first apartment so that no one was able to enter. ² CIS 181.1

God's presence manifested in the first apartment of the earthly sanctuary was a shadow of the glorious presence and throne of the Father in the first apartment of the heavenly sanctuary, where, after enduring "the cross, despising the shame," the Saviour sat down "at the right hand of the throne of God." ³ CIS 181.2

The service each morning and evening was very important. Within the first apartment the high priest offered incense upon the golden altar, and trimmed and lighted the lamps. ⁴ None but the high priest could perform this sacred work, which typified the adding of the fragrant incense of Christ's righteousness to the

prayers of God's people, to render them acceptable before God. ⁵ He also trimmed and lighted the lamps that were a shadow of the Holy Spirit emanating from God, which at some time in life shines into the heart of every one, ⁶ inviting him to accept the Lord and His service, and which shines continually in the life of the individual who walks in the light, and is faithful to God. CIS 182.1

While the high priest within the sanctuary was performing the daily service morning and evening at the golden altar, the priests in the court were burning the whole burnt-offering, the meat-offering, and the drink-offering, upon the brazen altar, and the people were gathered without, praying. ⁷ CIS 182.2

In the antitype of that service we confess our sins, and although we can not see the work in the heavenly sanctuary, we know that Christ pleads His blood and marred flesh, ¹¹ -the prints of the nails,-before the Father in our behalf, and we rejoice in the forgiveness of sins. The sins are covered, hid from view. "Blessed is he whose transgression is forgiven, whose sin is covered." ¹² As day-by-day the sins of the people were thus, in figure transferred to the sanctuary, the place became defiled, and must be purified or cleansed. Sins are forgiven and covered when confessed, and will never be uncovered if the one who confesses them remains faithful; but if he forsakes the Lord and turns back into the world, that part of his past life which, while he was faithful, was covered with Christ's righteousness, appears open and uncovered on the books of heaven for he himself has withdrawn from Christ, and must meet the record of his entire life in the judgment. CIS 183.3

It was evidently viewing this service in the sanctuary that saved David from backsliding. He had beheld the prosperity of the wicked, and was envious of them, until his "steps had well nigh slipped;" but when he went into the sanctuary, then he understood the end of the wicked. ¹⁹ We can imagine him watching *the sinner separating the fat* and the priest placing it, upon the great altar, and presently nothing remained but ashes. In it he saw ashes only as *the final end of all who would not separate from sin;* ²⁰ *for if the sin was a part of themselves,* then when the sin was burned, they would be burned, with it. The only reason God will ever destroy a sinner is because the sinner keeps sin his own character, and will not separate from it. {1914 SNH, CIS 126.3}

This was an impressive type, *the priest waiting for the sinner to separate the fat from the offering,* ready to take it as soon as it was offered to him. So Christ, our great High Priest, is waiting for each sinner to confess his sins and give them to Him, that He in return can clothe the sinner with his own robe of righteousness; ²¹ and consume his sins in the fires of the last day. Paul evidently refers to this part of

the sanctuary service in Heb. 4:12. {1914 SNH, CIS 128.1}