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<p style="text-align: center;">The Ark of the Covenant And The Spirit of Prophecy</p>
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THE TABLES OF STONE PRESENTED 3 TIMES

We believe Sister White speaks of three separate times in which the Tables of Stone are to be produced in the future. Only once are the earthly tables of stone referred to, with the other 2 times referring to the heavenly tablets. The following quotes, we believe, refer to those 3 separate occasions.

The Earthly Tables of Stone – their fate and presentation to the world prior to the close of probation

1. Among the righteous still in Jerusalem, to whom had been made plain the divine purpose, were some who determined to place beyond the reach of ruthless hands the sacred ark containing the tables of stone on which had been traced the precepts of the Decalogue. This they did. With mourning and sadness they secreted the ark in a cave, where it was to be hidden from the people of Israel and Judah because of their sins, and was to be no more restored to them. That sacred ark is yet hidden. It has never been disturbed since it was secreted. {**PK 453.2**} (1915)

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. {**4aSG 114.4**} (1864) (also {1SP 414.3} (1870))

2a. 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 hidden from the people of Israel because of their sins, and was to be no more restored to them. That sacred ark is yet hidden. It has never been disturbed since it was secreted. {**SR 195.1**} (1947)

2b. "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up into me into the mount, and make thee an ark of wood. 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. 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. And he wrote on the tables according to the first writing, the ten commandments, which the Lord spake unto you out of the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. 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." Yes: there they were to be hidden and preserved, to justify the obedient and condemn the disobedient. Those who choose to disobey will surely receive sentence according to their works. {**KC 150.1**} (July 10, 1900)

(SOP Commentary on Exodus 31:18)

3. Law Preserved in Ark.--"And He [Christ] gave unto Moses, when He had made an end of communicating with him upon Mount Sinai, two tables of testimony, tables of stone, written by the finger of God." Nothing written on those tables could be blotted out. The precious record of the law was placed in the ark of the testament and is still there, safely hidden from the human family. But in God's appointed time He will bring forth these tables of stone to be a testimony to all the world against the disregard of His commandments and against the idolatrous worship of a counterfeit Sabbath (MS 122, 1901). {1BC 1109.2} (also {8MR 100.3} (1901))

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 (RH 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 (Ibid., Jan. 28, 1909). {1BC 1109.4} (also {ISM 225.2}, {RH, January 28, 1909 par. 18})

Notice should be made here of several points- in the last paragraph of the above quote (#3), Sister White opens with the statement, "When the judgment shall sit,... every man shall be judged,..." The use of the word "every" clearly indicates the righteous as well as the wicked, and indicates that probation has not yet close at this time. To further show that the time of reference is not after the close of probation, she writes in the next line that "then" people "will" see that the "prerequisite" of their salvation "is" obedience to the perfect law of God. Her use of the present and future tense of the verbs- "is" and "will" – indicate actions which occur during and after the tables of stone are brought forth. This indicates that people will STILL have an opportunity to make a decision to accept God's Law since they will be without "excuse for sin". We can rightfully understand that those who "will see" the "prerequisite of their salvation..." will include only those who are alive upon the earth since the dead cannot see. She doesn't say "all men and women will see", which would be the case if this were referring to the time when the wicked are resurrected. Finally, in the last sentence, she writes that it is by "the righteous principles of that law" that men receive their sentence of "life or death". Were probation closed, no one could receive "life" eternal anymore- it would be too late. Therefore, this clearly refers to a time prior to the close of probation.

3a. "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." 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. {RH, March 26, 1908 par. 6}

3b. The light given me is that we are to study more than we do the instruction given to Moses by God after He had proclaimed the law from Sinai. The ten commandments were spoken by God Himself, and were then written on tables of stone, to be preserved till the judgment should take place. After the giving of the law, God gave Moses specifications regarding the law. These specifications are plain and explicit. No one need make a mistake. {AUCR, March 25, 1907 par. 3}

4. 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. And upon those who have taken upon them the work of shepherds of the flock, will be visited the heaviest judgments, because they have presented to the people fables instead of truth. Children will rise up and curse their parents. Church members, who have seen the light and been convicted, but who have trusted the salvation of their souls to the minister, will learn in the day of God that no other soul can pay the ransom for their transgression. A terrible cry will be raised, "I am lost, eternally lost." Men will feel as though they could rend in pieces the ministers who have preached falsehoods and condemned the truth. The pure truth for this time requires a reformation in the life, but they separate themselves from the love of the truth, and of them it can be said, "O Israel, thou hast destroyed thyself." The Lord sends a message to the people, "Set a trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed My covenant and trespassed against My law."--Letter 30, 1900. {19MR 265.3}

The above quote, in our opinion, is speaking of the heavenly originals which will be presented in the heavens, and which are spoken about in the next quotes.

4a. Original Law in Heavenly Ark.--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 (MS 6a, 1886). {1BC 1109.1}

The Heavenly Tables seen prior to Christ's Second Advent, but after probation closes:

(Please read Great Controversy pages 636 through 639 in order to clearly understand that the time spoken of in this following quote is referring to the time just prior to the return of Christ. Probation is closed – the earth begins to shake mightily as the 7th plague- the great earthquake- begins. The living saints are still on the earth, as are the remainder of the wicked who have not been slain by the previous plagues.)

5. 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}** (1888 & 1911)

5a. What is the test of true religion? Knowing and doing the will of God, in accordance with every word that proceedeth out of the mouth of God. There is a sanctuary, and in that sanctuary is the ark, and in the ark are the tables of stone, on which are 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. **{20MR 68.4}** (1906)

(Note added by Andrew Jones for above quote: How does that quote fit in with the heavenly tables of stone only being used AFTER the close of probation as this quote makes it seem like this is before the close of probation???)

Finally, the Heavenly Tables of Stone are in Christ's Hands at His Coronation at the end of the Millennium

6. 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}

The entire world- all who have ever lived-receive their sentence at the end of the millennium after the coronation of Christ. The righteous receive no sentence since their sins have been forgiven. Therefore, this next statement applies to the end of the 1,000 years:

7. God will not break His covenant, nor alter the thing that has gone out of His lips. His word will stand fast forever as unalterable as His throne. At the judgment this covenant will be brought forth, plainly written with the finger of God, and the world will be arraigned before the bar of Infinite Justice to receive sentence. {PK 187.1}

Other quotes by E. G. White about the Heavenly Ark of the Covenant

1. They had by faith followed their High Priest from the holy to the most holy, and they saw him pleading his blood before the ark of God. Within that sacred ark is the Father's law, the same that was spoken by God himself amid the thunders of Sinai, and written with his own finger on the tables of stone. Not one command has been annulled; not a jot or title has been changed. While God gave to Moses a copy of his law, he preserved the great original in the sanctuary above. Tracing down its holy precepts, the seekers for truth found, in the very bosom of the Decalogue, the fourth commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [EX. 20:8-11.] {4SP 273.3}

2. 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. The fourth precept of the decalogue remains unchanged, holding the same claims upon man, as when the ten commandments were thundered, amid smoke and flame, from the holy mount. {ST, February 28, 1878 par. 10}

But the original law of God is safely deposited in the ark in the heavenly sanctuary, and will be presented to man just as God engraved it on the tables of stone. To the king on his throne and the humblest of his subjects, the law of righteousness will constitute the standard of character, and by its precepts will every work be tried and every thought be brought into examination. The fourth commandment will be found in the bosom of the Decalogue just as it was written by the finger of God, and every soul who has presumed to exalt the false sabbath above the Sabbath which was sanctified and blessed and given to mankind for respect and observance, will be found out of harmony with the law of God. God gave the Sabbath to be a sign between him and his people, that they might know that it was the Lord who was their sanctifier. Those who have knowingly trampled upon the true Sabbath, while they have exalted to its place a spurious institution, will have to answer for their action before the Lord who made heaven and earth, the sea, and all that is therein. God has proclaimed himself a jealous God. {ST, November 14, 1895 par. 7}

3. In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year. I there became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder B. was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave me a view of the heavenly sanctuary. The temple of God was opened in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverential awe toward the holy law which had been written by the finger of God. 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. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also." {1T 75.4}

4. 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}

WHY WOULD GOD REVEAL THE EARTHLY TABLES OF STONE BEFORE PROBATION CLOSES?

8. The Lord has often made manifest in His providence that nothing less than revealed truth, the word of God, can reclaim man from sin or keep him from transgression. That word which reveals the guilt of sin has a power upon the human heart to make man right and keep him so. The Lord has said that His word is to be studied and obeyed; it is to be brought into the practical life; that word is as inflexible as the character of God-- the same yesterday, today, and forever. {TM 80.2}

9. In His treatment of Thomas, Jesus gave a lesson for His followers. His example shows how we should treat those whose faith is weak, and who make their doubts prominent. Jesus did not overwhelm Thomas with reproach, nor did He enter into controversy with him. **He revealed Himself to the doubting one.** Thomas had been most unreasonable in dictating the conditions of his faith, but Jesus, by His generous love and consideration, broke down all the barriers. Unbelief is seldom overcome by controversy. It is rather put upon self-defense, and finds new support and excuse. But let Jesus, in His love and mercy, be revealed as the crucified Saviour, and from many once unwilling lips will be heard the acknowledgment of Thomas, "My Lord and my God." {DA 808.1}

10. The word of God in His law is binding upon every intelligent mind. The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test. . . . {2MR 18.2}

The present truth for this time comprises the messages, the third angel's message succeeding the first and second. The presentation of this message, with all it embraces, is our work. . . . {2MR 18.3}

The third angel's message in its clear, definite terms **is to be made the prominent warning; all that it comprehends is to be made intelligible to the reasoning minds of today.**--Letter 121, 1900, p. 5. (To Elder and Mrs. S. N. Haskell, Aug. 13, 1900.) {2MR 19.1}

10a. The word of God in his law is binding upon every intelligent mind. The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test. This test must come to the churches in connection with the true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends. Under the great Head we are to present God's word requiring obedience to the system of Bible truth, which is a system of authority and power, convicting and converting the conscience. The demand of the word to obedience is a life and death question. The present truth for this time

comprises the messages, the third angel's message succeeding the first and second. The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ's likeness of character. Faith, eternal faith in the past and in the present truth is to be talked, is to be prayed, is to be presented with pen and voice. {1888 1710.1}

GOD'S LAW TO BE EXALTED BEFORE CHRIST COMES

11. In the closing work of God in the earth, the **standard of His law will be again exalted**. False religion may prevail, iniquity may abound, the love of many may wax cold, the cross of Calvary may be lost sight of, and darkness, like the pall of death, may spread over the world; the whole force of the popular current may be turned against the truth; plot after plot may be formed to overthrow the people of God; but in the hour of greatest peril the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. In the populous cities of the land, and in the places where men have gone to the greatest lengths in speaking against the Most High, the voice of stern rebuke will be heard. Boldly will men of God's appointment denounce the union of the church with the world. Earnestly will they call upon men and women to turn from the observance of a man-made institution to the observance of the true Sabbath. "Fear God, and give glory to Him," they will proclaim to every nation; "for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Revelation 14:7-10. {PK 186.3}

A SPECIAL Revelation of truth during the LAST Generation

12. There are in the Scriptures some things which are hard to be understood and which, according to the language of Peter, the unlearned and unstable wrest unto their own destruction. We may not, in this life, be able to explain the meaning of every passage of Scripture; but there are no vital points of practical truth that will be clouded in mystery. When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by His Spirit to search the Scriptures, even with fasting and with prayer,

until link after link is searched out and united in a perfect chain. Every fact which immediately concerns the salvation of souls will be made so clear that none need err or walk in darkness. {2T 692.1}

As we have followed down the chain of prophecy, revealed truth for our time has been clearly seen and explained. We are accountable for the privileges that we enjoy and for the light that shines upon our pathway. Those who lived in past generations were accountable for the light which was permitted to shine upon them. Their minds were exercised in regard to different points of Scripture which tested them. But they did not understand the truths which we do. They were not responsible for the light which they did not have. They had the Bible, as we have; but **the time for the unfolding of special truth in relation to the closing scenes of this earth's history is during the last generations that shall live upon the earth.** {2T 692.2}

Special truths have been adapted to the conditions of the generations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. If the light which now shines upon us in regard to the Sabbath of the fourth commandment had been given to the generations in the past, God would have held them accountable for that light. {2T 693.1}

When the temple of God was opened in heaven, **John saw in holy vision a class of people whose attention was arrested and who were looking with reverential awe at the ark, which contained the law of God.** The special test upon the fourth commandment did not come until after the temple of God was opened in heaven. {2T 693.2}

13. The Lord has sent to our world a message of warning, even the Third Angel's Message. All heaven is waiting to hear us vindicate God's law, declaring it to be holy, just, and good. Where are those who will do this work? God calls upon His people to gain a deeper insight into His plans and His law. His law is the transcript of His character. It is unchangeable; for God will not alter the thing that has gone out of His lips. Christ has declared that the law is perfect; and with David we may say, "It is time for thee, Lord, to work: for they have made void thy law." {RH, April 16, 1901 par. 16}

TYPE MET ANTITYPE – Christ represented EVERY sacrifice of the Sacrificial System

14. The rebellion of Israel against the law and authority of God, caused their destruction. The honor God had given them of being thus conducted by his Son, increased their sin. The charges of the Jews that Christ did not regard the law of Moses, was without the least foundation. Christ was a Jew, and, to the hour of his death upon the cross, observed the law binding upon the Jews. But when type met antitype, at the death of Christ, then the offering of the blood of beasts became valueless. **Christ made the one great offering in giving his own life, which all their former offerings had foreshadowed,** which terminated the value of all the sacrificial offerings of the Jewish law. {RH, April 29, 1875 par. 2}

15. Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. **A means was thus provided by which it was transferred to the sanctuary.** By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and **sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims.** Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people. {GC 420.1}

Every sacrifice made represented the ultimate sacrifice of Christ's Own Life. He fulfilled both the typical daily sacrifice and the atonement sacrifice. In order to fulfill all types, His Blood fell "upon the mercy seat, directly over the law, to make satisfaction for its claims". The means was made thereby, in His One Sacrifice, by which past, present and future sins were "transferred to the sanctuary", which is in heaven.

16. Since the Saviour shed His blood for the remission of sins, and ascended to heaven "to appear in the presence of God for us" (Hebrews 9:24), light has been streaming from the cross of Calvary and from the holy places of the sanctuary above. But the clearer light granted us should not cause us to despise that which in earlier times was received through the types pointing to the coming Saviour. The gospel of Christ sheds light upon the Jewish economy and gives significance to the ceremonial law. **As new truths are revealed, and that which has been known from the beginning is brought into clearer light, the character and purposes of God are made manifest in His dealings with His chosen people. Every additional ray of light that we receive gives us a clearer understanding of the plan of redemption, which is the working out of the divine will in the salvation of man. We see new beauty and force in the inspired word, and we study its pages with a deeper and more absorbing interest.** {PP 367.4}

CHRIST'S BLOOD ON THE MERCY SEAT

17. When Christ came to this earth the first time, he came in lowliness and obscurity, and his life here was one of suffering and poverty. He was a man of sorrows and acquainted with grief. Men hid as it were their faces from him, and at the last they crucified him. Still bearing

humanity he ascended to heaven, triumphant and victorious. **He has taken the blood of the atonement, sprinkled it upon the mercy-seat and his own garments, and blessed the people.** Soon he will appear the second time to declare that there is no more sacrifice for sin. {RH, November 13, 1913 par. 11}

18. Christ fulfilled still another feature of the type. "His visage was so marred more than any man, and His form more than the sons of men; so shall He sprinkle many nations." In the Temple service, when the animal brought as a sacrifice was slain, the high priest, clothed in white robes, **caught in his hand the blood that gushed forth, and cast it in the direction of the tabernacle or Temple. This was done seven times, as an expression of perfection. So Christ, the great antitype, Himself both high priest and victim, clothed with His own spotless robes of righteousness, after giving His life for the world, CAST THE VIRTUE OF HIS OFFERING, A CRIMSON CURRENT, IN THE DIRECTION OF THE HOLY PLACE,** reconciling man to God through the blood of the cross.--Ms 101, 1897, pp. 11, 12. ("The True High Priest," September, 1897.) {4MR 243.3}

19. He [Christ] reverently presents at the mercyseat his finished redemption for his people. The bow of promise encircles our substitute and surety as he pours out his petition of love, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory." We shall behold the King in his beauty, and the church will be glorified. {RH, October 17, 1893 par. 3} & {TM 20.1}

DAN. 9:24 – the ANOINTING OF “THE MOST HOLY” (Christ’s Baptism was NOT the Anointing of “the most holy”)

Sister White, in this next quote, does NOT say that the baptism of Christ was fulfillment of the phrase “to anoint the most holy” in Dan. 9:24. She states that this was the fulfillment of the beginning of the last wee, the end of the 483rd year of the 490, given in verse 25, NOT 24: DAN 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

19. The burden of Christ's preaching was, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. The "time" which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. **"Seventy weeks," said the angel, "are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting**

righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Dan. 9:24. A day in prophecy stands for a year. See Num. 14:34; Ezek. 4:6. The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting point for this period is given: "Know therefore and understand, that **from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks**, and threescore and two weeks," sixty-nine weeks, or four hundred and eighty-three years. Dan. 9:25. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of B. C. 457. **From this time four hundred and eighty-three years extend to the autumn of A. D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. "The time is fulfilled."** {DA 233.1}

Then, said the angel, "He shall confirm the covenant with many for one week [seven years]." For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles. "In the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9:27. 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}

The one week--seven years--ended in A. D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution "went everywhere preaching the word" (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles. {DA 233.3}

This prophecy, "to anoint the most holy", we believe, was fulfilled when Christ's Blood fell upon the mercy seat. The original Hebrew makes it evident that this does NOT refer to Christ's baptism because the Hebrew phrase translated "most holy" does not indicate a person, but instead an object which was to be anointed. In the original Hebrew, the words "qodesh haq-qodashim" are translated to read "most holy" in Daniel's prophecy: "Seventy weeks are determined upon thy people and upon thy holy city, to..., and to anoint the MOST HOLY". In NO instance in the Bible is this phrase ever translated to refer to a person-it ALWAYS refers to either the "most holy place", or an object or item in the "most holy place", or is to signify the profound holiness of certain offerings or requirements of the sacrificial system.

The first time this phrase is used is:

*EXO 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.***

Other examples:

*NUM 4:4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the **most holy things**; 5 And when the camp setteth, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of the covenant with it;*

*1KI 6:16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the **most holy place**.*

*1CH 6:49 But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the **place most holy**, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.*

*2CH 3:8 And he made the **most holy house**, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents. 9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold. 10 And in **the most holy house** he made two cherubim of image work, and overlaid them with gold.*

Also, to note-Christ would not be referred to as the “most holy” as this would place Him above His Father, with whom He was and IS equal.

The Antitypical Day of Atonement

Christ died on Passover, His Blood falling upon the Mercy Seat above the tables of the law, fulfilling ALL “types” and “shadows” given to God’s people. Every daily sacrificial system was fulfilled; every yearly sacrifice for the atonement was fulfilled, although Christ as High Priest did not enter upon His work of Atonement until 1844; every Passover lamb was fulfilled;...

20. In the service of the earthly sanctuary, which, as we have seen, is a figure of the service in the heavenly, when the high priest on the DAY of ATONEMENT entered the most holy place, the ministration in the first apartment ceased. God commanded: "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he comes out." Leviticus 16:17. So when Christ entered the holy of holies to perform the closing work of the ATONEMENT, He ceased His ministration in the first apartment.

But when the ministration in the first apartment ended, the ministration in the second apartment began. When in the typical service the high priest left the holy on the DAY of ATONEMENT, he went in before God to present the BLOOD of the sin offering in behalf of all Israel who truly repented of their sins. **So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners.** {GC 428.3}

21. Important truths concerning the ATONEMENT were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the BLOOD of the victim had not made full ATONEMENT for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of BLOOD, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the DAY of ATONEMENT the high priest, having taken an offering for the congregation, went into the most holy place with the BLOOD and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things." Hebrews 8:5. {PP 355.5}

In the great DAY of final award, the dead are to be "judged out of those things which were written in the books, according to their works." Revelation 20:12. Then by virtue of the atoning BLOOD of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of ATONEMENT, or blotting out of sins, was represented by the services of the DAY of ATONEMENT --the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the BLOOD of the sin offering, of the sins by which it had been polluted. {PP 357.6}

22. Important truths concerning the ATONEMENT may be learned from the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the BLOOD of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the DAY of ATONEMENT the high priest, having taken an offering from the congregation, went into the most holy place with the BLOOD of this general offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself, and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people. {4SP 265.1}

23. God intended that these great leaders of His people should be representatives of Christ. Aaron bore the names of Israel upon his breast. He communicated to the people the will of God. He entered the most holy place on the DAY of ATONEMENT, "not without BLOOD," as a mediator for all Israel. He came forth from that work to bless the congregation, as Christ will come forth to bless His waiting people when His work of ATONEMENT in their behalf shall be ended. It was the exalted character of that sacred office as representative of our great High Priest that made Aaron's sin at Kadesh of so great magnitude. {PP 426.1}

24. But the chosen nation of God must receive its eternal retribution for its refusal of the Son of God. "Behold, your house is left unto you desolate," Christ said. Christ himself was the Lord of the temple. When he should leave it, its glory would depart,--**that glory once visible over the mercy-seat in the holy of holies, where the high priest entered only once a year, on the great DAY of ATONEMENT, with the BLOOD of the slain victim,--typical of the BLOOD of the Son of God,--and sprinkled it upon the altar.** {RH, February 22, 1898 par. 12}

25. We need so much a deeper piety. We need to receive the holy oil from the two olive branches, "which through the two golden pipes empty the golden oil out of themselves." We need to understand the work that is going forward in heaven. In this the great antitypical DAY of ATONEMENT, we need to be in perfect harmony with the work being carried forward in heaven. We need to repent, and confess our sins. "Confess your faults one to another, and pray for one another, that ye may be healed." It is too late for us to stand on our dignity. There are those who while they think that it is perfectly proper for others to confess their mistakes, think that their position makes it impossible for them to confess their mistakes. My brethren, if you expect your sins to be blotted out by the BLOOD of Christ, you must confess them. If your brethren have a knowledge of your errors, if your position has given wideness to your influence, it is all the more necessary that you make a full confession. "If we walk in the light as He is in the light, we have fellowship one with another, and the BLOOD of Jesus Christ His Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let our sins go beforehand to judgment, that they may be blotted out when the times of refreshing shall come from the presence of the Lord. {1888 575.2}

26. But clearer light came with the investigation of the sanctuary question. Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it." [REV. 3:7, 8.] Here an open as well as a shut door is brought to view. At the termination of the 2300 prophetic days in 1844, Christ changed his ministration from the holy to the most holy place. When, in the ministration of the earthly sanctuary, the high priest on the DAY of ATONEMENT entered the most holy place, the door of the holy place was closed, and the door of the most holy was opened.

So, when Christ passed from the holy to the most holy of the heavenly sanctuary, the door, or ministration, of the former apartment was closed, and the door, or ministration, of the latter was opened. Christ had ended one part of his work as our intercessor, to enter upon another portion of the work; and he **still presented his BLOOD before the Father in behalf of sinners.** "Behold," he declares, "I have set before thee an open door, and no man can shut it." {4SP 268.3}

27. Christ Himself was the Lord of the temple. When He should leave it, its glory would depart--that glory once visible in the holy of holies over the mercy seat, where the high priest entered only once a year, on the great day of atonement, with the blood of the slain victim (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. This was the Shekinah, the visible pavilion of Jehovah. {4BC 1139.5}

THE REVELATION OF GOD'S CHARACTER – HIS LAW

33. It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. HIS CHARACTER IS TO BE MADE KNOWN. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. {COL 415.3}

34. We need to understand clearly the divine requirements that God makes of his people. The law, which is the transcript of his character, no one need fail to understand. The words written by the finger of God on tables of stone so perfectly reveal his will concerning his people that none need make any mistake. The laws of his kingdom were definitely made known, **to be afterward revealed to the people of all nations and tongues as the principles of his government.** We would do well to study those laws recorded in Exodus 20 and in the thirty-first chapter, verses 12-18. {RH, January 28, 1909 par. 17}

35. The Lord God of heaven will not send upon the world His judgments for disobedience and transgression until He has sent His watchmen to give the warning. **He will not close up the period of probation until the message shall be more distinctly proclaimed. The law of God is to be magnified; its claims must be presented in their true, sacred character, that the people may be brought to decide for or**

against the truth. Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel. {6T 19.1}

Mysteries into which angels desire to look, which prophets and kings and righteous men desired to understand, the remnant church will carry in messages from God to the world. The prophets prophesied of these things, and they longed to understand that which they foretold; but to them this privilege was not given. They longed to see what we see, and to hear what we hear; but they could not. They will know all when Christ shall come the second time; when, surrounded by a multitude which no man can number, He explains the deliverance wrought out by the great sacrifice He made. {6T 19.4}

As to the Ark of the Covenant....

36. With this sacred chest were associated the most wonderful revelations of God's truth and power. In former days miraculous victories had been achieved whenever it appeared. It was shadowed by the wings of the golden cherubim, and the unspeakable glory of the Shekinah, the visible symbol of the most high God, had rested over it in the holy of holies. But now it had brought no victory. It had not proved a defense on this occasion, and there was mourning throughout Israel. {PP 584.1}

37. That sacred ark, **which represented Jehovah amid His people**, was always covered, that no curious eye might look upon it. Let it ever be covered.--Letter 28a, 1897. {CW 171.4}

38. No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears. {COL 128.2}

LAST EVENTS WILL PROVE GOD IS IN CONTROL

49. Let me tell you that the Lord will work in **this last work** in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God **will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.** {TM 299.2}

50. There will be a series of events revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. {9T 96.2}

51. ...the Lord declares by the prophet Amos, that He "will do nothing, but He revealeth His secret unto His servants the prophets." Deuteronomy 29:29; Amos 3:7. **The students of God's word may, then, confidently expect to find the most stupendous event to take place in human history clearly pointed out in the Scriptures of truth.** {GC 324.1}

52. There is yet much precious truth to be revealed to the people in this time of peril and darkness, but it is Satan's determined purpose to prevent the light of truth from shining into the hearts of men. If we would have the light that has been provided for us, we should show our desire for it by diligently searching the word of God. **Precious truths that have long been in obscurity are to be revealed in a light that will make manifest their sacred worth; for God will glorify His word, that it may appear in a light in which we have NEVER BEFORE BEHELD IT.** {CSW 25.1}

This passage speaks of "precious truths" that "ARE TO BE REVEALED"- note that this is a future event...

EVEN MORE CONVINCING EVIDENCE FOR THE JEWS

Sister White penned several very intriguing statements regarding the conversion of many Jews. She writes of this in a future tense and in a manner which implies a new insight which is totally convincing to the Jewish people-something which convinces them that Christ was indeed the Son of God. What better evidence than for them to see the Blood of Christ upon the Mercy Seat. Note most especially that she speaks of this "evidence" as a future event from her time:

53. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. {AA 381.1}

54. When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come. {AA 380.2}

This above quote especially indicates a future even which makes the way for the gospel to be presented to the Jews "in its fullness".

55. There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord, and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince. A nation shall be born in a day. How? By men whom God has appointed being converted to the truth. There will be seen "first the blade, then the ear, after that the full corn in the ear." The predictions of prophecy will be fulfilled.--Manuscript 75, 1905. {Ev 579.1}

JUST WATCH, STUDY AND WAIT-SOON IT WILL BE SEEN IF THESE THINGS ARE TRUE

56. Many look upon the great work to be accomplished for God's people, and their prayers go up to Him for help in the great harvest. But, **if help does not come in just the manner they expect, they will not receive it**, but turn from it as the Jewish nation turned from Christ because disappointed in the manner of His appearing. Too much poverty and humility marked His advent, and in their pride they refused Him who came to give them life. In this God would have the church humble their hearts and see the great need of correcting their ways before Him, lest He visit them in judgment. Many who profess godliness make the external adorning far more important than the inward adorning. Had the church all humbled themselves before the Lord and corrected their past errors so fully as to meet His mind, they would not be so deficient in estimating moral excellence of character. {2T 142.1}

57. He has chosen for His work men of varied talents and varied capabilities. **Some of these might not be the men you would choose**, but you will pass through an experience that will lead you to see that God exalts men whom you would regard as inferior to yourselves. When the judgment shall sit, and the books are opened, many will be surprised by God's estimate of character. {BTS, November 1, 1909 par. 2}

58. **He will use men as agents for the accomplishment of his purposes whom some of the brethren would reject as unfit to engage in the work.** Heavenly intelligences are combined with human instrumentalities in carrying forward the Lord's work. Angels have their places

assigned them in connection with the human agents on earth. They will work through every person who will submit himself to labor in Heaven's ways; therefore, not one human being should be cast aside or left with no part to act. {RH, July 9, 1895 par. 10}

59. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster. {5T 80.1}

60. As never before, we should pray not only that laborers may be sent forth into the great harvest field, but that we may have a clear conception of truth, so that **when the messengers of truth shall come, we may accept the message and respect the messenger.** {6T 420.3}

61. God works by whom He will. **He sometimes selects the humblest instrument to do the greatest work**, for His power is revealed through the weakness of men. {COL 363.4}

62. From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let His soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them. {7T 14.1}

63. The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness,

to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice. {RH, May 27, 1890 par. 6}

64. God designs that the plan of redemption shall come to His people as the latter rain: for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. **Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's Word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give.** Hundreds of commentaries have been written upon the gospel by men who are called great, and as we near the closing scenes of this earth's history still more wonderful representations will be made. We need to study the Scriptures with humble, contrite hearts. Those who will devote their powers to the study of God's Word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths. Ms 75, 1899, pp. 4, 5. (Untitled Manuscript, May 11, 1899.) {1MR 195.3}

65. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; **but these are to be exceeded by the mighty movement under the last warning of the third angel.** {GC 611.1}

Christ verbally "offers" His Blood (that He shed on earth) to His Father in Heaven. Since God is not retarded, not hard of hearing, does not suffer from Alzheimer disease, and instructs us to avoid "vain repetitions" (Mat 6:7 & 8), it becomes obvious that Christ's verbal offering of His Blood with each sinner's prayers is part of a divine-appointed legality. We can most assuredly understand that the actual blood is not offered with each prayer. "...for this He died ONCE, when He offered up Himself". (Heb. 7:27).

66. Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, and while healing power came down, and the sick was healed, the Spirit fell upon me, and I was taken off in vision. I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with Priestly garments. **He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried--"My Blood, Father, My Blood, My Blood, My Blood"**. Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about

Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice--"**Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.**"... {RH, August 1, 1849 par. 15} (also {LS 118.2})

I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and **He raised His hands to the Father, and pleaded with Him that He had spilled His blood for them.** Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads. {LS 119.1}

67. Satan is now using every device in this sealing time to keep the minds of God's people from the present truth, and to cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty. Satan knew this, and he was at work in mighty power to keep the minds of as many people as he possibly could wavering and unsettled on the truth. . . . I saw that Satan was at work . . . to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet sliding because they were not firmly planted on the truth. . . . {SD 342.2} (1851 quote)

Mat. 23:13 But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in [yourself], neither suffer ye them that are entering to go in.

MANY WHOM WE LOOK TO FOR GUIDANCE WILL REJECT TRUE LIGHT WHEN IT COMES

68. There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, **they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it.** Because the Lord does not work according to their ideas and expectations, they will oppose the work. "**Why," they say, "should not we know the Spirit of God, when we have been in the work so many years?--** Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, "I am rich, and

increased with goods, and have need of nothing." Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment--men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If you seek the Lord with all your heart, he will be found of you. {1888 765.5}

69. ...This many of the teachers in the churches are doing today. They propagate error by teaching for doctrine the commandments of men. In no way do their lives honor God or the Scriptures. Falsehoods which have been handed down from century to century are taught as the Word of God. If these are questioned, those who advocate them do not say, "Let us search the Word of God, which is the test of all doctrine; let us compare scripture with scripture, for the Word of God is the treasure-house of all knowledge." Instead, they utterly refuse to make unprejudiced investigation. {ST, March 1, 1899 par. 4}

Many of those to whom the people look for instruction are not leading their flocks to the pure water of life. If by reading the Word one is awakened to search for truth, if by seeking to know what the Scriptures teach, he shows that he would become a wise householder, he is charged with doing great mischief. **He sees the truth, not as the ministers have declared it, but as Christ has presented it in the Old and New Testaments,** and as a faithful steward he tells those around him; for he would have them share with him the message of grace. **But how is he treated by the religious teachers?--Just as Christ was treated by the Jewish leaders. He is held up to ridicule. The ministers denounce him from the pulpit, declaring that he is causing division in the churches.** Eternal interests are at stake, but those **who ought to receive the light with rejoicing, fight against the Word of God as dangerous.** They do not say to those they think are misled: "Come, let us examine this subject together. If you have received light, give it to us; for we need every ray of light that is shining from the Word of God. Our souls will be imperiled if we entertain and teach error." {ST, March 1, 1899 par. 5}

2CH 20:20 ...Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

BIBLICAL TEXTS DESCRIBING THE 10 COMMANDMENTS

Description of the FIRST tables of stone set:

1. God made them and gave them to Moses and there were 2 tablets of stone:

Exodus 31:18

When the LORD finished speaking to Moses on Mount Sinai, he gave him the **two** tablets of the Testimony, the tablets of stone inscribed by the finger of God.

2. Where were they to be kept?

Exodus 25:16 (NKJV)

16 And you shall put into the ark the Testimony which I will give you.

Exodus 25:21 (NKJV)

21 You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you.

3. What happened to the FIRST tables of stone set?

Exodus 32:19 (NKJV)

19 So it was, as soon as he came near the camp, that he saw the calf and the dancing. So Moses' anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain.

Deuteronomy 9:16-17 (NKJV)

16 And I looked, and behold, you had sinned against the Lord your God—had made for yourselves a molded calf! You had turned aside quickly from the way which the Lord had commanded you.

17 Then I took the two tablets and threw them out of my two hands and broke them before your eyes

Description and information about the SECOND tables of stone set:

1. Who made them and how where they made and where were they kept? (Moses cut/hewed the stones)

Deuteronomy 10:1-5 (NKJV)

1 “At that time the Lord said to me, ‘Hew for yourself two tablets of stone like the first, and come up to Me on the mountain and make yourself an ark of wood.

2 And I will write on the tablets the words that were on the first tablets, which you broke; and you shall put them in the ark.’

3 “So I made an ark of acacia wood, hewed two tablets of stone like the first, and went up the mountain, having the two tablets in my hand.

4 And He wrote on the tablets according to the first writing, the Ten Commandments [lit. Words], which the Lord had spoken to you in the

mountain from the midst of the fire in the day of the assembly; and the Lord gave them to me.

5 Then I turned and came down from the mountain, and put the tablets in the ark which I had made; and there they are, just as the Lord commanded me.”

Exodus 34:1 (NKJV)

1 And the Lord said to Moses, “Cut two tablets of stone like the first ones, and I will write on these tablets the words that were on the first tablets which you broke.

Exodus 34:4 (NKJV)

4 So he cut two tablets of stone like the first ones. Then Moses rose early in the morning and went up Mount Sinai, as the Lord had commanded him; and he took in his hand the two tablets of stone.

Exodus 40:20 (NKJV)

20 He took the Testimony and put it into the ark, inserted the poles through the rings of the ark, and put the mercy seat on top of the ark. (see also Hebrews 9:4)

2. How is the writing on the tablets of stone described?

Exodus 34:28 (NKJV)

28 So he was there with the Lord forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tablets the words of the covenant, the Ten Commandments [lit. Words].

Exodus 32:15-16 (NKJV)

15 And Moses turned and went down from the mountain, and the two tablets of the Testimony were in his hand. The tablets were written on both sides; on the one side and on the other they were written.

16 Now the tablets were the work of God, and the writing was the writing of God engraved on the tablets.

3. How did God write the Ten Commandments on the stone?

Deuteronomy 33:2 (NKJV)

2 And he said: “The Lord came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came with ten thousands of saints; From His right hand Came a fiery law for them.

Exodus 34:29 (NKJV)

29 Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony were in Moses' hand when he came down from the mountain), that Moses did not know that the skin of his face shone while he talked with Him.

4. How did Moses carry the Tables of Stone (1st set referred here but 2nd set was assumingly the same size)? (*two hands*)

Deuteronomy 9:15 (NKJV)

15 “So I turned and came down from the mountain, and the mountain burned with fire; and the two tablets of the covenant were in my two hands.”

5. What was in the Ark of the Covenant by the time King Solomon built the First Temple in Jerusalem?

1 Kings 8:9 (NKJV)

9 Nothing was in the ark except the two tablets 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.

2 Chronicles 5:10 (NKJV)

10 Nothing was in the ark except the two tablets which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they had come out of Egypt.

2 Chronicles 6:11 (NKJV)

11 And there I have put the ark, in which is the covenant of the Lord which He made with the children of Israel.”

6. What about in the future? Will the Ark be used again?

Jeremiah 3:16 (NKJV)

16 “Then it shall come to pass, when you are multiplied and increased in the land in those days,” says the Lord, “that they will say no more, ‘The ark of the covenant of the Lord.’ It shall not come to mind, nor shall they remember it, nor shall they visit it, nor shall it be made anymore.”

Extra non-Biblical text about the fate of the ark:

2 Maccabees 2:4-7 (KJV Apoc)

4 It was also contained in the same writing, that 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.

5 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.

6 And some of those that followed him came to mark the way, but they could not find it.

7 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.

2 Esdras 10:22 (KJV Apoc)

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

1 Esdras 1:54 (KJV Apoc)

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

SDA Bible Commentary Notes

Exodus 25:16

16. The testimony. That is, the two tables of stone containing the Ten Commandments (chs. 30:6; 31:18; 32:15, 16). The main purpose of the ark was to serve as a repository for the holy law of God. Because the tables of stone were a transcript of the character and will of God, and were, furthermore, inscribed by God's own hand, they were honored as the most sacred object in the sanctuary. The latter was therefore called the "tabernacle of testimony" (Ex. 38:21; Num. 9:15; etc.). The law was also known as "the covenant" (Deut. 4:12, 13; 9:9–15), and the ark was therefore commonly called the "ark of the covenant" (Deut. 31:26; Heb. 9:4; etc.).

¹Nichol, F. D. (1978; 2002). *The Seventh-day Adventist Bible Commentary, Volume 1* (637). Review and Herald Publishing Association.

Jeremiah 27:19

19. The pillars. The two bronze columns called Jachin and Boaz that were on each side of the Temple porch (see on 1 Kings 7:15). As to the molten “sea” that was supported by twelve oxen, see on 1 Kings 7:23. The ten “bases” for the ten lavers are described in 1 Kings 7:27–37. Though not enumerated here, the ark was still in the Temple, where it remained until it was hidden during the final siege of Jerusalem (see PK 453).

²

Jeremiah 37:10

10. Remained but wounded. A graphic figure illustrating the certainty of Jerusalem’s doom. In view of the fast-approaching destruction of the Temple, some of the righteous in Jerusalem determined to place the sacred ark beyond the reach of the ruthless hands of the invading armies (see on ch. 27:19). The present interlude in the final siege, during which the Babylonians temporarily lifted the siege to meet the threat of an advancing army from Egypt (see on ch. 32:2), afforded these pious men the needed opportunity to hide the ark. With mourning and sadness they secretly carried the ark to a safe hiding place in a cave, where it is “yet hidden. It has never been disturbed since it was secreted” (PK 453). Within the ark were the tables of stone on which God had written the Ten Commandments with His own finger (Deut. 10:1–5). See EGW, Supplementary Material, on Ex. 31:18.³

Exodus 31:18

18. Two tables of testimony. God had informed Moses that the ark in the holy of holies was to contain this “testimony” (ch. 25:16). Since this was the chief purpose of the ark, and the ark was the most sacred article of furniture in the tabernacle, it is appropriate that this section dealing with the structure of the tabernacle and its officiants should close with a statement regarding that which gave the ark and the tabernacle their significance. “Two tables” should be “*the* two tables,” those which God had already promised Moses (ch. 24:12), and which were supernaturally inscribed (ch. 32:16). The writing of the Ten Commandments on stone (Deut. 4:13) points to their immutable and

²Nichol, F. D. (1978; 2002). *The Seventh-day Adventist Bible Commentary, Volume 4* (454). Review and Herald Publishing Association.

³Nichol, F. D. (1978; 2002). *The Seventh-day Adventist Bible Commentary, Volume 4* (484). Review and Herald Publishing Association. ch. chapter

eternal character (Matt. 5:17–19). The two tables emphasize man’s obligation—to God (the first four commandments), and to his fellow men (the last six; Matt. 22:36–40). The two tables of stone folded together like a book (EW 32).⁴

Deuteronomy 10:4

4. *The ten commandments.* Literally, “the ten words,” as in Ex. 20:1; 34:28; Deut. 4:13. The word thus translated and used in this sense means a “precept” or an “edict” (Esther 1:19). It is also used of a “sentence” or “saying” of a wise man (Eccl. 1:1; etc.), and of an “oracle” or “word” of God (Num. 23:5, 16; Jer. 1:4, 11; etc.). Its use with respect to the Ten Commandments identifies them as a divine revelation and is a remainder of the fact that God spoke them in the hearing of all Israel (Deut. 4:13).⁵

Ellen White quotes about the angels guarding the Ark of the Covenant at all times

(compare that to Ron’s story about 4 angels appearing in the chamber around the Ark of the Covenant)

1. “Four heavenly angels always accompanied the ark of God in all its journeyings, to guard it from all danger, and to fulfill any mission required of them in connection with the ark. Jesus the Son of God, followed by heavenly angels, went before the ark as it came to Jordan; and the waters were cut off before his presence. Christ and angels stood by the ark and the priests in the bed of the river, until all Israel had passed over Jordan. Christ and angels attended the circuit of the ark around Jericho, and finally cast down the massive walls of the city, and delivered Jericho into the hands of Israel.” {1SP 399.2} – 1864? (cf. 1SP 399.2 – 1870; SR 184.2 – 1947)

2. “They [Philistines] took the ark of God to Ashdod, and set it in a splendid temple, made in honor of their most popular god, Dagon, and placed it by the side of their god. In the morning the priests of these gods entered the temple, and they were terrified to find Dagon fallen upon his face to the ground before the ark of the Lord. They raised Dagon and placed him in his former position. They thought he might have accidentally fallen. But the next morning they found him fallen as before upon his face to the ground, and the head of Dagon and both his hands were cut off. The angels of God, who ever accompanied the ark, prostrated the senseless idol god, and afterward mutilated it, to show that God, the living God, was above all gods, and before him every heathen god was as nothing.” {4aSG 106.4} - 1864

⁴Nichol, F. D. (1978; 2002). *The Seventh-day Adventist Bible Commentary, Volume 1* (662). Review and Herald Publishing Association.

⁵Nichol, F. D. (1978; 2002). *The Seventh-day Adventist Bible Commentary, Volume 1* (986). Review and Herald Publishing Association.

3. “They decided to send it to Gath. But the destroying angels carried on their work of destruction also in that place. Very many of them died, and they dared not retain the ark longer in Gath, lest the God of Israel should consume all the people by his curse.” {4aSG 107.2}-1864
4. “It was borne from place to place in terror, and destruction from God followed its course, until the Philistines were greatly perplexed to know what to do with it. Angels who accompanied it, guarded it from all harm. And the Philistines did not dare to open the chest, for their god, Dagon, had met with such a fate, they feared to touch it, or to have it near them. They called for the priests and the diviners, and inquired of them what they should do with the ark of God. They advised them to send it back to the people to whom it belonged, and to send with it a costly trespass-offering, which if God would be pleased to accept, they would be healed. They should also understand that God's hand was upon them because they had taken his ark, which belonged alone to Israel.” {4aSG 108.2} - 1864
5. “They knew not that angels of God accompanied the ark, and guided the cows in their course where it belonged. The people of Beth-shemesh were reaping in the field, and when they saw the ark of God upon the cart, drawn by the cows, they were greatly rejoiced. They knew that it was the work of God. The cows drew the cart, containing the ark, to a large stone, and stood still of themselves. The Levites took down the ark of the Lord, and the offering of the Philistines, and they offered the cart and the cows which had borne the sacred ark, and the offering of the Philistines, unto God as a burnt-sacrifice. The lords of the Philistines returned to Ekron and the plague was stayed.
6. The men of Beth-shemesh were curious to know what great power could be in that ark, which caused it to accomplish such marvelous things. They looked upon the ark alone as being so powerful, and were not accrediting the power to God. None but men sacredly appointed for the purpose could look upon the ark, divested of its coverings, without being slain, for it was as though looking upon God himself. And as the people gratified their curiosity, and opened the ark to gaze into its sacred recesses, which the heathen idolaters had not dared to do, the angels attending the ark slew above fifty thousand of the people.” {4aSG 110.1} – 1864
7. “The ark remained in the house of Abinadab until David was made king. He gathered together all the chosen men of Israel, thirty thousand, and went to bring up the ark of God. They set the ark upon a new cart, and brought it out of the house of Abinadab. Uzzah and Ahio, sons of Abinadab, drave the cart. David and all the house of Israel played before the Lord on all manner of musical instruments. "And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God." Uzzah was angry with the oxen, because they stumbled. He showed a manifest distrust of God, as though he who had brought the ark from the land of the Philistines, could not take care of it. Angels who attended the ark struck down Uzzah for presuming impatiently to put his hand upon the ark of God.” {4aSG 111.1} - 1864
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Description of the Ark of the Covenant's Cherubim

A. Biblical Description:

Exodus 25:19 (in multiple versions):

1. "Make one cherub at one end and one cherub at the other end; you shall make the cherubim of one piece with the mercy seat at its two ends. NASB
2. "And make one cherub at the one end, and one cherub at the other end: of one piece with the mercy-seat shall ye make the cherubim on the two ends thereof." ASV
3. "Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat." NKJV
4. "And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof." KJV
5. "Make one cherub at the one end, and one cherub at the other; of one piece with the mercy seat F65 you shall make the cherubim at its two ends." NRSV
6. "Make one cherub on the one end, and one cherub on the other end; of one piece with the mercy seat shall you make the cherubim on its two ends." RSV

7. "Make one cherub on one end and the second cherub on the other; make the cherubim of one piece with the cover, at the two ends." NIV
8. "Make one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat shall you make the cherubim on its two ends." ESV

B. Ellen White's writings on the cherubim (by the earthly and heavenly arks):

1. "The cover of the sacred chest was called the mercy seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body (see Ezekiel 1:11) in token of reverence and humility. The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God and their interest in the plan of redemption." - PP 348:3
2. "A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount, and afterward presented by the Lord to David. In addition to the cherubim on the top of the ark, Solomon made two other angels of larger size, standing at each end of the ark, representing the heavenly angels guarding the law of God. It is impossible to describe the beauty and splendor of this sanctuary. Into this place the sacred ark was borne with solemn reverence by the priests, and set in its place beneath the wings of the two stately cherubim that stood upon the floor." - 2BC 1030.5 for 1 Kings 6:23-28 (1SP 413:2)
3. "The ark of the earthly sanctuary was the pattern of the true ark in Heaven. There, beside the heavenly ark, stand living angels, each with one wing overshadowing the mercy-seat, and stretching forth on high, while the other wings are folded over their forms in token of reverence and humility." (ST, June 24, 1880 par. 12) & (SR 153.3)
4. "I saw there a glorious ark, overlaid with pure gold, and it had a glorious border resembling Jesus' crowns. On it were two bright angels; their wings were spread over the ark as they sat on each end, with their faces turned towards each other and looking downward. In the ark, beneath where the angels wings were spread, was a golden pot of Manna of a yellowish cast, and I saw a rod, which Jesus said was Aarons, I saw it bud, blossom, and bear fruit." - The Day-Star Jan. 24, 1846 (Letter from Sister Harmon dated Dec. 20, 1845)

5. "The ark of the earthly sanctuary was the pattern of the true ark in Heaven. There, beside the heavenly ark, stand living angels, at either end of the ark, with each, one wing overshadowing the mercy-seat, and stretching forth on high, while the other wings are folded over their forms in token of reverence and humility." (4aSG 7.2) year 1864
6. "Two lovely cherubs, one on each end of the ark, stood with their wings outstretched above it, and touching each other above the head of Jesus as He stood before the mercy seat. Their faces were turned toward each other, and they looked downward to the ark, representing all the angelic host looking with interest at the law of God." (EW 252:1) year 1882
7. "A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount, and afterward presented by the Lord to David. The earthly sanctuary was made like the heavenly. In addition to the cherubim on the top of the ark, Solomon made two other angels of larger size, standing at each end of the ark, representing the heavenly angels always guarding the law of God. It is impossible to describe the beauty and splendor of this tabernacle. There, as in the tabernacle, the sacred ark was borne in solemn, reverential order, and set in its place beneath the wings of the two stately cherubim that stood upon the floor." (1SP 413.2) year 1864
8. "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 their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden censor. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt." Broadside 3 - A Vision - April 7, 1847
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Other E. G. White Quotes on the Ark of the Covenant

Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God Himself had inscribed the Ten Commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the Ten Commandments were the basis of the covenant made between God and Israel. {PP 348.2}

The cover of the sacred chest was called the mercy seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body (see Ezekiel 1:11) in token of reverence and humility. The position of the cherubim, with their faces turned toward each other, and looking

reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God and their interest in the plan of redemption. {PP 348.3}

Above the mercy seat was the Shekinah, the manifestation of the divine Presence; and from between the cherubim, God made known His will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection. {PP 349.1}

The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, "mercy and truth are met together; righteousness and peace have kissed each other." Psalm 85:10. {PP 349.2}

No language can describe the glory of the scene presented within the sanctuary--the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy Shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption. {PP 349.3}

(read June 24, 1880 The Sanctuary. In Signs of the Times by E. G. White)

Journeys of the Ark of the Covenant (Biblical and SOP references)

Number	Location ark was at	How long?	Reference
1	Mt. Sinai		Exodus 25:10
			Exodus 40:20
			Exodus 40:21
2	Departed Sinai	3 days looking for spot to camp; 40 + yrs wandering	Numbers 10:33
3	Stayed at Kadesh Barnea		Numbers 14:44

4	Cross Jordan River		Joshua 3:17
			Joshua 4:18
5	Marched around Jericho		Joshua 6:11
6	Covenant Renewed at Mt. Ebal		Joshua 8:33
7	Tabernacle setup at Shiloh	ca 300 yrs	Joshua 18:1
8	Shiloh	"	Judges 20:27
9	Shiloh	"	1 Sam. 4:4
10	Ebenezer (during Feast of Tabernacles? SDA Comm.)	1 day (High Priest Eli dies)	1 Sam. 4:5
11	House of Dagon, Ashdod	Total stay - 7 months	1 Sam. 5:1,2
12	Gath	"	1 Sam. 5:8
13	Ekron	"	1 Sam. 5:10
14	Country of Philistines	"	1 Sam. 6:1
15	Bethshemesh (during wheat harvest - Passover - Pentecost)		1 Sam. 6:13
16	house of Abinadab in Kirjathjearim/Gibeah (in mountains 9 miles from Bethshemesh and 9 miles from Jerusalem ({RH, November 9, 1905 par. 4}))	20 yrs during reign of Saul	1 Sam. 7:1,2
17	Gibeah of Benjamin?	during battle?	1 Sam. 14:18
18	Moved to House of Obededom the Gittite		2 Sam. 6:3
		3 months	2 Sam. 6:10,11
19	Tabernacle/tent that David pitched in city of Jerusalem		2 Sam. 6:12
			2 Sam. 6:16
			2 Sam. 6:17
			2 Chron. 1:4
			1 Chronicles 16:1
20	Ark taken out of Jerusalem when David fled Absalom	1 day	2 Samuel 15:24
			2 Samuel 15:25
			2 Samuel 15:29
21	Ark taken out of city of Jerusalem and into Temple of Solomon		1 Kings 8:1

			1 Kings 8:3
			1 Kings 8:6
			2 Chronicles 5:5
22	Ark carried about by priests (probably removed due to idolatry or maybe during repairs of temple in time of Josiah)		2 Chronicles 35:3
23	Ark remembered no more (Jeremiah said this during time of Josiah (640-609 BC) - at most up to 54 yrs before Jerusalem destroyed)		Jeremiah 3:6,16
24	Ark hidden in cave	ca. 586 B.C.	{PK 453.2} & {1SP 414.3}, etc.

Shekinah Glory Departing the First Temple

1. Why did the Shekinah Glory leave the Mercy Seat?

Ezekiel 8:6 (NKJV)

6 Furthermore He said to me, “Son of man, do you see what they are doing, the great **abominations** that the house of Israel commits here, to **make Me go far away from My sanctuary**? Now turn again, you will see greater abominations.”

A. Outer Court abominations

Ezekiel 8:10-12 (NKJV)

10 So I went in and saw, and there—every sort of creeping thing, abominable beasts, and all the idols of the house of Israel, portrayed all around on the walls.

11 And there stood before them seventy men of the elders of the house of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man had a censer in his hand, and a thick cloud of incense went up.

12 Then He said to me, “Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, ‘The Lord does not see us, the Lord has forsaken the land.’ ”

B. North gate of the Temple abominations

Ezekiel 8:14 (NKJV)

14 So He brought me to the door of the north gate of the Lord’s house; and to my dismay, women were sitting there weeping for Tammuz.

C. Inner Court abominations in front of the temple

Ezekiel 8:16 (NKJV)

16 So He brought me into the inner court of the Lord’s house; and there, at the door of the temple of the Lord, between the porch and the altar, were about twenty-five men with their backs toward the temple of the Lord and their faces toward the east, and they were worshiping the sun toward the east.

2. The departure of the Shekinah Glory:

A. Prepares to leave temple:

Ezekiel 10:4 (NKJV)

4 Then the glory of the Lord went up from the cherub, *and paused* over the threshold of the temple; and the house was filled with the cloud, and the court was full of the brightness of the Lord’s glory.

B. Leaves the threshold of temple and stands by eastern gate of Temple:

Ezekiel 10:18-19 (NKJV)

18 Then the glory of the Lord departed from the threshold of the temple and stood over the cherubim.

19 And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels were beside them; and they stood at the door of the east gate of the Lord's house, and the glory of the God of Israel was above them.

C. Finally stands on Mt. of Olives:

Ezekiel 11:22-23 (NKJV)

22 So the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was high above them.

23 And the glory of the Lord went up from the midst of the city and stood on the mountain, which is on the east side of the city.

SOP quote:

“As the place of His ascension, Jesus chose the spot so often hallowed by His presence while He dwelt among men. Not Mount Zion, the place of David's city, not Mount Moriah, the temple site, was to be thus honored. There Christ had been mocked and rejected. There the waves of mercy, still returning in a stronger tide of love, had been beaten back by hearts as hard as rock. Thence Jesus, weary and heart-burdened, had gone forth to find rest in the Mount of Olives. **The holy Shekinah, in departing from the first temple, had stood upon the eastern mountain, as if loath to forsake the chosen city; so Christ stood upon Olivet, with yearning heart overlooking Jerusalem.** The groves and glens of the mountain had been consecrated by His prayers and tears. Its steeps had echoed the triumphant shouts of the multitude that proclaimed Him king. On its sloping descent He had found a home with Lazarus at Bethany. In the garden of Gethsemane at its foot He had prayed and agonized alone. From this mountain He was to ascend to heaven. Upon its summit His feet will rest when He shall come again. Not as a man of sorrows, but as a glorious and triumphant king He will stand upon Olivet, while Hebrew hallelujahs mingle with Gentile hosannas, and the voices of the redeemed as a mighty host shall swell the acclamation, "Crown Him Lord of all!" {DA 829.2}

Parallels between Tables of Stone coming out and Phases of Judgment

Summary:

Judgment Phase	Time when the 10 Commandments are shown
Investigative/pre-Advent/removal of confessed sin	Right before the investigative phase ends and probation closes
Review of Verdict/millennial	Right before the 2nd coming and the start of the 1,000 yrs
Executive	Right after the 1,000 yrs ends and seen during the coronation of Christ before the wicked on earth

Details:

Phase 1: Investigative judgment/Pre-Advent/removal of sin

When do the Tables of Stone come out: Right before the investigative judgment ends - before probation closes

Which tables of Stone: earthly copy that God wrote at Mt. Sinai

SOP quotes:

"And He [Christ] gave unto Moses, when He had made an end of communicating with him upon Mount Sinai, two tables of testimony, tables of stone, written by the finger of God." Nothing written on those tables could be blotted out. The precious record of the law was placed in the ark of the testament and is still there, safely hidden from the human family. But in God's appointed time He will bring forth these tables of stone to be a testimony to all the world against the disregard of His commandments and against the idolatrous worship of a counterfeit Sabbath (MS 122, 1901). {1BC 1109.2} (also {8MR 100.3} (1901))

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 (Ibid., Jan. 28, 1909). {1BC 1109.4} (also {ISM 225.2}, {RH, January 28, 1909 par. 18})

(Notice should be made here of several points- in the last paragraph of the above quote (#3), Sister White opens with the statement, "When the judgment shall sit,... every man shall be judged,..." The use of the word "every" clearly indicates the righteous as well as the wicked, and indicates that probation has not yet close at this time. To further show that the time of reference is not after the close of probation, she writes in the next line that "then" people "will" see that the "prerequisite" of their salvation "is" obedience to the perfect law of God. Her use of the present and future tense of the verbs- "is" and "will" – indicate actions which occur during and after the tables of stone are brought forth. This indicates that people will STILL have an opportunity to make a decision to accept God's Law since they will be without "excuse for sin". We can rightfully understand that those who "will see" the "prerequisite of their salvation..." will include only those who are alive upon the earth since the dead cannot see. She doesn't say "all men and women will see", which would be the case if this were referring to the time when the wicked are resurrected. Finally, in the last sentence, she writes that it is by "the righteous principles of that law" that men receive their sentence of "life or death". Were probation closed, no one could receive "life" eternal anymore- it would be too late. Therefore, this clearly refers to a time prior to the close of probation.)

Phase 2: review verdict of judgment/ millennial of judgment (during the 1,000 yrs starting at the 2nd Coming)

When do the Tables of Stone come out: Right before the 2nd Coming

Which tables of Stone: heavenly copy appearing in the sky

SOP quotes:

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} (1888 & 1911)

(Please read Great Controversy pages 636 through 639 in order to clearly understand that the time spoken of in this following quote is referring to the time just prior to the return of Christ. Probation is closed – the earth begins to shake mightily as the 7th plague- the great earthquake- begins. The living saints are still on the earth, as are the remainder of the wicked who have not been slain by the previous plagues.)

Phase 3: executive judgment

When do the Tables of Stone come out: Right after the 1,000 yrs end

Which tables of Stone: heavenly copy

SOP quotes:

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}

Why was the ark hid?

Some question if the Ark of the Covenant will ever be “discovered” or brought out by God and if the ark is even important to God.

One though has to wonder why God would let the righteous hide the ark to preserve it right before the Babylonians destroyed Solomon’s Temple! Why not let it be taken captive or destroyed like the temple itself? Because God had a plan for the ark and still does have a plan for the Tables of Stone inside the ark!

SOP quotes:

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. {4aSG 114.4} (1864) (also {1SP 414.3} (1870))

Among the righteous still in Jerusalem, to whom had been made plain the divine purpose, were some who determined to place beyond the reach of ruthless hands the sacred ark containing the tables of stone on which had been traced the precepts of the Decalogue. This they did. With mourning and sadness they secreted the ark in a cave, where it was to be hidden from the people of Israel and Judah because of their sins, and was to be no more restored to them. That sacred ark is yet hidden. It has never been disturbed since it was secreted. {PK 453.2} (1915)

“And I [Moses speaking] 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.” Yes: there they were to be hidden and preserved, to justify the obedient and condemn the disobedient. Those who choose to disobey will surely receive sentence according to their works. {KC 150.1} (July 10, 1900)