

Moral Midnight Before the Dawn

אנכי יי לא יהיה
לא תשא לא תנבא
זכור את כבוד את
לא תרצח לא תנאף
לא תנבא לא תענה
לא תחמד

Here lies the
Body of Mrs
Mannah Spring
Wife to Lieut
John Spring
Dec. 18...

Before the Light Comes the Darkness



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Text for Moral Midnight has been simplified and adapted from multiple books by E.G. White, a nineteenth century Christian Classical writer. Books include: *The Great Controversy*, *The Desire of Ages*, *Christ's Object Lessons*, and more.

Bible versions in this publication include The King James Version, The New Century Version and The English Standard Version, and are used with the permission of the Publishers.

Special thanks to *Answers in Genesis* for pages 12-15. Answers in Genesis provides an ongoing ministry testifying to the validity of the Bible, especially relating to the Creation account. They also minister to the public through Ark Encounter, a lifesize model of Noah's Ark. Access to the Ministry of Answers In Genesis may be found at:
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Riots, natural disasters, prejudice, racism, and all manner of fraud and crime are rampant. What is the answer to society's problems? Is peace possible? People are suffering the world over. Health issues, pain—physical and emotional—are daily struggles for many.

Does Jesus have the answer? He came so long ago, will He really come again? If so, what can we expect before then? Why the delay? What has He been doing since He left?

Is the Bible relevant for today? There are so many contradicting interpretations and so many denominations. Someone must be incorrect, but who? And why? Who is right and where can we base our beliefs?

The publishers of this small booklet say yes, the Bible can be trusted. It contains the sure word of prophecy and is a safeguard to those who hide its word in their hearts.

Even if we are surrounded with turmoil and strife, we can find peace and assurance in God's word. No matter how horrible our actions have been in the past, God promises forgiveness and re-creation of our lives, for ...

God is love!



LOOKING FOR JUSTICE

The infatuation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity of every order and degree, should arouse all who fear God, to inquire what can be done to stay the tide of evil.

Courts of justice are corrupt. Rulers are actuated by desire for gain and love of sensual pleasure. Intemperance has beclouded the faculties of many so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. *“Justice standeth afar off: for truth is fallen in the street, and equity cannot enter.”*—Isaiah 59:14.

The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures;

but where is to be found the cause of the widespread infidelity, the rejection of the law of God, and the consequent corruption, under the full blaze of gospel light in an age of religious freedom? Now that Satan can no longer keep the world under his control by withholding the Scriptures, he resorts to other means to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief

that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts. And now, as in former ages, he has worked through the church to further his designs. The religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures, and in combating them they have adopted interpretations and taken positions which have sown broadcast the seeds of skepticism.

Midnight Within

The Social Order

“Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves; for a friend of mine has arrived on a journey, and I have nothing to set before him?’”—Luke 11:5-6, RSV

“Although this parable is concerned with the power of persistent prayer, it may also serve as a basis for our thought concerning many contemporary problems and the role of the church in grappling with them. It is midnight in the parable; it is also midnight in our world, and the darkness is so deep that we can hardly see which way to turn.

“It is midnight within the social order. On the international horizon nations are engaged in a colossal and bitter contest for supremacy.”

—Martin Luther King, Jr., *A Knock at Midnight*, June 5, 1963

THE SCRIPTURES A SAFEGUARD

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” — Isaiah 8:20. The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God’s work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. **So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures.** By their testimony every statement and every miracle must be tested.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in his Word; they can honor him only as they have a right conception of His character,

government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? **The decisive hour is even now at hand. Are our feet planted on the rock of God’s immutable Word?** Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain **“Thus saith the Lord”** in its support.

There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious

leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's Word that they are light-bearers? A lack of moral courage to step aside from the beaten track of the world, leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming **hopelessly fastened in the chains of error.** They see that the truth for this time is plainly brought to view in the Bible, and they feel the power of the Holy

**It is not enough
to do what a man
thinks is right or
what the minister
tells him is right.**

Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are

sacrificed to the unbelief, the pride and prejudice, of another.

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. **If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.** *"There is a way that seemeth right unto a man, but the end thereof are the ways of death."* —Proverbs 16:25. Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God.

God has given us His word that we may become acquainted with its teachings and know for ourselves what He requires of us. When the lawyer came to Jesus with the inquiry, *"What shall I do to inherit eternal life?"* the Saviour referred him to the Scriptures, saying: *"What is written in the law? how readest thou?"* **Ignorance will not excuse young or old, nor release them from the punishment due for the transgression of God's law;** because there is in their hands a faithful presentation of that law and of its principles and claims. It is not enough to have good intentions; it is not enough to do what a man

thinks is right or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day by day

Events of vital importance are taking place around us.

study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God.

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures

have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared: "*Ye know not the Scriptures, neither the power of God.*" —Mark 12:24. The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: "*If any man will do His will, he shall know of the doctrine.*" —John 7:17. If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.

We should exert all the powers of the mind in the study of the Scriptures and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God and a sincere desire to

learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM.

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being and also the salvation of other souls depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire: "*Lord, what wilt Thou have me to do?*" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. **We have not a moment to lose.** Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Matthew 4:4

Consider This:

In the Saviour's parable teaching is an indication of what constitutes the true "higher education." Christ might have opened to men the deepest truths of science. He might have unlocked mysteries which have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that would have afforded food for thought and stimulus for invention to the close of time. ***But He did not do this.*** He said nothing to gratify curiosity, or to satisfy man's ambition by opening doors to worldly greatness. In all His teaching, Christ brought the mind of man in contact with the Infinite Mind. He did not direct the people to study men's theories about God, His word, or His works. He taught them to behold Him as manifested in His works, in His word, and by His providences.

What the Bible Says About Origins

Genesis 1:1 – In the beginning God created the heaven and the earth.

Verse 3 – God said, Let there be light: and there was light.

Verse 11 – God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

Verse 16 – God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.

Verses 20 & 21 – God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

Verses 24 & 25 – God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

Verse 27 – God created man in His own image, in the image of God created He him; male and female created He them.

Verse 31 – God saw every thing that He had made, and, behold, it was very good.

Genesis 2:1-3 – Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.

Verses 4 & 5 – These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew.

From the Book of Genesis we are informed of the origin of our world and everything in it. The 24-hour day began at Creation. The concept of the 7-day week begins here, as does marriage and a Day set apart for rest and worship of our Creator. –The Publishers.

Exodus 20:8, 11 – Remember the sabbath day, to keep it holy. 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.

John 1:1-4, 14 – In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men. The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only Begotten of the Father,) full of grace and truth.

Revelation 14:6 & 7 – I saw another angel fly in the midst of heaven.... Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

EVIDENCES OF A YOUNG EARTH

Without millions and billions of years, evolutionary history completely falls apart. Here are just a few of many credible evidences from various branches of science that tell of a world much younger than evolutionists claim.

Evidence 1—Geology: Radiocarbon in Diamonds

Far from proving evolution, carbon-14 dating actually provides some of the strongest evidence for creation and a young earth. Radiocarbon (carbon-14) cannot remain naturally in substances for millions of years because it decays relatively rapidly. For this reason, it can only be used to obtain “ages” in the range of tens of thousands of years.

Scientists from the RATE (Radioisotopes and the Age of the Earth) project examined diamonds that evolutionists consider to be 1–2 billion years old and related to the earth’s early history. Diamonds are the hardest known substance and extremely resistant to contamination through chemical exchange.

Yet the RATE scientists discovered significant detectable levels of radiocarbon in these diamonds, dating them at around 55,000 years—a far cry from the evolutionary billions!

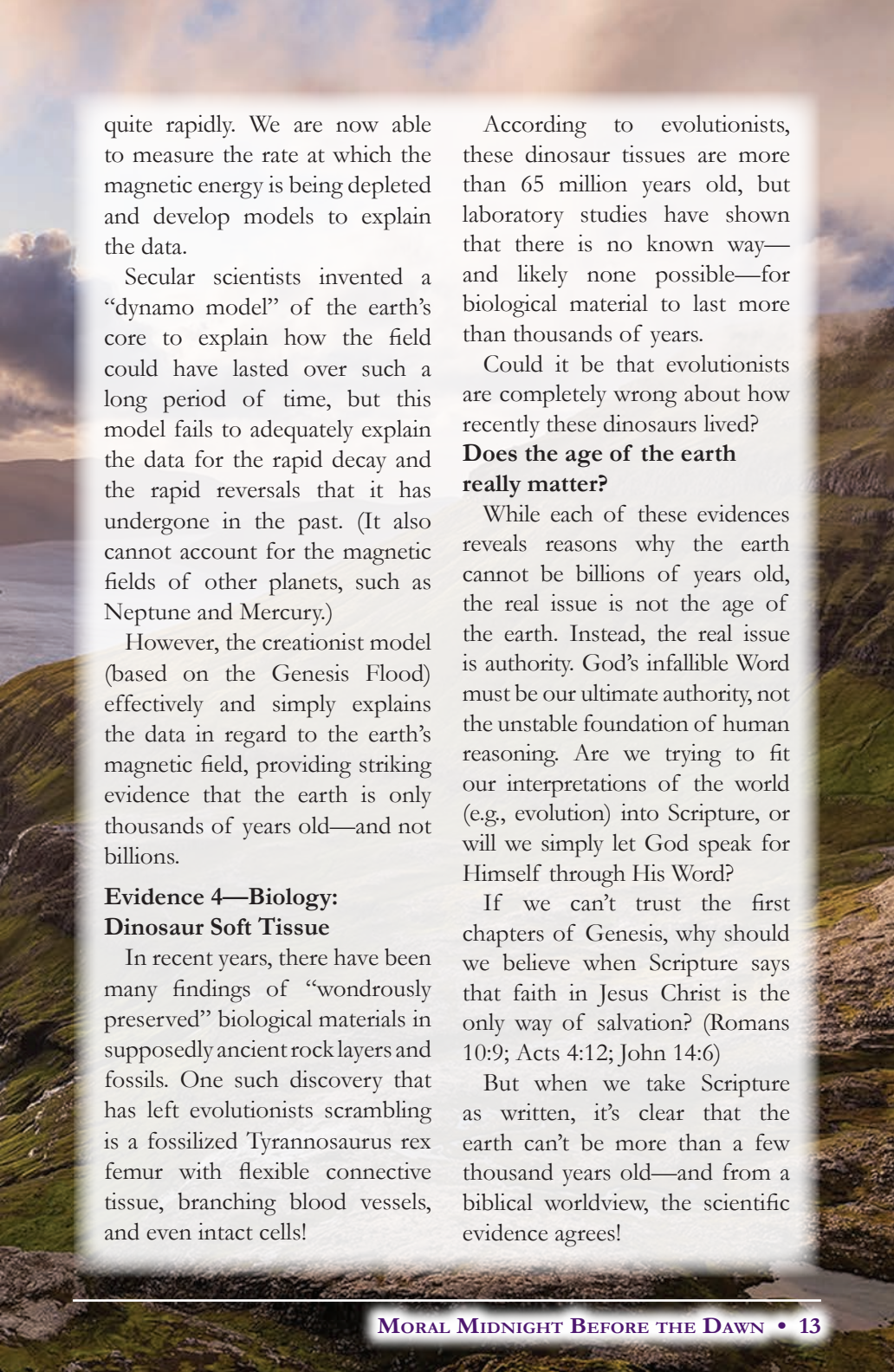
Evidence 2—Astronomy: Recession of the Moon

The gravitational pull of the moon creates a “tidal bulge” on earth that causes the moon to spiral outwards very slowly. Because of this effect, the moon would have been closer to the earth in the past. Based on gravitational forces and the current rate of recession, we can calculate how much the moon has moved away over time.

If the earth is only 6,000 years old, there’s no problem, because in that time the moon would have only moved about 800 feet (250 m). But most astronomy books teach that the moon is over four billion years old, which poses a major dilemma—less than 1.5 billion years ago the moon would have been touching the earth!

Evidence 3—Geology: Earth’s Decaying Magnetic Field

Like other planets, the earth has a magnetic field that is decaying



quite rapidly. We are now able to measure the rate at which the magnetic energy is being depleted and develop models to explain the data.

Secular scientists invented a “dynamo model” of the earth’s core to explain how the field could have lasted over such a long period of time, but this model fails to adequately explain the data for the rapid decay and the rapid reversals that it has undergone in the past. (It also cannot account for the magnetic fields of other planets, such as Neptune and Mercury.)

However, the creationist model (based on the Genesis Flood) effectively and simply explains the data in regard to the earth’s magnetic field, providing striking evidence that the earth is only thousands of years old—and not billions.

Evidence 4—Biology: Dinosaur Soft Tissue

In recent years, there have been many findings of “wondrously preserved” biological materials in supposedly ancient rock layers and fossils. One such discovery that has left evolutionists scrambling is a fossilized *Tyrannosaurus rex* femur with flexible connective tissue, branching blood vessels, and even intact cells!

According to evolutionists, these dinosaur tissues are more than 65 million years old, but laboratory studies have shown that there is no known way—and likely none possible—for biological material to last more than thousands of years.

Could it be that evolutionists are completely wrong about how recently these dinosaurs lived?

Does the age of the earth really matter?

While each of these evidences reveals reasons why the earth cannot be billions of years old, the real issue is not the age of the earth. Instead, the real issue is authority. God’s infallible Word must be our ultimate authority, not the unstable foundation of human reasoning. Are we trying to fit our interpretations of the world (e.g., evolution) into Scripture, or will we simply let God speak for Himself through His Word?

If we can’t trust the first chapters of Genesis, why should we believe when Scripture says that faith in Jesus Christ is the only way of salvation? (Romans 10:9; Acts 4:12; John 14:6)

But when we take Scripture as written, it’s clear that the earth can’t be more than a few thousand years old—and from a biblical worldview, the scientific evidence agrees!

EVIDENCES OF A WORLDWIDE FLOOD

When the Bible refers to a worldwide Flood in Genesis 7–8, that’s exactly what it means. Not local, not metaphorical, not some crazy dream—the waters covered the whole earth. Take a look at the evidence right beneath your feet.

Evidence 1:

Fossils of sea creatures high above sea level due to the ocean waters having flooded over the continents

We find fossils of sea creatures in rock layers that cover all the continents. For example, most of the rock layers in the walls of Grand Canyon (more than a mile above sea level) contain marine fossils. Fossilized shellfish are even found in the Himalayas.

Evidence 2:

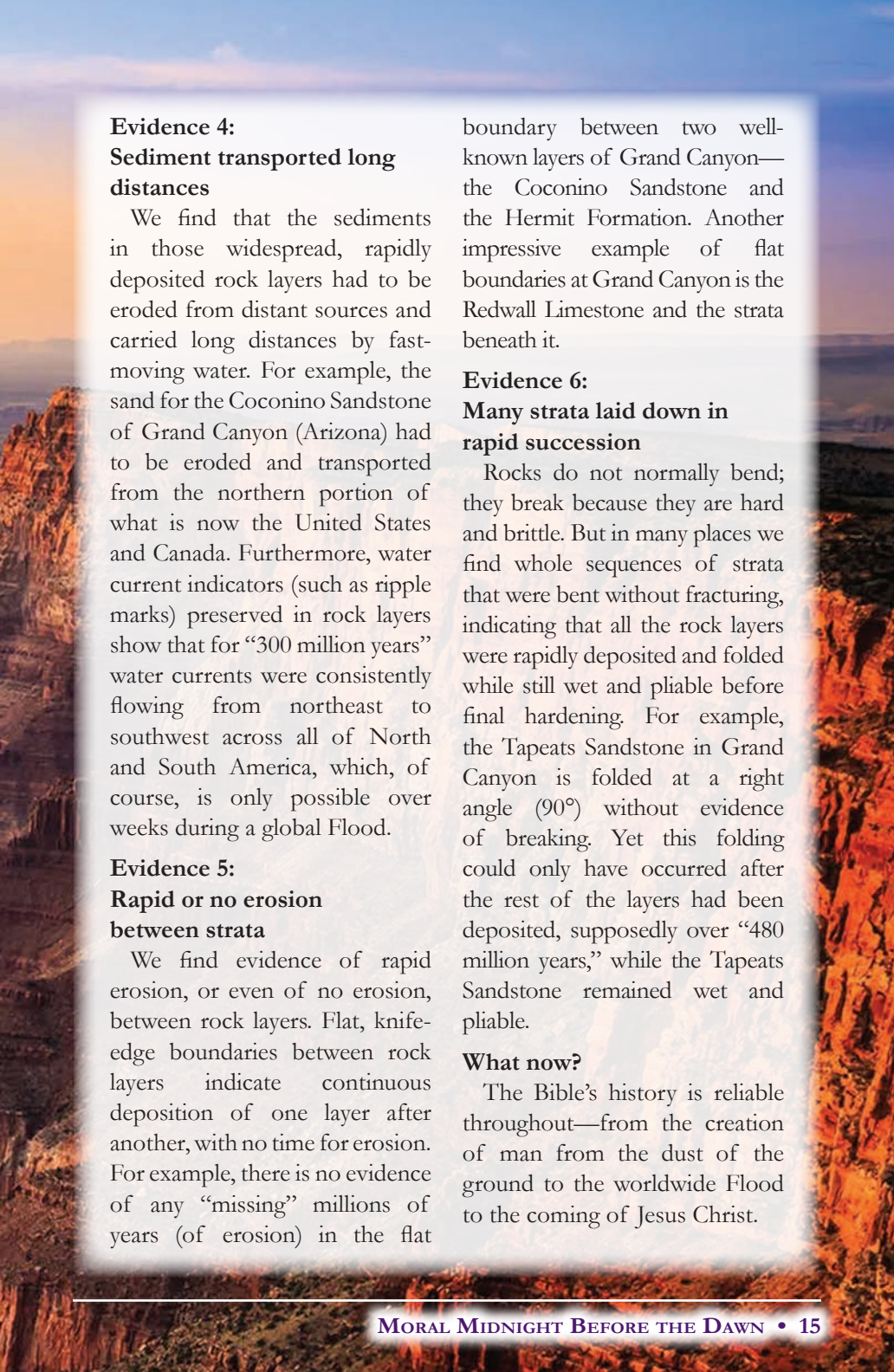
Rapid burial of plants and animals

We find extensive fossil “graveyards” and exquisitely preserved fossils. For example, billions of nautiloid fossils are found in a layer within the Redwall Limestone of Grand Canyon. This layer was deposited catastrophically by a massive flow of sediment (mostly lime

sand). The chalk and coal beds of Europe and the United States, and the fish, ichthyosaurs, insects, and other fossils all around the world, testify of catastrophic destruction and burial.

Evidence 3: Rapidly deposited sediment layers spread across vast areas

We find rock layers that can be traced all the way across continents—even between continents—and physical features in those strata indicate they were deposited rapidly. For example, the Tapeats Sandstone and Redwall Limestone of Grand Canyon can be traced across the entire United States, up into Canada, and even across the Atlantic Ocean to England. The chalk beds of England (the white cliffs of Dover) can be traced across Europe into the Middle East and are also found in the Midwest of the United States and in Western Australia. Inclined (sloping) layers within the Coconino Sandstone of Grand Canyon are testimony to 10,000 cubic miles of sand being deposited by huge water currents within days.



Evidence 4:
Sediment transported long distances

We find that the sediments in those widespread, rapidly deposited rock layers had to be eroded from distant sources and carried long distances by fast-moving water. For example, the sand for the Coconino Sandstone of Grand Canyon (Arizona) had to be eroded and transported from the northern portion of what is now the United States and Canada. Furthermore, water current indicators (such as ripple marks) preserved in rock layers show that for “300 million years” water currents were consistently flowing from northeast to southwest across all of North and South America, which, of course, is only possible over weeks during a global Flood.

Evidence 5:
Rapid or no erosion between strata

We find evidence of rapid erosion, or even of no erosion, between rock layers. Flat, knife-edge boundaries between rock layers indicate continuous deposition of one layer after another, with no time for erosion. For example, there is no evidence of any “missing” millions of years (of erosion) in the flat

boundary between two well-known layers of Grand Canyon—the Coconino Sandstone and the Hermit Formation. Another impressive example of flat boundaries at Grand Canyon is the Redwall Limestone and the strata beneath it.

Evidence 6:
Many strata laid down in rapid succession

Rocks do not normally bend; they break because they are hard and brittle. But in many places we find whole sequences of strata that were bent without fracturing, indicating that all the rock layers were rapidly deposited and folded while still wet and pliable before final hardening. For example, the Tapeats Sandstone in Grand Canyon is folded at a right angle (90°) without evidence of breaking. Yet this folding could only have occurred after the rest of the layers had been deposited, supposedly over “480 million years,” while the Tapeats Sandstone remained wet and pliable.

What now?

The Bible’s history is reliable throughout—from the creation of man from the dust of the ground to the worldwide Flood to the coming of Jesus Christ.

THE FIRST COMING OF JESUS

The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law... But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but One who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only One equal with God could make atonement for its transgression.

“When the fullness of the time was come, God sent forth His Son ... to redeem them that were under the law, that we might receive the adoption of sons.”
—Galatians 4:4, 5.

The Saviour’s coming was foretold in Eden. When Adam and Eve first heard the promise, they looked for its speedy fulfillment. They joyfully welcomed their first-born son, hoping that he might be the Deliverer. But the fulfillment of the promise tarried.

The prophecy of Daniel revealed the time of His advent, but not all rightly interpreted the message. Century after century passed away;

the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel, and many were ready to exclaim, *“The days are prolonged, and every vision faileth.”*
—Ezekiel 12:22.

But like the stars in the vast circuit of their appointed path, God’s purposes know no haste and no delay.

**God’s purposes
know no haste
and no delay.**

Humanity, becoming more degraded through ages of transgression, called for the coming of the Redeemer. Satan had been working to make the gulf deep and impassable between earth and heaven. By his falsehoods he had emboldened men in sin. It was his purpose to wear out the forbearance of God, and to extinguish His love for man, so that He would abandon the world to satanic jurisdiction.

Satan was seeking to shut out from men a knowledge of God, to turn their attention from the temple

of God, and to establish his own kingdom. His strife for supremacy had seemed to be almost wholly successful. It is true that in every generation God had His agencies. Even among the heathen there were men through whom Christ was working to uplift the people from their sin and degradation. But these men were despised and hated. Many of them suffered a violent death. The dark shadow that Satan had cast over the world grew deeper and deeper.

Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. **The principle that man can save himself by his own works lay at the foundation of every heathen religion;** it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin.

In His life Jesus of Nazareth differed from all other men. His entire life was characterized by disinterested benevolence and the beauty of holiness.

His tender compassion fell with a touch of healing upon weary

and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief.

But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to “magnify the law” and to “make it honorable.” Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that **God’s law is unchangeable.** Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God.

“The desire of all nations shall come: and I will fill this house with glory....”

Haggai 2:7

A GRAND PROPHECY FULFILLED

The time of the first advent and of some of the chief events


clustering about the Saviour's lifework was 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."*

Daniel 9:24. A day in prophecy stands for a year. (See Numbers 14:34; Ezekiel 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"* (Daniel 9:25), sixty-nine weeks, or four hundred and eighty-three years. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus, went into effect in the autumn of 457 B.C. (See Ezra 6:14; 7:1, 9). 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."* Mark 1:15.

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."* Daniel 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.

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.

A glowing Earth, showing continents and oceans, is held gently in two hands. The Earth is illuminated from the right, creating a bright glow and casting the left side into shadow. The hands are positioned at the bottom of the frame, with fingers spread, supporting the planet. The background is dark with some distant stars.

**“The earth is the Lord’s, and the
fulness thereof; the world, and
they that dwell therein.”**

–Psalm 24:1

A BLUEPRINT FOR THE WORK OF JESUS

In patriarchal times the sacrificial offerings connected with divine worship constituted a perpetual reminder of the coming of a Saviour, and thus it was with the entire ritual of the sanctuary services throughout Israel's history. In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King; and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. The sacrifices and offerings of the Mosaic ritual were ever pointing toward a better service, even a heavenly. The earthly sanctuary was "a figure for the time then present," in which were offered both gifts and sacrifices; its two holy places were "patterns of things in the heavens;" for Christ, our great High Priest, is today "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."—Hebrews 9:9, 23; 8:2.

The principles of the Ten Commandments existed before the fall, and were of a character suited

to the condition of a holy order of beings.

The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression.

A system was then established requiring the sacrificing of beasts, to keep before fallen man that which the serpent made Eve disbelieve, that the penalty of disobedience is death. **The transgression of God's law made it necessary for Christ to die a sacrifice,** and thus make a way possible for man to escape the penalty, and yet the honor of God's law be preserved. The system of sacrifices was to teach man humility, in view of his fallen condition, and lead him to repentance, and to trust in God alone, through the promised Redeemer, for pardon for past transgression of His law.

The very system of sacrifices was devised by Christ, and given to Adam as typifying a Saviour to come.

To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death

of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. **This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate.** And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future and relieved it of its utter desolation.

The sacrificial system, committed to Adam, was perverted by his descendants. Superstition, idolatry,

**Let them make
Me a sanctuary;
that I may dwell
among them.**

cruelty, and licentiousness corrupted the simple and significant service that God had appointed. Through long intercourse with idolaters, the people of Israel had mingled many heathen customs with their worship; therefore the Lord gave them at Sinai definite instruction concerning the sacrificial service.

The command was communicated to Moses while in the mount with God, "Let them make Me a sanctuary; that I may dwell among them;" and full directions were given for the construction of the tabernacle.

The holy places made with hands were to be "*figures of the true, "patterns of things in the heavens"* (Hebrews 9:24, 23)—a miniature representation of the heavenly temple **where Christ, our great High Priest, after offering His life as a sacrifice, was to minister in the sinner's behalf.**

The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. It was therefore small, being not more than fifty-five feet in length, and eighteen in breadth and height. Yet it was a magnificent structure. The wood employed for the building and its furniture was that of the acacia tree, which was less subject to decay than any other to be obtained at Sinai. The walls consisted of upright boards, set in silver sockets, and held firm by pillars and connecting bars; and all were overlaid with gold, giving to the building the appearance of solid gold. The roof was formed of four sets of curtains, the innermost of "*fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work;*" the other three respectively were of goats' hair,

rams' skins dyed red, and sealskins, so arranged as to afford complete protection.

The building was divided into two apartments by a rich and beautiful curtain, or veil, suspended from gold-plated pillars; and a similar veil closed the entrance of the first apartment. These, like the inner covering, which formed the ceiling, were of the most gorgeous colors, blue, purple, and scarlet, beautifully arranged, while inwrought with threads of gold and silver were cherubim to represent the angelic host who are connected with the work of the heavenly sanctuary and who are ministering spirits to the people of God on earth.

The sacred tent was enclosed in an open space called the court, which was surrounded by hangings, or screens, of fine linen, suspended from pillars of brass. The entrance to this enclosure was at the eastern end. It was closed by curtains of costly material and beautiful workmanship, though inferior to those of the sanctuary. The hangings of the court being only about half as high as the walls of the tabernacle, the building could be plainly seen by the people without. In the court, and nearest the entrance, stood the brazen altar of burnt offering. Upon this altar were consumed all the sacrifices made by fire unto the Lord, and its horns were sprinkled with the atoning blood.

Between the altar and the door of the tabernacle was the laver, which was also of brass, made from the mirrors that had been the freewill offering of the women of Israel. At the laver the priests were to wash their hands and their feet whenever they went into the sacred apartments, or approached the altar to offer a burnt offering unto the Lord.

In the first apartment, or holy place, were the table of showbread, the candlestick, or lampstand, and the altar of incense. The table of showbread stood on the north. With its ornamental crown, it was overlaid with pure gold. On this table the priests were each Sabbath to place twelve cakes, arranged in two piles, and sprinkled with frankincense. On the south was the seven-branched candlestick, with its seven lamps. Its branches were ornamented with exquisitely wrought flowers, resembling lilies, and the whole was made from one solid piece of gold. There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night. Just before the veil separating the holy place from the most holy and the immediate presence of God, stood the golden altar of incense. Upon this altar the priest was to burn incense every morning and evening; its horns were touched with the blood of the sin offering, and it

was sprinkled with blood upon the great Day of Atonement. The fire upon this altar was kindled by God Himself and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle.

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.

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.

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.

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.

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.

The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily service was performed at the altar of burnt offering in the court of the tabernacle and in the holy place; while the yearly service was in the most holy.

No mortal eye but that of the high priest was to look upon the inner apartment of the sanctuary. Only once a year could the priest enter there, and that after the most careful and solemn preparation.

God expressly directed that every offering presented for the service of the sanctuary should be "without blemish." (Exodus 12:5). The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering "without blemish" could be a symbol of His perfect purity who was to offer Himself as "*a lamb without blemish and without spot.*" (1 Peter 1:19).

The most important part of the

daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary.

Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins. God commanded that an atonement be made for each of the sacred apartments, as for the altar, to "*cleanse it, and hallow it from the uncleanness of the children of Israel.*" —Leviticus 16:19.

Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration.

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.

Moses made the earthly sanctuary, "*according to the fashion that he had seen.*" Paul declares that "*the tabernacle, and all the vessels of the ministry,*" when completed, were "*the patterns of things in the heavens.*" (Acts 7:44; Hebrews 9:21, 23). And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy.



What the Bible Says About Good Health

3 John 1:2 – Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.

Genesis 1:29 – Then God said, Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you.

Exodus 15:26 – And He said, If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your Healer.

Leviticus 11:2-3 – These are the creatures which you may eat from all the animals that are on the earth. Whatever divides a hoof, thus making split hoofs, and chews the cud, among the animals, that you may eat.

Leviticus 11:9 – These you may eat, whatever is in the water: all that have fins and scales, those in the water, in the seas or in the rivers, you may eat.

Leviticus 11:46-47 – This is the law regarding the animal and the bird, and every living thing that moves in the waters and everything that swarms on the earth, to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten.

Acts 10:13-14, 28 – Get up, Peter, kill and eat! But Peter said, By no means, Lord, for I have never eaten anything unholly and unclean.... God has shown me that I should not call any man unholy or unclean.

Daniel 1:8-16 – Daniel made up his mind that he would not defile himself with the king's choice food or with the wine which he drank; so he sought permission from the commander of the officials.... Please test your servants for ten days, and let us be given some vegetables to eat and water to drink.... At the end of ten days their appearance seemed better than all the youths who had been eating the king's choice food. So the overseer ... kept giving them vegetables.

Psalms 103:2-5 – Bless the LORD, O my soul, And forget none of His benefits; Who pardons all your iniquities, Who heals all your diseases; Who redeems your life from the pit, Who crowns you with lovingkindness and compassion; Who satisfies your years with good things, So that your youth is renewed like the eagle.

Isaiah 11:7-9 – Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox. The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den. They will not hurt or destroy in all My holy mountain.

Ecclesiastes 5:12 – The sleep of a labouring man is sweet, whether he eat little or much.

Romans 12:1 – I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Isaiah 40:31 – They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

1 Corinthians 10:31 – Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

CLEANSING OF THE HEAVENLY SANCTUARY

The heavenly temple, the abiding place of the King of kings, where “*thousands ministered unto Him, and ten thousand times ten thousand stood before Him*” (Daniel 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration—**no earthly structure could represent its vastness and its glory.** Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man’s redemption were to be taught by the earthly sanctuary and its services.

After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, “*Christ is not entered*

into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”—Hebrews 9:24.

The sanctuary in heaven is the very center of Christ’s work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give to every one that asketh them a reason for the hope that is in them.

“Wherefore in all things it behoved him [Jesus] to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”

—Hebrews 2:17

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus”

—Hebrews 3:1

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God”

—Hebrews 4:14

In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us.

In the parable it was those that had oil in their vessels with their lamps that went in to the marriage. Those who, with a knowledge of the truth from the Scriptures, had also the Spirit and grace of God, and who, in the night of their bitter trial, had patiently waited, searching the Bible for clearer light—these saw the truth concerning the sanctuary in heaven, and by faith they followed Him in His work in the sanctuary above. And all who through the testimony of the Scriptures accept the same truths, following Christ by faith as He enters in before God to perform the last work of mediation, and at its close to receive His kingdom—all these are represented as going in to the marriage.

In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as

“But he [Stephen], being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”

—Acts 7:55 & 56

“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”

—Hebrews 8:1 & 2

taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. (Matthew 22:11; Revelation 7:14). He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted

worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above.

Like Aaron, who symbolized Christ, our Saviour bears the names of all His people on His heart in the holy place. Our great High Priest remembers all the words by which He has encouraged us to trust. He is ever mindful of His covenant.

All who seek of Him shall find. All who knock will have the door opened to them. The excuse will not be made, Trouble Me not; the door is closed; I do not wish to open it. Never will one be told, I cannot help you. Those who beg at midnight for loaves to feed the hungry souls will be successful.

When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, "They that were ready went in with Him to the marriage: and the door was shut," we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed.

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator.

Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat.

Consider This:

Jacob was determined to hold the angel, not only by physical strength, but by the power of living faith. In his distress Jacob referred to the repentance of his soul, the deep humility he had felt for his wrongs. The angel regarded his prayer with seeming indifference, continually making efforts to release himself from the grasp of Jacob. He might have exercised his supernatural power and forced himself from Jacob's grasp, **but He did not choose to do this.** But when he saw that he prevailed not against Jacob, to convince him of his supernatural power, he touched his thigh, which was immediately out of joint. But Jacob would not give up his earnest efforts for bodily pain. His object was to obtain a blessing, and pain of body was not sufficient to divert his mind from his object. His determination was stronger in the last moments of the conflict than at the beginning. His faith grew more earnest and persevering, until the very last, even till the breaking of the day. He would not let go his hold of the angel until he blessed him. "And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me." **Jacob's distress represents the trouble of the righteous just before the coming of the Lord.** So will they wrestle in prayer with God. Jacob's history is an assurance that God will not cast off those who have been betrayed into sin, but who have returned unto Him with true repentance.

THE FINAL DAYS OF HEAVENLY MINISTRY

When the temple of God was opened in heaven, the ark of His testament was seen. Within the holy of holies, in the sanctuary in heaven, the divine law is sacredly enshrined—the law that was spoken by God Himself amid the thunders of Sinai and written with His own finger on the tables of stone.

The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript.

“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.” Matthew 5:18. **The law of God, being a revelation of His will, a transcript of His character, must forever endure,** “as a faithful witness in heaven.” Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist: *“Forever, O Lord, Thy word is settled in heaven.”* *“All His commandments are sure. They stand fast for ever and ever.”* —Psalm 119:89; 111:7, 8.

In the very bosom of the Decalogue is 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 manservant, nor thy maidservant, 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.” —Exodus 20:8-11.

Christ had opened the door, or ministration, of the most holy place, light was shining from that open door of the sanctuary in heaven, and the fourth commandment was shown to be included in the law which is there enshrined; what God had established, no man could overthrow.

The messages of Revelation 14 constitute a threefold warning which is to prepare the inhabitants of the earth for the Lord’s second coming. The announcement, “The hour of His judgment is come,” points to the closing work of Christ’s ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour’s intercession shall cease and He shall return to the earth to take His people to Himself.

That men may be prepared to stand in the judgment, the message commands them to “fear God, and

give glory to Him,” “and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” The result of an acceptance of these messages is given in the word: **“Here are they that keep the commandments of God, and the faith of Jesus.”** In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment.

**“Forever, O Lord,
Thy word is settled
in heaven.” “All His
commandments are
sure. They stand fast for
ever and ever.”**

—Psalms 119:89 & 111:7, 8

“I beheld,” says the prophet Daniel, “till thrones were placed, and One that was Ancient of Days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.”
—Daniel 7:9, 10, R.V.

Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in

review before the Judge of all the earth, and to every man should be rendered “according to his works.” The Ancient of Days is God the Father. Says the psalmist: “*Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.*” Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number “ten thousand times ten thousand, and thousands of thousands,” attend this great tribunal.

“*And, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away.*” Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. **He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator.**

Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the

work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.

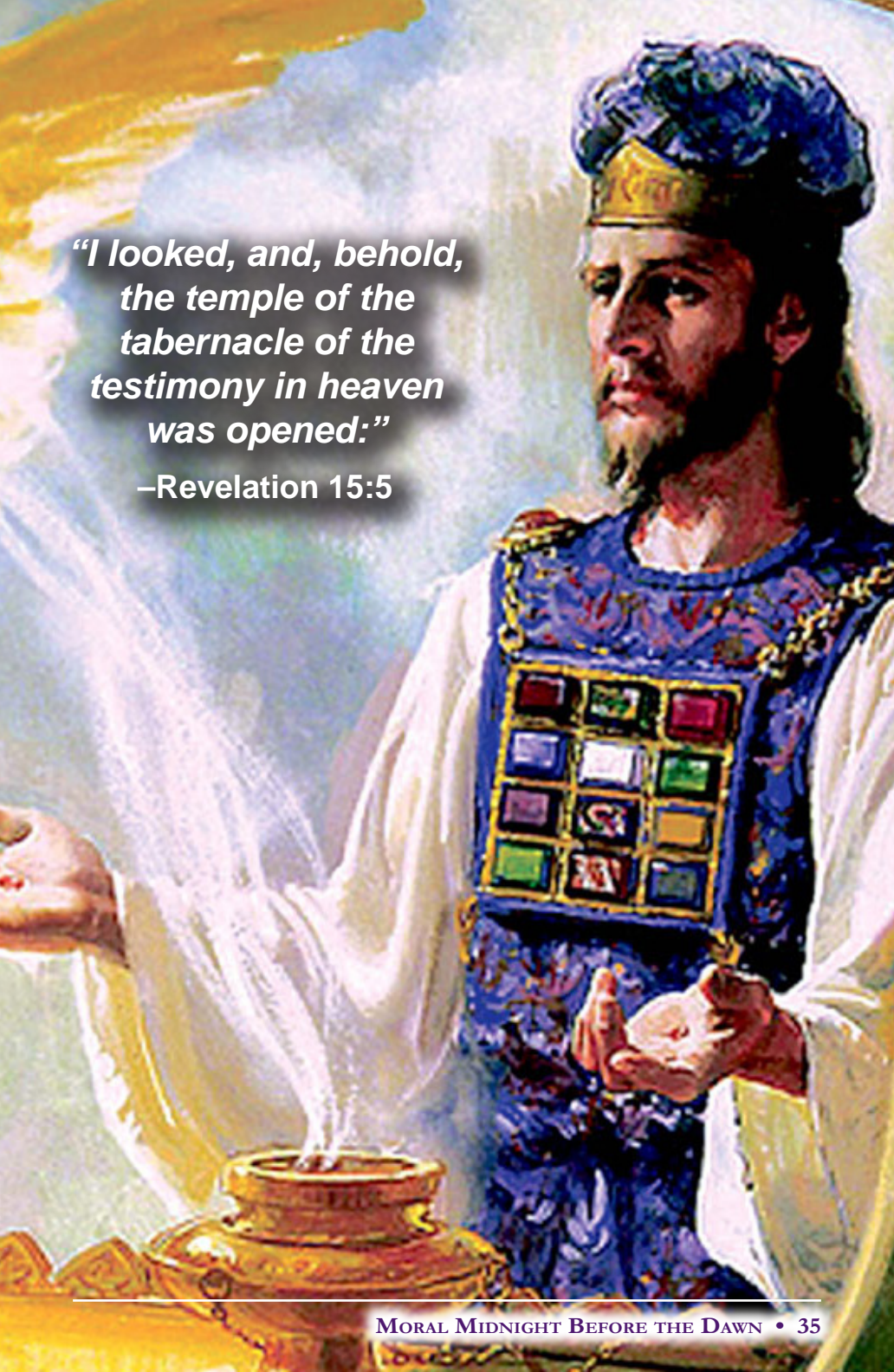
The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." (Hebrews 6:20). There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the

awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: *"Watch and pray: for ye know not when the time is."* —Mark 13:33.

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

—Revelation 11:18, 19



***“I looked, and, behold,
the temple of the
tabernacle of the
testimony in heaven
was opened:”***

–Revelation 15:5

THE LORD'S SEVENTH-DAY SABBATH

The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.” Matthew 5:18. So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator’s power. And when Eden shall bloom on earth again, God’s holy rest day will be honored by all beneath the sun. *“From one sabbath to another”* the inhabitants of the glorified new earth shall ... *“worship before me, saith the Lord.”* –Isaiah 66:23.

As the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and **as the only way to free themselves from a duty which they are unwilling to perform, many popular teachers declare that the law of God is no longer binding.** Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become

well-nigh universal. The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God’s holy law; and **upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.**

As the claims of the Sabbath were presented, many said: “We have always kept Sunday, our fathers kept it, and many good men have died happy while keeping it. The keeping of a new Sabbath would throw us out of harmony with the world. What can a little company keeping the seventh day accomplish against all the world who are keeping Sunday?”

“From one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the Lord.”

Isaiah 66:23

By similar arguments the Jews justified their rejection of Christ. So, in the time of Luther, papists reasoned that true Christians had died in the Catholic faith; therefore that religion was sufficient. Such reasoning would prove a barrier to all advancement in faith.

Many urged that Sundaykeeping had been a widespread custom of the church for centuries. Against this argument it was shown that the Sabbath and its observance were more ancient, even as old as the world itself—established by the Ancient of Days.

In the absence of Bible testimony, many urged: “Why do not our great men understand this Sabbath question? Few believe as you do. It cannot be that you are right and all the men of learning are wrong.”

To refute such arguments it was needful only to cite the Scriptures

and the Lord’s dealings with His people in all ages. The reason why He does not more often choose men of learning and position to lead out in reform is that they trust to their creeds and theological systems and feel no need to be taught of God. Men who have little of the learning of the schools are sometimes called to declare the truth, not because they are unlearned, but because they are not too self-sufficient to be taught of God. Their humility and obedience make them great.



What the Bible Says About The Sabbath

Genesis 2:2-3 – By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Exodus 20:8, 11 – Remember the Sabbath day, to keep it holy. For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the Sabbath day and made it holy.

Nehemiah 9:13-14 – Then You came down on Mount Sinai, and spoke with them from heaven; You gave them just ordinances and true laws, good statutes and commandments. So You made known to them Your holy Sabbath, and laid down for them commandments, statutes and law, through Your servant Moses.

Isaiah 56:1-2 – Thus says the LORD, Preserve justice and do righteousness, for My salvation is about to come and My righteousness to be revealed. How blessed is the man who does this, and the son of man who takes hold of it; who keeps from profaning the Sabbath, and keeps his hand from doing any evil.

Isaiah 58:13-14 – If because of the Sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight, the holy day of the LORD honorable, and honor it, desisting from your own ways, from seeking your own pleasure and speaking your own word, then you will take delight in the LORD, and I will make you ride on the heights of the earth.

Isaiah 66:22-23 – For just as the new heavens and the new earth which I make will endure before Me, declares the LORD, so your offspring and your name will endure. And it shall be from new moon to new moon and from sabbath to sabbath, All mankind will come to bow down before Me, says the LORD.

Matthew 12:7, 8, 12 – But if you had known what this means, “I DESIRE COMPASSION, AND NOT A SACRIFICE,” you would not have condemned the innocent. For the Son of Man is Lord of the Sabbath. It is lawful to do good on the Sabbath.

Matthew 24:20-21 – But pray that your flight will not be in the winter, or on a Sabbath. For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.

Luke 23:54; 24:1 & 2 – It was the preparation day, and the Sabbath was about to begin.... And on the Sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared. And they found the stone rolled away.

Acts 13:42, 44 – As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath. The next Sabbath nearly the whole city assembled to hear the word of the Lord.

Hebrews 4:9-11 – So there remains a Sabbath rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God did from His. Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience.

Revelation 14:12 – Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus.

What Christians Say About The Sabbath

“There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found: not in the New Testament—absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.”

—Dr. E. T. Hiscox, author of the *Baptist Manual*.

“The Scriptures nowhere call the first day of the week the Sabbath. . . There is no Scriptural authority for so doing, nor of course, any Scriptural obligation.”

—*The Watchman*. (Baptist).

“There was never any formal or authoritative change from the Jewish seventh-day Sabbath to the Christian first-day observance.”

—William Owen Carver, *The Lord’s Day in Our Day*, page 49. (Baptist).

“There is nothing in Scripture that requires us to keep Sunday rather than Saturday as a holy day.”

—Harold Lindsell (editor), *Christianity Today*, Nov. 5, 1976. (Baptist).

“The observance of the first instead of the Seventh day rests on the testimony of the church, and the church alone.”

—Hobart Church News, July 2, 1894; cited in *Prophetic Signs*, page 14. (Catholic).

“It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.”

—Priest Brady, in an address, reported in the Elizabeth, NJ ‘News’ on March 18, 1903. (*Catholic*).

“Protestants ... accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change.... But the Protestant mind does not seem to realize that ... in observing Sunday, they are accepting the authority of the spokesman for the Church, the pope.”

—*Our Sunday Visitor*, February 5th, 1950. (*Catholic*).

“Many people think that Sunday is the Sabbath. But neither in the New Testament nor in the early church is there anything to suggest that we have any right to transfer the observance of the Seventh day of the week to the first. The Sabbath was and is Saturday and not Sunday, and if it were binding on us then we should observe it on that day, and on no other.”

—Rev. Lionel Beere, All-Saints Church, Ponsonby, N.Z. in *Church and People*, Sept. 1, 1947. (*Anglican*).

“Nowhere in the Bible is it laid down that worship should be done on Sunday. Remember the Sabbath day to keep it holy...! That is Saturday.”

—P. Carrington, Archbishop of Quebec, Oct. 27, 1949; cited in *Prophetic Signs*, page 12. (*Anglican*).

“The Seventh day, the commandment says, is the Sabbath of The Lord thy God. No kind of arithmetic, no kind of almanac, can make seven equal one, nor the seventh mean the first, nor Saturday mean Sunday. ... The fact is that we are all Sabbath breakers, every one of us.”

—Rev. Geo. Hodges. (*Anglican*).

TWO GREAT UNSCRIPTURAL ERRORS

Through the two great errors, **the immortality of the soul, and Sunday sacredness**, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, **this country will follow in the steps of Rome in trampling on the rights of conscience.**

As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

The line of distinction between professed Christians and the ungodly

is now hardly distinguishable. Church-members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.

Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. **Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow.** Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his

object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God.

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. **It is God that shields his creatures, and hedges them in from the power of the destroyer.** But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what he has declared that he would, he will withdraw his blessings from the earth, and remove his protecting care from those who are rebelling against his law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs, and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them.

I saw that the saints must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They

must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other unscriptural doctrines. They will do all in their power to excite sympathy and will work miracles before them to confirm what they declare. The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who appear to them are the spirits of devils.

A correct understanding of “what saith the Scriptures”

in regard to the state of the dead is essential for this time. God’s Word declares that the dead know not anything, their hatred and love have alike perished. We must come to the sure word of prophecy for our authority. Unless we are intelligent in the Scriptures, may we not, when this mighty miracle-working power of Satan is manifested in our world, be deceived and call it the workings of God; for the Word of God declares that, if it were possible, the very elect should be deceived. **Unless we are rooted and grounded in the truth, we shall be swept away by Satan’s delusive snares.** We must cling to our Bibles. If Satan can make you believe that there are things in the Word of God that are not inspired, he will then be prepared to ensnare

your soul. We shall have no assurance, no certainty, at the very time we need to know what is truth.

Under the cover of darkness King Saul and his attendants made their way to the lonely home of the sorceress of Endor. Here the woman with a familiar spirit had hidden herself away that she might secretly continue her profane incantations. She said, "I saw gods ascending out of the earth.... An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel."

It was not God's holy prophet that came forth at the spell of a sorcerer's incantation. Samuel was not present in that haunt of evil spirits. **That supernatural appearance was produced solely by the power of Satan. He could as easily assume the form of Samuel as he could assume that of an angel of light,** when he tempted Christ in the wilderness.

In the parable of the rich man and Lazarus, Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. The Saviour knew of their ideas, and He framed His parable so as to inculcate important truths through these preconceived opinions. The conversation between Abraham and

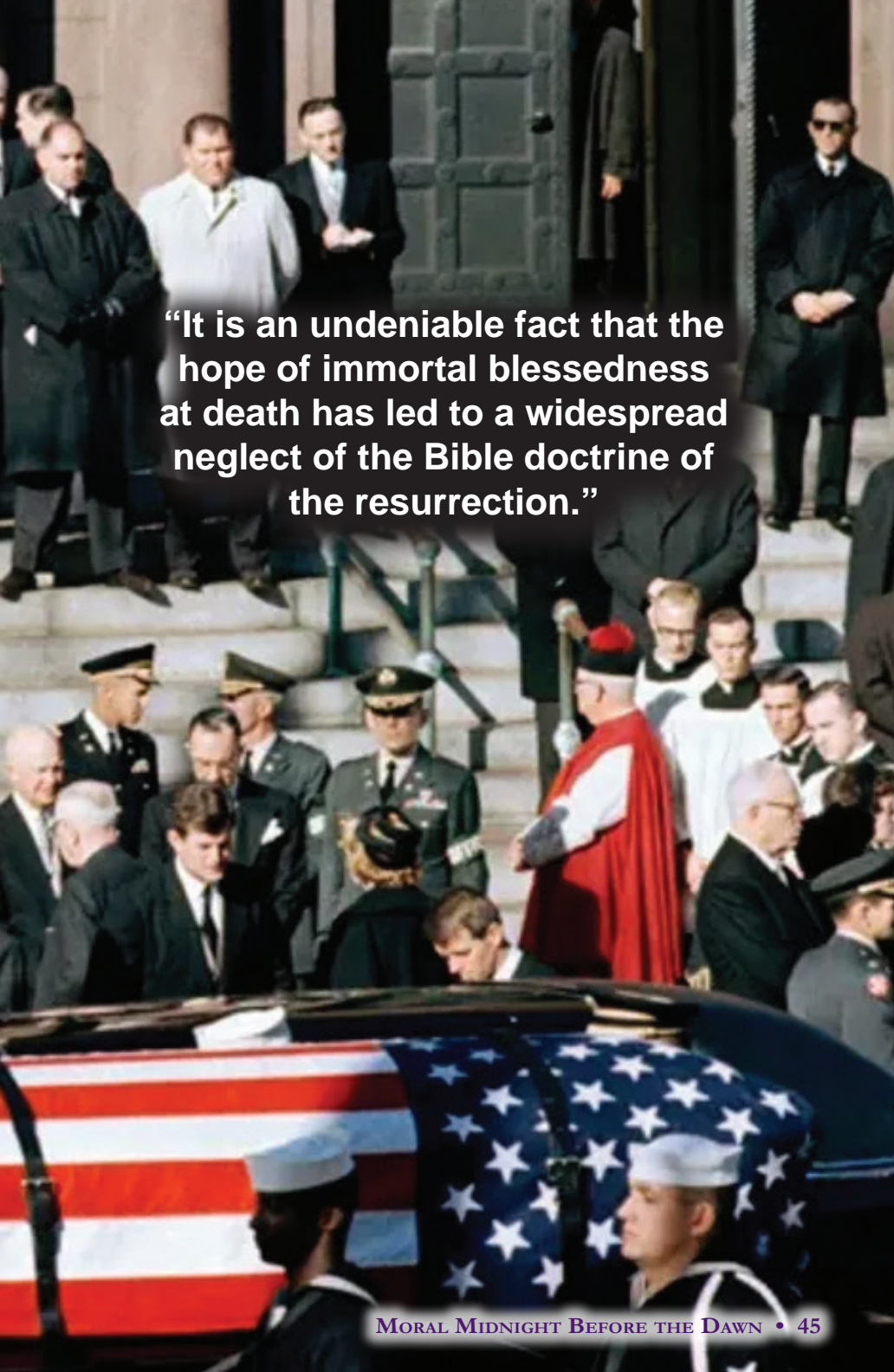
the once-rich man is figurative. He held up before His hearers a mirror wherein they might see themselves in their true relation to God. He used the prevailing opinion to convey the idea He wished to make prominent to all—that no man is valued for his possessions; for all he has belongs to him only as lent by the Lord. Christ desires His hearers to understand that it is impossible for men to secure the salvation of the soul after death.

It is an undeniable fact that the hope of immortal blessedness at death has led to a widespread neglect of the Bible doctrine of the resurrection.

Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. **The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection.**

"The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten."

Ecclesiastes 9:5



“It is an undeniable fact that the hope of immortal blessedness at death has led to a widespread neglect of the Bible doctrine of the resurrection.”

What the Bible Says About Death

Psalms 146:3 & 4 – Do not trust in princes, in mortal man, in whom there is no salvation. His spirit departs, he returns to the earth; In that very day his thoughts perish.

Ecclesiastes 9:5 & 6 – For the living know they will die; but the dead do not know anything, nor have they any longer a reward, for their memory is forgotten. Indeed their love, their hate and their zeal have already perished, and they will no longer have a share in all that is done under the sun.

John 11:11-14 – He [Jesus] said to them, “Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep.” The disciples then said to Him, “Lord, if he has fallen asleep, he will recover.” Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. So Jesus then said to them plainly, “Lazarus is dead.”

1 Corinthians 15:51-54 – Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “DEATH IS SWALLOWED UP in victory.”

**Psalms 104:29 – You take away their spirit, they expire
And return to their dust.**

1 Thessalonians 4:16, 17 – The Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

Daniel 12:1 – Now at that time Michael, the great Prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book will be rescued.

John 11:24 – Martha said to Him [Jesus], I know that he [Lazarus] will rise again in the resurrection at the last day.

John 6:54 – Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. (NASB).

John 6:44 – No man can come to Me, except the Father which sent Me draw him: and I will raise him up at the last day.

John 6:40 – This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I Myself will raise him up at the last day. (NASB).

John 6:39 – This is the Father's will which sent Me, that of all which He has given Me I should lose nothing, but should raise it up again at the last day.

THE SECOND-COMING OF KING JESUS

Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, "It is done." When He leaves the sanctuary, darkness covers the inhabitants of the earth. Satan will then plunge the inhabitants of the earth into one great, final trouble. **As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose.** When the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not.

The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. **The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried.** The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded.

The "time of trouble, such as never was," is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God.

Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. As the crowning act in the great drama of deception, Satan himself will personate Christ. **But the people of God will not be misled.** The teachings of this false Christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out. And, furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second

coming. “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” (Matthew 24:27). **This coming there is no possibility of counterfeiting. It will be universally known—witnessed by the whole world.** God’s judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed.

When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark will be poured out. (Revelation 14:9, 10) The plagues upon Egypt when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God’s people. All the judgments upon men, prior to the close of probation, have been mingled with mercy. **The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmingled with mercy.** Yet for the elect’s sake the time of trouble will be shortened. In the hour of peril and distress “the angel of the Lord encampeth

round about them that fear Him, and delivereth them.” (Psalm 34:7). With earnest longing, God’s people await the tokens of their coming King.

It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. When the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory. Soon there appears in the east a small black cloud. The people of God know this to be the sign of the Son of man. **In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud,** its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place.

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God **calls forth the sleeping saints.** The last lingering traces of the curse of sin will be removed, and Christ’s faithful

ones will appear in “the beauty of the Lord our God,” in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood. The living righteous are changed “in a moment, in the twinkling of an eye.” **With unutterable love, Jesus welcomes His faithful ones to the joy of their Lord.**

The wicked receive their recompense in the earth. They “shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts.” (Malachi 4:1). All are punished according to their deeds. In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches. The justice of God is satisfied, and the saints and all the angelic host say with a loud voice, Amen.

While the earth is wrapped in the fire of God’s vengeance, the righteous abide safely in the Holy City. Upon those that had part in the first resurrection, the second death has no power. (Revelation 20:6). While God is to the wicked a consuming fire, He is to His people both a sun and a shield. (Psalm 84:11).

And yet, “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that

love him.” (1 Corinthians 2:9). **Human language is inadequate to describe the reward of the righteous.** It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.

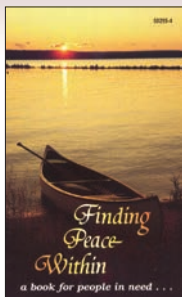
Pain cannot exist in heaven. There will be no more tears, no funeral trains. “There shall be no more death, neither sorrow, nor crying:... for the former things are passed away.”

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that ...

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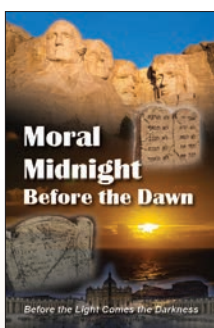
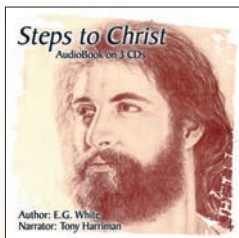
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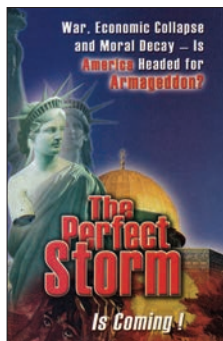
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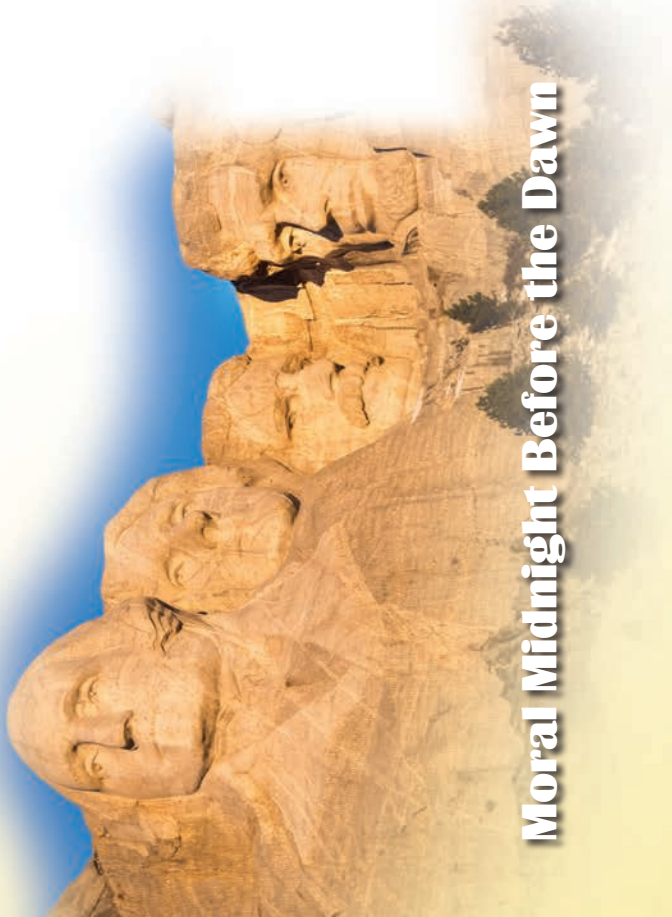
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