

# EndTime Issues...

CHRISTIAN RESOURCE – MINISTERS, TEACHERS, BIBLE STUDENTS

January 2006  
Vol. 9, No. 1

A Publication of the  
Christian Heritage Foundation, CS  
Member ASI



A TRUMPET PHENOMENON



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## EndTime Issues... Magazine

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**EndTime Issues...** is published monthly through the Internet by the Christian Heritage Foundation, a corporation sole registered in Nevada July 26, 2001. *EndTime Issues...* is produced as a lay ministry to Christians with focused interest on the times in which we are living. This ministry is Seventh-day Adventist supportive. Support comes from donations made to the Christian Heritage Foundation, CS. We invite you to copy articles and the magazine to share with others.

**Manuscripts** are welcomed for consideration. They should relate to end-time events that have recently been occurred to a clearer view of prophetic truth or have a deep spiritual concern, be simply written and well documented with a focused interest to Christians. Length should be limited to 10 double-spaced pages. The ongoing appeal: "Issues of concern to the last generation."

**Letters** to the editor: We welcome your letters of encouragement, deepening insight on relevant topics and plain feedback relative to *EndTime Issues...* Please keep your communiques brief. Your letters will be the property of Christian Heritage Foundation. Personal answers normally cannot be made. Selected letters may be published in subsequent issues of *EndTime Issues...*

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We solicit your gifts in prayers and funds. As our financial base broadens, your gifts help open doors for a greater number to hear and see these special truths.

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# Why Public Schools Hate Home-Schooling Parents

Joel Turtel

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[With a growing number of Christian families home-schooling their children, this article from a respected author and activist is timely as we enter the new year. Ed.]

**Home-schooling is a great success. That's why many public-school authorities hate home-schooling parents.**

Home-schoolers are a direct challenge to the public-school monopoly. This monopoly makes it almost impossible to fire tenured public-school teachers or principals. As a result, tenure gives most teachers life-time guaranteed jobs. They get this incredible benefit only because public schools have a lock on our children's education.

If public-school employees had to work for private schools and compete for their jobs in the real world, they would lose their security-blanket tenure. That's why school authorities view home-schooling parents who challenge their monopoly as a serious threat.

Many school officials also can't stand the fact that average parents who never went to college give their kids a better education than so-called public-school experts. Successful home-schooling parents therefore humiliate the failed public schools by comparison.

Home-schooling parents also humiliate school authorities who claim that only certified or licensed teachers are qualified to teach children. Most home-schooling parents thankfully never stepped foot inside a so-called teacher college or university department of education. Yet these parents give their children a superior education compared to public-school educated kids.

Also, many public-school officials resent

home-schoolers because the typical public school loses about \$7500 a year in tax money for each child that leaves the system. Tax money is the life blood of the public-school system. Tax money pays for public-school employees' generous salaries, benefits, and pensions. Is it any wonder why school authorities don't want to lose their gravy train?

For these reasons, until fairly recently, most state legislatures either outlawed homeschooling or tried to strangle it to death with regulations. In 1980, only Utah, Ohio, and Nevada officially recognized parents' rights to homeschool their children. In most other states, legislators continually harassed or prosecuted home-schoolers under criminal truancy laws and educational neglect charges.

By 2004, however, pressure from parents, Christian home-schooling organizations, and recent court rulings pushed all fifty states to enact statutes that allow home-schooling, as long as certain requirements are met. These requirements vary for each state.

In spite of these statutes, many states and school authorities still harass home-schooling parents. That is because the Supreme Court slapped parents in the face when they gave local governments the right to regulate home-schooling. As a result, many home-schooling parents are still harassed by local school officials.

If you are a homeschooling parent, you must know how to protect your legal rights.

To do this, you should seriously consider joining the Home School Legal Defense Association (HSLDA). Founded in 1983, HSDLA provides its members with legal representation against local school officials who might harass you, demand to supervise your home-schooling, or demand to periodically test your home-schooled children. You can join at their web site, <http://www.hslda.org>.

The Rutherford Institute is another well-known organization dedicated to protecting parents' rights and providing legal help to home-schooling parents. Their website is <http://www.rutherford.org>

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## Warren's P.E.A.C.E. Plan & UN Goals – Part 3

# Whom Do We Serve?

by Berit Kjos – September 2005

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“Warren... unveiled the church’s commitment to a **new reformation** in Christianity and vision for a worldwide spiritual awakening in the 21st Century through the PEACE Plan that he believes will mobilize **one billion foot soldiers** ... by the year 2020.”[1]

“The **last thing many believers need today is to go to another Bible study**. They already know far more than they are putting into practice. What they need are *servicing* experiences....”[2] Rick Warren, *Purpose Driven Life*

“‘The P.E.A.C.E. plan will be a ‘revolution’ for global Christianity... I’m looking at a stadium full of people who are telling God they will do **whatever it takes** to establish **God’s Kingdom ‘on earth as it is in heaven.**’”[3] Rick Warren

As you saw in Part 2 of this series, Rick Warren’s PEACE Plan fits right into the global march toward social solidarity. The widening web of communitarian systems envisioned by Peter Drucker (Warren’s mentor) is now embraced by pastors, politicians, rulers, and community leaders around the world. Like Pastor Warren, they all seem to agree that the rising global welfare system requires a worldwide army of “volunteer” servers.”[4]

It makes sense! In September 2005, Pastor Warren was invited to speak at the United Nations and at the Council of Foreign Relations — two powerful organizations determined to unify the world under a new set of social rules and systemic controls.[5] Both pursue a peaceful transformation that would stifle the “divisive” truths of the gospel and conform Christian beliefs to UNESCO’s Declaration on the Role of Religion. Both recognize the need to draw churches into their worldwide network of partners and servers.[6] Both realize that Rick Warren — a most magnetic Pied Piper for their transformational agenda — can serve their grandiose purposes well.



Berit Kjos

President Bush knows it, too. He met with Rick Warren and other “social entrepreneurs” at the White House on June 1, 2004. After a strategic dialogue, his new “army of compassion” was introduced to attendees at the First White House National Conference on Faith-Based and Community Initiatives. The President announced, “I came from a — what we call a roundtable... where I met with some healers, and doers, and community changers: ... Pastor Rick Warren, of Saddleback Church, Lake Forest, California — (applause)... Jim Sprouse, the pastor of Trinity United Methodist... Where there is despair, we must work to provide hope.”[7]

Remember, President Bush has promised billions of dollars for fighting AIDS in Africa. Not only did he usher the U.S. back under UNESCO’s socialist umbrella two years ago, he has been working closely with the United Nations in order to fulfill America’s commitment to help end poverty and develop human resources in Africa. Warren’s PEACE Plan serves his purpose.

In Parts 1 and 2, we looked at the first two points in Warren’s PEACE Plan: (1) Plant Churches and (2) Train Leaders. You met Ken Blanchard, Pastor Warren’s chosen agent for training purpose-driven leaders around the world. Now, in Part 3, we will look at the next two points: (3) Assist the poor and (4) Care for the sick.

### 3. Assist the poor

The drum beat for social action aroused the masses early in July 2005. That’s when Rick Warren and World Vision joined Bono, Madonna (who promotes the mystical/occult Kabbala), Beatle idol Paul McCartney, Snoop Dog, Faithless, Bon Jovi, Slash (of Velvet Revolver), and many other famous or infamous supporters of “ONE – The Campaign to Make Poverty History.”

“I deeply believe,” said Warren, “that if we as evangelicals remain silent and do not speak up in



defense of the poor, we lose our credibility and our right to witness about God's love and Word." [8]

"What common cause could unite Pink Floyd and Rick Warren?" asked Mindy Belz in her article, "Whose jubilee?" She continued:

"Meet Live 8, ONE, Make Poverty History, and the Long Walk To Justice.... The campaign, timed to arm-wrestle world leaders ahead of next month's G8 summit into canceling debt against certain poor countries and increasing public aid, became so fierce last week that it reunited the '70s band Pink Floyd and hauled *Purpose Driven Life* author Rick Warren onto the bandwagon....

"But offstage a band of leading economists and scholars says the G8 plan is not only misguided but harmful, particularly for church-based poverty-fighting efforts. 'Debt forgiveness rewards the corruption and inefficiency of governments who have mishandled loaned funds.'" [9]

A few weeks later, Rick Warren flew to Birmingham, England to participate in the liberal, interfaith Baptist World Alliance Centenary Conference (BWACC). "God has called us to enjoy and fellowship with each other and work together," he told reporters, adding a popular slogan for the envisioned solidarity: Baptists can "celebrate our diversity and celebrate our unity.... The first Reformation was about beliefs. This one needs to be about behavior." [10]

Jimmy Carter, another keynote speaker at the BWACC, would probably agree to minimize those "divisive" old Scriptures that identified sin and called for separation. "There is an intense hunger among Christians around the world for a healing of the differences that now separate us from one another," the former president told reporters. "All major faiths – Christianity, Judaism, Hinduism and Islam – hold to the basic principles of peace, justice, hospitality, truth and alleviation of suffering." As a solution to separation, he suggested "interfaith dialogue.... We need to come back together." [11]

Back together? Leaving behind the true gospel? How would an interfaith dialogue aimed at consensus deal with the centrality of the cross and the resurrection of our Lord? Persecuted Christians have given their lives for those vital, saving truths!

Would today's "Christian" leaders prefer to trade Biblical faith for an illusion of solidarity?

Many are doing just that! Rev. Dr. Michael Taylor, former Christian Aid chief executive and Baptist minister, gave this closing message:

"The only potentially realistic way to get western governments to tackle these issues is to build the strongest, most proactive networks of activists around the world. This will mean linking with other Christians and with people of other faiths, working together in different ways for the common good." [12]

Does this sound more like the "social gospel" than the Great Commission? Has physical wellbeing become *more* important to church leaders than the truth about God and His grace? Is the fight against social, political and economic villains [more important] ... than [the fight] against the "principalities... powers... [and] spiritual hosts of wickedness in the heavenly places?" [Ephesians 6:12] If so, it's a losing battle! [13]

Of course, our God cares about the poor, and so must we. But in New Testament days, compassionate care for unbelievers was joined to evangelism — a vital ministry that Ken Blanchard, Warren's chosen leadership trainer, apparently has abandoned. "...he said he is **not interested in evangelism**," said Rebecca Barnes, editor of ChurchCentral.com. [14]

The early disciples knew well that their greatest gift to the poor and needy was the gospel, which brings conviction of sin, prompts God-given repentance, and opens the door to an eternity with Jesus. Their compassion would not only demonstrate God's love in a harsh and hostile world; it would plant in hearts the glorious promise of God's eternal Kingdom. That's why the early Christians faced persecution. As Jesus explained, "...because you are not of the world, but I chose you out of the world, therefore the world hates you." (John 15:19)

Martyrs who were caught speaking God's "offensive" truths could easily have escaped torture and death. Some were told only to worship other gods along with their own, but that was unthinkable to those who loved Jesus. They would rather die than betray their Lord! The stirring witness of such uncompromising faith drew countless more into the caring arms of the Church.

In the early Church, compassionate service to the poor and needy focused primarily on their own spiritual family — the faithful brothers and sisters in Christ. God's Word tells us:

*"...the poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.'" Deuteronomy 15:7-8, 11*

*"...I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink?'...And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'" Matthew 25:35-40*

*"Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith." Galatians 6:10*

*"Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord... distributing to the needs of the saints..." Romans 12:9-13*

But everything is changing! Marketing, manipulation, compromise, top-down standards, and intrusive assessments have become the norm. And the United Nations leads the way. [See The U.N. Plan for Your Community] UNESCO's "Management of Social Transformations" (MOST) Programme is one of its more innovative programs. In the quote below, notice Peter Drucker's three-legged communitarian stool: Partnerships between public sector (government, which sets the standards), private sector (business), and social sector (civil society, especially churches). Ponder the words: *social exclusion*.

"Best Practices, in the MOST Database, are model projects or policies aimed at improving the quality of life of individuals or groups suffering from poverty or **social exclusion**. They are typically based on the cooperation between national or local authorities, non-governmental organizations (NGOs) and local communities, the private sector....

"MOST concentrates its activities on the [1] **management of change** in multi-cultural and multi-

ethnic societies; [2] the study of cities as the sites of accelerated **social change**; [3] local management of economic, technological and environmental transformations; and [4] the eradication of poverty and **social exclusion**." [15]

Apparently, PEACE Plan churches will serve the first and last of those four UNESCO goals. And the key part of the transformational process will be facilitated small groups trained to dialogue, compromise (synthesize diverse beliefs) and seek an ever higher "common ground." Formed under the banner of fellowship, healing, and discipleship, these dialectic groups will prompt members to trade individual thinking for collective thinking. And the more responsive members will be chosen to lead others into this new global paradigm envisioned by the UN, the CFR and the Bush administration.

For all must be one! "Social exclusion," like poverty, must end. All forms of social separation — whether based on beliefs, sexual preferences, moral values or anything else — must yield to solidarity. The masses will go along with the program, for only those who embrace the "responsibility" to conform will have the "right" to be free. And the war on poverty and AIDS will be used to justify this un-American transformation.

#### 4. Care for the Sick

This goal touches my heart. Long ago, I chose the nursing profession because I wanted to care for the sick. My "career" ended when our first child was born, but one of our sons entered medical school with the same longing to serve God by ministering to the sick. So I can understand why Rick and Kay Warren were touched by the great needs in Africa.

On a webpage titled "Personal P.E.A.C.E. Plan," Rick Warren answers the question, "What I can do?" In the section on "Care for the Sick," he gives the following answer:

- Do an act of practical kindness to someone I know who is sick: take them a meal, offer to shuttle them to the doctor, do errands or shopping for them, watch their children, or send an encouraging note.

- Pray for healing, strength, comfort, and peace with those I know who are physically suffering.
- Commit to praying daily for two weeks for that person.
- Communicate genuine concern by following up with that person.”[16]

He probably has a far more extensive plan for his ministry to those who suffer from AIDS in Africa. I just hope it doesn't mean compromising God's moral guidelines and justifying promiscuity. For He alone can lift people from spiritual bondage into liberty in Jesus Christ! But His gift of faith and freedom comes only after conviction of sin and genuine repentance. Such conversion is aborted when the true gospel is replaced with positive assurances that God sympathizes with our sins and heals our hurts no matter how stubbornly we defend our behavior.

Yet the consensus at recent international conferences on AIDS seems dead set against such “judgmental” beliefs. And Christian ministries that serve in the public limelight will surely face opposition if they spread such “moral certainties.” Indeed, the following reports illustrate the growing consensus that AIDS workers must condone rather than question sexual immorality. As you read them, remember how teenage pregnancies and sexually transmitted diseases multiplied with the demise of the stigma tied to promiscuity:

World AIDS Campaign (WAC): “...the Declaration of Commitment on HIV/AIDS... set out specific commitments the international community would work to fulfill... including prevention campaigns, reducing stigma... and ensuring treatment, care and respect for people living with HIV or AIDS.... As Kofi Annan, UN Secretary-General, said... ‘All of us must recognize AIDS as our problem.’”

Building partnerships is about working with others to achieve our goals [Notice the communitarian framework]: “Partners need to be united from both within and beyond the health sector, from government, non-government and the private sector, to work together towards a common goal of improving responses to AIDS.... The WAC is establishing partnerships at the international, regional

and local levels. These include alliances with... faith groups, like the Ecumenical Advocacy Alliance.

“Do not be afraid” – Act for peace: “The Ecumenical Advocacy Alliance is compelled by the Gospel to call upon all churches, related organizations and people of faith to fulfill their role as peacemakers.... We have taken up this task with a special focus on overcoming stigma and discrimination against people affected by HIV/AIDS.”

I care, do you? The Churches say YES! “Fight HIV and AIDS-related stigma and discrimination.”

Ecumenical Advocacy Alliance: “Christians believe that all are created in the image of God and understand that the recognition of and respect for the dignity of each human person, regardless of circumstance, is the starting point for all our actions and responses. By protecting the rights of people living with HIV and AIDS and promoting an attitude of care and solidarity which rejects all forms of stigmatization and discrimination, their dignity as human beings is best protected.

“We are called, too, to break down the barriers of “us” and “them” and join with people living with and affected by HIV and AIDS.... In response to God's gracious and inclusive love for all of humanity, the church is called to model acceptance for all.... Certain vulnerable people who may be prone to high risk behavior (... men who have sex with men, sex workers of both sexes) require particular attention, compassion, trust, and accompaniment....

“In their prophetic role, churches should not be afraid to offer visible and strong social support for effective methods of prevention.... [Meaning: Don't hesitate to encourage condoms, but don't mention sin!]

“Promote full participation of positive people within faith-based organizations, civil society, and governmental responses....

“A 12-member Strategy Group... will develop strategies, monitor the implementation....”[17]

Vital to the implementation of this “health” system are the marketing strategies — usually surveys, force-field analysis, and high tech data systems for monitoring compliance, measuring “progress,” and analyzing “what works.” As in recent totalitarian regimes, well-chosen compensations distract the masses from the anguish of



surveillance and control. In *Brave New World*, Aldous Huxley describes the seductive 'feelies' that compensate for the loss of freedom and privacy in the collective or "healthy" community. First among them is sexual license:

"As political and economic freedom diminishes, sexual freedom tends compensatingly [sic] to increase. And the dictator... will do well to encourage that freedom. In conjunction with the freedom to daydream [shifting focus from reality to fantasy or imagination] under the influence of dope, movies and the radio, it will help to reconcile his subjects to the servitude which is their fate." [18] [See [Serving the Greater Whole](#)]

Aldous Huxley was no prophet, but as a [Fabian Socialist](#) in the utopian atmosphere that preceded World War II, he was well acquainted with global visions and utopian dreams. In fact, his brother [Julian Huxley](#) was chosen as the first head of UNESCO, the education and cultural arm of the United Nations. Since then, most of the warnings in *Brave New World* have become reality.

Rick Warren seems to have joined another group of visionaries: those who embrace a dominionist view of end times. Describing his "P.E.A.C.E. plan" as a "revolution for global Christianity," he said, "I'm looking at a stadium full of people who are telling God they will do whatever it takes to establish God's Kingdom 'on earth as it is in heaven.'" [3] [See [The Second Reformation](#)]

But human dreams and collective deeds can never "establish God's Kingdom 'on earth as it is in heaven." What counts are God's ways, not our ways, and He has shown us an entirely different picture of the end. That's why Jesus warned us to be alert — always watchful for the actual signs of end times (before He, *not we*, makes all things new). They include:

- More wars and destruction. ([Matthew 24:7-8](#))
- A totalitarian world government. (Revelation 13)
- An intrusive "mark" that would identify the purchasing power of each person. (Revelation 13:16-17)

- Many false shepherds and prophets. (Matthew 24:24-25)
- A "falling away" from Biblical faith. (2 Thessalonians 2:3)

Universal faith in the Biblical God is not part of the end-time picture, though mighty miracles will astound the masses. Yes, our God is a miracle-working God! But He warns us to "test the spirits" and be alert to deceptions:

*"The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness."* 2 Thessalonians 2:9-12

*"Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. And then many will be offended, will betray one another, and will hate one another. Then many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved. And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come."* Matthew 24:9-12

*"...when the Son of Man comes, will He really find faith on the earth?"* Luke 18:8

God has promised that a faithful remnant will see the glorious day when He comes for his own. By His amazing grace they will endure persecution and resist pressures to conform to the ever-changing consensus of the masses who follow the "wide" and popular ways of the world. For "narrow is the gate and difficult is the way which leads to life, and there are few who find it." [Matthew 7:13] Therefore,

*"...let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross...."* Hebrews 12:1-3

## Endnotes:

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# DEVOTIONAL



## God's Rescue Plan

"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal' (Rom. 16:5, R.V.). It was an unfolding of the principles that from eternal ages have been the foundation of God's throne.... God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, 'that whosoever believeth in him should not perish, but have everlasting life.'"<sup>1</sup>

In a moment of awe and praise over that love, Paul said, "Thanks be to God which giveth us victory through our Lord Jesus Christ" to the Corinthian church (I Corinthians 15:57). Man is damaged physically, mentally and morally from sin. On the wonderful promises of restorative changes in each of these areas rests every individual's hope.

### Condemned

How severely was man maimed from sin? So badly that God sentenced him to death (Romans 6:23). God couldn't accept any excuse nor was He able to shrug it off and say, "That's okay, see if you can do better tomorrow." Man must suffer the consequences of rebelling against the Life-giver.

Two things heighten that frightful thought: (1) how "small" the original condemning sin of Adam

and Eve was and (2) how that sin left their posterity so weakened morally, they all sinned (Romans 3:23).

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. Physical death is described here, but in verses 17 and 21 eternal death is implied. One man's sin – death to all!

Seems so strange, doesn't it. Couldn't Adam and Eve have children who were perfect? Why did their mistake impact me so deeply? Was there some genetic weakness in our first parents that was activated when they ate that life changing fruit? If we might catch a glimpse into how terrible sin is, even to the slightest degree, then maybe we can understand the sentence better. But even more, what God did to rescue man will begin to capture our wonder and admiration. If we can see that every generation chose to sin, just like Adam and Eve did, we won't blame God or them.

### Moral Standard for Immoral Man

We must discover how awful we really are to see how wonderful Jesus really is. We must be led to see how amazing redemption is. What actually did happen to mankind? How did sin change man's nature?

First, let's answer what "sin" is. "Whosoever committeth sin transgresseth also the law: for sin is

<sup>1</sup> *God's Amazing Grace*, p. 23.

the transgression of the law." I John 3:4. That helps. Transgression is the breaking of the law. Sin is behavior contrary to the law and rebellion against God. If I break the law, I sin. If I rebel, even in my heart, I transgress the law.

Whatever that law represents, it must be perfect! In fact, it is perfect. Why? Because it's the standard I'm judged and condemned by. Paul said, "The law *is* holy, and the commandment holy, and just, and good" (Romans 7:12). How could a law be perfect, just, good and even holy? It must be related to Jesus. Only He is perfect, holy, just and good. The law must define part of Jesus' character. Paul saw the amazing place the law had in the Christian walk: "By the law is the knowledge of sin" (Romans 3:20b).

If I rebel against that law, I defy Jesus. If I break that law, I have committed a moral crime. My sin announces to Him how I disrespect His law and authority. That is exactly what Satan did when he rebelled in heaven. That spirit even deepened into contempt – which he never lost.

If we are part of God's universe, we are automatically under His law. As with any just institution, you break the rules and you will be punished. Violate a perfect law, receive a perfect punishment – death. Any compromise would raise questions as to how perfect the law and God ultimately are. Thus, He has no choice in how He punishes. Satan craves compromise. It justifies his claim that the law can't be kept. But punishing man for sin is a moral imperative for a perfect God.

The sinner forfeits the life that His Creator gave. There are three legal ways that God might address this dreadful situation:

1. Let man die:

Here there would be no hope, no second chance nor any mercy. Satan would charge God with stern traits devoid of love. He would be just in announcing to all created beings that God's laws couldn't be kept. God's reactions would be seen as cruel and heartless.

2. Change His law:

This would show that God is fickle. He said: "I am the Lord, I change not" (Malachi 3:6).

If the law is holy and good, it can't be changed. Could God change the law? No. It represented Him in all glory and moral purity.

3. Create a substitute to suffer in man's place:

From a moral standpoint, that substitute would have to be as holy and pure as the law itself.

That's where Jesus comes in! A substitute could preserve God's just nature and elevate the perception of all created beings as to what love was.

### An Unchangeable God Can Change My Nature

To appreciate Jesus and that atonement we explore even deeper what our natures are like.

#### **Dirty:**

"We are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isaiah 64:6.

When something is unclean or filthy, we might assume it could be washed. That's exactly what we can experience through Jesus: "Wash and make yourselves clean. [How?] Take your evil deeds out of my sight! Stop doing wrong." Isaiah 1:16. God does not tolerate sin. In His amazing love He says: "Take a bath." "Wash away those sins."

We can rinse the sins off, but only scrubbing with soap and internal cleansing can purify. That's what Jesus said He would do.

His blood is that detergent. It cleanses outwardly and inwardly. He said: "I will cleanse you from all unrighteousness" (I John 1:9).

#### **Diseased:**

The Bible portrays our natures in another way. Jesus said that a person does not need a physician unless they are sick. He was referring to sinners (Luke 5:30-32) as having a disease – sin. God had already said that He could heal that malady long before.

"But unto you that fear my name shall the Sun of righteousness arise with *healing* in his wings; and ye shall go forth, and grow up as calves of the stall (Malachi 4:2).



“He healeth the broken in heart, and bindeth up their wounds” (Psalm 147:3).

So, God hates sin and sees it as a moral issue, a disease, and as something dirty. But He has promised a “way of escape” (I Corinthians 10:13). How? “Return, ye backsliding children, [and] I will heal ...” (Jeremiah 3:22). We are to return to God. When we come to Jesus He says, I will help you die to sin and my stripes will heal you (I Peter 2:24). Isn't that wonderful? Jesus said, “Him that cometh to me I will in no wise cast out” (John 6:32). I can come to Jesus just as I am.

“All who have a sense of their deep soul poverty, who feel that they have nothing good in themselves, may find righteousness and strength by looking unto Jesus.... He bids you exchange your poverty for the riches of His grace. We are not worthy of God's love, but Christ, our surety, is worthy, and is abundantly able to save all who shall come unto Him. Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you His arms of love and His robe of righteousness.”<sup>2</sup>

“I love to speak of Jesus and his matchless love. I have not one doubt of the love of God. I know that he is able to save to the uttermost all that come unto him. His precious love is a reality to me, and the doubts expressed by those who know not the Lord Jesus Christ, have no effect upon me. ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ Do you believe that Jesus is your Saviour, and that he has manifested his love for you in giving his precious life for your salvation? Take Jesus as your personal Saviour. Come to him just as you are; give yourself to him; grasp his promise by living faith, and he will be to you all that you desire. To every one inquiring, ‘What must I do to be saved?’ I answer, ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’ Do not for one moment doubt that he will save you just as you are, if you will only come to him. He

said to the Jews, ‘Ye will not come unto me that ye might have life.’ Let not this be said of you. Jesus longs to save you, to give you peace and rest and assurance while you live, and to bestow upon you eternal life in his kingdom; but no one will be compelled to be saved. Jesus says, ‘Choose ye this day whom ye will serve.’”<sup>3</sup>

### Prisoner of Sin:

God finally described sin as captivating even our choice. “Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.” John 8:34. Paul senses that in his own life: “For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.” Romans 7:18-25.

God simply covered all the bases and left no wiggle room for Satan – if we come to Jesus. He delivers us from that evil snare. Paul felt the tenacious grip that it can have on the heart so much that he described it as “law of sin” inside of him. “I know that in me dwelleth no good” (vs 18).

Jesus promised in the covenant agreement that His law, His very character would be put inside of us (Jeremiah 31:33-34; Hebrews 8:10, 10:16). What happens when that occurs? “The law of the Spirit of life in Christ Jesus *hath made me free* from the law of sin and death.” Romans 8:2.

There is a battle raging. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness

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<sup>2</sup> *God's Amazing Grace*, p. 9.

<sup>3</sup> *The Review and Herald*, 06/23/1896.



of this world, against spiritual wickedness in high places." Ephesians 6:12). But Paul in a victory statement declared "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:38-39). That victory can be yours because of a divine committee meeting that met long ago.

"Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—'the counsel of peace' (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the

world' (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which 'passeth knowledge'? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore."<sup>4</sup>

If my nature is immoral, dirty, diseased and imprisoned, Jesus can make it pure, clean, whole and free. Since He experienced my death penalty, I now must discover how my nature can be changed. Next month we begin that study.

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<sup>4</sup> *Patriarchs and Prophets*, pp. 63-64.



# Prophecy Unfolds

## The Seven Trumpets of Revelation

### CHAPTER 6

## Heavenly Curse

*"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." Revelation 8:12.*

The scene again changes. This time the heavenly luminaries are partially obscured. An exciting message now becomes apparent. In the first four Trumpets a de-creation of the earth begins! Partially in reverse order of the Genesis creation itself. That's amazing!

#### Sixth Day – Third Day

Creation – man and animals  
Creation – plants, vegetation, trees

#### Fifth Day

Creation – creatures of the sea  
Creation – creatures of the air

#### First Trumpet – Third Trumpet

1/3 of earth burned up  
Death to man and animals  
Destruction of trees and grass

#### Second Trumpet

1/3 of sea turned to blood  
Creatures died, ships on sea destroyed

#### Fourth Day

Creation – heavenly lights – moon, and stars

#### Fourth Trumpet

1/3 of sun, moon and stars darkened

The Creator is beginning to deactivate His creation during the last few months of earth's living history.

Jesus foretold that at the end an abomination would lead to desolation (Matthew 24:15). That means nothing is left. He then referred the disciples and all future readers to Daniel 8–12 for more details. The first four trumpets begin that process.

What is that abomination? Daniel 8:13 relates the end-time desolation to a "transgression" called in Hebrew *pasha*. That means rebellion against God's (1) law, (2) authority and (3) covenant. How is that done at the end of time? By rejection of God's Sabbath rest – the fourth commandment! For all this to happen, we can now assume that universal steps have been imposed to mock that day God blessed at the very beginning of this world.

What do you think the people are now feelings and thinking? How did the Egyptians react when

destructive plagues came to them? There was at first helplessness, then two reactions followed:

1. Pharaoh “hardened his heart” (Exodus 7–11). He symbolizes the wicked during these Trumpet Plagues who will not repent. Their response will irrevocably block any hope of eternal life.
2. The magicians of Pharaoh’s court acknowledged, “This is the finger of God.” They appealed to and warned Pharaoh to give in, but to no avail.<sup>1</sup> They represent those who recognize God’s dealings with a sinful world at the end of time. Hope still lingers for those individuals *if they repent*.

As Egypt trembled at the terrible outpouring of God’s judgments, the same will occur to the whole world:

1. “The kings of the earth ... will weep and mourn” (Revelation 18:9 – NIV).
2. “The merchants of the earth will weep and mourn” (Revelation 18:11 – NIV).
3. “Every sea captain, and all who travel by ship, the sailors, and all who earn their living from the sea ... will throw dust on their heads, and with weeping and mourning cry out” (Revelation 18:17, 19 – NIV).

How the celestial bodies were smitten is not revealed. The Greek word for “smitten” is *plesso*. It suggests that the actual *shape* or *function* of the sun, moon and stars were changed.

Jesus told the disciples that there would be signs in the sun, moon and stars immediately preceding His coming (Matthew 24:29-30). That occurs during the sixth Seal (Revelation 6:12-13) after probation closes. During that final event men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. This fourth Trumpet Plague is a warning of

what *is to come* in greater fullness under the sixth Seal. It is partial – incomplete – only third is affected. The divine message given here is to the remaining two thirds. They are being spared.

Supernatural heavenly events draw man’s attention upward to God. These events are beyond his power. He is only a passive witness to something vast and “overwhelming.” The fourth Trumpet occurs before probation closes by several months (as near as we can tell). Though destructive, to those permitted to live, they are God’s last warning to this wicked world. When the *final* celestial events occur under the sixth Seal (after probation closes), it will be too late and the world will cry for the rocks and mountains to fall on them (Revelation 6:15-16). What will be the *last* heavenly event that brings terror to the unrepentant heart?

- Sun becomes black (Revelation 6:12)
- Moon appears as blood (Revelation 6:12)
- Stars fall (Revelation 6:13)
- Heavens depart as a scroll (Revelation 6:14)
- Then the grand finale – the face of Jesus is seen, and He is on the throne (6:16) (that is the final celestial manifestation)

	<b>Revelation 8</b> (4th Trumpet)	<b>Revelation 6</b> (6th Seal)	<b>Matthew 24</b> (End-time Signs)
Sun	1/3 darkened (1/3 day – no sun)	Became black	Darkened
Moon	1/3 darkened (1/3 night like blood)	Became as blood	No light
Stars	1/3 darkened (1/3 of night fall)	Fell from heaven	Fell from heaven

Isn’t it interesting how God orchestrates the final events? First a warning, then a judgment. He always works that way. God is never a Being of sinister surprises. He makes His wishes so clear. He sets prophecy on the foundation of events and time so precisely that every person has a chance to ra-

<sup>1</sup> *Patriarchs and Prophets*, pp. 266, 271.

tionally decide for or against Him. To those who say "Yes," they will be restored to a character just like Jesus has!

Exactly what this Trumpet means is subject to a degree of conjecture. John does say "so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise" (Revelation 8:12b). This suggests that this Trumpet Plague is "darkness." The *function* of the celestial bodies is changed. Does this happen every day for a period of time or just one day? Is it one third of the world that is darkened? Or is the light from those luminaries one third less. The answers are not clear. But – if we use the ancient Egyptian plagues as proleptic models, one third of the world will be selectively darkened.

In Egypt the plague of darkness was geographically selective. "And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." Exodus 10:22-23.

Elsewhere in Revelation God's wrath is especially targeted against Babylon. One might conclude that this relates to the apostate Christian world. It is possible – but the greater message is that this Plague is a display of God's anger and judgment against the human race to move the remaining survivors towards repentance.

In the Old Testament there were several occasions that describe darkness as part of God's judgment against wickedness and rebellion:

"For the stars of heaven and the constellations thereof *shall not give their light*: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isaiah 13:10.

"And it shall come to pass in that day, saith the Lord GOD, that I will cause the *sun to go down at noon, and I will darken the earth* in the clear day." Amos 8:9.

"Woe unto you that desire the day of the LORD! to what end *is it for you? the day of the LORD [is] darkness, and not light.... [Shall] not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?*" Amos 5:18:20.

There is, however, one exceptional and exciting Old Testament message related to celestial bodies. God uses an interruption of "the fixed order of the moon and stars" and the changing of their "appointed times" to assure the remnant of His unconditional fulfillment of the covenant promises (Jeremiah 31:35-36; 33:20-21, 25-26)!

What does that mean to us today? When these events begin to occur, it will be a sign affirming that God's plan to save all repentant sinners is just about to be completed. This is called "the theology of cosmic interruption!" The sign that requires man to "look up" will be one of the last events before our wonderful Jesus comes.

Can you see why knowing prophecy is so important? God's wrath against sin is filled with mercy to the saints. For the world, the darkness not only oppressively occurs but symbolizes that their last rays of light and truth are about to flee forever. When it does, the condition described by Joel will have come:

"A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations." Joel 2:2.

For God's people, the spiritual call comes, sounding from the heavenly courts:

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Romans 13:12.

I want to do that, and I hope every reader of these pages feels exactly that way too.

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We have now completed our review of the first four Trumpets. These are special but "strange acts" of God to bring a final warning to this earth. These occur when the Loud Cry of the gospel message crescendos throughout the earth by God's people. The great appointed time of earth's last three and a half years is about to end.

From this point on the Trumpet imagery changes. Satan is given more liberty than ever before in his earthly history. The universe can now see what

that mind, bent on evil, will do when given unbri-  
dled freedom. This is so bad that the Bible calls

the next three Trumpets “woes.” Why are they  
woes? We’ll *begin* to find out in the next chapter.

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## CHAPTER 7

# The Loud Cry Intermission

*“And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!”* Revelation 8:13.

John’s introduction to this new section of the Trumpet vision is very provocative. He saw and he heard an eagle (*actou*), not an angel, as the *King James Version* suggests. Every plague so far has originated somewhere in the heavens. Now in the sky he observes a bird!

Can you imagine the sensory transition John is going through? We really aren’t told how much time elapsed between receiving the fourth Trumpet message filled with *darkness* to the eagle flying in a *daylight* heaven. The written narrative strikes a dramatic contrast. God wanted it that way – it seems. Jesus had told John previously: “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” Revelation 1:9. So one moves quickly forward through God’s revelation of darkness into this vision of light with another “heavenly” anticipation.

There are many natural breaks in John’s writings that probably represent times when he finished a section of his manuscript then God proceeds to share a new study. How do we identify those? John repetitively uses “transitional” little phrases such as, “After this,” “I saw” or “Behold,” “And I looked,” “And I saw” or “And I heard” to mark a shift from one theme to another.

John has finished writing down the story of the first four Trumpets. He now transitions into a new section by saying: “And I beheld”. Now, in imagery that seems to center us in a great auditorium, the

roof suddenly parts and straight overhead (the meaning of “in the midst of heaven” – like at noon) is this eagle flying (not soaring). It’s on a “Loud Cry mission.”

Eagles are interesting metaphors in two key Biblical areas:

1. Swiftiness (Deuteronomy 28:49, Jeremiah 4:13, Lamentations 4:19, Habakkuk 1:8, Matthew 24:28).
2. Warning of doom – It is there that it is often translated as “vulture” (Luke 17:37), symbolizing a mission to the earth in her final throes of death. Destruction follows so extensively that the residue can be devoured by birds (Genesis 15:19-21; Deuteronomy 28:26, 29; Proverbs 30:17; Jeremiah 7:33-34, 16:3-4, 19:7, 34:18-20; Ezekiel 39:17-20; Revelation 19:17-18).

This is understood better in a very descriptive oracle of Hosea: “Set the trumpet to thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.” Hosea 8:1.

But, what is John’s eagle doing up there in the heavens? Our last “eagle message” was in Revelation 4:6! There, the fourth “living creature” had a face like an eagle. The symbolism there was rich and most informative. That bird represented the lead tribe of Dan to the north. Dan’s history was so terrible that the tribal symbol was later changed to a snake. He liked to hurt and kill. That



tribe became a great metaphor for the end-time evil power represented by the “north” – “pale horse,” “beast” in Revelation 13 and 17 – the papacy.

Is that what it means here? Not really.

God is using the eagle symbol, flying high in the heavens, to represent an urgent message that everyone around the world is to see and hear. This is an announcement of warning and doom. It is a threefold alarm of terrible omens that are about to consummate.

Where else in Revelation is there a three fold message that comes just before the end of time? Interesting, interesting, interesting. There are three angels (there agglos-“angels” symbolizing God’s messengers) in Revelation 14:6-13. Those represent the final messages that are to go to a dying world. The three woes, which the eagle is sounding the alarm over, represent what will happen to those who do not heed those three angel’s messages. The parallels are amazing and of the deepest interest.

Who will give this threefold woe message? The same people who “must prophesy again before many peoples, and nations, and tongues, and

kings.” (Revelation 10:11) It is part of the loud cry of the 144,000. They are the same ones who give the three angel’s messages!

These woes unfold crescendoing judgments similar to the pattern of the Egyptian plagues. The description of the next two trumpet woes is lengthy. It is as if God in His final plea of mercy and cry of pathos says: “Turn from your evil ways. This is what is about to occur if you don’t! Please, pay attention!”

The eagle, from its cosmic zenith, normally seeks its prey (Job 9:26). But here, flying in the “midst of heaven” anticipates world wide judgments which immediately precede the second coming of Christ. This eagle does not dive to its prey. From its vantage point it bellows out a loud cry “to the inhabitants of the earth.” This transition verse is a distinct interlude warning. From high in the heavens, so everyone will hear, comes its urgent message.

Why is this put here between Trumpets four and five? That could be one of the most important question. When the woe Trumpets begin, only a few months of probationary time remain for the

<b>ANGEL’S MESSAGE</b>	<b>EAGLE’S MESSAGE</b>
<p><b>First Angel:</b>            Everlasting Gospel            Fear God the Creator            Give glory to Sabbath rest            Judgment has come</p>	<p><b>First Woe:</b>            Darkness—truth is veiled            Their god—the destroyer            No rest—mental anguish            Seek death—their own judgment</p>
<p><b>Second Angel:</b>            Babylon is fallen</p>	<p><b>Second Woe:</b>            Elements of Babylon kill each other</p>
<p><b>Third Angel:</b>            All who worship the beast            or receiving his mark will            receive:                Wrath of God                His indignation                Wicked punished</p>	<p><b>Third Woe:</b>            Mystery of God finished            Kingdoms of heaven come            Death of wicked</p>

whole world – forever. That is it. No more mercy, longsuffering, second chance, “thief dying on the cross” opportunity. This time a repentance opportunity missed will be an eternal woe. That person will be lost. The cleansing fires of earth (Revelation 20:14-15) will finally bring them to an end.

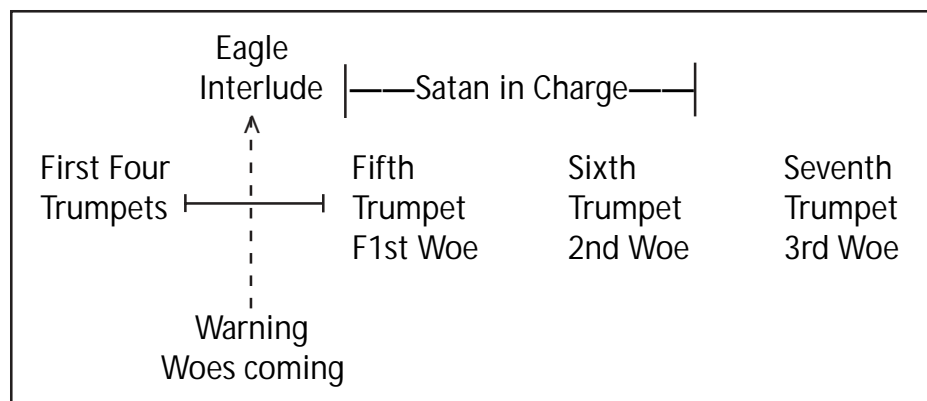
These woes are worse than the first four because they strike directly at all the wicked. God is using, to expose the *true character* of evil individuals, the same method [devastating events] that He used on Job to expose the *true character* of the righteous (Job 1:8-12, 2:3-7). In the last two Trumpets direct demon involvement occurs.

inhabitants of the earth [land] because there is no truth ... therefore the earth [land] will mourn and be diminished.” Hosea 4:1-3 (LX4).

God permits desolation to continue – now, wicked-specific in its aim.

There is elsewhere in the Scriptures a beautiful “eagle” message that came as a promise of hope to ancient Israel:

“As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him...” Deuteronomy 32:11,12 God’s people, you and I, can claim that kind of care and protection, abiding in His presence when the “woes” come.



To those who defy God’s invitation of grace accelerating tragedies continue. Brace yourself – some of Scripture’s most sinister and frightful imagery is about to be shown. It is so descriptive, it feels like one is looking at a big cinema screen and you are right there, front and center! The curtain now opens on woe number *one* (the fifth Trumpet).

The fifth and sixth “trumpets” are called “woes” in the text because of how evil and destructive they are. “The Lord has a judgment against the

# The Garden Patch



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## Organizing the Garden

“Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever.” Isaiah 30:8.

It is surprising to me how many times the Bible mentions the keeping of records and information. From the various lists of families and tribes, to the layout of the camp of Israel, which showed Balaam that the Lord was with Israel we see how the Lord is a God of order. Our gardening experience should reflect our Makers love of order and beauty. Not only will this be a witness to others, but will be of great benefit to us as well.

### Organize

Once you start your garden you will soon see the value of keeping some sort of record of your gardening experience. Be it simple or complex, one of the most important aspects of organizing the garden is to keep a written record so that you can look back and learn from what you did in the past. It can be as simple as a sheet of paper with a drawing of your garden and notes as to what you grew, or as “complex” as computer gardening programs made just for this purpose. My suggestion is to start simple and figure out what information is important to you – then structure your gardening records accordingly.



David Stottlemeyer

### Personal Example:

To help in this, I thought I would share my own personal gardening records as an example of what I do. I have developed this system through many years of gardening, and it works for me. It is simple enough that I don't get bogged down in details, yet it gives me the information I need to make decisions as to what, when and where to plant as I plan for the future garden.

I like to see my garden as a plot on paper – so I start with a drawing of my garden, including all my garden beds. I have scanned a portion of an actual page from my garden plan showing the outline of two beds and my handwritten notes about what I planted.

The first bed contained three different varieties of medium storage onions. I include the variety, planting date, and the “days to maturity” for each variety. The two lines indicate my initial planting of seed, which I later transplant into the rest of the bed using the “intensive” plant spacing talked about in an earlier article.

The second bed had corn. First I planted Lancelot – my favorite bi-color corn. I planted it on 3/12/03 and harvested it 6/22/03. Following that, I then planted Kandy Korn in the same bed on 7/14/03 and harvested it 9/24/03. I have a sheet

such as this for both my spring and fall garden. I keep them in a notebook for quick reference.

### Example of Computer Records:

Gardening software exists for both Macintosh and PC, which will help you organize and plan your garden. It is not necessary to use a computer for keeping records, but I do find it helpful, so I thought I would share an example of what I do on the computer to help me in the garden. Personally, I have found a simple database works fine for what I want to do. Below is an example of my "Corn Records" database in which I keep track of my corn records for each year. Let me explain what sort of information I collected and then show you how I use that information in my garden plans.

calculates the "% diff" or "percent difference." I'll explain the importance of this column in the next section. Then I have a column labeled "Month" which indicates the month in which I planted the corn (3 = March and so forth) and finally a column of "Comments" in which I note any additional information on germination, pests, and so forth.

### Using the Information:

So, how do I use this information I have collected? With several years of information in my database I can now pull out information that can help me plan my gardening. For example, I soon noticed that corn planted early in the season almost always had a high incidence of corn earworms while that planted later in the season

Corn Variety	Est. days	Plant date	Harvest date	Days till harvest	Difference	% diff	Month	Comments
Cotton Candy W	72	03/26/95	07/04/95	100	28	38.9	3	a tad early... many ears not pollinate
Breeders B1	73	04/02/95					4	poor germination
Ivanhoe B1	66	04/06/95	07/13/95	95	29	43.9	4	good sized ears, well filled out, tasty
Lancelot B1	80	04/06/95	07/16/95	98	18	22.5	4	few corn earworms
Double Delicious	83	04/23/95	07/25/95	93	10	12.0	4	well filled out ears, good flavor, no c
Kandy Korn	89	04/30/95	07/28/95	90	1	1.1	4	
Breeders B1	73	05/02/95					5	poor germination
Incredible	85	05/14/95	08/04/95	82	-3	-3.5	5	large well formed ears, few worms,
Breeders B1	73	05/28/95					5	poor germination
Ivanhoe B1	66	06/04/95	08/17/95	74	8	12.1	6	very poor pollination, throw away abt
Bodacious	75	06/11/95	08/23/95	73	-2	-2.7	6	good sized ears, well filled out. No c
Double Delicious	83	06/11/95	08/29/95	79	-4	-4.8	6	very poor germination
Cotton Candy W	72	07/02/95	09/06/95	89	-3	-4.2	7	
Lancelot B1	80	07/20/95	09/30/95	72	-8	-10.0	7	just right. Full ears, no earworms
Lancelot B1	80	07/20/95	09/30/95	72	-8	-10.0	7	just right. Full ears, no earworms
Double Delicious	83	07/30/95	10/11/95	73	-10	-12.0	7	average set, poor looking plants, ear
Kandy Korn	89	07/30/95	10/14/95	76	-13	-14.6	7	good set, good looking plants, some

Looking at the file above, notice that I have the corn variety name in the first column, and in the second column the number of days that the package says it will take for that variety to be "ready for picking." In the case of the highlighted variety (Kandy Korn) it is 89 days. The third and fourth column tell planting and harvesting dates. This fifth column labeled "Days till Harvest" calculates that actual number of days that it took the variety from the time I planted it till I harvested it. The column labeled "Difference" shows how the corn actually did compared to what the seed package said it should do. For example, the very first variety listed "Cotton Candy W" was listed at 72 days, but actually took 100 days till harvest – a difference of 28 days. I then have a column that

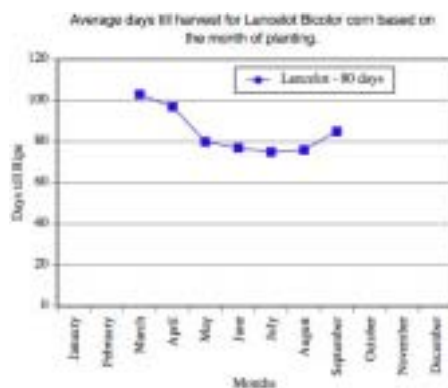
had few if any. This is very useful in planning to control pests.

Also, by using my plot drawings I can plan my crop rotations. I can follow root crops with leaf crops to keep down pests, or plant corn in a bed that had legumes the year before to take advantage of the nitrogen legumes add to the soil.

Again, using my "Corn Records" database information I am going to look at one of my favorite corn varieties – Lancelot Bicolor corn. I have made a summary file (next page) grouped by the month that I plant the seed. From this file you can see that seed planted in March takes an average of 103 days till harvest while seed planted in July takes only 75 days.

Corn Variety	Est. days	Plant date	Harvest date	Days till harvest	Difference	% diff	Month	Comments
Lancelot Bi	80			103	23	28.2	3	
Lancelot Bi	80			97	17	20.8	4	
Lancelot Bi	80			80	0	0.0	5	
Lancelot Bi	80			77	-3	-3.8	6	
Lancelot Bi	80			75	-5	-5.8	7	
Lancelot Bi	80			76	-4	-5.0	8	
Lancelot Bi	80			85	5	5.7		

So, I decide I want to have fresh Lancelot Bicolor corn right from my garden on the 4<sup>th</sup> of July. If I go by the seed package listing of “80 days till harvest” I will plant my seed around April 15 – but come July 4 I will still be waiting for the corn to mature! Why? Because I can see from my database above that seed planted in April (month 4) tend to take an extra 17 days to mature due to the cool spring conditions. If I go 17 days earlier, that puts me into March, which adds yet a few more days to the corn’s maturity date. So, using this information, I would plant my Lancelot seed sometime around March 22 in order to have fresh corn from the garden on July 4. I have made a little graph to show how maturity days change through the season. I did this for fun, not that you have to do this.



And what about the “% diff” column? I use that information when I have a new variety that I have never planted before. I can calculate roughly how long it will actually take to mature based on what my other corn varieties have done in the past. For example, if the new variety calls for 65 days to maturity and I plan to plant it in April – I know from my previous data that it will take roughly 20% longer to maturity.

$$65 \times .20 = 13 \text{ additional days } (65 + 13 = 78 \text{ days till maturity})$$

You might say, “That is more work than I want to do!” And that’s fine. Do what works best for you. I only show this as an example of what can be done – not that you HAVE to do it! Record keeping can be easy and even fun if you keep it simple and manageable.

### What type of Records should I keep?

Keep it simple and adjust it for your own needs. I would suggest the following to get started:

- Variety
- Days till harvest
- Planting date
- Harvest date
- Comments – any observations about this variety

If you have permanent garden beds you also might want to keep track of what you grew in each bed for crop rotation and fertilizing purposes. Beyond this, there are all kinds of things you can keep track of – but just don’t get so bogged down with information that you give up and stop altogether.

### Conclusion

Record keeping can be very useful and is especially helpful if you want to grow your plants organically. The more you observe and make changes based on what works, the more success you will have in the garden. Good organization and record keeping will help make that possible.

### Sources of Information

Personal scans and screen captures of my garden records.





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