

# EndTime Issues ...

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**PURPOSE-DRIVEN DECEPTION**

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## EndTime Issues... Magazine

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# Purpose-Driven Deception on a Global Scale

By Berit Kjos, 11-23-06

At a time when an increasing number of “Protestant” churches use promotional material and books from Rick Warren’s Saddleback Church, it is urgent to be cognizant of the deeper issues of how such a religious “culture” is shaping the world. Tolerance, resistance to call sin by its right name and compromise with truth is introducing a gospel devoid of power. We appreciate the articulated concern that Berit Kjos continues to raise against religious diversity’s greatest curse through its confusing voices of what loyalty to God means. Powerful ecumenical ties to world governments are emerging. This will not spell peace but tyranny [ed.]. <http://www.crossroad.to/articles2/006/pd-deception.htm>

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"When you write the **best-selling book in the world for the last three years**, that changes your life.... Ten percent of America's churches have engaged in '40 Days of Purpose' programs, which have 'spread' to secular organizations, including sports teams and major corporations such as Ford, Wal-Mart and Coca-Cola, not to mention the military." [1] Rick Warren

"Dear Saddleback Family... This week I shared part of this message in New York City where **I spoke at the United Nations**, and also to The Council on Foreign Relations." Group email to Saddleback sent by "Pastor Rick," September 17, 2005.

'As a member of the Council on Foreign Relations and Oxford Analytica, I might know as much about the Middle East as you.' [2] A letter from Rick Warren to Joseph Farah [of worldnetdaily.com]

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"America's Pastor" Rick Warren rarely misses an opportunity to highlight the sales of his books or the influence of his PEACE Plan. But his latest boast to Joseph Farah at WorldNetDaily reveals a depth of deception that demands both a sober response and a public warning. And it begs answers to these puzzling questions:

- Why would the globalist Council on Foreign Relations (CFR) invite a Christian Pastor to join its semi-secret, anti-Christian organization?
- How might Rick Warren benefit the elite Oxford Analytica, which works with globalist power brokers such as J.P. Morgan, the Aspen Institute, the World Bank]? [3]
- What could drive Pastor Warren to lie and deny his taped dialogue with a Syrian Muslim leader?

First, let's review some recent events. On November 13, Rick Warren met with Syria's Grand Mufti Sheikh Badr al-Din Hassoun in Damascus. Their dialogue was publicized by the Syrian Arab News Agency (SANA) in an article titled, "American Priest Says no Peace without Syria:"

"Rick Warren on Monday said... that 80 percent of the American people rejected what the US Administration is doing in Iraq and considered the US policy in the Mideast as wrong.... Warren expressed admiration of Syria and the coexistence he saw between Muslims and Christians, stressing that he will convey this image to his church and country." [4]

On November 16, WorldNetDaily founder Joseph Farah wrote,

"Rick Warren wrote to me this morning to protest this column. **He claims he didn't say anything he was actually quoted as saying** by the official press in Syria. However, **in a video...** he says Syria '**does not allow extremism** of any kind.' In fact, Syria is, in many ways, the No. 1 sponsor of terrorism in the world.... Here's what the

Syrian Arab News Agency reported: '...Pastor Warren **hailed the religious coexistence, tolerance and stability** that the Syrian society is enjoying due to the wise leadership of **President al-Assad....**'"[5]

Despite contrary evidence, Warren proclaimed what the Syrian President al-Assad apparently told him. But the soon-to-follow assassination of Pierre Gemayel, a Christian anti-Syrian official in the Lebanese government -- therefore a foe to the Syria-backed Hezbollah terrorists -- should shatter those public illusions of tolerant coexistence.[6]

Finally, in a startling expose on November 20, Joseph Farah wrote,

"I pointed out to Warren that WND had indeed attempted to contact him about his trip. **No one from his Saddle-back Church ever returned our calls** the day the story broke. 'I'm sure since you were warned in advance by the State Department that you took the **precaution of recording your own words**,' I suggested in my response. 'We look forward to seeing the transcripts.'..."

"I really didn't expect to hear back from Warren -- but, a few minutes later, I did, with an absolutely stunning retort. He let me know he is a **close friend of President Bush 'and many**, if not most, of the **generals** at the Pentagon.' He also told me **he did not tape anything** while in Syria, 'because it was a courtesy call, like I do in every country.' Warren explained that he had also counseled with the National Security Council and the **White House**, as well as the State Department, before his little courtesy call.... 'In fact, Warren added, '**as a member of the Council on Foreign Relations** and Oxford Analytica, I might know as much about the Middle East as you.'..."

"Not one to let lies go unchallenged, I wrote back to Warren with a link to the YouTube video: 'If you **didn't tape anything, what's this?**... It might be that Rick Warren, deep in the bush of Rwanda, never received those last questions, because he never responded -- at least not in the last three days. **He did, however, within minutes make sure the YouTube video he recorded** independent of his meetings with the Syrian brown shirts **was removed** from the network.'"[2]

### **1. Why would the globalist Council on Foreign Relations (CFR) invite a Christian Pastor to join its secretive, anti-Christian organizations?**

To understand the gravity of this unlikely partnership, let's summarize the history of the CFR. The following excerpts from our article, "Real Conspiracies -- Past and Present," provide a glimpse of the ruling network of masterminds behind the curtains of contemporary governments:

Few have done more to expose this global agenda than Bill Clinton's mentor, Carroll Quigley, an influential former history professor at the Foreign Service Schools of Georgetown University. Ponder this revelation from his 1300-page report, *Tragedy and Hope*:

"There does exist, and has existed for a generation, an **international Anglophile network** which operates, to some extent in the way the radical Right believes the Communists act. In fact, this network, which we may identify as the **Round Table Groups**, has no aversion to **cooperating with the Communists**, or any other groups, and frequently does so. I know of the operation of this network because I have studied it for twenty years, and was permitted for two years, in the early 1960s, to examine its papers and secret records.... [I]n general my chief difference of opinion is that **it wishes to remain unknown....**"[7]

Quigley's next page describes the birth of The Council of Foreign Relations (CFR). A driving force behind today's global transformation, CFR insiders have helped steer the course of the current shift from U.S. sovereignty to a regional union under the UN (like the European Union) with open borders between Canada, the U.S. and Mexico. He writes,

"At the end of the war of 1914 [World War I], it became clear that the organization of this [secret] system had to be greatly extended.... This front organization, called the **Royal Institute of International Affairs**, had as its nucleus in each area the existing **submerged Round Table Group**. In New York it was known as the **Council on**

**Foreign Relations**, and was a **front for J. P. Morgan** and Company.... In fact, the original plans for the Royal Institute of International Affairs and The Council of Foreign Relations were drawn up at **Paris**." [8]

Rick Warren's global PEACE Plan fits right into this rising New World Order. As we explained in Warren's P.E.A.C.E. Plan and UN Goals - Part 2, this Communitarian system is based on partnerships and networks between *government (public sector)*, *business (private sector)* and *churches -- the most useful member of civil society (social sector)*. But it's never a partnership of equals, since governments wield both financial and standard-setting power. In the global arena, it intends to use the social sector (especially the global network of churches) to meet the needs of its promised welfare system. [9]

Rick Warren seems more than happy to be the Pied Piper that ushers churches into the organizational web envisioned by the CFR -- the guiding political force behind the visible global management system. [See "Warren's P.E.A.C.E. Plan - Part 1] [10]

## **2. How might Rick Warren benefit the elite Oxford Analytica?**

He fits right into its agenda! Many of the same power brokers that steer the CFR are also guiding the Oxford Analytica. Its founder, David R. Young, provides this background information:

"...I joined the National Security Council staff as Kissinger's Administrative Assistant in late 1969. During the next four years in the White House - until 1973 - I observed among other things how Kissinger made ample use of his own personal network of friends around the world.... I could not avoid a very simple idea, namely: 'What a reservoir of talent: there must be a way of harnessing it, and becoming a bridge for it to reach the business and government worlds outside.' At the centre of this vision was the conviction that people in authority - the world over - would more often than not make better decisions if they were to regularly receive the benefit of totally dispassionate and detached analyses on the significance and implications of world events....

"...with the help and encouragement of my old mentor at the **Rockefellers**, J. Richardson Dilworth, I tried the idea on David Rockefeller, then Chairman of **Chase Manhattan Bank**; Walter Wriston, then head of **Citibank**... Robert Engle, then Treasurer of **J.P. Morgan**; and Sir Siegmund **Warburg**.... All of them felt the idea was sound and worth pursuing." [11]

Most of these mighty elites have chosen to live in the shadow of the mainstream media they control. Not so Rick Warren. Yet his global ambitions and magnetic leadership skills would serve them well, and Warren knows it. "Billions of people suffer each day from problems so big no government can solve them," Warren told the cheering crowd at Los Angeles' Angel Stadium back in 2005. "The only thing big enough to solve the problems of spiritual emptiness, selfish leadership, poverty, disease, and ignorance is the network of millions of churches all around the world." [12]

## **3. Why would Warren lie about his taped, much publicized dialogue with Syrian Muslim leader?**

Like the CFR and the media it controls, Rick Warren has mastered the dialectic skill of speaking out of both sides of his mouth. He knows how to cloak worldly ambitions in words that resemble Biblical humility. He hides his emphasis on social collectivism behind Biblical words that promise oneness in Christ. And he promotes the Communitarian agenda while acknowledging the Kingdom of God. [13]

But balancing such opposites leads to problems. Those who try to please influencers in every camp are likely to prove unreliable and dishonest. And in this case, Warren was obviously trapped by his own purpose-driven propaganda. In Syria he spoke words that would please the Muslim, anti-American leadership. In America, he tried to hide the facts in order to please his American fans.

Of course, positive proclamations can't cure the hatreds brewing in Syria. Now that Gemayel's assassination has fueled that fire, the noble sentiments of popular visionaries sound hollow indeed. As Rick Warren's "close friend" President Bush said,

"it exposed the 'viciousness of those who are trying to destabilize the country' and pledged to stand with Lebanon 'in the face of attempts by Syria, Iran and their allies within Lebanon to foment instability and violence.'"[14]

Warren's deceptions began years ago, when he first adapted his famous five purposes to a postmodern culture. The outline below shows his Biblical titles (click on the live links to see the Scriptures). But the practical expressions of those Biblical terms have been twisted to accommodate the human preferences indicated by surveys and marketing schemes.

1. **Worship:** Postmodern worship is designed to stir good feelings and collective zeal. It may echo Biblical words, but points to a positive and permissive God who will cheer our self-centered nature and excuse our unholy ways. It clashes with genuine expressions of Spirit-filled hearts that freely praise God without emotion-raising stimuli. (See Spirit-Led or Purpose-Driven)

2. **Fellowship:** Organized purpose-driven "fellowship" follows dialectical guidelines. Small group members are trained in unbiblical tolerance, feeling-based (not fact-based) "sharing," and hostility toward "offensive" Biblical absolutes. In contrast, Biblical fellowship implies a gathering of genuine believers with a common delight in His Word, His will, and His holy ways.

"We're all in this together," said Rick Warren at the liberal Baptist World Alliance's 2005 Congress. Baptists can "celebrate our diversity and celebrate our unity," he continued. "I see absolutely zero reason in separating my fellowship from anybody."[15]

3. **Discipleship:** Today's purpose-driven leadership calls for submission and loyalty to "the group" and its post-modern social ethics -- not to God and His Word. It demands collective thinking and "service learning."

4. **Ministry:** The shape and structure of purpose-driven ministries are increasingly defined by new management gurus, personality assessments, community surveys, and group appeal, not by Biblical teaching nor God's actual purposes.

5. **Evangelism:** Today's soft, non-offensive gospel focuses on God's supposed passionate love for people who are naturally lovable, not on His loving mercy for depraved sinners. (See Ephesians 2:1-4) When "Christian" change agents train the masses to "think outside the box" of God's unchanging Word, they blind people to the only truth that can set us free.

*"...if anyone preaches any other gospel to you than what you have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ." Galatians 1:9-10*

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1. Wendy Kaminer, "Rick Warren, 'America's Pastor'" at [www.thenation.com/doc/20050912/kaminer](http://www.thenation.com/doc/20050912/kaminer)

2. Joseph Farah, "Megapastor Rick Warren's Damascus Road experience," WND, 11-20-06 at [www.worldnetdaily.com/news/article.asp?ARTICLE\\_ID=53030](http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=53030)

3. [www.crossroad.to/articles2/006/conspiracy1.htm](http://www.crossroad.to/articles2/006/conspiracy1.htm), [www.crossroad.to/Quotes/management/aspen.htm](http://www.crossroad.to/Quotes/management/aspen.htm), [www.crossroad.to/articles2/006/solidarity-1.html](http://www.crossroad.to/articles2/006/solidarity-1.html)

4. "American Priest (Rick Warren) Says no Peace without Syria," The Syrian Arab News Agency (SANA), November 13, 2006. [www.sana.org/eng/21/2006/11/13/85205.htm](http://www.sana.org/eng/21/2006/11/13/85205.htm)

5. Joseph Farah, "The purpose-driven lie," WorldNetDaily, November 16, 2006. [www.worldnetdaily.com/news/article.asp?ARTICLE\\_ID=52969](http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=52969)

6. Roula Khalaf, "Beirut murder puts spotlight on Syria," 11-21-06. [www.ft.com/cms/s/44580826-7993-11db-90a6-0000779e2340.html](http://www.ft.com/cms/s/44580826-7993-11db-90a6-0000779e2340.html)

7. Carroll Quigley, *Tragedy and Hope: A History of the World in Our Time* (New York: The MacMillan Company, 1966), pages, 950.

8. *Ibid.*, Quigley, 951-952. See also The Council of Foreign Relations at [www.crossroad.to/Quotes/globalism/cfr.htm](http://www.crossroad.to/Quotes/globalism/cfr.htm)

9. [www.crossroad.to/articles2/05/peace-un-2.htm](http://www.crossroad.to/articles2/05/peace-un-2.htm)
10. [www.crossroad.to/articles2/05/peace-un.htm](http://www.crossroad.to/articles2/05/peace-un.htm)
11. Oxford Analytica at [www.oxan.com/about/history.asp](http://www.oxan.com/about/history.asp)
12. Mark Kelly, "P.E.A.C.E. Plan: A Worldwide Revolution, Warren Tells Angel Stadium Crowd," 4-20-05.  
[www.purposedrivenlife.com/absolutenm3/templates/articles.aspx?articleid=981&zoneid=25](http://www.purposedrivenlife.com/absolutenm3/templates/articles.aspx?articleid=981&zoneid=25)
13. Communitarian agenda while acknowledging the Kingdom of God.
14. Dion Nissenbaum, "As Lebanon mourns Industry Minister Pierre Gemayel, left, demonstrators, officials place blame on neighbor Syria," McClatchy Jerusalem Bureau, 11-22-06.  
[www.mercurynews.com/mld/mercurynews/news/world/16073576.htm](http://www.mercurynews.com/mld/mercurynews/news/world/16073576.htm)
15. The Baptist World Alliance, Baptist Congress Today, 7-30-05. [www.bwanet.org/Congress/congresstoday29f.htm](http://www.bwanet.org/Congress/congresstoday29f.htm)



# The Grecian He-Goat

## A Fearful Metaphor



**Pope Gregory XIII used the rams head for his symbol with a serpent around it. The ram depicts he wanted to be like “God.”**

### ANCIENT GOAT ISSUES

#### **Daniel’s View of “Greece”**

Danielic Greece is depicted as a “belly and thighs of brass” (Daniel 2:32), a leopard-like beast with four wings and four heads (Daniel 7:6), and finally in Daniel 8:5-8, a he-goat. God does repeat messages.. This is called recapitulation. But each time it is done, its renewed purpose must be carefully studied.

Frequently, prophecy has a minor literal meaning and a major symbolic or end-time meaning. Matthew 24 is a good example. The fall of literal Jerusalem would meet its greater application at the fall of Babylon and the end of all “ends,” which Jesus wanted us to carefully reference. Spiritually, that deeper meaning represented:

1. The end of apostasy and rebellion
2. When restoration and hope of the saints occurs

All apocalyptic prophecy draws on these two themes. They convey little story pieces of the great controversy’s final theme between good and evil. Together, a beautiful tapestry of God’s plans unfolds.

The bronze Greece represented a *secular* imagery of world powers. The leopard Greece

symbolized *God’s view* of that kingdom in the context of good and evil, right and wrong. The he-goat Greece introduces a *very different* story. There are only two named kingdoms in Daniel 8. The historical sequence of Daniel 2 and 7 is not drawn upon. The kingdoms are sanctuary animal representations. Also, Daniel’s writing/language has changed from Aramaic of Daniel 2 to 7 to Hebrew. God has very different prophetic business in mind in this chapter!

Another profound issue – the prophecy relates to the end of time. The vision *begins* with the Medo-Persian ram. Babylon has already fallen. The he-goat persecutes the ram. The subsequent little horn persecutes God’s people. It also attempts to usurp Jesus – the Prince, or later called Messiah the Prince. Thematically and contextually, there is a dramatic tie to the Book of Revelation when Babylon is fallen (14:8, 19:2). There is a war and persecution on the saints (Revelation 11:2b, 15; 12:17; 13:7) and a beast and a woman blaspheme God (13:5-6, 17:3).

Additionally, Gabriel said that the vision of the ram, the he-goat and the little horn was for an “appointed time.” This time was already set aside as a divine period. In those Johanne prophecies and visions noted above, the persecution relates to 42 months (Revelation 11:2b) and “time times and an half ” (Revelation 12:14b). The blasphemous beast power (which persecutes) continues 42 months (Revelation 13:5). They are appointed times so distinct that the period is *numerically* given.

Stunning is the implication of one of Daniel’s final personal words: “How long shall it be to the end of these wonders?” (Daniel 12:6).

Jesus then answered that it would be at the end of “time times and an half” that the persecution of the “holy people” would be finished.



Though not the purpose of this chapter to detail “time,” the “appointed time” or the period the ram, he-goat and little horn vision operates in, it is clearly within a three and a half year period at the end of time. Habakkuk 2:2-3 relates to this exact time. It follows a “tarrying time.” Jesus noted in a legal oath that when Sabbath issues are of concern, the delay in time (tarrying time) would cease (Revelation 10:6). This marks the onset of the three and a half years (Revelation 11:1-2).

What could a he-goat sanctuary animal represent in a very end-time setting? Its behavior is violent and hateful. That is another important clue. Chapters 8–12 of Daniel use real images and icons to represent a deep message. They are not seven-headed beasts or lion-like with iron teeth. There are kings, countries, powers, rivers, events and two sanctuary animals – one, a he-goat, reminiscent of the scapegoat, representing Satan, who receives repentant Israel’s sins and is driven into isolation in a desolate wilderness. Could the he-goat represent Satan’s activities during the “appointed time” just before his millennial wilderness or desolation experience? It is nothing other than that!

### Reminiscing Over the Goat

There are several words that are Biblically translated as a “goat,” referring to the domestic animal:

#### Ez

- She-goat (Genesis 15:9, 30:35, 31:38)
- He-goat (Exodus 12:5, Leviticus 4:23; Numbers 28:15)
- It represents “strength,” especially in comparison to sheep.

#### Attud

- Rams (Genesis 31:10, 12)
- He-goats (Numbers 7:17-88, Isaiah 1:11)
- Goats (Deuteronomy 32:14, Psalm 50:13)
- Metaphor for princes or chiefs (Isaiah 14:9, Zechariah 10:3)
- Metaphor for leaders (Jeremiah 50:8)

- Metaphor for oppressors (Ezekiel 34:17, 39:18)

#### Gedi

- A kid (Genesis 27:9, 14, 17; Jude 6:19)

#### Sa’ir

- He-goat (II Chronicles 29:23)
- Simply a goat (Leviticus 4:24)
- Devils (Leviticus 17:7, II Chronicles 11:15)
- Goat of sin offering (Leviticus 9:3, 15; 10:16), scapegoat (Leviticus 16:7-22)
- This refers to a “shaggy” or “hairy” goat.

#### Tsaphir

- He-goat of goats (II Chronicles 29:21; Daniel 8:5, 8; Ezekiel 6:17)
- This word came in later into Biblical text.<sup>1</sup>
- It symbolized power, especially over sheep (Ezekiel 34:17, Zechariah 10:3).

#### Tayish

- He-goat (Genesis 30:35, 32:14)
- It’s a colloquial word meaning that it is a “striker.”

#### Azazel

- Scapegoat (Leviticus 16:8, 10, 26). This was a *sa’ir*. When it was by lot declared to be the scapegoat, it was called *azazel*, meaning “the goat of departure” (Strong’s 5799).

There are two other Old Testament words used that represent wild goats (*yael* and *akko*).

In early Biblical times goats were used as metaphors for leaders, oppressors, devils and for power, especially over rams. The word *tsaphir* (*saphir*) used by Daniel is a later rendering of *sa’ir*, used for a he-goat, goat of sin offering, scapegoat and used symbolically for Satan. Intriguingly, the goat early on became a cultural symbol for evil, Satan and Satanism.

<sup>1</sup> Harris, R. Laird; *Theological Wordbook of the Old Testament* (Moody Press, Chicago), Vol. II, p. 776.

The pentagram, representing power as a goat, goes back in ancient history to shortly after the flood.



In the book *Symbols of the Prehistoric Mesopotamia* by Beatrice Laura Goff, the pentagram is shown and related to the Uruk (Biblical) Eriech period of Mesopotamian civilization ( $\pm 3500$  B.C.). This insignia is located on potsherds in the location of Uruk (near the mouth of the Gulf), and is in the company of signs relating to the beginning of written language. In the book *Symbols of the Gods in Mesopotamian Art* by E. Douglas Van Buren, we find the Pentagram belonging to the archaic period UrukIV, and more frequently on Jemdet Nasr (3100-2900 B.C.) and Proto-Elamite tablets (3000-2500 B.C.). Van Buren explained, "The very sign used in the royal inscriptions to designate, in a somewhat obscure title, a power extending to the "four corners of the world" (represented by a goat pentagram imagery).<sup>2</sup>

## **ANCIENT GOAT GODS**

### **The Goat God in Daniel's Time**

Around 1100 B.C. as the ancient Greek Civilization began to coalesce, Greek mythology evolved. Their pantheon involved twelve gods. These were passed on by oral tradition (at times their numbers were 18, including Hades, the god of the dark underworld). Those early years lasted until 800 B.C. That is termed the "Greek Dark Ages." Here are the key gods:



Zeus

1. Zeus is the highest ranking and most powerful god, the ruler of Mount Olympus, god of weather.
2. Poseidon, together with Hades is one of the two next most senior gods, god of the sea, rivers and springs, floods and earthquakes.
3. Hera is the wife of Zeus, the goddess Queen of the heavens and stars and of marriage and fidelity.
4. Demeter is the goddess of the fertile earth and agriculture. Her bounty sustains mankind.
5. Artemis is the goddess of the hunt, animals, wilderness and the protector of young girls.
6. Apollo is the god of prophesy, light, music, healing, disease and medicine and archery.
7. Athena is the goddess of wisdom, the crafts (especially weaving, pottery and carpentry), inner beauty, education and war.
8. Hephaestus is the god of fire, workmanship, artisans and weaponry and the craftsman of the gods.
9. Ares is the god of war and slaughter.
10. Aphrodite is the goddess of love, sexuality, outer beauty and attraction.
11. Hermes is the god of guidance, travelers, oratory, shepherds, consolation and reunions, patron of thieves, and messenger of the gods.
12. Hestia is the goddess of the home, family and the hearth.
13. Dionysus is the youngest of the Olympians, and the god of wine, vegetation, fertility and the theater. He al-

<sup>2</sup> V306zj7w@ubvms.cc.buffalo.edu (Frater ABZU)

ternates with Hestia in ancient lists of the twelve Olympians.

In 776 B.C. the Olympic Games began. During this time, Israel had entered into its era of the kings. Its theocracy and cultic practices would be forever changed.

It was in this era, as Greece was coming out of its obscurity (though not a major power), that, in the Provincial state of Arcadia, a new god emerged. This area was a mountainous spot where agriculture did poorly. The populous was mainly herdsmen of cattle, sheep and goats. Though the Grecian people disdained these primitive mountain folk, their half man, half goat god Pan became a legend that spilled over the boundaries into many countries and influences the world today. It appears that Pan's mythical stories began between Isaiah and Jeremiah's time – shortly before the Babylonian captivity.

It is not coincidental that Daniel's he-goat, who represented men who were evil, had two good qualities. He played a little "pan" hand pipe instrument, whence came the name *pan-pipes*. He also was the god of the shepherds.



They sought to please him or fear would seize their flocks and themselves, especially when entering the woods. Hence, came the word pan-ic. His mythical father was the ancient god Hermes (noted above).



The demonized image of Satan evolved from Pan. His horns, cloven hooves and grotesque face depicted many images of Pan. He is a god that could bring terror to the strongest. His insatiable sex drive led him to have creaseless illicit relationships. His laugh struck awe and terror. Pan was a he-goat (shaggy and unkempt) with a man's head and upper torso. By the time Pan became a Greek mythical legend, the Greek alphabet had come into existence. The writings spread quickly. Songs were composed about Pan. One of the ancient countries that were influenced by this god was Egypt. The immoral imagery and unbridled self-pleasing caught the fancy of the peoples of Mendes, along one of the Nile tributaries.<sup>3</sup>

### The Goat [Ram] God of Egypt



It is fascinating that in one of Pan's mythical escapades related to a nymph goddess named Selene (she was a *celestial* goddess), she resisted his advances. To please her, Pan dressed himself in a white ram-skin, and she was seduced. *The he-goat wanted to appear like a pure white ram.* Satan also wanted to be like God

<sup>3</sup> en. Wikipedia.org – Pan (mythology)

(Isaiah 14:12-14). But he couldn't. Yet most of the world will follow him thinking he is.

In Egypt the Grecian god Pan influenced the ram god Ammon (initially called Banebdjed – the horn of Mendes). In more modern times it would be called the “Goat of Mendes.” This was a god of voracious sexual appetite. Heroditus records Pan as being a *major* influence to the origin of this god.<sup>4</sup> His description was incorrectly of a goat god and not a ram god.



In time, the sun god Re was joined to Ammon and became Ammon-Ra, worshiped in the city of Mendes, Thebes and later Siwa. The sun disc was then placed between Ammon's horns.

This became a hedonistic cult, worshipping a ram god and the sun. Some Egyptians even believed Ammon was the creator.

### Daniel 8's Greek He-Goat is Highly Symbolic

At the time Daniel is getting this strongly typological vision of the ram and the he-goat, the mythical god Pan had emerged in Greece. Ironically, Daniel's he-goat represented Greece. Both visionary animals represented kingdoms with man/king horns giving them power. *Before* Alexander the Great, represented by the single (unicorn) horn coming out of this visionary goat, the ram god Ammon-Ra was established in Mendes, Egypt. Also, in the mythology of Pan, the story of the goat-man dressed up like a ram to attract a lover had circulated widely. This is where the symbolism of Daniel's he-goat gets exciting.

Literalism either pushes the interpretation into the precincts of history or attempts to create

an end-time dispensation-like application to current stories of the Middle East. The theme of Daniel 8–12 is restoration, vindication and holiness. The resistance movement to this is graphically portrayed by Satan – the he-goat – and his followers, the little horn, the vile person and the king of the north. The imagery is one of a grand finale between good and evil. Revelation, as we have seen, picks up on these details.

The secular story continues. God's intertwining of earthly events, for which these gods are markers, for prophetic history gives significant reason to have unswerving faith in His Word. *If* the prophetic he-goat is Greece and the single horn its first world leader, Alexander the Great, there must be spiritual symbolic meaning to that ruthless general! Did he ever want to be like God? Did he ever claim to be God or like the ram?

Alexander had conquered the known world. His troops were weary and refused to push beyond India. He had fought, defeated and conquered for eleven years (334-324 B.C.) with a force of men at times exceeding 40,000. The Persian Empire fell at his command. When he visited Troy early in his campaigns, he claimed to be a descendant of Achilles (his hero was Achilles of the Trojan War). His helmsman crowned him with a golden crown. He worshipped at the altar of Zeus.

Early in his military escapades he went to Egypt to visit Siwa, now the city where Ammon-Ra was located (332BC). This wonderful oasis had become a place of pilgrimage since the fifth century B.C. Upon arriving, he was greeted by the temple high priest as the “Son of Ammon.”

Then something fascinating occurred! Alexander dressed in a ram's skin and two horns and went into the temple to worship Ammon-Ra. He wanted to be like the “ram god/God.” After this he claimed to be the son of Ammon. In 324 B.C. he was in Susa, the former Persian capital, and sent a request to the “League of Corinth” in Greece to be accorded *divine* honors. The deci-

<sup>4</sup> [http://nefertiti.iwebland.com/texts/great\\_mendes\\_stela.htm](http://nefertiti.iwebland.com/texts/great_mendes_stela.htm)



sion came, “As Alexander wants to be a god, let him be one.”<sup>5</sup>

In 323 B.C. emissaries reached Alexander in the area of Babylon bringing golden crowns. He was crowned king and god, the son of Ammon. He ordered coins (many were struck during and after his life) with his head revealing horns. At banquets he dressed as Ammon, complete with ram’s horns. Alexander is an amazing illustration of Satan, who wanted to be like God. The he-goat, therefore, is an apt symbol for Satan, with Alexander as an incredible symbol for what he stands for.



What did those four horns, which replaced him, mean? Three parts of the kingdom were ruled by three of his generals. Seleucus ruled Syria/Asia. Greece, Macedonia and Europe were governed by Cassander; Egypt and Africa by General Ptolemy. Asia Minor (Turkey) became independent. General Lysemeicus did not have the power to rule.<sup>6</sup>

Is there an end-time application to this? It’s stunning – Satan’s host is graphically detailed by John, associating it with the false trinity: the dragon (spiritualism), the beast (papacy) and the

false prophet (apostate Protestantism) (Revelation 12, 13, 16:13, 19:20). Those are three “successful” horns.

Those are the three great powers that work together in the final apostate moves to thwart holiness and the redemption of man. What about that fourth horn? There is a separate power that wars against the false trinity at the end but never controls or succeeds. In Daniel 11 the king of the north is specifically the end-time antichrist (papacy) but generally functions like Babylon, (as outlined in Jeremiah 50, 51 and the book of Revelation), that false trinity. What power fights these three end-time powers? Islam! That is the king of the south in Daniel 11, represented by Turkey, which had become independent. That power creates tension that reaches serious confrontations right at the end. But – it is defeated and comes to an end.

The ram represents Jesus – the “Ram of God.” It was represented by Medo-Persia with Cyrus the “deliverer.” That was a symbolic prophecy made one hundred years before he entered the scene. The he-goat is Satan. Here is opened to the student of prophecy scenes of earth’s last conflict 2500 years before deliverance finally comes.



**Bocklin’s Pan, the most famous painting of the Greek god.**

<sup>5</sup> [www.ancientlibrary.com/wcd/Alexander\\_the\\_Great-divinity](http://www.ancientlibrary.com/wcd/Alexander_the_Great-divinity)

<sup>6</sup> <http://www.stormfront.org/whitehistory/hwr11.htm>



# Prophecy Unfolds

## The Seven Trumpets of Revelation

### Chapter 23

## “Feast of Trumpets” Versus Seven Last Trumpets

Isaiah asserted: “All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye” (Isaiah 18:3). The sound of a trumpet put Israel on urgent notice to “listen” and then “respond.” Its distinctive sound warns that something dramatic is about to occur.

There were five types of trumpet signals that characterized the ancient Israelites’ theocracy. The priests had a pair of silver trumpets. When one sounded, it called the leaders of Israel together (Numbers 10:4). When two sounded, it called all the people – hundreds of thousands of them – to gather together (Numbers 10:2-4) or to start a journey. When blown with a certain staccato cadence, they sounded an alarm of war (Numbers 10:9). Occasionally, the sho-

far or ram’s horn was used as a war bugle (Judges 3:27, II Samuel 20:1).

A fourth trumpet signal represented God’s voice (Exodus 19:16). This made the whole congregation tremble. John, in vision on Patmos, said, “I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet” (Revelation 1:10). It was Jesus visiting him in preparation for that mighty end-time revelation.

A fifth use of trumpets came in association with appointed festivals, the new year, the days of the new moon (Numbers 10:10, Psalm 81:3) and when the onset of the Jubilee year of freedom began (Leviticus 25:9). That type of sound was always made with a ram’s horn. That “trumpet” was referred to as the “shofar” (*shopar* or *show-phar*).

The Bible uses the word shofar often in a figurative way, likening it to a warning



sound of impending disaster (Ezekiel 33:3-6, Isaiah 58:1, Jeremiah 6:17). This was especially significant when a watchman was on duty to protect his people. This related to Joshua's use of the shofar prior to the fall of Jericho (Joshua 6:4). The same association related to Gideon's army (Judges 7:12-20). God's command to "blow" or "sound" usually specified the instrument. In the fall of Jericho, He said a "trumpet of ram's horn." Rams' horns were mass produced and required little skill to use. It is believed that they were the Feast of Trumpets instrument from the start.

The *notes* of the ram's horn were harsh and aroused a feeling of apprehension. The silver trumpets would not do that. Before the Sinai theophany, the shofar was blown to order the people to come near the mountain (Exodus 19:16). It heightened a sense of trepidation and alarm. It induced a sense of commitment and loyalty.

It is fascinating that of the seven sacred Feasts of the Jewish people, one was related specifically to the *blowing of trumpets*. It was so important that that day was to be a Sabbath-rest.

"Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation'" (Leviticus 23:24, NKJV).

This was the only sacred convocation that occurred on a new moon. The seventh month was later called Tishri after the Babylonian name. This month ended the "sacred year" of seven months, during which the seven Feasts occurred. It was also the first month of the new civil calendar year of the pagan world and the Jewish people.

It is very exciting and important to separate divine purpose from tradition regarding this time. The Hebrew text states that this time was a (literal) "memorial of the blast."

Later, the Septuagint added the word *salpiggion* or trumpets.<sup>1</sup>

Most scholars feel that this "trumpet" was the ram's horn or shofar. Jewish writers state that they were blown in thirty successive long blasts.<sup>2</sup> It also appears as though this went on at intervals from sunrise to sunset.<sup>3</sup> It is noteworthy to observe the cultic sacrifices that God ordained for that day. There was to be a burnt offering using a bullock, a ram and seven lambs (symbolizing humility and submission to God), plus a sin offering by sacrificing a buck goat (to bring forgiveness to the camp for all iniquity). The event was a corporate day of worship and commitment. It was holy, a Sabbath and no servile work was to be done (Leviticus 23:23-25, Numbers 29:2-5).

Why would such a time be introduced? Weren't there weekly Sabbaths to accomplish the same? Weren't there burnt offerings twice each day and the chance to offer sin offerings any time? The holy days of those Old Testament times were not simply *make-work projects* to occupy the Israelites' time while "wandering" in the wilderness. Each festival was a living symbol of the progressive stages of the plan of salvation.

Jewish tradition eventually skewed the true meaning of the time of the Trumpets. By its Hebrew and now common name, *Rosh Hashanah*, or "head of the year," it celebrated the onset of the new civil or pagan year. Allegedly, what happened on *that day* determined what the next year would bring in crops and fortune. That is why it was later called the "*Feast of Trumpets*." Then many Jews added a second day to this sabbath. That was never commanded in the Torah. The Bible calls it *Yom Ha-Zikkaron* (the Day of Remembrance – Numbers 29:1). Yet it was later called *Yom Ha-Din* (the Day of Judgment), when the

<sup>1</sup> *Catholic Encyclopedia*, "Feast of Trumpets" – <http://www.newadvent.org/cathen/15070c.htm>

<sup>2</sup> Jamieson Fausset and Brown on Leviticus 23:24.

<sup>3</sup> John Wesley's notes on Leviticus 23:24.

people of the earth passed in review before God. He would mark their names in either the Book of Life or the Book of Death. This reapplication of the divine purpose erased the deep and solemn meaning of the Day of Atonement (Yom Kippur), which occurred ten days later. **That** was the judgment day when people were irrevocably “cleansed” or “cursed.” This particular “judgment tradition” has deeply tainted Christians’ grasp of end-time Biblical views.

Looking at the anticipation of a final judgment on the Day of Atonement, the Trumpet day (Tishri 1) became a final time of warning and remembering. “Shout it aloud, do not hold back. Raise your voice like a trumpet. Declare to my people their rebellion and to the house of Jacob their sins” (Isaiah 58:1 – NIV). Then follows a series of covenant stipulations man must fulfill to “find joy in the Lord” (58:14).

The sound of the shofar is *intended* to awaken the listener from his or her “slumber” and alert them to the coming judgment.<sup>4</sup> So important was this warning that every month during the previous six months on the new moon the shofar was sounded in anticipation of this seventh warning (Numbers 10:10). Those new moon “blasts” were characterized by a series of short staccato sounds. On Trumpets the sounds were long and penetrating.

These “signals” were part of the *spirit* of God’s mercy and love. Before He executes judgment, He warns. Before a no-return course is taken, He provides a timing window of probation. Before the Flood, people were given 120 years to respond. Nineveh was warned of its impending doom – unless she repented. To “honor” this “trumpet” warning was to do the same.

From the Feast of Trumpets to Atonement was ten days. The Jewish people correctly call that period “Ten Days of Repentance.” More commonly it is referred to today as “Days of Awe.” They represent days

of preparation, a final probationary time to change, to repent.

The Trumpet “day” and the subsequent nine days were not like most feasts with celebration, festivities and exalted happiness. These days, plus Atonement, were filled with spiritual introspection and intense reflection on one’s spiritual commitment.

Old Testament imagery reveals the association of the shofar with repentance. In fact, it is almost an amazing metaphor for repentance. Joel called the sound of the shofar in Zion as an invitation to repentance: “Blow the trumpet (*shofar*) in Zion; sanctify a fast; call a solemn assembly” (Joel 2:15). At the wonderful revival King Asa brought to Israel, they entered into a renewed covenant with God that was sealed “with trumpets and with horns [*shofar*]” (II Chronicles 15:12-14).

There are many expositors, as previously noted, who identify this Trumpet Day as a “day of judgment,” a time when God sits in judicial robes to begin ten days of pronouncement. This is declared as the time of judicial destiny. This understanding is at variance with Scripture. It is based more on Jewish tradition than Biblical evidence. The Feast of Trumpets is anticipatory. Joel captured that when he wrote, “Blow the trumpet (*shofar*) in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble for the day of the Lord is coming, **it is near**” [anticipatory] (Joel 2:1).

Some attempt to develop a typology of “investigative judgment” based on Daniel 7:9-10 “as depicted in the ten days of ‘Awe.’” The link is elusive and spins a web of complexity of different prophecies, issues and times. This, once again, threads back to Jewish tradition and not Biblical thought. Because the shofar was blown at the anointing of Solomon as king (I Kings 1:39), it is concluded by others that the shofar in type is when Jesus is enthroned. That would be prior to His completion of the High Priestly function at Atonement. Confusing tradition is prominent in all this thinking.

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<sup>4</sup> Maimonides, *Yad*, Laws of Repentance 3:4.

The events of the first advent surrounded the spring feasts (Passover, Unleavened Bread and Firstfruits). Jesus arose as the firstfruit along with many who were resurrected at that time (Matthew 27:52-53). That coincided with the early or barley harvest, which was associated with or immediately after the latter rains.

At the Feast of Weeks, later called Pentecost, the celebration of the wheat harvest occurred. That was the inauguration of the Christian church. In end-of-time typology, that will be the beginning of the Latter Rain. The 144,000 represent the firstfruits of the wheat harvest (Revelation 14:4) and inaugurate the “making up” of Christ’s kingdom.

The second advent will surround events related to the Fall Feasts. The Trumpets at Tishri 1 (September or early October) will herald God’s last call to repent. At that time probation’s end will be quickly approaching. That will occur on the Day of Atonement when all the forgiven sins, still residing within the sanctuary precincts, are permanently placed on the scapegoat, Satan. He will then bear their guilt.

This sequence of events unfolds end-time truth with marvelous information. Based upon sanctuary typology and the Jewish theocracy, we see wonderful details of how the final scenes of redemptive history terminate!

How does this fit with the Seven Trumpet sequence of Revelation 8–11? First, it is significant to review how the Trumpets are divided. They exist in a 4–2–1 sequence. *Each of those divisions* has a major part in the last steps of earth’s history. The first four Trumpets reflect God’s judgments with mercy – judgment against the unrepentant wicked, mercy to those who still might repent and turn to Him. This reflects the time when God “rise[s] up” and begins his “strange work; and bring[s] to pass his act, strange act” (Isaiah 28:21). Those first four Trumpets draw on the Jewish Trumpet Feast.

“The forbearance that God has exercised toward the wicked, emboldens men in

transgression; but their punishment will be none the less certain and terrible for being long delayed. ‘The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.’ Isaiah 28:21. To our merciful God the act of punishment is a strange act. ‘As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.’ Ezekiel 33:11. The Lord is ‘merciful and gracious, long-suffering, and abundant in goodness and truth, ... forgiving iniquity and transgression and sin.’ Yet He will ‘by no means clear the guilty.’ Exodus 34:6, 7. While He does not delight in vengeance, He will execute judgment upon the transgressors of His law. He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. *In order to save some He must cut off those who have become hardened in sin.* ‘The Lord is slow to anger, and great in power, and will not at all acquit the wicked.’ Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. And the very fact of His reluctance to execute justice testifies to the enormity of the sins that call forth His judgments and to the severity of the retribution awaiting the transgressor.”<sup>5</sup>

“The *time* of God’s *destructive judgments* is the *time of mercy* for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter.”<sup>6</sup>

The symbolism is complete for a final appeal before Atonement. The typology draws on other prophecies which reveal that during this end-time period of three and a half years, God’s wrath will be manifested

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<sup>5</sup> White, Ellen G.; *Patriarchs and Prophets*, p. 628 (emphasis added); cf. *The Great Controversy*, p. 627.

<sup>6</sup> White, Ellen G.; *Testimonies*, vol. 9., p. 97.

(Daniel 8:19). It will continue in various expressions to His coming, when the wicked perceive His face as the “day of His wrath” (Revelation 6:17).

“Say unto them, [As] I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” (Ezekiel 33:11).

As during the ten days of “Awe,” Satan still has power to tempt and create barriers to a full surrender to God. So, during the fifth Trumpet, he will bring terrible anxiety and fear on “his world.” In incredible language of hope and encouragement, he will not be able to touch the grass of the earth, any green thing, nor any tree. That “greenery” represents God’s people who have spiritual life, those who may yet go all the way with Jesus. God even goes further and commands Satan and his minions not to hurt those who are already sealed (Revelation 9:4). How wonderful!

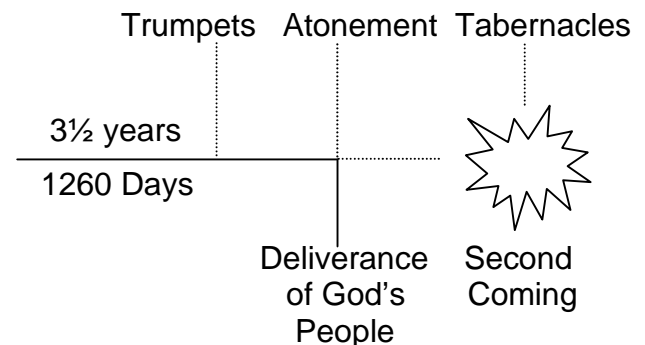
By this time, before probation closes, when He says “It is done,” God’s hedge begins to encircle the saints, the remnant. The martyrs had cried out, “How long” (Revelation 6:10) until persecution and death would be contained? It is here, during what appears to be a five-month period, retribution comes to the wicked and protection is given those now fully loyal to God.

There is no feast typology related to the sixth Trumpet. Probation is closed. God now permits Satan almost complete freedom to control the wicked inhabitants of earth. Armageddon ensues and the worst carnage of history begins. Shortly thereafter the Seven Last Plagues come. The grand finale of sin’s influence begins to debut. Except for those wicked whom God wishes to see His coming (which are many – Revelation 6:15), all die in a very brief period of time.

It is during this conflagration that God’s people are delivered (Daniel 12:1-2). Jesus said that that would occur at the *end* of the time, times, and an half (*moed moeds and*

*half moed*). *Moed* here refers to a period between each sacred Festival. Thus, *moed* equals one year. At the end of three and a half *moeds* (3½ years), God’s people would be delivered. What point of time could that be? It would have to occur at or after the Atonement Day when the sin issue was completed. That could be in the afternoon of that day or between Tishri 10 and 15. During the afternoon of the Day of Atonement (typical Feast) on the seventh cycle of Sabbath years (49 years), a Trumpet blew, which began the Jubilee! That was when preparations began to return things to their original state. Slaves were freed. Land was restored. It was a true “beginning again.” That is when the seventh Trumpet “begins” to sound (Revelation 10:7).

There is more to this awesome timing story. On the “seventh” there is always a Sabbath rest in God’s clock. A “Week of seven months” represents the seven months of sacred Feasts by the Jewish people. It also represents the sacred time in which redemptive history will play out – the week of seven millenniums. Then the Feast of Tabernacles symbolizes *when* Jesus comes again. That point must begin a seventh! Amazing, amazing, that is exactly what happens. Passover is on Abib 15, Tabernacles is on Tishri 15, exactly seven months later!



Jesus is about to come. There is a special period of three and a half years, which has been precisely outlined in prophecy, that the saints must pass through. During this time, the gospel must go to the world. Persecution will arise over the Sabbath issue. Terrible calamities will plague man-

kind. But when God stands up to do His strange act, the Trumpets begin to sound. In those devastating events, it will be clear that divine wrath is being manifested. It is man's last chance to repent. God's people know then that the end will soon be in sight. Intensified persecution, Armageddon, the onset of the Seven Last Plagues follow – then the deliverance of God's people. At deliverance, the saints know that they are His forever. Peace comes to their hearts. It truly is a time of jubilee!

As in ancient Israel, the Trumpets warned of the “last chance” to repent; so at the end of time, one is a type, the other an antitype.

“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. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: ‘It is done.’ Revelation 16:17.”<sup>7</sup>

“By the people of God a voice, clear and melodious, is heard, saying, ‘Look up,’ and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into heaven and see the glory of God and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request presented before His Father and the holy angels: ‘I will that they also, whom Thou hast given Me, be with Me where I am.’ John 17:24. Again a voice, musical and triumphant, is heard, saying: ‘They come! they come! holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among the angels;’ and the pale, quivering lips of those who have held fast their faith utter a shout of victory.”<sup>8</sup>

That shout of victory is about to ring throughout the earth. All those who have responded to the gospel “call” will be part of that glorious group. They will be happy, at peace with God and each other and enjoy the vigor of perfection.

Our prayer is that you, student of these incredible prophecies, will be part of that group!

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<sup>7</sup> White, Ellen G.; *The Great Controversy*, p. 636.

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<sup>8</sup> *Ibid.*







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