

Future NEWS

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In the Revelation are portrayed the deep things of God. The very name given to its inspired pages, 'the Revelation,' contradicts the statement that this is a sealed book. A revelation is something revealed. The Lord Himself revealed to His servant the mysteries contained in this book, and He designs that they shall be open to the study of all. Its truths are addressed to those living in the last days of this earth's history, as well as to those living in the days of John. Some of the scenes depicted in this prophecy are in the past, some are now taking place; some bring to view the close of the great conflict between the powers of darkness and the Prince of heaven, and some reveal the triumphs and joys of the redeemed in the earth made new.

"Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is useless for them to search this book in an effort to know the meaning of the truth it contains. The One who revealed these mysteries to John will give to the diligent searcher for truth a foretaste of heavenly things. Those whose hearts are open to the reception of truth will be enabled to understand its teachings, and will be granted the blessing promised to those who 'hear the words of this prophecy, and keep those things which are written therein.'

"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.' Daniel 12:4." *Acts of the Apostles*, 585.

Future for America produces and mails out a monthly newsletter and audio presentation in English and Spanish. For information you may contact the following brethren who are affiliated with this work:

Future News

PO Box 7

Bonnerdale, AR 71933

Telephone: 888-278-7744

Circulation Manager—Kathy Pippenger

Author & Speaker—Jeff Pippenger

JeffPippenger@msn.com

Editor--Bronwyn Peck

calica4@hotmail.com

Spanish Department—Al & Lupe Perez

Futuro de America

PO Box 353

Glenwood, AR 71943

Telephone: 870-356-7049

aperez77@alltel.net

Future News—Canada

Phyllis Vallieres

RR 3, 2552 Cooper Road

Madoc, Ontario, K0K 2K0, Canada

Telephone: 613-473-5332

FAX 613-473-5630

phylv@primus.ca

Future for America—Great Britain

Russell & Charmaine Williams

29 Lascelles Close

Leytonstone, London

Telephone: 0044-208-279-6903

judicium1844@aol.com

Future-Is-Now Germany

Pietruska Family & Blaesing Family

Hoehenweg 11

D-74613 Oehringen, Germany

Telephone: 0049-07941-9148-0

FAX 0049-07941-9148-3

architekt@w-blaesing.de

MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

Future for America intends to print and distribute truth-filled literature, while helping to establish lay-printing operations in parts of the Lord's vineyard where faithful brethren do not have the means to raise up a printing operation with their own resources.

Future for America is a self-supporting 501-C3 non-profit corporation; funded by readers like you. The cost of this newsletter and audio-tape reaching a home is approximately \$3.50.

This publication is sent out free of charge. Your donations are greatly appreciated.

My apologies to all concerned with preparing and analyzing this response:

In 2004, a small group of brethren who had come to understand the last six verses of Daniel eleven in agreement with the model of those verses set forth in the magazine titled, *The Time of the End* sought permission from the Conference and Union leadership in Germany to allow the message in the magazine to be shared within the churches of Germany. As the discussion of the possibility of this action went forward, elder Gerhard Pfandl read and critiqued the magazine and submitted his critique to the German leadership. Elder Pfandl is an associate of the Biblical Research Department of the Seventh-day Adventist Church.

I intend to respond to elder Pfandl's critique of *The Time of the End* magazine, but in so doing I am break his observations into twelve points. The following is his complete critique, with my brief editing for publication, and with my placing his twelve short paragraphs into twelve points. It is of course, logically necessary to be familiar with *The Time of the End* magazine, if the reader is to understand the points Elder Pfandl addresses, as well as the response to his observations.

The Time of the End magazine can be obtained from *Future for America* in German, English, Spanish and Romanian.

Point one:

EVALUATION OF THE MANUSCRIPT *THE TIME OF THE END* BY JEFF PIPPENGER

Jeff Pippenger was, until a few years ago, editor of Ron Spear's *Firm Foundation* magazine. Differences of opinion led to a separation, though it seems that there is still some connection between *Hope International* and Mr. Pippenger.¹

Point two:

BRIEF SYNOPSIS OF *THE TIME OF THE END*

In the manuscript *The Time of the End* Pippenger seeks to interpret Daniel 11:40-45. He identifies The King of the North with the papacy, the King of the South with atheistic communism, particularly in Russia, and the "glorious land" with the United States. He interprets the passage in Daniel 11:40-45 as follows:

11:40 The king of the North (papacy) defeats the king of the South (Russia). This happened in 1989.

11:41 The "glorious land" (USA) comes under the spiritual control of the papacy. This will happen, when America passes a national Sunday law.

Edom Moab and Ammon are symbolic of those who leave Babylon and join God's remnant during the Loud Cry.

11:42 The king of the North (papacy) conquers Egypt (the world).

11:43 Libya represents the Third World, Ethiopia the most affluent countries. Thus, rich and poor will follow the papacy.

11:44 The news from the east which shall trouble the King of the North (papacy) is the second advent of Christ.

11:45 The church is the "glorious holy mountain" and the "seas" are the people of the world. The papacy in between prevents the people of the world from hearing the last warning message.

EVALUATION

Seventh-day Adventists, on the basis of biblical prophecies, believe that since 1798 we are living in the time of the end. This means that the prophecy in Daniel 11:40-45 should find a fulfillment in the time period between 1798 and the second coming of Christ. On the basis of Revelation 13, we have for the last 150 years taught that the papacy (first beast) and Protestant America (second beast) will play an important part in world history just prior to the Second Advent, and that their working together in opposing God's people is part of the biblical end time scenario.

While Uriah Smith identified the King of the North in Daniel 11:40-45 with Turkey, most Adventist authors, since then, see the King of the North

in verses 40- 45 as a symbol for the papacy². The reason for this is primarily the parallelism between the prophecies in Daniel 2, 7, 8 and 11. The King of the South is viewed as a philosophical force like atheism or materialism.³

Point three:

PIPPENGER AND SDA ESCHATOLOGY

Pippenger's interpretation of Daniel 11:40-45 introduces some elements of Seventh-day Adventist eschatology into the text, but his explanation of the passage lacks an exegetical foundation, and his spiritual applications of some historical events are highly speculative. For example:

a. The two rivers Ulai (Dan 8) and Hiddekel (Dan 10) are symbolic for the river of life and the river Euphrates in Revelation (p. 5).

Comment: There is clearly no exegetical foundation for such a view. It is an arbitrary identification without scriptural support.

Point four:

b. Because three powers were removed in connection with the rise of the papal power (Dan 7:8), the King of the North in Dan 11 will also subdue *spiritually* three entities before he takes *political* control of the world. The three entities are:

a. The King of the South – Russia

b. The glorious land – America

c. Egypt - the world, (pp. 13, 19, 41)

Comment: While the papacy has certainly contributed to the fall of communism in Russia, to claim that in 1989 the papal power subdued Russia goes far beyond the historical evidence. The papacy has conquered Russia neither spiritually nor politically. In the year 2000, Russia had a population of about 147, 000 000, 51% belonged to the Russian Orthodox Church, only 1% (1.5 million) were Roman Catholics.⁴

Point five:

c. The attack of the King of the South against the King of the North at the beginning of 11:40 is interpreted as the deadly wound. He says, "the king of the north was **grieved** in its ability to prevail against the southern kingdom. In fact, the war begins with the king of the north receiving a deadly wound" (p. 14).

Comment: There is nothing in the text to indicate that in verse 40 the King of the North was grieved or that he received a deadly wound. In 11:30 the King of the North is grieved. Pippenger himself interprets this as a reference to pagan Rome's waning in power in the fifth century (p. 13). In order to apply verse 30 to the deadly wound, he reinterprets verse 30 by applying it in a spiritual sense to the battle between atheism and the papacy culminating in the deadly wound of 1798. However, such a reapplication is exegetically not acceptable; it is reminiscent of the hermeneutical quadriga during the Middle Ages where each text could have up to four different meanings.

Point six:

d. Pippenger claims, "As the United States will form an alliance with Catholicism in Daniel 11:40, it will cease to uphold the definition and the principles of Protestantism" (p. 33).

e. Comment: As we have just seen, Pippenger believes that the first phrase in 11:40 refers to the deadly wound in 1798. Then he has a gap of at least 200 years, and beginning with the phrase "and the king of the north shall come against him . . ." he sees future events. The United States, he believes, is found in the phrase "chariots, horsemen, and with many ships" (p. 24), because America and its Western allies through their military might helped the papacy to bring down the Soviet Union. Thus, within two adjoining sentences he finds two different symbols for one and the same political power. In verse 40 America is symbolized by "chariots, horsemen, and ships," in the next verse he identifies America as the "glorious land." (p.30). Because Pippenger does not abide to basic hermeneutical rules he is able to twist and turn the text as he sees fit. Following this method, anyone can read into the text what he wants to find in it..

It seems that Pippenger is looking at recent history and then tries to make prophecy fit the facts. Interpreting prophecy with the newspaper was done by Hebert W. Armstrong for many years, but in the end it came to naught. We need to be careful not to make the same mistake.

Point seven:

f. The three tribes Edom, Moab, and Ammon are for Pippenger “those ‘refugees’ who leave Babylon during the loud cry message, thus reflecting the threefold division of modern Babylon” (p. 36).

g. Comment: This is an interesting idea, though not new. McCready Price in his commentary on Daniel interpreted these tribes as modern groups or organizations with similar characteristics to the ancient tribes and wrote, “The text would probably mean that some of these modern peoples will become truly converted or join God’s remnant people, thus being **delivered** from the bondage of error.” There is nothing in Scripture or in the Spirit of Prophecy to support this identification.

Point eight:

PIPPENGER AND ELLEN WHITE

Pippenger relies heavily on the writings of Ellen White, drawing many inferences from her writings. As with Scripture he misuses her writings and comes to conclusions which are at times questionable or simply incorrect. For example:

In connection with his interpretation of 11:40 as the deadly wound he writes, “When writing on Daniel 11:30, Sister White pointed us to a time when Rome was unable to prevail against its enemy. Revelation thirteen describes the Papacy as the head which received the deadly wound. The war and the grieving of the Papacy is described when the king of the south would “push” at the king of the north in Daniel 11:40” (pp. 14, 19).

Comment: Pippenger, like Uriah Smith⁵, sees the events of 11:30-36, fulfilled in the rise of the papacy and the papal persecution during the Middle Ages (p.13-14), but in contrast to Smith he believes that these verses will find a further spiritual fulfillment “within the time frame from 1798 to the close of probation” (p. 11). Therefore, he identifies 11:40 as a “description of a spiritual war between the papacy and atheism which began in 1798” (p. 14) with the deadly wound. He bases this idea on a statement in the Spirit of Prophecy where Ellen White says: We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in

the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that “shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” [Verses 31-36, quoted.]

Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Dan. 12:1-4, quoted.]

The Spirit of the Lord is being withdrawn from the world. It is no time now for men to exalt themselves. It is no time for the people of God to be erecting costly buildings, or to be using the Lord’s entrusted talent of means in glorifying themselves. Whatever we do we should do economically. The buildings we erect should be plain, without useless display. Let us beware of selfish greed.—Letter 103, 1904. (13MR 394).

Comment: Since Ellen White says, “Scenes similar to those described in these words *will* take place” she was thinking of the future, not of 1798 which was more than one hundred years in the past. Most likely she was comparing the persecutions of the past (11:30-36) with the persecutions in the future in connection with Revelation 13:15. Hence any application to the deadly wound in 1798 is a misapplication.

In this case, as in some others, Pippenger blends together Bible texts and Spirit of Prophecy thoughts to prove a point which neither the text nor the Spirit of Prophecy support.

Point nine:

b. He uses the same principle of “repeated events” to support his idea that “as a parallel to the Millerite movement we should expect to see repeated some of the events which transpired under the pioneer movement” (p. 21). He refers specifically to Josiah Litch’s prophecy of the fall of the Ottoman Empire and says, “The recent fall of the Soviet Empire was the modern counterpart to the fall of the Ottoman Empire” (Ibid.).

Comment: This is again an interpretation which lacks any exegetical or Spirit of Prophecy support. As indicated above, when Ellen White was speaking about "Scenes similar to those described in these words will take place" she was thinking of a repeat of the persecution during the Middle Ages in connection with the events of Revelation 13:15, as her reference to Daniel 12:1-4 seems to indicate.

Point ten:

c. "Verse forty-four speaks of the latter rain and the persecution of God's people" (p. 15).

Comment: He fails to give any biblical or Spirit of Prophecy support for this statement. While the latter rain is certainly part of the Adventist end time scenario, there is no evidence that this verse refers to it.

Point eleven:

a. "In Daniel 11:41, we see papal Rome spiritually conquering the glorious land of the United States" (pp. 28, 30).

b. Comment: Pippenger's identification of the glorious land with America is based on inferences drawn from various Ellen White statements where she speaks about America as "the land which the Lord provided as an asylum for His people" (ST, June 12, 1893) and similar expressions (see Mar, 193; 7BC 975, etc). However, she herself never made that connection.

Similar inferences from her writings could be made for the identification of the "glorious land" with the church:

He encouraged the believers to look forward to the time when Christ, who "loved the church, and gave Himself for it," would "present it to Himself **a glorious church**, not having spot, or wrinkle, or any such thing" —a church "holy and without blemish." Ephesians 5:25, 27. (AA 470).

It is interesting to note that George McCready Price in his commentary lists various views and says, "Others think that 'the glorious land' probably means the Protestant world as a whole; and they point to the fact that millions of Protestants are now ready to apologize to Rome for their former distrust."⁶

Point twelve:

CONCLUSION

The manuscript *The Time of the End* is an attempt to interpret *in detail* Daniel 11:40-45. While we agree with Pippenger that these verses refer to the end time, his detailed explanations and identifications lack a sound exegetical foundation and are, in a number of instances, conjectures or speculative inferences drawn from some passages in the writings of Ellen White. In the interpretation of unfulfilled prophecy the counsel of James White, given in 1877, is still valid today: "In exposition of unfulfilled prophecy, where history is not written, the student should put forth his propositions with not too much positiveness, lest he finds himself straying into the field of fancy."⁷

Gerhard Pfandl, Ph.D.

Associate Director Biblical Research Institute

Revised: April 2004

FOOTNOTES

¹ *His recent material appears on the Hope International website.*

² *George McCready Price, The Greatest of the Prophets (Mountain View, CA: Pacific Press, 1955), 313; C. Mervyn Maxwell, God Cares, 2 vols. (Mountain View, CA: Pacific Press, 1981), 286-287; William H. Shea, Daniel 7-12, The Abundant Life Amplifier Series, (Boise, ID: Pacific Press, 1996), 208; Jacques B. Doukhan, Secrets of Daniel (Hagerstown, MD: Review and Herald, 2000), 169.*

³ *Price, 316; Shea, 209; Doukhan, 175.*

⁴ *David B. Barrett, et al., World Christian Encyclopedia, 2 vols. (Oxford: University Press, 2001), 1:624.*

⁵ *Uriah Smith, Daniel and Revelation (Nashville: Southern Publishing Assoc., 1944), 267.*

⁶ *Price, 315.*

⁷ *F. D. Nichol, ed., Seventh-day Adventist Bible Commentary, 12 vols. (Washington D.C.: Review and Herald, 1955, 1977), 4:877.*

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Jeff Pippenger was, until a few years ago, editor of Ron Spear's *Firm Foundation* magazine. Differences of opinion led to a separation, though it seems that there is still some connection between *Hope International* and Mr. Pippenger.¹

Response:

The first point in Pfandl's critique has nothing to do with the model of the last six verses of Daniel eleven, set forth in *The Time of the End* magazine.

Point two:

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EVALUATION

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While Uriah Smith identified the King of the North in Daniel 11:40-45 with Turkey, most Adventist authors, since then, see the King of the North in verses 40-45 as a symbol for the papacy². The reason for this is primarily the parallelism between the prophecies in Daniel 2, 7, 8 and 11. The King of the South is viewed as a philosophical force like atheism or materialism.³

Response:

When Pfandl is saying "Russia", it should be understood as the Soviet Union. I realize that Russia is an acceptable name to interchange with Soviet Union, but the Soviet Union is more commonly recognized as the confederacy of nations which made up the former Soviet Union, as opposed to simply Russia. In verse forty, "the king of the north", that is, the papacy, passes over the "countries" in the plural. That is what the verse says. No matter who, or what, one might say "the king of the south" in verse forty represents—it must represent a geographical area that consists of several countries, not simply Russia.

Pfandl's critique teaches that verse forty, has no Biblical evidence that supports identifying the deadly wound of the papacy in verse forty—yet at this point in his critique, he supports that *the king of the north*—is the papacy. He also states that based "upon the biblical prophecies" Seventh-day Adventist

believe that since “1798 we are living in the time of the end”. I believe that Elder Pfandl understands Hebrew, much better than I. And I am confident that he knows the word translated as “push” in verse forty means “to war against”. Daniel uses it in chapter eight, and verse four, to describe the warfare of the Medo-Persian Empire. Yet, within his critique, he states that there is no support that verse forty is describing the deadly wound of the papacy in 1798.

He infers, “the king of the north” is the papacy, and also endorses that the “time of the end” began in 1798. If verse forty begins in 1798, with the king of the south initiating a war against the papacy, then—is there any historical reference of an event in 1798, where a power attacked the papacy? Is not the history associated with 1798, the history of the papacy receiving the deadly wound? The history of verse forty is the history of the papacy being attacked in 1798!

Truth cannot be evaluated correctly from a fence. The common points of truth must be accepted and acknowledged as established. Elder Pfandl:

Is the king of the north in verse forty and onward the papacy, or not?

Is the “time of the end” 1798, or not?

Does the word translated as “push” in the King James version mean to war against, or not?

And is that definition of the word “push” consistent with how the prophet Daniel employs that word in his vocabulary? The answer is “Yes” on all four questions.

One other observation: I would like to see any exegetical evidence that the king of the south, in verse forty, became some type of philosophical power. The king of the north and south—are geo-political powers all the way through the chapter, but you suggest that the king of the south became a philosophy in

verse forty. Where is the biblical evidence for this claim?

Point three:

PIPPENGER AND SDA ESCHATOLOGY

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a. The two rivers Ulai (Dan 8) and Hiddekel (Dan 10) are symbolic for the river of life and the river Euphrates in Revelation (p. 5).

Comment: There is clearly no exegetical foundation for such a view. It is an arbitrary identification without scriptural support.

Response:

Elder Pfandl’s comment here is incorrect. He is here misdirecting the intended thoughts. There is no claim of any definite exegetical connection between the rivers Ulai and Hiddekel with the book of Revelation in the *Time of the End* magazine. He suggests there is.

There is though a definite connection with the two-fold theme of prophecy found in both the book of Daniel and the book of Revelation, as well as all of God’s prophetic word. Bible prophecy portrays either the enemy of God and His people, or God and His people. Prophetic information deals with these two subjects. The climax of both these truths takes place at the end of time, and Pfandl understands this truth himself.

In his book, titled *Daniel, the Seer of Babylon*, on page 14 he states, “The book of Daniel, like the rest of Scripture, is the story of two cities: Jerusalem and Babylon.”

One could easily say of Pfandl’s remark here that, “There is clearly no exegetical foundation for such a view. It is an arbitrary

identification without scriptural support.” Where is Jerusalem and Babylon in the story of Job? Noah? Gideon? The truth is though, the story of Jerusalem and Babylon does run throughout Scripture. I believe that, and so does Pfandl.

In the book of Daniel the vision of Ulai River, found in chapter eight is emphasizing the investigative judgment, which reaches its climax when judgment is given in favor of the saints, and **Jerusalem** is vindicated. The story represented by the Hiddekel River, is how the papacy, modern **Babylon**, the king of the north receives his judgment as well. Jerusalem and Babylon are represented in the two visions, and both visions are also represented by two different rivers. The two rivers, or the visions connected with these two rivers represent **Jerusalem and Babylon**.

Daniel’s people, the saints of Jerusalem are identified in the book of Revelation as standing on a sea of glass; while the king of the north, modern Babylon in the book of Revelation, is cast into the lake of fire. Two bodies of water: a lake and a sea. Both representing either God’s people, or the enemy of God’s people. Two bodies of water, representing either Jerusalem, or Babylon. For one to identify the visions of the Ulai and the Hiddekel, and then make a metaphorically connection between the sea of glass and the lake of fire is no more unacceptable than Elder Pfandl breaking the Bible into the two stories of Jerusalem and Babylon, as so many other authors and speakers have correctly done down through the ages.

Point four:

b. Because three powers were removed in connection with the rise of the papal power (Dan 7:8), the King of the North in Dan 11 will also subdue *spiritually* three entities before he takes *political* control of the world. The three entities are:

- a. The King of the South – Russia
- b. The glorious land – America
- c. Egypt - the world, (pp. 13, 19, 41)

Comment: While the papacy has certainly contributed to the fall of communism in Russia, to claim that in 1989 the papal power subdued Russia goes far beyond the historical evidence. The papacy has conquered Russia neither spiritually nor politically. In the year 2000, Russia had a population of about 147, 000 000, 51% belonged to the Russian Orthodox Church, only 1% (1.5 million) were Roman Catholics.⁴

Response:

Sometimes Elder Pfandl correctly perceives my understanding and sometimes he does not. This could very well be attributed to my inability to convey my thoughts in the best way, but never-the-less he has misstated my intent and understanding here. In any case, let it be noted that he is once again here saying Russia, as opposed to the Soviet Union. I am not saying the fulfillment of the sweeping away of the king of the south in verse forty, is the collapse of Russia. I am saying: it was the collapse of the confederacy of nations that made up the Soviet Union.

The future history of modern Rome, (as symbolized by “the king of the north” in Daniel eleven, verses forty through forty-five) has also been illustrated by the two histories of pagan and papal Rome.

The Bible teaches that with two witnesses a thing is established. Pagan Rome and papal Rome are two historic witnesses of modern Rome. Both pagan and papal Rome first overcame three geographical areas. The three obstacles for the king of the north are geographical obstacles, not “three” spiritual “entities” as Elder Pfandl states.

Certainly the warfare portrayed in the verses is identifying a spiritual conquering, but it is three geographical areas that are spiritually conquered. This truth is not only

established by the fact that both pagan and papal Rome first overcame three geographical areas, but also by the fact that every struggle set forth in Daniel's eleven, is a struggle for geography!

Every struggle is for geography!

To not view "the king of the south", "the glorious land" and "Egypt" in verses forty through forty-three as representing three geographical areas, is to break the established pattern within the narrative established in chapter eleven, from verse two and onward. The whole history of Daniel eleven is portrayed upon the struggle for geography. We have the witness of Daniel eleven, agreeing with the two witnesses of pagan and papal Rome. The king of the south, the glorious land and Egypt- must be geographical areas!

If they are not to be understood this way, then those who are breaking from the established internal rule within Daniel eleven itself, and the two testimonies of pagan and papal Rome, have the responsibility to explain why God changes in verse forty from geography to spiritual or philosophical entities, without providing any internal evidence from within the chapter itself. Where is the evidence that they are not geographies, when the powers in the rest of the entire chapter have been geographical powers?

All three of these geographical areas will be conquered spiritually, but the ramifications connected with the spiritual conquering will also have literal effects.

Pagan Rome literally conquered the literal world, through the use of the army of Rome. Papal Rome literally and spiritually conquered the world. Papal Rome accomplished this with the support of the armies of Rome, in conjunction with her political and spiritual successes culminating in her being identified as the head of all churches and the corrector of heretics in 533. There was a literal and a spiritual conquering with the papal history.

Pagan Rome was established with a literal conquering; papal Rome was established by both a literal and a spiritual conquering. With modern Rome, we see a spiritual conquering of three geographical areas. The spiritual conquering brings about literal consequences.

The king of the south, that is, the Soviet Union, (the king of atheism) was spiritually conquered in 1989. The whole world recognized the demise of the Soviet Union. There were literal effects that were brought about by the spiritual conquering that took place when the leader of the United States, formed a secret alliance with the antichrist of Bible prophecy. (The relationship established by Reagan and the pope has only continued, strengthened and accelerated by those men who have followed in the presidential steps of Ronald Reagan. This process, which Reagan initiated, is the process that leads to the Sunday law in the United States. We are well down the road into end time events at this point in history.)

Those of us that have not already recognized that we are at the end of time, will have a harder and harder time recognizing the increasing evidences that the end is now here—for we have already began the process of rejecting the prophetic evidences that we are the end of the world. That process of rejection ends in the total spiritual blindness identified in Bible prophecy, when those who loved not the truths of Biblical prophecy are sent strong delusion. This condition is brought upon us through the step by step denial of the early prophetic signs, warning us that the end is arriving. We bring this condition upon ourselves, at least in part, by refusing to set aside preconceived ideas before we approach the study of God's word. I believe it is this incorrect study-habit that contributes to our inability to recognize current events as fulfillments of Bible prophecy.

As only one example: the fact that the Christian Coalition took control of the Congress of the United States in the 1994 elections, and that they have only grown in strength in every following election, is a prophetic sign identifying the approaching Sunday law.

Seventh-day Adventists may be unwilling to acknowledge that this is a prophetic sign of the approaching Sunday law, but it most certainly is. We have been warned to “watch” the “movements” in the United States. The “movements” we are to watch for, are the movements connected with bringing about Sunday legislation in the United States. The Christian Coalition is most certainly a sign that we are at the time period leading into the Sunday law crisis, and there is no inspired evidence that once we reach this particular time period, there will be any respite in the unfolding events. Quite the opposite! These events are forewarning us that the time of the “third angel” is at hand. These events come as a woman in labor—closer and harder every time. Prophetically we are now in a period called “the time of sorrows”. There is no turning back once we arrive at these unfolding events. It is now wake-up time in the church of Laodicea.

Recognizing the United States as the power that joins with the papacy in verse forty, is to recognize the USA as the power in verse forty symbolized by chariots and horsemen—(an easy symbol of military strength); and ships—(an easy symbol of economic strength). It is certainly in agreement with the signs that are fulfilling all around us.

This recognition is not in contradiction with identifying the glorious land in verse forty-one as the United States. In verse forty-one the United States, is represented as the glorious land. Pfandl argues that to recognize

two different symbols identifying one power within two verses is unacceptable.

Why?

In Revelation thirteen, verse two, Adventism and the Spirit of Prophecy correctly identify the beast as the papacy. Adventism also identifies the papacy as the head that was wounded and yet lived in verse three. That head, was upon, the beast of verse two. Two symbols—identifying the same power, and they are both within two verses of each other. If we were to consistently apply Elder Pfandl’s reasoning and argument about verses forty and forty-one, then it would mean that we need to cast aside our understanding of Revelation thirteen verses two and three, for we could not have two different symbols of the same power within two verses of each other. If God chooses to symbolize the same power in a different way within two connected verses, it is our job to recognize this truth correctly, but it is never our job to define how often, and in which way God can employ symbols.

Recent history establishes that the two primary contributions Reagan made in the alliance with the papacy were economic and military contributions. In that past history, the prophetic emphasis of verse forty is upon this aspect of the role of the United States in Bible prophecy. From the Reagan years until today, the economic and military strength of the United States has only continued to become a bigger and bigger issue in current world history. Therefore the characteristics conveyed by Daniel in symbolizing the role of the United States, at the point in time (the Reagan years and beyond) when the United States began to place the papacy on the throne of the earth, is not only in agreement with the two powers identified in God’s prophetic word as the two powers used by the United States

in accomplishing this work, but it is also in perfect agreement with the secular historians. Prophecy is confirmed with history.

We have a confirmed history, symbolized in verse forty. Furthermore, in that confirmation: the two symbols employed by Daniel to represent the United States, identify the very same two characteristics of the United States that are established in Revelation thirteen.

There is historical and Biblical support to hold this understanding up as a valid consideration of Bible prophecy for this period of history. This is not including that Revelation sixteen and seventeen, along with the story of Elijah and other passages of Scripture that also identify the role of the United States, at this point in prophetic time.

When it comes to the Sunday law in the United States, the issue is over God's law. Here the prophetic role of the United States is not so much its military and economic role, but the role it plays in being the defender of religious liberty, and then later, the destroyer of religious liberty. The connection of the United States, and the Sunday law, is best illustrated through representing the United States as the great defender of religious liberty. This is where the battle is fought. The United States, and it's Constitution! The prophetic role of the United States, at the Sunday law, in verse forty-one of Daniel eleven, is symbolized by the term "the glorious land".

The word glorious means in sense of prominence. The United States, is the most prominent nation in end time Bible prophecy, and its prominence has to do with, once again, its role as the defender and destroyer of religious freedom. In its role as the modern land of milk and honey for modern Israel, the United States, is compatible with the content of the verse itself, and it also consistent with

the sequence of history within the verses themselves.

(I am not here making a defense for identifying the United States, as the "glorious land" of verse forty-one. I am simply pointing out that the symbols of chariots, horsemen and ships, is consistent with a role of the United States in Bible prophecy. The United States, is the power that forbids buying and selling, and it evens puts to death those who do not have the mark of the beast. These two truths identify that the two horns of strength for the United States at the end of time are military and economic. They are no longer Republicanism and Protestantism, as they were in the beginning history of the United States.)

When the United States is spiritually conquered at the Sunday law, then "national apostasy will be followed by national ruin". There will be literal ramifications that come with the spiritual conquering. When that takes place in history, very few Protestants will admit that, the United States has been spiritually conquered by Rome, even though history will prove it to be so. The Protestants, may no-doubt think, "Sunday is OK", but they will be deluded and unable to recognize that they have in actuality bowed to Rome.

Elder Pfandl and I can look at the same history. Elder Pfandl can conclude that even though the historians identify a secret alliance between the United States, and the Vatican brought down the Soviet Union in 1989, and in spite of that reality, Elder Pfandl states the Soviet Union was not spiritually conquered at that point in time.

When I view that very same history, I conclude that—in 1989 the Soviet Union was spiritually conquered by Rome. Since 1989, there is no longer a Soviet Union. The Soviet Union is gone, swept away, and it was swept away like a "whirlwind", just as the verse said

it would be swept away. Hopefully Elder Pfandl can at least admit that the Soviet Union was defeated in 1989, — for the Soviet Union no longer exists. It has been removed. To be removed as a kingdom, particularly, a kingdom of Bible prophecy is to be defeated. The Soviet Union was defeated in 1989. History teaches that it was defeated by an alliance between the United States, and the papacy. That is a spiritual conquering, any way you define it. That spiritual conquering brought literal ramifications with it.

(There will also be literal ramifications when the ten kings of Revelation seventeen “agree” to give “their kingdom”, as symbolized by Egypt in verses forty-two and three of Daniel eleven, unto the papacy. Shortly thereafter, those ten kings burn the papacy with fire and eat her flesh. This destruction of the whore in Revelation seventeen, also takes place between the seas and the glorious holy mountain in verse forty-five of Daniel eleven, and also at Armageddon in Revelation sixteen, and is also addressed in Revelation eighteen and many other well known and lesser recognized illustrations of the judgment of Babylon within the Scriptures.)

In Elder Pfandl’s comment he claims that this understanding is “far beyond the historical evidence.” My response is that he may look at all the historical evidence he chooses, but until he is willing to see, he will not see! I have a shelf on my bookcase that has three feet worth of books establishing and confirming the evidence of that history.

In the Reagan years the United States established diplomatic relations with the Vatican. Then the United States formed a secret alliance with the Vatican, for the purpose of defeating the Soviet Union.

Ronald Reagan has stated that the reason he was willing to do so was because he was convinced that the Soviet Union, was the

antichrist of Bible prophecy. Sister White teaches that all those who become confused about the meaning of antichrist will ultimately end up on the side of antichrist. As a professing Protestant Christian, Ronald Reagan did this very thing.

Gorbachev has stated the collapse of the Soviet Union could not have happened without this pope.

The pope believes the collapse came about because of Mary of Fatima.

There is a mountain of historical evidence confirming all of this. I use but a small amount of that evidence, as I share it with literally thousands of Seventh-day Adventists around the world, and virtually—never—have those thousands of Seventh-day Adventists not recognized that the historical evidence of the alliance between the United States and the Vatican, for the purpose of bringing down the Soviet Union, is identifying the spiritual conquering of the Soviet Union. Elder Pfandl and others may continue to uphold this false historical analysis of what took place, when the Soviet Union was brought down in 1989, but let it here be stated, that Elder Pfandl’s understanding of that history is at best a minority view within Adventism, and most certainly the minority view of the secular press. (The majority view of this subject in Adventism, is no doubt found in the discernment of Laodicea, which refuses to take any position.

Revelation thirteen teaches the United States will force the world to worship Catholicism. When this finally takes place: Is it an instantaneous action by the United States? Do the political leaders in America wake up one morning and say lets pass a Sunday law and exalt the papal power? Absolutely, not! The only acceptable understanding of Revelation thirteen is that there is an ongoing and developing alliance between the Protestants of the United States, and the Vatican that

strengthens and grows over a period of time. To *not* recognize the spiritual implications of the United States forming an open diplomatic, only to be followed by a secret alliance in the Ronald Reagan years, is completely inconsistent with the light established in Revelation thirteen. That alliance has only grown since the Reagan years, and yet Elder Pfandl is unwilling to see what is right before our eyes.

Point five:

c. The attack of the King of the South against the King of the North at the beginning of 11:40 is interpreted as the deadly wound. He says, "the king of the north was **grieved** in its ability to prevail against the southern kingdom. In fact, the war begins with the king of the north receiving a deadly wound" (p. 14).

Comment: There is nothing in the text to indicate that in verse 40 the King of the North was grieved or that he received a deadly wound. In 11:30 the King of the North is grieved. Pippenger himself interprets this as a reference to pagan Rome's waning in power in the fifth century (p. 13). In order to apply verse 30 to the deadly wound, he reinterprets verse 30 by applying it in a spiritual sense to the battle between atheism and the papacy culminating in the deadly wound of 1798. However, such a reapplication is exegetically not acceptable; it is reminiscent of the hermeneutical quadriga during the Middle Ages where each text could have up to four different meanings.

Response:

There is much Biblical support for the points set forth in the *Time of the End* magazine.

That Biblical support was not included in the magazine because of the desire on our part to have a simple and affordable presentation of the verses that would quickly acquaint the reader with the message. The *Time of the End* magazine is not a doctrinal thesis of the verses. To analyze the message in the

magazine with the expectations that it is a paper written to satisfy the expectations of those involved with the systems of higher education is to incorrectly and unjustly evaluate the message within the pages.

That being stated, there is most definitely Biblical proof that verse forty of Daniel eleven, is absolutely identifying the deadly wound of the papacy.

In Daniel eight there are two Hebrew words translated as vision in the King James Version. These two words have two different meanings. One identifies the complete or entire vision while the other identifies a piece or part of the vision. When I deal with these two words, I define the one as the "complete vision" and the other as the "snapshot vision". (I expect Elder Pfandl to oppose my articulation of the definition of these words, because these two words are part of what conclusively proves that he, and others are incorrect on their understanding of the "daily" in the book of Daniel, but at this point we are only dealing with the "deadly wound" in verse forty.)

The word meaning "complete vision" appears in verse one, twice in verse two, once in verse thirteen, and then also in verse twenty-six, it is the second "vision". The word meaning "snapshot vision" is found once in verses fifteen, sixteen, seventeen and twenty-seven, and it is also the first "vision" in verse twenty-six.

Verse twenty-six therefore establishes that the "snapshot vision" is the vision of the twenty-three hundred evenings and mornings. Therefore the snapshot vision is the vision of the twenty-three hundred year prophecy. In verse fifteen Daniel is seeking meaning of the snapshot vision. He is therefore seeking to understand the twenty-three hundred year prophecy. In verse sixteen Gabriel is sent to

Daniel to teach him about the snapshot, twenty-three hundred year prophecy.

In verse seventeen Gabriel fulfills his task by teaching Daniel about the snapshot vision. What does Gabriel teach Daniel about the snapshot, twenty-three hundred year vision? Only, one thing.

Only, one thing!

The “time of the end” is when the “snapshot vision” will be. Or, the “time of the end” is when the twenty-three hundred year time prophecy is fulfilled.

Or: October 22, 1844 was “the time of the end”. Within the linguistic terminology established by the prophet Daniel, “the time of the end”—is a prophetic identification of the end of a time prophecy. Daniel conveys this truth three times.

Verse nineteen builds upon this truth by stating that the “end” is “the time appointed”. The “time appointed” is the “end” of a time prophecy.

The *end of a time prophecy* in the vocabulary of Daniel—is the “end”, or it is “the time appointed”, or it is “the time of the end”.

In Daniel eleven verse twenty-four we find the time prophecy of how long pagan Rome would rule the world supremely. Many do not recognize this today, but it was recognized by the pioneers of Adventism and is addressed in the book *Daniel and the Revelation*, by Uriah Smith. Smith echoing the understanding developed by the pioneers of Adventism identifies verse twenty-four as pagan Rome.

In the last part of the verse we are told that pagan Rome would forecast his devices against the strongholds, even for *a time*. The pioneers and Smith correctly conclude that pagan Rome conquered its third and final geographical obstacle, in fulfillment of Daniel eight, verse nine when it conquered Egypt at the battle of Actium in 31BC. Three hundred and sixty years later, in the year 330,

Constantine moved the capital of the Roman Empire from the city of Rome to Constantinople, and the time prophecy identifying how long pagan Rome would rule the world supremely had come to its end. The time prophecy identifying how long pagan Rome would rule the world supremely is set forth in verse twenty-four of Daniel eleven, and the following verses continue to tell the story of pagan Rome. That is how the pioneers understood it, and that is how Uriah Smith identifies it in his book, *Daniel and the Revelation*.

When Uriah Smith deals with verses twenty-seven and twenty-nine he mentions that the phrase found in both verses, “the time appointed”, is referring to the end of the three hundred and sixty year time prophecy of verse twenty-four. Verse twenty-seven makes the same point as does Daniel chapter eight, verse nineteen when it states, “for yet the end shall be at the time appointed”. Here in Daniel eleven, verse twenty-seven we have a repetition of Daniel eight where it states: “for at the time appointed the end shall be”. In the vocabulary of Daniel: the time of the end, is also the time appointed, and it is also simply, the end.

All three of these phrases are marking the end of a time prophecy. In verses twenty-seven and twenty-nine of chapter eleven they are marking the end of the time prophecy connected to pagan Rome. In chapter eight they are marking the end of the time prophecy of twenty-three hundred years. The end of a time prophecy is “the end” or it is “the time of the end”, or it is “the time appointed”.

Daniel repeats this truth once more in chapter eleven. The pioneers and Uriah Smith acknowledge that the “abomination that maketh desolate” that is “placed” in verse thirty-one of the chapter is identifying not only the papacy, but also identifies “when”, the history

of the 1260 years of the papacy ruling the world supremely began. It began when the Goths, the last of the three Arian horns in Daniel seven that were to be “plucked up”, as they fled the city of Rome, in March in the year 538. As soon as the papacy was in control, as identified in the final phrase of verse thirty-one, we then arrive at verse thirty-two, which describes the persecution that follows the papacy being placed in control of the world. Elder Pfandl himself acknowledges the verses following verse thirty-one are describing the persecution of the Dark Ages.

Verse thirty-two specifically describes the persecution and then states that it would last for “many days”. These “many days” may easily and accurately be applied to the 1260 time prophecy of papal persecution. Many have made this application. The argument to do so is connected with Christ Himself in Matthew twenty-four, teaching that “except those days should be shortened”. “Those days” that Jesus spoke of are applied as the 1260 time period of papal persecution by Sister White. She does this more than once.

After the papacy is placed on the throne of the earth in verse thirty-one, persecution breaks out. Daniel, by employing the phrase “days”, is identifying the time prophecy connected the papacy. Then in verse thirty-four, Daniel describes how this persecution process is also a sifting process for God’s people. In the midst of identifying the sifting of God’s people, Daniel adds, that the sifting process will continue until the “time of the end, for it is yet for a time appointed”.

Daniel here is teaching that the persecution of the 1260 time prophecy of papal rule is used by the Lord as a purification process, and that the process continues until the point in history when the time prophecy associated with the papacy comes to end. That 1260 time prophecy ended in 1798, and in the

terminology of Daniel, the “time of the end” is the end of a time prophecy.

Therefore the “time of the end” and the “time appointed” in verse thirty-five is pointing forward to verse forty. There is no recognizable or defensible change in subject from verse thirty-one through verse forty, so the subject must still be the man of sin, the papal power as symbolized in Daniel eleven as the king of the north.

Therefore, when verse forty opens with the phrase: “And at the time of the end”—this phrase must be understood in the vocabulary established by Daniel, and in the context of the passage. The “time of the end” of verse forty is identifying the end of the time prophecy associated with the papacy. Therefore the verse is identifying 1798 specifically. It is being just as specific to this prophecy as is October 22, 1844, specific to the twenty-three hundred year prophecy. It is just as specific as the 330 is to verse twenty-four of Daniel eleven.

Therefore the verse is saying that in 1798, a war would be initiated against the papacy. We understand this to be a ‘war’ based upon the word “push”. History identifies only one power who engaged in any type of warfare with the papacy in 1798. That power was atheistic France. France delivered the “deadly wound” to the papal power in 1798, when Napoleon’s general removed the pope from the city of Rome.

The history that is identified symbolically in the opening of verse forty is the one verse in the Bible that tells us specifically ‘when’ the deadly wound was delivered to the papacy, and also who delivered that deadly wound to the king of the north.

This simple historical fact, Adventists have upheld from the beginning to this very day. The pope being taken captive and removed from the city of Rome, by atheistic France in 1798,

is the when and the who, of the papacies deadly wound. Verse forty of Daniel eleven is pinpointing this history by establishing the “time of the end” as the end of a time prophecy. Which time prophecy is being identified is to be understood by context. Verse forty is describing when the deadly wound is delivered, but it immediately begins to identify how the deadly wound is healed.

Elder Pfandl himself acknowledges that the book of Daniel ends where it starts—with the war between Babylon and Jerusalem. Jesus speaks through the first and the last stories.

In verse forty we see the deadly wound delivered, but this history is further used to introduce the story of how the deadly wound of the papacy is healed. These verses portray the modern papacy all the way until it receives its final judgment. These verses include the story of the papacy conquering the world leading up to the close of human probation, when Michael stands up in Daniel twelve, verse one. Without question these verses are describing the history of how the papacy returns to power at the end of time. “How the papacy returns to power at the end of time” is simply the healing of the deadly wound. The fact that the beginning of the passage describes the who and when, connected with the history of the papacies deadly wound—is a fact that strengthens, not weakens the understanding of the passage. It builds internal strength into the passage and the subject.

Point six:

d. Pippenger claims, “As the United States will form an alliance with Catholicism in Daniel 11:40, it will cease to uphold the definition and the principles of Protestantism” (p. 33).

e. Comment: As we have just seen, Pippenger believes that the first phrase in 11:40 refers to the deadly wound in 1798. Then he has a gap of at least 200 years, and beginning with the phrase “and the king of the north shall come

against him . . .” he sees future events. The United States, he believes, is found in the phrase “chariots, horsemen, and with many ships” (p. 24), because America and its Western allies through their military might helped the papacy to bring down the Soviet Union. Thus, within two adjoining sentences he finds two different symbols for one and the same political power. In verse 40 America is symbolized by “chariots, horsemen, and ships,” in the next verse he identifies America as the “glorious land.” (p.30). Because Pippenger does not abide to basic hermeneutical rules he is able to twist and turn the text as he sees fit. Following this method, anyone can read into the text what he wants to find in it..

It seems that Pippenger is looking at recent history and then tries to make prophecy fit the facts. Interpreting prophecy with the newspaper was done by Hebert W. Armstrong for many years, but in the end it came to naught. We need to be careful not to make the same mistake.

Response:

This is not the first time an incorrect emphasis is attempted to be placed upon a “gap of at least two hundred years” within verse forty. Many verses in the Bible cover time periods equal to and beyond two hundred years. How many years are understood in Daniel eight, verse fourteen? Twenty-three hundred years! Twenty-three hundred years, in one verse? Revelation chapter nine, verse fifteen, covers over three-hundred ninety-one years and fifteen days—in one verse. In Revelation thirteen, verse eleven we have the birth of the United States, until the Sunday law. Once again, far more than two hundred years in one verse. Two hundred years in one verse is totally acceptable in Scripture.

Elder Pfandl states that because I do not “abide to basic hermeneutical rules” I am “able to twist and turn the text as he sees fit”. When it comes to the hermeneutical rules that are applied at the end of the world, we should ever

bear in mind the severe warning found in Isaiah twenty-nine.

While speaking to Ariel, a name identifying Jerusalem, Isaiah teaches (among other things) that at the end of time, there will be a book that “the educated group within Jerusalem” will not understand. This “educated group” within the Seventh-day Adventist church at the end of the world is what Isaiah identifies as the “one that is learned”. In the passage, the “one that is learned” receives a “book”, but the “learned one” cannot read it, for it is a “sealed” book.

According to the Bible and the Spirit of Prophecy the “sealed book” at the end of the world is the book of Daniel. In chapter twenty-nine of Isaiah, two groups are identified in Adventism that will not understand the message in the book of Daniel at the end of the world. One group is represented by those who are “learned” and the other group is those who are “not learned”. Both groups have their own reasons, for not being able to understand the message in the book of Daniel at the end of the world.

The “learned” part of the group cannot read the book, for it is sealed to their understanding. Whereas: the “unlearned” of that group will not see the message in Daniel at the end of the world because they will only receive a message, if and when the message comes from one that is “learned”. Both deadly errors are trusting to human wisdom, but either way is fatal.

Isaiah’s passage is certainly connected with Daniel chapter twelve, where it is identified that there will be an increase of knowledge in the end of time. The subject of this knowledge is also addressed by Hosea, in chapter four, verse six, where Hosea identifies that those of God’s people who are destroyed at the end of the world, will be destroyed from a lack of knowledge.

With the importance of the message in the book of Daniel so clearly emphasized by Inspiration, it is easy to understand that at the end of time there will be more than one approach to Bible study. So, though I do not profess to understand all that is encompassed by the rules hermeneutical study that Elder Pfandl speaks about, I would assume that he and I do have a different understanding of the principles of Bible study.

The fact that we have different approaches to Biblical analysis does not validate either approach above the other, so for me: let it here be stated that one of the basic approaches that I believe needs to be included in correct Bible study is an approach to the study of God’s word that includes referencing the message of the end, with the foundational truths that were established at the beginning of Adventism, by the men that we commonly called “the pioneers” within the culture of Adventism. In Elder Pfandl’s book on Daniel, he cites theologians from many persuasions, but he never quotes a pioneer of Adventism. From my studies, this silence on the pioneer understanding is inconsistent with the many passages where the Spirit of Prophecy identifies our responsibility to become familiar with the truths of Adventism, as set forth in the writings of the pioneers.

I agree with Elder Pfandl the he and I use different approaches to the study of God’s prophetic word, but simply because one has been elevated to the position in the Biblical Research Department of God’s remnant church, does not of itself validate the man’s positions or his methods of Biblical study. In fact Isaiah twenty-nine places that man’s conclusions in a setting which demands that we each prayerfully evaluate that man’s positions in the prophetic light of Isaiah twenty-nine, that teaches that at the end of the

world those who are called “learned”, would be incapable of understanding the “sealed book”.

Point seven:

f. The three tribes Edom, Moab, and Ammon are for Pippenger “those ‘refugees’ who leave Babylon during the loud cry message, thus reflecting the threefold division of modern Babylon” (p. 36).

g. Comment: This is an interesting idea, though not new. McCready Price in his commentary on Daniel interpreted these tribes as modern groups or organizations with similar characteristics to the ancient tribes and wrote, “The text would probably mean that some of these modern peoples will become truly converted or join God’s remnant people, thus being **delivered** from the bondage of error.” There is nothing in Scripture or in the Spirit of Prophecy to support this identification.

Response:

Edom, Moab and the chief of the children of Ammon most conclusively do identify the three-fold makeup of modern Babylon. They also represent those who come out of Babylon during the loud cry of the fourth angel that joins the third angel’s message at the Sunday law in the United States. This is not an “interesting idea”—this is Biblical fact! There is abundant “evidence” in Scripture that supports this identification. The “evidence” will generally only be recognized by those who apply the correct rules of interpreting the Scriptures.

In first Corinthians chapter ten, verse eleven, we understand that the histories established in God’s word are examples of the end of the world. Sister White confirms this when she states that “the ancient prophets spoke less for their own time than for ours”, so that “their prophesying is in force” for those who are alive at the end of the world. I

believe it is this principle that many stumble over.

Are the histories of the Bible illustrations of the end of the world, or are they not? If you do not believe that the histories contained in God’s sacred word illustrate end-time events, then you can look at those histories in the Bible, and at best, you may glean some excellent moral lessons. This is of course beneficial, but if God truly does portray the end of the world from the beginning, as He claims to do throughout the Scriptures, then we must seek to understand the historical landmarks of God’s word, as also representing the prophetic waymarks which portray events at the end of the world. The pioneers recognized and applied this Biblical principle. William Miller understood this and other simple rules:

RULES OF INTERPRETATION BY WILLIAM MILLER

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefited by them.

RULE I- Every word must have its proper bearing on the subject presented in the Bible.

PROOF: Matthew 5:18.

RULE II- All Scripture is necessary and may be understood by a diligent application and study.

PROOF: 2 Timothy 3:15–17.

RULE III- Nothing revealed in the Scripture can or will be hid from those who ask in faith, not wavering.

PROOF: Deuteronomy 29:29; Matthew 10:26–27; 1 Corinthians 2:10; Philippians 3:15; Isaiah 14:11; Matthew 21:22; John 14:13–4; 15:7; James 1:5–6; 1 John 5:13–15.

RULE IV- To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if

you can form your theory without a contradiction, you cannot be in an error.

PROOF: Isaiah 28:7–29; 35:8; Proverbs 19:27; Luke 24:27, 44–45; Romans 16:26; James 5:19; 2 Peter 1:19, 29.

RULE V- Scripture must be—its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me and he should, guess at its meaning, or desire to have it so on account of his sectarian creed or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the Bible.

PROOF: Psalm 19:7–11; 119:97–105; Matthew 23:8–10; 1 Corinthians 2:12–16;

Ezekiel 34:18–19; Luke 11:52; Malachi 2:7–8.

RULE VI- God has revealed things to come, by visions, in figures and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one.

PROOF: Psalm 89:19; Hosea 12:10; Habakkuk 2:2; Acts 2:17; 1 Corinthians 5:6;

Hebrews 9:9, 24; Psalm 78:2; Matthew 13:13, 34; Genesis 41:1–32; Daniel 2, 7, 8;

Acts 10:9–16.

RULE VII- Visions are always mentioned as such.

PROOF: 2 Corinthians 12:1.

RULE VIII- Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts meaning kingdoms. Waters, meaning people. Lamp, meaning Word of God. Day, meaning year.

PROOF: Daniel 2:35, 44; 7:8, 17; Revelation 17:1, 15; Psalm 119:105; Ezekiel 4:6.

RULE IX- Parables are used as companions to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. Mark 4:13.

See also; the explanation of the ten virgins: *Miller's Lectures*, Number 16.

RULE X- Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

PROOF: Ecclesiastes 7:14.

1. Indefinite.

2. Definite, a day for a year.

3. Day for a thousand years.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.

PROOF: Ezekiel 4:6; 2 Peter 3:8.

RULE XI- How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively

PROOF: Revelation 12:1–2; 17:3–7.

RULE XII- To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.

RULE XIII- To know whether we have the true historical event for the fulfillment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.

PROOF: Psalm 22:5; Isaiah 14:17–19; 1 Peter 2:6; Revelation 17:17; Acts 3:18.

RULE XIV- The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, horns, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and

follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted. This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known.

Oh my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you. The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigotry on their forehead, and send them out as slaves.

From *Miller's Works*. Volume I, "Views Of The Prophecies And Prophetic Chronology, Selected From Manuscripts Of William Miller; With A Memoir Of His Life." Edited By Joshua V. Himes, 1842, pages 20-24.

Therefore in response to Elder Pfandl's remark that "there is nothing in Scripture or in the Spirit of Prophecy to support" the "identification" of "Edom, Moab, and Ammon"

as "those 'refugees' who leave Babylon during the loud cry message, thus reflecting the threefold division of modern Babylon", I would say that he is completely in error on this point, but his error is only recognized, when we submit to the simple rules of prophetic study established in the Bible.

If there are histories in God's word that illustrate the end of the world, then we should expect to find the events that occur at the end of the world represented in those histories. This is upheld by Miller's rule six and rule nine.

Sister White identifies several histories in the Bible as illustrative of the end of the world. The French Revolution and the destruction of Jerusalem are easy examples of her applying prophetic histories to the end of the world in a figurative fashion. More than once she addresses the evil confederacy of Isaiah eight, and she identifies this confederacy as the same confederacy illustrated as the beast, the dragon and false prophet in Revelation sixteen. She also identifies the confederacy of Isaiah eight with the ten kings of Revelation seventeen. The Bible and the Spirit of Prophecy speak often about the three-fold union of spiritualism, apostate Protestantism and Catholicism that comes together during the Sunday law crisis.

When the prophet John portrays modern Babylon, at the end of the world he instructs us that the city, representing modern Babylon, is divided into three parts. In verse thirteen, the three-parts have already been set forth as the beast, the dragon and the false prophet. Two prophets: Ellen White and John the Revelator, describing the same three-fold union, but both prophets express the symbolic representation with different words. To John, it's the beast, the dragon, the false prophet, but to Sister White, it is Catholicism, Spiritualism and apostate Protestantism.

Other prophets in God's word also address the three-fold union of modern Babylon, but the fact that they do not employ the identical words or symbols as John the Revelator, does not deny that they are identifying modern Babylon, any more than Sister White calling the beast, dragon and false prophet, "spiritualism, apostate Protestantism and Catholicism" would prove that she is identifying something different than John's modern Babylon of Revelation sixteen. The distinction between the two testimonies concerning modern Babylon is **purposeful** on God's part. He is building a complete picture of modern Babylon, by using various descriptions and various histories in combination. This is what Miller taught in rule six when he states: "If you wish to understand them, you must combine them all in one." This is what the Bible establishes, when it teaches "line upon line, here a little, there a little".

Sister White points out that the history of the return from Babylon, and the rebuilding of Jerusalem parallels the work of Adventism since 1844. They were to build literal Jerusalem, we are to build spiritual Jerusalem. Sister White states that the history of Nehemiah is a parallel to our time more than once. In that history, which parallels our history, there were three enemies who were identified as those who were opposing God, His people and His work. Those three enemies were Sanballat, Tobiah and Geshem the Arabian.

There are not four enemies in the history. There are not two enemies in the history. There are three enemies in the history. This is a history that Inspiration says parallels the end of the world, yet Elder Pfandl does not see that the three enemies—Sanballat, Tobiah and Geshem the Arabian represent the three-fold confederacy against God and His people at the end of time.

Sister White points out that in Numbers twenty-two, (the history of ancient Israel's entrance into the Promised Land) is a type of modern Israel's entrance into the promised land of the earth made new. This is a very simple history to apply to the end of the world. In that history three, (not two or four), enemies rose up to oppose God and His people as they sought to enter the Promised land. Those three enemies were King Balaac, the Moabites and Balaam from the land of the children of his people. These three enemies represent the three-fold union of God's enemies at the end of time. There are several other instances in Scripture where the three-fold union is represented.

In the story of Elijah, we find a dual fulfillment in the sense that John the Baptist was identified by Jesus as a type of Elijah. Elijah and John the Baptist both represent God's people during the "great and dreadful day of the Lord" as identified by Malachi. The promise of Malachi is that Elijah would come before that time. The great and dreadful day of the Lord is the end of the world in Scripture. John the Baptist is a type of Elijah, but he came before the "day of the Lord", not before "the great and dreadful day of the Lord".

Both Elijah and John the Baptist represent God's people at the end of time and both Elijah and John dealt with a three-fold enemy. Elijah's enemies were Ahab, Jezebel and the priests of Baal. John's were Herod, Herodious and Salome. Identifying these examples (and there are several others from God's prophetic word) as representations of modern Babylon in its three-fold nature at the end of the world is completely within the rules of prophetic study identified by William Miller above. Sister White recommends not only Miller's style of study, but in the book *The Great Controversy* she informs us that when the world recognized the collapse of the Ottoman Empire had been

recognized in advance by applying the rules set forth by Miller and his associates a “great impetus” was given to the movement and that also “Miller’s rules of prophetic understanding” had been validated.

We will conclude this point by point response to Elder Pfandl’s critique in our March 2005 newsletter. Until then, we encourage you to engage in prayerful study over these very important issues.

HOW TO SEARCH THE SCRIPTURES

“How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions? Or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? Many who read and even teach the Bible, do not comprehend the precious truth they are teaching or studying.

“Men entertain errors, when the truth is clearly marked out; and if they would but bring their doctrines to the word of God, and not read the word of God in the light of their doctrines, to prove their ideas right, they would not walk in darkness and blindness, or cherish error. Many give the words of Scripture a meaning that suits their own opinions, and they mislead themselves and deceive others by their misinterpretations of God’s word.

“As we take up the study of God’s word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long-cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however long men may have entertained certain views, if they are not clearly sustained by the written word, they should be discarded. Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. . . .

“We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.

“Could those who are self-sufficient see how the universe of God regards them, could they see themselves as God sees them, they would behold such weakness, such manifest want of wisdom, that they would cry to the Lord to be their righteousness; they would want to hide from His sight. The apostle says, “Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” When our schemes and our plans have been broken; when men who have depended upon our judgment conclude the Lord would lead them to act and judge for themselves, we should not feel like censuring, and like exercising arbitrary authority to compel them to receive our ideas. Those who are placed in authority should constantly cultivate self-control. . . .” *Counsels to Writers and Editors*, 38.

Future NEWS

Volume 9, No.3

March, 2005

A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?

““And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.’

“It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

“Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days; but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do wickedly: and none of the wicked shall understand.’ How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel's messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history.

“Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things.”

Testimonies to Ministers and Gospel Workers, 115.

Future for America produces and mails out a monthly newsletter and audio presentation in English and Spanish. For information you may contact the following brethren who are affiliated with this work:

Future News

PO Box 7

Bonnerdale, AR 71933

Telephone: 888-278-7744

Circulation Manager—Kathy Pippenger

Author & Speaker—Jeff Pippenger

JeffPippenger@msn.com

Editor--Bronwyn Peck

calica4@hotmail.com

Spanish Department—Al & Lupe Perez

Futuro de America

PO Box 353

Glenwood, AR 71943

Telephone: 870-356-7049

aperez77@alltel.net

Future News—Canada

Phyllis Vallieres

RR 3, 2552 Cooper Road

Madoc, Ontario, K0K 2K0, Canada

Telephone: 613-473-5332

FAX 613-473-5630

phylv@primus.ca

Future for America—Great Britain

Russell & Charmaine Williams

29 Lascelles Close

Leytonstone, London

Telephone: 0044-208-279-6903

judicium1844@aol.com

Future-Is-Now Germany

Pietruska Family & Blaesing Family

Hoehenweg 11

D-74613 Oehringen, Germany

Telephone: 0049-07941-9148-0

FAX 0049-07941-9148-3

architekt@w-blaesing.de

MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

Future for America intends to print and distribute truth-filled literature, while helping to establish lay-printing operations in parts of the Lord's vineyard where faithful brethren do not have the means to raise up a printing operation with their own resources.

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This publication is sent out free of charge. Your donations are greatly appreciated.

This newsletter concludes the point by point critique and response between Elder Pfandl and Jeff Pippenger. This is the second half of the study. The first half is found in the February 2005 issue of *Future News*. We, once again, encourage you to engage in prayerful study over these important issues.

Point eight:

PIPPENGER AND ELLEN WHITE

Pippenger relies heavily on the writings of Ellen White, drawing many inferences from her writings. As with Scripture he misuses her writings and comes to conclusions which are at times questionable or simply incorrect. For example:

In connection with his interpretation of 11:40 as the deadly wound he writes, "When writing on Daniel 11:30, Sister White pointed us to a time when Rome was unable to prevail against its enemy. Revelation thirteen describes the Papacy as the head which received the deadly wound. The war and the grieving of the Papacy is described when the king of the south would "push" at the king of the north in Daniel 11:40" (pp. 14, 19).

Comment: Pippenger, like Uriah Smith⁵, sees the events of 11:30-36, fulfilled in the rise of the papacy and the papal persecution during the Middle Ages (p.13-14), but in contrast to Smith he believes that these verses will find a further spiritual fulfillment "within the time frame from 1798 to the close of probation" (p. 11). Therefore, he identifies 11:40 as a "description of a spiritual war between the papacy and atheism which began in 1798" (p. 14) with the deadly wound. He bases this idea on a statement in the Spirit of Prophecy where Ellen White says: We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy

covenant." [Verses 31-36, quoted.]

Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Dan. 12:1-4, quoted.]

The Spirit of the Lord is being withdrawn from the world. It is no time now for men to exalt themselves. It is no time for the people of God to be erecting costly buildings, or to be using the Lord's entrusted talent of means in glorifying themselves. Whatever we do we should do economically. The buildings we erect should be plain, without useless display. Let us beware of selfish greed.—Letter 103, 1904. (13MR 394).

Comment: Since Ellen White says, "Scenes similar to those described in these words *will* take place" she was thinking of the future, not of 1798 which was more than one hundred years in the past. Most likely she was comparing the persecutions of the past (11:30-36) with the persecutions in the future in connection with Revelation 13:15. Hence any application to the deadly wound in 1798 is a misapplication.

In this case, as in some others, Pippenger blends together Bible texts and Spirit of Prophecy thoughts to prove a point which neither the text nor the Spirit of Prophecy support.

Response:

This is the very heart of Elder Pfandl's erroneous ideas. Verse forty of Daniel eleven is in the future of Ellen White's day and age, but it also includes the events of 1798. For Ellen White to refer to the history of verses thirty through thirty-six of Daniel eleven in order to identify persecution is simply misdirection. Persecution is certainly part of the history identified in those verses, but the persecution does not start until verse thirty-two.

Does Elder Pfandl figure Sister White just added verses thirty and thirty-one into the passage in order to add a little confusion? Those two verses are describing history that

precedes and brings about the persecution. The persecution in the passage is the persecution of papal Rome, and it is pointing forward to the persecution of papal Rome at the end of the world. The two verses that precede the papacies empowerment are an important aspect of correctly understanding the persecution that follows. To eliminate the two verses which describe the change from pagan unto papal Rome, is to destroy the history that identifies the role of the United States, at the end of the world. The armies of pagan Rome, placed the papacy on the throne of the earth in 538, and the army of the United States accomplishes that very same work, at the end of the world. Elder Pfandl wants us to avoid the light of verses thirty and thirty-one by cataloging all six verses of the passage under the general title of persecution.

He also applies the persecution itself to Revelation thirteen, when the context of Sister White's information in the quotation identifies that she is speaking of the final fulfillment of Daniel eleven.

It is upon this point where I believe the line is drawn between the inspired information in the last six verses of Daniel eleven and Elder Pfandl's position. It is upon this passage in the Spirit of Prophecy where the message stands or falls. At least, that is how I perceive it. I will deal with this point more fully at the conclusion of this response.

Point nine:

h. He uses the same principle of "repeated events" to support his idea that "as a parallel to the Millerite movement we should expect to see repeated some of the events which transpired under the pioneer movement" (p. 21). He refers specifically to Josiah Litch's prophecy of the fall of the Ottoman Empire and says, "The recent fall of the Soviet Empire was the modern counterpart to the fall of the Ottoman Empire" (Ibid.).

Comment: This is again an interpretation which lacks any exegetical or Spirit of Prophecy support. As indicated above, when Ellen White was speaking about "Scenes similar to those described in these words will take place" she was thinking of a repeat of the persecution during the Middle Ages in connection with the events of Revelation 13:15, as her reference to Daniel 12:1-4 seems to indicate.

Response:

Perhaps Elder Pfandl does not believe that the pioneer time period from August 11, 1840 through October 22, 1844 is specifically identified as history that will be repeated, but there are several passages that establish and uphold that understanding.

Point ten:

i. "Verse forty-four speaks of the latter rain and the persecution of God's people" (p. 15).

Comment: He fails to give any biblical or Spirit of Prophecy support for this statement. While the latter rain is certainly part of the Adventist end time scenario, there is no evidence that this verse refers to it.

Response:

In "point two" of Elder Pfandl's remarks, he identifies that in this passage the Sunday law arrives in the United States, in verse forty-one. Elder Pfandl is therefore suggesting that when a verse describes the Sunday law in the United States, there is "no evidence" in the verse, which could be used in identifying the "latter rain".

At the Sunday law we receive either the mark of the beast or the seal of God. Inspiration confirms this in a multitude a passages. In *Testimonies* volume 5, page 214 we find a passage that teaches that **after** we receive the seal of God, "**then** the latter rain" is poured out upon us. Prophetically the latter rain is poured out at the Sunday law. (Yes, it begins sprinkling before the Sunday law, but

is not until God purifies His church at the Sunday law test that the Holy Spirit is poured out without measure. This truth, and all the points connected to it are easily and conclusively confirmed by Inspiration.)

If verse forty-one, is the Sunday law in the United States, then in this verse—the “latter rain” begins.

Point eleven:

j. “In Daniel 11:41, we see papal Rome spiritually conquering the glorious land of the United States” (pp. 28, 30).

k. Comment: Pippenger’s identification of the glorious land with America is based on inferences drawn from various Ellen White statements where she speaks about America as “the land which the Lord provided as an asylum for His people” (ST, June 12, 1893) and similar expressions (see Mar, 193; 7BC 975, etc). However, she herself never made that connection.

Similar inferences from her writings could be made for the identification of the “glorious land” with the church:

He encouraged the believers to look forward to the time when Christ, who “loved the church, and gave Himself for it,” would “present it to Himself **a glorious church**, not having spot, or wrinkle, or any such thing” —a church “holy and without blemish.” Ephesians 5:25, 27. (AA 470).

It is interesting to note that George McCready Price in his commentary lists various views and says, “Others think that ‘the glorious land’ probably means the Protestant world as a whole; and they point to the fact that millions of Protestants are now ready to apologize to Rome for their former distrust.”⁶

Response:

There are several Scriptural approaches to defend that the glorious land of verse forty-one, is the United States. I recommend a series of articles by Hiram Edson that is a very thorough work on the role of the United States as the glorious land of Daniel eleven verse

forty-one. The series ran in the early *Review* magazine, but was apparently never finished. I would also recommend the manuscript titled, *The Sanctuary and the Twenty-three Hundred Days*, by the pioneer who the theological heart of Adventism is named after, J. N. Andrews. In his very Scriptural thesis he explains why William Miller and his associates misunderstood the sanctuary in verse fourteen, of Daniel eight, as the earth instead as the heavenly Sanctuary. In doing so, Andrews concludes that the earth is different than the land of Palestine, and that the sanctuary was different from the land of Palestine, and that the people were different than the land, the earth or the sanctuary. The glorious land is different the God’s people. This is an established pioneer position.

In verse forty-five of Daniel eleven we find the glorious holy mountain—just before human probation closes! The glorious holy mountain at this point in time, is God’s remnant church, just before human probation closes. If Daniel had wanted us to believe that the glorious land in verse forty-one represents God’s church at the end of the world, Daniel would have identified the glorious land as the glorious holy mountain, as he does just three short verses later. Daniel is making a distinction between two entities within four connected verses.

Identifying the glorious land in verse forty-one as God’s remnant church is denying the distinction that Daniel included within the passage when he identifies the land in verse forty-one and the holy mountain in verse forty-five. A land and a mountain are two different entities. This is Andrew’s conclusion as well. There are several other ways to defend this truth from Scripture, but enough is here suggested to at least refute the idea that there is no inspired evidence to support the glorious

land as the United States, in verse forty-one. There is much inspired evidence.

Point twelve:

CONCLUSION

The manuscript *The Time of the End* is an attempt to interpret *in detail* Daniel 11:40-45. While we agree with Pippenger that these verses refer to the end time, his detailed explanations and identifications lack a sound exegetical foundation and are, in a number of instances, conjectures or speculative inferences drawn from some passages in the writings of Ellen White. In the interpretation of unfulfilled prophecy the counsel of James White, given in 1877, is still valid today: "In exposition of unfulfilled prophecy, where history is not written, the student should put forth his propositions with not too much positiveness, lest he finds himself straying into the field of fancy." ⁷

Gerhard Pfandl, Ph.D.

Associate Director Biblical Research Institute

Revised: April 2004

Response:

The difference between the message established in the last six verses of Daniel eleven as identified in the magazine titled, *The Time of the End* and the position articulated by Gerhard Pfandl are easily distinguished when placed within the context of one particular passage in the Spirit of Prophecy. That passage is *Manuscript Releases*, volume 13, 394, which states:

"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that 'shall be grieved, and return, and have indignation against the holy covenant: so shall

he do; he shall even return, and have intelligence with them that forsake the holy covenant.' [Verses 31-36, quoted.]

"Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Dan. 12:1-4, quoted.]

"The Spirit of the Lord is being withdrawn from the world. It is no time now for men to exalt themselves. It is no time for the people of God to be erecting costly buildings, or to be using the Lord's entrusted talent of means in glorifying themselves. Whatever we do we should do economically. The buildings we erect should be plain, without useless display. Let us beware of selfish greed." Written in, 1904.

I believe the pioneers understood the history identified in verses thirty through thirty-six of Daniel eleven correctly. And I also believe that the historical understanding of those verses as understood by the pioneers is the history that Inspiration primarily emphasizes as paralleling the last six verses of Daniel chapter eleven. (There are other histories that parallel these verses, but verses thirty through thirty-six is the history most directly identified by Inspiration.) I believe this for a variety of reasons.

First perhaps, is that Sister White sets the context of the passage for us. She sets the context of the passage as the future fulfillment of Daniel eleven when she states, "The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated."

Elder Pfandl has stated that the context of this passage is persecution that is fulfilling

the prophecy of Revelation thirteen. Sister White is specific and clear that the inspired information contained in this passage is connected to the fulfillment of Daniel eleven, not Revelation thirteen, (except as in the sense that these two prophetic chapters do parallel each other.) In any case: This Spirit of Prophecy quotation we are considering is specifically addressing the final fulfillment of Daniel eleven, not Revelation thirteen. This is at least a surface disagreement between myself and Elder Pfandl.

I therefore believe and propose: that the pioneer understanding of Daniel eleven verses thirty through thirty-six possesses characteristics that will be recognizable in the last six verses of Daniel eleven. If this proposition is correct, we then may be able to identify the characteristics of verses forty through forty-five as they begin to be fulfilled in history as illustrated in verses thirty through thirty-six. We will accomplish this by understanding and applying the pioneer understanding of verses thirty through thirty-six figuratively at the end of time. I am convicted that the history we suggest for the last six verses of Daniel eleven in *The Time of the End* magazine parallels perfectly the history of verses thirty through thirty-six.

How a person understands the history identified in verses thirty through thirty-six has a direct bearing on how they will understand the fulfillment of Daniel eleven.

It also creates an issue over how we relate to the work of the pioneers of Adventism.

It also brings the Spirit of Prophecy under scrutiny as we evaluate what the Spirit of Prophecy has to say about the history of verses thirty through thirty-six, for the Spirit of Prophecy says a great deal about the history of verses thirty through thirty-six. One may ask where the Spirit of Prophecy speaks about the history set forth in those

verses? I answer: When it speaks about the “daily” in Daniel eight, eleven and twelve.

Not only does this Spirit of Prophecy passage raise a question concerning the role of the pioneers in establishing the truth in the beginning of Adventism, but by pointing out one of the two passages in the book of Daniel where the word “daily” is found, Inspiration is also demanding that we correctly understand the history typified by the “daily” in verse thirty-one, of Daniel eleven. Thus the pioneer understanding is re-emphasized in the consideration of the Spirit of Prophecy passage, for Elder Pfandl does not teach and uphold an understanding of the “daily” in the book of Daniel that is in agreement with the understanding of the “daily” established by William Miller and his associates.

I submit that the understanding of the “daily” in the book of Daniel as upheld by Elder Pfandl, (an understanding that finds its origin in Adventism, from none other than the infamous Conradi), opposes the understanding of Miller and his associates.

Secondly, in regard to Elder Pfandl’s support of the Conradi view of the “daily”, we must note that by applying Conradi’s symbol of the “daily”, (which is defined as: the “daily” represents the work of Christ in the heavenly Sanctuary) we also therefore identify the “daily”, as a godly power. Whereas: if we identify the “daily” as the pioneers do, (which is that the “daily” represents paganism, then the “daily” is not a power of God, but a power of Satan.)

Conradi’s view is not simply opposed to the pioneer position; it also establishes an opposite understanding of the symbol. Is the “daily” in the book of Daniel representing the power of God or the power of Satan?

It is interesting to make a notation here.

Those in Adventism, who maintain Conradi’s view of the “daily”, also tend to

identify “the glorious land” in verse forty-one as the Seventh-day Adventist church. Inversely, those who identify “the glorious land” of verse forty-one as the United States, tend to view the “daily” as did the pioneers, as paganism.

Within verses thirty through thirty-six, (the verses pointed out by the Spirit of Prophecy) we find the “daily”. A complete understanding of the “daily” in the book of Daniel includes the truth that the subject of the “daily” has been an ongoing historical argument within Adventism, and the argument of the “daily” ultimately breaks down to identifying the symbol as either a power of God or a power of Satan.

In the glorious land of verse forty-one we see another prophetic controversy within Adventism. Once again, it breaks down to whether you identify the symbol as either the power of God or the power of Satan. Is the glorious land the Seventh-day Adventist church, or is it; the United States of America, during the time when it fulfills its role of speaking as a dragon? Is the glorious land a power of God or a power of Satan?

These are the issues within the passage in *Manuscript Releases* that we have thus far been discussing, that I believe will allow us to either reject or establish the message in the magazine titled, *The Time of the End*. I will now set forth in my words, the understanding of Daniel eleven verses thirty through thirty-six as established by the pioneers. I will then apply that history figuratively to the history represented by verses forty through forty-five to determine if the two histories establish a figurative agreement.

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have

intelligence with them that forsake the holy covenant.

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many days*.

Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, even to the time of the end: because *it is* yet for a time appointed.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Daniel 11:30-36.

Verse thirty:

For the ships of Chittim shall come against him:

Ships of Chittim: The Vandals of Northern Africa, also the second of the seven trumpets of Revelation eight and nine. The Vandals were the second of four providential forces that brought about the disintegration of the western part of pagan the Roman Empire, by 476. The Vandals were the second, of the first four trumpets, that were then followed by three trumpets; three trumpets that were also identified as three woes.

Verse thirty:

For the Vandals, the second trumpet shall come against him

Him: pagan Rome after the year 330. In 330, Constantine, moved the capital of the Roman Empire from the city of Rome unto the city of Constantinople. At this point the Roman Empire is divided into East and West, prior to the division into ten kingdoms. The year 330 identifies the conclusion of the 360 years of pagan Rome's time to rule the world supremely, as set forth in Daniel eleven, verse twenty-four. From this point in history the seven trumpets of Revelation eight and nine begin to blow, representing the historical forces that brought about the end of first the western part of the Roman Empire by 476, and then the eastern part on July 27, 1449. (It should also be noted that Constantine brought about the first Sunday laws in 321, and by 330, the time for pagan Rome's demise had arrived, thus upholding the divine principle that national apostasy is followed by national ruin. First pagan Rome established the Sunday laws in 321, then in 330, the time for pagan Rome to rule the world supremely came to an end, and the seven trumpets begin to sound.

Verse thirty:

For the Vandals shall come against pagan Rome and he shall be grieved.

Grieved: Restrained in his ability to rule the world supremely, *as well as* being restrained in his ability to fulfill his prophetic future, which was to place the abomination that maketh desolate, (the papacy), upon the throne of the earth.

Verse thirty:

For the Vandals shall come against pagan Rome and pagan Rome shall be restrained in its ability to rule the world supremely, and to place the papacy on the throne of the earth. So pagan Rome shall return to Constantinople, and have indignation against the holy covenant.

Indignation against the holy covenant: Warfare against the Bible carried out by pagan Rome before 538.

Verse thirty:

For the Vandals shall come against pagan Rome and pagan Rome shall be restrained in its ability to rule the world and restrained in its providential role of placing the papacy on the throne of the earth. Pagan Rome shall wage war against the Bible and also have intelligence, or communication with the Roman church.

That is the basic 'pioneer explanation' of verse thirty. It is important to note that the final point in verse thirty is when pagan Rome enters into dialogue with the Roman church. At that point, in the ongoing history of the verses, the subject changes from pagan Rome to papal Rome.

Pagan Rome is first introduced into the history of Daniel eleven in verse fourteen as the "robbers of thy people" who were to "exalt" themselves, "establish the vision" and "fall". Though introduced into history in verse fourteen pagan Rome, actually begins its prophetic conquering in verse sixteen. From

sixteen onward pagan Rome is the subject of Daniel eleven. Pagan Rome, continues as the subject until it has “intelligence”, or communication with the papal church at the very end of verse thirty. At that point—papal Rome becomes the subject of the passage, until it ultimately comes to its end in verse forty-five. Thus in verse thirty-one it states:

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

Verse thirty-one:

His part: the papacy, the Roman church, the man of sin, the mystery of iniquity, the one who opposes and exalts himself above all that is called God, the king of the north.

Arms: the militaries of the seven European kings who come into alliance with the papacy from the year 496, through 508. Clovis, king of France, was the first European king to bow to Rome in 496. This is why France is still called the first-born of the Catholic Church. The bowing down to the papacy which the seven European kings carried out began in France in 496, and the last of the seven European kings to bow, was England in 508. In the alliances that were formed between the seven European kings and the papacy, the kings would provide military muscle for the goals of the papacy, and they would also remove paganism as their legal national religion and replace that legal profession, with the legal profession of Catholicism. Those seven king’s armies would provide the muscle to remove the three horns of Daniel seven: the Vandals, the Heruli and the last of the three to be removed—the Goths, who fled the city of Rome in March, of 538, thus marking the starting point of the 1260 years of papal rule known as the Dark Ages.

The armies, of the former nations that had been part of the old Roman Empire, provided the military muscle for the papacies abominations.

Verse thirty-one:

And the armies of pagan Rome shall stand up for the papacy

And the armies of pagan Rome shall pollute the sanctuary of strength

And the armies of pagan Rome shall take away the daily

And the armies of pagan Rome shall place the abomination that maketh desolate.

This verse identifies *four things* that the armies of pagan Rome, accomplished for the papacy. The armies stand up for the papacy, then pollute the sanctuary of strength, then remove the daily and then place the papacy on the throne of the earth. The conclusion of the verse is marking the conclusion of the history covered in the verse.

Verse thirty-one:

The sanctuary of strength is identifying a geographical place that is associated with the strength of pagan Rome. That geographical place is the city of Rome. Pagan Rome began to rule supremely in fulfillment of Daniel eleven verse twenty-four, in 31 BC, at the battle of Actium. There pagan Rome subdued the third geographical obstacle identified in Daniel chapter eight, verse nine. The three geographical obstacles for pagan Rome were the east: Syria, then the pleasant land: Palestine and then the south: Egypt.

The verse identifying that pagan Rome would rule the world supremely for “a time”, and therefore three-hundred and sixty years, also identifies that pagan Rome would accomplish this time prophecy in connection with forecasting its device from the “stronghold”—which is the city of Rome. The city of Rome, in verse twenty-four is

identified by the pioneers, as the stronghold for pagan Rome. Therefore in verse thirty-one, when it states that, the armies of pagan Rome would pollute the sanctuary of strength, the pioneers identify at least two understandings of how the armies of pagan Rome polluted the city of Rome, “the sanctuary of strength” in verse thirty-one.

They point to the ongoing warfare that took place in the city of Rome after 330, when the seven trumpets began to divide the Roman Empire into ten nations. Some say that when Constantine chose Constantinople, over Rome, that in this sense, pagan Rome polluted, or cast down the city of Rome—the sanctuary of strength. More say, that the warfare from 330 through 538 brought such destruction upon the city of Rome itself, that it was in this sense, that the city of Rome—the sanctuary of strength was polluted.

Perhaps the primary point to make about this particular pioneer understanding of “the sanctuary of strength” in verse thirty-one is that the pioneers identify the sanctuary of strength as the city of Rome. Whereas: Conradi’s view of the “daily” in the book of Daniel, teaches that this “sanctuary of strength” is not the city of Rome, but God’s sanctuary. This is of course, quite a difference of understanding.

Verse thirty-one:

And the armies of pagan Rome shall stand up for the papacy and those armies shall bring destruction upon the city of Rome from 330, through 538.

And the armies of pagan Rome shall take away the daily and place the abomination that maketh desolate.

Verse thirty-one:

And the armies of pagan Rome shall stand up for the papacy from the year 496 through 508. The city of Rome, will be cast down as

the capital by Constantine in 330, and warfare shall confront the city of Rome until March of 538, when the last of the three horns of Daniel seven are plucked up.

And the armies of pagan Rome shall take away the daily and place the abomination that maketh desolate.

And the armies of pagan Rome, shall remove paganism as the legal religion in each of their kingdoms and replace paganism as the legal religion with Catholicism by 508, and then the armies of pagan Rome, will place the papacy upon the throne of the earth in 538, by driving the Goths from the city of Rome.

Verse thirty-one:

And the armies of pagan Rome shall stand up for the papacy from the year 496 through 508.

The city of Rome will be cast down as the capital by Constantine in 330, and warfare shall confront the city of Rome until March of 538, when the last of the three horns of Daniel seven are plucked up.

And the armies of pagan Rome shall remove the legal profession of paganism as state religion and replace that legal profession of religion with Catholicism by 508, and then, the armies of Rome will place the papacy upon the throne of the earth in March of 538, by driving the Goths out of the city of Rome.

Verses thirty and thirty-one:

For the Vandals shall come against pagan Rome.

Pagan Rome shall be *restrained* in its ability to rule the world supremely, and also *restrained* in its ability to fulfill the prophetic role of placing the papacy on the throne of the earth.

Pagan Rome shall war against the Bible and shall have communications with the Roman church, culminating with Justinian’s decree in 533.

The armies of pagan Rome shall stand up for the papacy from the year 496 through 508.

The city of Rome will be cast down as the capital by Constantine in 330, and warfare shall confront the city of Rome, until March of 538.

Beginning in 496, the seven European kings of pagan Rome, shall remove the legal profession of paganism as state religion and replace that legal profession of religion with Catholicism by 508.

The armies of the seven European kings place the papacy upon the throne of the earth in March of 538.

Verses thirty-two and thirty three:

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

Verses thirty-two and thirty three:

And those (such as the seven European kings) who participate in attacking God's word and His people, form an alliance with the Roman church. They receive flatteries from the papacy for entering into the alliance. (A classic example of this type of flattery is illustrated by the efforts for the papacy supplied by Clovis, the first of the seven European kings to bow to the Roman woman. Because of Clovis' efforts for the papal power, the papacy has placed special titles upon France that correspond to the very history specifically identified in this passage of Scripture. The papacy "flatters" France by calling France, the first-born of the Catholic church.)

The seven European kings form political alliances with the Roman church from 538 through 1798. During this time period God's

temple and host are tread under foot by the papacy—the abomination that maketh desolate. (But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and **the holy city shall they tread under foot forty and two months**. And I will give *power* unto my two witnesses, and they shall prophesy **a thousand two hundred and threescore days**, clothed in sackcloth. Revelation 11:2, 3.)

But the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

Verses thirty-two and thirty three:

The seven European kings form political alliances with the Roman church from 538 through 1798, and God's temple and host are tread under foot by the papacy. But the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

Verses thirty-two and thirty three:

The seven European kings form political alliances with the Roman church from 538, through 1798; and during this time period God's temple and host are tread under foot by the papacy. But even in this history there will be a people that do know God. Those people shall be strong, and do *exploits*. And they that understand among the people shall instruct many.

God's people during the this time period, will fall by the sword, and by flame, by captivity, and by spoil, 1260 prophetic days.

Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to

purge, and to make *them* white, even to the time of the end: because *it is* yet for a time appointed.

Verses thirty-two through thirty-five:

The seven European kings form political alliances with the Roman church from 538, through 1798; and during this time period God's temple and people are tread under foot by the papacy.

But even in this history there will be a people that do know God. Those people shall be strong, and do *exploits*. And they that understand among the people shall instruct many.

God's people during the this time period will fall by the sword, and by flame, by captivity, and by spoil, 1260 prophetic days, which though a time of persecution, it is also a time of purification that continues until 1798, which is the time appointed and the time of the end in the passage.

Verses thirty through thirty-five:

For the Vandals shall come against pagan Rome.

Pagan Rome shall be *restrained* in its ability to rule the world supremely in the year 330, and also *restrained* in its ability to fulfill the prophetic role of placing the papacy on the throne of the earth.

Pagan Rome shall war against the Bible

Pagan Rome shall have "intelligence"—communications with the Roman church culminating with Justinian's decree in 533.

The armies of pagan Rome shall stand up for the papacy from the year 496 through 508, and beyond.

The city of Rome will be cast down as the capital by Constantine in 330, and warfare shall confront the city of Rome until March of 538, when the last of the three horns of Daniel seven are plucked up by the seven European kings.

Beginning in 496, the seven European kings of pagan Rome shall remove the legal profession of paganism as state religion and replace that legal profession of religion with Catholicism by 508.

The armies of the seven European kings place the papacy upon the throne of the earth in March of 538, by driving the Goths out of the city of Rome.

The seven European kings continue to form political alliances with the Roman church from 538, through 1798; and during this time period God's temple and people are tread under foot by the papacy.

But even from 538 through 1798, there was to be a people who knew God. Those people shall be strong, and do *exploits*. And they that understand among the people shall instruct many.

God's people during the this time period will fall by the sword, and by flame, by captivity, and by spoil, 1260 prophetic days, which is a time of persecution and purification that continues until 1798, which is the time of the end.

Verse thirty-six:

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

The papacy shall exercise its "will" during the 1260 years of this passage. The papacy will exalt itself above every god during this time period. The papacy shall speak marvelous things against God. Speaking is defined as the action of legislative and judicial authorities in the Spirit of Prophecy. During the Dark Ages, the papacy created and enforced legislation against God's people and against God's law, thus "speaking" "marvelous things against" God.

The papacy will continue until the king of the north comes to his end, and none shall help him.

Verses thirty through thirty-six:

For the Vandals shall come against pagan Rome.

Pagan Rome shall be *restrained* in its ability to rule the world supremely in the year 330, and also *restrained* in its ability to fulfill the prophetic role of placing the papacy on the throne of the earth.

Pagan Rome shall war against the Bible.

Pagan Rome shall have “intelligence”—communications with the Roman church culminating with Justinian’s decree in 533.

The armies of pagan Rome shall stand up for the papacy from the year 496 through 508, and beyond.

The city of Rome will be cast down as the capital by Constantine in 330, and warfare shall confront the city of Rome until March of 538, when the last of the three horns of Daniel seven are plucked up by the seven European kings.

Beginning in 496, the seven European kings of pagan Rome shall remove the legal profession of paganism as state religion and replace that legal profession of religion with Catholicism by 508.

The armies of the seven European kings place the papacy upon the throne of the earth in March of 538, by driving the Goths out of the city of Rome.

The seven European kings continue to form political alliances with the Roman church from 538, through 1798; and during this time period, God’s temple and people are tread under foot by the papacy.

But even in the persecution of 538 through 1798, there were people that knew God. Those people were strong, and did *exploits*. And they that understood (teachers) among the people, shall instruct many.

God’s people during the this time period will fall by the sword, and by flame, by captivity, and by spoil, 1260 years, which is a time of persecution and purification beginning in 538 and continuing until 1798—the time of the end.

The papacy shall exercise its will during the 1260 years.

The papacy will exalt itself above every god during this time.

During this time period the papacy created and enforced legislation against God’s people and against God’s law.

The papacy will continue until the king of the north comes to his end, between the seas and the glorious holy mountain, and none shall help him.

These verses must be considered with Daniel twelve, verses eleven and twelve:

And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

And from the year 508, when last of the seven European kings has bowed to papal Rome and changed the legal profession of paganism unto the legal profession of Catholicism, in connection with setting the papacy on the throne of the earth in 538. Therefore from the year 508, there shall be a thousand two hundred and ninety years, concluding in 1798. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days, concluding in 1843.

From 508, there shall be a thousand two hundred and ninety years time prophecy concluding in 1798, and a thousand three hundred and five and thirty year time prophecy concluding in 1843. And to arrive at 1843, is to be blessed.

Two differing time prophecies, with the same starting point. One of the prophecies deals with the historical forces that placed the papacy on the throne of the earth, and then, the historical forces that take her off the throne of the earth in 1798. In 508, the seven European kings have all bowed to papal Rome in order to prepare the way to place the papacy on the throne of the earth in 538. This date, 508, therefore serves as a starting point for the story of the papacy setting on the throne of the earth. In agreement with that theme, the time prophecy continues until the year the papacy is removed from the throne of the earth. The beginning and end of the prophecy are both dealing with the papacy setting on the throne of the earth.

Christ confirms prophetic truth by employing a confirmation at the beginning and the end of a prophecy. If we have the correct understanding of a prophecy, then our understanding should reflect a parallel figurative history in the beginning and end of the prophecy.

As an example: the twenty-three hundred year prophecy began on a “third decree”, and it ended on the “third message”. The third angel’s message arrived in history on October 22, 1844 when the door into the Most Holy Place was opened and by faith, from that point in time, the light of God’s law, including the Sabbath commandment has been in history. We are now waiting for the fourth angel’s message, which is the message of the loud cry, as symbolized in the angel of Revelation eighteen. In the time of Nehemiah, which Sister White applies as a type of Adventism at the end of the world, the work of rebuilding and restoring Jerusalem was ended for a period of time until the Lord raised up Nehemiah to finish the work. Before Nehemiah finished the work he secured a fourth decree. Nehemiah’s fourth decree is paralleling the work that is

accomplished during the latter rain, loud cry time period, which is the fourth angel’s message of Revelation eighteen.

As another example: The starting point for the twelve hundred and sixty years of papal Rome is identified when the Goths fled from the city of Rome in March of 538. That time prophecy concluded when the pope was removed from the city of Rome. The beginning and the end of the time prophecy are marked by a power leaving the city of Rome. The twenty-three hundred year prophecy begins with three decrees, then later a fourth decree—and the prophecy concludes on the third message, and we are now waiting for the fourth message.

One more example: The starting point for the three hundred ninety-one year and fifteen day prophecy of Revelation nine, verse fifteen begins when the last emperor of pagan Rome refuses to ascend his throne without the permission of the Ottoman Turks. The same time prophecy ends when the last ruler of the Ottoman Turks surrenders his kingdom to the four European powers. The prophecy begins and ends with a king surrendering his kingdom without a shot being fired.

When it comes to Daniel twelve, verses eleven and twelve, we have two prophecies with the same starting point. The starting point identified by the pioneers of Adventism for the twelve hundred and ninety year prophecy possesses a similar story at the beginning and end of the prophecy. The beginning is identifying the history connected with placing the papacy on the throne of the earth, and the ending is identifying when the papacy was removed from the throne of the earth. But how does the history of 508, relate to the blessing of 1843?

The blessing of the year 1843 is understood in the context of the parable of the ten virgins. This of course the parable that

Sister White says illustrates Adventism, and it is also the parable that she teaches was fulfilled in the Millerite time period from August 11, 1840, through October 22, 1844. The parable of the ten virgins is a parable about those who are called to the wedding.

And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. Revelation 19:9.

To arrive at the disappointment of 1843, was to arrive at the point in history where God was once again going to raise up a denominated people. Only ancient and modern Israel, are the denominated people of God. The call to the marriage in Revelation nineteen is represented in the parable of the ten virgins. The history of the Millerite movement was a fulfillment of the parable of the ten virgins, and this is very clearly how Sister White illustrates it in the book, *The Great Controversy*.

The Millerite time period was also identified in Daniel chapter twelve. In the Millerite time period there was to be an “increase of knowledge” that the “wise” would understand, but the “wicked” would not understand. Daniel twelve identifies that the time period when knowledge is increased, is also a time period of purification. There is clearly a purification identified in Daniel twelve, and also in the parable of ten virgins, for we know that five were wise and five foolish. The blessing of 1843 was the blessing of being one of those who were called to the marriage supper of the lamb. But even though there was a blessing available, it was only received by those who were wise and prevailed during the purification process.

On October 22, 1844, Christ once again entered into covenant relationship with Israel. Only this time, it was not ancient Israel, it was with modern Israel. In 1844, as at Sinai, Israel

received God’s law, received God’s name and was married to Christ. Sister White says the “reasons why we are God’s denominated people should be repeated and repeated.” Christ was here changing dispensations. He was about to move from the holy place unto the Most Holy Place, and at the same time He was going to raise up His modern Israel, beginning in the Millerite movement and ending in the latter rain, loud cry movement of Revelation eighteen.

In 508, Satan’s first dispensation of false religion was being set aside in order that his second dispensation of false religion could be introduced into the history of the world. The first dispensation was the dispensation of paganism that began on the plains of Shinar in the days of Nimrod. The religion of paganism was also the religion of the Chaldeans in the time of Nebuchadnezzar unto Belshazzar. This first dispensation of satanic religion then moved to the city of Pergamos, for that was the city where Satan’s seat was located. Inspiration purposely marks the movement of paganism in history.

The practice of pagan Rome—concerning the gods of the nations they were conquering was as follows: The armies of pagan Rome would incorporate the worship of pagan religions into their own religion. If they conquered a power that worshipped some new and different pagan ritual, the Romans would take control of the various idols, including the priests that led out in the worship of this particular brand of idolatry, and then the Roman officials would transport both the idols and the priests back to the city of Rome. Once there, they would build a new room in the Pantheon temple, and when finished, they would then set up the new idols and support the priests in continuing to practice their own special brand of paganism.

It is this practice that identifies pagan Rome as the preeminent power of paganism. That is why it is called *pagan* Rome. This historical truth was understood by the pioneers. When pagan Rome conquered Pergamos, the religion of Nimrod, which had later become the religion of the Chaldeans, which fled to Pergamos at the fall of Belshazzar's Babylon, was then carried to the city of Rome. Satan's seat had moved from Shinar to Babylon, and from Babylon to Pergamos, and from Pergamos to Rome.

Daniel represents paganism with the Hebrew word *continual* that is translated as "daily" in the book of Daniel. Daniel is symbolizing paganism by employing the word continual, in the sense that paganism is the power in Bible prophecy which *continually* opposes God and His people.

At the end of the world there are three powers that oppose God and His people. The beast, Catholicism; the false prophet, apostate Protestantism; and the dragon, spiritualism. Of these three, end of the world powers, the dragon power is the one that has existed in history since Nimrod's tower. Whether identified as paganism, spiritualism, the dragon or the daily—one of the primary prophetic characteristics of the first dispensation of satanic religion is that it is the power that in history has "continually" opposed God and His people.

Bible prophecy is developed and illustrated upon the history that takes place when these three particular powers come into and impact history. The Old Testament time period was recording the spiritual war against paganism. But by the time period of Paul, the mystery of iniquity was already working. It would be at least four more centuries before the papacy took control of the earth, but in the first century it was already beginning. Before that history there was only one enemy

of God and His people, and that enemy was the dragon power; that is—paganism, that is—the power that continually opposes God and His people.

In 538, the papacy had arrived to also oppose God and His people and it would do so until 1798. In the very time period that the second historical power which would oppose God and His people, is ending its time of ruling the world supremely, the United States, the third power and final power that will oppose God and His people is beginning to fulfill its role in prophetic history in 1776.

Therefore when we identify 508, as the time period when the first dispensation of Satan known as paganism was being set aside, in order that the second dispensation of Satan, known as Catholicism would fulfill its role, then we see that 508, is a time when there is a change of dispensations occurring. And if we move forward from 508, thirteen hundred and thirty-five years we come to the time of the marriage, a time when there was going to be a change in dispensations. And though 508, is the starting point for two different prophecies, still within both prophecies we identify similar characteristics in the beginning and the end of each of the prophecies. The pioneers had 508 exactly right.

Jesus was thirty years in preparation, then, in His thirtieth year He was baptized and anointed with power. Once empowered, He gave His testimony for three and a half years, until He was crucified. It is not an accident that the preparation for the papacy was thirty years long, from 508 until 538. These thirty years are paralleling Christ's thirty years, for the papal power is the antichrist. In this sense the antichrist is portrayed within the historical example of Christ.

Christ prepared for thirty years, so too, the papacy. After thirty years the papacy and Christ were empowered to proclaim their

testimonies for three and a half years. Christ's was literal time. The antichrist's is spiritual time. At the end of their testimony, they would be put to death. Christ at the cross after three and a half years of proclaiming His testimony of life, and the papacy receives its deadly wound in 1798, after three and half prophetic years of proclaiming its testimony of death.

There is much more to this parallel, but let it be noted that within this historical pattern of Christ is identified thirty years of preparation, followed by empowerment, and then testimony for three and a half years culminating in death. In this history we find Christ was ending the old covenant and beginning the new covenant. He was now ministering to spiritual Israel, instead of literal Israel. In this history, there was a change of dispensations between the earthly and heavenly sanctuaries.

The change of dispensations within the history of Christ is paralleled by the antichrist power when we recognize the "daily" in the book of Daniel as paganism, as the pioneers correctly did. The pioneers also identified "the abomination that maketh desolate" in Daniel eleven, verse thirty-one, and in chapter twelve, verse eleven as the papal desolating power. The change of the two desolating powers, paganism unto papalism, in the 508 through 538 time period, parallels the change in dispensations during the time of John the Baptist and Christ. It is consistent with the pioneer understanding of the "daily".

The pioneer understanding of verses thirty through thirty-six is directly related to other passages in Daniel and Revelation that the pioneers identified import relationships between those passage and verses thirty through thirty-six. In revelation thirteen, verse two the "dragon" gives its "power, seat and authority" to the papacy. The pioneers correctly identify pagan Rome, as the dragon

in this verse. Pagan Rome gave three things to the papacy: power, seat and authority. The pioneers identify that pagan Rome gave its seat to the papacy in 330, when Constantine moved the capital of the Empire from Rome to Constantinople, thus leaving a power vacuum in the city of Rome that was quickly filled by the papal power.

Pagan Rome gave its military power to the papacy from 496 through 508, and continued to do so through the 1260 years of papal rule. Pagan Rome therefore gave its military power to place the papacy on the throne of the earth, and then continued to provide its military power to the papacy during the Dark Ages.

Pagan Rome gave its civil authority unto the papacy in 533, when the emperor Justinian decreed that the Roman church was the head of the churches, and also the corrector of heretics. At that point, the papacy could turn of the emperor of Rome, and identify the emperor as a heretic, and demand that the emperor bow to the pope, something that happened from that point on in history.

In Revelation thirteen, verse two the pioneers recognized the three things given to the papacy by pagan Rome, as the very same history that is identified in verses thirty through thirty-six of Daniel eleven.

Revelation thirteen, verse two is a supporting passage to the pioneer understanding of these verses. When Sister White identifies the history of verses thirty through thirty-six, and then states that, "scenes similar to those described in these verses will take place", she is including the history of verses thirty and thirty-two, even if Elder Pfandl wishes to cast the history aside by insisting that all six verses simply identify the persecution of Revelation thirteen. (Of course, Sister White has been very specific that the "scenes" in these verses, are scenes that "will take place" in the final fulfillment

of Daniel eleven, not Revelation thirteen as Elder Pfandl incorrectly asserts, but let each man be fully persuaded in his own mind.)

When the pioneers deal with verses thirty through thirty-six they include verse twenty-four of chapter eleven, verses eleven and twelve of chapter twelve, and verse two of Revelation thirteen, but they also include Daniel chapter eight, as a contributing passage in connection with these verses. And of course, the pioneer understanding of Daniel eight is also directly opposed to Elder Pfandl's understanding, as he sets forth in the recent *Quarterly* and his recent book. In his book, and in the *Quarterly* Elder Pfandl is blatantly dishonest in his presentation. Even if Elder Pfandl is correct on upholding Conradi's position of the "daily" in the book of Daniel, the end does not justify the means.

Elder Pfandl leads his readers to believe that the taking away of the "daily" in chapter eight is identical to the taking away of the "daily" in chapters eleven and twelve, when he knows Daniel uses a **different** Hebrew word in chapter eight, than has been translated as "take away" in chapters eleven and twelve.

In the recent *Quarterly* from the date of November 24, 2004, Elder Pfandl states of verse eleven that, "This text shows that Christ's daily ministry in the heavenly sanctuary is coming under attack by the little horn". On the next days lesson he continues this false assumption by asking the question. "How did the little horn take away the daily sacrifice and cast down the place of Christ's sanctuary? Daniel 11." He then answers his own question by articulating Conradi's view of the "daily" by stating: "By placing the intercession for human beings into the hands of the priests through the confessional and by sacrificing Christ anew in every Mass, the papacy has removed Christ's heavenly ministry from the thinking of humanity."

In his book, on page 75, he quotes *The Seventh-day Adventist Bible Dictionary* pages 257 and 258 that states, that Hebrew word *tamid*, which is translated as "daily" in the book of Daniel, "In all instances *tamid* denotes aspects of the tabernacle or Temple service." This is of course incorrect, and even if Elder Pfandl, and many others quote this statement as proof, *The Seventh-day Adventist Bible Dictionary* does not change the fact that the word *tamid*, is found in the Bible, in usages that do not deal with the God's sanctuary.

In his book, on page 107 Elder Pfandl teaches that the "taking away of the daily is exactly the same expression used in Daniel 8:11". This teaching of Elder Pfandl is of course, erroneous.

In Daniel eleven verse thirty-one, and then again in chapter twelve, verse eleven, the Hebrew word translated as *take away* is "sur". In the Hebrew "sur", means to remove. In Daniel eight, verse eleven the Hebrew word translated as "take away" is a different Hebrew word. Brothers and Sisters, the fact that chapter eight possesses a different Hebrew word, that is translated as "take away" does not qualify as "exactly the same expression", as Elder Pfandl would have his readers believe!

The Hebrew word translated as take away in chapter eight is "ruwm". The definition for the Hebrew word "ruwm" is different than the Hebrew word "sur". It is not the "exactly same expression". Even if the meanings of the two words were the same, and they are not, the fact that Daniel employed a different word in chapter eight eliminates the ability to identify the two passages as "exactly the same expression".

The Hebrew word translated as "take away" in Daniel eight, verse eleven is "ruwm" and it means to lift up and exalt. It does not mean to remove. Yes, there is a sense that when

something is lifted up, that it is therefore removed, but that is not how Daniel uses the word in other places.

When it comes to a definition of a word in Bible prophecy, we first should seek to understand the correct definition of the word, and then we should seek to understand how the particular Bible author used the word, if that information is available. With the Hebrew word “ruwm” Daniel did employ that word in other areas, so we can take the definition of “lift up and exalt” and compare it with how Daniel uses it in other areas. Consider Daniel eleven, verse twelve:

*And when he hath taken away the multitude, his heart shall be **lifted up**; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.*

In this verse the king’s heart shall be “lifted up”. The “lifting up” of the king’s heart is identified by Daniel employing the word “ruwm”, which means to lift up and exalt. Here Daniel uses “ruwm” in agreement with its definition. The king’s heart is **not** removed in the verse, it was lifted up. Consider verse thirty-six of the same chapter:

And the king shall do according to his will; and he shall **exalt** himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Here the king shall “exalt” himself. The word Daniel uses to identify the king exalting himself is the Hebrew word “ruwm” which means to lift up and exalt. The king in this verse **did not** remove himself; he lifted up and exalted himself. Consider verse seven of chapter twelve:

And I heard the man clothed in linen, which was upon the

waters of the river, when he **held** up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

In this passage when Christ “held” up his right and left hand, Daniel uses the Hebrew word “ruwm” to identify that Christ “held up” His hands. “Ruwm” means to lift up and exalt, and this is exactly how Daniel uses the word. Christ did not here **remove** his right and left hand, He lifted them up. The Hebrew word that was translated as “take away” in Daniel eight, verse eleven is different than the Hebrew word translated as “take away” in verse thirty-one of chapter eleven, and in verse eleven of chapter twelve. In those two verses, the Hebrew word is “sur” and it means to remove! Elder Pfandl insists that all three passages are “exactly the same expression”. His teachings on this subject in the Quarterly and in his book are incorrect.

Elder Pfandl upholds Conradi’s view of the “daily” and is therefore forced to treat the word “ruwm” in verse eleven, as if it possesses the same meaning as “sur”. It does not, nor does the prophet Daniel use it that way. Elder Pfandl teaches that verse eleven of Daniel eight is identifying the papacy as the subject of the verse. The pioneers not only disagree with Conradi’s idea of what the symbol “daily” means, but they also identify that pagan Rome, not papal Rome is the subject of the verse.

In their identification of this verse they also establish prophetic points that are directly related to verses thirty through thirty-six of Daniel eleven. If Elder Pfandl was forced to use the correct definition for “ruwm” in verse eleven, then his error would

be easy to recognize. Consider verse eleven briefly:

Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

If this verse, were the papacy, as Conradi and Elder Pfandl suggest, then the verse is teaching, that the papacy took the “daily” and “ruwmed” it. If the papacy takes Christ’s work in the sanctuary above and “ruwms” it, then the papacy took the work of Christ in the sanctuary above, and lifted it up and exalted it! When did the papacy do such a thing? Never! Never! Never!

If we identify the verse as the pioneers did, then we see pagan Rome magnified themselves to Christ, both at His birth and in His death. This agrees with the message of Revelation twelve. Not only did pagan Rome magnify themselves against Christ at His birth and death, but pagan Rome “lifted up and exalted paganism”. How did pagan Rome lift up and exalt paganism? By its practice of incorporating any and all new styles of pagan worship into the worship of Rome, by establishing the new pagan worship in the Pantheon Temple, that was located in the city of Rome. This practice is what identifies pagan Rome as pagan Rome. Babylon was pagan. Medo-Persia was pagan. Greece was pagan. But we only identify pagan Rome as “pagan” Rome, and we do so, because pagan Rome was the earthly power above all other earthly powers that lifted up and exalted paganism. This is how the pioneers understood it.

The verse goes on to say that the place of his sanctuary was cast down. This sanctuary is not God’s sanctuary as Conradi and Elder Pfandl assert, but it is the “place” of pagan Rome’s sanctuary. That place was the city of Rome, and the pioneers teach that in this verse,

we see Constantine casting down the city of Rome as the capital of the Empire in the year 330.

The pioneer position is supportive of their understanding of verses thirty through thirty-six in Daniel eleven. The pioneer position is supportive and in agreement with the distinction between “ruwm” and “sur” in Daniel’s writings. The pioneer position on the verse is consistent with the verse itself, for the verse is describing the attributes of pagan Rome as it opposed Christ while He was on earth, and as it lifted up and exalted paganism. As the verse identifies that pagan Rome exalted paganism, it includes references to the Pantheon Temple, which is the place where the exaltation of paganism took place.

Sister White refers to the future fulfillment of Daniel eleven. In doing so, she emphasizes the repeat of history. She specifically identifies verses thirty through thirty-six and then states, “scenes similar to those described in these words will take place”. How we understand those verses identify the model we will use as we seek and application for the final six verses of Daniel eleven.

Elder Pfandl insists verses thirty through thirty-six are the persecution of Revelation thirteen and throws out any relevance to verses thirty and thirty-two. Why did Sister White include those verses if she really wished us to disregard them? The history Elder Pfandl wishes that we ignore in this passage is the history that precedes the papal persecution, and therefore is history that identifies the scenes that will take place before the persecutions of the modern papacy are carried out at the end of time. The events that lead up to and precede the persecution that is carried out during the Sunday law crisis are the events that God’s people must recognize if they are to prepare for that time period. Elder Pfandl’s

false view of the “daily” has placed him in the position where he can only acknowledge a model of prophecy that fits the model that was given to Adventism by Conradi.

The last six verses of Daniel eleven portray the delivering of the deadly wound of the papacy at the very outset of the verse when atheistic France takes the pope captive in 1798. The papacy has therefore been grieved. The papacy had been grieved once before, because Paul teaches in 2 Thessalonians that pagan Rome was at that time restraining the mystery of iniquity from being revealed. This restraint of the papacy would continue, Paul teaches, until pagan Rome was taken away. Pagan Rome was taken away in the 508 through 538 time period, in order that the man of sin would be revealed.

We also recognize in verse forty a second power which is restrained or grieved. This power is the United States as represented in the “chariots, horsemen and ships”. The United States in the history of this verse was restrained in its ability to be the sole superpower. That restraint was removed at the collapse of the Soviet Union, in 1989. The United States, was also restrained or grieved in its ability to fulfill its prophetic role as the false prophet of Bible prophecy. The United States, has a prophetic role that includes that it is the power that uses its military and economic might to place the papacy on the throne of the earth. This restraint was removed when Reagan turned away from Protestantism and formed a secret alliance with the antichrist of Bible prophecy. So how is it that verses thirty through thirty-six, provide scenes that will be similar to the scenes that take place when verses forty through forty-five are fulfilled?

Verses thirty through thirty-six:

For the Vandals shall come against pagan Rome.

Pagan Rome shall be *restrained* in its ability to rule the world supremely in the year 330, and also *restrained* in its ability to fulfill the prophetic role of placing the papacy on the throne of the earth.

Pagan Rome shall war against the Bible.

Pagan Rome shall have “intelligence”—communications with the Roman church culminating with Justinian’s decree in 533.

The armies of pagan Rome shall stand up for the papacy from the year 496 through 508, and beyond.

The city of Rome will be cast down as the capital by Constantine in 330, and warfare shall confront the city of Rome until March of 538, when the last of the three horns of Daniel seven are plucked up by the seven European kings.

Beginning in 496, the seven European kings of pagan Rome shall remove the legal profession of paganism as state religion and replace that legal profession of religion with Catholicism by 508.

The armies of the seven European kings place the papacy upon the throne of the earth in March of 538, by driving the Goths out of the city of Rome.

The seven European kings continue to form political alliances with the Roman church from 538, through 1798; and during this time period, God’s temple and people are tread under foot by the papacy.

But even in the persecution of 538 through 1798, there were people that knew God. Those people were strong, and did *exploits*. And they that understood (teachers) among the people, shall instruct many.

God’s people during the this time period will fall by the sword, and by flame, by captivity, and by spoil, 1260 years, which is a time of persecution and purification beginning in 538 and continuing until 1798—the time of the end.

The papacy shall exercise its will during the 1260 years.

The papacy will exalt itself above every god during this time.

During this time period the papacy created and enforced legislation against God's people and against God's law.

The papacy will continue until the king of the north comes to his end, between the seas and the glorious holy mountain, and none shall help him.

Verses thirty through thirty-six:

For the Vandals shall come against pagan Rome.

The United States was *restrained* in its ability to rule the world supremely during the time period known as the cold war. Its Protestant heritage had also *restrained* in its ability to fulfill the prophetic role of placing the papacy on the throne of the earth.

The holy covenant that had been given as a heritage to the United States, was not simply its Protestant heritage, but also its responsibility to be the great protector of religious freedom, especially in connection with the separation of church and state. When Reagan appointed an ambassador to the Vatican, very few of the Protestant churches in the United States protested that the covenant between God and the United States, had been attacked.

When the United States formed a secret alliance with the Vatican, in the Reagan years, the primary source of communication between the USA and the Vatican was the Central Intelligence Agency. The United States thus had intelligence with the papacy.

The armies the United States stood up for the papacy, in the Reagan years.

The sanctuary of strength for the United States is not the city of Rome, it is Constitution of the United States. The

Constitution will be polluted at the Sunday law in verse forty-one.

The armies of pagan Rome, which is now the army of the United States will force the entire world to worship Rome. The entire world will profess to accept the mark of Rome's authority. The religion of the United States is Protestantism. Protestantism means to protest Rome. Sister White informs us that during the Sunday law crisis the protest of the Bible will be forbidden. Removing "protest" from Protestantism is removing the former profession of the enemy of the papacy.

In the past pagan Rome was an enemy of the papacy. One by one, the seven European kings changed their profession. This was a process, as identified by seven European kings changing their religious profession, one by one. Ronald Reagan began the process of the Protestant world progressively turning away from their religious profession as they bow to mark of papal supremacy as represented by the Sunday observance.

Just as the armies of pagan Rome removed the three geographical obstacles of the Heruli, Ostrogoth and Vandals, The military of the United States will bring about the demise of the king of the south, the Soviet Union in 1989, then they themselves will succumb to the Sunday law in verse forty-one, when the glorious land is conquered, and then the United States will force all the countries, as symbolized by Egypt to bow to Rome.

At that point the military power of the United States, will uphold the dictates of the papacy and persecution of the end of the world will take place. This time of persecution will also be a period of purification for God's people.

The papacy will exalt itself above every god during this time.

During this time period the papacy created and enforced legislation against God's people and against God's law.

The papacy will continue until the king of the north comes to his end, between the seas and the glorious holy mountain, and none shall help him.

The pioneer understanding of verses thirty through thirty-six of Daniel eleven aligns perfectly with the suggested model of the last six verse of Daniel eleven as set forth in *The Time of the End* magazine. But this important truth is "sealed up" to two groups in Adventism. One group are those who are identified in Isaiah twenty-nine as "learned" and the other group in Isaiah twenty-nine are those who will only receive a message that is presented by one who is "learned".

If Elder Pfandl wishes to explore the prophetic model that is suggested in *The Time of the End* magazine, then they need to clarify why the positions upon the various histories in the books of Daniel and Revelation that were understood by the pioneers as connecting and supporting passages are now to be rejected by God's people at the end of time. Specifically they need to clarify why the position of the "daily" in the book of Daniel that was introduced to Adventism by Conradi, the position which Sister White plainly states will produce "darkness and confusion" is now the prophetic model that God's people are to use at the end of the world. Until the discrepancies between Conradi's view and the pioneers view is resolved, there is no possible way for Elder Pfandl and others like him to recognize the significance of Daniel eleven thirty through thirty-six, let alone how these verses parallel the last six verses of Daniel eleven.

The issue is: is the prophetic model suggested in *The Time of the End* magazine defensible from the Bible? Is it also supportable by the writings of Ellen White? Does the suggested model oppose the fundamental foundations of truths established by the pioneers of Adventism? Does the suggested model agree with the history of the world as it develops? It is my considered understanding that the model suggested in the magazine is sustainable, by God's word and the writings of Ellen White. It is also in agreement with the pioneer understanding of prophecy, and the history of the world is crying out that the conclusion suggested in the magazine are the present truth message for Adventism today.

I await your response. Jeff Pippenger

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Future NEWS

Volume 9, No. 11

November, 2005

CONTENDING FOR THE FAITH

I have a positive message from the Lord to **those who are standing as watchmen in the Lord's cause.** There must be **an earnest contending for the faith once delivered to the saints.** If you weaken your presentation of evidence in regard to the dangers of the present time, you will lose an advantage that should be maintained. Hold fast to the One who has given you power to become the children of God. Let your life be hid with Christ in God. Satan is not dead. He is not indifferent or careless. He is working with all deceivableness of unrighteousness, striving to lead men and women to deny the faith and enter the path where he leads the way. . . .

I have been instructed that the messages given in the past are to be revived, and that it is essential that as brethren and sisters, we be joined together in the bonds of sacred union in the accomplishment of the work before us. The world knows very little of the truths that we believe, and in clear, straight lines the message for this time must be given to all the world. The message comes to me, "Wake up the watchmen. Let every one now come into working order." . . .

My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate. These evidences are as treasure hidden in a field. Search for them. Study the Bible truths that for fifty years have been calling us out from the world. Present this evidence in clear, plain lines. Those who have been long in the truth, and those who have recently received the truth, must now dig for the buried heavenly treasure. Let every man work to the point. Study the Word of God. Revive the evidences given in the past. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me."

Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the word, and preach the word. Let the word be in their hands as a sharp, two-edged sword. **Let it testify to past truths, and show what is to be in the future.** *Review and Herald*, April 19, 1906.

We have **nothing to fear** for the future **except as we shall forget the way the Lord has led us.** *Testimonies to Ministers*, 31.

Future for America produces and mails out a monthly newsletter and audio presentation in English and Spanish. For information you may contact the following brethren who are affiliated with this work:

Future News

PO Box 7

Bonnerdale, AR 71933

Telephone: 888-278-7744

Circulation Manager—Kathy Pippenger

Author & Speaker—Jeff Pippenger

JeffPippenger@msn.com

Editor--Bronwyn Peck

calica4@hotmail.com

Spanish Department—Al & Lupe Perez

Futuro de America

PO Box 353

Glenwood, AR 71943

Telephone: 870-356-7049

aperez77@alltel.net

Future News—Canada

Phyllis Vallieres

RR 3, 2552 Cooper Road

Madoc, Ontario, K0K 2K0, Canada

Telephone: 613-473-5332

FAX 613-473-5630

phylv@primus.ca

Future for America—Great Britain

Russell & Charmaine Williams

29 Lascelles Close

Leytonstone, London

Telephone: 0044-208-279-6903

judicium1844@aol.com

Future-Is-Now Germany

Pietruska Family & Blaesing Family

Hoehenweg 11

D-74613 Oehringen, Germany

Telephone: 0049-07941-9148-0

FAX 0049-07941-9148-3

architekt@w-blaesing.de

MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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THE PFANDL RESPONSE

In the summer of 2004, the brethren in Germany sought permission to allow the prophetic message which we share to be preached without resistance in the Conference churches of Germany. During the discussion process the German leadership asked Gerhard Pfandl, a European, who was known by the leadership in Germany, and a member of the *Biblical Research Institute of the Seventh-day Adventist Church* to evaluate *The Time of the End* magazine. The magazine sets forth the basic overview of the last six verses of Daniel eleven, and is the foundational understanding of what we share prophetically.

Gerhard Pfandl critiqued the magazine, and in the February and March issues of our monthly newsletter we responded to his critique. The following is Pfandl's response to our responding to his critique. If you are new to the ministry of *Future for America* and the *Future News* newsletter, then logic would suggest that you should first review the *Time of the End* magazine, and Pfandl's first response, and our response in those two issues of the *Future News* newsletter. These documents are available from *Future for America*.

Pfandl also attacks the conclusion of John Peter's manuscript titled, *The Mystery of the Daily* in his recent response. Logic would also suggest that you consider Peter's manuscript as well. In *The Mystery of the Daily*, Peters demonstrates that the Hebrew of Daniel chapter eight supports fully the pioneer understanding that the "daily" in the book of Daniel represents paganism—and not the work of Christ in the sanctuary. The teaching that the "daily" represents the work of Christ in the sanctuary is the Protestant understanding which was held long before William Miller discovered the correct view of the "daily". Miller's view was held by Adventism exclusively until the 1901 time period when the infamous L. R. Conradi reintroduced the fallen Protestant view of the "daily". It was not until 1931, that Conradi's "new view" was actually grounded into Adventism, under very questionable circumstances.

We will first set forth Pfandl's second evaluation, and then respond.

EVALUATION OF JEFF PIPPENGER'S RESPONSE

GENERAL OBSERVATIONS:

1. The tone of Jeff Pippenger's response is surprising. He has obviously never participated in a scholarly debate where both sides point out the perceived weaknesses of the other person's views without getting personal. His *ad hominem* arguments are neither warranted nor helpful. Christians should be able to disagree without being disagreeable.

2. Clarity is not a hallmark of Pippenger's response. It is at times difficult to follow his arguments which leads to misunderstandings.

3. Pippenger rails repeatedly against the "educated group" in the Adventist Church, yet, a better grasp of Adventist and church history would have helped him to avoid some historical mistakes. To repeat over and over again, like a mantra, that the Adventist pioneers had the correct view is not enough. Particularly, since he himself picks and chooses which views among the pioneers he accepts and which not. Uriah Smith is referred to by name (p. 75), yet one of the mainstays of Smith's interpretation of Daniel 11 was his identification of the king of the North as Turkey; an identification that Pippenger rejects.

4. As I indicated in my book, I do not have a set interpretation of Daniel 11:40–45. I am open to any reasonable interpretation as long as it does not violate basic hermeneutical guidelines.

SPECIFIC COMMENTS

Page 67—"The history of verse forty: is the history of the papacy being attacked in 1798."

Comment: I would agree with Pippenger if the text said "at the beginning of the time of the end". The Hebrew expression *ube'et* "and at the time" appears 15 times in the OT. Depending on the context the preposition *be* can be translated with "in, at, on, into, with, from, when," etc. Hence, *ube'et* can also mean "and in the time of" in the sense of during a certain time period. For example:

2 Chronicles 28:22—"Now in the time of [*ube'et*] his distress King Ahaz became increasingly unfaithful to the Lord." Nehemiah 9:27—"Therefore You delivered them into the hand of their enemies, Who oppressed them; And in the time of their trouble, When they cried to You, You heard from heaven; And according to Your abundant mercies You gave them deliverers who saved them From the hand of their enemies."

Jeremiah 2:27—“Saying to a tree, ‘You *are* my father,’ And to a stone, ‘You gave birth to me.’ For they have turned *their* back to Me, and not *their* face. But in the time of [*ube’et*] their trouble They will say, ‘Arise and save us.’”

Jeremiah 15:11—“The Lord said: Surely it will be well with your remnant; Surely I will cause the enemy to intercede with you In the time of [*ube’et*] adversity and in the time of affliction.”

Jeremiah 33:15—“In those days [*ube’et*] and at that time I will cause to grow up to David A Branch of righteousness; He shall execute judgment and righteousness in the earth.”

Jeremiah 50:4—“In those days [*ube’et*] and in that time,” says the Lord, “The children of Israel shall come, They and the children of Judah together; With continual weeping they shall come, And seek the Lord their God.”

Jeremiah 50:20—“In those days [*ube’et*] and in that time,” says the Lord, “The iniquity of Israel shall be sought, but *there shall be* none; And the sins of Judah, but they shall not be found; For I will pardon those whom I preserve.”

Joel 3:1—“For behold, in those days [*ube’et*] and at that time, When I bring back the captives of Judah and Jerusalem.”

While the interpretation of Pippenger is possible, it certainly is not demanded by the text as he thinks. Since the “time of the end” is a time period and not a point of time, it behooves us to be a bit more cautious. According to Daniel 11:40, at or in the time of the end the King of the South shall attack the King of the North and the King of the North shall retaliate against the King of the South “like a whirlwind.”

Let me propose a possible scenario. Please note, when I say “let me propose” I am not saying that this is the correct interpretation, but it is another possibility. Since Ellen White is clearly indicating that after 1798 a new power appears on the scene which she identifies as atheism (GC 268–270) the following scenario is possible: Since the Communist Manifesto in 1848 communism (King of the South) has gained control over a number of nations in the world. After years of domination, several of these nations with the help of the papacy have freed themselves from communist control.

However, communism still controls large parts of the world (China, North Korea, Cuba, etc.). Since the King of the North (papacy) joining forces with Protestantism and Spiritualism (GC 588) will yet influence the whole world, the fulfillment of this prophecy may at the present time take place, or it may still be in the future. This is just to show that other interpretations of 11:40 are possible.

Page 70—“The king of the South, that is, the Soviet Union, (the king of atheism) was spiritually conquered in 1989.”

Comment: I agree with Pippenger that the papacy (a spiritual power) together with the US (a political power) brought about the break-up of the Soviet Union. I also agree that the Christian Coalition is attempting to conquer America spiritually, but to claim that the papacy has spiritually conquered the Soviet Union is simply contrary to the facts. The papacy has little, if any, spiritual influence in the countries of the former Soviet Union, in contrast to the spiritual influence of the Christian Coalition in the US.

Page 70—Pippenger maintains that using two different symbols in one verse for one and the same entity is acceptable. He tries to prove it by stating that in Revelation 13 the beast and the head of the beast both represent the papacy. “Two symbols—identifying the same power, and they are both within two verses of each other” (p. 71)

Comment: Pippenger fails to recognize that what we have in Revelation 13 is a literary device called synecdoche. A synecdoche is a figure of speech in which the whole can be put for a part or a part for the whole. For example, in Psalm 26:10—“In whose hands *is* a sinister scheme, And whose right hand is full of bribes.” The right hand as part of the body stand for the whole person. Revelation 13, therefore does not support his contention that there are two different symbols for the same power.

Page 78—“. . . let it here be stated that one of the basic approaches that I believe needs to be included in correct Bible study is an approach to the study of God’s word [sic] that includes referencing the message of the end, with the foundational truths that were established at the beginning of Adventism, by the men that were commonly called ‘the pioneers’ within the culture of Adventism.”

Comment: This is a basic problem in Pippenger's response. He believes that the pioneers had the correct view (at least where they agree with him) and anyone who differs with him must surely be one of those mentioned in Isaiah 29:11–12.

While I am sure Pippenger and I agree on the foundational truths, a study of SDA history shows that in regard to the interpretation of prophetic symbols different interpretations were hotly debated, as they are today. For example, James White and Uriah Smith differed in their interpretation of Armageddon and the king of the North. At the ministerial conference prior to the 1888 General conference one of the issues debated among ministers was the question of the tenth horn in Daniel 7, did it symbolize the Huns or the Alemanni? And until the end of the First World War Uriah Smith's view of the king of the North misled the church to focus on Turkey.

A proper hermeneutic is essential in the interpretation of Scripture. In 1986 the *Annual Council of the General Conference* voted to accept a statement outlining guidelines for the interpretation of Scripture (the document can be found on our website: biblicalresearch.gc.adventist.org). It is this hermeneutic which is used in the *Biblical Research Institute* and by most Adventist scholars today.

Page 83—In my evaluation of Pippenger's manuscript I wrote: "Pippenger, like Uriah Smith¹, sees the events of 11:30–36, fulfilled in the rise of the papacy and the papal persecution during the Middle Ages (p.13–14), but in contrast to Smith he believes that these verses will find a further spiritual fulfillment 'within the time frame from 1798 to the close of probation' (p. 11). Therefore, he identifies 11:40 as a 'description of a spiritual war between the papacy and atheism which began in 1798' (p. 14) with the deadly wound. He bases this idea on a statement in the Spirit of Prophecy where Ellen White says:

"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that 'shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.' [Verses 31–36, quoted.]

"Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Dan. 12:1–4, quoted.]. *Manuscript Releases*, volume 13, 394."

I then added the following comment: "Since Ellen White says, 'Scenes similar to those described in these words *will* take place' she was thinking of the future, not of 1798 which was more than one hundred years in the past. Most likely she was comparing the persecutions of the past (11:30–36) with the persecutions in the future in connection with Revelation 13:15. Hence any application to the deadly wound in 1798 is a misapplication."

Pippenger in his *Response* says, "This is the very heart of elder Pfandl's erroneous ideas . . . For Ellen White to refer to the history of verses thirty through thirty-six of Daniel eleven in order to identify persecution is simply misdirection. Persecution is certainly part of the history identified in those verses, but the persecution does not start until verse thirty-two."

Comment: This is quite astonishing. How anyone can read the text and Ellen White's comments and come to the conclusion that the persecution starts only in verse 32 must have a particular agenda. What this agenda is will become clear when we discuss the daily in verse 31. The text of Daniel 11:30–32 reads as follows:

³⁰ “For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do *damage*. So he shall return and show regard for those who forsake the holy covenant.

³¹ “And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily *sacrifices*, and place *there* the abomination of desolation.

³² “Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out *great exploits*.

The language in verses 30 and 31, “rage against the holy covenant,” “defile the sanctuary,” etc., is clearly the language of persecution directed against God’s people. Ellen White made no distinction between verses 30 and 32 when she wrote, “Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that “shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” [Verses 31–36, quoted.]

If a break is understood between verses 31 and 32 it has to be read into the text. This called eisegesis rather than exegesis.

Page 87—In defending the glorious land of verse 41 as the United States Pippenger appeals to Hiram Edson and J. N. Andrews for support. He claims that this was an established pioneer position and says, “Identifying the glorious land in verse forty-one as God’s remnant church [which I suggested only as a possibility] is denying the distinction that Daniel included within the passage when he identifies the land in verse forty-one and the holy mountain in verse forty-five. A land and a mountain are two different entities. This is Andrew’s conclusion as well. There are several other ways to defend this truth from Scripture, but enough is here suggested to at least refute the idea that there is no inspired evidence to support the glorious land as the United States, in verse forty-one. There is much inspired evidence.”

Comment: What does Pippenger mean by “inspired.” Is he saying that Edson and Andrews were inspired? The text itself does not identify the glorious land as the United States. Ellen White does not identify the glorious land as the United States. So where is the inspired evidence? This is one of these places where it is difficult to follow his logic.

Pippenger is correct in stating that Hiram Edson identified the “glorious land” with America (*Review and Herald*, February, 28, 1856), but he is the only one who did so. J. N. Andrews did not support this view. The reference from Andrews to which Pippenger refers reads as follows:

“We have found that the earth is not the sanctuary, but simply the territory where it will finally be located; that the church is not the sanctuary, but simply the worshipers connected with the sanctuary; and that the land of Canaan is not the sanctuary, but that it is the place where the typical sanctuary was located. Now we inquire for the sanctuary itself. . . The sanctuary of the Bible is the habitation of God.” (*The Sanctuary and the Twenty-three Hundred Days*, p. 45).

There is nothing in the writing of Andrews that would support the idea that the glorious land is the United States. Neither was it an accepted idea among our pioneers.

With the help of the *Words of the Pioneers* CD I was able to check the writings of sixteen Seventh-day Adventist and Millerite pioneers from J. N. Andrews to E. J. Waggoner. Only Hiram Edson identified the glorious land in Daniel 11 with the United States. William Miller identified the glorious land with Italy.

“And he shall enter into the countries, and shall overflow, and pass over,” was literally accomplished. “He shall enter also into the glorious land,” (or land of delight, as it might have been translated.) This, I have no doubt, means **Italy**. Bonaparte fought some of his most brilliant battles in this delightful country. (*Miller’s Works*, volume 2, Lecture 7, 105).

Otis Nichol and probably a number of other Adventist pioneers followed Miller.

“And he [Napoleon] shall enter into the countries, and shall overflow and pass over.” Verse 40. “He shall enter into the glorious land, (or land of delight, margin, which applies to **Italy**,) and many countries shall be overthrown.” Verse 41. This was literally accomplished by the armies of Napoleon, who, in a short period, made all the continental governments of Europe subject to the influence and control of the French nation. (*Review and Herald*, January 20, 1853).

Uriah Smith in his book *Daniel and Revelation* identified the glorious land with Palestine.

VERSE 41. “He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.”

Abandoning a campaign in which one third of the army had fallen victims to war and the plague, the French retired from St. Jean d’Acre, and after a fatiguing march of twenty-six days reentered Cairo in Egypt. They thus abandoned all the conquests they had made in Judea; and the “glorious land,” **Palestine**, with all its provinces, here called “countries,” fell back again under the oppressive rule of the Turk. (p. 295; the emphasis in each case is mine).

This became the standard position among Adventists until the twentieth century. Thus, to claim that the position the glorious land refers to the United States was an accepted position among Adventist pioneers is an exaggeration, to say the least.

Pippenger emphasizes the distinction between the land and the mountain in verses 40–45. In geography this distinction is certainly true, but is it also true in prophetic language? Couldn’t this be another case of a synecdoche where a part stands for the whole? In the Old Testament “Zion” often refers to Jerusalem, but is not confined to it. For example, in Isaiah 51:3 says:

The Lord will surely comfort Zion and will look with compassion on all her ruins; he will make her deserts like Eden, her wastelands like the garden of the Lord. Joy and gladness will be found in her, thanksgiving and the sound of singing.

Here “Zion” has not only “ruins,” but also “deserts” and “wastelands.” This passage clearly refers to the whole length and breadth of Judea.

Or take Isaiah 52:7:

How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, “Your God reigns!”

The implication is that God would offer similar hope to all of the cities in Judea which were destroyed by the Babylonians. He is not saying that if a survivor came from city “A” he could claim the promise, but that if a person came from city “B” he could not. Since the promise was not limited to one city, the term “Zion” cannot be limited to one city. Here also “Zion” is a poetic reference to Judea. Hence, we need to be careful not to impose our understanding of mountain and land on the text.

Page 91—“Verse 30: For the Vandals shall come against pagan Rome and pagan Rome shall be restrained in its ability to rule the world supremely, and to place the papacy on the throne of the earth.”

Comment: Most of the rest of the paper (pp. 90–104) is spent in the interpretation of verses 30–36, according to Pippenger’s understanding of church history. A prominent part in this interpretation is played by “the daily” which he understands as paganism. At the end (pp 103–104) he repeats the end time scenario as he sees it in Daniel 11:40–45.

It is interesting to note that on page 90 Pippenger states that “First pagan Rome established the Sunday laws in 321, then in 330, the time for pagan Rome to rule the world supremely came to an end and the seven trumpets begin to sound.” Yet in the following pages (91–94) he has pagan Rome doing all kinds of things after 330:

p. 91 “The Vandals come against pagan Rome” [in 455]

p. 92 “The armies of pagan Rome shall stand up for the papacy”

“The armies of Rome shall take away the daily” [in 508]

p.93 “the armies of pagan Rome shall stand up for the papacy from the year 496 through 508”

p. 94 “Pagan Rome shall have intelligence”—communications with the Roman church culminating with Justinian’s decree in 533.”

It seems that Pippenger is using the phrase “pagan Rome” in a different sense from what the term generally means. Exactly what he means is not clear. The historical facts are as follows:

312 Constantine faces his last opponent at the Milvian Bridge. Just before the battle Constantine is supposed to have had a vision in which he sees a flaming sword and the words *In Hoc Signo Vincas* (“in this sign conquer”). He fights the battle in the name of the Christian God and defeats his rival Maxentius. Constantine becomes the first Roman Emperor to profess Christianity.

313 Edict of Milan. Christians are granted full religious freedom.

314 Silvester is named Bishop of Rome. He is crowned (clad in imperial raiment) as an earthly prince. Things have indeed changed! For centuries persecuted by the Empire, the Christian Church has now become allied with it! Christianity assumes an intimate relationship with the secular power. It quickly grows to a position of great influence over the affairs of the Empire.

321 Constantine issues an edict forbidding work on “the venerable day of the sun” (Sunday), the day that had come to be substituted for the seventh-day Sabbath.

324 The Emperor formally establishes Christianity as the official religion of the Empire. The previous year, Constantine had defeated the Eastern Emperor (Licinius) and had become the sole Emperor of East and West. Thus Christianity is now the established religion throughout the civilized Western world!

330 Removal of the capital to Constantinople. The Bishop of Rome takes the place of the emperor in Rome.

337 Constantine the Great dies on May 22, 337. Water is poured on his forehead and he is declared “baptized” on his death bed.

394 Under Emperor Theodosius (378–395), the ancient gods are formally outlawed in the Empire. Conversion to Christianity becomes compulsory.

395 Theodosius is the last ruler of a united Roman Empire. At his death the Empire is divided between his two sons Honorius (in the West) and Arcadius (in the East). Though in theory only a division for administrative purposes, the separation proves to be permanent. The two sections grow steadily apart, and are never again truly united. Each goes its own way towards a separate destiny. For decades many tribes have been coming across the Roman frontiers peaceably, as settlers. Many Germans are now serving in the Roman army, and some in the imperial palace itself. When Emperor Theodosius dies, one of these Germans is even named as guardian of his young son Honorius. He is Stilicho, a “barbarian” of the Vandal nation. A brilliant general, Stilicho repeatedly beats back attempted invasions of Italy by various barbarian tribes. Most troublesome of all is Alaric the Visigoth. Stilicho repels numerous assaults by Alaric into the peninsula.

410 After the death of Stilicho (408) Alaric takes the “Eternal City,” and for six days Rome is given up to murder and pillage. For the first time in nearly 800 years, Rome is captured by a foreign enemy!

452 Attila the Hun appears in northern Italy with a great army. The road to Rome lies open before Attila. Its citizens expect the worst. But Rome is spared. Attila withdraws when success lies just within his grasp. The threatened march on Rome does not take place! What has happened? The bishop of Rome at this time is a man named Leo (440–461). He has travelled northward to the Po to meet the mighty Attila. There is no record of the conversation between the two. But one fact is clear. A fearless diplomat, Leo has confronted the “Scourge of God” and won. He has somehow persuaded Attila to abandon his quest for the Eternal City. Attila dies shortly afterward. The Huns trouble Europe no more. The prestige of the papacy is greatly enhanced by Leo’s intervention on behalf of Rome. As the civil government grows increasingly incapable of keeping order, the Church begins to take its place, assuming many secular responsibilities. History will record that it was Leo the Great who laid the foundations of the temporal power of the popes. Leo has become the leading figure in Italy! In the religious sphere, Leo strongly asserts the primacy of Rome’s bishop over all other bishops.

Earlier in the century, the illustrious Augustine, bishop of Hippo in North Africa, had uttered the now-famous words, “Rome has spoken; the case is closed.” At the Council of Chalcedon in 451, the assembled bishops responded to Leo’s pronouncements with the words: “Peter has spoken by Leo; let him be anathema who believes otherwise.” The doctrine that papal power had been granted by Christ to Peter, and that power was passed on by Peter to his successors in Rome, begins to take firm root.

455 In June, 455, Geiseric—the Vandal king of North Africa—occupies Rome. Again Leo saves the day. Leo induces Geiseric to have mercy on the city. Geiseric consents to spare the lives of Rome’s citizens, demanding only their wealth. Leo’s successful intervention further increases the prestige and authority of the papacy, within the Empire as well as the Church.

476 A boy-monarch sits on the throne in Rome. His name is Romulus Augustus (472–476) but he is satirically dubbed “Augustulus,” meaning “little Augustus.” By curious coincidence, he bears the names of the founder of Rome (Romulus) and of the Empire (Augustus)—both of which are about to fall. The German warrior Odoacer—a Heruli chieftain ruling over a coalition of Germanic tribes—sees no reason for carrying on the sham of the puppet emperors any longer. On September 4, 476, he deposes Romulus Augustus. The long and gradual process of the fall of Rome is now complete. Every portion of the Western Empire is occupied and governed by kings of Germanic race. Many of these barbarian kings are, like Odoacer, converts to Arian Christianity of Rome, yet in the end Catholic Christianity prevails (adapted from K. W. Stump, *The History of Europe and the Church*, 9-12).

How anyone can speak of pagan Rome after 324 when Christianity becomes the official religion of the Empire is difficult to understand. Now, it is true that many Romans continued to worship pagan gods until Emperor Theodosius (378–395) formally outlawed the ancient gods in the Empire in 394 and conversion to Christianity became compulsory. Nevertheless, it is historically incorrect to speak of pagan Rome after Constantine, and particularly after Theodosius.

Page 92—The armies of pagan Rome, shall remove paganism as the legal religion in each of their kingdoms and replace paganism as the legal religion with Catholicism by 508.

Comment: Why pagan Rome would destroy itself by taking away paganism is a puzzle. Again it is not clear what Pippenger means by pagan Rome. Because of this logical anomaly John Peters in his manuscript “The Mystery of ‘The Daily’” has replaced paganism with the self-exalting character of paganism.

Page 98—“Daniel represents paganism with the Hebrew word **continual** [*tamid*] that is translated as ‘daily’ in the book of Daniel . . . Therefore when we identify 508, as the time period when the first dispensation of Satan known as paganism was being set aside, in order that the second dispensation of Satan known as Catholicism would fulfill its role, then we see that 508, is a time when there is a change of dispensations occurring.”

Comment: Seventh-day Adventists generally teach that the little horn (papacy) took the *tamid* (intercessory ministry) away from the Prince of the host (Christ). Pippenger, however, believes that “the daily” represents paganism which was taken away from pagan Rome and replaced with Catholicism. According to this interpretation of Daniel 12:9–12, the issue in these verses is not the great controversy between Christ/God’s people and Satan/little horn, but a battle between two phases of the little horn—pagan and papal Rome. Christ is only mentioned as an aside in verse 11. This is contrary to the thrust of the whole book of Daniel, which illustrates the great controversy in every chapter. See my response to this view in the evaluation of Peter’s manuscript *The Mystery of ‘The Daily’* below.

Page 98—When we identify 508, as a time period when the first dispensation of Satan known as paganism was being set aside, in order that the second dispensation of Satan, known as Catholicism would fulfill its role, then we see that 508, is a time when there is a change of dispensations occurring.

Comment: Here we see the reason why Pippenger must keep pagan Rome (whatever it represents) alive long after it has disappeared in history. 508 is for him the date when the daily (paganism) was taken away. However, the historical facts simply do not support this interpretation. Emperor Julian the Apostate (356–358) tried to restore paganism in the Roman Empire, but after reigning less than two years he was slain in battle with the Persians. When he died it can be said that paganism was “taken away,” but this is much too early for Pippenger’s interpretation.

Page 100—Pippenger believes that the current view of “the daily” originated with L. R. Conradi.

Comment: See my response to this view in the evaluation of Peter’s manuscript below.

Many other points could be taken up, but by now the reader should be able to see that Pippenger’s interpretation has a number of problems.

Gerhard Pfandl, Ph.D.; Associate Director;
Biblical Research Institute; August 2005

From all the evidence I have at my disposal, I must assume that Gerhard Pfandl is a genuine Christian gentleman, who has good motivations about his service to the Lord. I would not know the man if we were randomly seated together on an airplane flight. I never sought to have interaction with him on the subject of the last six verses of Daniel eleven, and I am now attempting to respond for a second time to his critique of what I understand to be present truth.

Whether intentional or not, the man has the ability to place stumbling blocks in front of me, in terms of his inability to stick to the issue at hand. Assuming his motives are pure, I can only say that his ability to discuss the Bible is weak, at least in terms of the last six verses of Daniel eleven. If it is not weakness about this particular passage, then it could be simply that he chooses to use rules of debate, rather than principles of truth to establish his positions. As an example:

Once again, he starts his paper off by attacking the man, not addressing the subject at hand. In his first critique, (See February and March 2005 issues of *Future News* newsletter) I was personally forced to re-write my response three times, in order to eliminate my knee-jerk reaction to his opening statement. Ultimately I disregarded his opening attack. It now needs to be noted for the record.

The starting point for his first critique was my relationship with Hope International. Pfandl had been plainly told before he critiqued the *Time of the End* magazine that I was no longer associated with *Hope International*, but his first point was to publicly infer that I was lying about my relationship. This is a technique that is employed by men who are **not** attempting to establish and identify truth, but who practice in the art of debate. In debate, the issue is not the truth—it is who wins the debate. The particular tactic of debate he first used is called, “guilt by association”.

I do not wish to win a debate, but I also do not wish to allow those who will read our interaction to be misled by techniques of debate, and then possibly miss the truth of the last six verses of Daniel eleven. Because of the personal burden I have concerning those verses, I feel convicted to point out where Pfandl employs techniques that are designed not to expose truth or error, but are designed to accomplish less than worthy purposes. In his efforts to do this, I do not know whether his motives are bad or good, but because this is a public interaction, his techniques need to be addressed, without delving into his heart motives.

Once again, in Pfandl’s second critique he starts with the same approach by stating, “The tone of Jeff Pippenger’s response is surprising. He has obviously never participated in a scholarly debate where both sides point out the perceived weaknesses of the other person’s views without getting personal. His *ad hominem* arguments are neither warranted nor helpful. Christians should be able to disagree without being disagreeable.”

It is not I, who opened up the first discussion by inferring that Pfandl is a liar. There are many in Adventism that believe that to have a relationship with *Hope International* is evidence of some type of rebellion. Pfandl knows this. So the first thing he did in his critique of the *Time of the End* magazine was to infer the author is a liar, and that the author is working with an organization that is on some unwritten black list in Adventism. He initiated the use of *ad hominem* arguments, and is pretending otherwise. This technique is where he started in his first critique, and this is where he starts on critique number two.

I have spent the last decade sharing Bible prophecy around the world in Adventism. This is not self-exaltation, it is simply a fact. I have interacted with Adventist brothers and sisters, Adventist elders, Adventist pastors, Adventist conference presidents, well and lesser known Adventist evangelists, Adventist Union officers and even some General Conference men on subjects connected primarily to Bible prophecy, (but in no wise exclusively limited to Bible prophecy). I have been involved in this work on a weekly basis during this period of time and would think that I have spent as much time participating in “scholarly debates” on these subjects as most in Adventism. I perceive that the real concern that Pfandl is identifying here is found in how we define “scholarly debate”. If he is defining “scholarly debate” as: “the *Biblical Research Institute* and its members are those who pass decisions on what and what is not truth”—then we are working under two different definitions for “scholarly debate”. The Bible is the definer of truth, not men.

For anyone who has read his first critique and my response to that evaluation, and then read through his second critique one thing is absolutely irrefutable. Pfandl avoids responding to any of the challenges to his reasoning which we identified in his first critique. A “scholarly debate” would include acknowledgments of mistakes where necessary, responses when due, withdrawals where appropriate, identifying points of common ground and other acknowledgments which would take place in an honest discussion about what is biblical truth. He simply approaches the whole situation as if his understanding of the Bible is above evaluation. Let those of you who are reading these things beware.

The last six verses of Daniel eleven are the clearest illustration of the events leading to the close of probation, for in Daniel 12:1, we are told that, “At that time will Michael stand up”. The close of human probation is identified in verse one of Daniel twelve—but the verse also identifies that probation closes somewhere in the previous verses, by stating “And at that time”. Therefore, verses forty through forty-five of Daniel eleven are the “events connected with the close of probation”. Consider the following:

“Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. But **the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought** that He in whom all their hopes centered should suffer an ignominious death. **The words which they needed to remember were banished from their minds;** and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes **as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed.** Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.” *The Great Controversy*, 594.

Pfandl states, “As I indicated in my book, I do not have a set interpretation of Daniel 11:40–45. I am open to any reasonable interpretation as long as it does not violate basic hermeneutical guidelines.”

The so-called “scholarly debate” that is transpiring between myself and Pfandl can be boiled down in this fashion. Inspiration teaches that the last six verses of Daniel eleven have been clearly revealed, but that many do not understand these events. This lack of understanding is compared with those who would not listen to Christ as he forewarned about and predicted his death. Pfandl, perhaps without realizing it, states openly, that he is among the group that does not understand the “events connected with the close of probation”—“events” that have been clearly revealed. But he further states that he is willing to see these things, if they are in agreement with the rules of Biblical understanding, which he places so much confidence in. If those rules were correct and workable, would not those rules clearly and correctly identify the events in the passage? After all, those “events” are “clearly revealed”. Why doesn’t Pfandl’s basic rules of theological hermeneutics, decipher and discern what inspiration has identified as clearly revealed?

Let the reader beware. If someone stated that they “knew nothing of or about the Bible”, but that they “knew a certain man who professed to understand the Bible”, and they also “knew that certain man was incorrect in his understanding of the Bible”—we would not expect the man who professed no knowledge of the Bible to be the expert on the Bible.

There is the possibility the man who acknowledged he did not understand the Bible could be correct in his evaluation of the other man’s lack of understanding of the Bible, but we would certainly never place the man who confesses openly that he knows not the Bible, in the position as the expert on the Bible. Would we? Would you?

Yet Pfandl states, “I do not have a set interpretation of Daniel 11:40–45.” Let those reading this discussion, beware. If what we are teaching concerning the last six verses of Daniel eleven is actually present truth, and you dear Reader, reject that message based upon arguments that are drawn from the rules of debate, instead of God’s Word, how can you be blessed?

Notice William Miller’s fifth rule of prophecy:

RULE V—“Scripture must be—its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me and he should, **guess at its meaning**, or desire to have it so on account of his sectarian creed or to be thought wise, then his **guessing**, desire, creed or wisdom is my rule, not the Bible.”

Pfandl states, “Clarity is not a hallmark of Pippenger’s response. It is at times difficult to follow his arguments, which leads to misunderstandings.”

I do not defend my ability to convey thoughts well. There is always room for improvement with human beings. I have need of improvement in many areas. That being said: Pfandl misunderstands things in our response without any valid justification for doing so. He is either careless in his reading, or perhaps unwilling to be fair in his reading, or perhaps purposely misstates thoughts and ideas to win the debate. This last possibility is acceptable in debating, but unacceptable in Christianity. As an example:

Pfandl states, “Pippenger rails repeatedly against the “educated group” in the Adventist Church.” This statement is false, even by a child’s analysis of the facts.

My response to Pfandl’s critique is found in the February and March 2005 issues of our monthly newsletter. These issues are twenty-four pages each, making a total of forty-eight pages. Six of the pages do not contain the response, leaving a total of forty-two pages. I address the “learned” of Isaiah twenty-nine in only one passage contained on only two pages—of forty-two pages. That is a little over two percent of the response, and the two percent is found in only one place in the article, and that one passage is enough for Pfandl to say, “Pippenger **rails repeatedly** against the ‘educated group’ in Adventism.”

“Repeatedly rails?”

In the same comment, he classifies my approach to the work and role of the pioneers as “a mantra”. (Employing the word “mantra” which comes from the realm of spiritualism), he then goes on to misrepresent and misstate how I understand the role and work of the pioneers. In the art of debate this technique is called the “straw man” attack. The “straw man” approach in the art of debate is to misrepresent a man’s position by incorrectly defining the position in a ridiculous and absurd light, in order to attack the position and simultaneously destroy the man and his credibility.

“Pippenger rails repeatedly against the ‘educated group’ in the Adventist Church, yet, a better grasp of Adventist and church history would have helped him to avoid some historical mistakes. To repeat over and over again, like a mantra, that **the Adventist pioneers had the correct view is not enough**. Particularly, since **he himself picks and chooses which views among the pioneers he accepts and which not**. Uriah Smith is referred to by name (p. 75), yet one of the mainstays of Smith’s interpretation of Daniel 11 was his identification of the king of the North as Turkey; an identification that Pippenger rejects.”

My understanding of the pioneers is public record. I have dealt with how I understand the role and work of the pioneers decidedly and openly for the last decade. There may be, and most likely is, some aspects of the pioneers that I do not understand correctly. BUT, I do not, nor have I ever taught that everything that the pioneers understood was flawless.

I do believe and teach that they were the men that the Lord used to establish the foundations of Adventism, and that we should understand their reasons for identifying and defending the positions they came to understand and defend. I also understand that they were part of the conclusion of the Protestant Reformation and that the truths they were used to establish continued to be developed at least into the last two decades of the nineteenth century.

I also understand that anyone who has a surface understanding of Pfandl's position of Bible prophecy would see the logical necessity for his downplaying and rejecting the pioneer conclusions—for he opposes some of their most significant understandings. If pointing to the work of the pioneers is a “mantra” what can we say about the Spirit of Prophecy chanting that same theme?

“I have had presentations regarding the deceptions that Satan is bringing in at this time. I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. This instruction has been repeated recently. . . .

“God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. And in the *Signs of the Times* let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper. . . .

“Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk **science**, and the enemy comes in and gives them an abundance of **science**; but **it is not the science of salvation**. It is not the **science** of humility, of consecration, or of the sanctification of the Spirit. **We are now to understand what the pillars of our faith are,**—the truths that have made us as a people what we are, leading us on step by step....

“In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence **and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light**, because they had decided it was a dangerous error removing the ‘old landmarks’ when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks. . . .

“Now at the present time God designs a new and fresh impetus shall be given to His work. **Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe that] the work the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe.** The work for this time has certainly been a surprising work of various hindrances, owing to **the false setting of matters before the minds of many of our people. That which is food to the churches is regarded as dangerous**, and should not be given them. And this slight difference of ideas is allowed to unsettle the faith, to cause apostasy, to break up unity, to sow discord, all because they do not know what they are striving about themselves. Brethren, is it not best to be sensible? Heaven is looking upon us all, and what can they think of recent developments?

“While in this condition of things, building up barriers, we not only deprive ourselves of great light and precious advantages, but just now, when we so much need it, we place ourselves where light cannot be communicated from heaven that we ought to communicate to others.

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit.

“A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And **the standard-bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.**

“We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God’s word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.” *Counsels to Writers and Editors*, 26–32.

The necessity of understanding the message and experience of the pioneers is not Jeff Pippenger’s “mantra”—it is a warning from Jesus Christ. The final message will be built upon the foundations established by Christ through the pioneers of Adventism. Those foundations will be attacked by men with false “theories”, and we are to continue to promote and understand the work and role of the pioneers of Adventism—no matter what any scientific theologian might state!

Thus saith the Lord, Stand ye in the ways, and see, and ask **for the old paths**, where *is* the good way, **and walk therein, and ye shall find rest for your souls**. But they said, **We will not walk therein**. Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, **We will not hearken**.

Therefore hear, ye nations, and know, O congregation, what *is* among them. Hear, O earth: behold, **I will bring evil upon this people**, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me.

Therefore thus saith the Lord, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish. Thus saith the Lord, Behold, **a people cometh from the north country, and a great nation shall be raised from the sides of the earth**. Jeremiah 6:16–22.

Please notice that when Jeremiah, and therefore the Bible, points out the old paths that are rejected by the “watchmen” of Adventism, he further identifies the “stumbling block” which the watchmen trip over. The stumbling block is “a great nation” that comes from “the north”. This is of course, a specific reference to the message about the “king of the north” in the last six verses of Daniel eleven.

And *they that shall be* of thee shall build **the old waste places**: thou shalt **raise up the foundations of many generations**; and thou shalt be called, The repairer of the breach, **The restorer of paths** to dwell in. Isaiah 58:12.

The Bible teaches that one aspect of the work of Adventism is to restore the old paths. To make the history and teachings of the pioneers a “mantra”—is to fulfill a divine mandate.

“There is a work of **sacred importance** for ministers and people to do. They are to study **the history of the cause and people of God**. They are not to forget the past dealing of God with His people. They are to revive and recount the **truths that have come to seem of little value to those who do not know by personal experience of the power and brightness that accompanied them when they were first seen and understood**. In all their original freshness and power these truths are to be given to the world.” *Selected Messages*, book 1, 157.

The word “mantra” is a spiritualistic word identifying a word or phrase that is repeated in order to reach a higher spiritual state or understanding. Repetition is the primary element of the word. Notice what God repeated to Sister White:

“**Again and again** I have been shown that the past experiences of God’s people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year’s almanac. The record is to be kept in mind, for history will repeat itself.” *Publishing Ministry*, 175.

“**The record of the experience through which the people of God passed in the early history of our work must be republished**. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people. Elder Loughborough’s book should receive attention. Our leading men should see what can be done for the circulation of this book.

“We must study to find out **the best way in which to take up the review of our experiences from the beginning of our work, when we separated from the churches, and went forward step by step in the light that God gave us. We then took the position that the Bible, and the Bible only, was to be our guide; and we are never to depart from this position.**” *Counsels to Writers and Editors*, 145.

In understanding the sacred experience of the pioneers of Adventism, one of the primary characteristics of that experience is that they were used by the Holy Spirit to establish truths based upon the Bible and the Bible only. Miller, Bates and Loughborough all taught that the “daily” in the book of Daniel is paganism. This understanding is directly opposed to Pfandl’s understanding on the subject.

“After the passing of the time, **God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels’ messages. They were given to the workers who had had a part in the cause from the beginning.**

“Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation of Bible truth, those who know the waymarks that have pointed out the right path, are to be regarded as **workers of the highest value**. They can speak from personal experience, regarding **the truths entrusted to them**. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. **They are to hold the beginning of their confidence firm unto the end.**

“**The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work**. Every truth that He has given for these last days is to be proclaimed to the world. **Every pillar that He has established is to be strengthened**. We cannot now step off **the foundation that God has established.**” *Selected Messages*, book 2, 390.

How can someone strengthen pillars that he does not recognize or acknowledge? The correct understanding of these pillars was given to and established through the pioneers—not modern theologians.

“My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate. These evidences are as treasure hidden in a field. Search for them. Study the Bible truths that for fifty years have been calling us out from the world. Present this evidence in clear, plain lines. Those who have been long in the truth, and those who have recently received the truth, must now dig for the buried heavenly treasure. Let every man work to the point. Study the Word of God. Revive the evidences given in the past. ‘Search the Scriptures,’ Christ said; ‘for in them ye think ye have eternal life: and they are they which testify of me.’

“Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the word, and preach the word. Let the word be in their hands as a sharp, two-edged sword. **Let it testify to past truths, and show what is to be in the future.**” *Review and Herald*, April 19, 1906.

The truths identified and established in the first fifty years of Adventism are above estimate!

“I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . . The evidence given in our early experience has the same force that it had then. **The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular. . . .**

“The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established **the main points of our faith as we hold them today. . . .**

“Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth. Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ. Study diligently the third chapter of Revelation. In it is pointed out the danger of losing your hold upon the things that you have heard and learned from the Source of all light.

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.

“The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume to move a pin or a foundation stone from the structure. **Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that ‘in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.’**

“At this time many efforts will be made to unsettle our faith in the sanctuary question; but we must not waver. Not a pin is to be moved from the foundations of our faith. Truth is still truth. **Those who become uncertain will drift into erroneous theories, and will finally find themselves infidel in regard to the past evidence we have had of what is truth. The old waymarks must be preserved, that we lose not our bearings.**

“Give to the world the message the Lord has given you. **Remove not a pin or a pillar from the foundation of our faith.** Preach the truth as it has been given by the Lord.

“The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels’ messages; all are linked together. The evidences of the abiding, ever-living truth of these grand messages, that means so much to us, that have awakened such intense opposition from the religious world, are not extinct. **Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last. . . .**

“**After the passing of the time, God entrusted to his faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels’ messages. They were given to the workers who had had a part in the cause from the beginning. . . .**

“I consider that that book [*Thoughts on Daniel and the Revelation*] should go everywhere. It has its place and will do a grand, good work.

“[Speaking, in the nineties, of Elder Smith’s books, one of the leaders in our colporteur work asked Mrs. White]: **‘You believe they are inspired, do you not?’**

“**[Indicative of her recognition of the folly of the question, she replied]: ‘You may answer that question, I shall not.’**” *Manuscript Releases*, volume 1, 52–61.

Sister White endorses and even calls Smith’s book God’s helping hand, but considered it ridiculous to consider the book inspired. It is not in disagreement for me to identify Smith’s book as God’s helping hand, and also understand that the book has some problems, for it is certainly not inspired. I do believe that it is the finest overview of the pioneer understanding of Daniel and the Revelation that has ever been produced in Adventism, despite some of the erroneous positions set forth in the book.

“*Daniel and Revelation, Great Controversy, Patriarchs and Prophets, and Desire of Ages* should now go to the world. The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and Revelation*. I know of no other book that can take the place of this one. **It is God’s helping hand.**” *Publishing Ministry*, 356.

I did not repeat over and over, or even say one time, “The pioneers were correct about everything”. What I said, is that the pioneers had the correct understanding of the “daily” in the book of Daniel, and that Pfandl has an understanding of the “daily” in the book of Daniel that is exactly the opposite of the pioneers. I challenge him and other of the modern theologians to at least be as open as *The Seventh-day Adventist Bible Commentary Dictionary* on this subject. That dictionary has both the correct pioneer view of the “daily” and the incorrect view of the “daily” that was introduced into Adventism by Conradi in the 1901 time period. The dictionary has an accurate overview of the history of the “daily” controversy in Adventism. The modern theologians tend to present their false view of the “daily” in the book of Daniel, as if their position is not only correct, but also the only understanding Adventism has ever embraced. Neither is true. This technique Pfandl himself employed in the fourth quarter *Sabbath School Lessons of 2004*.

Pfandl chastises me for misunderstanding Advent history. I would rather be accused of misunderstanding history than to be identified as one who attempts to re-write history. Inspiration states that the pioneers had the correct view of the “daily” and that the view which Pfandl holds about the “daily” came from angels that were expelled from heaven.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that **the Lord gave the correct view of it to those who gave the judgment hour cry.** When union existed, before 1844, **nearly all were united on the correct view of the ‘daily’**; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed.” *Early Writings*, 74.

No honest reading of Advent history will show that “those who gave the judgment hour cry” were united on any other definition of the “daily” than, that it represents paganism in general and pagan Rome in a specific sense. The history of the controversy in Adventism concerning the “daily” in the book of Daniel is a history that Pfandl and other modern theologians work very diligently to reinvent and reinterpret in order to maintain the old Protestant view of the “daily”. Their old Protestant view pre-dated the understanding of the “daily” which the pioneers understood and established as foundational in the 1844 time period. (William Miller is clear and correct when he explains that if one accepts the Protestant view of the “daily” as representing the work of Christ in the heavenly sanctuary, he destroys the twenty-three hundred year prophecy of Daniel 8:14. And you most certainly do!)

A. G. Daniells became the great propagator of this false view from 1901 and onward. In 1910 Sister White wrote a manuscript where she clearly identified that Daniell’s understanding of the “daily” (which was Conradi’s, and is now Pfandl’s) would only bring confusion. Who is the author of confusion? Answer that question correctly and you will know who invented the teaching that the “daily” in the book of Daniel represents Christ’s work in the sanctuary above.

“And there was **Brother Daniells, whose mind the enemy was working**; and your mind and Elder Prescott’s mind were being **worked by the angels that were expelled from heaven**. Satan’s work was to divert your minds that jots and tittles should be brought in which **the Lord did not inspire you to bring in**. They were **not essential**. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is **a work of Satan’s devising**. . . .

“And **I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work**. Should **Satan’s wiles** be brought in, should this ‘**Daily**’ be such a great matter as to be **brought in to confuse minds and hinder the advancement of the work** at this important period of time? **It should not, whatever may be. This subject should not be introduced**, for the spirit that would be brought in would be forbidding, and Lucifer is watching every movement.

“**Satanic agencies would commence his work and there would be confusion brought into our ranks**. You have no call to hunt up the difference of opinion that is not a testing question; but **your silence is eloquence. I have the matter all plainly before me. If the devil could involve any one of our own people on these subjects, as he has proposed to do, Satan’s cause would triumph**. . . .

“I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, **you had no moral right to blaze out as you did upon the subject of the ‘Daily’** and suppose your influence would decide the question. . . .

“Now I am to tell them [that] **when I was shown this matter**, when Elder Daniells was **lifting up his voice like a trumpet in advocating his ideas of the ‘Daily,’ the after results were presented**. Our people were becoming **confused. I saw the result**, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and **let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages**. Set unbelief and skepticism would be sown in human minds, and **strange crops of evil would take the place of truth**.” *Manuscript Releases*, volume 20, 17–22.

For God is not *the author* of confusion, but of peace, as in all churches of the saints. 1 Corinthians 14:33.

When Pfandl begins his comments he states, “‘The history of verse forty: is the history of the papacy being attacked in 1798.’ I would agree with Pippenger if the text said ‘at the beginning of the time of the end . . .’” The Hebrew expression *ube’et* “and at the time” appears 15 times in the OT. Depending on the context the preposition *be* can be translated with “in, at, on, into, with, from, when,” etc. Hence, *ube’et* **can also mean** “and in the time of” in the sense of during a certain time period.”

He then goes on to build another possible application to the “time of the end” in verse forty, and concludes the word study by stating, “While the interpretation of Pippenger is possible, it certainly is not demanded by the text as he thinks. Since the ‘time of the end’ is a time period and not a point of time, it behooves us to be a bit more cautious.”

Notice William Miller’s eleventh, twelfth and thirteenth rule of Bible prophecy:

RULE XI—How to know when a word is used figuratively. **If it makes good sense as it stands, and does no violence to the simple laws of nature**, then it must be understood literally, if not, figuratively

RULE XII—To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and **if it makes good sense you need look no further**, if not, look again.

RULE XIII—To know whether we have the true historical event for the fulfillment of a prophecy. **If you find every word of the prophecy** (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.

Identifying the “time of the end” as 1798 “makes good sense” for Sister White does so. The book of Daniel conclusively identifies that when Daniel employs the phrase “time of the end” in chapter eight, and twice in chapter eleven, it means the end of a specific time prophecy. Therefore “tracing” the “time of the end” “through” the Bible to identify the “time of the end” as 1798 “makes good sense”, and we therefore “need” to “look no further” “Every word” in verse forty has a direct and important relationship to identifying 1798 as “the time of the end” so we can “know that” our “history is the true event”.

What I want to suggest here is that William Miller identified rules of Bible prophecy which emphasized the simple confirmations of truth. They were not rules built upon standards established by men, but God.

Pfandl admits the feasibility of the “time of the end” being 1798, but is unwilling to allow it to stand in its simplicity, in spite of inspired endorsement to the contrary.

William Miller’s rules were accepted by the pioneers and endorsed by God! They are rules which require a student to exercise logic, honesty and simple faith. When applied they are consistent and profound.

Pfandl’s basic argument here is “caution”. The message in the final verses of Daniel eleven are identifying that the Sunday law is about to arrive and the crisis which Adventism has acknowledged for years is about to take place. In considering this passage Pfandl argues for “caution”! “Caution” as the events leading to the close of probation begin to unfold?

“**The people need to be aroused** in regard to the dangers of the present time. **The watchmen are asleep**. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given them to see the dangers.

“**If the leading men in our conferences do not now accept the message sent them by God**, and fall into line for action, the churches will suffer great loss. When the watchman, seeing the sword coming, gives the trumpet a certain sound, the people along the line will echo the warning, and all will have opportunity to make ready for the conflict. But too often the leader has stood hesitating, seeming to say: ‘**Let us not be in too great haste. There may be a mistake. We must be careful not to raise a false alarm.**’ The very hesitancy and uncertainty on his part is crying: “Peace and safety.” Do not get excited. Be not alarmed. There is a great deal more made of this religious amendment question than is demanded. This agitation will all die down.’ Thus he virtually denies the message sent from God, and **the warning which was designed to stir the churches fails to do its work**. The trumpet of the watchman gives no certain sound, and the people do not prepare for the battle. Let the watchman beware lest, **through his hesitancy and delay, souls shall be left to perish, and their blood shall be required at his hand.**” *Testimonies*, volume 5, 715, 716.

The understanding of the “time of the end” in verse forty is established from several proofs. The context, of Daniel 11:31 and onward, identifies and establishes the papacy as the subject of the verses. The papacy began to rule the world in 538, when in verse thirty-one, the “abomination that maketh desolate” was placed. Forgive me, but this is established pioneer understanding. See “God’s helping hand”—that is; the book *Thoughts on Daniel and the Revelation*, by Smith.

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. Daniel 11:31.

Once the papacy is empowered in 538, the persecution of the Dark Ages is identified.

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to **the time of the end**: because *it is* yet for **a time appointed**. Daniel 11:32–35.

The “the sword, and by flame, by captivity, and by spoil, *many* days” is the persecution of the 1260 years. The “sword, flame, captivity, and spoil” is the persecution, and the “many days” is the 1260 year time period.

The verses teach that this persecution continues until “a time appointed” which is also identified as “the time of the end”. The “time appointed” in the passage is 1798, and it is also the “time of the end”. When you get to verse forty there has been no break in the subject of the passage. It continues to be the papal power. When verse forty states that “at the time of the end”, by context of the passage, it can only mean the “time” which has been “appointed” for the conclusion of the 1260 years of papal rule. That was 1798. This is why Sister White teaches in *The Great Controversy*, page 356, that 1798 is the “time of the end”.

“But at **the time of the end**, says the prophet, “Many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4. . . . **Since 1798** the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” *The Great Controversy*, 356.

In inspiration truth is established upon the testimony of two.

And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is established* by God, and God will shortly bring it to pass. Genesis 41:32.

In the mouth of two or three witnesses shall every word be **established**. 2 Corinthians 13:2.

There are more ways to prove that the “time of the end” in verse forty is 1798, but it is established in the book of Daniel and Sister White. The other proofs are simply further confirmation. The pioneers also use Daniel 11:35, to demonstrate that the “time of the end” in verse forty is 1798. The verse itself does not say, “In the time of the end”, the verse states “And **AT** the time of the end”. Pfandl suggests other possibilities by employing the theological rules which he holds in such high esteem.

Pfandl then opposes the verse by accusing me of falsely claiming “that the papacy spiritually conquered the Soviet Union”. He continues on this thought by stating that the idea of the papacy conquering the Soviet Union in 1989 “is simply contrary to the facts. The papacy has little, if any, spiritual influence in the countries of the former Soviet Union.”

The secular historians have recently dealt with the funerals of Ronald Reagan and Pope John Paul II. As they eulogized both these men, they consistently pointed out that it was the secret efforts of these two men and their respective powers that brought down the Soviet Union. This is a historical fact. It is not something Pippenger has invented. Pfandl misdirects the consideration by lifting up the influence of the papacy in Russia. The influence of the papacy in Europe is not the fulfillment.

The fulfillment of verse forty is that through the efforts of the papacy, (the king of the north) and the United States (the chariots, horsemen and ships) the Soviet Union (the king of the south) is no longer in existence! The fulfillment is not that the papacy now dominates Russia or Eastern Europe! The fulfillment was when the Soviet Union was swept away like a whirlwind! Where is the Soviet Union? It's gone, swept away, no longer there. Why is this so hard to see? In fact, it is now incorrect to say the Soviet Union. Now it is the "former" Soviet Union!

If Pfandl chooses to oppose my understanding of the fulfillment of verse forty, should he not address what I identify as the fulfillment as he presents his opposition? Honesty would require him to do so, but "straw men" is the method which seems most familiar for Pfandl to employ.

Identifying the collapse of an empire in verse forty is in agreement with a basic prophetic premise in the book of Daniel.

"From the rise and fall of nations as made plain in the books of Daniel and the Revelation, we need to learn how worthless is mere outward and worldly glory." *Prophets and Kings*, 548.

"The prophet Daniel described the kingdoms that would rise and fall." *Bible Training School*, December 1, 1912.

The prophetic message set forth in the book of Daniel specifically describes the rise and fall of nations. It would, no doubt, be helpful to those who would attempt to employ and uphold Pfandl's theological rules, to include that "premise" in their considerations of Bible prophecy, though it appears that very "few" are currently willing to do so.

"Few study the working out of His purpose in the rise and fall of nations." *The Ministry of Healing*, 442.

Pfandl next enters into an argument against these verses that can only be categorized as "smoke and mirrors".

He states, "Pippenger maintains that using two different symbols in one verse for one and the same entity is acceptable. He tries to prove it by stating that in Revelation 13 the beast and the head of the beast both represent the papacy. 'Two symbols—identifying the same power, and they are both within two verses of each other'. **Pippenger fails to recognize** that what we have in Revelation 13 is a literary device called synecdoche. A synecdoche is a figure of speech in which the whole can be put for a part or a part for the whole. For example, in Psalm 26:10—'In whose hands is a sinister scheme, And whose right hand is full of bribes.' The right hand as part of the body stand for the whole person. Revelation 13 therefore does not support his contention that there are two different symbols for the same power."

In Pfandl's first critique he criticized my position that "the chariots, horsemen and ships" in verse forty represent the United States, and that "the glorious land" in verse forty-one also represent the United States. I simply argued that Revelation thirteen, verses two and three also have two different symbols for the same power. The leopard-like beast of verse two is the papacy during the Dark Ages, but the head that is healed is the papacy when it returns to power. They are the same power, but at two points in history. The two different symbols identify two important characteristics of the overall message concerning the papacy.

The Chariots, horsemen and ships of verse forty is identifying the strengths which the United States exercises as it places the papacy on the throne of the earth.

In verse forty-one the United States is symbolized as the glorious land. This symbol is emphasizing the prophetic role of the United States as the great defender of religious liberty.

The two verses emphasizing two aspects of the role of the United States in Bible prophecy are emphasizing two truths also associated with the United States in Revelation thirteen. ("The object is to bring these books [Daniel and Revelation] together, showing that **they both relate to the same subjects.**" *Publishing Ministry*, 314.)

The “chariots” and “horsemen” represent military strength, and “ships” represent economic strength. These two symbols agree with and correspond to Revelation thirteen:

And he [the United States] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast **should be killed**. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that **no man might buy or sell**, save he that had the mark, or the name of the beast, or the number of his name.

The “glorious land” of verse forty-one represents the prophetic role of the United States as the defender of religious liberty. This aspect of the United States is identified in Revelation thirteen when it is symbolized as a “lamb”.

“When the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God’s law,—it is then that the final work of the man of sin will be revealed.” *Signs of the Times*, June 12, 1893.

“The Lord has done more for the United States than any other country upon which the sun shines. Here He provided an asylum for His people, where they could worship Him according to the dictates of conscience. Here Christianity has progressed in its purity. The life-giving doctrine of the one Mediator between God and man has been freely taught. God *designed* that this country should ever remain free for all people to worship Him in accordance with the dictates of conscience. He *designed* that its civil institutions, in their expansive productions, should represent the freedom of gospel privileges.” *Maranatha*, 193.

Pfandl is employing “smoke and mirrors”. In his first critique he criticized the concept of identifying one power within two verses, when symbolized by two differing symbols. I suggested that in verses two and three of Revelation thirteen we have a similar example.

And the **beast which I saw** was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw **one of his heads as it were wounded to death; and his deadly wound was healed**: and all the world wondered after the beast. Revelation 13:2, 3.

When I used this argument, I was simply pointing out that the papal power is the composite leopard-like beast in verse two, while the papal power is also the head with the deadly wound in the next verse. Inspiration confirms this. Same power—identified two ways—within two verses. It is unnecessary to consider the *grammar* in order to recognize and establish this truth.

“The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause ‘the earth and them which dwell therein’ to worship **the papacy—there symbolized by the beast ‘like unto a leopard.’** . . . And prophecy foretells **a restoration of her power. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed**: and all the world wondered after the beast.’ Verse 3. *The Great Controversy*, 578.

Inspiration here identifies the composite beast of verse two as the papacy, and the wounded head of verse three as the papacy. Now please follow closely.

Pfandl chastises me for seeing the United States in verse forty as the “chariots, ships and horsemen”, and then again in verse forty-one as the “glorious land”. I responded that it is not unacceptable in prophecy for one power to be represented within two verses, with two differing symbols. When he responds to my point—he uses the grammar of the Bible to prove that most certainly there are times when two verses will describe the same power, with different symbols. He agrees with my premise that he first identified as erroneous!

After and while he uses his understanding of grammar to **sustain** my position, he acts as if his knowledge of the grammar somehow demonstrated that I was erroneous in my application of verse forty and forty-one—while all he truly does, is to confirm and support my position. He concludes by stating, “Revelation 13 therefore does not support his contention that there are two different symbols for the same power.” Wow!

Is the head with deadly wound, the papacy? Yes. Is the leopard-like composite beast the papacy? Yes. Are they within two verses of each other? Yes. Are they a “literary device called synecdoche”? Probably, maybe—as long as we understand that verse two is the papacy of the Dark Ages and verse three the modern papacy after the deadly wound is healed. Are the two symbols identifying different aspects of the same power? Yes. Are the chariots, ship and horsemen of verse forty, and the glorious land of verse forty-one identifying two aspects of the same power? Yes. Is this an acceptable understanding in Bible prophecy? Yes. Did Pfandl actually give grammatical support for my stated understanding of verse forty and forty-one, which he had previously criticized? Yes. After offering the grammatical support, did he then suggest that his grammatical support confirmed his previous criticism and refuted my position? Yes. This is nothing more than smoke and mirrors.

Next Pfandl takes his position on the pioneers. He starts by referring to a passage where I am saying, “let it here be stated that one of the basic approaches that I believe needs to be included in correct Bible study is an approach to the study of God’s word [sic] that includes referencing the message of the end, with the foundational truths that were established at the beginning of Adventism, by the men that were commonly called ‘the pioneers’ within the culture of Adventism.” He then comments on this by stating, “This is a basic problem in Pippenger’s response. He believes that the pioneers had the correct view (at least where they agree with him) and anyone who differs with him must surely be one of those mentioned in Isaiah 29:11–12.”

Please notice: as Pfandl quotes me, he does not provide one instance where I say that “the pioneers had the correct view (at least where they agree with him) and anyone who differs with him must surely be one of those mentioned in Isaiah 29:11–12.”

According to Pfandl, this is one of my basic problems. Yet in identifying one of my basic problems, he defines my understanding of the pioneers in a totally false light, and then launches his arguments upon the false premise he raised up. Nowhere in my response to his critique do I even come close to endorsing the false position concerning the pioneers that he is attempting to label me with. This is another “straw man” approach, intended to misguide the discussion. There is not one time in my writings or my recorded audio & video presentations where I teach, or even imply that “anyone who differs with” me—“must surely be one of those mentioned in Isaiah 29:11–12.” Nor is there any place where I teach or imply that the pioneers were always correct. The attack that Pfandl here employs is not valid, nor can he demonstrate from any of my public presentations a statement that justifies him assigning the false premise which he raised against my position on this subject. Neither can he point to any of those presentations to justify his repetitious usage of the “straw man” technique. It is certain though that my public position concerning the pioneers of Adventism stands opposed to his public prophetic model within the Bible.

I sometimes wonder at the validity of the old proverb that points out: “When you throw a rock into a pack of dogs, the dog that yelps—is the one who got hit with the rock.”

We will continue our response to Pfandl’s evaluation in our next newsletter.

FIGHTING AGAINST GOD

I saw a company who stood well guarded and firm, and would give no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—one, two and three—the first, second and third angels' messages. Said the angel, “**Woe** to him who shall move a block, or stir a pin in these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.” I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. Step by step had God brought them along, until he had placed them upon a solid, immovable platform. Then I saw individuals as they approached the platform, before stepping upon it examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the laying of the foundation of the platform. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform and examined it, then found fault with it, declaring it to be laid wrong. I saw that nearly all stood firm upon the platform, and exhorted others who had stepped off to cease their complaints, for God was the master-builder, and they were fighting against him. They recounted the wonderful work of God, which had led them to the firm platform, and in union nearly all raised their eyes to heaven, and with a loud voice glorified God. This affected some of those who had complained, and left the platform, and again they with humble look stepped upon it. *Spiritual Gifts*, volume 1, 168.

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THE MIGHTY DEALINGS OF GOD

God would have his ministers in this dispensation keep before the people, not only the mercy and love of Christ, but the doctrines of the Bible. These should be presented in simple language, adapted to the comprehension of children. Let the young be faithfully instructed in the truths of God's word. The history of the past, the present, and the future, as revealed in the sacred Scriptures, should be taught in a pleasing, yet serious manner. **Let the dealings of God with his people be rehearsed again and again, until the youth become familiar with the record.** *Signs of the Times*, May 26, 1881.

In his providence, God has spared the lives of some who, like John, can witness to the force of the messages that apply to our own time; for they have had an experience from the first in the fulfillment of God's prophetic word, and have experienced the power of God in the establishment and the promulgation of the messages of warning for this time. They can tell of the wonderful way in which the Lord has revealed truth, and, like John, can bear witness to that which they have seen and heard and handled of the word of God.

The mighty dealings of God with his people in the past are to be rehearsed for the benefit and blessing of those who follow in the faith, and through the word of God see Jesus, their High Priest in the sanctuary in heaven. *Signs of the Times*, May 23, 1895.

The past history of the cause of God needs to be often brought before the people, young and old. *Testimonies*, volume 6, 364-365.

Future for America produces and mails out a monthly newsletter and audio presentation in English and Spanish. For information you may contact the following brethren who are affiliated with this work:

Future News

PO Box 7

Bonnerdale, AR 71933

Telephone: 888-278-7744

Circulation Manager—Kathy Pippenger

Author & Speaker—Jeff Pippenger

JeffPippenger@msn.com

Editor--Bronwyn Peck

calica4@hotmail.com

Spanish Department—Al & Lupe Perez

Futuro de America

PO Box 353

Glenwood, AR 71943

Telephone: 870-356-7049

aperez77@alltel.net

Future News—Canada

Phyllis Vallieres

RR 3, 2552 Cooper Road

Madoc, Ontario, K0K 2K0, Canada

Telephone: 613-473-5332

FAX 613-473-5630

phylv@primus.ca

Future for America—Great Britain

Russell & Charmaine Williams

29 Lascelles Close

Leytonstone, London

Telephone: 0044-208-279-6903

judicium1844@aol.com

Future-Is-Now Germany

Pietruska Family & Blaesing Family

Hoehenweg 11

D-74613 Oehringen, Germany

Telephone: 0049-07941-9148-0

FAX 0049-07941-9148-3

architekt@w-blaesing.de

MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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PART TWO: THE PFANDL RESPONSE

At this point Pfandl starts his reasoning on verses thirty through thirty-six of Daniel eleven. It must be noted as you listen to his reasoning that he has a different understanding than do the pioneers of Adventism. This is what I pointed out in my first response to his critique. When it comes to the “daily” of Daniel he upholds a different view than the pioneers, and the history of verse thirty-one includes the history of the “daily”.

He chastises me for insisting that the persecution begins in verse thirty-two. Here is how Uriah Smith (“God’s helping hand”) sets forth these verses. First we will consider his comments about the concluding phrase of verse thirty-one:

“Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian five years before. The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as **the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.**”

Now Smith takes up the following verses:

“VERSE 32. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

“Those that forsake the covenant, the Holy Scriptures, and think more of the decrees of popes and the decisions of councils than they do of the word of God,—these shall he, the pope, corrupt by flatteries; that is, lead them on in their partisan zeal for himself by the bestowment of wealth, position, and honors.

“At the same time a people shall exist who know their God; and these shall be strong, and do exploits. These were those who kept pure religion alive in the earth during the dark ages of papal tyranny, and performed marvelous acts of self-sacrifice and religious heroism in behalf of their faith. Prominent among these stand the Waldenses, Albigenses, Huguenots, etc.

“VERSE 33. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

“**The long period of papal persecution** against those who were struggling to maintain the truth and instruct their fellow men in ways of righteousness, is here brought to view. The number of the days during which they were thus to fall is given in Daniel 7:25; 12:7; Revelation 12:6, 14; 13:5. The period is called, ‘a time, times, and the dividing of time;’ ‘a time, times and a half;’ ‘a thousand two hundred and three-score days;’ and ‘forty and two months.’ **It is the 1260 years of papal supremacy.**

“VERSE 34. Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries.

“In Revelation 12, where this same papal persecution is brought to view, we read that the earth helped the woman by opening her mouth, and swallowing up the flood which the dragon cast out after her. The great Reformation by Luther and his co-workers furnished the help here foretold. The German states espoused the Protestant cause, protected the reformers, and restrained the work of persecution so furiously carried on by the papal church. But when they should be helped, and the cause begin to become popular, many were to cleave unto them with flatteries, or embrace the cause from unworthy motives, be insincere, hollow-hearted, and speak smooth and friendly words through a policy of self-interest.

“VERSE 35. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

“Though restrained, the spirit of persecution was not destroyed. It broke out whenever there was opportunity. Especially was this the case in England. The religious state of that kingdom was fluctuating, it being sometimes under Protestant, and sometimes papal jurisdiction, according to the religion of the ruling house. The bloody Queen Mary was a mortal enemy to the Protestant cause, and multitudes fell victims to her relentless persecutions. And this condition of affairs was to last more or less to the time of the end.

“The natural conclusion would be that when the time of the end should come, this power which the Church of Rome had possessed to punish heretics, which had been the cause of so much persecution, and which for a time had been restrained, would now be taken entirely away; and the conclusion would be equally evident that this taking away of the papal supremacy would mark the commencement of the period here called the ‘time of the end.’ **If this application is correct, the time of the end commenced in 1798**; for there, as already noticed, the papacy was overthrown by the French, and has never since been able to wield the power it before possessed. That the oppression of the church by the papacy is what is here referred to, **is evident**, because that is **the only one**, with the possible exception of Revelation 2:10, connected with a ‘time appointed,’ or a prophetic period.” *Thoughts on Daniel and the Revelation*, Uriah Smith, 289–293.

Please take note that Smith here is setting forth the pioneer understanding of the very end of verse thirty-one through verse thirty-five. I have identified, in agreement with Smith and the pioneers that it is when the abomination that maketh desolate is placed, at the end of verse thirty-one, the papacy is placed on the throne of the earth in the year 538. Pfandl insists that the persecution that is described in verse thirty-two and onward has already begun, before the papacy is placed on the throne of the earth in 538. He must logically push this fable in order to uphold his false prophetic model about the “daily” in verse thirty-one.

Here is where Pfandl begins his false reasoning when he states, “In my evaluation of Pippenger’s manuscript I wrote: “Pippenger, like Uriah Smith¹, sees the events of 11:30–36, fulfilled in the rise of the papacy and the papal persecution during the Middle Ages (p.13–14), but in contrast to Smith he believes that these verses will find a further spiritual fulfillment ‘within the time frame from 1798 to the close of probation’ (p. 11). Therefore, he identifies 11:40 as a ‘description of a spiritual war between the papacy and atheism which began in 1798’ (p. 14) with the deadly wound. He bases this idea on a statement in the Spirit of Prophecy where Ellen White says:

“‘We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.’ [Verses 31–36, quoted.]

“‘Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Daniel 12:1–4, quoted.].’ *Manuscript Releases*, volume 13, 394.

“I then added the following comment: ‘Since Ellen White says, “Scenes similar to those described in these words *will* take place” she was thinking of the future, not of 1798 which was more than one hundred years in the past. Most likely she was comparing the persecutions of the past (11:30–36) with the persecutions in the future in connection with Revelation 13:15. Hence any application to the deadly wound in 1798 is a misapplication.’

“Pippenger in his *Response* says, ‘This is the very heart of elder Pfandl’s erroneous ideas For Ellen White to refer to the history of verses thirty through thirty-six of Daniel eleven in order to identify persecution is simply misdirection. Persecution is certainly part of the history identified in those verses, but the persecution does not start until verse thirty-two.’”

Verse forty covers almost two hundred years of history. It begins at the deadly wound of the papacy in 1798. The end of verse thirty-one is where the papacy is empowered in 538. Prior to that time the papal power had been restrained from taking control of the world. This is what Paul is teaching when he states:

Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know **what withholdeth** that he might be revealed in his time. For the mystery of iniquity doth already work: only **he who now letteth will let**, until he be taken out of the way. 2 Thessalonians 2:3–7.

Before the papacy took control of the world, there would first be compromise in the Christian church—“a falling away”.

There would also be a power that restrained the papacy from taking the throne of the earth. Pagan Rome would restrain the papacy until 538. Pagan Rome, in the previous passage is “he who now letteth will let”. A more accurate description is “he who now restrains”, that is, pagan Rome, is the earthly power that restrained the papacy from taking control of the earth until 538. This is prophetic and historical fact.

The rise of the papacy to power is illustrated in verses thirty and thirty-one, and then in the verses thirty-two through thirty-five we find the history of the papal persecution.

The first part of the prophetic history found in verses thirty and thirty-one identifies how the papacy took control of the earth, and includes the understanding of Second Thessalonians which teaches that she was restrained. This is an established prophetic and historic truth.

To suggest that the papacy was once again restrained when it received its deadly wound, at the “time of the end” in verse forty, is not in disagreement with the history pointed out by Sister White. She teaches that “scenes similar to those described” in verse thirty through thirty-six of Daniel eleven will be repeated in verses forty through forty-five.

The restraining of the papacy in the “time of the end” is paralleling the restraining of the papacy before 538. Acknowledging that a restraint was placed upon the papacy in 1798, does not eliminate the history of 1798 from the scenes that will be repeated in the future, it adds inspired clarity to the verses and perfectly upholds the parallel.

The restraint against the papal power prior the being placed upon the throne of the earth in 538, prefigures the restraint placed upon the papal power in 1798. Both passages of Daniel eleven identify the restraint imposed upon the papal power, the steps necessary for the papal power to take control of the world and then the persecution that follows.

It is only those who are unwilling or unable to see—that would attempt to twist the intent of this passage in this way. Sister White applies the information within her entire quotation to Daniel eleven, not Revelation thirteen when she states at the beginning, “The prophecy of the eleventh of Daniel has nearly reached complete fulfillment”. She is speaking about Daniel eleven, not Revelation thirteen! How hard is that to see? It is impossible to see if we do not love the truth.

After all, the passage in 2 Thessalonians where Paul is teaching that pagan Rome would restrain the papacy until 538, is not only a parallel of the restraint placed upon the papacy in 1798, it is also pointing forward to when the papacy once again returns to power. The story of how the modern papacy returns to power is illustrated in the last six verses of Daniel eleven. The restraint placed upon the papacy in 1798 is part of a correct understanding to the passage which Sister White tells us parallels verses thirty through thirty-six. Therefore, 2 Thessalonians 2 is a passage directly connected to Daniel 11:40–45.

In 2 Thessalonians the apostle Paul teaches that there is a class who will receive strong delusion and believe a lie. The context of the passage teaches that they receive the “strong delusion”—because they do not love the truth. BUT, the context of the passage identifies that the “truth” which they are unwilling to love and receive, has to do with the papacy and the power that restrained her from controlling the earth. In other words, the “truth” that those who receive strong delusion reject, is the truth connected with the king of the north in Daniel 11:40–45.

The context of 2 Thessalonians is not the Sabbath truth, it is not the state of the dead truth, it is not the truth about country living or the health message. The context of 2 Thessalonians is the end of the world truth about how the papacy returns to the throne of the earth! It is the truth portrayed in “the events connected with the close of probation”—the events set forth in Daniel 11:40–45.

Pfandl is upholding his erroneous position that the persecution of verses thirty-two and onward actually began in verse thirty. Verses thirty and thirty-one are not describing the persecution of the Dark Ages, they are describing the role which pagan Rome played in placing the papacy on the throne of the earth. Once the papacy was on the throne, the blood-bath began. Verses forty through forty-three, describe how modern Rome returns to the throne of the earth, and then, verse forty-four and forty-five describe the persecution at the end of the world.

Pfandl teaches that persecution begins two verses before the pioneers identified the persecution of the verses when he states, “Most likely she was comparing the persecutions of the past (11:30–36) with the persecutions in the future in connection with Revelation 13:15.”

Notice what the pioneers understood, according to Uriah Smith (God’s helping hand), concerning verse thirty and thirty-one. Notice that the subject of these verses is pagan, not papal Rome!

“VERSE 30. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

“The prophetic narrative still has reference to the power which has been **the subject of the prophecy from the sixteenth verse; namely, [pagan] Rome**. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isaiah 23:1, has this note: ‘From the land of Chittim it is revealed to them. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Aegean Seas. So also Jochri on the same place.’ Kitto gives the same locality to Chittim; namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city situated in that land; that is, **Carthage**.

“Was ever a naval warfare with Carthage as a base of operations, waged against **the Roman empire**? We have but to think of the terrible onslaught of the Vandals [**the second trumpet of Revelation 8**] upon Rome under the fierce Genseric, to answer readily in the affirmative. Sallying every spring from the port of Carthage at the head of his numerous and well-disciplined naval forces, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. **In verse 29, the transfer of empire to Constantinople we understood to be mentioned**. Following in due course of time, as the next remarkable revolution, came **the irruptions of the barbarians of the North**, prominent among which was the Vandal war. The years A.D.428–468 mark the career of Genseric.

“‘He shall be grieved and return.’ This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first by Majorian, the second by Leo, both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its ‘eternal city’ pillaged by the enemy. (See on Revelation 8:8.)

“**‘Indignation against the covenant;’ that is, the Holy Scriptures**, the book of the covenant. **A revolution of this nature was accomplished in Rome**. The Heruli, Goths, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic Church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church and the corrector of heretics. The Bible soon came to be regarded as a dangerous book that should not be read by the common people, but all questions in dispute were to be submitted to the pope. **Thus was indignity heaped upon God’s word**. And **the emperors of Rome, the eastern division of which still continued, had intelligence, or connived with the Church of Rome**, which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down ‘heresy.’ The man of sin was raised to his presumptuous throne by the defeat of the Arian Goths, who then held possession of Rome, in A.D.538.

“VERSE 31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

“The power of the empire was committed to the carrying on of the work before mentioned. ‘And they shall pollute **the sanctuary of strength,**’ or **Rome**. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome. The passage would then be parallel to Daniel 8:11 and Revelation 13:2.

“‘And they shall take away the daily sacrifice.’ It was shown, on Daniel 8:13, that **sacrifice is a word erroneously supplied**; that **it should be desolation**; and that **the expression denotes a desolating power**, of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. **The ‘daily’ desolation was paganism, the ‘abomination of desolation’ is the papacy**. But it may be asked how this can be the papacy; since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of chapter 11, which does not refer to that event. **Daniel, in the ninth chapter, speaks of desolations and abominations, plural**. More than one abomination, therefore, treads down the church; that is, **so far as the church is concerned, both paganism and the papacy are abominations**. But as distinguished from each other, the language is restricted, and one is the ‘daily’ desolation, and the other is pre-eminently the transgression or ‘abomination’ of desolation.

“How was the daily, or paganism, taken away? As this is spoken of in connection with the placing or setting up of the abomination of desolation, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. **Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.**

“As we approach the year A.D.508, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. **Up to the time of the conversion of Clovis, king of France, A.D.496, the French and other nations of Western Rome were pagan**; but subsequently to that event, the efforts to convert idolaters to Romanism were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of ‘Most Christian Majesty’ and ‘Eldest Son of the Church.’ Between that time and A.D.508, by alliances, capitulations and conquests, the Arborici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

“From the time when these successes were fully accomplished; namely, 508, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress the faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, as exhibited in the Catholic Church, was, and is, only paganism baptized.

“In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the pagan. Rapin (book. 2, p. 124), who claims to be exact in the chronology of events, states that he was elected monarch of Britain in 508.

“The condition of the See of Rome was also peculiar at this time. In 498, Symmachus ascended the pontifical throne as a recent convert from paganism. He reigned to A.D.514. He found his way to the papal chair, says Du Pin, by striving with his competitor even unto blood. He received adulation as the successor of St. Peter, and struck the key-note of papal assumption by presuming to excommunicate the emperor Anastasius. The most servile flatterers of the pope now began to maintain that he was constituted judge in the place of God, and that he was the viceregent of the Most High.

“Such was the direction in which events were tending in the West. What posture did affairs at the same time assume in the East? A strong papal party now existed in all parts of the empire. The adherents of this cause in Constantinople, encouraged by the success of their brethren in the West, deemed it safe to commence open hostilities in behalf of their master at Rome. In 508 their partisan zeal culminated in a whirlwind of fanaticism and civil war, which swept in fire and blood through the streets of the eastern capital. Gibbon, under the years 508-518, speaking of the commotions in Constantinople, says:-

““The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed their genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald of abdicating the purple; they listened to the admonition that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with an army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith.

“In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the pope, and the establishment of the Council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace.’ *Decline and Fall*, Vol. IV, p. 526.

“Let it be marked that in this year, 508, paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic Church for the first time waged a successful war against both the civil authority of the empire and the church of the East, which had for the most part embraced the Monophysite doctrine. The extermination of 65,000 heretics was the result.

“Further evidence regarding the time is supplied by the prophecy of Daniel 12:11, where it is stated that ‘from the time that the daily sacrifice shall be taken away, . . . there shall be a thousand two hundred and ninety days.’ As verses 4, 6, 7, 8, 9 of this chapter speak of the ‘time of the end,’ we may reasonably conclude the same time is meant in verse 11. Reckoning back 1290 ‘days,’ or years, from **the ‘time of the end,’ which began A.D.1798** (see p. 290), we are brought to the year A.D.508.

“**From these evidences we think it clear that the daily, or paganism, was taken away in A.D.508.** This was preparatory to the setting up, or establishment of the papacy, which was a separate and subsequent event. Of this the prophetic narrative now leads us to speak.

““And they shall place the abomination that maketh desolate.’ Having shown quite fully what constituted the taking away of the daily, or paganism, we now inquire, When was the abomination that maketh desolate, or the papacy, placed, or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508 his progress toward universal supremacy was without a parallel.

“When Justinian was about to commence the Vandal war, A.D. **533**, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople as to which should have the precedence, by giving the preference to Rome, and declaring, in the fullest and most unequivocal terms, that the bishop of that city should be chief of the whole ecclesiastical body of the empire. A work on the *Apocalypse*, by Rev. George Croly, of England, published in 1827, presents a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the letter of Justinian was expressed:-

“Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy archbishop of our city of Rome, and patriarch.

“Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father, we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God, which has obtained hitherto, and still obtains.

“Therefore, we have made no delay in subjecting and uniting to your holiness all the priests of the whole East. . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is **THE HEAD OF ALL THE HOLY CHURCHES**; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair.’ - Croly, pp.114,115.

“‘The emperor’s letter,’ continues Mr. Croly, ‘must have been sent before the 25th of March, **533**; for in his letter of that date to Epiphanius, he speaks of its having been already dispatched, and repeats his decision that all affairs touching the church shall be referred to the pope, ‘head of all bishops, and the true and effective corrector of heretics.’”

“The pope, in his answer, returned the same month of the following year, 534, observes that among the virtues of Justinian, ‘one shines as a star,—his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all.’

“The ‘Novellae’ of the Justinian code give unanswerable proof of the authenticity of the title. The preamble of the 9th states that ‘as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the Pontificate. The 131st, on the ecclesiastical titles and privileges, chapter 2, states: ‘We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome.’

“Towards the close of the sixth century, John of Constantinople denied the Roman supremacy, and assumed for himself the title of universal bishop; whereupon Gregory the great, indignant at the usurpation, denounced John, and declared, with unconscious truth, that he who would assume the title of universal bishop was Antichrist. Phocas, in 606, suppressed the claim of the bishop of Constantinople, and vindicated that of the bishop of Rome. But Phocas was not the founder of papal supremacy. Says Croly, ‘That Phocas repressed the claim of the bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year **533**.’ Again he says: ‘On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian’s grants of supremacy to the pope formally given. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer.—*Apocalypse*, p.8.

“Such were the circumstances attending the decree of Justinian. But the provisions of this decree could not at once be carried into effect; for Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. The management of the campaign was entrusted to Belisarius. On his approach toward Rome, several cities forsook Vitiges, their Gothic and heretical sovereign, and joined the armies of the Catholic emperor. The Goths, deciding to delay offensive operations till spring, allowed Belisarius to enter Rome without opposition. ‘The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance.’

“Belisarius entered Rome December 10, 536. But this was not an end of the struggle; for the Goths, rallying their forces, resolved to dispute his possession of the city by a regular siege. They commenced in March, 537. Belisarius feared despair and treachery on the part of the people. Several senators, and Pope Silverius, on proof or suspicion of treason, were sent into exile. The emperor commanded the clergy to elect a new bishop. After solemnly invoking the Holy Ghost, says Gibbon, they elected the deacon Vigilius, who, by a bribe of two hundred pounds of gold, had purchased the honor.

“The whole nation of the Ostrogoths had been assembled for the siege of Rome; but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the city walls; and the year and nine days during which the siege lasted, witnessed almost the entire consumption of the whole nation. In the month of March, 538, dangers beginning to threaten them from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation or their identity as a people.

“Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian five years before. The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.” *Thoughts on Daniel and the Revelation*, Uriah Smith, 280–289.

Notice that the pioneers identify a history in verses thirty and thirty-one that are describing how the papacy was enthroned in 538. Pfandl teaches these two verses are a history of papal persecution? He knows Smith and the pioneers understanding, yet he acts as if the parallel I draw between the two passages could not be. If he had been fair to the information, he could have stated that he “disagreed with Pippenger, and while the history that Pippenger points is incorrect, it is in agreement with the understanding of those verses that was held by the pioneers of Adventism”. Instead he acts as if it is strictly one mans understanding, when he states, “This is quite astonishing. How anyone can read the text and Ellen White’s comments and come to the conclusion that the persecution starts only in verse 32 must have a particular agenda. What this agenda is will become clear when we discuss the daily in verse 31.”

It is Pfandl that holds an agenda! He is unwilling to acknowledge that the pioneers identified a specific interconnected understanding of Daniel 11:30–36; 8:11–14; 12:11, 12; Revelation 13:2; and chapters 8 and 9.

It would be one thing if he simply taught that he had a different understanding of these passages than did the pioneers, but his agenda is to imply that he has the correct understanding of these verses, while avoiding any acknowledgment that his position contradicts the pioneer understanding. In interacting with me on the last six verses of Daniel eleven, his agenda expands to not only refute my position, but belittle me for any sympathy with the pioneers, while also suggesting through silence or innuendo that the pioneers were not a valid point of reference.

To Pfandl, it is all quite astonishing that someone would still maintain the pioneer understanding of verse thirty through thirty-six—here at the end of the world, though he is unwilling to acknowledge that the pioneers even had an understanding. That’s an agenda!

Pfandl presents an prophetic model that is built upon a false definition of the “daily” in the book of Daniel that Sister White stated would bring confusion when he states, “The language in verses 30 and 31, ‘rage against the holy covenant,’ ‘defile the sanctuary,’ etc., is clearly the language of persecution directed against God’s people. Ellen White made no distinction between verses 30 and 32 when she wrote, ‘Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that “shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” [Verses 31–36, quoted.]’

“If a break is understood between verses 31 and 32 it has to be read into the text. This is called eisegesis rather than exegesis.”

It appears that according to Pfandl, Smith and the pioneers are also guilty of “eisegesis”.

In the pioneer understanding of verses thirty and thirty-one you have the histories of 508, 533, 538, 496 and the trumpets of Revelation chapter eight. Upholding the pioneer understanding of these verses is to agree with the information recorded on the 1843 pioneer chart. To reject the pioneer understanding of these verses is at minimum to greatly weaken, (although I believe destroy) the 1843 pioneer chart. Why would the 1843 chart matter?

“I have seen that **the 1843 chart was directed by the hand of the Lord**, and that **it should not be altered**; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” *Early Writings*, 74.

“We have, as had John, a message to bear of the things which we have seen and heard. **God is not giving us a new message**. We are to proclaim **the message that in 1843 and 1844 brought us out of the other churches**.” *Review and Herald*, January 19, 1905.

The message which brought people out of the churches in 1843 and 1844 was the message which was illustrated on the 1843 chart. All the Millerite preachers used this chart. James White was legally blind as a child. At least he was blind enough that he could not attend school. When he was around 18 years of age his blindness was taken away from him. All he wished to do at that point was to get an education. At 18 he entered kindergarten. By the end of the year he graduated from high school. His motivation to learn was enormous. By the end of that year he not only graduated, but was tutoring other students. All he wished to do was to go to college. This he began to prepare for. Before he undertook college, his mother told him he needed to go hear a preacher who was speaking nearby. He agreed to do so.

He went and listened to a man named William Miller, and under great conviction he decided that he would forgo an education and present the Millerite message if God would open the doors for him to do so. God opened the door and James received an invitation to go present the Millerite message. His first effort was an utter and complete failure. He determined that he must come to understand the Millerite message fully before he could try again. He accomplished this self-education of the Millerite message by going to his home and placing the 1843 chart on the wall in his room, and memorizing every aspect of the chart. After a week or so he once again had opportunity to present the Millerite message, and from that point on he was one of the most powerful and successful Millerite preachers.

“We have no new message.” The history represented on that chart is nothing more or less than the foundations of Adventism, and Pfandl’s agenda is to place the biblical support illustrated on that chart for the Millerite message into doubt and uncertainty by promoting and upholding the Protestant understanding of the “daily”, which the Millerites specifically REJECTED! Perhaps, Pfandl has developed another view of Millerite history that allows him to understand that when Sister White states that, ‘we are to continue to present the message of 1843 and 1844 that brought the people out of the churches’, she meant something other than the message which is represented on the 1843 chart, which every Millerite preacher employed.

Notice how Pfandl misstates my response in his next point:

“In defending the glorious land of verse 41 as the United States Pippenger appeals to Hiram Edson and J. N. Andrews for support. **He claims that this was an established pioneer position and says,** “Identifying the glorious land in verse forty-one as God’s remnant church is denying the distinction that Daniel included within the passage when he identifies the land in verse forty-one and the holy mountain in verse forty-five. A land and a mountain are two different entities. This is Andrew’s conclusion as well. There are several other ways to defend this truth from Scripture, but enough is here suggested to at least refute the idea that there is no inspired evidence to support the glorious land as the United States, in verse forty-one. There is much inspired evidence.”

“What does Pippenger mean by “inspired.” Is he saying that Edson and Andrews were inspired? The text itself does not identify the glorious land as the United States. **Ellen White does not identify the glorious land as the United States.** So where is the inspired evidence? This is one of these places where it is difficult to follow his logic.”

“The unrivaled mercies and blessings of God have been showered upon **our nation**, it has been a land of liberty, and **the glory of the whole earth.**” *Review and Herald*, May 2, 1893.

Our nation: our land. Our land: is the glory of the earth. Our nation: is the glorious land.

I never claimed that identifying the glorious land as the United States was an established pioneer position. What I claimed and still do is—that Andrews work titled, *The Sanctuary and the 2300 Day*, is an established pioneer position. Even modern theologians have acknowledged that this paper by Andrews was the manuscript that clarified the misunderstanding of the sanctuary by the Millerites. The article has been published and referred to many times in Advent history. In the article Andrews **does emphasize and establish** from the Bible that the sanctuary, the church, the land of promise and the earth are four different entities. This was his conclusion. That was my point!

I never stated that he used this conclusion in any way connected to Daniel eleven. I was simply pointing out that it is an established pioneer position in Adventism that the church, the land, the earth and the sanctuary are four different entities. Therefore to conclude the “glorious land” and the “glorious holy mountain” are both God’s church—is to oppose the reasoning of Andrews in his manuscript. At that point, I was also responding to a criticism which Pfandl had very flippantly made, implying there is “no inspired evidence” to identify the glorious land as the United States. I chose not to make an elaborate defense of that truth, but only present a simple reference to Hiram Edson, for he uses an abundant amount of Scripture in identifying the United States as the glorious land. I was responding to the challenge that there was “no inspired evidence”, and although there is a great amount of inspired evidence that the United States is the glorious land in verse forty-one, I simply pointed to Edson for a quick illustration of this fact. Pfandl here not only misrepresented my words, but also misrepresented the obvious intent of my response.

What I said about Hiram Edson’s article is that it is a “very thorough work on the role of the United States as the glorious land of verse forty-one of Daniel eleven.” I never stated it was an established pioneer position. I stated that Edson never even completed the series, let alone that an incomplete study was an established position.

I also never said, or inferred that Edson or Andrews were inspired.

Pfandl then goes to history to demonstrate my erroneous understanding. He states, “It seems that Pippenger is using the phrase ‘pagan Rome’ in a different sense from what the term generally means. Exactly what he means is not clear.” He concludes this point, after he sets forth a very nice summary of history with another revealing question, when he states, “How anyone can speak of pagan Rome after 324 when Christianity becomes the official religion of the Empire is difficult to understand. Now, it is true that many Romans continued to worship pagan gods until Emperor Theodosius (378–395) formally outlawed the ancient gods in the Empire in 394 and conversion to Christianity became compulsory. Nevertheless, it is historically incorrect to speak of pagan Rome after Constantine, and particularly after Theodosius.”

We just read a passage from Smith which stated, “Up to the time of the conversion of Clovis, king of France, A.D.496, the French and other nations of Western Rome were pagan”, but Pfandl cannot understand how anyone can speak of pagan Rome after 324. Based upon Pfandl’s reasoning it is also “historically incorrect” for Ellen White to identify pagan Rome after Constantine. But she does this very thing:

“The line of prophecy in which these symbols are found begins with Revelation 12, with **the dragon** that sought to destroy Christ at His birth. **The dragon** is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was **the Roman Empire**, in which **paganism** was the prevailing religion. Thus while **the dragon**, **primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.**” *The Great Controversy*, 438.

“In **the sixth century** the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. **Paganism** had given place to the papacy. The **dragon** had given to the beast ‘his **power**, and his **seat**, and great **authority.**’ Revelation 13:2. **And now** began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5–7.” *The Great Controversy*, 55.

“In chapter 13 (verses 1–10) is described another beast, ‘like unto a leopard,’ to which **the dragon gave ‘his power, and his seat, and great authority.’** This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by **the ancient Roman empire.**” *The Great Controversy*, 439.

Based upon Pfandl’s reasoning it is “historically incorrect” for the pioneers to identify pagan Rome after Constantine. But they do:

“John says, ‘And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.’ This beast has been understood by most of commentators to symbolize the union of church and state in the Roman kingdom, called in other words the Papal Roman kingdom. William Miller gives the following interesting comments on Revelation 12:1, 2 ‘The Roman kingdom John saw, was like the Grecian in conquering the world; and his march, or power to tread under foot, was equal to that of the Medo-Persian kingdom. His laws and commands were as lion-like as Babylon, and as imperious as Nebuchadnezzar’s decree. The Emperor of Rome, who had obtained power by means of the arch-deceiver of mankind, the Devil, [Revelation 12:9,] having received his august, supreme power over all nations, and exercised **the ecclesiastical power of Paganism** over the people of the earth—he, the Emperor, called the ‘**dragon**’ in the text, would destroy or take **Paganism** out of the way, [2 Thessalonians 2:6, 8,] and would give the saints into the power of the Bishop of Rome. Daniel 7:25. Thus the Emperor Justinian did give the Pope of Rome power over all the Christian churches, Eastern and Western, and gave him ‘**his seat**,’ the city of Rome, in the West; he also gave him great or supreme authority in his pandect or code of laws. This was in the year A. D. **538**; from which time the Pope exercised his supreme power over the saints and kings of the earth until A. D. 1798—during 1260 years of Papal supremacy.’—Remarks on Rev. 13, page 6, published September 1844.

“These facts stated by Brother Miller, show us the fulfillment of the specifications in regard to the establishing of the seven-headed and ten-horned beast. The facts in the case are as stated above, that Justinian, Greek Emperor of **the Pagan Roman kingdom**, **gave the Papal church his seat, and authority over his kingdom, and thus fulfilled the specification, ‘the dragon gave him his power, and his seat, and great authority.’**” *The Two Horned Beast of Revelation 13, A Symbol of the United States*, J. N. Loughborough, *Review and Herald*, 1857.

At this point we might think that Pfandl is simply trying to destroy any credibility which I may or may not have, by demonstrating his expertise of history, in contrast with my lack thereof. I do not believe this is the case.

The pioneers correctly identify a prophetic relationship between pagan and papal Rome. Prophetically it was pagan Rome that placed the papacy on the throne of the earth. Three important events in the transition from pagan to papal Rome were the giving of the “seat”, “power” and “authority” to the papal power. The pioneers identify that the “seat” was given to the papacy by pagan Rome in the year 330; the “power” was given to the papacy by pagan Rome from 496 until 508 and beyond; and the “authority” was given to the papacy by pagan Rome in 533. The pioneers place different emphasis on these historical events, but they identify these as the primary prophetic histories connected to pagan Rome placing the papacy on the throne of the earth. These are the prophetic histories pointed out in Revelation 13:2; Daniel 8:11; 11:24, 29–31; 12:11.

These histories are primarily represented within the book of Daniel, in the verses where Daniel sets forth the “daily”. Pfandl is logically forced to attack the established pioneer understanding of the verses containing these histories, for the established understandings cannot and do not, support his flawed view of the “daily”. This is more than unfortunate, but the problem does not end there, for pagan Rome is also a type of the United States!

Pagan Rome placed the papacy on the throne of the earth in 538, and the United States places her there at the end of the world. In order to correctly understand the work and role of the United States at the end of the world, we must understand the work and role of pagan Rome as it placed the papacy on the throne of the earth.

The pioneers correctly identified and established that pagan Rome **removed three things** in order to place the papacy on the throne of the earth; and that pagan Rome **gave the papacy three things** in order to place her on the throne of the earth. The king of the south, the glorious land and Egypt will be overcome through the military and economic power of the United States as it parallels the work of pagan Rome in removing the three horns of Daniel seven.

The United States also places the papacy on the **seat** of the earth, gives her its military and economic **power** and ultimately surrenders the civil **authority** of planet earth into her hands.

The fallen Protestant view of the “daily” which was introduced into Adventism in 1901, not only destroys the foundational truths established by Christ through the pioneers, it also eliminates our ability to recognize the events that are now taking place before our very eyes.

When Pfandl is making his point about my incorrect perception of history he states, “Most of the rest of the paper (pp. 90–104) is spent in the interpretation of verses 30–36, according to Pippenger’s understanding of church history. A prominent part in this interpretation is played by ‘the daily’ which he understands as paganism. At the end (pp 103–104) he repeats the end time scenario as he sees it in Daniel 11:40–45.

“It is interesting to note that on page 90 Pippenger states that ‘First pagan Rome established the Sunday laws in 321, then in 330, the time for pagan Rome to **rule the world supremely** came to an end and the seven trumpets begin to sound.’ Yet in the following pages (91–94) he has pagan Rome doing all kinds of things after 330”.

Pfandl is evidently unwilling to accept prophetic evidence that does not fit into his understanding of history. Daniel 11:24, teaches that pagan Rome would rule the world supremely for a “time”. Applying the biblical year-day principle we find that pagan Rome would rule the world supremely for 360 years. In Daniel 8:9, pagan Rome would conquer the “east, south and pleasant land”. The “east, south and pleasant land” represented Syria, Egypt and the land of Palestine. Pagan Rome overcame the third of these three geographical obstacles in 31BC, at the battle of Actium. The third obstacle was Egypt. All of this history is identified in “God’s helping hand”, *Thoughts on Daniel and the Revelation*, by Smith.

In the year 330, Constantine moved the capitol of the Roman Empire from the city of Rome to the city of Constantinople. This action finished the 360 years that pagan Rome would rule the world supremely. Perhaps there is a better way to identify this 360 year period of the history connected with pagan Rome, than to say that this was the time period they ruled the world supremely, but I think it is an accurate description. Does the year 330 identify that pagan Rome ceased to exist?

Not at all, for we have been informed that pagan Rome would restrain the papacy until the man of sin was revealed. That took place in 538. Pagan Rome continued as a prophetic entity after it divided its kingdom in the year 330. This is what Daniel seven teaches. Pfandl may understand the ten kings of Daniel seven differently than the pioneers, but Daniel seven teaches that the fourth kingdom of Bible prophecy would disintegrate into ten kingdoms. It was still a manifestation of pagan Rome though, for it had a role to play in removing the three horns in order to place the “little horn” of the papacy. Identifying a prophetic role for pagan Rome after the year 330 is prophetically and historically accurate. Prophecy has more to say on that subject as well.

In the fifth and sixth trumpet of Revelation we find the historical forces that would completely bring pagan or Imperial Rome to a conclusion. The fifth trumpet, identifying Arabic Islam would chastise the armies of pagan Rome until the sixth trumpet, identifying Turkish Islam would slay pagan Rome. In the Bible, there is an established prophetic distinction between pagan and papal Rome. The issue is not when the pagan kings accepted Catholicism; the issue is the relationship between the two Rome's! For Pfandl to insist that the pagan kings became Catholics and therefore they were no longer pagan is to raise the question about how Pfandl understands Catholicism. Catholicism is not Christian. I do not here intend to open this can of worms, but let it at least be noted in case Pfandl has other ideas—Catholicism is not Christianity! Catholicism is simply paganism cloaked under the profession of Christianity.

Pfandl attempts to undermine the role of pagan Rome in its relationship to the papacy by emphasizing at what point in time the pagan kings changed their religious profession to Catholicism, when the reality is that they stilled continued to be pagan. This is more smoke and mirrors, and it directly attacks the prophetic role and purpose set forth concerning pagan Rome in the Scriptures.

The seven trumpets of Revelation identify the historical forces which were employed by God to bring about the demise of the Roman Empire. The first four trumpets brought down Western Rome by the year 476. Eastern Rome's demise is identified in the fifth and sixth trumpet and was accomplished by 1453. At the sixth trumpet, the story of the seven trumpets is expanded upon as inspiration stops and explains how the message of the trumpets impacted the Millerite movement.

Revelation ten is describing the Millerite movement, and the history of the Millerite movement cannot be understood correctly without understanding the trumpets of Revelation eight and nine, for in the sixth trumpet, where pagan Rome reaches its final demise, we also have the prediction of the collapse of the Ottoman Empire. After inspiration draws the relationship between the trumpets and the Millerite movement in chapter ten, it then continues the history of the trumpets by identifying the historical forces that brought down papal Rome during the French Revolution in chapter eleven. Chapter ten deals with the connection between the Millerites and the trumpets and even includes the starting of the seventh trumpet, but chapter eleven drops back into the history of the sixth trumpet to describe how the papal power was brought down.

The trumpets are describing the historical forces that brought down Rome. In the description portrayed by the trumpets the distinction between pagan and papal Rome is upheld. Western Rome was concluded under the first four trumpets; Eastern Rome and papal Rome went down under the sixth trumpet. Eastern Rome in relation to papal Rome is acceptably understood as pagan Rome. The trumpets make a specific distinction between the different aspects of Rome. To make a prophetic distinction between pagan and papal Rome is to agree with the Bible, the Spirit of Prophecy and the pioneers of Adventism.

It is difficult for me to accept the idea that Pfandl does not know this, at least to the extent that this was the foundational understanding of Adventism. The stumbling block for me is when he implies that these positions are simply Pippenger's positions. He has the right to reject the foundational understandings if he chooses to do so, but as one who identifies himself as one of the theological leaders of biblical understanding in God's remnant church, a lay person such as myself should expect, and even demand that he acknowledges that those men who God chose to establish this movement in the beginning had established understandings on these subjects, which he simply disagrees with. Instead he pretends as if those foundational understandings never existed.

Pfandl continues with, "Why pagan Rome would **destroy itself** by taking away paganism is a puzzle. Again it is not clear what Pippenger means by pagan Rome. Because of this logical anomaly John Peters in his manuscript *The Mystery of 'The Daily'* has replaced paganism with the self-exalting character of paganism."

The following article answers Pfandl's personal puzzle.

But please take note that as Pfandl raises the question of **how paganism is taken away**, he inserts a false premise into the discussion. **No one says paganism is "destroyed"**—except Pfandl. The Bible does not teach that the "daily" was destroyed; it teaches the "daily" was removed in Daniel eleven and twelve, and that it was exalted in Daniel eight.

Perhaps Pfandl would be willing to take his false view of the "daily" in the book of Daniel, and tell us how Christ's work was destroyed. He would never attempt to demonstrate how Christ's work in the sanctuary was destroyed. He insists that "take away" in Daniel eight, eleven and twelve means remove, every time. IT doesn't mean destroy for him, but he wishes me to show how the "daily" is destroyed.

The following is an article which was compiled by the editors of the *Review and Herald* in 1858. It is not an article by Sister White. It is intended to help Pfandl solve the puzzle he has pointed to.

THE 1290 AND 1335 DAYS

"ANOTHER important prophetic period upon which the Advent doctrine is based, is the 1335 days of Daniel 12, with which the 1290 days are so intimately connected. These two periods are introduced to us as follows:

"And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days.' Daniel 12:11–13.

"The questions at once arise, Can we tell what the events are, from which these periods are to be dated; and if so, can we tell when they took place? We first enquire. What is the—'daily' (sacrifice) and the 'abomination that maketh desolate?' It will be noticed that the word, sacrifice, is in italics: denoting that it is a supplied word. The same will be noticed in the other instances of its occurrence in the book of Daniel, viz., chapter 11:31 and 8:11–13. Let us briefly refer to this latter chapter. In verse 13 it will be observed that two desolations are brought to view; the daily (desolation,) and the transgression of desolation. This fact is made so plain by Josiah Litch that we cannot do better than quote his language:*

"The daily sacrifice is the present reading of the text; but no such thing as sacrifice is found in the original. **This is acknowledged on all hands.** It is a gloss or construction put upon it by the translators. The true reading is, "the daily and the transgression of desolation;" daily and transgression being connected together by "**and**" the daily desolation and the transgression of desolation. **They are two desolating powers** which were to desolate the Sanctuary and the host.'

"From this it is evident that the 'daily,' can have no reference to the Jewish worship to which it has been applied by the older and more prevalent opinion; and this is further evident from the consideration that if these periods, taken either literally or figuratively, be dated from any taking away of this worship, they do not bring us to any event whatever worthy of note.

“The daily and the abomination then, are two desolating powers which were to oppress the church: can we ascertain what these powers are? **We have only to adopt William Miller’s method of reasoning on this point to arrive at the same conclusion with him.** He says:

“I read on, and could find no other case in which if [the daily] was found but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, “take away;” “he shall take away the daily”; “from the time that the daily shall be taken away”; &c. I read on and thought I should find no light on the text. Finally I came to 2 Thessalonians 2:7, 8, “For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.” &c. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is “the daily!” Well, now, what does Paul mean by “he who now letteth” or hindereth? By “the Man of Sin,” and the “wicked,” Popery is meant. Well what is it which hinders Popery from being revealed? Why it is Paganism. **Well, then, “the daily” must mean Paganism.**’+

“We see from Daniel 8, that it is the little horn, which succeeded the goat, or Grecian empire, that takes away the ‘daily;’ and it is the only power brought to view after the division of Alexander’s kingdom down to the time when the Sanctuary should be cleansed at the end of the 2300 days. This little horn we have in its proper place showed to be Rome taken as a unit, corresponding with the fourth kingdom of Daniel’s other visions. Now it is a fact that a change did take place in the Roman power from Paganism to Papacy. **Paganism from the days of the Assyrian kings down to the time of its modification into Popery, had been the daily,** or as Proffessor Whiting renders it, ‘**the continual’ desolation,** by which Satan had stood up against the cause of Jehovah. In its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah’s worship; but when the Levitical gave place to the Christian form of worship, Satan, in order to successfully oppose the work, must change also his form of opposition; hence the temples, altars and statues of Paganism are baptized into the blasphemies of Popery.

“But the daily, Paganism, is said in the prophecy, to have a sanctuary, and the place of its sanctuary was to be cast down. That a sanctuary is frequently connected with idolatry and heathenism, as the place of its devotion and worship, is evident from the following scriptures: Isaiah 16:12; Amos 7:9, 13, margin. Ezekiel 28:18. Concerning the sanctuary of the daily of Daniel 8, we offer the following from Apollos Hale:*

“What can be meant by the “sanctuary” of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. Its name signifies the “temple or asylum of all the gods.” The place of its location is Rome.+ The idols of the nations conquered by the Romans were sacredly deposited in some niche or department of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly “his sanctuary”.’

“Having now ascertained that the daily is Paganism, and the transgression of desolation, or ‘the abomination that maketh desolate,’ is the Papacy, and that the especial sanctuary of Paganism was the Pantheon, and that the ‘place’ of its location was Rome, we inquire further.

“1. **Was Paganism ‘taken away’ by the Roman civil power?** The following statement of an important and well-known fact in the history of the church and world, we think answers to the prophecy. It refers to Constantine the first Christian emperor, and says:

“His first act of government was the dispatch of an edict throughout the empire, exhorting his subjects to embrace Christianity.’++

“2. Was Rome the city or place of his sanctuary, (the Pantheon,) cast down by the authority of the State? The following extract answers:

“The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony.’*

“This record from the pen of the historian is too plain to need comment. The place of his sanctuary was cast down, says the prophecy; and after a statement of facts like the above, the most fastidious in prophetic interpretation must be satisfied of its application.

“From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated. Therefore,

“3. When did the event referred to in the prophecy take place? Let it be observed, the question is not, when were the saints given into the hands of the Papacy, but **when had the change of religion from Paganism to Papacy been so far effected as to make the latter the national religion**, and place it in a condition to start upon its career. This, like all other great revolutions, was not the work of a moment. Its incipient workings were manifest long before. Paul said that even in his day the mystery of iniquity, the Man of Sin, the ‘abomination that maketh desolate,’ was already at work. And it is in the light of this scripture that we must understand our Lord’s words in Mathew 24:15, concerning the abomination of desolation, where he makes evident reference to Daniel 9:27. For although Paganism had not given place to the Papacy in the year 70 when Jerusalem was destroyed by the Romans we do understand that the power which then appeared modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints and desolate the church of the Most High.

“**Up to the time of the conversion of Clovis, king of France, which took place in 496, the French and other nations of western Rome were Pagan;** but subsequent to that event the efforts to convert idolaters to Christ were crowned with great success. It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the titles of Most Christian Majesty and Eldest Son of the Church.+ **‘Between that time and A.D. 508** by “alliances,” “capitulations” and conquests, “the Avborici,” the “Roman garrisons in the west,” Britany, the Burgundians and the Visigoths, were brought into subjection.’++

“Paganism in the western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolaters, henceforth had not the power, if it had the disposition to suppress the Catholic faith, or to hinder the encroachments of the Roman Pontiff.

“**From that time**, the Papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes who were always treated as rebels or dividers of the body of Christ. **The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism needed only to be baptized to become Christian in the Catholic sense**; and when the interests or vengeance of its presiding minister made the demand, their possessions and thrones,—perhaps their lives,—must be laid on the altar. SS

“* Prophetic Exposition, Volume 1, 127.

“+ Advent Manual, 66.

“* Advent Manual, 68.

“+ ‘Goodrich’s Universal Hist. and Guthrie’s Geog.’

“++ Croley, 55.

“* Croley, 207, 208.

“+ Mosheim Christian History, Volume 1, 132, 133.

“++ Advent Manual, 73.

“SS Ibid., 75, 76.

“In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the Pagan.* Rapin, who claims to be more exact in the chronology of events in his history, states that he was elected monarch of Britain in **508**. Book 2, 129.

“What was the condition of the See of Rome at this time? ‘Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:

“1. **He ‘left Paganism’** when he entered the ‘church of Rome.’

“2. He found his way to the Papal chair by striving with his competitor even unto blood. Du Pin.

“3. By the adulation paid to him as the successor of St. Peter.

“4. By the excommunication of the Emperor Anastasius.+

“‘How much,’ says Mosheim, ‘the opinions of some were favorable to the lordly demands of the Roman Pontiffs, may be easily imagined from an expression of Ennodius, that infamous and extravagant flatterer of Symmachus, who was a prelate of ambiguous fame. This parasitical panegyrist, among other impertinent assertions maintained that the Pontiff was constituted judge in the place of God, which he filled as the Vicegerent of the Most High.’++

“By the strength secured to the Catholic cause in the west, by these successes, and the agency of the vicars, and other agents of the See of Rome, the Papal party in Constantinople were ‘placed’ in a position to justify open hostilities in behalf of their master at Rome. ‘In **508** the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital.’

“**Gibbon, under the years 508–514**, speaking of the commotions in Constantinople, says ‘The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. [Popery is triumphant.] Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace.’ SS

“With the following extract from Appollos Hale, we close the testimony on this point: **‘We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism (since claimed as the “patrimony of St. Peter”) in 508.** We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls and is broken into fragments. **One by one the lords and rulers of these fragments, abandon their Paganism and profess the Christian faith.** In religion the conquerors are yielding to the conquered. **But still Paganism is triumphant.** Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, **A.D. 508.**

“**In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant ‘monarch’ Christianized.**

“The pontiff for the period on which we stand is a recently converted Pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling ‘the place of God on earth.’ The senate is so far under his power, that, on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. . . . **In 508** the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, **At what time was Paganism so far suppressed, as to make room for its substitute and successor, the Papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? Is there any other date for its being “placed,” or “set up” in the room of Paganism, but 508?** If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination.

“The others are at length subdued, ‘and kings, and peoples and multitudes, and nations, and tongues,’ are brought under the spell which prepares them, even while ‘drunken with the blood of the martyrs of Jesus,’ to ‘think they are doing God service,’ and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the damnation of hell’*

“We have the date. **The ‘daily’ was taken away, and the abomination that maketh desolate set up in 508.** Dating from this point the 1290 days or years terminate in 1798 where, as has already been shown, the civil power was stricken from the Pope by the arm of Buonaparte. The 1335 days bring us 45 full years this side of that event.

“But some may say, How is it that you make the periods terminate in the past? Does it not read that Daniel should rest and stand in his lot at the end of the days? Certainly; and we believe it. But what is it for Daniel to stand in his lot? This point will come under consideration when we come to an explanation of the passing of the time, and an examination of the events that did take place at the end of the days. Meanwhile we here cast anchor till another week.” *Review and Herald*, January 28, 1858.

“When God gives a man a special work to do, **he is to stand in his lot and place as did Daniel,** ready to answer the call of God, **ready to fulfill His purpose.**” *Manuscript Releases* volume 6, 109.

Pfandl stated, “Why pagan Rome would destroy itself by taking away paganism is a puzzle. Again it is not clear what Pippenger means by pagan Rome. Because of this logical anomaly John Peters in his manuscript *The Mystery of ‘The Daily’* has replaced paganism with the self-exalting character of paganism.”

I never came to Pfandl’s conclusion when I read Peter’s manuscript. As I understood his manuscript he identifies that the root or foundational principle of the religion of paganism is “self-exaltation”. This fact is not in disagreement with Daniel’s testimony.

Daniel sets forth the kingdoms of Bible prophecy in chapter two. In chapter seven he builds upon chapter two by emphasizing the political aspect of the very same kingdoms of Bible prophecy. When he deals with chapter eight he is emphasizing the religious manifestations of the very same kingdoms of Bible prophecy. Peter's correctly identifies that through the Hebrew in Daniel eight and the structure of the passage, one of the truths which Daniel conveys is that the foundational belief of paganism is self-exaltation. This may also be a puzzle to Pfandl, but it is there, and it is relevant to the prophetic record.

Pfandl then states, "Seventh-day Adventists generally teach that the little horn (papacy) took the *tamid* (intercessory ministry) away from the Prince of the host (Christ). Pippenger, however, believes that "the daily" represents paganism which was taken away from pagan Rome and replaced with Catholicism. According to this interpretation of Daniel 12:9–12, the issue in these verses is not the great controversy between Christ/God's people and Satan/little horn, but a battle between two phases of the little horn—pagan and papal Rome. Christ is only mentioned as an aside in verse 11. This is contrary to the thrust of the whole book of Daniel, which illustrates the great controversy in every chapter. See my response to this view in the evaluation of Peter's manuscript *The Mystery of 'The Daily'* below."

It is true that Pfandl's position on the "daily" is the generally held position, but it is not the foundational position.

"The truth was never found among the majority. It was ever found among the minority." *This Day with God*, 319.

"The majority are usually to be found on the side of error and falsehood. The fact that doctors of divinity have the world on their side does not prove them to be on the side of truth and of God." *Spirit of Prophecy*, volume 4, 214.

Here we see Pfandl once again developing a premise that I never established. He insists that I see no connection to the great controversy if I identify the "daily" as paganism. 1843 is the date when the 1335 year prophecy of Daniel twelve, verse twelve is fulfilled. There is a blessing connected to that date.

The blessing is connected with the marriage of the Lamb. The marriage of the Lamb is most definitely and most directly connected with the great controversy.

"Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' [Matthew 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**" *Manuscript Releases*, volume 21, 437.

And he saith unto me, Write, **Blessed are they which are called unto the marriage supper of the Lamb.** And he saith unto me, These are the true sayings of God. Revelation 19:9.

By introducing the great controversy subject Pfandl, once again builds a position that I have never developed. In his opening "Observation" he stated, "He [Pippenger] has obviously never participated in a scholarly debate where both sides point out the perceived weaknesses of the other person's views without getting personal. His *ad hominem* arguments are neither warranted nor helpful. Christians should be able to disagree without being disagreeable."

Pfandl may have participated in "scholarly debates", but in this debate he has refused to point out the "weaknesses", and has chosen to misrepresent the positions which we have identified. He has used misdirection, straw men and guilt by association throughout his interaction. I would submit that to enter into a discussion and choose to repeatedly employ these type of techniques is neither Christian, nor agreeable.

Pfandl's attempt to rewrite history, or at least portray history through the terminology which fits his agenda is troubling, but understandable when we consider "the sand" that he has built his prophetic model upon. He states, "Here we see the reason why Pippenger must keep pagan Rome (whatever it represents) alive long after it has disappeared in history. 508 is for him the date when the daily (paganism) was taken away."

“However, the historical facts simply do not support this interpretation. Emperor Julian the Apostate (356–358) tried to restore paganism in the Roman Empire, but after reigning less than two years he was slain in battle with the Persians. When he died it can be said that paganism was “taken away,” but this is much too early for Pippenger’s interpretation.”

Please notice that it would be valid to take that last comment and interchange the word “Pippenger” with the word “pioneers”. Then Pfandl would be saying, “Here we see the reason why the pioneers must keep pagan Rome (whatever it represents) alive long after it has disappeared in history. 508 is for the pioneers the date when the daily (paganism) was taken away. However, the historical facts simply do not support this interpretation. Emperor Julian the Apostate (356–358) tried to restore paganism in the Roman Empire, but after reigning less than two years he was slain in battle with the Persians. When he died it can be said that paganism was “taken away,” but this is much too early for the pioneer’s interpretation.”

“Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth. Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ. Study diligently the third chapter of Revelation. In it is pointed out the danger of losing your hold upon the things that you have heard and learned from the Source of all light.

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.

“The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume to move a pin or a foundation stone from the structure. **Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that ‘in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.’”** *Manuscript Releases*, volume 1, 58–61.

I have never stated that Conradi originated Pfandl’s false view of the “daily”, but Pfandl takes one more shot at illustrating my lack of understanding concerning Adventist history when he states, “Pippenger believes that the current view of ‘the daily’ originated with L. R. Conradi.”

The understanding of the “daily” that was held by the Protestant world before William Miller was introduced into Adventism by the infamous Conradi in the 1901 time period. A. G. Daniells and W. W. Prescott then became the main proponents of the view, though others also embraced it. In Adventist history Conradi’s fallen position on the “daily” has been called the “new view”. It was new to Adventism in the sense that up until 1901 Adventism continued to embrace and uphold the Millerite position on the “daily” which Ellen White states is the correct view! The new view was new in Adventism, though it was simply the old position of Protestantism. Why is it that we would think that the Protestants would somehow have a better understanding of the work of Christ in the sanctuary than Adventism? Dear Reader, do you recognize that the pioneers identify the “daily” as a satanic power and Pfandl identifies it as a godly power? What does it mean when we assign the work of God to the Devil, or the work of the Devil to God?

Pfandl closes by stating, “Many other points could be taken up, but by now the reader should be able to see that Pippenger’s interpretation has a number of problems.” At the outset of this second critique he stated, “As I indicated in my book, I do not have a set interpretation of Daniel 11:40–45. I am open to any reasonable interpretation as long as it does not violate basic hermeneutical guidelines.”

Pfandl's hermeneutical guidelines prevent him from arriving at an interpretation of Daniel 11:40–45, though those are the verses that portray the events that lead up to the close of probation.

“The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed.” *The Great Controversy*, 594.

According to inspiration those events are clear, but Pfandl's hermeneutical guidelines cannot suggest anything about those verses, except as they are used to oppose what we suggest is clearly revealed in the verses. In the midst of the discussion about the verses it is evident that Pfandl's hermeneutical guidelines also reject the foundational conclusions of the pioneers of Adventism.

At one point he attacks my position, because I question his hermeneutical guidelines and suggest that he and I use different rules of biblical interpretation. I insist that any valid understanding of truth would include an understanding that is built upon the foundational truths of the pioneers of Adventism. He calls this position a “mantra”.

At this point he crosses the line beyond simply opposing any understanding which I may possess, or any position which the pioneers may have been used to establish and aligns himself against the counsel of the Spirit of Prophecy. It is not Jeff Pippenger that promotes the role and message of the pioneers of Adventism—it is the Bible and the Spirit of Prophecy.

The so-called scholarly debate between Pfandl and myself has left me feeling dirty. I have spent a decade presenting and defending the last six verses of Daniel eleven, and though I never wanted to interact with Pfandl on this subject, and though I did not initiate the interaction, I certainly could not back out of the dialogue once it began. This scholarly debate is the least of the least in my experience of discussing these verses.

What has transpired had very little to do with Daniel eleven. Pfandl spoke of scholarly debate which exposed the weakness of the other's position in a Christian fashion. His approach to the discussion had nothing to do with exposing any weakness in a position I may or may not hold about Daniel eleven. He simply attempted to demonstrate why I had a misguided understanding on biblical history, Advent history and biblical grammar. In the process he consistently used techniques which do not glorify our heavenly Father. In order to make a defense of the message of Daniel eleven I was forced to respond to his techniques. This only compounded the problem of this discussion.

We will conclude our response in the December supplemental newsletter.

“Our only safety is in preserving the ancient landmarks. ‘To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’ Isaiah 8:20.” *Counsels on Health*, 460.

THE BEGINNING OF OUR CONFIDENCE

The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. “Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.” Jeremiah 6:16.

Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. “Other foundation can no man lay than that is laid.” 1 Corinthians 3:11. In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.

Did not the first disciples have to meet the sayings of men? did they not have to listen to false theories; and then, having done all, to stand firm, saying, “Other foundation can no man lay than that is laid”? So we are to hold the beginning of our confidence steadfast unto the end.

Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched by holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed. *Gospel Workers*, 306, 307.

Future NEWS

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A DEEPER STUDY OF THE WORD

Many who claim to believe the truth will change their opinions in times of peril, and will take the side of the transgressors of God's law in order to escape persecution. There will be great humbling of heart before God on the part of everyone who remains faithful and true to the end. But Satan will so work upon the unconsecrated elements of the human mind that many will not accept the light in God's appointed way. . . .

There is positive danger that some who profess to believe the truth will be found in a position similar to that of the Jews. They take the ideas of the men they are associated with, not because by searching the Scriptures they conscientiously accept the teachings in doctrine as truth. I entreat you to make God your trust; idolize no man, depend upon no man. Let not your love of man hold them in places of trust that they are not qualified to fill to the glory of God, for man is finite and erring, liable to be controlled by his own opinions and feelings. Self-esteem and self-righteousness are coming in upon us, and many will fall because of unbelief and unrighteousness, for the grace of Christ is not ruling in the hearts of many. We are to be ever searching for the truth as for hidden treasures. . . .

I have been shown that Jesus will reveal to us precious old truths in a new light, if we are ready to receive them; but they must be received in the very way in which the Lord shall choose to send them. *This Day With God*, 314.

Future for America produces and mails out a monthly newsletter and audio presentation in English and Spanish. For information you may contact the following brethren who are affiliated with this work:

Future News

PO Box 7

Bonnerdale, AR 71933

Telephone: 888-278-7744

Circulation Manager—Kathy Pippenger

Author & Speaker—Jeff Pippenger

JeffPippenger@msn.com

Editor--Bronwyn Peck

calica4@hotmail.com

Spanish Department—Al & Lupe Perez

Futuro de America

PO Box 353

Glenwood, AR 71943

Telephone: 870-356-7049

aperez77@alltel.net

Future News—Canada

Phyllis Vallieres

RR 3, 2552 Cooper Road

Madoc, Ontario, K0K 2K0, Canada

Telephone: 613-473-5332

FAX 613-473-5630

phylv@primus.ca

Future for America—Great Britain

Russell & Charmaine Williams

29 Lascelles Close

Leytonstone, London

Telephone: 0044-208-279-6903

judicium1844@aol.com

Future-Is-Now Germany

Pietruska Family & Blaesing Family

Hoehenweg 11

D-74613 Oehringen, Germany

Telephone: 0049-07941-9148-0

FAX 0049-07941-9148-3

architekt@w-blaesing.de

MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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CONCLUSION OF PFANDL RESPONSE

In closing let me emphasize two points. The message portrayed in the *Time of the End* magazine was never truly addressed by Pfandl. In William Miller's rules, number four he states: "To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error".

In the magazine we deal with every word, phrase and figure in the passage. This includes "the king of the south"; "the king of the north"; the word "push"; the words "come against like a whirlwind"; the word "Passover"; the words "chariots, ships and horsemen"; the words "countries"; the words "glorious land"; the word "escape"; the words "Edom, Moab and the chief of the children of Ammon"; the word "Egypt"; the words "Lybia and Ethiopia"; the words "no escape"; the words "gold, silver and precious things"; the words "east and north"; the words "tidings from"; the words "go forth to destroy and utterly make away many"; the words "come to his end"; the word "between"; the words "seas and glorious holy mountain". We also deal with those words interconnected relationship. Just as Miller rules suggests about proper application of prophecy, we have an understanding for each and every word, figure and phrase that does not deny one another.

Pfandl barely addresses any of the positions we raise on these symbols. He spends his time misrepresenting what we have stated, and avoids dealing with the passage itself. How anyone can conclude that his two treatises were a scholarly examination of the *Time of the End* magazine is beyond me. I am sure however that some will accept his reasoning because he is an associate of the *Biblical Research Institute*, an employee of the *General Conference of the Seventh-day Adventist Church* and has a Ph. D. connected with his name.

In reality he never sustained one point in contraction to the sequence of events identified in the magazine. The second and final point is as follows.

Pfandl is prevented from understanding the last six verses of Daniel eleven because he has accepted and promoted a biblical model of Bible prophecy which is directly upside down to the established model of the pioneers of Adventism.

Pfandl and perhaps others did not appreciate that I brought Isaiah twenty-nine into the discussion. We should be clear: If you choose to have a scholarly discussion on Bible prophecy, then you should not be offended if a passage of Bible prophecy is brought into the discussion. Use the rules that you believe are accurate and bring forth the correct explanation of the passage and let God's word defend itself. Don't react to Bible prophecy by attacking a messenger, simply go ahead and apply your theological rules to demonstrate that the conclusion that the messenger is suggesting about the passage is erroneous.

If Daniel 11:40-45, is the present truth message for God's people at the end of time, then the environment of Adventism at the end of time is relevant, for the environment of Adventism when the final warning message arrives is **a specific subject** of prophecy. Any claim about the final warning message would of necessity need to be examined within the context of the final warning message, as defined by the Bible itself. So dear Reader, you tell me what is Isaiah twenty-nine addressing?

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. **For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.**

And the vision of all is become unto you as the words of **a book that is sealed**, which *men* deliver to one that is **learned**, saying, Read this, I pray thee: and he saith, **I cannot; for it is sealed**: And the book is delivered to **him that is not learned**, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for **the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.**

Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Isaiah 29:9–16.

It is not I alone who applies this passage to God's people at the end of the world, it is also Ellen White:

“All who believe and practice the word of God will answer the prayer of Christ as given in the seventeenth chapter of John. Read this chapter from the first verse to the last. In it you have the plan of redemption. God's angels are preserving the world from destruction because there are some who have never yet heard the message of truth.

“The course of false science led the Jews to strong unbelief. We are filled with grief when we meet **the same unbelief in the world today.** Christ came to this world, and received at the hands of the unbelieving Jews that which prophecy declared he would receive. The Jews who were fulfilling the prophecies in the Old Testament Scriptures, **did not realize** what they were doing. **They professed to believe these prophecies, and they did not know that they were working out the plan foretold.**

“‘Stay yourselves, and wonder, cry ye out, and cry; they are drunken but not with wine; they stagger; but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of **a book that is sealed,** which men delivered to one that is **learned** saying, read this, I pray thee; and he saith, I am not learned.’

“‘Wherefore the Lord saith, Forasmuch as this people draw near me with their mouths, and with their lips do honor me, but have removed their hearts afar from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work, and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

“‘Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the potters clay; for shall the work say of him that made it, He made me not, or shall the thing framed say of him that framed it, He had no understanding?’

“Every word of this will be fulfilled. There are those who do not humble their hearts before God, and who will not walk uprightly. They hide their true purposes, and keep in fellowship with the fallen angel, who loveth and maketh a lie. The enemy puts spirit upon the men whom he can use to deceive those who are partially in the dark. Some are becoming imbued with the darkness that prevails, and are setting the truth aside for error. The day pointed out by prophecy is come. Jesus Christ is not understood. Jesus Christ is to them a fable. At this stage of the earth's history, many act like drunken men. ‘Stay yourselves, and wonder; cry ye out, and cry; **they are drunken, but not with wine;** they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath he covered.’ **A spiritual drunkenness is upon many who suppose they are the people who shall be exalted.** Their religious faith is just as is represented in this Scripture. Under its influence, they can not walk straight. They make crooked paths in their course of action. One and then another, they reel to and fro. They are looked upon by the Lord with great pity. The way of truth they have not known. They are scientific schemers, and those who could and should have helped, because of a clear spiritual eyesight, are themselves deceived, and are sustaining an evil work.

“The developments of these last days will soon become decided. When these spiritualistic deceptions are revealed to be what they really are,—the secret workings of evil spirits,—those who have acted a part in them will become as men who have lost their minds.

“Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us? **Surely your turning of things upside down** shall be esteemed as the potter’s clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it. He had no understanding?”

“It is presented to me that in our experience we have been and are meeting this very condition of things. Men who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favored and blessed by the Lord, but who have taken themselves out of the hands of God and placed themselves in the ranks of the enemy. The world is to be flooded with specious fallacies. One human mind, accepting these fallacies, will work upon other human minds, who have been turning the precious evidence of God’s truth into a lie. These men will be deceived by fallen angels, when they should have stood as **faithful guardians**, watching for souls, as they that must give an account. They have laid down the weapons of their warfare, and have given need to seducing spirits. They make of no effect the counsel of God and set aside his warnings and reproofs, and are positively on Satan’s side, giving heed to seducing spirits and doctrines of devils.” *Battle Creek Letters*, 123–124.

I previously suggested that the book that is sealed in Bible prophecy is the book of Daniel. If it is not, then what book is the book that is sealed? The Revelation is also a sealed book, so perhaps we could broaden the application to the books of Daniel and Revelation. If the sealed book of Isaiah 29 is not Daniel and Revelation, then what is it?

Let the Reader determine who the “learned” in Adventism are at the end of the world. Certainly Isaiah twenty-nine is the end of the world, for Sister White just stated that “Every word of this will be fulfilled.” That was future tense to her time. We also know that Isaiah was speaking about the end for we have been counseled:

“Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come’ (1 Corinthians 10:11). ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into’ (1 Peter 1:12).” *Selected Messages*, book 3, 338.

So once again, let the Reader decide. Is Isaiah identifying our time or not? If so, who are the “learned” that cannot understand the sealed book, because it is “sealed”? And who are the “unlearned” that cannot read the sealed book, for they are unlearned?

The passage indicates that the wisdom of the wise will perish along with the understanding of the prudent. Why? The passage identifies the reason why the wisdom of the wise perishes, the understanding of the prudent is removed—thus placing both the unlearned and the learned in a position where they cannot read the book that is sealed. The passage identifies that they have turned something upside down.

You tell me what it is that gets turned upside down. I submit that the answer is directly connected to Bible prophecy, for the subject in Isaiah is the book that is sealed. I submit that what has been turned upside down in Adventism at the end of the world within the prophetic model is the pioneer understanding of the “daily” in the book of Daniel—the sealed book!

The pioneers identify the “daily” as a satanic power, but we now generally teach that it is a godly power. Adventism has turned a prophetic symbol upside down, and in doing so they have destroyed the foundational understanding that is necessary to correctly identify the present truth message of the hour in the last six verses of Daniel eleven. Sister White stated, “It is presented to me that in our experience we have been and are meeting this very condition of things. **Men who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favored and blessed by the Lord, but who have taken themselves out of the hands of God and placed themselves in the ranks of the enemy.** The world is to be flooded with specious fallacies. One human mind, accepting these fallacies, will work upon other human minds, who have been **turning the precious evidence of God’s truth into a lie.** These men will be deceived by fallen angels, when **they should have stood as faithful guardians,** watching for souls, as they that must give an account. They have laid down the weapons of their warfare, and have given need to seducing spirits. They make of no effect the counsel of God and set aside his warnings and reproofs, and are positively on Satan’s side, giving heed to seducing spirits and doctrines of devils.”

The passage states that the wisdom of the wise and the understanding of the prudent is gone. Daniel twelve speaks of an increase of knowledge that prepares God’s people to stand in the latter days:

“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased’ (Daniel 12:4). When the book was opened, the proclamation was made, ‘Time shall be no longer.’ (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. **By the increase of knowledge a people is to be prepared to stand in the latter days. . . .**

“They have paid homage to an institution of the **Papacy**, making of no effect **the law of Jehovah**, but **there is to be an increase of knowledge on this subject.**” *Selected Messages*, book 2, 105–106.

There is to be an increase of knowledge from Daniel’s last vision concerning the papacy and the Sunday law which prepares God’s people to stand in the latter days. This increase of knowledge is the last six verses of Daniel eleven, but only the wise in Daniel twelve will understand. In Isaiah the wisdom is removed from the wise and the understanding from the prudent. They do not accept the increase of knowledge that prepares God’s people to stand in the latter days. Is that not what the passage stated? In Daniel twelve the wise will understand, but the wicked will not understand. Hosea identifies that God’s people are destroyed by nothing less than a lack of knowledge. The refuse to understand the increase of knowledge in Daniel’s last vision and they will be destroyed!

My people are destroyed for lack of knowledge: because **thou hast rejected knowledge**, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

Inspiration teaches that there is to be an increase of knowledge from Daniel’s last vision that prepares God’s people to stand in the latter days, and that the wise will understand this knowledge, but the wicked will not. Daniel’s last vision is the vision he was told to seal up unto the time of the end. Isaiah teaches that during this time the learned will not understand the book that is sealed, because they have turned things upside down. Hosea teaches that to not understand this knowledge is to be destroyed.

And the spirits of the prophets are subject to the prophets. 1 Corinthians 14:32.

Pfandl finds it unacceptable to include the testimony of prophecy, within a scholarly debate designed to identify prophetic truth or error. He upholds certain theological rules as his guide, while downplaying the simple rules accepted and applied by the pioneers that were put together by William Miller and endorsed by inspiration. Pfandl and I do most definitely approach the study of biblical prophecy from two differing perspectives.

His prophetic model prevents him from allowing the prophetic testimony about the environment within Adventism at the end of the world to be factored into a scholarly debate about the last six verses of Daniel eleven. The prophetic testimony concerning the makeup of Adventism at the end of time is difficult (in truth impossible) for him to apply in such a way as to support his position and reasoning. Therefore referencing the biblical passages that deal with the environment within Adventism at the end of time is labeled as “repetitious railing”.

The prophets testify in abundance that at the end of time there will be a leading away from truth by those who hold positions of responsibility within Adventism. It matters not that Pfandl’s only reaction to this truth is to falsely imply that I “rail repeatedly” on this subject. What matters is how Pfandl and his associates understand these passages in the Scriptures? Does Scripture teach that the shepherds of Adventism proclaim the wrong message to the flock of Adventism in the last days?

The prophets all agree with each other. Isaiah includes a pronouncement of “woe” against the learned in chapter twenty-nine, and Ezekiel also identifies a group of “foolish prophets” within Adventism that receive the pronouncement of “woe” against them when he states:

And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them **that prophesy out of their own hearts**, Hear ye the word of the Lord; Thus saith the Lord God;

Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith: and **the Lord hath not sent them**: and they have made *others* to hope that they would confirm the word.

Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith *it*; albeit I have not spoken?

Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord God.

Because, even because **they have seduced my people**, saying, **Peace**; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *mortar*: Say unto them which daub *it* with untempered *mortar*, that it shall fall: there shall be an **overflowing shower**; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*. Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

Therefore thus saith the Lord God; I will even rend *it* with a stormy wind in my fury; and **there shall be an overflowing shower in mine anger**, and great hailstones in *my* fury to consume *it*. So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the Lord.

Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will say unto you, The wall *is* no *more*, neither they that daubed it; *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord God. Ezekiel 13:1–16.

The prophets agree with one another, and as Ezekiel identifies a class within Adventism at the end of the world he illustrates their condition by identifying that they have a message of peace at a time—when there is no peace. The last verses of Daniel eleven give evidence to the fact that the Sunday law is about to take place in the United States, but Pfandl insists that this analysis of those verses is incorrect, while at the same time honestly admitting that he has no idea whatsoever about what these verses mean.

At the end of the world the prophetic testimony identifies that there will be those who are proclaiming a peace and safety message within Adventism that will receive an “overflowing shower” indicating their special punishment for fighting against the true prophetic message, with a false prophetic message of peace and safety.

“Let the sin of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

“Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. ‘If thou hadst known,’ said Christ, ‘even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.’

“Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels’ hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel’s message. As the Captain of the Lord’s host tore down the walls of Jericho, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated.

“Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, **‘They are too positive; they talk too strongly.’ They may talk strongly; but is it not needed?** God will make **the ears of the hearers tingle** if they will not heed His voice or His message. He will denounce those who resist the word of God.” *The 1888 Materials*, 1646, 1647.

Ezekiel’s “overflowing shower” is identified by Isaiah as an “overflowing scourge”. Sister White combines the “learned” of Isaiah twenty-nine with the Isaiah’s “overflowing scourge”, thus also tying both passages together Ezekiel’s foolish prophets:

“Christ says, ‘Without Me ye can do nothing,’ and He has provided the Holy Spirit as a present help in every time of need. But many have a feeble religious experience because, instead of seeking the Lord for the efficiency of the Holy Spirit, **they make flesh their arm.** Let the people of God be educated to turn to God when in trouble and gain strength from the promises that are yea and amen to every trusting soul.

“The word of the Lord is to us, ‘Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?’

“The promises of God are full and abundant, and there is no need for anyone to depend upon humanity for strength. To all that call upon Him, God is near to help and succor. And He is greatly dishonored when, after inviting our confidence, we turn from Him—the only One who will not misunderstand us, the only One who can give unerring counsel—**to men who in their human weakness are liable to lead us astray.**

“Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. **Woe** unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?’ [Isaiah 29]

“**The Lord has shown us His way; shall we walk in it?** or shall we, finite and erring as we are, walk in our own counsel, and practice the principles which He has warned us against?

“Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, **turn aside out of the path**, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.’

“Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; that they might go; and fall backward, and be broken, and snared, and taken.

“Wherefore hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; **when the overflowing scourge shall pass through**, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.’

“Thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.’ ‘And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.’

“**Will these warnings be passed by as of no account? The Lord calls upon every teacher, every minister, everyone who has received the light of His truth, to mark well his spiritual standing. They have had great light, and if they would secure eternal life, they must no longer make finite men their dependence, but build upon the sure foundation.**” *Testimonies to Ministers*, 381–384.

Sister White states that “the Lord has shown us His way,” and then asks if we will “walk in it?” The way in which to walk is a path, and the path shown to God’s people in our day and age is—the old paths.

Inspiration, points out the warnings of Isaiah, Ezekiel and the other prophets, but Pfandl thinks that I should not. From my human perspective, I believe that the majority in Adventism will not read about or hear about our “so-called” scholarly debate over the last six verses of Daniel eleven. Those who do consider the interactions will likely base their judgment of the debate based upon their own preconceived positions. Unfortunately very few, from my human perspective will use this “scholarly debate” as an invitation to consider the message in the last six verses of Daniel eleven. This is a prophetic reality. At the end of the world the problem is not simply that there are those who preach smooth things, but also that the majority of the people love to have it so.

One of the concerns that I have attempted to include in a balanced consideration of this message is the prophetic reality that there will be a leadership within Adventism at the end of time that oppose the very message of the hour. Perhaps our understanding of Daniel eleven is not the very message of the hour. BUT, when the true message does arrive, and it most certainly will—prophecy teaches that it will be opposed by certain leaders (not all) within God’s remnant people. If that is not so, then explain the previous passages from Daniel, Hosea, Isaiah, Ezekiel in terms of the end of the world. Who are they speaking of that make a covenant with death, by promoting a peace and safety message when there is no peace? Please explain the following passages as well:

His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs which can never have enough, and they are **shepherds that cannot understand**: they all look to their own way, every one for his gain, from his quarter. Come ye, *say they*, I will fetch **wine**, and **we will fill ourselves with strong drink**; and to morrow shall be as this day, *and* much more abundant. Isaiah 56:10–12.

Who are the blind watchmen? Is their blindness the very same blindness of Isaiah twenty-nine? Is not this drunkenness the same as Isaiah twenty-nine?

Who are the pastors in Jeremiah’s pronouncement of woe?

Woe be unto the **pastors that destroy and scatter the sheep of my pasture!** saith the Lord. Therefore thus saith the Lord God of Israel against **the pastors that feed my people**; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. Jeremiah 23:1, 2.

My people hath been lost sheep: **their shepherds have caused them to go astray**, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their resting place. Jeremiah 50:6.

What is the “resting place”? Is it not Jeremiah’s old paths? Is not the trumpet a symbol of a message that the watchmen refuse to proclaim?

Thus saith the Lord, Stand ye in the ways, and see, and ask for **the old paths**, where *is* the good way, and walk therein, and **ye shall find rest for your souls**.

But they said, We will not walk *therein*. Also I set **watchmen** over you, *saying*, Harken to the sound of the trumpet. But they said, **We will not hearken**. Jeremiah 6:16, 17.

How did these shepherds cause God’s people to go astray? Are not Jeremiah’s shepherds the same as Ezekiel’s? Is not this “woe” against the shepherds, the same “woe” against the “learned” in Isaiah twenty-nine?

And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; **Woe be to the shepherds of Israel** that do feed themselves! **should not the shepherds feed the flocks?**

Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered.

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*.

Therefore, **ye shepherds**, hear the word of the Lord;

As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O **ye shepherds**, hear the word of the Lord; Thus saith the Lord God; Behold, **I am against the shepherds**; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. Ezekiel 34:1–10.

Is not this punishment against the shepherds the same as Zechariah's punishment against the shepherds during the latter rain time period? Who are the shepherds?

Ask ye of the Lord rain in the time of the latter rain; *so* the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd. **Mine anger was kindled against the shepherds**, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. Zechariah 10:1–3.

It is obvious that these shepherds were teaching some type of error. Is not this error the peace and safety message that is built upon turning things upside down? I believe it to be so.

The world testifies that it is now time for something other than a peace and safety message. Hurricanes, earthquakes, wars, pestilences, perversion, rebellion, political corruption, disasters of every ilk coming closer together with increasing force and destruction demonstrate the foolishness of attempting to prophesy peaceful and happy times are on the horizon.

Is not the focus of Advent prophetic understanding is the Sunday law issue? When the time for the Sunday law arrives in history, the character of God demands that He will reveal this event in advance, for He teaches of Himself: Surely the Lord God will do **nothing**, but **he revealeth his secret unto his servants the prophets**. Amos 3:7.

Where is that prophetic message announcing and warning about the approaching Sunday law?

It is found in the last six verses of Daniel eleven, and it remains just as clear and relevant as it has ever been. It is just as clear and relevant as it was before Pfandl took up his attack upon that passage. May the Lord grant him repentance for his position, but the issue is not he or I, it is you dear Reader.

If the message in those verses are correct—you must accept them. As human beings we do not have the right to decide what we accept of God's revealed will. Our responsibility is simply to test the passage by the Bible, and if the passage is in agreement with the Bible, then we must accept the passage as God's revealed will. In spite of what shepherds, watchmen, theologians and the learned may insist upon. Let every man be fully persuaded in his own mind.

We will close with William Miller's fourteenth and final rule:

RULE XIV

The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, honors, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error.

It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted. This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known.

Oh my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you. **The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as slaves.**

William Miller

A REFORM NEEDED

If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth.

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them.

In all our work we must obey the laws which God has given, that the physical and spiritual energies may work in harmony. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame—those weak in the faith—out of the way. If while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear.

Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth.

The Word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. Lustful eating wars against health and peace. Thus a warfare is instituted between the higher and the lower attributes of the man. The lower propensities, strong and active, oppress the soul. The highest interests of the being are imperiled by the indulgence of appetites unsanctioned by Heaven.

Great care should be taken to form right habits of eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. God requires us, by being temperate in all things, to act our part, toward keeping ourselves in health. He cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling.

COMMON ERRORS IN DIET

Intemperance is seen in the quantity as well as in the quality of food eaten. The Lord has instructed me that as a general rule we place too much food in the stomach. Many make themselves uncomfortable by overeating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves, and God desires them to realize that pain is the result of transgression.

Daily abused, the digestive organs cannot do their work well. A poor quality of blood is made, and thus, through improper eating, the whole machinery is crippled. Give the stomach less to do. It will recover if proper care is shown in regard to the quality and quantity of food eaten.

Many eat too rapidly. Others eat at one meal varieties of food that do not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would deny the appetite, and thus give the stomach opportunity to recover its healthy action. While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God.

To eat on the Sabbath the same amount of food eaten on a working day, is entirely out of place. The Sabbath is the day set apart for the worship of God, and on it we are to be specially careful in regard to our diet. A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath. The diet for the Sabbath should be selected with reference to the duties of the day on which the purest, holiest service is to be offered to God.

Eating has much to do with religion. The spiritual experience is greatly affected by the way in which the stomach is treated. Eating and drinking in accordance with the laws of health promote virtuous actions. But if the stomach is abused by habits that have no foundation in nature, Satan takes advantage of the wrong that has been done, and uses the stomach as an enemy of righteousness, creating a disturbance which affects the entire being. Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. There is dissension, strife, and discord. Impatient words are spoken, and unkind deeds are done; dishonest practices are followed, and anger is manifested,—and all because the nerves of the brain are disturbed by the abuse heaped on the stomach.

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach afflicts the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings when he should say Yea, he says Nay. He makes propositions that are wide of the mark, because the food he has eaten has benumbed his brain power.

RELATION OF HEALTH PRINCIPLES TO SPIRITUALITY

The failure to follow sound principles has marred the history of God's people. There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been seen had God's people walked in the light.

Shall we who have had such great opportunities allow the people of the world to go in advance of us in health reform? Shall we cheapen our minds and abuse our talents by wrong eating? Shall we transgress God's holy law by following selfish practices? Shall our inconsistency become a byword? Shall we live such unchristianlike lives that the Saviour will be ashamed to call us brethren?

Shall we not rather do that medical missionary work which is the gospel in practice, living in such a way that the peace of God can rule in our hearts? Shall we not remove every stumblingblock from the feet of unbelievers, ever remembering what is due to a profession of Christianity? Far better give up the name of Christian than make a profession and at the same time indulge appetites which strengthen unholy passions.

God calls upon every church member to dedicate his life unreservedly to the Lord's service. He calls for decided reformation. All creation is groaning under the curse. God's people should place themselves where they will grow in grace, being sanctified, body, soul, and spirit, by the truth. When they break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience.

The apostle plainly states that those who reach a high standard of righteousness must be temperate in all things. The Lord sends this message to his people: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. 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 armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." *Review and Herald* May 27, 1902.

HOW TO INTERPRET THE SCRIPTURES

As a prophet, John was “to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” **In preparing the way for Christ's first advent, he was a representative of those who are to prepare a people for our Lord's second coming.** The world is given to self-indulgence. Errors and fables abound. Satan's snares for destroying souls are multiplied. All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God's word. For this reason temperance finds its place in the work of preparation for Christ's second coming.

In the natural order of things, the son of Zacharias would have been educated for the priesthood. **But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of theology to learn how to interpret the Scriptures.** He called him to the desert, that he might learn of nature and nature's God.

It was a lonely region where he found his home, in the midst of barren hills, wild ravines, and rocky caves. But it was his choice to forgo the enjoyments and luxuries of life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of Providence. The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. From childhood his mission had been kept before him, and he had accepted the holy trust. To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness. *The Desire of Ages*, 101.