

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.

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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.