

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.

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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.

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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.