

# Future NEWS

Volume 9, No.12

December 2005

## THE MIGHTY DEALINGS OF GOD

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

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

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

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

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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* is a self-supporting 501-C3 nonprofit 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.

## PART TWO: THE PFANDL RESPONSE

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

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

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

Now Smith takes up the following verses:

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

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

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

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

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

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

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

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

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

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

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

Here is where Pfandl begins his false reasoning when he states, “In my evaluation of Pippenger’s manuscript I wrote: “Pippenger, like Uriah Smith<sup>1</sup>, sees the events of 11:30–36, fulfilled in the rise of the papacy and the papal persecution during the Middle Ages (p.13–14), but in contrast to Smith he believes that these verses will find a further spiritual fulfillment ‘within the time frame from 1798 to the close of probation’ (p. 11). Therefore, he identifies 11:40 as a ‘description of a spiritual war between the papacy and atheism which began in 1798’ (p. 14) with the deadly wound. He bases this idea on a statement in the Spirit of Prophecy where Ellen White says:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The message which brought people out of the churches in 1843 and 1844 was the message which was illustrated on the 1843 chart. All the Millerite preachers used this chart. James White was legally blind as a child. At least he was blind enough that he could not attend school. When he was around 18 years of age his blindness was taken away from him. All he wished to do at that point was to get an education. At 18 he entered kindergarten. By the end of the year he graduated from high school. His motivation to learn was enormous. By the end of that year he not only graduated, but was tutoring other students. All he wished to do was to go to college. This he began to prepare for. Before he undertook college, his mother told him he needed to go hear a preacher who was speaking nearby. He agreed to do so.

He went and listened to a man named William Miller, and under great conviction he decided that he would forgo an education and present the Millerite message if God would open the doors for him to do so. God opened the door and James received an invitation to go present the Millerite message. His first effort was an utter and complete failure. He determined that he must come to understand the Millerite message fully before he could try again. He accomplished this self-education of the Millerite message by going to his home and placing the 1843 chart on the wall in his room, and memorizing every aspect of the chart. After a week or so he once again had opportunity to present the Millerite message, and from that point on he was one of the most powerful and successful Millerite preachers.

“We have no new message.” The history represented on that chart is nothing more or less than the foundations of Adventism, and Pfandl’s agenda is to place the biblical support illustrated on that chart for the Millerite message into doubt and uncertainty by promoting and upholding the Protestant understanding of the “daily”, which the Millerites specifically REJECTED! Perhaps, Pfandl has developed another view of Millerite history that allows him to understand that when Sister White states that, ‘we are to continue to present the message of 1843 and 1844 that brought the people out of the churches’, she meant something other than the message which is represented on the 1843 chart, which every Millerite preacher employed.

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Notice how Pfandl misstates my response in his next point:

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

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

“The unrivaled mercies and blessings of God have been showered upon **our nation**, it has been a land of liberty, and **the glory of the whole earth.**” *Review and Herald*, May 2, 1893.

Our nation: our land. Our land: is the glory of the earth. Our nation: is the glorious land.

I never claimed that identifying the glorious land as the United States was an established pioneer position. What I claimed and still do is—that Andrews work titled, *The Sanctuary and the 2300 Day*, is an established pioneer position. Even modern theologians have acknowledged that this paper by Andrews was the manuscript that clarified the misunderstanding of the sanctuary by the Millerites. The article has been published and referred to many times in Advent history. In the article Andrews **does emphasize and establish** from the Bible that the sanctuary, the church, the land of promise and the earth are four different entities. This was his conclusion. That was my point!

I never stated that he used this conclusion in any way connected to Daniel eleven. I was simply pointing out that it is an established pioneer position in Adventism that the church, the land, the earth and the sanctuary are four different entities. Therefore to conclude the “glorious land” and the “glorious holy mountain” are both God’s church—is to oppose the reasoning of Andrews in his manuscript. At that point, I was also responding to a criticism which Pfandl had very flippantly made, implying there is “no inspired evidence” to identify the glorious land as the United States. I chose not to make an elaborate defense of that truth, but only present a simple reference to Hiram Edson, for he uses an abundant amount of Scripture in identifying the United States as the glorious land. I was responding to the challenge that there was “no inspired evidence”, and although there is a great amount of inspired evidence that the United States is the glorious land in verse forty-one, I simply pointed to Edson for a quick illustration of this fact. Pfandl here not only misrepresented my words, but also misrepresented the obvious intent of my response.

What I said about Hiram Edson’s article is that it is a “very thorough work on the role of the United States as the glorious land of verse forty-one of Daniel eleven.” I never stated it was an established pioneer position. I stated that Edson never even completed the series, let alone that an incomplete study was an established position.

I also never said, or inferred that Edson or Andrews were inspired.

Pfandl then goes to history to demonstrate my erroneous understanding. He states, “It seems that Pippenger is using the phrase ‘pagan Rome’ in a different sense from what the term generally means. Exactly what he means is not clear.” He concludes this point, after he sets forth a very nice summary of history with another revealing question, when he states, “How anyone can speak of pagan Rome after 324 when Christianity becomes the official religion of the Empire is difficult to understand. Now, it is true that many Romans continued to worship pagan gods until Emperor Theodosius (378–395) formally outlawed the ancient gods in the Empire in 394 and conversion to Christianity became compulsory. Nevertheless, it is historically incorrect to speak of pagan Rome after Constantine, and particularly after Theodosius.”

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We just read a passage from Smith which stated, “Up to the time of the conversion of Clovis, king of France, A.D. 496, the French and other nations of Western Rome were pagan”, but Pfandl cannot understand how anyone can speak of pagan Rome after 324. Based upon Pfandl’s reasoning it is also “historically incorrect” for Ellen White to identify pagan Rome after Constantine. But she does this very thing:

“The line of prophecy in which these symbols are found begins with Revelation 12, with **the dragon** that sought to destroy Christ at His birth. **The dragon** is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was **the Roman Empire**, in which **paganism** was the prevailing religion. Thus while **the dragon**, **primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.**” *The Great Controversy*, 438.

“In **the sixth century** the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. **Paganism** had given place to the papacy. The **dragon** had given to the beast ‘his **power**, and his **seat**, and great **authority.**’ Revelation 13:2. **And now** began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5–7.” *The Great Controversy*, 55.

“In chapter 13 (verses 1–10) is described another beast, ‘like unto a leopard,’ to which **the dragon gave ‘his power, and his seat, and great authority.’** This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by **the ancient Roman empire.**” *The Great Controversy*, 439.

Based upon Pfandl’s reasoning it is “historically incorrect” for the pioneers to identify pagan Rome after Constantine. But they do:

“John says, ‘And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.’ This beast has been understood by most of commentators to symbolize the union of church and state in the Roman kingdom, called in other words the Papal Roman kingdom. William Miller gives the following interesting comments on Revelation 12:1, 2 ‘The Roman kingdom John saw, was like the Grecian in conquering the world; and his march, or power to tread under foot, was equal to that of the Medo-Persian kingdom. His laws and commands were as lion-like as Babylon, and as imperious as Nebuchadnezzar’s decree. The Emperor of Rome, who had obtained power by means of the arch-deceiver of mankind, the Devil, [Revelation 12:9,] having received his august, supreme power over all nations, and exercised **the ecclesiastical power of Paganism** over the people of the earth—he, the Emperor, called the ‘**dragon**’ in the text, would destroy or take **Paganism** out of the way, [2 Thessalonians 2:6, 8,] and would give the saints into the power of the Bishop of Rome. Daniel 7:25. Thus the Emperor Justinian did give the Pope of Rome power over all the Christian churches, Eastern and Western, and gave him ‘**his seat**,’ the city of Rome, in the West; he also gave him great or supreme authority in his pandect or code of laws. This was in the year A. D. 538; from which time the Pope exercised his supreme power over the saints and kings of the earth until A. D. 1798—during 1260 years of Papal supremacy.’—Remarks on Rev. 13, page 6, published September 1844.

“These facts stated by Brother Miller, show us the fulfillment of the specifications in regard to the establishing of the seven-headed and ten-horned beast. The facts in the case are as stated above, that Justinian, Greek Emperor of **the Pagan Roman kingdom**, **gave the Papal church his seat, and authority over his kingdom, and thus fulfilled the specification, ‘the dragon gave him his power, and his seat, and great authority.’**” *The Two Horned Beast of Revelation 13, A Symbol of the United States*, J. N. Loughborough, *Review and Herald*, 1857.

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At this point we might think that Pfandl is simply trying to destroy any credibility which I may or may not have, by demonstrating his expertise of history, in contrast with my lack thereof. I do not believe this is the case.

The pioneers correctly identify a prophetic relationship between pagan and papal Rome. Prophetically it was pagan Rome that placed the papacy on the throne of the earth. Three important events in the transition from pagan to papal Rome were the giving of the “seat”, “power” and “authority” to the papal power. The pioneers identify that the “seat” was given to the papacy by pagan Rome in the year 330; the “power” was given to the papacy by pagan Rome from 496 until 508 and beyond; and the “authority” was given to the papacy by pagan Rome in 533. The pioneers place different emphasis on these historical events, but they identify these as the primary prophetic histories connected to pagan Rome placing the papacy on the throne of the earth. These are the prophetic histories pointed out in Revelation 13:2; Daniel 8:11; 11:24, 29–31; 12:11.

These histories are primarily represented within the book of Daniel, in the verses where Daniel sets forth the “daily”. Pfandl is logically forced to attack the established pioneer understanding of the verses containing these histories, for the established understandings cannot and do not, support his flawed view of the “daily”. This is more than unfortunate, but the problem does not end there, for pagan Rome is also a type of the United States!

Pagan Rome placed the papacy on the throne of the earth in 538, and the United States places her there at the end of the world. In order to correctly understand the work and role of the United States at the end of the world, we must understand the work and role of pagan Rome as it placed the papacy on the throne of the earth.

The pioneers correctly identified and established that pagan Rome **removed three things** in order to place the papacy on the throne of the earth; and that pagan Rome **gave the papacy three things** in order to place her on the throne of the earth. The king of the south, the glorious land and Egypt will be overcome through the military and economic power of the United States as it parallels the work of pagan Rome in removing the three horns of Daniel seven.

The United States also places the papacy on the **seat** of the earth, gives her its military and economic **power** and ultimately surrenders the civil **authority** of planet earth into her hands.

The fallen Protestant view of the “daily” which was introduced into Adventism in 1901, not only destroys the foundational truths established by Christ through the pioneers, it also eliminates our ability to recognize the events that are now taking place before our very eyes.

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

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

Pfandl is evidently unwilling to accept prophetic evidence that does not fit into his understanding of history. Daniel 11:24, teaches that pagan Rome would rule the world supremely for a “time”. Applying the biblical year-day principle we find that pagan Rome would rule the world supremely for 360 years. In Daniel 8:9, pagan Rome would conquer the “east, south and pleasant land”. The “east, south and pleasant land” represented Syria, Egypt and the land of Palestine. Pagan Rome overcame the third of these three geographical obstacles in 31BC, at the battle of Actium. The third obstacle was Egypt. All of this history is identified in “God’s helping hand”, *Thoughts on Daniel and the Revelation*, by Smith.

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In the year 330, Constantine moved the capitol of the Roman Empire from the city of Rome to the city of Constantinople. This action finished the 360 years that pagan Rome would rule the world supremely. Perhaps there is a better way to identify this 360 year period of the history connected with pagan Rome, than to say that this was the time period they ruled the world supremely, but I think it is an accurate description. Does the year 330 identify that pagan Rome ceased to exist?

Not at all, for we have been informed that pagan Rome would restrain the papacy until the man of sin was revealed. That took place in 538. Pagan Rome continued as a prophetic entity after it divided its kingdom in the year 330. This is what Daniel seven teaches. Pfandl may understand the ten kings of Daniel seven differently than the pioneers, but Daniel seven teaches that the fourth kingdom of Bible prophecy would disintegrate into ten kingdoms. It was still a manifestation of pagan Rome though, for it had a role to play in removing the three horns in order to place the “little horn” of the papacy. Identifying a prophetic role for pagan Rome after the year 330 is prophetically and historically accurate. Prophecy has more to say on that subject as well.

In the fifth and sixth trumpet of Revelation we find the historical forces that would completely bring pagan or Imperial Rome to a conclusion. The fifth trumpet, identifying Arabic Islam would chastise the armies of pagan Rome until the sixth trumpet, identifying Turkish Islam would slay pagan Rome. In the Bible, there is an established prophetic distinction between pagan and papal Rome. The issue is not when the pagan kings accepted Catholicism; the issue is the relationship between the two Rome's! For Pfandl to insist that the pagan kings became Catholics and therefore they were no longer pagan is to raise the question about how Pfandl understands Catholicism. Catholicism is not Christian. I do not here intend to open this can of worms, but let it at least be noted in case Pfandl has other ideas—Catholicism is not Christianity! Catholicism is simply paganism cloaked under the profession of Christianity.

Pfandl attempts to undermine the role of pagan Rome in its relationship to the papacy by emphasizing at what point in time the pagan kings changed their religious profession to Catholicism, when the reality is that they stilled continued to be pagan. This is more smoke and mirrors, and it directly attacks the prophetic role and purpose set forth concerning pagan Rome in the Scriptures.

The seven trumpets of Revelation identify the historical forces which were employed by God to bring about the demise of the Roman Empire. The first four trumpets brought down Western Rome by the year 476. Eastern Rome's demise is identified in the fifth and sixth trumpet and was accomplished by 1453. At the sixth trumpet, the story of the seven trumpets is expanded upon as inspiration stops and explains how the message of the trumpets impacted the Millerite movement.

Revelation ten is describing the Millerite movement, and the history of the Millerite movement cannot be understood correctly without understanding the trumpets of Revelation eight and nine, for in the sixth trumpet, where pagan Rome reaches its final demise, we also have the prediction of the collapse of the Ottoman Empire. After inspiration draws the relationship between the trumpets and the Millerite movement in chapter ten, it then continues the history of the trumpets by identifying the historical forces that brought down papal Rome during the French Revolution in chapter eleven. Chapter ten deals with the connection between the Millerites and the trumpets and even includes the starting of the seventh trumpet, but chapter eleven drops back into the history of the sixth trumpet to describe how the papal power was brought down.

The trumpets are describing the historical forces that brought down Rome. In the description portrayed by the trumpets the distinction between pagan and papal Rome is upheld. Western Rome was concluded under the first four trumpets; Eastern Rome and papal Rome went down under the sixth trumpet. Eastern Rome in relation to papal Rome is acceptably understood as pagan Rome. The trumpets make a specific distinction between the different aspects of Rome. To make a prophetic distinction between pagan and papal Rome is to agree with the Bible, the Spirit of Prophecy and the pioneers of Adventism.

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It is difficult for me to accept the idea that Pfandl does not know this, at least to the extent that this was the foundational understanding of Adventism. The stumbling block for me is when he implies that these positions are simply Pippenger's positions. He has the right to reject the foundational understandings if he chooses to do so, but as one who identifies himself as one of the theological leaders of biblical understanding in God's remnant church, a lay person such as myself should expect, and even demand that he acknowledges that those men who God chose to establish this movement in the beginning had established understandings on these subjects, which he simply disagrees with. Instead he pretends as if those foundational understandings never existed.

Pfandl continues with, "Why pagan Rome would **destroy itself** by taking away paganism is a puzzle. Again it is not clear what Pippenger means by pagan Rome. Because of this logical anomaly John Peters in his manuscript *The Mystery of 'The Daily'* has replaced paganism with the self-exalting character of paganism."

The following article answers Pfandl's personal puzzle.

But please take note that as Pfandl raises the question of **how paganism is taken away**, he inserts a false premise into the discussion. **No one says paganism is "destroyed"**—except Pfandl. The Bible does not teach that the "daily" was destroyed; it teaches the "daily" was removed in Daniel eleven and twelve, and that it was exalted in Daniel eight.

Perhaps Pfandl would be willing to take his false view of the "daily" in the book of Daniel, and tell us how Christ's work was destroyed. He would never attempt to demonstrate how Christ's work in the sanctuary was destroyed. He insists that "take away" in Daniel eight, eleven and twelve means remove, every time. IT doesn't mean destroy for him, but he wishes me to show how the "daily" is destroyed.

The following is an article which was compiled by the editors of the *Review and Herald* in 1858. It is not an article by Sister White. It is intended to help Pfandl solve the puzzle he has pointed to.

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## THE 1290 AND 1335 DAYS

"ANOTHER important prophetic period upon which the Advent doctrine is based, is the 1335 days of Daniel 12, with which the 1290 days are so intimately connected. These two periods are introduced to us as follows:

"And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days.' Daniel 12:11–13.

"The questions at once arise, Can we tell what the events are, from which these periods are to be dated; and if so, can we tell when they took place? We first enquire. What is the—'daily' (sacrifice) and the 'abomination that maketh desolate?' It will be noticed that the word, sacrifice, is in italics: denoting that it is a supplied word. The same will be noticed in the other instances of its occurrence in the book of Daniel, viz., chapter 11:31 and 8:11–13. Let us briefly refer to this latter chapter. In verse 13 it will be observed that two desolations are brought to view; the daily (desolation,) and the transgression of desolation. This fact is made so plain by Josiah Litch that we cannot do better than quote his language:\*

"The daily sacrifice is the present reading of the text; but no such thing as sacrifice is found in the original. **This is acknowledged on all hands.** It is a gloss or construction put upon it by the translators. The true reading is, "the daily and the transgression of desolation;" daily and transgression being connected together by "**and**" the daily desolation and the transgression of desolation. **They are two desolating powers** which were to desolate the Sanctuary and the host.'

"From this it is evident that the 'daily,' can have no reference to the Jewish worship to which it has been applied by the older and more prevalent opinion; and this is further evident from the consideration that if these periods, taken either literally or figuratively, be dated from any taking away of this worship, they do not bring us to any event whatever worthy of note.



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“The daily and the abomination then, are two desolating powers which were to oppress the church: can we ascertain what these powers are? **We have only to adopt William Miller’s method of reasoning on this point to arrive at the same conclusion with him.** He says:

“I read on, and could find no other case in which if [the daily] was found but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, “take away;” “he shall take away the daily”; “from the time that the daily shall be taken away”; &c. I read on and thought I should find no light on the text. Finally I came to 2 Thessalonians 2:7, 8, “For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.” &c. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is “the daily!” Well, now, what does Paul mean by “he who now letteth” or hindereth? By “the Man of Sin,” and the “wicked,” Popery is meant. Well what is it which hinders Popery from being revealed? Why it is Paganism. **Well, then, “the daily” must mean Paganism.**’+

“We see from Daniel 8, that it is the little horn, which succeeded the goat, or Grecian empire, that takes away the ‘daily;’ and it is the only power brought to view after the division of Alexander’s kingdom down to the time when the Sanctuary should be cleansed at the end of the 2300 days. This little horn we have in its proper place showed to be Rome taken as a unit, corresponding with the fourth kingdom of Daniel’s other visions. Now it is a fact that a change did take place in the Roman power from Paganism to Papacy. **Paganism from the days of the Assyrian kings down to the time of its modification into Popery, had been the daily,** or as Proffessor Whiting renders it, ‘**the continual’ desolation,** by which Satan had stood up against the cause of Jehovah. In its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah’s worship; but when the Levitical gave place to the Christian form of worship, Satan, in order to successfully oppose the work, must change also his form of opposition; hence the temples, altars and statues of Paganism are baptized into the blasphemies of Popery.

“But the daily, Paganism, is said in the prophecy, to have a sanctuary, and the place of its sanctuary was to be cast down. That a sanctuary is frequently connected with idolatry and heathenism, as the place of its devotion and worship, is evident from the following scriptures: Isaiah 16:12; Amos 7:9, 13, margin. Ezekiel 28:18. Concerning the sanctuary of the daily of Daniel 8, we offer the following from Apollos Hale:\*

“What can be meant by the “sanctuary” of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. Its name signifies the “temple or asylum of all the gods.” The place of its location is Rome.+ The idols of the nations conquered by the Romans were sacredly deposited in some niche or department of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly “his sanctuary”.’

“Having now ascertained that the daily is Paganism, and the transgression of desolation, or ‘the abomination that maketh desolate,’ is the Papacy, and that the especial sanctuary of Paganism was the Pantheon, and that the ‘place’ of its location was Rome, we inquire further.

“1. **Was Paganism ‘taken away’ by the Roman civil power?** The following statement of an important and well-known fact in the history of the church and world, we think answers to the prophecy. It refers to Constantine the first Christian emperor, and says:

“His first act of government was the dispatch of an edict throughout the empire, exhorting his subjects to embrace Christianity.’ ++

“2. Was Rome the city or place of his sanctuary, (the Pantheon,) cast down by the authority of the State? The following extract answers:

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“The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony.’\*

“This record from the pen of the historian is too plain to need comment. The place of his sanctuary was cast down, says the prophecy; and after a statement of facts like the above, the most fastidious in prophetic interpretation must be satisfied of its application.

“From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated. Therefore,

“3. When did the event referred to in the prophecy take place? Let it be observed, the question is not, when were the saints given into the hands of the Papacy, but **when had the change of religion from Paganism to Papacy been so far effected as to make the latter the national religion**, and place it in a condition to start upon its career. This, like all other great revolutions, was not the work of a moment. Its incipient workings were manifest long before. Paul said that even in his day the mystery of iniquity, the Man of Sin, the ‘abomination that maketh desolate,’ was already at work. And it is in the light of this scripture that we must understand our Lord’s words in Mathew 24:15, concerning the abomination of desolation, where he makes evident reference to Daniel 9:27. For although Paganism had not given place to the Papacy in the year 70 when Jerusalem was destroyed by the Romans we do understand that the power which then appeared modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints and desolate the church of the Most High.

“**Up to the time of the conversion of Clovis, king of France, which took place in 496, the French and other nations of western Rome were Pagan;** but subsequent to that event the efforts to convert idolaters to Christ were crowned with great success. It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the titles of Most Christian Majesty and Eldest Son of the Church.+ **‘Between that time and A.D. 508** by “alliances,” “capitulations” and conquests, “the Avborici,” the “Roman garrisons in the west,” Britany, the Burgundians and the Visigoths, were brought into subjection.’++

“Paganism in the western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolaters, henceforth had not the power, if it had the disposition to suppress the Catholic faith, or to hinder the encroachments of the Roman Pontiff.

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“**From that time**, the Papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes who were always treated as rebels or dividers of the body of Christ. **The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism needed only to be baptized to become Christian in the Catholic sense**; and when the interests or vengeance of its presiding minister made the demand, their possessions and thrones,—perhaps their lives,—must be laid on the altar. SS

“\* Prophetic Exposition, Volume 1, 127.

“+ Advent Manual, 66.

“\* Advent Manual, 68.

“+ ‘Goodrich’s Universal Hist. and Gutherie’s Geog.’

“++ Croley, 55.

“\* Croley, 207, 208.

“+ Mosheim Christian History, Volume 1, 132, 133.

“++ Advent Manual, 73.

“SS Ibid., 75, 76.

“In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the Pagan.\* Rapin, who claims to be more exact in the chronology of events in his history, states that he was elected monarch of Britain in **508**. Book 2, 129.

“What was the condition of the See of Rome at this time? ‘Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:

“1. **He ‘left Paganism’** when he entered the ‘church of Rome.’

“2. He found his way to the Papal chair by striving with his competitor even unto blood. Du Pin.

“3. By the adulation paid to him as the successor of St. Peter.

“4. By the excommunication of the Emperor Anastasius.+

“‘How much,’ says Mosheim, ‘the opinions of some were favorable to the lordly demands of the Roman Pontiffs, may be easily imagined from an expression of Ennodius, that infamous and extravagant flatterer of Symmachus, who was a prelate of ambiguous fame. This parasitical panegyrist, among other impertinent assertions maintained that the Pontiff was constituted judge in the place of God, which he filled as the Vicegerent of the Most High.’++

“By the strength secured to the Catholic cause in the west, by these successes, and the agency of the vicars, and other agents of the See of Rome, the Papal party in Constantinople were ‘placed’ in a position to justify open hostilities in behalf of their master at Rome. ‘In **508** the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital.’

“**Gibbon, under the years 508–514**, speaking of the commotions in Constantinople, says ‘The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. [Popery is triumphant.] Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace.’ SS

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“With the following extract from Appollos Hale, we close the testimony on this point: **‘We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism (since claimed as the “patrimony of St. Peter”) in 508.** We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls and is broken into fragments. **One by one the lords and rulers of these fragments, abandon their Paganism and profess the Christian faith.** In religion the conquerors are yielding to the conquered. **But still Paganism is triumphant.** Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, **A.D. 508.**

“**In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant ‘monarch’ Christianized.**

“The pontiff for the period on which we stand is a recently converted Pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling ‘the place of God on earth.’ The senate is so far under his power, that, on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. . . . **In 508** the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, **At what time was Paganism so far suppressed, as to make room for its substitute and successor, the Papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? Is there any other date for its being “placed,” or “set up” in the room of Paganism, but 508?** If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination.

“The others are at length subdued, ‘and kings, and peoples and multitudes, and nations, and tongues,’ are brought under the spell which prepares them, even while ‘drunken with the blood of the martyrs of Jesus,’ to ‘think they are doing God service,’ and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the damnation of hell’\*

“We have the date. **The ‘daily’ was taken away, and the abomination that maketh desolate set up in 508.** Dating from this point the 1290 days or years terminate in 1798 where, as has already been shown, the civil power was stricken from the Pope by the arm of Buonaparte. The 1335 days bring us 45 full years this side of that event.

“But some may say, How is it that you make the periods terminate in the past? Does it not read that Daniel should rest and stand in his lot at the end of the days? Certainly; and we believe it. But what is it for Daniel to stand in his lot? This point will come under consideration when we come to an explanation of the passing of the time, and an examination of the events that did take place at the end of the days. Meanwhile we here cast anchor till another week.” *Review and Herald*, January 28, 1858.

“When God gives a man a special work to do, **he is to stand in his lot and place as did Daniel,** ready to answer the call of God, **ready to fulfill His purpose.**” *Manuscript Releases* volume 6, 109.

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

I never came to Pfandl’s conclusion when I read Peter’s manuscript. As I understood his manuscript he identifies that the root or foundational principle of the religion of paganism is “self-exaltation”. This fact is not in disagreement with Daniel’s testimony.

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Daniel sets forth the kingdoms of Bible prophecy in chapter two. In chapter seven he builds upon chapter two by emphasizing the political aspect of the very same kingdoms of Bible prophecy. When he deals with chapter eight he is emphasizing the religious manifestations of the very same kingdoms of Bible prophecy. Peter's correctly identifies that through the Hebrew in Daniel eight and the structure of the passage, one of the truths which Daniel conveys is that the foundational belief of paganism is self-exaltation. This may also be a puzzle to Pfandl, but it is there, and it is relevant to the prophetic record.

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

It is true that Pfandl's position on the "daily" is the generally held position, but it is not the foundational position.

"The truth was never found among the majority. It was ever found among the minority." *This Day with God*, 319.

"The majority are usually to be found on the side of error and falsehood. The fact that doctors of divinity have the world on their side does not prove them to be on the side of truth and of God." *Spirit of Prophecy*, volume 4, 214.

Here we see Pfandl once again developing a premise that I never established. He insists that I see no connection to the great controversy if I identify the "daily" as paganism. 1843 is the date when the 1335 year prophecy of Daniel twelve, verse twelve is fulfilled. There is a blessing connected to that date.

The blessing is connected with the marriage of the Lamb. The marriage of the Lamb is most definitely and most directly connected with the great controversy.

"Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' [Matthew 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**" *Manuscript Releases*, volume 21, 437.

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

By introducing the great controversy subject Pfandl, once again builds a position that I have never developed. In his opening "Observation" he stated, "He [Pippenger] has obviously never participated in a scholarly debate where both sides point out the perceived weaknesses of the other person's views without getting personal. His *ad hominem* arguments are neither warranted nor helpful. Christians should be able to disagree without being disagreeable."

Pfandl may have participated in "scholarly debates", but in this debate he has refused to point out the "weaknesses", and has chosen to misrepresent the positions which we have identified. He has used misdirection, straw men and guilt by association throughout his interaction. I would submit that to enter into a discussion and choose to repeatedly employ these type of techniques is neither Christian, nor agreeable.

Pfandl's attempt to rewrite history, or at least portray history through the terminology which fits his agenda is troubling, but understandable when we consider "the sand" that he has built his prophetic model upon. He states, "Here we see the reason why Pippenger must keep pagan Rome (whatever it represents) alive long after it has disappeared in history. 508 is for him the date when the daily (paganism) was taken away."

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“However, the historical facts simply do not support this interpretation. Emperor Julian the Apostate (356–358) tried to restore paganism in the Roman Empire, but after reigning less than two years he was slain in battle with the Persians. When he died it can be said that paganism was “taken away,” but this is much too early for Pippenger’s interpretation.”

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

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

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

**“The truths that have been substantiated by the manifest working of God are to stand fast.** Let no one presume to move a pin or a foundation stone from the structure. **Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that ‘in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.’”** *Manuscript Releases*, volume 1, 58–61.

I have never stated that Conradi originated Pfandl’s false view of the “daily”, but Pfandl takes one more shot at illustrating my lack of understanding concerning Adventist history when he states, “Pippenger believes that the current view of ‘the daily’ originated with L. R. Conradi.”

The understanding of the “daily” that was held by the Protestant world before William Miller was introduced into Adventism by the infamous Conradi in the 1901 time period. A. G. Daniells and W. W. Prescott then became the main proponents of the view, though others also embraced it. In Adventist history Conradi’s fallen position on the “daily” has been called the “new view”. It was new to Adventism in the sense that up until 1901 Adventism continued to embrace and uphold the Millerite position on the “daily” which Ellen White states is the correct view! The new view was new in Adventism, though it was simply the old position of Protestantism. Why is it that we would think that the Protestants would somehow have a better understanding of the work of Christ in the sanctuary than Adventism? Dear Reader, do you recognize that the pioneers identify the “daily” as a satanic power and Pfandl identifies it as a godly power? What does it mean when we assign the work of God to the Devil, or the work of the Devil to God?

Pfandl closes by stating, “Many other points could be taken up, but by now the reader should be able to see that Pippenger’s interpretation has a number of problems.” At the outset of this second critique he stated, “As I indicated in my book, I do not have a set interpretation of Daniel 11:40–45. I am open to any reasonable interpretation as long as it does not violate basic hermeneutical guidelines.”

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Pfandl's hermeneutical guidelines prevent him from arriving at an interpretation of Daniel 11:40–45, though those are the verses that portray the events that lead up to the close of probation.

“The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed.” *The Great Controversy*, 594.

According to inspiration those events are clear, but Pfandl's hermeneutical guidelines cannot suggest anything about those verses, except as they are used to oppose what we suggest is clearly revealed in the verses. In the midst of the discussion about the verses it is evident that Pfandl's hermeneutical guidelines also reject the foundational conclusions of the pioneers of Adventism.

At one point he attacks my position, because I question his hermeneutical guidelines and suggest that he and I use different rules of biblical interpretation. I insist that any valid understanding of truth would include an understanding that is built upon the foundational truths of the pioneers of Adventism. He calls this position a “mantra”.

At this point he crosses the line beyond simply opposing any understanding which I may possess, or any position which the pioneers may have been used to establish and aligns himself against the counsel of the Spirit of Prophecy. It is not Jeff Pippenger that promotes the role and message of the pioneers of Adventism—it is the Bible and the Spirit of Prophecy.

The so-called scholarly debate between Pfandl and myself has left me feeling dirty. I have spent a decade presenting and defending the last six verses of Daniel eleven, and though I never wanted to interact with Pfandl on this subject, and though I did not initiate the interaction, I certainly could not back out of the dialogue once it began. This scholarly debate is the least of the least in my experience of discussing these verses.

What has transpired had very little to do with Daniel eleven. Pfandl spoke of scholarly debate which exposed the weakness of the other's position in a Christian fashion. His approach to the discussion had nothing to do with exposing any weakness in a position I may or may not hold about Daniel eleven. He simply attempted to demonstrate why I had a misguided understanding on biblical history, Advent history and biblical grammar. In the process he consistently used techniques which do not glorify our heavenly Father. In order to make a defense of the message of Daniel eleven I was forced to respond to his techniques. This only compounded the problem of this discussion.

We will conclude our response in the December supplemental newsletter.

“Our only safety is in preserving the ancient landmarks. ‘To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’ Isaiah 8:20.” *Counsels on Health*, 460.

## THE BEGINNING OF OUR CONFIDENCE

**T**he enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. “Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.” Jeremiah 6:16.

Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. “Other foundation can no man lay than that is laid.” 1 Corinthians 3:11. In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.

Did not the first disciples have to meet the sayings of men? did they not have to listen to false theories; and then, having done all, to stand firm, saying, “Other foundation can no man lay than that is laid”? So we are to hold the beginning of our confidence steadfast unto the end.

Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched by holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed. *Gospel Workers*, 306, 307.