

# Future NEWS

Volume 9, No.3

March, 2005

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

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

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

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

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

*Testimonies to Ministers and Gospel Workers, 115.*

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

*Future News*

PO Box 7

Bonnerdale, AR 71933

Telephone: 888-278-7744

Circulation Manager—Kathy Pippenger

Author & Speaker—Jeff Pippenger

JeffPippenger@msn.com

Editor--Bronwyn Peck

calica4@hotmail.com

Spanish Department—Al & Lupe Perez

*Futuro de America*

PO Box 353

Glenwood, AR 71943

Telephone: 870-356-7049

aperez77@alltel.net

*Future News*—Canada

Phyllis Vallieres

RR 3, 2552 Cooper Road

Madoc, Ontario, K0K 2K0, Canada

Telephone: 613-473-5332

FAX 613-473-5630

phylv@primus.ca

*Future for America*—Great Britain

Russell & Charmaine Williams

29 Lascelles Close

Leytonstone, London

Telephone: 0044-208-279-6903

judicium1844@aol.com

*Future-Is-Now* Germany

Pietruska Family & Blaesing Family

Hoehenweg 11

D-74613 Oehringen, Germany

Telephone: 0049-07941-9148-0

FAX 0049-07941-9148-3

architekt@w-blaesing.de

## MISSION STATEMENT

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

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

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

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

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

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

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

### **Point eight:**

#### **PIPPENGER AND ELLEN WHITE**

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

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

Comment: Pippenger, like Uriah Smith<sup>5</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: [Dan. 12:1-4, quoted.]

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

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

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

### **Response:**

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

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

---

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

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

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

### **Point nine:**

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

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

### **Response:**

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

### **Point ten:**

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

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

### **Response:**

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

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

---

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

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

### Point eleven:

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

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

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

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

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

### Response:

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

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

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

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

---

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

### **Point twelve:**

#### **CONCLUSION**

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

Gerhard Pfandl, Ph.D.

Associate Director Biblical Research Institute

Revised: April 2004

### **Response:**

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

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

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

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

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

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

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

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

---

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

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

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

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

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

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

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

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

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

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

It is interesting to make a notation here.

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

---

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

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

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

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

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

intelligence with them that forsake the holy covenant.

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

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

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

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

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

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



---

---

**Verse thirty:**

For the ships of Chittim shall come against him:

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

**Verse thirty:**

For the Vandals, the second trumpet shall come against him

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

**Verse thirty:**

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

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

**Verse thirty:**

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

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

**Verse thirty:**

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

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

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

---

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

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

#### **Verse thirty-one:**

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

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

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

#### **Verse thirty-one:**

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

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

And the armies of pagan Rome shall take away the daily

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

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

#### **Verse thirty-one:**

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

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

---

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

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

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

**Verse thirty-one:**

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

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

**Verse thirty-one:**

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

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

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

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

**Verse thirty-one:**

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

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

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

**Verses thirty and thirty-one:**

For the Vandals shall come against pagan Rome.

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

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

---

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

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

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

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

**Verses thirty-two and thirty three:**

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

**Verses thirty-two and thirty three:**

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

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

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

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

**Verses thirty-two and thirty three:**

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

**Verses thirty-two and thirty three:**

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

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

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

---

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

**Verses thirty-two through thirty-five:**

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

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

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

**Verses thirty through thirty-five:**

For the Vandals shall come against pagan Rome.

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

Pagan Rome shall war against the Bible

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

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

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

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

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

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

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

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

**Verse thirty-six:**

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

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

---

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

**Verses thirty through thirty-six:**

For the Vandals shall come against pagan Rome.

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

Pagan Rome shall war against the Bible.

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

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

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

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

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

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

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

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

The papacy shall exercise its will during the 1260 years.

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

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

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

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

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

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

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

---

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

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

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

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

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

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

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

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

---

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

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

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

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

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

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

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

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



---

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

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

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

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

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

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

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

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

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

---

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

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

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

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

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

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

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

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

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

---

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

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

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

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

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

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

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

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

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

---

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

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

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

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

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

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

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

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

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

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

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

---

be easy to recognize. Consider verse eleven briefly:

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

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

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

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

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

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

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

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

---

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

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

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

### **Verses thirty through thirty-six:**

For the Vandals shall come against pagan Rome.

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

Pagan Rome shall war against the Bible.

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

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

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

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

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

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

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

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

---

The papacy shall exercise its will during the 1260 years.

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

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

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

### **Verses thirty through thirty-six:**

For the Vandals shall come against pagan Rome.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I await your response. Jeff Pippenger

### **Prophecy School 2004**

Contact us at Future for America if you are interested in ordering this brand new series consisting of forty hours of presentations covering the material featured in the February & March 2005 newsletter.

**Audio...\$112.00**

**VHS.....\$145.00**

**DVD.....\$128.00**

**Notes.....\$15.00**

There is also the regular 15% plus \$1.00 shipping and handling fee for these materials.