

11 Question & Answer, Part 2 - ICM Speakers (24 October 2025)-1

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<https://www.youtube.com/watch?v=m4oGK30qMBI&list=PLNC-7pJwfMOR-heErb4VJ9G9103l-gLso&index=3>

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0:00:00

Parminder

If I could invite Elder Terrie, Arjan, Elena and Curtis.

How's the microphone's going to work? We will need a rowing mic. We need one for them and one for us. Okay. Yes.

If we will move a little bit closer. Check if this works.

Terrie

Testing, testing, testing. Oh, the truth it is that your God is a God of gods. And a Lord of Kings.

Welcome

0:02:29

Parminder

I want to welcome everybody. This is the first of three Q&As. It's the opportunity for questions to be asked and hopefully answered.

Prayer

Let's open with a word of prayer.

Holy God, we thank you that we have the privilege of being able to gather together, to be guided and directed by you. We pray that you would bless us and guide and direct both the questions and the answers. We thank you in Jesus' name. Amen.

Are We Now in Daniel 11:41?

0:03:56

Parminder

So, this is a question for all the speakers. We'll go right across.

Question: Are we now in Daniel 11:41? Yes?

Arjan

Yes, we are.

Has Daniel 11:40 Being fulfilled?

Parminder

Does that mean verse forty-one has been fulfilled?

Arjan

We are only at the beginning of it.

Parminder

My second question was, has verse 40 being fulfilled? 40. 4-0

Arjan

Yes.

Parminder

So, the King of the North has dealt with the King of the South, overflowed and passed over, and now entered into the Glorious Land? I have the whiteboard if you need to explain. They're all going to do it. Okay. I could put the mic closer that they heard that.

Arjan

I have no idea.

Parminder

Okay. Curtis? So, two questions.

Are we in verse 41? If so, has verse 40 been fulfilled?

Curtis

Can I have the whiteboard?

Parminder

Just put your name.

00:06:36

The Ideological Warfare

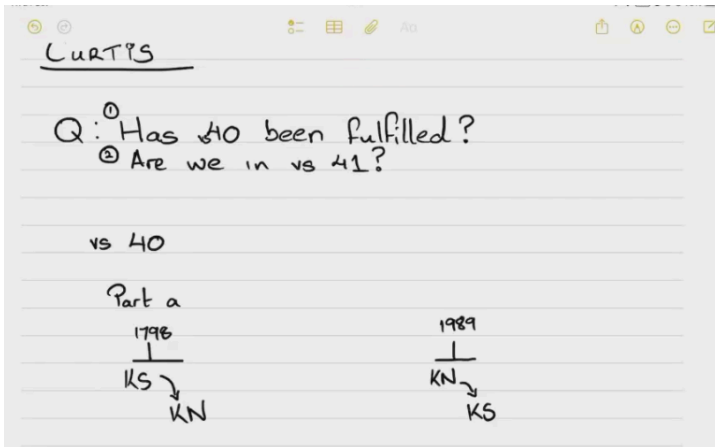
Curtis

So, the question is, has verse 40 been fulfilled? Part one. And then part 2, by inference, are we in verse 41?

Have I understood the question correctly?

So, as a movement, we've recognized that verse 40 covers a long period of history. So, we split up that verse into two parts.

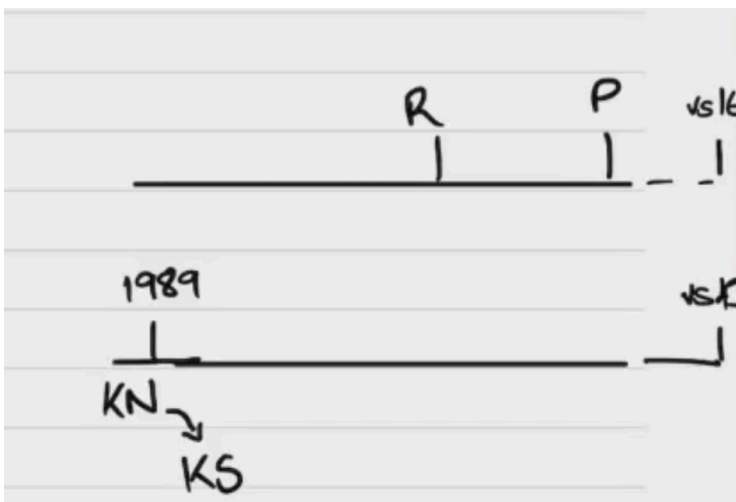
So, talking about verse 40. Part A. We describe as 1798 – The King of the South pushing against *him*, which is the King of the North. And then history goes on, and we get to 1989. And the King of the North is going to come against the King of the South. And for a long time, the movement understood that this conflict between the King of the North and the King of the South ended in 1989.



0:08:58

Until 2016 came along. And it was demonstrated from earlier in the chapter, that this history could be shown as being demonstrated by Antiochus and Ptolemy in ancient history, i.e. the King of the North and the King of the South in that history. What truth came up out of these studies, was that this conflict does not end at 1989.

It carries on, and we create two waymarks called Raphia and Panium. Until we get to the Sunday Law which is verse 41 for us. But in that story of the King of the North and the King of the South, in the earlier part of Daniel 11, it's verse 16. So, we know that this conflict continues on.



One thing that stands out in verse 40, is the fact that the King of the North is going to come against the King of the South with help. But there's a word there *overflow* and *pass over*. Which in our minds should act as a symbol that you can relate to a flood.

So, I'm jumping a few steps. But when you think of the symbology around *overflowing* and *passing over*, and you remember elder Terrie's studies, about the flood. I can't remember if she said it explicitly, but that flood is ideological.

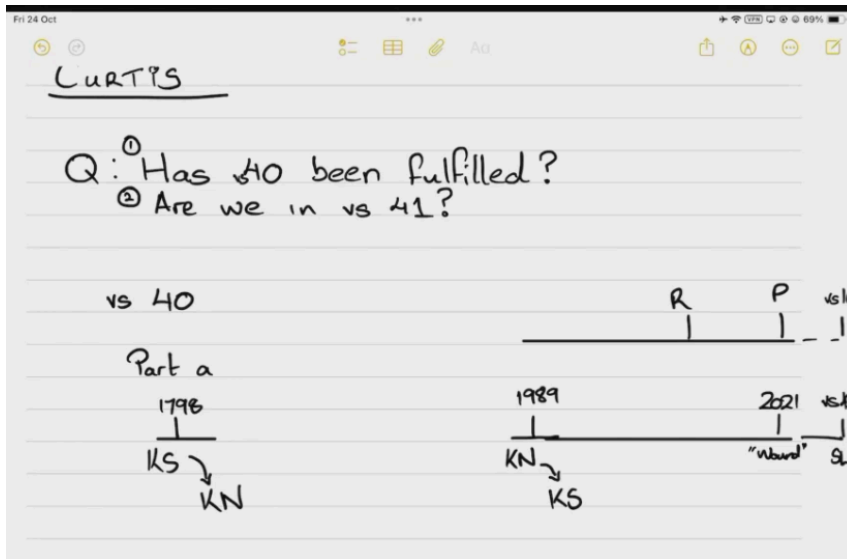
So, we've often looked at this conflict between the King of the North and the King of the South from a physical perspective. And then when we go to the Battle of Panium –in application, 2021 – we can see that there's a physical altercation between King of the North and King of the South by proxy in Ukraine. But a characteristic of the King of the North when they overflow and pass over, is that their key weapon is ideology.

I just gave that preamble to say that when we talk about the King of the North's "wound" in inverted commas as happening at Panium and then at the Sunday Law, we need to think of it in the context of ideology. Sometimes we would refer to it as an information warfare.

So, verse 40 takes us all the way to the Sunday law. Yes, sorry, I meant King of the South, deadly wound, and then death at the Sunday Law. Because it's the King of the North that's trying to conquer that territory before they can continue their ambitions.

Before the King of the North can go on to take over the Glorious Land, they have to ideologically defeat the King of the South. And Elder Terrie has done many studies, past studies to show those three steps. So, when we get to verse 41, and it talks about the King of the North going into the Glorious Land. I'm going to put the words there with a *flood*. It's always in the context of ideological warfare.

So, my answer to the question, are we in verse 41? Is yes. But I hope to try and demonstrate that later. I've just used the battle between the King of the North and the King of the South as a preamble.

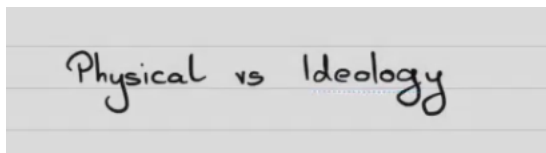


0:15:41

Parminster

So, has verse 40 been fulfilled? And we're in verse 41. And if that's the case, and when we read in the newspaper, that Russia is alive and well, the Ukraine physical war is still going forward. That what we see happening in the world is not a fulfillment of verse 40. The fulfillment of verse 40 is the ideological defeat of the King of the South.

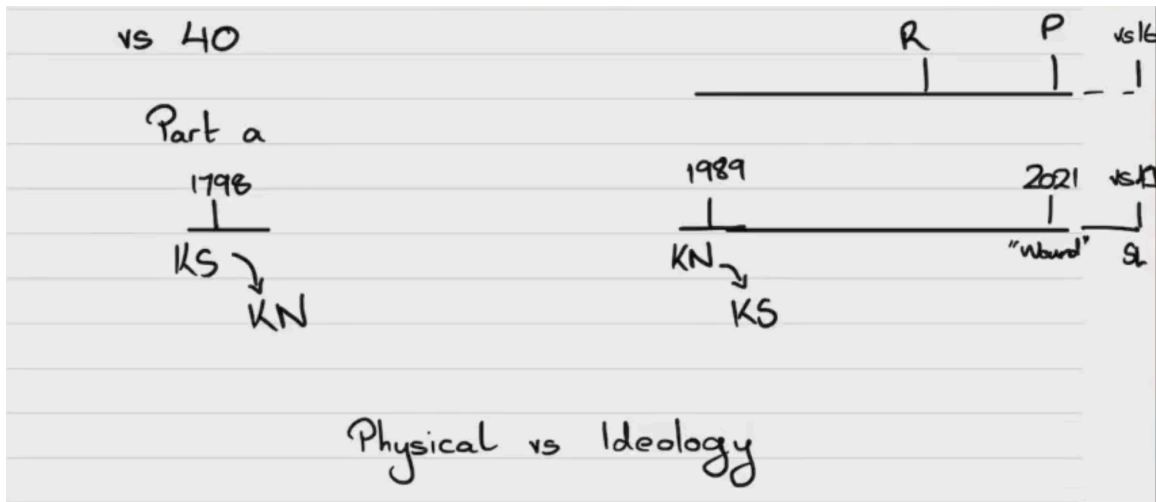
Is that what you're saying?



Curtis

That's what I'm saying. Yes, that's what I'm saying.

And it's based on this idea of distinguishing between the physical and the ideological.



0:16:56

Parminder

I will ask someone else.

The same question Elena? Nothing to add?

Elena

No.

Parminder

Terrie?

Terrie

So yes, we're in verse 41. Verse 40 has been fulfilled. The King of the South no longer has a restraining influence on the King of the North.

When Putin made a, or what he represents made a strategic error in promoting the King of the North. And as Curtis said, this is an ideological battle.

I think that's all I want to say.

Parminder

The word ideology, would you be comfortable to put a synonym of *thoughts*? Could we do that? If you just write it down.

Physical vs Ideology
thoughts

Just underneath, if you could write about the restraint that you mentioned underneath the line.

Physical vs Ideology
thoughts

KS - no longer a restraining influence

King of the South No Longer a Restraining Influence

Terrie

It is no longer a restraining influence.

0:18:54

Parminder

Could you just explain that briefly what that means? However, you want to do it but just flesh it out a little bit for us. Thank you.

Terrie

If we go back to Ptolemy and Seleucus. Seleucus wants to be King of the North, South, East, and West. It's the king of the South that is going to restrain the King of the North from being king of everything. And so, when we come down to our time, talk about unilateralism, the King of the South was what was restraining the King of the North from being a unilateralist. If you remember 1989, when Gorbachev was talking about a new world order, he was talking about multilateralism.

But when Putin decided to promote Trump, they were inadvertently going to help the establishment of unilateralism. I believe that was symbolized with the death of Navalny, because that ideology of Navalny

would have given the King of the South the ideology, the thought to keep the King of the North restrained.

The Death of Navalny as a Symbol of the end of A Restraining Influence

0:21:35

Parminster

Not yet.

You've mentioned the death of Navalny, in connection with the restraint. You've said pre -1989 and up to some time afterwards. The King of the South, Russia, the Soviet Union were a restraining influence on the USA. As time went on, King of the South aided and abetted the United States. Aided and abetted, helped the United States fulfill its plan to become a unilateral power.

Whatever their reasons for doing so, it ended up harming themselves.

Is that correct?

And you've said that the death of Navalny is a symbol of that self-destruction. I think people have not understood what Navalny is.

So, if we're okay for what you've said so far, if you can just explain what Navalny it means. So, the very last part of your response. Because people think that Navalny was a revolutionary movement to bring down Putin doing the work that America would have done, should have done.

I'm sure that that's what many people believe. In fact, I know it is. So, they've clearly misunderstood. So, if you can clarify that because it's a significant point.

Terrie

Again, if we go back to Egypt, Egypt started friendship with Rome, the rising King of the North. And that ultimately brought down Egypt.

What Navalny symbolized was a return to the thoughts of Gorbachev. To make Russia normal again, so that Russia would be just one of many on a multilateral stage.

I'm not sure if I'm answering your question.

How Navalny would have stopped the King of the North from rising to power?

0:25:32

Parminder

How does that defeat the USA? Because people hear that Russia has just become weaker. Because maybe they don't understand 1989 to 91.

Are you able to make that connection?

Terrie

I'm not sure I'm following.

Parminder

Navalny wants to bring Russia and make it a democracy. People see that as the death of the King of the South. And you're saying that was that's not the death of the King of the South? In fact, it seems to be the opposite. That it makes the King of the South stronger to do its work. So, if you can explain what its work is. And if it if Navalny had survived and fulfilled his mission, how that would have stopped the King of the North from rising to power ultimately.

0:27:23

Terrie

The ideology of Navalny would have made the King of the North and the King of the South equals on the world stage.

What Putin has done in thinking that they are friends with the King of the North has actually empowered the King of the North. Even though Russia appears strong and is able to be at war. It has become a pariah on the world stage and there is no chance being part of a world a multilateral system.

Not recognizing that has taken away its role as the King of the South and given power to the King of the North.

So, while it's not the King of the South, still Egypt a country on the world stage. So, 1989 being the deadly wound. 1991 we see the collapse of that government, and the plan that Gorbachev had for Russia on the world stage. It failed. Even though the King of the South rose again. I'm repeating myself, he made that mistake and undone the work of 1989.

No, sorry. Not undone the work of 1989, undone the work of Raphia.

0:30:52

Parminder

So, the death of Navalny is not marking, if Navalny had succeeded, or his death, it's not marking the death of the King of the South in the way people understand it. His death stopped Russia from becoming a functioning democracy. If that had happened, they would have been a functioning country in the UN and their voice, along with everybody else's, would have acted as a restraint on the United States from coming becoming a superpower.

Yes?

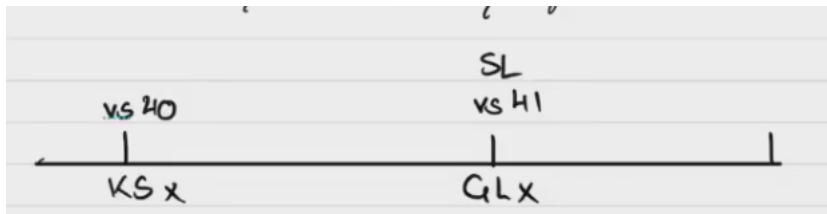
The King of the South is part of Egypt

0:32:19

Curtis

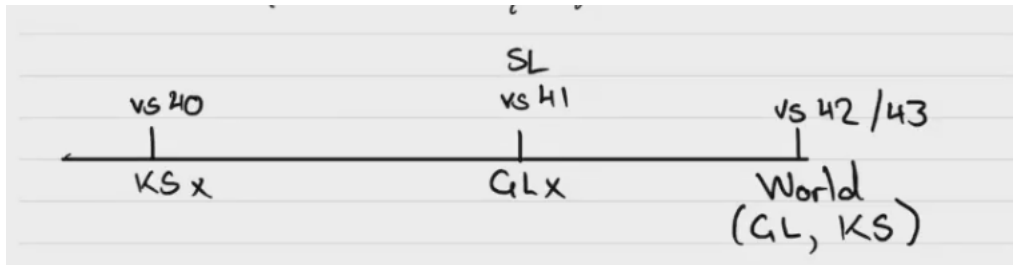
So, oh sorry.

So, while we often talk about verse 40 and verse 41 as the end of the King of the South in the Glorious Land, we do this. It's 40. 41, Sunday law. And I've just shrunk all the events of the King of the South's death into one waymark. And we do this.



We recognize that the King of the North still has one more conquest. In verse 42, and I'll say verse 43. It's going to take over the world. And when it does that, we know that there are kingdoms that belong in that symbol. One of them is the Glorious Land and one of them is the King of the South. And that might look different to what their first deaths are.

So, we need to be sure what death we're marking in verse 40 and verse 41 in comparison to 42 and 43.



0:34:21

Parminder

A term that's been used is an internal death. Do you agree with that term?

Curtis

Yes. So

Parminder

without explaining.

Curtis

Yes.

Parminder

Arjan? Elder Terrie has used the term as internal death. Describing verse 40.

Arjan

Yes.

Who Is the King of the North in 1989?

Parminder

So, I have another question. In verse 40, it says the king of the north comes with military and economic power in the 1989 period against the Soviet Union.

Arjan, who do you understand that King of the North to be? The one that has military and economic power that comes against the King of the South?

Arjan

The United States.

Parminder

Curtis?

Curtis

The papacy.

Elena

But I'm not sure.

Parminder

USA?

Terrie

Both.

Parminder

So, the King of the North is both the USA and the Papacy.

Terrie

Do you want the Time of The End version?

Parminder

No, your version.

Terrie

The military and economic component was the United States.

Parminder

Who's the King of the North?

Terrie

The papacy.

Parminder

Papacy, USA, Papacy, USA.

So, Adventists believe that in 1798 the papacy essentially died. So, if it died in 1798, and it seems to be alive and well in 1989, are you able to trace that history? From 1798 to 1989. How can it be the King of the North if it's already dead?

0:37:32

Terrie

1798 to 1989 is the history of the rise of the United States.

Parminder

But you have said it's the papacy in 1989.

Terrie

It's a holly alliance.

Parminder

1798 is the papacy?

Terrie

Yes.

Parminder

1989 is the papacy?

Terrie

I want to say both

Parminder

Both the United States and the papacy?

Terrie

It's an alliance. It's marking the transition of the King of the North rising.
The passing of the baton.

Parminder

Just trace the papacy from 1798 to 1989. Just the papacy.

You can't?

Terrie

No.

Parminder

No.

Tracing the Papacy From 1798 to 1989

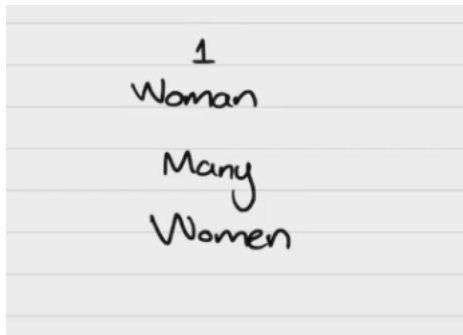
0:39:06

Curtis

In Revelation 17, the protagonist, we will say is the woman. And then John gives us some clues about the story from beginning to end.

He's going to, at some places, talk about the panoramic view and then at some places talk about the dispensational view.

So, in the panoramic view, you have one woman. In the dispensational view, you have many women.

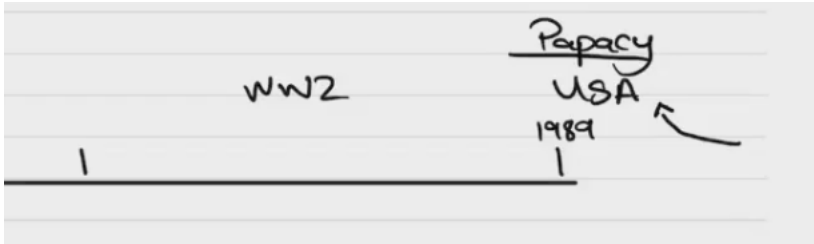


And each time, a dispensation comes along, just like with the kings, Satan needs to raise up a new kingdom. Satan recognizes that the woman needs to change clothes. So, what you have in 1798 is the woman wearing a specific set of clothes. She dies. I'm going to say this in an ugly way. That specific woman is stubborn. And so throughout that history, from 1798 to 1989, she keeps trying to rise up.

And so we see that as she runs around the world, and in a period of history that we refer to as World War II, you have the papacy try again. And then, she finds a king and it doesn't work. I'm talking about World War II.

And then, she's going to try again in 1989 where that military strength that we read in the verse is the USA.

So, you have the papacy and the USA come into an alliance. But at the same point in time, this entity over here realizes that hold on, I don't need you.

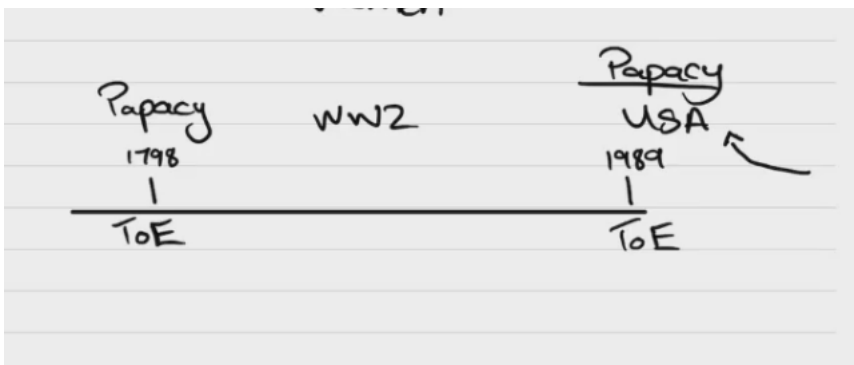


00:42:34

Parminster

Before we do that, just go over 1798 to 1989 in summary.

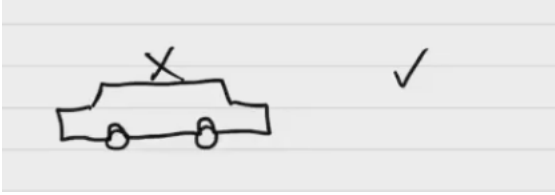
My question was, or the question was, we have the papacy in 1798. The time at the end, the magazine places it in 1989. So, there's a discrepancy. Because it died in 1798. And therefore, it seems to have resurrected. So that description of death and resurrection. We have to ask ourselves, is that accurate? If it isn't, was the time magazine being wrong? Or is there a different way to describe this? If you just do that.



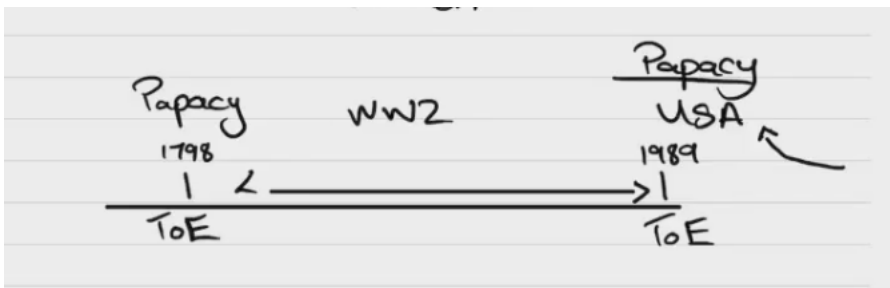
00:43:41

Curtis

How I've understood the term *death*, if I can use a parable of a car. That car has a specific function. And when that car can't be used to do that function anymore, you say the car is dead. And then it goes to the mechanic. And then it can try and serve that function. And you'd refer to it as alive.



So, my answer, my perspective is that throughout this history, the woman, the papacy in 1798, is stopped from fit serving her function. She dies. And throughout different histories between 1798 and 1989, There are various attempts to fulfill that function of what the woman is meant to do. And then in 1989, the papacy gets the opportunity to show their boss that I can be the woman that you want me to be. The boss being Satan who's in charge of all of this.



00:45:44

Parminder

In that history, is the woman alive, but not well?

In World War II, is the woman alive? Is she there, in existence?

Curtis

We can refer to her as unwell.

Parminder

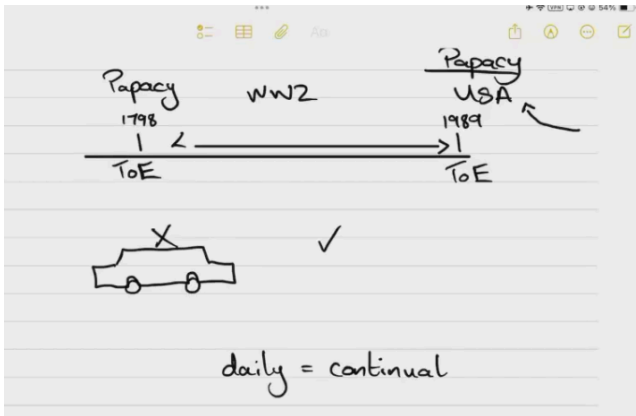
So, she's alive. And in that dispensation, she's not able to find a partner.

Curtis

Yeah.

So that woman, if we go back to this idea of the daily, we talk about the ideology, the daily is the continual, i.e. the continual ideology. And you know that an ideology needs a host. So, while the daily refers to the ideology, you know the woman is continual. Just sometimes she can't find someone to do the work that she needs to do.

So, when we talk about this *death and life*, we need to be clear about what we are referring to with regards to what died and what resurrected. And I'm going to say it's the relationship.



00:47:59

Parminder

In 1991, the relationship dies and resurrects.

In 1989, who is the King of the North? Sorry, 1991. Who's the King of the North now? You don't have to explain, just tell me who you think.

Terrie

1991, The United States.

Parminder

Arjan? Curtis?

Curtis

At a simple level, I'll say United States.

Parminder

So, everybody agrees, sometimes after 1989, the King of the North changes from the Papacy to the United States. If that's the case, the Papacy has no role at the end of the world, prophetically speaking. And what was taught in the Time of the End magazine with the Holy Alliance can be explained from an understanding of Revelation 17 and what that woman does during the sixth dispensation or sixth period.

Everybody's okay with that response to that level?

I am not taking any questions at the moment.

Kingdoms Come In Two Parts

0:50:24

Parminder

So, something new that was introduced when considering Revelation 17 was that you could look at that relationship which was an evil relationship and you could compare that to a good relationship - Satanic and godly.

So Elder Terrie took us to the book of Daniel to show that. Because it was so new, could you just briefly go over the logic of how you start with something bad in Revelation 17 and that you can go to something good in Daniel? They're not disagreeing. They just want it if you could redo it so they can maybe catch some extra thoughts.

Terrie

So, Satan is a created being. They have no original thought. And we're told that, in Isaiah, they want to sit on God's throne and rule.

Can I just try and find a verse? I'm sure you're familiar. Thank you. I will sit on the throne. I'm not going put my hand on it quickly. I'm sure you're familiar with the one actually it might be Isaiah 14. Thank you.

For thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God. I will sit upon the mount of the congregation in the sides of the north. - Isaiah 14:13

And so, we see what Lucifer is desiring here is to copy God's organization. And the way we saw that in the book of Daniel is that it would have a woman component and a beast component. And in Revelation 17, it's giving us much more detail on Satan's copy of God's original. Because he will see a throne, and a throne is an institution, and we see a congregation. The congregation is the host or the city, the army. And without pulling that verse apart any further, what I have avoided using, just like we've avoided using the terms church and state, because they're no longer fit for purpose, I've avoided using the word

counterfeit, because there are many studies done called the counterfeit, and we mustn't confuse what we're talking about here with those counterfeit studies, but understand that Lucifer, Satan is copying the original. Therefore, there are two parts to God's government and Satan's. Government is the wrong word. God's kingdom and Satan's kingdom.

Is that sufficient?

Can You Explain the Pronouns of the Little Horn in Daniel 8?

00:56:27

Parminster

I hope that answers your question.

As you're in chapter 8, this this is an old question, but it's been so long the person just needed a refresher. And in the French, it doesn't work as well as the English. So, I'll just read the question as it is.

Please re-explain the explanation of the names and the pronouns of chapter 8 with respect to the little horn.

Terrie

Okay, so we're looking at verses 9 to 12. And there are four verses. Verses 9 and 10, the history of 9 and 10 is going to repeat in the history of 11 and 12.

You understand that the little horn is not a horn of an animal. It represents the horn of an altar. I will give you a verse, Psalm 118 verse 27.

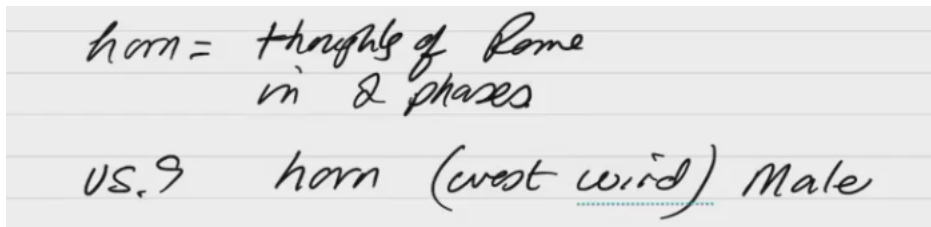
Bind the sacrifice with cords or ropes. Even unto the horns of the altar. – Ps. 118:27

9-10 horn of an altar. Ps 118:27
11-12 not an animal

So, you took your sacrifices – your ram and your he goat. You tied them up with ropes so they wouldn't run away. You led them into the sanctuary and tied that to the horns of the altar. Then when you sacrifice that animal, the blood was taken and placed on that horn.

So, these horns represent the ideology of Rome. But Rome comes in two phases. There are two desolating powers. To distinguish between the two Romes, Daniel was very careful in his language.

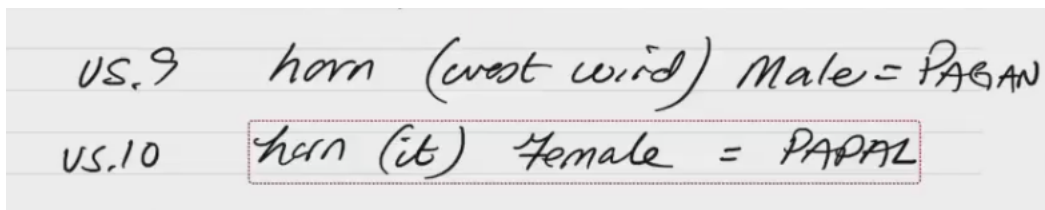
So, in verse 9, we see the little horn come out of a west wind. The little horn does not come out of the horns of the he goat. Out of one of the winds. That little horn is a masculine noun. You can't see it in the English; you need the original language. From memory, I think this portion is Aramaic not Hebrew.



horn = thoughts of Rome
in 2 phases
vs. 9 horn (west wind) Male

So, in verse 9, it is, even though the word he isn't used, the little horn is masculine.

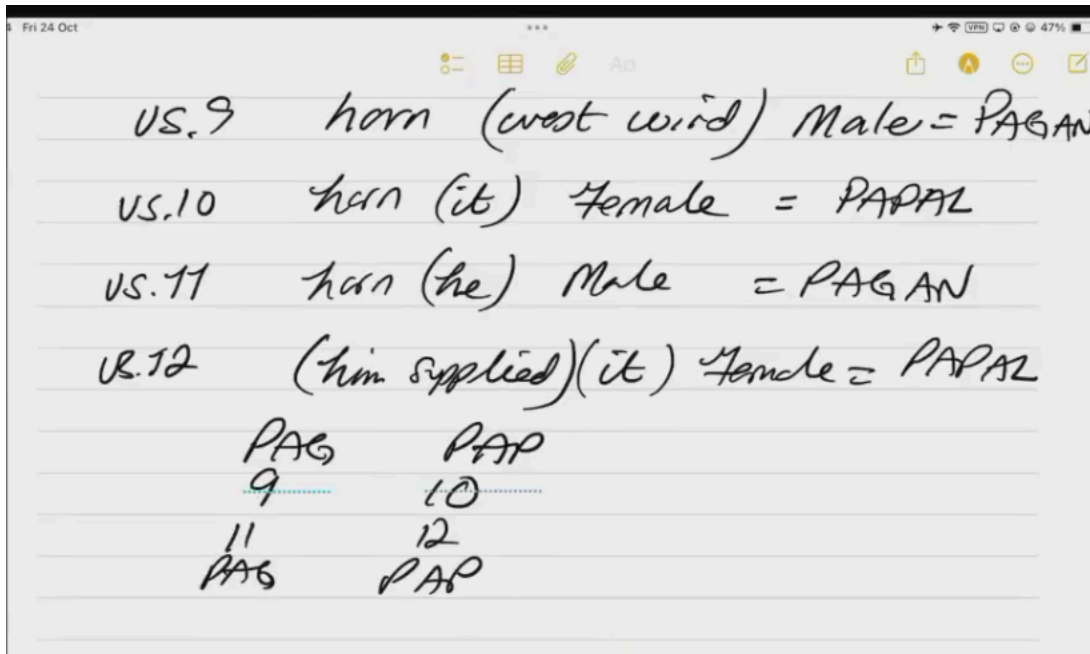
When you see masculine, think pagan Rome. You get to verse 10 and it's replaced with *it*. That pronoun *it* would have been better translated *she*. So, this is a feminine pronoun. When you see *it*, think papal Rome.



vs. 9 horn (west wind) Male = PAGAN
vs. 10 horn (it) Female = PAPAL

History of 9 and 10 is going to be repeated in 11 and 12. This is what is called oscillating. And we see a *he* in verse 11. *He* is pagan Rome. And in verse 12, you'll see *him* is a supplied word. And you'll notice the pronoun *it* in that verse. *It*, feminine pronoun, Papal Rome.

Pagan, Papal, Pagan Papal.



The Methodology to Understand the Theme of Power Struggle

1:02:42

Parminster

I hope that answers that question.

Someone wanted to explain how they understand something that was taught. And they want to confirm if this understanding is correct.

Q: In Revelation 17, the theme of the line –that's presented is the struggle for power. You take that theme and bring it to the beginning of the line. In Daniel 3, to analyze it through the same theme. There, in 3, it is shown that the struggle for power is internal within Babylon. And that Nebuchadnezzar carries out a purge within the government. You then transfer that same pattern to the present – The present would be 2021 – Battle of Panium. The scene is set in the United States where internal struggle appears to be taking place. There, we see Donald Trump's attempted coup d'état and the Republican Party aligning itself in his defense. This would represent a kind of purge within the party. And when we reach the end of the line –the Sunday Law – the party would be completely purged.

That's what they heard when this model was taught. Have they understood correctly?

Yes

Who wants to just say yes or no? Just one word answer.

Yes (Terrie).

Don't know? (Elena)

Partly? (Curtis)

Don't know.(Arjan)

So you partly understand correctly. Sorry to say.

Opening of The Sabbath and Closing Prayer

1:05:25

Parminder

We'd like now to open the Sabbath.

Do you mind praying? Oh, you have a cough? Do you mind praying?

Thank you.

Arjan

Dear God, after a busy week, a full week, a blessed week of good times together, studying together, having laughs, having fun, having time spent together. We feel, we can feel it at the end of the week that we had a good time. It took us a lot of energy, so Sabbath comes in on time. Lord, we're thankful, Lord, that we can open the Sabbath together as well. We're thankful for the week that is behind us. For the experience we had together. As we enter into the Sabbath day now, we pray for your special blessing upon this day. We pray that you guide and direct us in our program, the plan we have. And that we all will be blessed by the messages we hear and the fellowship we have. Lord, I pray for the movement worldwide, those connected to us right now, live. Or those who will watch this later. I pray that also their Sabbath will be blessed, and that the time they spend together will contribute to a better understanding of who You are. Lord, we thank you and we pray in Jesus' name. Amen.