



Lesson 101

Many Shall Be Overthrown

- **Daniel 11:40-45 and Daniel 12:1**
 - Daniel 11:40a
 - Daniel 11:40b
 - Daniel 11:41
 - Daniel 11:42-45
 - Daniel 12:1
- **Raphia and Panium**
 - 2019: Raphia and feminism
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- **The “many”**
 - When is the test?
 - Who are the “many”?

Daniel 11:40–45 was opened up in 1996. It was the formalization of the first message on our reform line. In this lesson we are going to go over those verses, as they were generally taught in 1996. Then we are going to look at some applications of those verses that opened up later.

Daniel 11:40-45 and Daniel 12:1

Daniel 11:40a

In 1798, the pope was taken captive. Previous to 1798 The War of the First Coalition was taking place. It was a war between France and European powers (the Coalition). In 1796, the French army under the command of Napoleon invaded Italy intending to force the Coalition out of the area. The papal troops were defeated and Napoleon continued to conquer Italy. In the name of the French revolution (which was taking place), Napoleon began to set up republics in Italy, some of which came under France's control. Pope Pius VI asked Napoleon for peace, and it was granted at Tolentino in February of 1797. However, on December 28th, a member of the French embassy in Rome was killed in a riot. The next year, on February 10th (1798), French general Berthier marched into Rome unopposed and declared a Roman republic- demanding the Pope to give up power. When the Pope refused, he was taken captive, and on February 10th he was transported to another city in Italy. He was later moved to France where he died, six weeks after his arrival. This event is what is spoken of in Daniel 11:40a, when it says that at the Time of the End the King of the South, which was France, will push at the King of the North, which was the Papacy.

Daniel 11:40b

Daniel 11:40b says, “and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” From the first part of Daniel 11:40, we know that the “him” referenced in the second part is the King of the South. But in 1798 we did not see the King of the North retaliate against the King of the South, which means that the event had to have happened later on. It happened 191 years later. By this time, France and the Papacy were no longer major players, therefore we know that the Kings of the North and South had to have changed. And they did. For the second part of Daniel 11:40, the King of the North was the United States and the King of the South was the USSR. Leading up to the fall of the Berlin wall, the United States (the King of the North) and the Papacy (the former King of the North) were working together to bring down the USSR- or communism. It culminated on November 9, 1989 when the Berlin wall began to be dismantled. The fall of the King of the South took two years. It officially finished falling on December 25, 1991 when the President Mikhail Sergeyevich Gorbachev resigned. That is why we mark 1989 as the application fulfillment of Daniel 11:40b.

Daniel 11:41

Daniel 11:41 symbolizes the Sunday Law - on the line of the 144,000. It says, "He shall enter also into the glorious land, and many countries shall be overthrown..." The "he" in this verse is the King of the North; this can be seen from the previous verse. The "glorious land" represents the United States. Ellen G. White says, "God does not willingly afflict or grieve the children of men. With tearful utterance the husbandman says, 'What more could I do for my vineyard that I have not done in it?'" The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth. But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency" (*Review and Herald* May 2, 1893 para. 10). So the glorious land is the United States and what does it mean that something enters into it? In the context of this whole chapter which is about rulers fighting for more land and power, that means someone conquers the United States. That someone is the King of the North which is the Papacy. In verse forty the King of the North was the Papacy and the United States because it is a church and state power. In this verse (verse 41) the church takes full control of the state: the United States. The King of the North can also be represented by Apostate Protestantism since they are Babylon just like the Papacy. Apostate Protestantism is the power that actually takes over the United States. We have seen before that they don't like the Papacy, but they pay homage to it anyway - so you can see how though the United States is conquered by Apostate Protestantism the Papacy still wins (see lessons 74 and 75). This all happens through the events of the Sunday Law, where, among other things, the United States will suppress gender equality: and we know both Apostate Protestantism and the Papacy agree with that.

Daniel 11:42-45

Daniel 11:42-45 is the Loud Cry. After Daniel 11:41, which we have seen is the Sunday Law, verses 42-45 take place. Daniel 11:42-45 says: "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. ⁴³ But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. ⁴⁴ But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. ⁴⁵ And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." We know that verse 41 is the Sunday Law, and we will see in the next paragraph that the next chapter marks the Close of Probation, therefore if Daniel 11 is in chronological order (which it mostly is), verses 42-45 must take place in between the Sunday Law and the Close of Probation. After the Sunday Law the Loud Cry begins, which swells all the way until the Close of Probation, so verse 42-45 are the Loud Cry. Back in 1996, the *Time of the End* magazine laid out the Movement's understanding of the events spoke of in these verses. Verse 42 was understood to be when "Egypt", the world, will begin to pass Sunday Laws- coming under the control of the Papacy. Verse 43 was understood to be talking about how the Papacy will have control of the "gold and silver" which is the world's economy. Verse 44 was understood to be about the Three angel's messages which are the "tidings out of the east and out of the north" that anger the Papacy. And verse 45 was understood to be about the Papacy's attempts to block the [Three angels'] message. This explanation however, is very outdated. That isn't to say it's wrong, but there are some clear problems such as the idea that the Papacy will take over the world. We now know that the end of the world won't be that simple, it's much more complex and harder to see. Other

than the Time of the End magazine, what we do know is that verses 42-45 are the Loud Cry, even if it isn't quite clear what the events spoken of in Daniel mean in our history.

Daniel 12:1

Daniel 12:1 says, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." In *Review and Herald* April 17, 1855 212.26, it says, "Daniel 12:1...speaks of the time of trouble such as never was, when Michael shall stand up at the close of probation." Daniel 12:1 is speaking about the Close of Probation (hence why we call it the Close of Probation of Daniel 12:1). "When Christ shall cease His work as mediator in man's behalf, then this time of trouble will begin," (*Patriarchs and Prophets* 201.2). After the Close of Probation (when Christ's mediation ends), the time of trouble will begin. As Ellen White describes in *The Great Controversy* chapter 40, the time of trouble ends with the Second Advent of Christ. So, first there is the Close of Probation of Daniel 12:1 when Christ's mediation ceases, then the Time of Jacob's Trouble begins, finally it ends when God tells the 144,000 the day and hour of the Second Advent and actually comes to the Earth.

Raphia and Panium

2019: Raphia and feminism

The year 2019 is an important waymark for several reasons. Externally, 2019 was a battle between the King of the North and the King of the South. Several years ago, we learned that the beginning verses of Daniel 11 parallel the last verses (40-45), and they also add more detail. Some of those new details were two battles between the King of the North and the King of the South between 1989 and the Sunday Law. The first battle was the battle of Raphia (verses 11 and 12) where the King of the South wins. This battle marks the King of the South regaining a lot of the power it lost when it died in 1991 with the complete collapse of the USSR (see YPG lesson 27). In 2019 we saw Russia, under Putin, gain a lot of spheres of influence like Syria and Venezuela while the United States and the rest of the West lost ground. That was the external battle of Raphia. Internally, on the line of the 144,000, it is the Increase of Knowledge in the second dispensation. That year gender equality was opened up. We learned that feminism was the correct position, just like the Civil Rights Movement was. This also showed us what the Sunday Law would look like since 2019 is the Increase of Knowledge of that event. So, in 2019, externally we saw the battle of Raphia (a fulfillment of Daniel 11:11,12) and internally we saw the opening up of the message of gender equality.

2021: Panium and Radical feminism

In between the events Daniel 11:40 and 41 is another waymark. There is a hidden period of time in Daniel 11; it is between verse 40, which is 1989, and verse 41 which is the Sunday Law. One of those waymarks in between the verses is 2019. Externally, 2019 was the battle of Raphia. Internally, 2019 was when feminism began to be practiced in the Movement. Another waymark in between the verses is 2021. 2021 is very similar to 2019. Externally, 2021 was the battle of Panium. While the specifics of what happened is still opening up, we know the battle took place based on prophecy. Internally, 2021 was the formalization of feminism. In October of 2021, Elders Tess and Parminder presented at a campmeeting, in which Elder Tess explained the different strains of feminism, and which one we as a Movement align with. The one we align with is Radical feminism (see YPG lessons 92 and 93). So in 2019, Feminism began to be practiced, and in 2021, it went from Feminism to Radical Feminism- specifically Trans-Inclusive Radical Feminism.

The “many”

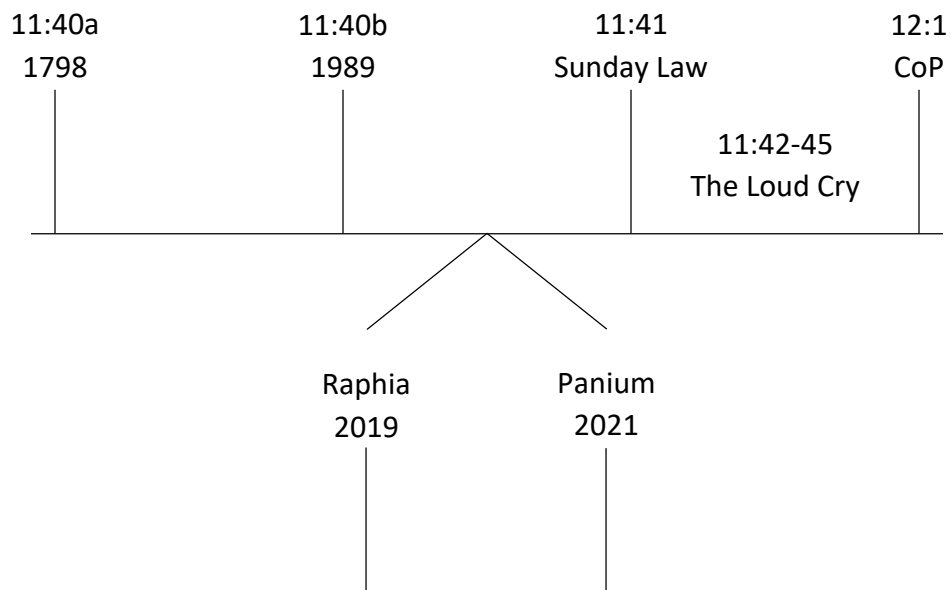
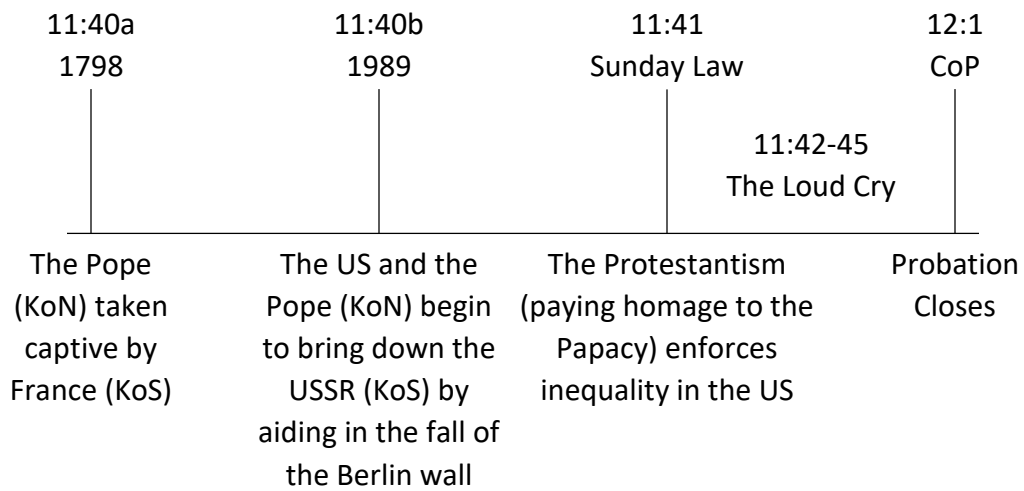
When is the test?

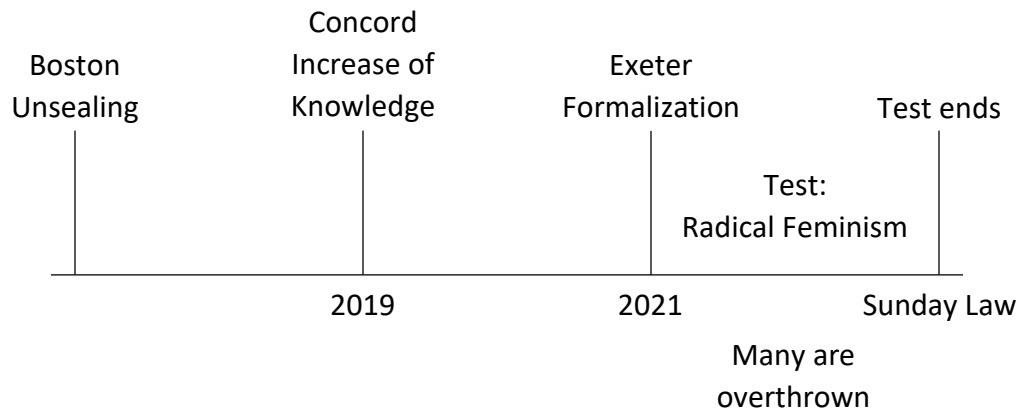
On every reform line there is a repeating pattern. This pattern was derived from Millerite history. On July 21, 1844, the Midnight Cry message was first presented. It was presented again on August 1, 1844 and again on August 15, 1844. All by Samuel Snow. In July it was presented in Boston, on August 1st it was presented in Concord, and on August 15th it was presented in Exeter. That is why the repeating pattern is called “Boston, Concord, Exeter”. July 21, 1844 was a major waymark on the line of the Millerites. The next major waymark was October 22, 1844 when Jesus was supposed to return. That leaves Concord and Exeter as the two minor waymarks in between. This same pattern also has another name. In every dispensation, first the message is unsealed, then there is an increase of knowledge, then the message is formalized and a test is given, and finally the test ends. This fits with Boston, Concord, and Exeter. The message is unsealed at a major waymark- Boston. The test is complete at the following major waymark- October 22nd. (The following major waymark is also when a new message is given so the pattern repeats.) That leaves the increase of knowledge and formalization as the two minor waymarks. Knowledge increases at Concord, and the message is formalized at Exeter. But the test also begins at Exeter- not October 22nd. By the time the next major waymark comes, the test is wrapping up. As soon as the message is formalized (put in a complete package so no one has any excuse as to why they can’t understand it), the test begins.

Who are the “many”?

There is more to Daniel 11:41 than just the Sunday Law. The second part of Daniel 11:41 says, “many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.” The “many” in this verse are people, not countries - we can see this by contrasting “many” with those that escape: Edomites, Moabites, and some of the children of Ammon. So who are the people that are overthrown at the Sunday Law? In order to be overthrown they have to be in the right group before then. That means the “many” are people from this Movement, since they are the only ones in the right group before the Sunday Law. In the previous paragraph we were reminded of the repeating pattern. According to that pattern the test begins at the formalization, because, as we said, you can’t be tested until everything is presented complete and in order. This means that the test that will overthrow people at the Sunday Law began at the previous formalization in that dispensation (on the line of the 144,000). That was 2021: Panium. So, since 2021 some people in this Movement have been failing the test that will lead to their overthrow by the next major waymark. When people reject the message of Radical Feminism (that came in 2021) they are setting themselves up to be overthrown by the Sunday Law.

In summary:





Official Youth Prophecy Group website:
youthprophecygroup.org

If you have any questions or comments on any of the material contact us at:
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Find all the YPG lesson videos at:
https://www.youtube.com/channel/UCeltzVajTXgSQRL-o2XOq_g

Link to YPG Zoom meetings which are at 10:00am Pacific Time on the 1st and 3rd Sundays of the month:
<https://us02web.zoom.us/j/87170293849>