



Lesson 117

Where are the Levites?

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We know that we are the 144,000, but that isn't the only name that we can give this Movement. We are also the Priests, a name/title that has been around for a long time. In this lesson, we are going to look at another group: the Levites. This group has a lot to do with the time we are living in right now, so we need to understand it. We will look at where we got these names from, what it means to be a Levite, their line, and finally where they are, and what we need to be doing right now.

Who are the Levites?

The three groups

This Movement has come to understand that there are three groups of people. Two groups are from the church and one is from the world. "And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. Then sent I for ... men of understanding. And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God." Ezra 8:15-17. In Ezra, there are Priests, Levites, and Nethinims. The Priests and Levites worked in the Temple, because they were children of Israel. Israel represents the Seventh-day Adventist church. The Priests and Levites today come from the Adventist church. And the Nethinims are the people from the world.

The Levites' reform line

The Levites' reform line begins in 2001 and ends at the Sunday Law. All of the reform lines in the Omega history of Modern Israel follow the same pattern. The line of the Levites is no exception to this. Reform lines have five major waymarks. The first is the Time of the End waymark, which starts the reform line. The second is a waymark that is a symbolic summer of 1844 (from the Millerites' history). The third is a type of Sunday Law. The fourth is a Close of Probation, or beginning of a harvest, and the fifth is the Second Advent - the end of the reform line. 2001 was the beginning of the Levites' reform line, and therefore it was their Time of the End. Next was 2014, which was the symbolic 1844 for the Levites, and also the arrival of their second angel's message, externally. 2019 was the third or middle waymark for the Levites, and it was their Sunday Law. After 2019, the next waymark was 2021, which was the close of probation and beginning of the Levites' harvest. Lastly, the fifth and final waymark on the Levites' line is the upcoming Sunday Law, which will be the end of their harvest and their Second Advent.

What are the Levites?

Review of the parable of the tares

There are several parables that we use a lot in this Movement, one of those is the parable of the tares from Matthew 13. In that parable Jesus described how the Householder sowed wheat in their field, but then, while everyone was sleeping an enemy sowed tares in that same field. So the wheat and tares grew up together, and at first they looked the same. But when “the blade ... brought forth fruit” you could see the tares clearly (Matthew 13:26). The servants then went to the Householder offering to pull up the tares, but the Householder told them not to. Because, they said, doing that would also uproot the wheat - instead both tares and wheat were to be left in the field until the harvest. At the harvest they would be separated. This parable can be applied at many levels - but foundationally we know that the wheat are God’s people and the tares are Satan’s people; these two groups “grow together until the harvest” where they are separated (Matthew 13:30). This parable can also teach us about the Levites.

Good and bad Levites

There are good and bad groups in the Seventh-day Adventist church. We called the good group in the church Levites. But that makes the question arise, what is the name of the bad group in the Adventist church? And that question could also be applied to the Priests. What are the bad Priests called? It can’t be tares because then the name of the good Adventist would be wheat, and we call them Levites. Wheat and tares are from a different term group (the parable). We call the good Priests, Priests, and the bad Priests, Priests. That means that we should call the good and bad Levites both Levites. Therefore, the term Levites is just another term for Adventists. That is why in the parable there are wheat and tares in the field.

Where are the Levites?

The wrong explanations

Since the beginning of their harvest, there hasn't been a huge influx of Levites joining the Movement. Our expectations were disappointed, so this Movement began to consider reasons why the Levites aren't joining. But most, if not all of these excuses are wrong. One theory is that the Priests (144,000) have failed in some way, that they are still in Laodicea. Therefore, such failure is preventing the Levites from joining. This theory is false. Our Movement is in a history of success - there can't be any huge failure that prevents the entire second group from joining. Another theory is that the Movement's leadership has failed in preparing the Movement. This is similar to the previous theory - it's wrong since we are in a history of success. One more theory is that there are sinners in the Movement, and we can't move forward until they are rooted out. As an institution this Movement is perfect, but on an individual level it never will be. There will always be people among us who don't fully accept equality or other truths. How else will many be overthrown at the Sunday Law? If you are overthrown, you must have been in a good place at the start. Both the Bible and Spirit of Prophecy foretell shakings and falling away all along our reform line, but they also foretell groups joining all along the reform line. The Movement doesn't need to be perfect on an individual level for the Levites to join, on an institutional level it is perfect and that is enough.

No public evangelism

There is a particular old study in this Movement that is relevant to this topic. That is the study on the subject of public evangelism. Elder Jeff taught this study in 2014. From the story of the Israelites at Mt. Sinai (Exodus chapter 40), Isaiah (in Isaiah chapter 6), and other Bible passages we concluded that we, as a Movement, were not to do public evangelism. This did not mean people in the Movement could not share the message - it just meant that we were not sharing it to large groups in an organized way. So while public evangelism was not permitted, personal ministry was still allowed. We are still in the time period of no public evangelism, so this model agrees with what the harvest of the Levites looks like now (and if this is what the Levites' harvest looks like, the Nethinims' harvest will look the same). We can speak to people individually and bring them into the Movement, but the study of no public evangelism tells us that we won't be doing evangelism on a large scale like many people imagined.

The 3-fold union

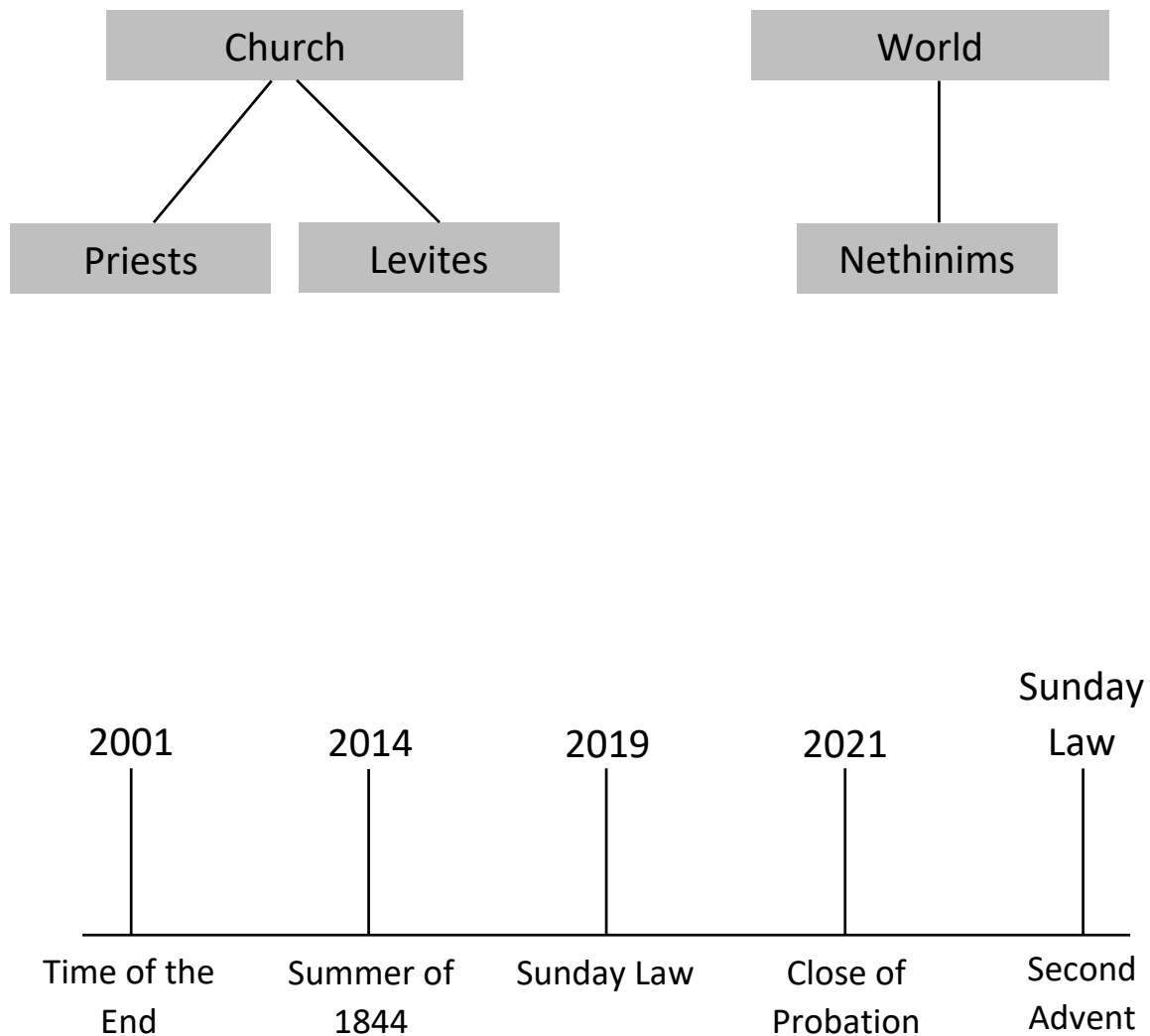
The internal three-fold union would be the Priests, Levites, and Nethinims. The external three-fold union would be the Dragon, Beast, and False Prophet (Spiritualism, Catholicism, and Protestantism). To understand the internal, we can look at the external. What joins those three powers together is their culture. And at the base of every culture is patriarchy, or sexism. In short, what makes the Dragon, Beast, and False Prophet a three-fold union is their patriarchal cultures. Of course, they don't literally join together. Protestants, Catholics, and Atheists are not friends and do not share the same views. But they're still a three-fold union. This can be applied to the Priests, Levites, and Nethinims. What makes those three groups a union is their position against sexism. Atheists aren't going to be pouring into a Protestant church just as Levites aren't going to be pouring into camp-meetings. The union is based on the ideology that the groups share.

The Levites' harvest

The Levites need to join this Movement to be saved. As we know, the word "Levite" is a title for anyone who is called to join the Movement in a certain time (whether they accept the call or not). On top of this, we know that the three-fold union externally never comes together, and the internal and external parallel. So what can we learn from this? We know that the Levites won't be saved. There is no salvation outside of this Movement. Therefore, since the SDA church, or Levites, never join the Movement, they can't be saved. But there is hope. There's a difference between an institution and an individual. As an institution, the Levites won't join us and won't be saved, but the same is not true for individuals. Individual Levites are still free to join us and be part of the Movement. If this is true (which it is) for the Levites, then the same will be true for the Nethinims. The world as an institution can't be saved, but individual people can be. That's why we can still do evangelism on an individual level, because we can still save some people. With this knowledge, we can truly see how narrow the path of salvation is - how few people will be saved. The point of this Movement isn't to go out and bring in millions to Heaven, that won't happen, the point is to save us. God started this Movement in 1989 to save us, the Priests. We have a serious allotment to live up to, so let's work to bring in the few individuals that we can with the time we have left.

In summary:

Who are the Levites?



What are the Levites?



Good & Bad first group

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Priests

So

Good & Bad second group

=

Levites

therefore

Levites

=

Adventists

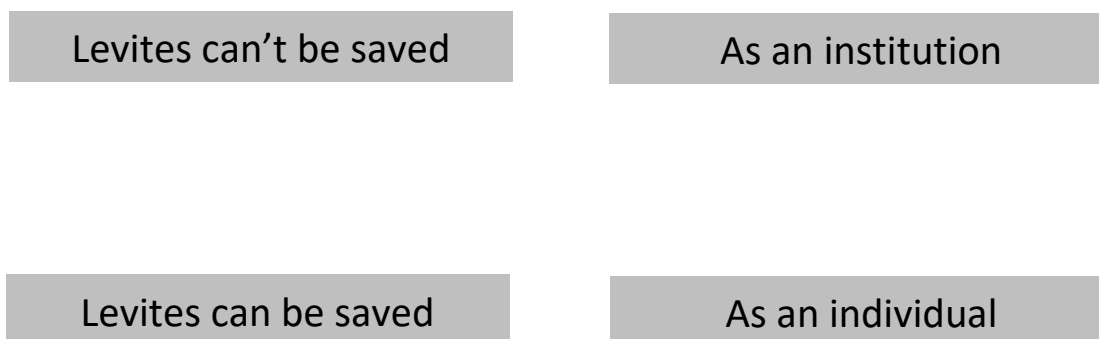
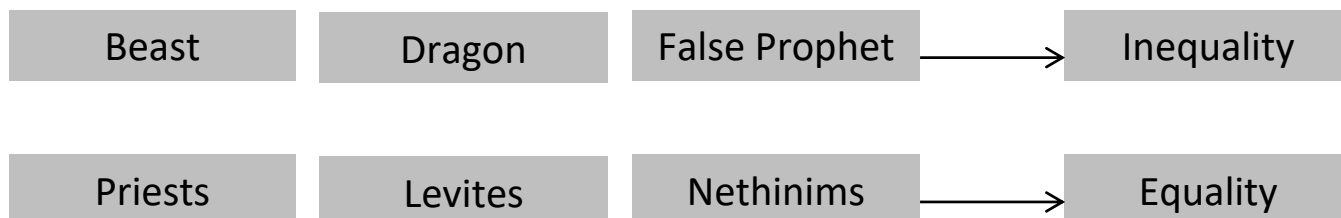
Where are the Levites?

Histories of:
Failure (1844)
Failure (1888)
Failure? (144,000)

Leadership failure
in preparing the
Movement?

Sinners in the
Movement?





Official Youth Prophecy Group website:
youthprophecygroup.org

If you have any questions or comments on any of the material contact us at:
youthprophecygroup@gmail.com

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 Sundays of the month:
<https://us02web.zoom.us/j/87170293849>