



Lesson 44

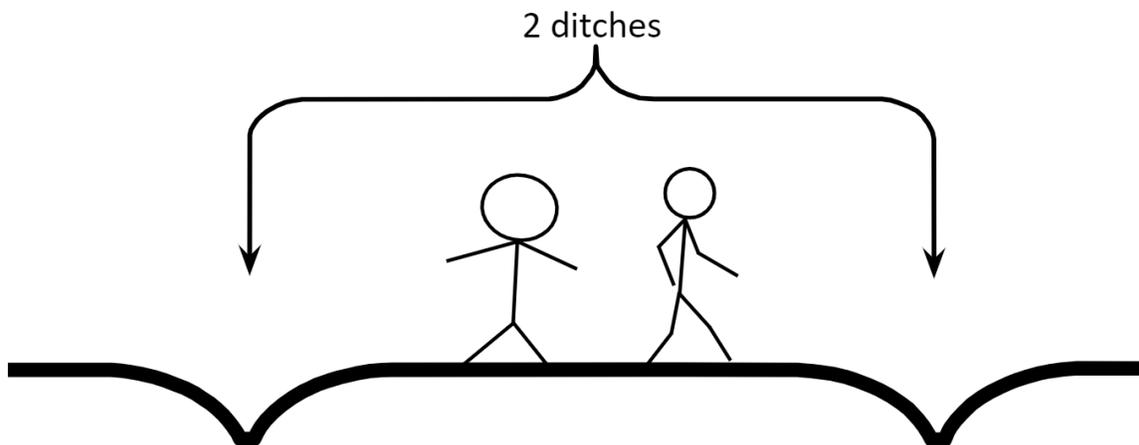
Staying on the Path

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There are two ditches that face this Movement. We are not to fall in either of them, but stay on the path in the middle. In order to avoid the ditches and stay on the path, this Movement has to recognize what the two ditches and the path are. In this lesson, we'll see what the two ditches and the path are in religion, in Christ's time, and learn what they are today.

The Path and the Two Ditches

We are on a path and on each side of that path is a ditch. Matthew 15:14 says, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Luke 6:39 says a similar thing. So, if you have two blind people on a path, they will both inevitably fall into one of the ditches. Proverbs 4: 26, 27 says, "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." The reason we cannot turn to the right or left is because if we did, we'd fall into a ditch.



The Two Ditches and the Path in religion

“All God”

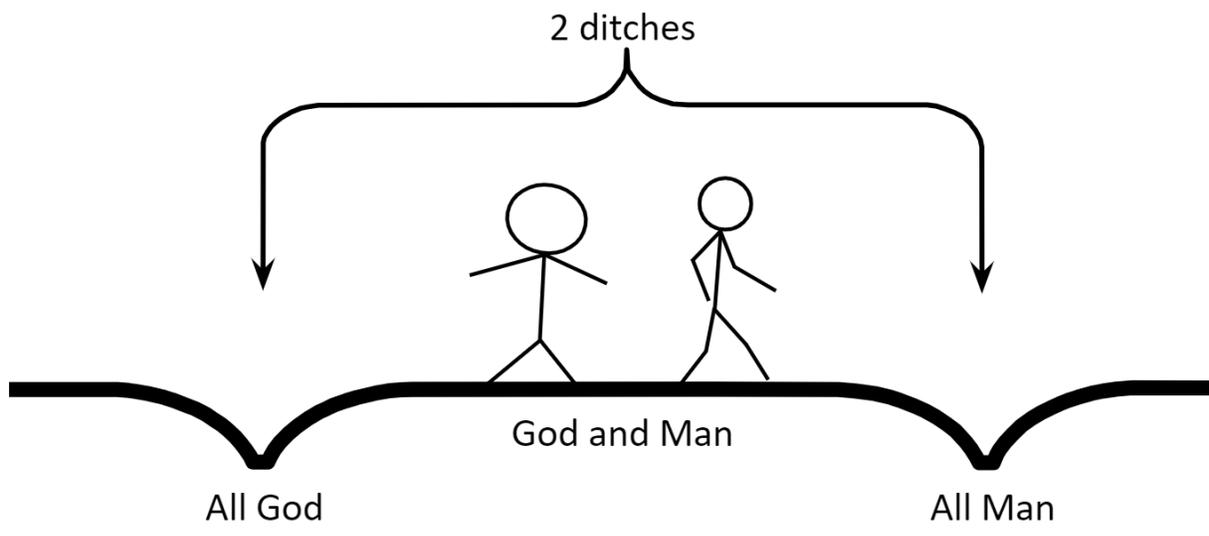
We can look at the path as how you are saved, that is one application. Along this path there are two ditches. One ditch is believing that to be saved all you have to do is have faith. You can say that this ditch is only God’s work. If you have faith in Christ, He will do everything else. This is the ditch that the Protestant reformers, like Martin Luther, were in. They believed that the only thing you needed in order to be saved was faith. This is also the ditch that a lot of Protestantism is in today. Many people believe that to be saved you only must have faith, but that is just a ditch on one side of the true path of salvation.

“All man”

In contrast to people believing that religion is all about God, there are some that believe otherwise. We know that there are two ditches, one is believing religion is “all God”. The other ditch has to be the opposite, since the ditches are on opposite sides of the road. This means that the other ditch has to be focused on man. There are some that think religion is all about man, or works. In history, Luther was in the “all God” ditch; that means the people opposing him were the opposite to “all God”. Who was opposing Luther? The Catholic church. The Catholic church was in the other ditch. They were the opposite of “all God”- “all man” or works. They had tons of rituals that made up the Catholic religion. These rituals were supposed to be worshiping God, but they had become plain works. Catholics prized their statues of Jesus and the saints; they took so much care of them hoping God will be pleased, which was works. Just as there are still people that think all they need to do is have faith in God (“all God”), there are people that still believe religion is made up of what they can do to make God favor them. So, the second ditch is all works done by man; it’s focused on the human.

God and man- the Path

We are not to be in either ditch. We don’t believe that God is to do all of the work for us and all we have to do is have faith. Neither do we believe that we have to do all the work ourselves and don’t need God- saved by works. Those are the two ditches. We are not to fully depend on ourselves, we must have faith, but we also have work to do. We are saved by faith and to show that faith we work. This is being on the path, not in either of the ditches.



The Two Ditches and the Path in the Movement

The Two Ditches

You can see a path with a ditch on either side in the time of Christ. The two ditches are from two separate periods. In the application of those times that we will look at, the path represents the correct view of the nature of God's kingdom and following His plan of establishing it. From two different periods of Christ's life we can also see that there are two ditches along that path. One is following a wrong plan to enact Christ's kingdom; the other is a wrong view of the kingdom itself. Both ditches are dangerous and Christ did not accept or believe either of them. We also know that His time parallels ours so the path and the two ditches can teach a lot about where we are now.

Christ's Baptism

If we want to know what the two ditches are in Christ's time, we can go to specific events in His ministry. The ditches can be seen everywhere in His ministry, but we are focusing on the ditches He was tempted to fall into at specific points in His ministry. We also want present truth, history is useless unless we can make application, so we want to see the two ditches at points in Christ's time that parallels the point we're in now. One of those points is after His baptism. At Christ's baptism, He was 30 years old and nearly ready to start His work. He began His work at the first temple cleansing. Christ's baptism parallels 2019. It can also be 9/11, but we want present truth so- 2019. At 2019, this Movement was 30 years old, and like Christ, we won't be ready to start our work until the first temple cleansing or 2021. So now that we know the baptism is 2019, we can start looking for a ditch Christ was tempted to fall in, and that'll tell us about the experience we're in now.

Moral Liberalism

We are not to be morally liberal. Moral liberalism is when we think liberally in our ideas of morality. One aspect of morality has to do with our relationship between us and God. Moral liberalism can be represented in the three temptations of Christ. Turning stones into bread, bowing down to Satan for world domination, and throwing oneself off the temple, presuming that there will be angelic intervention, are all examples of moral liberalism. Turning stones into bread is a Priest taking a message for a Nethinim for themselves. Bowing down to Satan for world domination is a Priest accepting a Nethinim's view of a future utopian society (once they get rid of all the bad guys, of course). Throwing oneself off the temple and presuming that there will be angelic intervention is a Priest doing something that they know is wrong but that a Nethinim would do and expecting there to be absolutely no consequences. The Nethinims are liberal, so to act like a Nethinim in moral circumstances is to be morally liberal. Jesus was tempted to fall into the morally liberal ditch right after His baptism (2019), so that is one of the ditches we are being tempted to fall into now.

Christ's Crucifixion

The second history in the time of Christ is the time of the Cross. The Cross was the great test for the disciples (who were the first group called). The great test for the first group at the end of the world, or the Priests, was November 9, 2019. November 9th is the Cross, therefore what followed the Cross lines up with what followed or is following November 9th. After the Cross Jesus resurrected and spent forty days with His disciples. Those forty days typify this time. During that time the disciples revealed that they still had a wrong view of His kingdom- even though He had just been crucified. This wrong view is one of the ditches in the time of Christ. And it parallels a ditch that someone in this Movement can fall into now.

Social Conservatism

The second ditch in Christ's time is after the Cross. Previously we saw that the first ditch was moral liberalism. We specifically saw it after the baptism. The baptism was 2019, so moral liberalism, which was a ditch for Christ after the baptism, is a ditch for us after 2019. Now we want to know what the second ditch in Christ's time was, which will tell us what the second ditch in our time is. The ditches are opposite, so the opposite of moral liberalism is social conservatism. Where can we see social conservatism in Christ's time? In Acts 1:6, the disciples ask Jesus, "Wilt thou at this time restore again the kingdom to Israel?" We see here that the disciples still didn't understand the nature of the kingdom, and they were tempting Christ to fall into the ditch. The disciples still had the wrong idea of Christ's kingdom; they believed it was an earthly kingdom, and they got that idea from the conservative Jews- so it was conservative. And this kingdom was supposed to rule society- social. Therefore, it was a social conservative idea of an earthly kingdom the disciples were trying to get Jesus to fall in. So the second ditch in Christ's time is social conservatism. This ditch was seen after the Cross, and we know the Cross was 2019. We are after 2019 so social conservatism is the second ditch for us like Christ. Christ's baptism and the Cross both show us a ditch, and when we parallel both events with 2019, they show us that after 2019, there are two ditches: moral liberalism and social conservatism. And just like these ditches were not just after the Cross and baptism, but throughout Christ's ministry, they are throughout the Priest's line, but specifically after 2019.

The Path

We saw that the two ditches in Christ's time were moral liberalism and social conservatism. The path was to follow Christ's example in His time. The ditches in our time are the same as in Christ's, so now we are going to see what the path is for us.

Social Liberalism- the Path

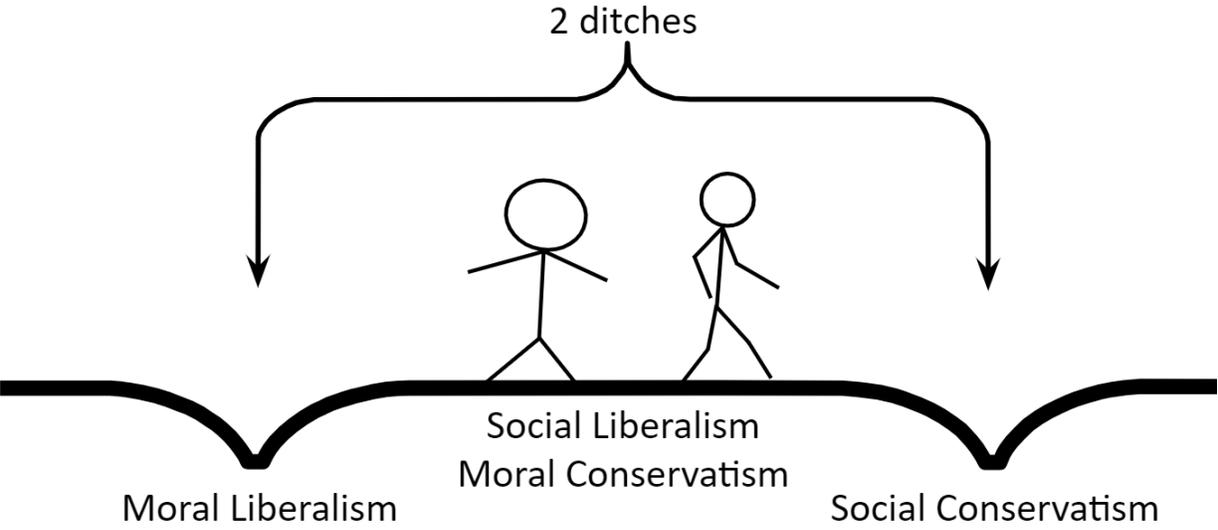
We are to be socially liberal. Social, or society, has to do with other people. Social liberalism has to do with the way we interact with society- or other people. To be socially liberal means we would treat everyone equally. It is equality- equality towards everyone. Everyone includes all races, both genders, and the LGBT community. So when you have Trump, for example, building a wall on the United States and Mexico border to keep Mexicans out, that's racism, and thus social conservatism- the ditch. Yes, the president of the United States of America is in a ditch. Social liberalism, on the other hand, is part of the path.

Moral Conservatism- the Path

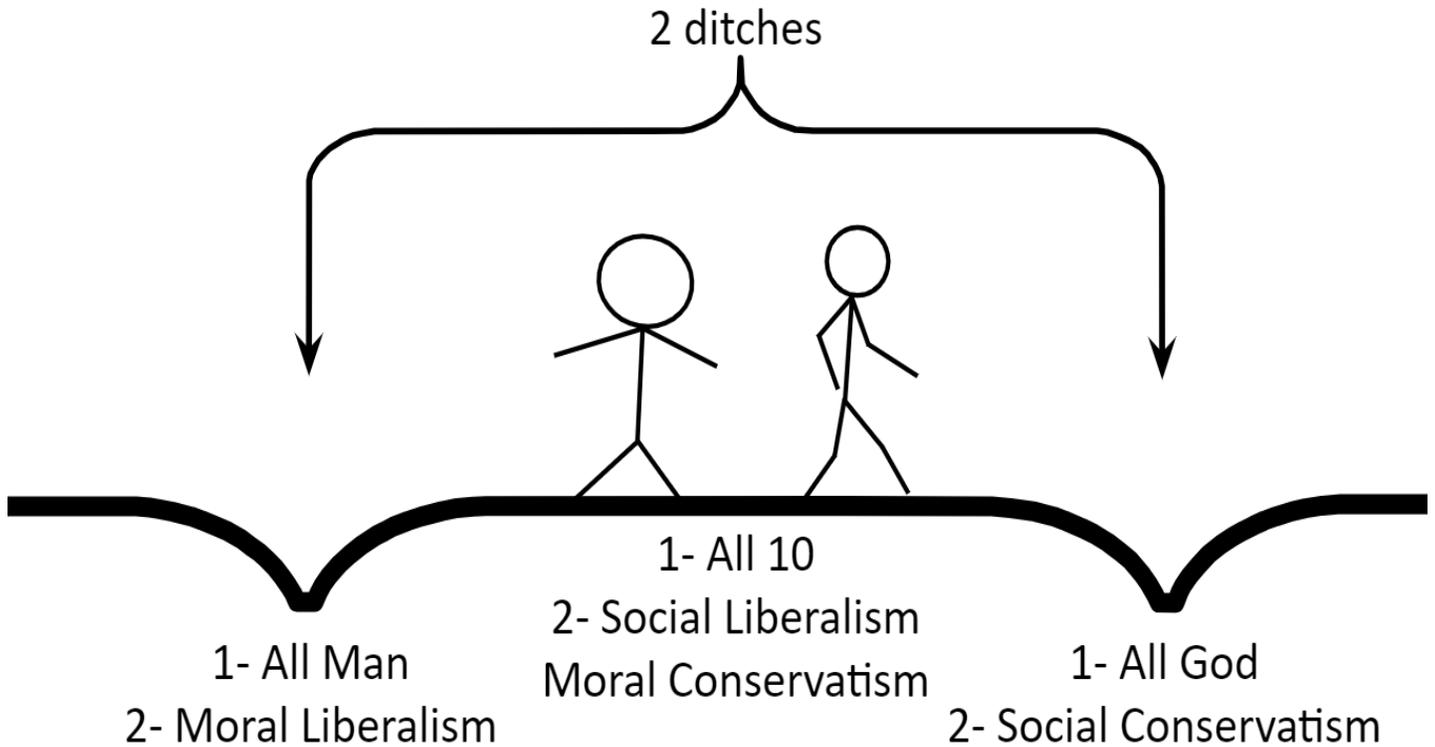
We have seen the two ditches in our time: moral liberalism and social conservatism. We have also seen that the true path is social liberalism. But that isn't the whole path- there is an opposite way of doing things that is not in the ditch of moral liberalism. That is a false form of morality, the true form of morality is conservative. In other words, we are to be morally conservative. Conservatives hold onto things. To be morally conservative means to practice morality. It means to follow the rules that God has given us on how to behave. Those rules are the reforms. We are to be conservative when it comes to keeping reforms. We are to keep them; we are not supposed to throw them away like liberals. But being morally conservative doesn't mean we are to practice morality the same way conservative Adventists do (like wearing skirts all the time). It means we are to follow the rules that God has given this Movement on how we are to behave (like keeping the Sabbath). We are supposed to be morally conservative. Moral conservatism is part of the path of truth and it is in between the two ditches of error.

Social Liberalism and Moral Conservatism

Now we know what the two ditches are for this Movement. One is social conservatism, which is not practicing equality. The other is moral liberalism, which is not keeping reforms. Moral liberalism is not good and neither is social conservatism. We are to be morally conservative (keep the reforms) and socially liberal (practice equality). But that isn't it, we are also facing the two ditches in religion, just having faith or just doing works; we are to stay on the path and have faith and works. Moral conservatism treats God right and Social liberalism treats man right- that's why we need both. Right now, while we are still in our harvest, we are being tested on whether or not we'll stay in the middle, on the path. We can't close our eyes to the issues facing this Movement and make others do the same, because "if the blind lead the blind, both shall fall into the ditch." Matthew 15:14



In Summary:



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