



Lesson 61

2020 Fourth Quarter Summary

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This lesson, Lesson 61, is the final lesson of the quarter and of this year. We are going to be doing a summary of the previous ten lessons beginning at lesson 51.

Lesson 51 - October 4, 2020

Problems Faced When Studying

Lesson 51, *Problems Faced When Studying*, was presented and published on October 4, 2020. In *Problems Faced When Studying*, we looked at the seven reasons we need hermeneutics. Hermeneutics are a method of interpretation; for this Movement they're parables. We use hermeneutics to make an explanation of the Bible- an exegesis. The first reason we need hermeneutics is because without them, we'd know what a passage says, but not what it means for our time. For example, we'd know Acts 27:37 is saying there are 276 people on a ship but, we wouldn't know why that number is mentioned; with hermeneutics we'd know it has to do with the Levites. The second reason we need hermeneutics is because without them, we'd think what we see is all there is. For example, we'd think that one passage talking bad about medicine represents the whole of medicine. With hermeneutics we can avoid thinking the part is the whole by laying part upon part (line upon line) and looking at the context. The third reason we need hermeneutics is because words evolve. For example, in *Education* 292.1 EGW says the word "nicest". We immediately know that means "best", but words evolve, and using hermeneutics like context we understand that the word nicest meant hardest in EGW's time. The fourth reason we need hermeneutics is because without them we'd be confused over cultural differences. For example, taking off your shoes is respectful in some countries, but in some it isn't. We have to consider the context of the prophet so we won't make the mistake of mixing cultures. The fifth reason we need hermeneutics is because circumstances change the meaning of words. For example, we'd be confused why the regulations for salvation are different for the jailer and rich young ruler. Hermeneutics help us understand the different circumstances. The sixth reason we need hermeneutics is because without them we'd think a word always means the same thing, but a word can have multiple meanings. For example, in *The Desire of Ages* 780, glorified means one thing, but in *The Desire of Ages* 805, it means something else. With hermeneutics like context we recognize this change and therefore we don't read incorrectly. The seventh reason we need hermeneutics is because without them we'd be confused over different perspectives. Prophets can have different perspectives on things. For example, EGW says not to snack, but Jesus let the disciplines do it while He was on Earth. We can apply 'noise and truth' in order to focus on one perspective at a time. Those are the seven reasons we need hermeneutics.

The seven reasons we need hermeneutics:

- 1) Without hermeneutics we wouldn't know what the hidden treasure in a passage in the Bible or Spirit of Prophecy is.
- 2) Without hermeneutics we'd think a text in inspiration on a subject represents the whole truth of that subject, that's believing "what you see is all there is".
- 3) Without hermeneutics, we wouldn't recognize that words change over time, therefore we'd make mistakes.
- 4) Without hermeneutics we wouldn't consider that cultural differences change the meaning of words.
- 5) Without hermeneutics, we wouldn't understand that circumstances alter the meaning of words.
- 6) Without hermeneutics we would think that one word means the same thing all the time, but even in the same book, words can have different meanings.
- 7) Without hermeneutics, we would be confused over different perspectives.

With hermeneutics:

- 1) When we use hermeneutics we will find hidden treasure that you can't find reading a passage from the Bible or SoP plainly.
- 2) To avoid thinking the part is the whole we have to lay part upon part (line upon line) and look at the context, which is using hermeneutics.
- 3) To avoid making false application by using a wrong meaning of a word, we must use hermeneutics, such as repeat and enlarge.
- 4) We have to consider the different culture the prophets were in, and to do that we have to look at the context- which is using hermeneutics.
- 5) Different circumstances change the meaning of phrases, so we have to understand the context of the statement- which is using hermeneutics.
- 6) The meaning of a word can change, even in the same book, so we must use hermeneutics to find its meaning.
- 7) To avoid getting confused over different perspectives, we must remember that noise and truth changes, that is a hermeneutic.

Lesson 52 - October 18, 2020

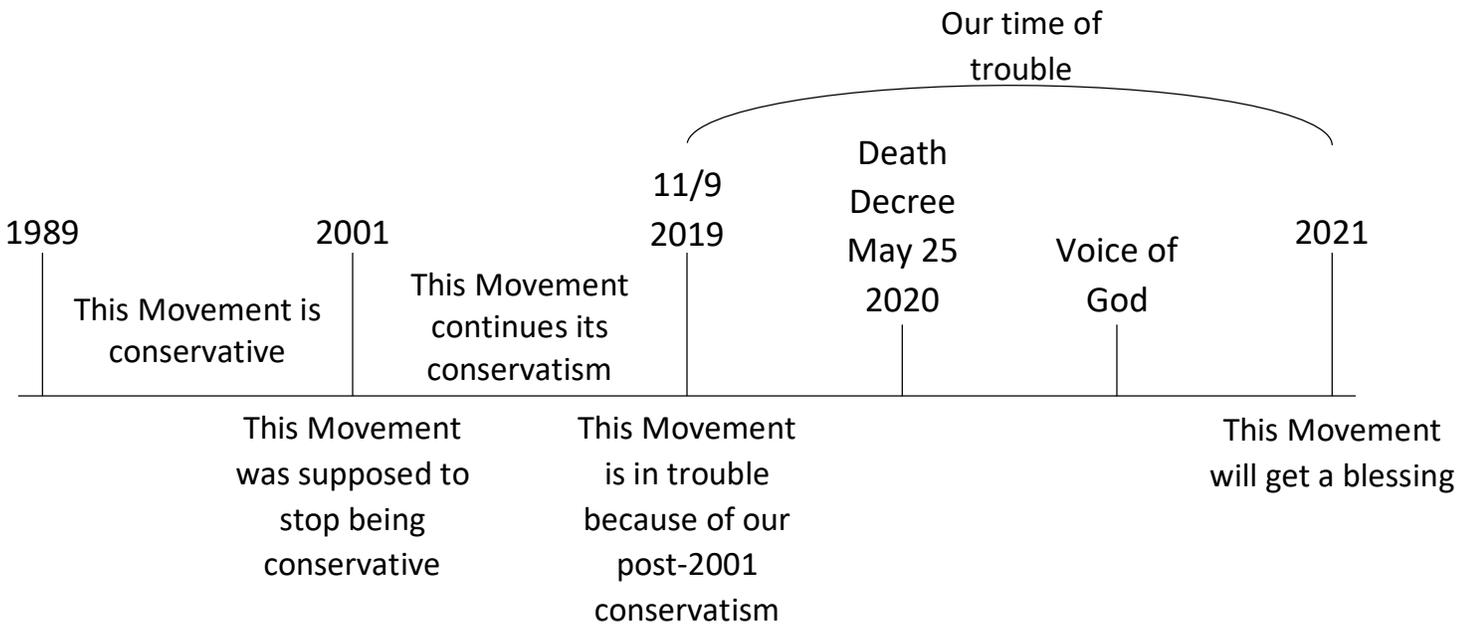
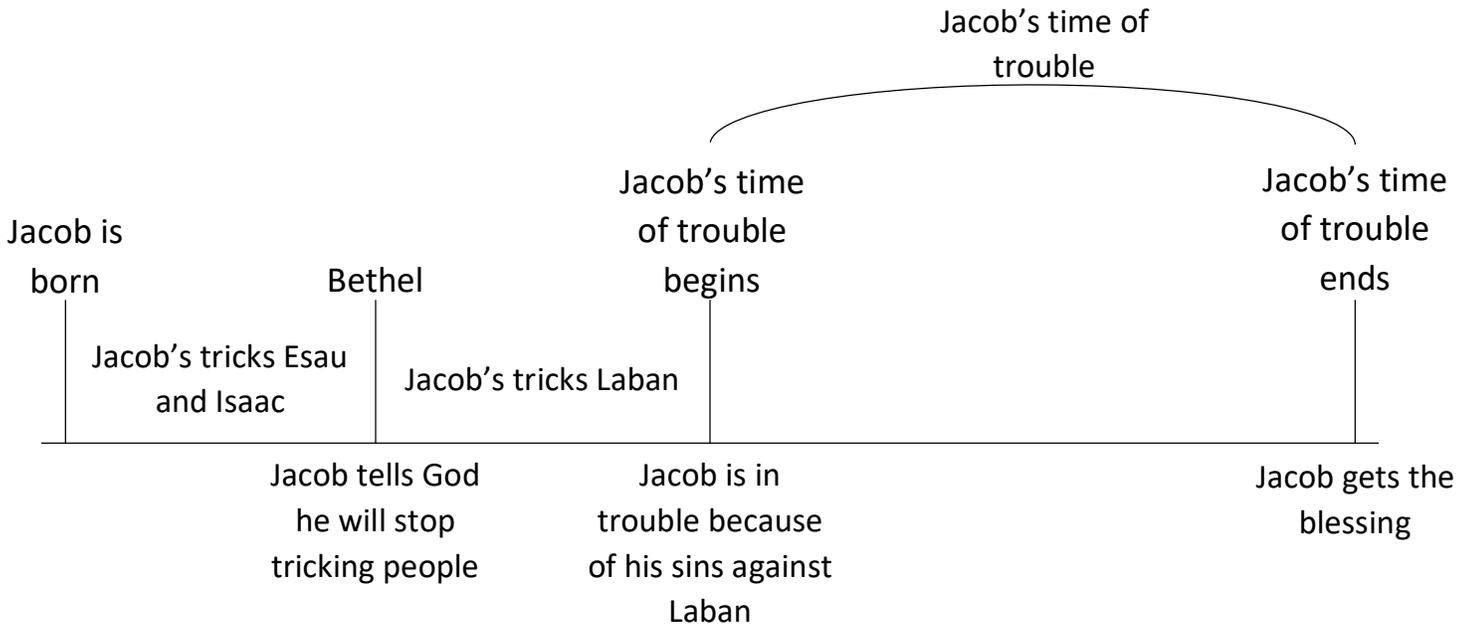
Principle or policy?

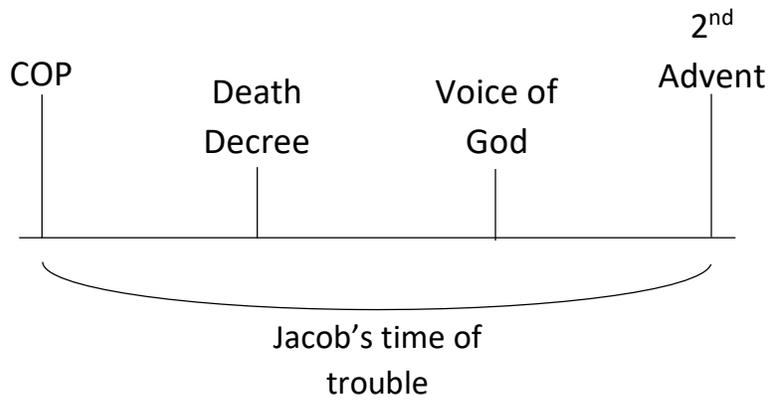
The next Youth Prophecy Group lesson we did was *Principle or Policy?* In that lesson, we looked at those two words and learned what they had to do with the Bible. A principle is a foundational law or rule. A policy is an explanation of a principle. Policies are affected by the time, circumstances, and culture around them; while principles are not. Policies can change- principles cannot change. We then looked at some examples of principles and policies. The US Constitution was written in the Constitutional Convention of 1787; on September 17th a majority of the delegates of that convention signed it. It then went to the thirteen states to be ratified and by mid-1788 enough states had approved it for adoption. On March 4, 1789 the Constitution went into effect. But the Constitution was not perfect. Two clear examples of that are the fugitive slave clause and the three-fifths clause, both of which infer support of slavery. Despite these compromises the Constitution is a principle. It is the foundation of the United States' government. It is meant to be expanded or amended over time, therefore it was a blueprint. But the Constitution can also be seen as a policy. We know that because some of the things it says, like the fugitive slave clause, are specific to that time only- that is the definition of a policy. You can also look at amendments another way (not just as policies of the Constitution), you can look at them as part of the Constitution, therefore since the Constitution can be changed it has to be policy too- because principles do not change. Depending on your perspective the Constitution is a principle or a policy. We also looked at the books of Moses. Much of the advice or the laws in those books make no sense to us today. They are policies: they were given for the Israelites so they could know how to behave. An example is the sacrifices- they were a policy for the Israelites which told them how to worship God. Worshipping God is a principle, and now we have a different policy that tells us how to worship God. Lastly, we looked at the 10 Commandments. They are not perfect: slavery is mentioned in the fourth and tenth commandments. So, the 10 Commandments are policy; some of the things in it are specific to the time of the Israelites (like slavery and idols). But the 10 Commandments are also principle: we are still to obey them, even though we live thousands of years after they were given. Another way to look at God's law as a principle is the two great commandments that Jesus gives in Matthew 22 and Mark 12. Jesus says that all of the law hangs on loving God supremely and loving others supremely. Ellen White says that those are principles. Loving God supremely and loving others supremely are the principles of God's law.

Lesson 53 - November 1, 2020

The Time of Trouble

Lesson 53 was titled *The Time of Trouble*. We covered three main points in that lesson: 1 - Jacob's time of trouble, 2- the 144,000's time of trouble, and 3- the Priests' time of trouble. We began by looking at Jacob's time of trouble. We looked at how he had been tricking people all of his life, starting with him tricking Isaac into thinking he was Esau and stealing the blessing. That was before he reached Bethel. Then, at Bethel, he vowed to stop tricking people. But after that he went on to trick his uncle Laban. We looked at his time of trouble. He was put into that situation because he had been tricking people, specifically Laban. He was being punished because of his post-Bethel tricking. Next, we looked at the 144,000's time of trouble. We first looked at how Ellen White described the time of trouble in *The Great Controversy*. We then connected it to our current understanding of the 144,000's time of trouble. Lastly, we looked at the Priests' time of trouble. We looked at how the Priests were ultra conservative. That was before 2001. Then at the 2001 waymark we "vowed" to stop being conservative, but did we? No. After 2001 this Movement was far-right in its thinking. On November 9, 2019, we were plunged into our time of trouble. But why? Because of our conservatism post 2001. Lastly, we pointed out that during the time of trouble from November 9, 2019 to 2021 there are two waymarks- the death decree and the voice of God.

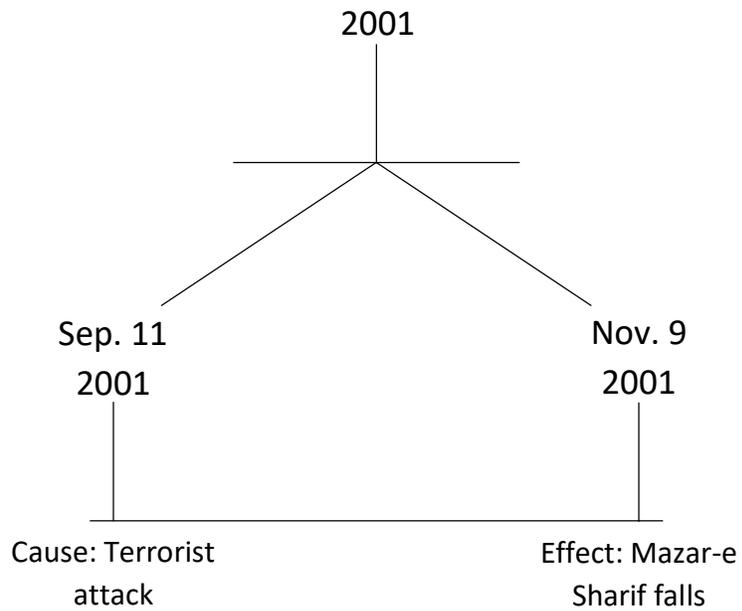
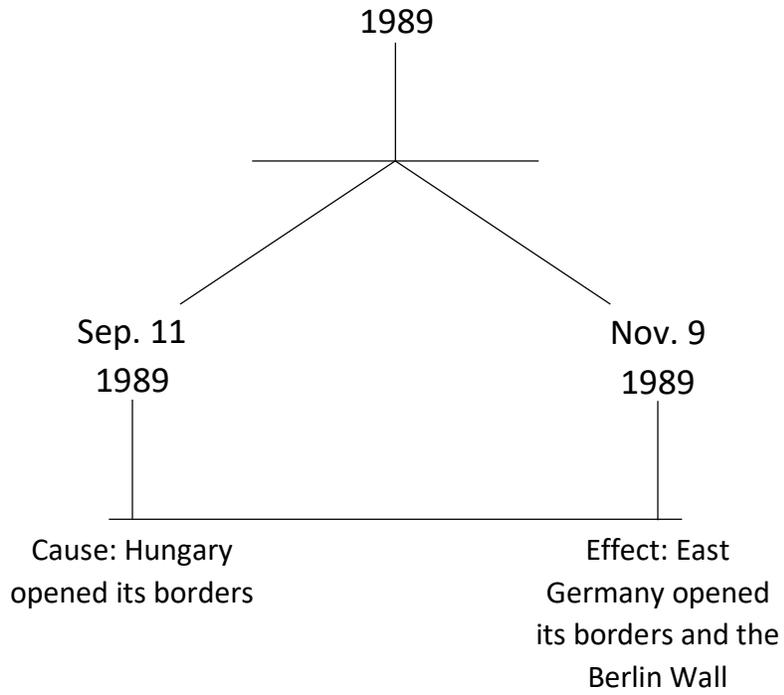


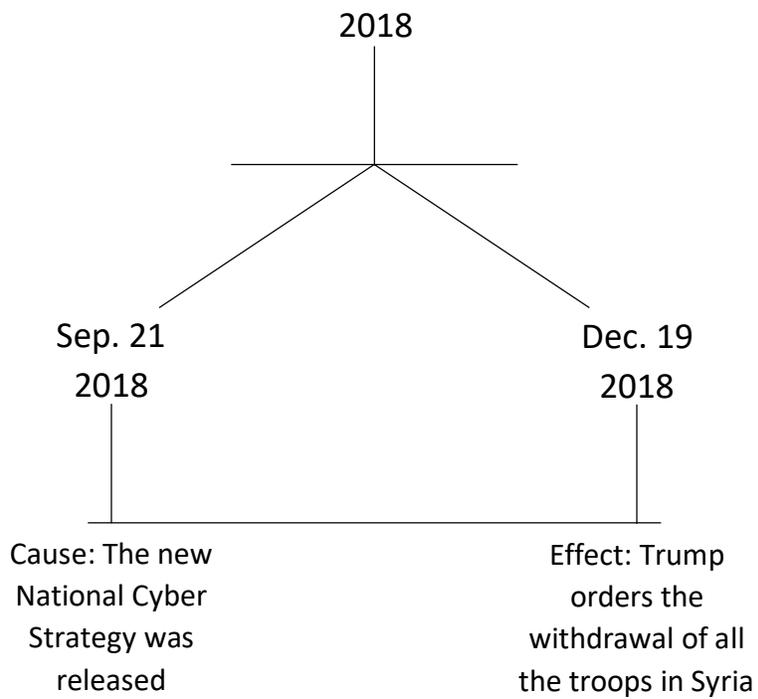
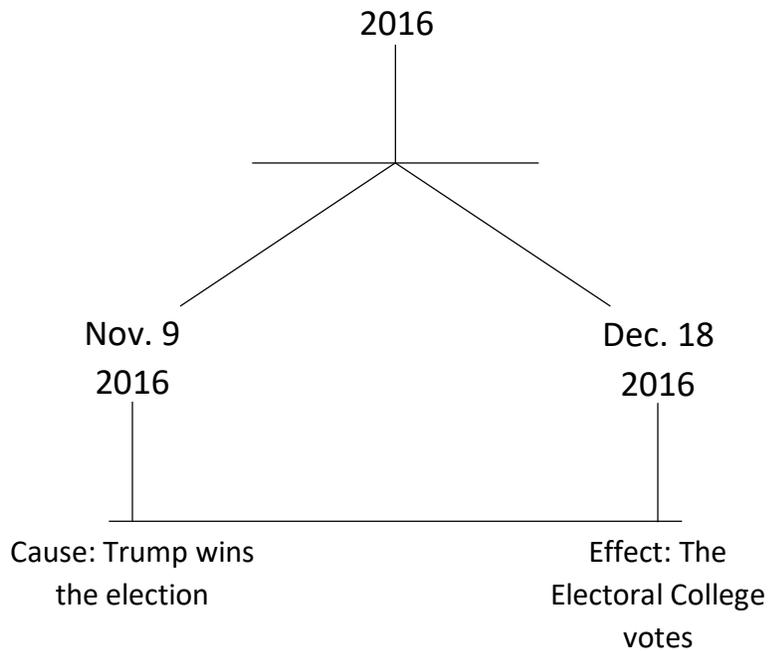


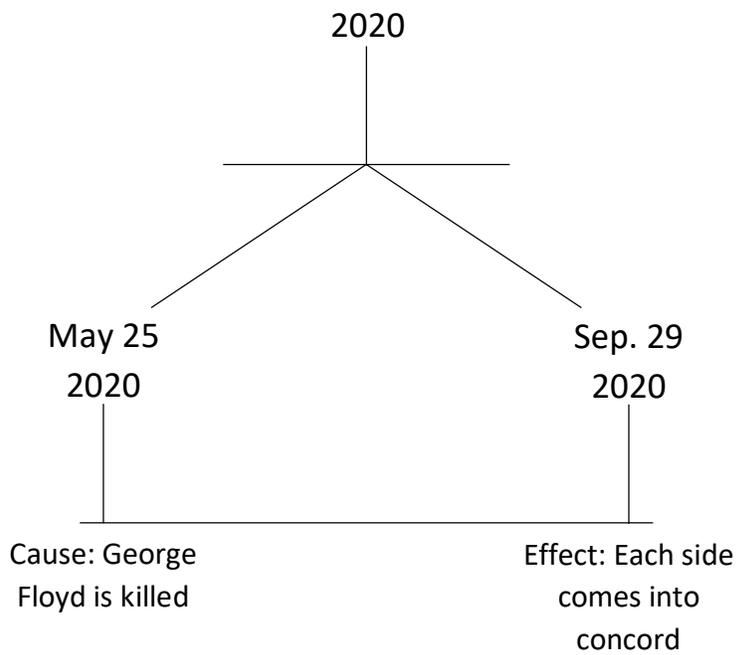
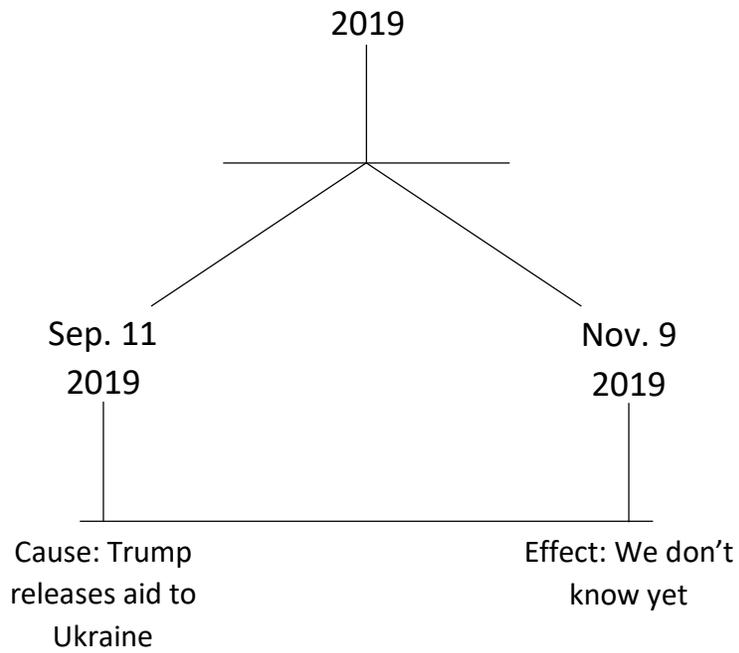
Lesson 54 - November 8, 2020

Causes and Effects of the Waymarks

Lesson 54, *Causes and Effects of the Waymarks*, was presented and published on November 8, 2020. We usually mark one date on the waymarks that we have a date for, but those dates had causes and effects. November 9, 1989 is the primary date we mark for the 1989 waymark, that was the effect of a cause. The cause or beginning of the 1989 waymark was on September 11, 1989. That was when Hungary's Iron Curtain fell. This directly affected Germany and led to the fall of its Iron Curtain on November 9th, which was the effect or end of the 1989 waymark. Next, we looked at 2001. The primary date we mark is September 11th- the terrorist attack. That was the cause of the 2001 waymark. The effect was the fall of Mazar-e Sharif on November 9th, a city in northern Afghanistan. That marked the defeat of the Taliban, which surrendered a few weeks later. After 2001 we looked at 2016. On November 9, 2016 Trump won the Presidential election. This is the date we mark for 2016, however this was the cause of the 2016 waymark. The effect was on December 19, 2016 when the electoral college voted which officially made Trump President-elect. Next, we looked at 2018. December 19, 2018 is usually the date we mark for 2018, but December 19th was the effect of another date. On September 21, 2018 Trump came out with the National Cyber Strategy. This basically declared info war with Putin and was the cause of the 2018 waymark. The effect of 2018 was on December 19th, when Trump submitted to Putin and pulled troops out of Syria to please him. After 2018, we looked at 2019. The primary date we all think of is November 9th, but that was an effect. On September 11th, Trump released the aid to Ukraine he'd been holding up. Trump was holding it up until the President of Ukraine, Zelensky, investigated Burisma and the Bidens for corruption. This was the cause of the 2019 waymark. The effect was on November 9, 2019. We still don't completely understand 2019, so we don't know how November 9th was the effect, but since the cause and the effect are related, we can expect November 9th to have been about Ukraine and the impeachment. Lastly, we looked at the cause and effect of the increase of knowledge in 2020. The cause of the 2020 waymark was May 25th, which was the death of George Floyd. The effect of May 25th, was on September 29th, when Helen Reddy died, and the first Presidential debate between Trump and Biden took place where you could see both sides of the political spectrum uniting their forces. These are the causes and effects of some of the waymarks on the Priests' line.



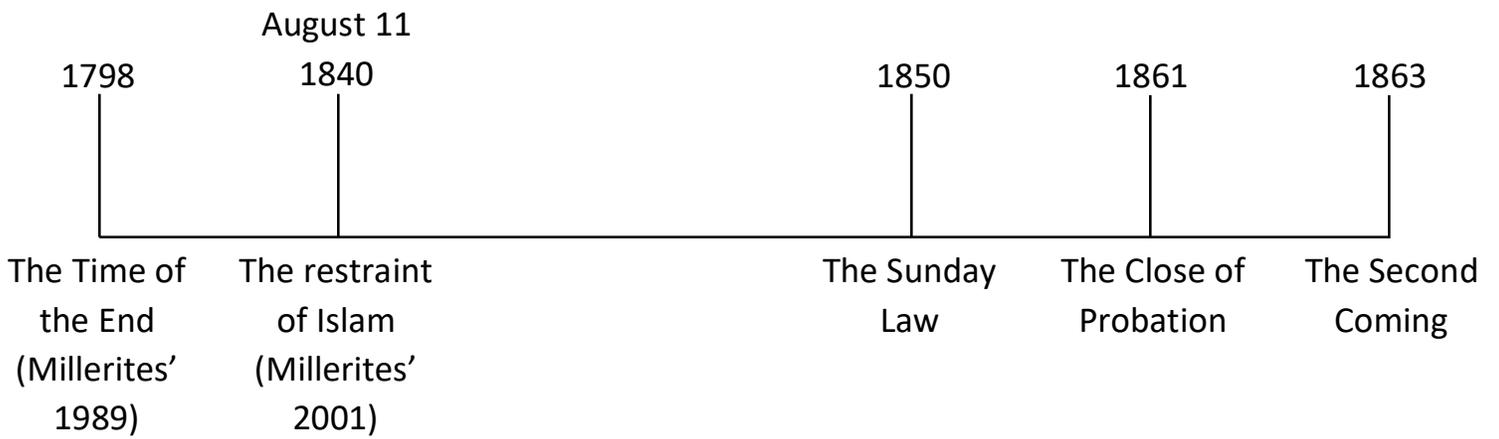




Lesson 55 - November 15, 2020

Millerite History part 1

In lesson 55, we started our series on Millerite history. The first lesson was on the events that had to do with the internal side of that time period. We looked at their big line first. Their Time of the End is 1798- Ellen White tells us that. That is the first waymark on their line. Their second waymark is August 11, 1840: on that day Islam (a country) was restrained. Their third waymark is their Sunday Law. It was passed in 1850, it was the Fugitive Slave Law (their time had nothing to do with Sabbath and Sunday). The Close of Probation for them is their fourth waymark. That date is 1861- the year the Civil War began. The fifth and last waymark is the Second Coming: 1863. The year 1863 would have been the actual year Jesus returned if they had been faithful. That is the big line of Millerite history; it parallels the 144,000's line in our time. Next, we looked at the fractals in Millerite history. Millerite history only has two fractals: one for the church and one for the world. We know that because in 1798 God began to gather a people and in 1850 He does the same thing. There are only two gatherings so there are only two groups. Alpha histories only have one call to the church: we see that from the time of Moses and the Millerites. The middle histories (Babylon and 1888) and the omega histories have two calls to the church. The first fractal of Millerite history started with 1798 (the Time of the End) and August 11, 1840- just like the fractal of the Priests started with 1989 and 9/11. The next waymark on the first fractal is July 21, 1844 (their fractal Sunday Law); July 21st is midway so it is the middle waymark. The fourth waymark (their fractal close of probation) is October 22, 1844, which we know was a shut door. The last waymark on that fractal is 1850- that is the second coming for the group from the church. The second fractal in Millerite history is the line of the world. The five waymarks on that line start one waymark behind the first fractal, just like in our time. The waymarks are August 11, 1840; July 21, 1844; October 22, 1844; 1850; and 1861. The year 1850 is their close of probation; 1850 is also the Sunday Law on the big line, therefore the close of probation for the group from the world lines up with the principle Sunday Law- this happens on our lines as well. Those are the three lines (the big line, the fractal of the church, and the fractal of the world) of Millerite history that we covered in *Millerite History part one*.



Egypt: 1 group

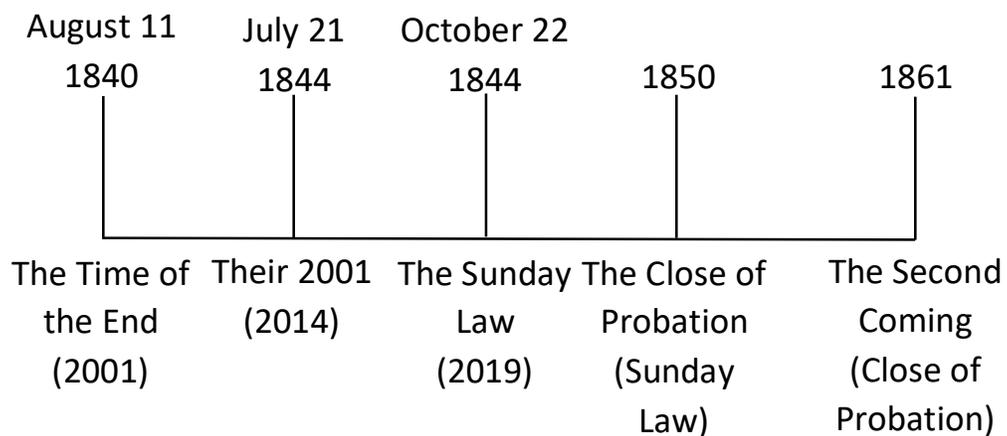
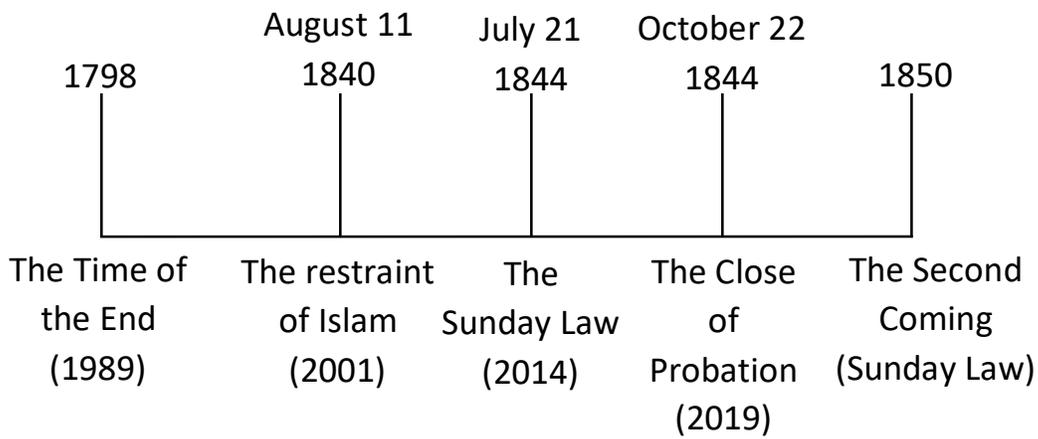
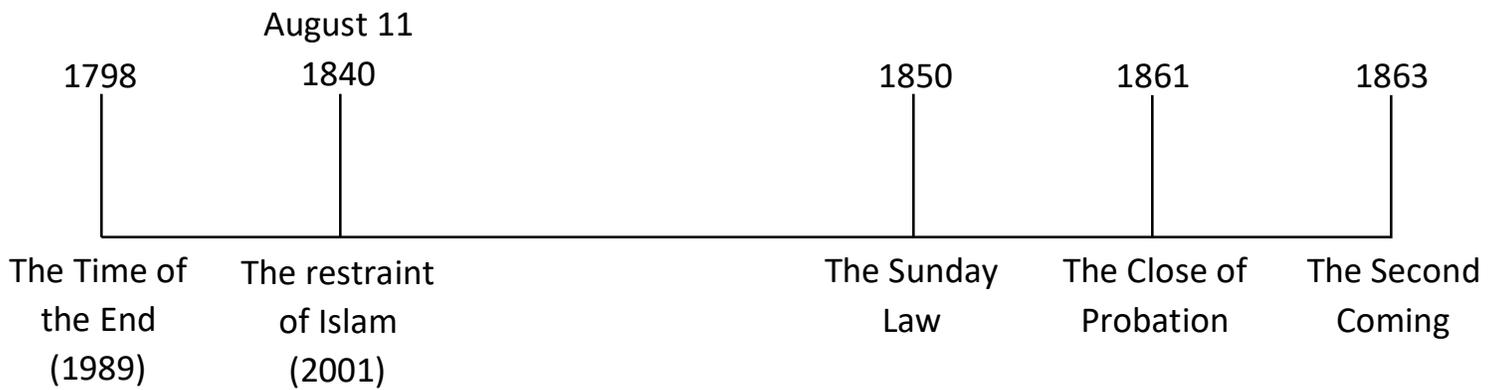
Babylon: 2 groups

Rome: 2 groups

Millerites: 1 group

1888: 2 groups

144,000: 2 groups

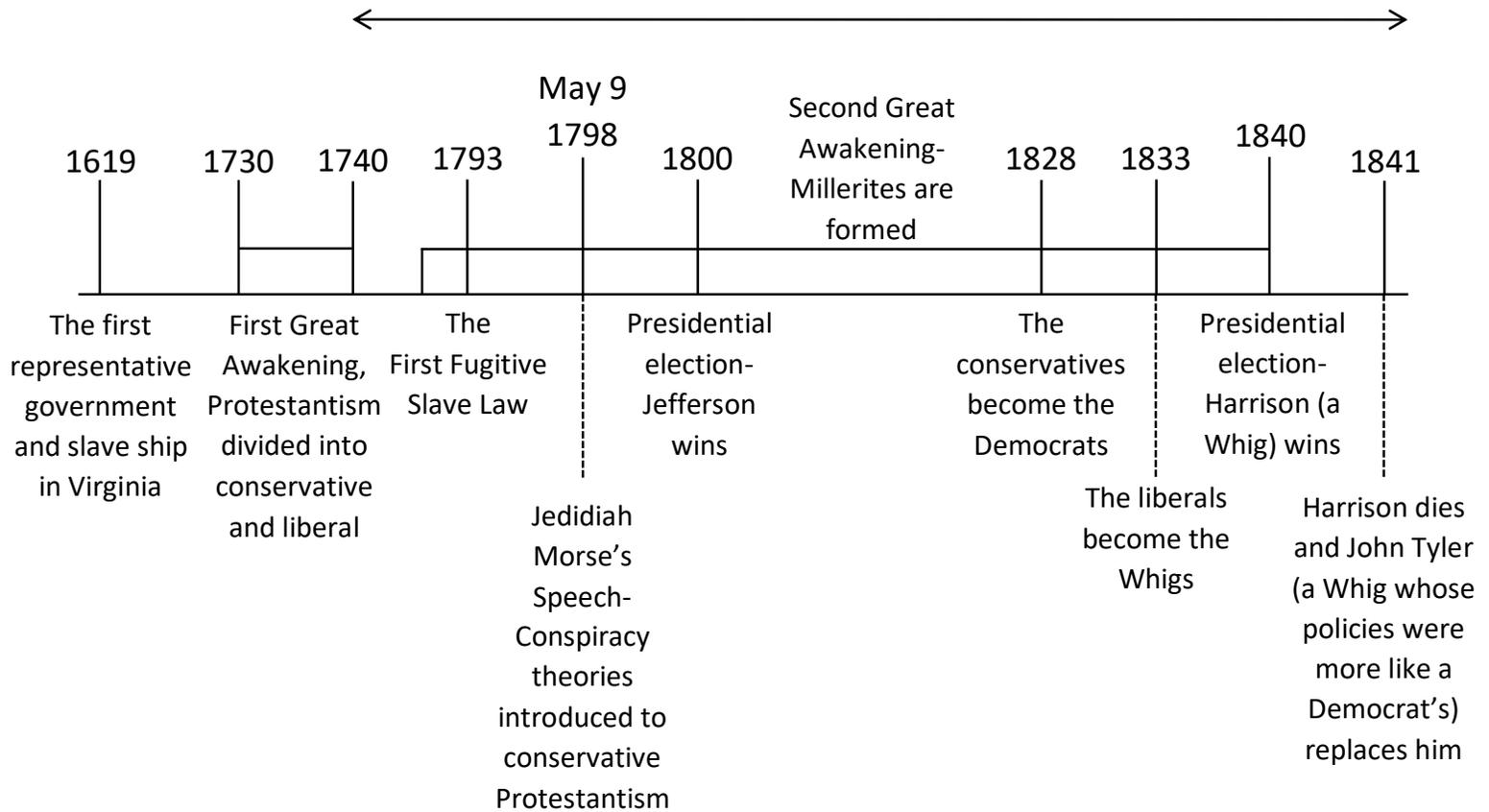


Lesson 56 November - 22, 2020

Millerite History part 2

Lesson 56 was the second part of a series on the Millerite History entitled *Millerite History part 2*. We covered the years from 1619 to 1841 in this lesson, chronologically. In 1619, the first slave ship arrived in the United States. The issue of slavery would become a major problem later on. From the 1730's to 1770's, the First Great Awakening occurred. It separated America into liberal and conservative Protestantism. In 1793, the first fugitive slave law was passed. This meant that the North was lawfully obligated to participate in slavery by returning an escaped slave to their master. Then, we came to the history of 1798. Like mentioned before, the First Great Awakening separated liberal and conservative Protestants. In 1798, there was a prominent pastor named Jedidiah Morse. He was very conservative. There was also another prominent pastor who was very liberal. His name was William Bentley. He and Morse came to represent the two sides of Protestantism in that history. During that time, we can also mark two politicians who represented the two sides of the political spectrum. They were Thomas Jefferson and John Adams. Jefferson was a liberal and Adams was a conservative. On March 23, 1798 a National Fast Day was proclaimed by the then president John Adams. It was scheduled for May 9, 1798. On that day, Jedidiah Morse gave a speech. That speech was the beginning of conservative Protestantism using conspiracy theories as part of their methodology. Then, we looked at the 1800 election. It was between John Adams and Thomas Jefferson. Jefferson won. It was during this time that the Second Great Awakening took place. The Millerites came out of that awakening. Next, we looked at how the Democrat and Whig parties were opposite one another; the first being conservative and the latter being liberal. We connected that to the 1840 election which was between William Harrison, a Whig, and a Democrat. Harrison won the election. However, he died about one month after his inauguration in 1841 and his vice president became the president. The problem with that was that his vice president, John Tyler, was only a Whig in name. his ideology aligned with the Democrats. He was a compromised vice president. That was the problem the Whigs faced after the 1840 election and that is where we ended the second part.

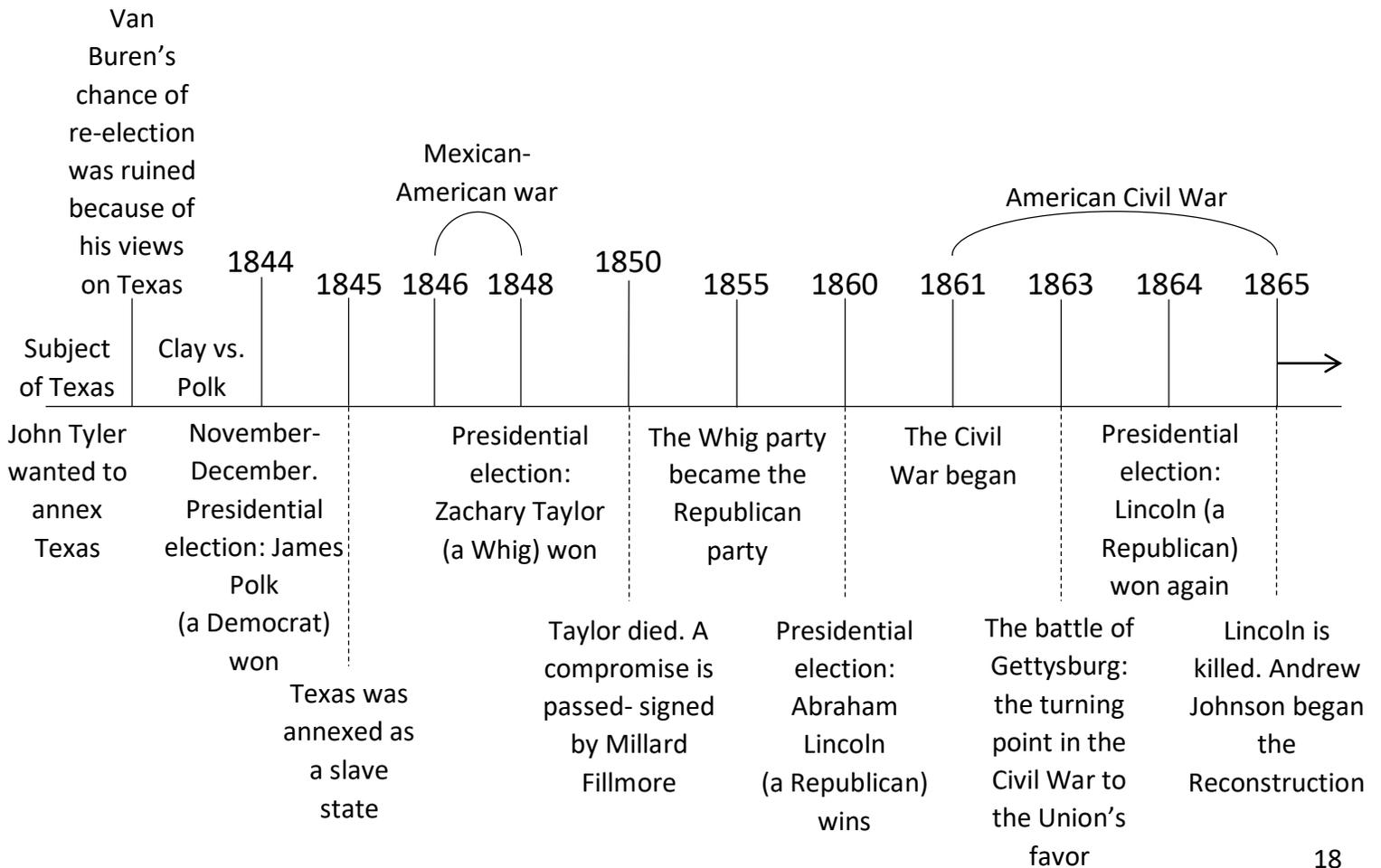
Liberal vs Conservative Protestants
 Liberal vs Conservative Politicians



Lesson 57- November 29, 2020

Millerite history part 3

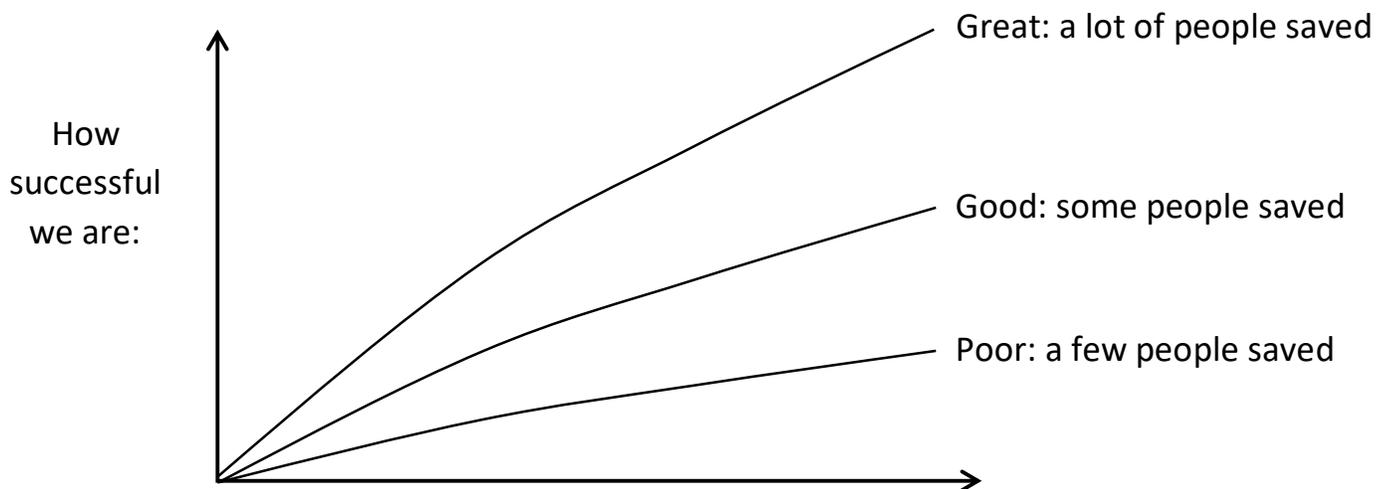
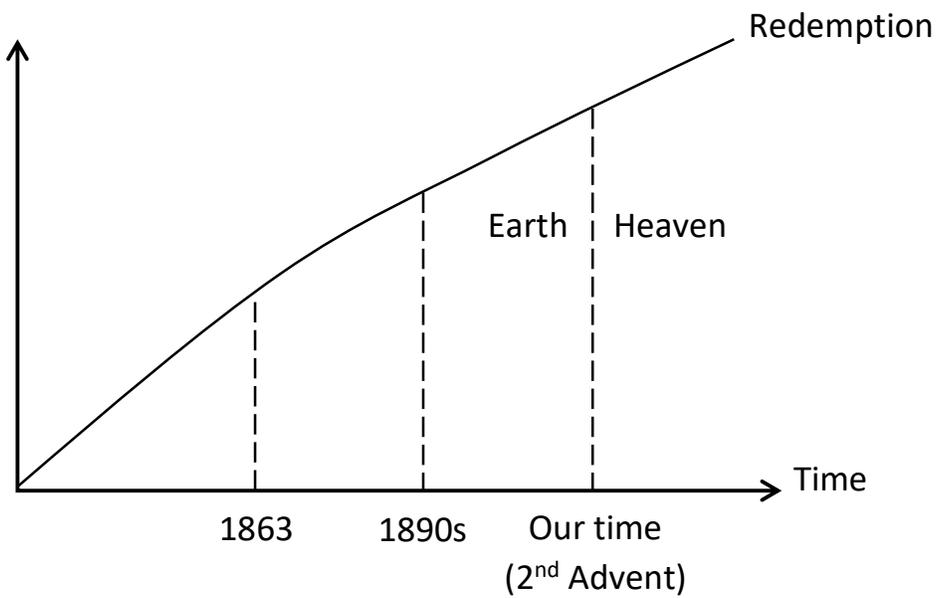
Lesson 57, *Millerite History part 3*, was presented and published on November 29, 2020. In *Millerite History part 3* we began by looking at the subject of Texas. We saw that Van Buren's chance of winning the 1844 election were ruined when he didn't commit to annexing Texas which was what most people wanted. The Democrat party then nominated James Polk instead, and the Whig Party nominated Henry Clay. In 1844, an election took place between James Polk and Henry Clay. James Polk won the election. In 1845, James Polk annexed Texas. The next year, the US and Mexico went to war over Texas. The Mexican-American war lasted until 1848 when the US won. Also in 1848, there was another presidential election, Zachary Taylor, a Whig, won. In 1850, Zachary Taylor died and his comprised Vice President Millard Fillmore took office. That year Millard Fillmore passed the 1850 compromise, the most important of those five bills being the Fugitive Slave Law. In 1855, the Whig party became the Republican party. In 1860, the first Republican President, Abraham Lincoln, was elected. In 1861, the Civil War between the Union and Confederacy began. The Civil War turned to the Union's favor in 1863 at the battle of Gettysburg. In 1864, Abraham Lincoln was re-elected. Lastly, in 1865 the Civil War ended, Abraham Lincoln was killed, and his compromised Vice President Andrew Johnson began the reconstruction.



Lesson 58 - December 6, 2020

Redemption and Success

Youth Prophecy Group lesson 58 was titled *Redemption and Success*. We looked at two slightly different subjects in that lesson: redemption and success. Redemption began after the fall and is the process that prepares us for Heaven, it can be defined as learning more of who God is and what He requires of us. God is always revealing more truths to His people so redemption is always increasing. We also saw that redemption can be seen as a graph: a line that is sloping upward as our knowledge increases. Next, we looked at the history of the Millerites. In the south, slavery was by far the best way of making money, so it was widespread. In the north, at least by the end of Millerite history, slavery was no longer practiced, but many northerners were still racist. Even the Millerites were racist, although they hated slavery. Jesus was supposed to return in 1863, and He would have had they been faithful, but they were not. Still, if He had returned all of the Millerites would have gone to Heaven just as they were. They were racist, sexist, and homophobic. But they were following all of the light that God had revealed up to that time. They were not that high on the line of redemption, so what they hadn't learned on Earth they would have had to learn in Heaven. As we saw, redemption does not end at the Second Coming- it continues in Heaven. Next, we looked at the 1890s; in that time period the Supreme Court said that discrimination was not unconstitutional, most southern states were making it nearly impossible for black people to vote, and women were trying to get the right to vote (first wave Feminism). It was better than the 1860s, it was higher on the line of redemption, but compared to today it was horrible. We know that Jesus could have returned sometime in the 1890s, but just like the previous time He could not. Those Adventists would have continued to learn in Heaven if He had come back then. Finally, we looked at our history. Now we need to practice equality. When Jesus does come back in our time we will be much higher on the line of redemption than 1863 and whenever He would have come back in the 1890s. We are higher on the line of redemption because, since we are farther in time than them, more truths have been opened up for us to learn and practice. This is also the reason the 144,000 will be teaching others in Heaven- we lived the furthest in history so we have more knowledge. The Millerites, the early Adventists, and the people from the Bible will all be learning in Heaven; even we will be learning in Heaven. We then looked at success. Success means to complete your job. We know that there are histories of failure and success. In histories of failure (Moses' time and the Millerites' time) God's people failed in their mission. But in histories of success (Christ's and ours) God's people succeed. Our time is a history of success and we know that Christ will return. Yet success isn't that simple, and like the subject of redemption, it can be put on a graph. Our mission is to save other people, and the amount of people we save can change. If we save a lot of Levites and Nethinims this Movement will be very successful; if we save a few Levites and Nethinims this Movement will not be very successful. How successful we are depends on us. So both redemption and success are subjects that we can graph- and we did that in lesson 58.



Lesson 59 - December 13, 2020

Two Ways to Think

Lesson 59 was titled *Two Ways to Think* and it was about thinking prophetically like a child or an adult. This concept came from I Corinthians 13:9-11. Then we looked at some examples of thinking like a child and thinking like an adult. The first example we looked at was the battle of Raphia. At first we had a childish understanding; we thought that it was going to be a hot war between the United States and Russia. Now we have an adult understanding; we know it was not going to be a hot war and it was not a hot war- it was an information war. The second example we looked at was our revolution. At first we had a childish understanding and thought that people would literally attempt to overthrow the government. However, we now have an adult understanding and know that we can see the revolution through partisanship in the US. The third example was the close of probation on November 9, 2019. At first, childishly, we thought it would be exactly like the 144,000's close of probation- Daniel 12:1. But now we understand like adults that it is only a fractal close of probation. The fourth example was the presidential impeachment. Some childishly believed that impeachment meant that Trump would be removed from office. However, they came to understand later that impeachment simply doesn't mean that. The fifth example was the Sunday Law. At first we believed like a child- that the Sunday Law comes from the Executive branch, like from the former President Barack Obama. Then, we came to an adult understanding: the Sunday Law will come from the Legislative and Judicial branches. The last example was the last president. At first we had a childish understanding from Daniel 11:2. We thought Trump was the last president. But now, with the election of Joe Biden, we know that this childish understanding needed to be refined. And why do we need to refine our understanding? Because we are in our harvest and need to be ready for use since we are out of our latter rain.

The are 2 ways to think prophetically

We can think prophetically like a
child

Or we can think prophetically like
an adult

A Prophetic Child

Takes things literally

A Prophetic Adult

Takes things symbolically

A Prophetic Child

Believed Raphia would be a hot
war

A Prophetic Adult

Believed Raphia would be an
information war

A Prophetic Child

Believes the revolution in our time
would be literal

A Prophetic Adult

Believes the revolution in our time
is partisanship

A Prophetic Child

Believes all shut doors are Michael
standing up

A Prophetic Adult

Believes November 9th was the
end of the test, not Daniel 12:1

A Prophetic Child

Thinks when a President is impeached, they are removed from office

A Prophetic Adult

Knows that impeachment doesn't mean removal

A Prophetic Child

Believes the Sunday Law comes from the President

A Prophetic Adult

Believes the Sunday Law comes from Congress and the Courts

A Prophetic Child

Believed Trump was the last President

A Prophetic Adult

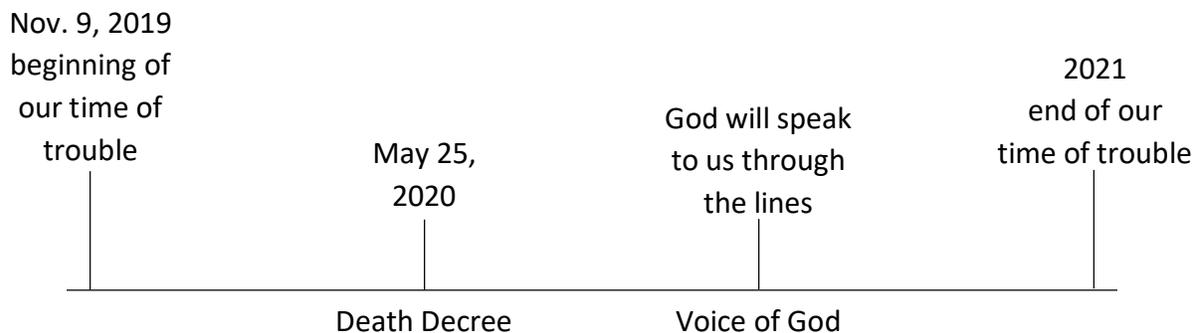
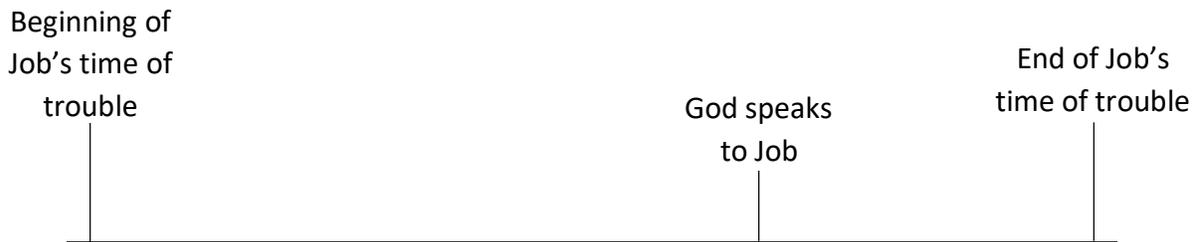
Believes Trump is not the last president but still very significant

We have to think Prophetically like Adults because we are in our harvest and we must be ready for use

Lesson 60 - December 20, 2020

Revisiting the Time of Trouble

Lesson 60, *Revisiting the Time of Trouble*, was presented and published on December 20, 2020. We get our time of trouble template from *The Great Controversy*. It has four waymarks; it begins, then there is a Death Decree, then the voice of God, and lastly, the time of trouble ends. First, we looked at Job's time of trouble. It began around the time when Satan began attacking him. During Job's time of trouble, he talked to his three friends. Then, after they talked, God spoke. This was the voice of God- the 3rd waymark in the time of trouble. Afterwards, Job's time of trouble ended and God blessed him with twice the amount of what he had before. Next, we looked at Elijah's time of trouble. His time of trouble began shortly after the events at Mount Carmel. During his time of trouble Elijah traveled to Mount Horeb, it was there that God spoke to him. This was the voice of God in Elijah's time of trouble. Elijah's time of trouble ended sometime later. Lastly, we looked at our time of trouble. We saw that our time of trouble began on November 9, 2019, and will end next year in 2021. We passed our death decree and are now headed to the voice of God. God won't speak from Heaven like he did to Elijah or Job, but He will speak from the lines. We have been learning from the lines all this time, and that is how we'll hear God's voice.



If you have any questions or comments on any of the material contact us (YPG) at:
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