



Lesson 78

Threading Parables part 1

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There are many truths that God has opened up to this Movement over the last thirty years. In today's lesson we are going to review them. We are also going to look at the methodology that God gave us (parables) and contrast that with the methodology of conservative Adventism (a "thus saith the Lord"). We are going to see how we have been using the methodology of parable teaching in all of the messages that God has given to this Movement. We are not going to look at every truth that has been opened up but we will look at the main ones according to the pattern of unsealing, increase of knowledge, formalization, test or Boston, Concord, Exeter.

Two Methodologies

A "thus saith the Lord"

A "thus saith the Lord" is not what we should use to determine whether something is truth or not. When people ask for a "thus saith the Lord" as evidence for any truth you have, they are asking for a passage in the Bible or Spirit of Prophecy that plainly says what you are saying. In other words, they will only believe things that the Bible or Spirit of Prophecy plainly says. This is a very narrow methodology; it only allows us to find surface truths because the only thing we can believe is what we find stated plainly on the surface. Many conservative Adventists believe this way of reading the Bible, it takes things literally, and literally applies it to our time. This is not the way we should read; we need a methodology that will allow us to find hidden truths under the plain readings.

Parable teaching

This Movement understands parable methodology. It's the complete opposite of a "thus saith the Lord". While a "thus saith the Lord" means take the verse as it reads whether it makes sense or not, using parable methodology, we can dig further into the verse and understand a deeper, hidden meaning. A good example of that is Deuteronomy 22:5. Someone using a "thus saith the Lord" will come to the conclusion that Moses is speaking about what women and men should be wearing: which is not one another's clothes. But using parable methodology, we can see that the verse is speaking about women not doing a man's job: going to war. But that's not all parable methodology can do; it can help us fill in the blanks. If the verse is a chiasm with missing information on one side, we can confidently fill in that information based on what's on the other side. Those are just two things that parables help us with.

The First Dispensation

1989: Reform lines

The first waymark on the priests' line is 1989. We now know that that year was the Time of the End, back then we didn't know that. The first messenger or angel of this reform line was Elder Jeff and in 1989 he started to study what would eventually become this message. What was first unsealed was line upon line or the reform lines. Through the Holy Spirit Elder Jeff learned that many of the stories of the Bible follow the same pattern and the present time was following that pattern too. He called these histories reform lines. We came to an understanding of reform lines through parable methodology, not a "thus saith the Lord". The concept behind reform lines is parable methodology because when we do line upon line we bring two stories close together and compare and contrast them (that is a parable). Elder Jeff used to use Isaiah 28:10 to support reform lines. It says "for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little:". He would say Isaiah is talking about reform lines. But that is an application (a parable), Isaiah is really just talking about Judah and how they were not listening to God. Parable methodology is the methodology that God gave this Movement right at its beginning.

1991: Daniel 11:40-45

In 1991, Daniel 11 was opening up. During that time, God began to open up an understanding of Daniel chapter 11 to Elder Jeff. Elder Jeff's main focus was on the last five verses- Daniel 11:40-45. He understood Daniel 11:40 to be talking about 1798 and 1989. In 1798, the King of the South, France, "pushed" at the King of the North by taking the Pope captive. Then in 1989 the pope began a three step recovery. First, it retaliated against the King of South by ending the Soviet Union with the help of the United States. Verse 41 was understood to be talking about the Sunday Law, where the Papacy will make its second step in recovery by getting a Sunday Law passed in the United States which is described as entering into the "glorious land" (the USA). But Edom, Moab, and Amon, which are the Nethinims would "escape" or not keep Sunday. Verse 42 was understood to be the third and final step of the Papacy's recovery when "Egypt", the world, will follow the United States' example by also passing 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 cause it to ready its troops for the final battle. Lastly, verse 45 was understood to be about the Papacy's attempts to block the [three angels'] message. This is where Elder Jeff changes the word "in" to "and" and says that the Papacy tries to block the "sea" which is also the world, from hearing the message by standing in between it and the "glorious holy mountain" which is God's church. So, that was Elder Jeff's understanding of Daniel 11:40-45. Although not everything was correct, such as a "Sunday Law", we can still see Elder Jeff used parables. Daniel was not literally taking about the Sunday Law, he was talking about the battles between ancient kingdoms, but Elder Jeff understood natural to spiritual (which is a parable) and made literal actions into symbols of our time. He even changed a word in the Bible, which he had a "thus saith the Lord" telling him not to. So in 1991, although He wasn't perfect, Elder Jeff wasn't using a "thus saith the Lord" to come to his conclusions on Daniel, God was directing him to use parables.

1996: *The Time of the End* magazine

In 1996, *The Time of the End* magazine was published. That magazine was the formalization of the message for the first dispensation on both the line of the Priests and the line of the 144,000. But was the message contained in the magazine based on a “thus saith the Lord”? Was pointing to 1989 as the time of the end instead of 1798, which clearly went against the Spirit of Prophecy where Ellen White says 1798 is the time of the end, a “thus saith the Lord”? No. *The Time of the End* magazine wasn’t based on a “thus saith the Lord”; it was based on parable methodology. From parable teaching this Movement came to the understanding that 1989 is the time of the end just like 1798 is. So the third waymark on the priest’s line was also not based on a “thus saith the Lord”, but parable methodology.

The Second Dispensation

2001: Triple Application of Prophecy

September 11, 2001 was a major waymark on our reform lines. It didn't take long for the people in this Movement to recognize the terrorist attack as a subject of prophecy. We saw that Islam is a subject of Bible prophecy, but we arrived at our conclusions about 9/11 through parable methodology. We used two quotes from Ellen G. White: *Review and Herald* July 5, 1906 and *Testimonies* volume 9 page 11 (the section actually just begins on page 11); there she talks about tall buildings being destroyed. We used to say that those visions were about 9/11, but now we know that they are about the time of the Sunday Law and Close of Probation. We apply those quotes to 9/11- so we don't use a "thus saith the Lord". We also contradict the writings of the pioneers because they said that the third woe was the seven last plagues. The third woe- the terrorist attacks of 9/11- demonstrates the concept of a triple application of prophecy, which is a type of parable. It says that when you have a set of three (like the three woes) but you only have information on two of them you can use the information you already have to find the missing information about the third. The triple application of prophecy was opened up in 2001, that is how we know the third woe started: it is part of parable methodology.

2009: 2520

The next waymark on our line is 2009 and here we can see this Movement using parables. 2009 was the Increase of Knowledge in the 2001-2014 dispensation and the knowledge that was increased was a knowledge of the 2520. In 2009, Elder Parminder did a 20-part series on the 2520 called "The 2520 Revealed" and it brought out this Movement's current understanding of the 2520. We get the 2520 from Leviticus 26. In Leviticus 26 God says if the Israelites don't keep His commandments, they'll be punished. And if they still don't keep them, they'll be punished "seven times" more. God then speaks three more "seven times", making a total of four "seven times" that the Israelites would receive, each as an addition to their first punishment. The words (and the root words of) "seven times" are the exact same as the words "seventy weeks" in Daniel 8. Since we all agree that the seventy weeks in Daniel 8 is the 490-time prophecy, then the "seven times" in Leviticus 26 also must be a time prophecy. So, we know a time is 360 years (based on other studies), so seven times would be seven 360s, and $7 \times 360 \text{ years} = 2520 \text{ years}$; thus the 2520- time prophecy. As we know, Leviticus 26 wasn't talking about a two-thousand-year time span, it was talking about punishing the Israelites. But it didn't have to be- because we don't need a "thus saith the Lord" we just need parables, and with parables we understand the 2520.

2012: 126 and 151

In 2012, the 2520 was opened up in an entirely new light. 2012 is the third waymark in the second dispensation (2001-2014): the formalization. What opened up in 2012 was the 151 and the 126. We derived those numbers from Daniel 5. "And this is the writing that was written, Mene, Mene, Tekel, Upharsin." Daniel 5:25. Mene, Tekel, and Upharsin have a monetary value. A Mene is worth 50 shekels, a Tekel is worth 1, and an Upharsin is worth half a Mene, so in this case 25. Add that all up ($50 + 50 + 1 + 25$) and you get 126. A Mene can also be worth 60, which would change the worth of the Upharsin to 30 instead of 25. The total would then be 151. But how does that connect to the 2520? Well, 1 shekel is worth 20 gerahs (another currency). Convert the 126 shekels into gerahs and you have 2520 gerahs. Now do you think that's what Daniel was talking about: shekels and gerahs? Absolutely not. He was talking about the judgment that was about to befall Babylon. But we derived time setting from that verse. In 2012, a prediction was made about the Sunday Law in 2014 using the 126 and 151. That is how time setting came into this Movement. Time setting was what was opened to this Movement in 2012. Ellen White clearly says that there will be no more messages hung on time which means that time setting is not based on a "thus saith the Lord": it's based on parable methodology.

In Summary:

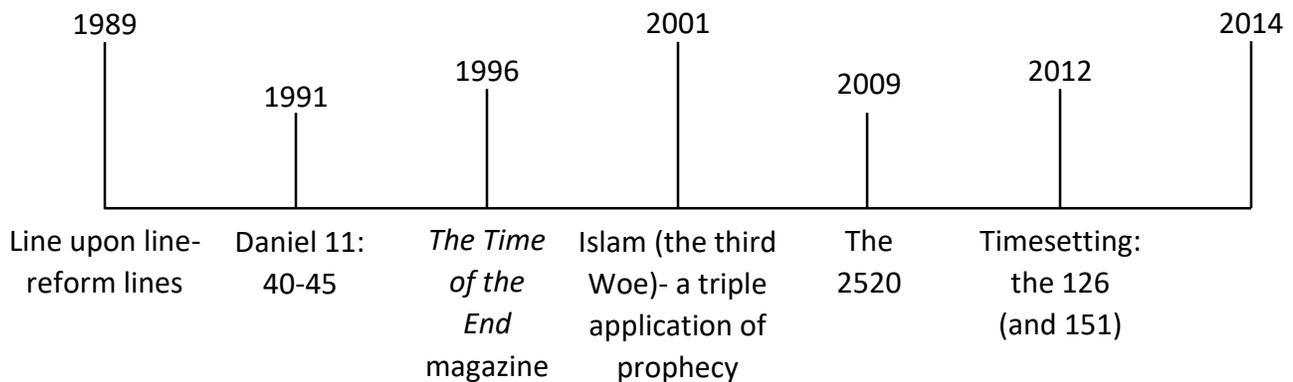
There are two different methodologies-

A "Thus saith the Lord"

Parables

This means to take the Bible and Spirit of Prophecy literally.

This means to apply what the Bible and Spirit of Prophecy says to our time.



All the truths that have been opened up to this Movement can only be seen through parable methodology- not a "thus saith the Lord".

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