



Lesson 82

2021 Second Quarter Summary

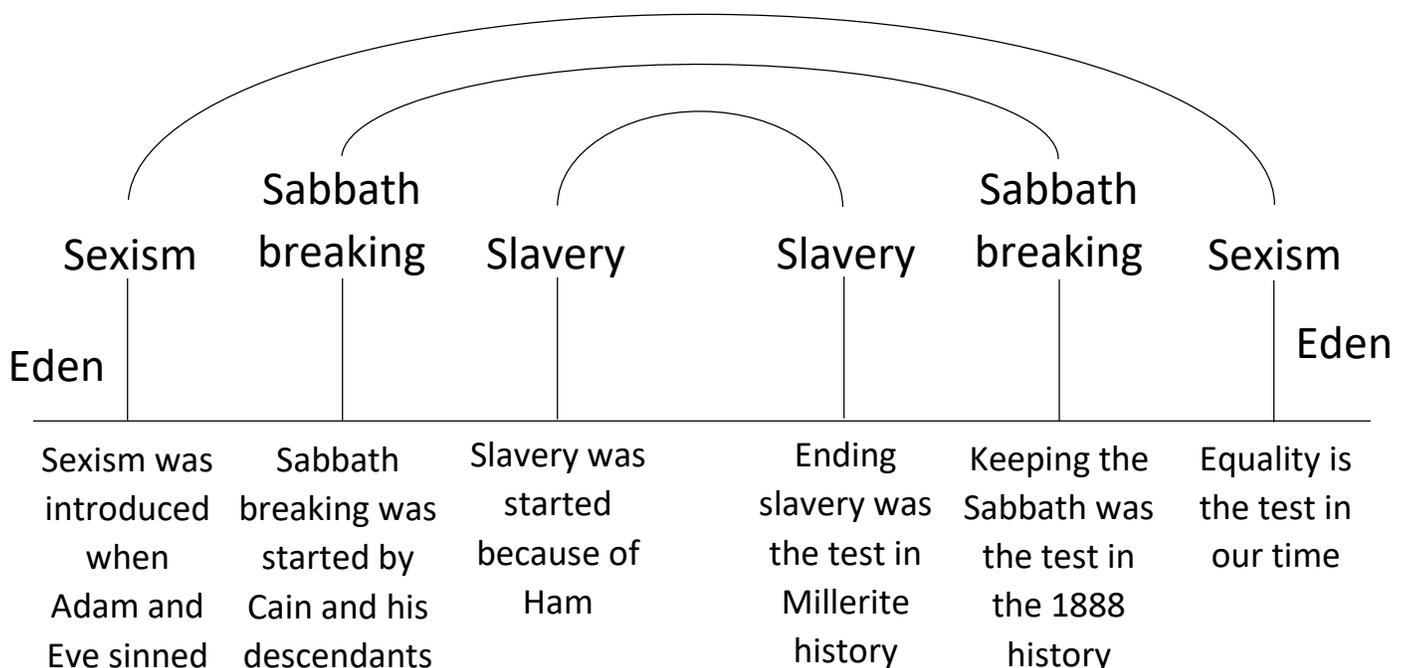
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In today's lesson we are going to review all of the Youth Prophecy Group lessons we did in the second quarter of 2021.

Lesson 73- April 11, 2021

The Three Curses

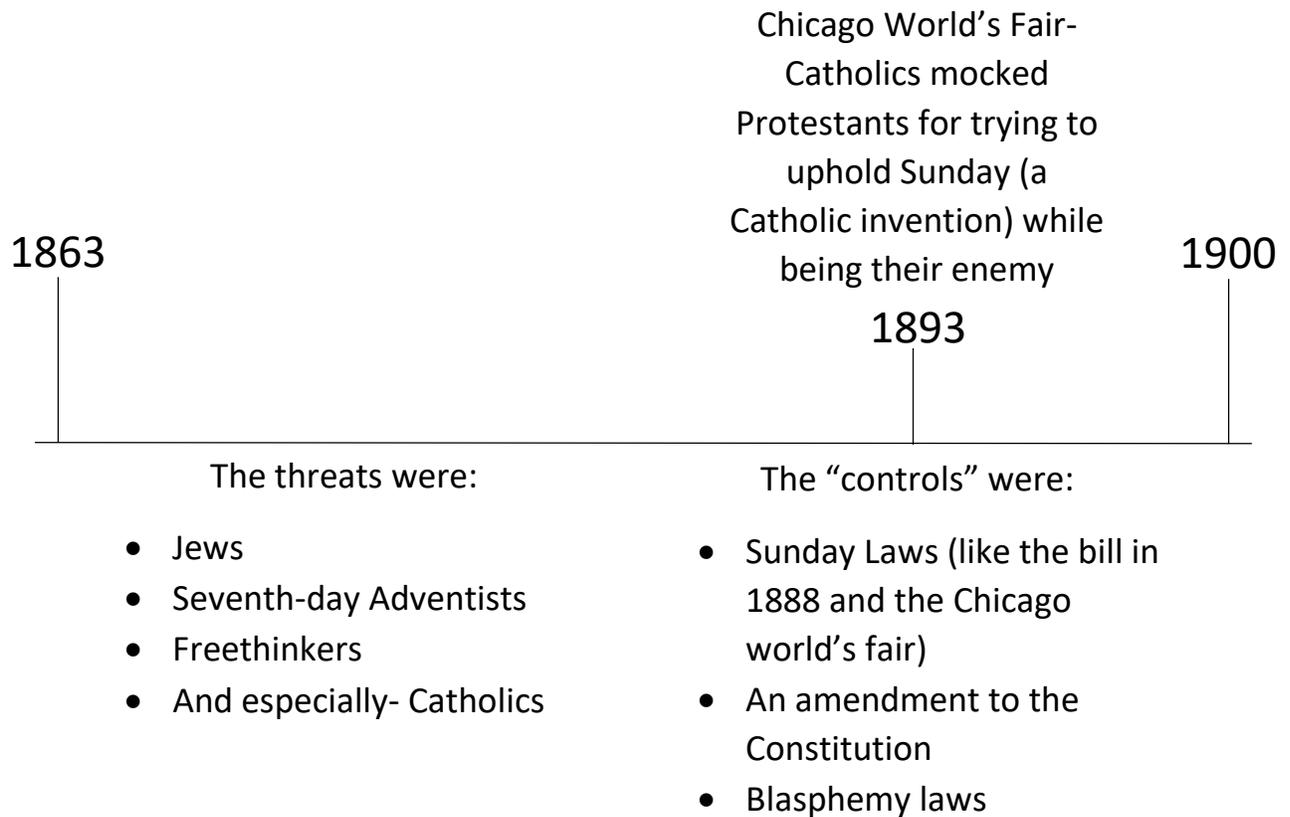
Youth Prophecy Group lesson 73 was titled *The Three Curses*. We started off by talking about what a chiasm was. The example was using the letters A and B. A chiasm wouldn't be A B A B, it would be A B B A- a mirror. Then we looked at examples of chiasms in the Bible. The first was from Matthew 10:39 which says, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." The chiasm is: find life, lose it, loseth life, find it. The other verse we looked at was Deuteronomy 22:5. Another chiasm is the line of Eden to Eden. Three curses were unleashed on the world after Eden: sexism, Sabbath breaking, and racism. Sexism was introduced first: right after Adam and Eve sinned and she was put into subjection to her husband. Sabbath breaking was introduced next. Cain's descendants didn't keep the Sabbath. The last curse introduced was racism. Ham's son was cursed to be in subjection, which is slavery, which is a form of racism. This is the order in which they were introduced: sexism, Sabbath breaking, and racism. But those three curses will be resolved. Since the line of Eden to Eden is a chiasm, then the first curse that is going to be dealt with is racism. The issue of racism was dealt with in the Millerite history when slavery was abolished. Next to be dealt with was Sabbath breaking, that was taken care of in the 1888 history with A. T. Jones. The last curse that is to be dealt with is sexism. That's the issue that we are facing today. This is how we know that the Sunday Law will not be about Sabbath breaking because the issue for our time is sexism. The line of Eden to Eden goes: sexism, Sabbath breaking, racism, racism, Sabbath breaking, sexism.



Lesson 74- April 18, 2021

Homage part 1

Lesson 74, *Homage part 1*, was presented and published on April 18, 2021. In *Homage part 1*, we looked at Protestantism and the Papacy. We began by defining homage, which means “to pay respect to by external action; to give reverence to;” according to Webster’s 1828 dictionary. Then we looked at *The Great Controversy* 442.1 which says that Protestantism will give homage to the Papacy by enforcing an act. So, we began to look at how Protestantism gave homage to the Papacy in history. Protestantism has three histories just like Modern Israel, and we focused on their first history, from 1863 to the early 1900s. During that time a few groups began to grow in the United States, these groups were Jews, Catholics, SDAs, and [religious] Freethinkers. Protestantism saw these groups as a threat to them and their supremacy. While all four were a threat, the main threat was Catholics. Protestantism mainly hated Catholics above all others; they believed they were not American and that they had a plan to take over the United States and make it Catholic. So Protestantism had to come up with ways to deal with their threats that were increasing in number and power. Protestantism decided a Sunday law would be best to deal with the Jews and SDAs; since they worshiped on Saturday, a Sunday law would give them problems. But since Catholics and Freethinkers didn’t worship on Saturday, a Sunday law wouldn’t work on them. Therefore, the Freethinkers had to be dealt with by passing blasphemy laws. The Catholics were the main threat, so they just didn’t want to pass a law, they decided to amend the highest law of the land; the United States Constitution. They wanted to amend the Constitution to make it say the United States was Protestant, and thus exclude Catholics from being Americans. Movements began in the United States to deal with the threats. In 1864, the National Reform Association was formed and they fought for a constitutional amendment. In 1888, Republicans in the Senate fought for a Sunday law. In 1893, Protestantism fought for Sunday by making the majority of the Chicago World’s fair close on Sunday. While a Sunday law wasn’t passed, and the Constitution wasn’t amended, Protestantism still attempted to suppress their threats. But what does this have to do with homage to the Papacy? In 1893, while Protestantism was trying to close the fair, the International Religious Liberty Association (a Catholic organization) published an article about the subject. The article pointed out that although Protestantism is always criticizing the Catholic church, they still choose to worship on Sunday which, as the article says, is a Catholic invention. This is how Protestantism gives homage to the Papacy. Even though they were their main threat, and even though Protestantism was trying to amend the Constitution to get rid of them, Protestantism was still giving homage to the Papacy because they were also pushing for Sunday laws, and Sunday is a Catholic belief. So Protestantism gave homage to the Papacy in their first history by pushing for Sunday, which they got from the Catholic church; this is what we looked at in *Homage part 1*.

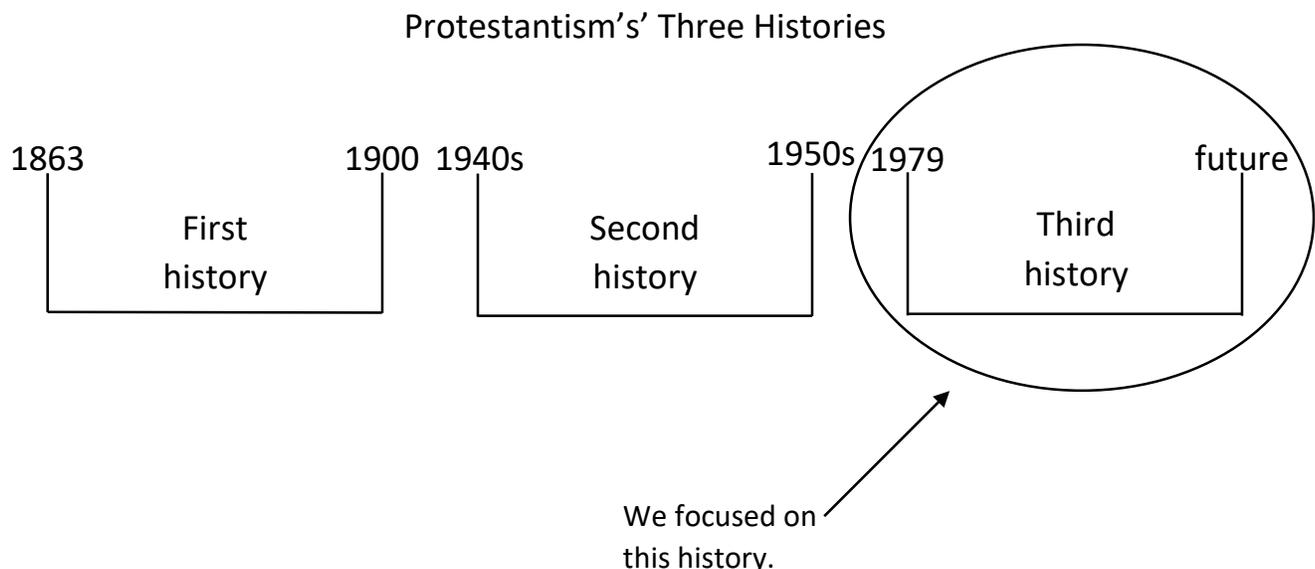


Protestantism was paying homage to the Papacy even though they didn't like them.

Lesson 75- April 25, 2021

Homage part 2

In *Homage part 2* (YPG lesson 75) we looked at the third history of Protestantism. Protestantism's third history started in 1979 when the Moral Majority started- and just like our history and the history of the counterfeit it is currently going on. In this time a few things scare conservative Protestants: the LGBTQ+ community, Muslims, immigrants, women, and African Americans (generally people of color). Of those threats the main two are the LGBTQ+ community and women. They believe that LGBTQ+ people are sinners and they also believe that women are inferior to men. They don't want those groups to have as many rights as them. Just like in the past they have come up with a way to deal with the threat- that is pass a law(s) suppressing those groups. Their main goal is a Sunday Law, which will actually be about gender. We then looked at the Counterfeit. The Catholic church has the same views of gender that conservative Protestantism has. Pope Francis will be kind to women or members of the LGBTQ+ community but he does not believe they are actually equal. When conservative Protestantism passes the Sunday Law- discriminating based on gender- they will be giving homage to the Papacy. Conservative Protestantism and the Catholic church are not friends, but like in the first history of Protestantism, that does not stop them from paying homage. By passing a law discriminating against LGBTQ+ people and/or women they will be giving homage to the Papacy because the Papacy agrees with them. We lastly looked at the Seventh-day Adventist church, as a whole they are conservative, therefore they don't like LGBTQ+ people and they think women are inferior. This means that they will agree with the Sunday Law. At the Sunday Law Adventism will fall, shipwreck, because they have the same views of gender as conservative Protestantism, which will be paying homage to the Papacy.



1979

future

SL

The threats are:

- Socialists
- Secularists
- And mainly- Feminists
- LGBTQ+ people

The Sunday Law will be about gender equality because that is the main focus/threat of Protestantism.

But Catholics have the same views, generally, on gender and the LGBTQ+ community as Protestants, so when Protestants pass the Sunday Law they will be giving homage to the Papacy.

Seventh-day Adventists have the same views, generally, on gender and the LGBTQ+ community as Protestants, so when Protestantism falls at the Sunday Law so will Adventism.

Lesson 76- May 2, 2021

Special or Worthless?

Youth Prophecy Group lesson 76 was *Special or Worthless*. We began by looking at what ideology and humanism are. Ideology is one's view of the world around them. Humanism is how to treat one another, with their best interest in mind. Humanism is the foundation of the Universal Declaration of Human Rights (UDHR). It's a list of thirty rights that every single human being is entitled to. Humanism makes you think that you are worthless. If all you ever think about is everyone else and their wellbeing, not putting yourself above them, then you're on the same level as them, hence worthless. Ideology, on the other hand, makes you think that you are special. With ideology, you only care about yourself and how you view things, making you above everyone else. An example of ideology and humanism is the Earth and Sun. At first, people thought that the Sun revolved around the Earth. That's ideology: everything revolves around you. But now we know that the Earth revolves around the Sun; the Earth is not any more special than the other planets: humanism. Another example of ideology and humanism are the Ten Commandments. The first four commandments represent ideology while the last six represent humanism- or equality.

Ideology: one's worldview

Humanism: devotion to human welfare

Ideology: you think you're special

Humanism: you think you're worthless

Ideology: the Sun revolves around the Earth

Humanism: the Earth revolves around the Sun

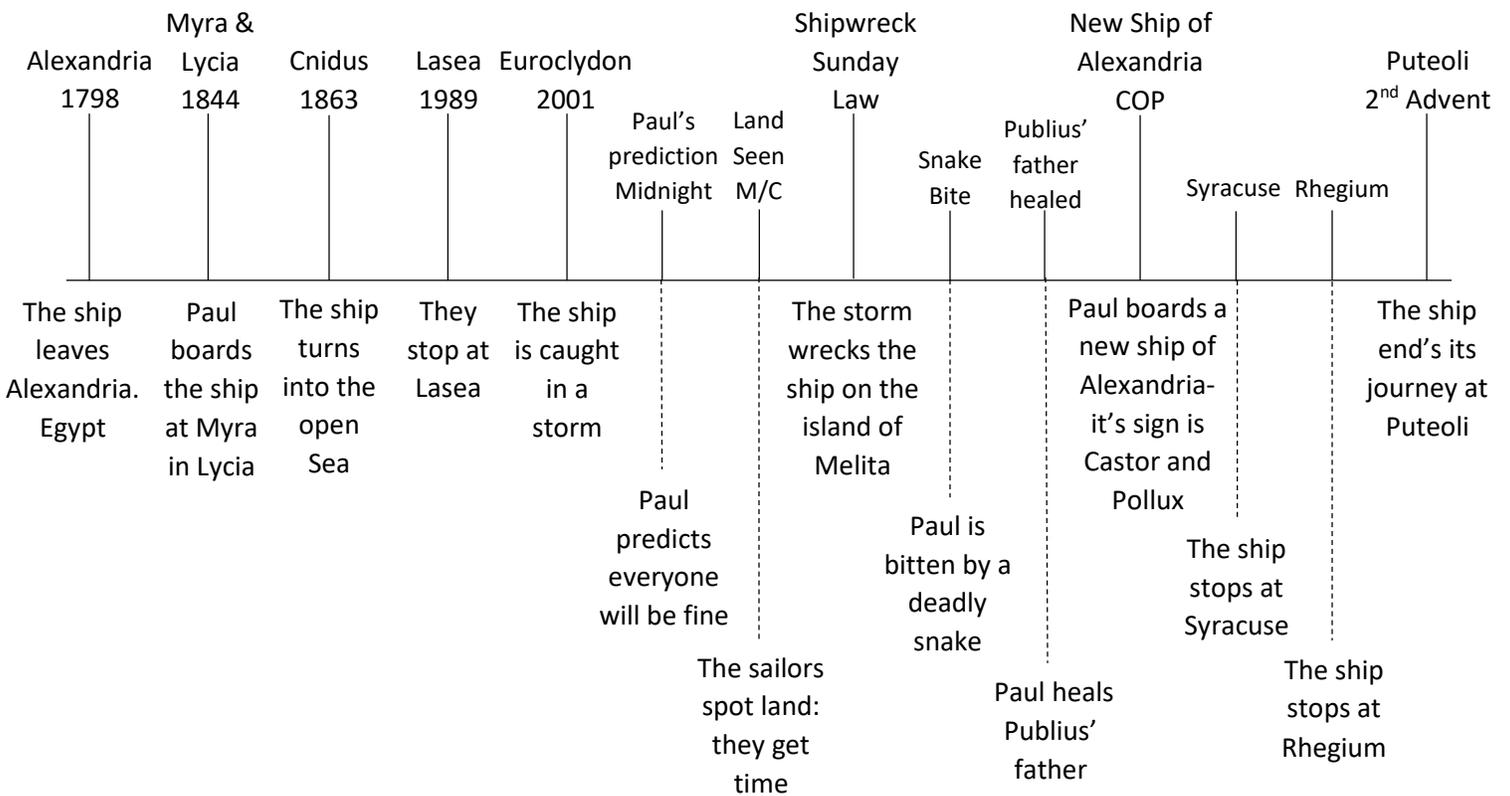
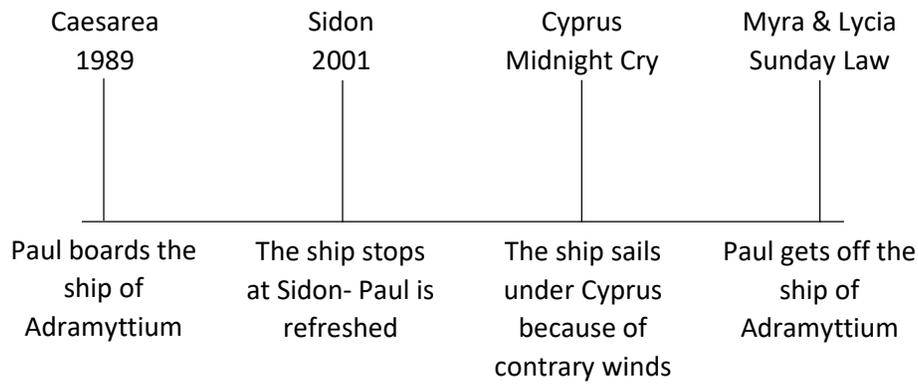
Ideology: the first four commandments

Humanism: the last six commandments

Lesson 77- May 16, 2021

Revisiting Acts 27

Lesson 77, *Revisiting Acts 27*, was presented and published on May 16, 2021. In *Revisiting Acts 27*, we began by looking at when Acts 27 was opened up. It was opened up in 2018, when the Midnight Cry was given. We then saw how Acts 27 was incomplete; while the line of Alexandria started in 1798, when Modern Israel began, it didn't end at the Second Advent when Modern Israel will end, instead it ended at the Sunday Law. So we were looking at the ship of Alexandria, to find the missing waymarks. First, before we went to Alexandria, we reviewed the ship of Adramyttium. It began its journey at Caesarea, which we mark at 1989. At Caesarea we could see the United States and SDA church; Paul was judged by Felix, then Festus, and they represent the transition of the US Presidency in 1989 from Reagan to Bush. Paul was also judged by Agrippa, who was a Jew, and we know the Jewish church represents the SDA church. The United States and SDA church are the theme of Acts 27; the two ships represent the United States and SDA church. So at Caesarea Paul boarded the ship of Adramyttium. Next, the ship sailed to Sidon, which we place at 2001. Then the ship sailed under Cyprus, which we place at 2021 because they experienced contrary winds. Lastly, the ship sailed to Myra, and this is where Paul got off the ship. We mark Myra at the Sunday Law. After this, we moved on the Ship of Alexandria. It began its journey in Egypt, which we place at 1798. Then it sailed to Myra which we place at 1844; this is where Paul boarded the ship. Next it sailed to Cnidus, which we place at 1863. Then it sailed to Lasea, which we place at 1989. Next, after the ship left Lasea, it encountered Euroclydon- a storm, which we place at 2001. While they battled the waves Paul predicted everyone would be ok, which we place at 2019. As they continued to be tossed by the sea the sailors spotted land, and knew they'd be shipwrecked; this we place at 2021. And finally they wrecked on the island of Melita at the Sunday Law. We can see two streams here, some of the sailors worshiped God with Paul and others didn't, we can say they were worshiping Castor and Pollux: the gods of shipwrecked sailors. This is where we began to add the new missing waymarks to the line. While the sailors were warming themselves on the island around a fire, Paul was bitten by a deadly snake, but it didn't harm him. We place this at Concord after the Sunday Law. Next, while on the island, Paul healed the governor's father. We place this at Exeter after the Sunday Law. Then Paul left the island on a new ship of Alexandria. We mark this at the Close of Probation. The ship's sign was Castor and Pollux. Next, this ship sailed to Syracuse, which means to feel ill. This is placed at the Death Decree. Then the ship sailed to Rhegium; it's coins were stamped with Castor and Pollux, which are symbols that keep popping up. We place Rhegium at the voice of God. And lastly the ship ended its journey at Puteoli, which is the Second Advent. That is the new completed line of Acts 27 that begins in 1798 and goes all the way to the Second Advent.



Lesson 78- May 23, 2021

Threading Parables part 1

In Youth Prophecy Group lesson 78, *Threading Parables part 1*, we started looking at the Priests' reform line. We were looking at the truths that God opened up on that line and what methodology we used to come to those conclusions. There are two types of methodologies: "thus saith the Lord" and parable methodology. When you use a "thus saith the Lord" methodology you try to follow what Inspiration says exactly, how it reads. You take things literally and so you cannot find new truths. Parable methodology is the opposite of a "thus saith the Lord". When you use parable methodology you apply what Inspiration says to our time- you don't take things literally. With parable methodology you can also find missing information. We looked at the Boston, Concord, and Exeter waymarks in the first two dispensations of the Priests' line. In 1989, line upon line was opened up. Line upon line is a part of parable methodology because you compare and contrast two or more different histories or lines. We also apply Isaiah 28:10 by saying that it is talking about this form of parable methodology when Isaiah was really talking about Judah. In 1991, Daniel 11:40-45 began to open up. We come to our conclusions on those verses through parable methodology, not a "thus saith the Lord". We apply the symbols that Daniel used to our time; we also disregarded the Millerites' understanding of these verses. In 1996, Daniel 11:40-45 was formalized. We say 1989 is the Time of the End, and that is against a "thus saith the Lord" because Ellen G. White says that 1798 is the Time of the End. The next dispensation began in 2001. We applied two quotes of Ellen G. White (9T11 and RH July 5, 1906)- which were really talking about the time of the Sunday Law and the Close of Probation- to 9/11. We also disregarded the pioneers' understanding of the third Woe. Parable methodology was used to come to our conclusions about 9/11 just like the truths that were opened up in the previous dispensation. Concord in that dispensation was 2009. In 2009, *The 2520 Revealed* series was presented. The 2520 is not a "thus saith the Lord". Moses was not talking about 2520 years in Leviticus 26, he was talking about the ancient kingdom of Israel (and Judah). We apply that prophecy to two time periods of 2520 years long. The last waymark we discussed in part one was 2012. In 2012, time setting was opened up. We used Daniel 5 and the 2520 to discover the 126 and the 151- that is an application, not a "thus saith the Lord". Ellen G. White also says that we can no longer time set, so whenever we do it we are going against a plain "thus saith the Lord". All of the truths that we have looked at in the first half of the Priests' line are based on parable methodology, not a "thus saith the Lord", and that is good because parable methodology is the methodology that God gave to this Movement.

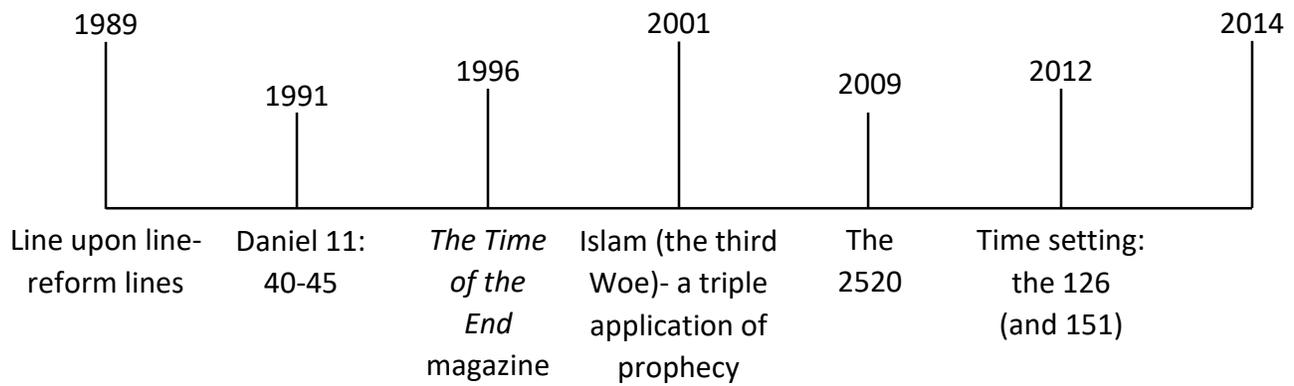
There are two different
methodologies-

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”.

Lesson 79- May 30, 2021

Threading Parables part 2

Youth Prophecy Group lesson 79 is titled *Threading Parables part 2*. In part one we looked at the Priests' reform line from 1989 to 2012, showing how each truth that was opened up was based not on a "thus saith the Lord", but parable methodology. In part two, we picked up in 2014. The truth opened in 2014 was fractals. The lines of the Priests, Levites, and Nethinims are fractals of the 144,000's line. We get "Priests", "Levites", and "Nethinims" from Ezra. We know that he was not talking about reform lines in our history, therefore we know we were not using a "thus saith the Lord" regarding fractals, but parables methodology. In 2016, Acts 27 was opened. We said Paul's journey to Rome represented the journey of the United States and Seventh-day Adventist church. Our understanding of Acts 27 cannot be based on a "thus saith the Lord" because the United States and SDA church didn't even exist when Luke wrote the book of Acts. That's how we know our understanding of Acts 27 is based on parable methodology. In 2018, the Midnight Cry message was opened up. We can't find the World Wars or Fatima or even Pyrrhus in the Bible or Spirit of Prophecy, therefore we know that the Midnight Cry message was based on parable methodology and not a "thus saith the Lord". In 2019, Equality and the Sunday Law were opened up. The overwhelming majority of the Bible is sexist and racist- it does not support equality. Being a product of her environment, Ellen White was also racist and sexist: she doesn't support equality. So equality isn't based on a "thus saith the Lord". Ellen White's understanding of the Sunday Law in *The Great Controversy* is that it is a Sabbath vs. Sunday issue; we now know that the Sunday Law will be an issue about gender. Our understanding of both equality and the Sunday Law are based on parable methodology. The last waymark we looked at was 2020, when the Movement came to understand the Apis Bull. We saw how it shows us that we not only need the outward form of equality, but the character of it. That's not based on a "thus saith the Lord", but parable methodology. So all of our waymarks, from the very beginning, are not based on a "thus saith the Lord", but parables. All future truths will be based on parable methodology and not a "thus saith the Lord".

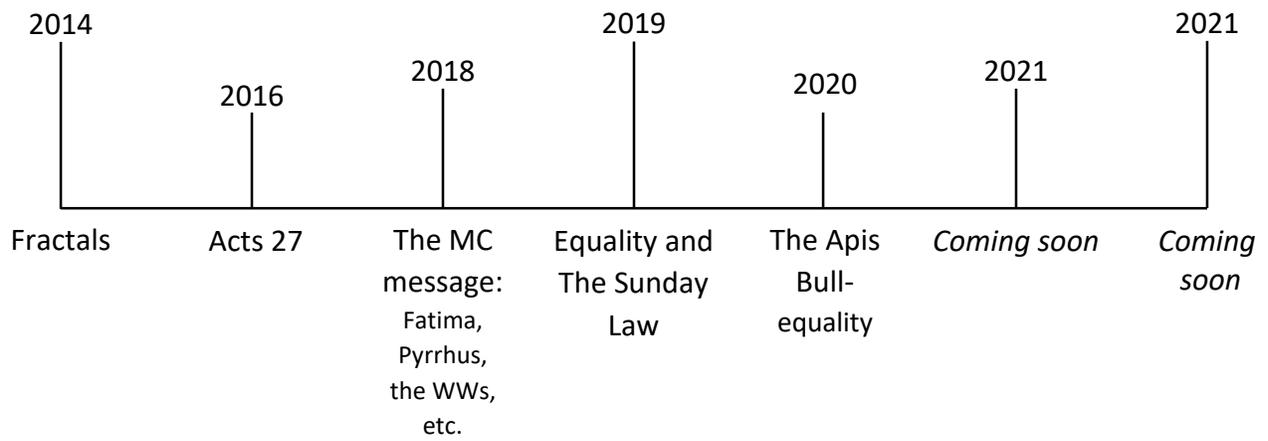
There are two different
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A "Thus saith the Lord"

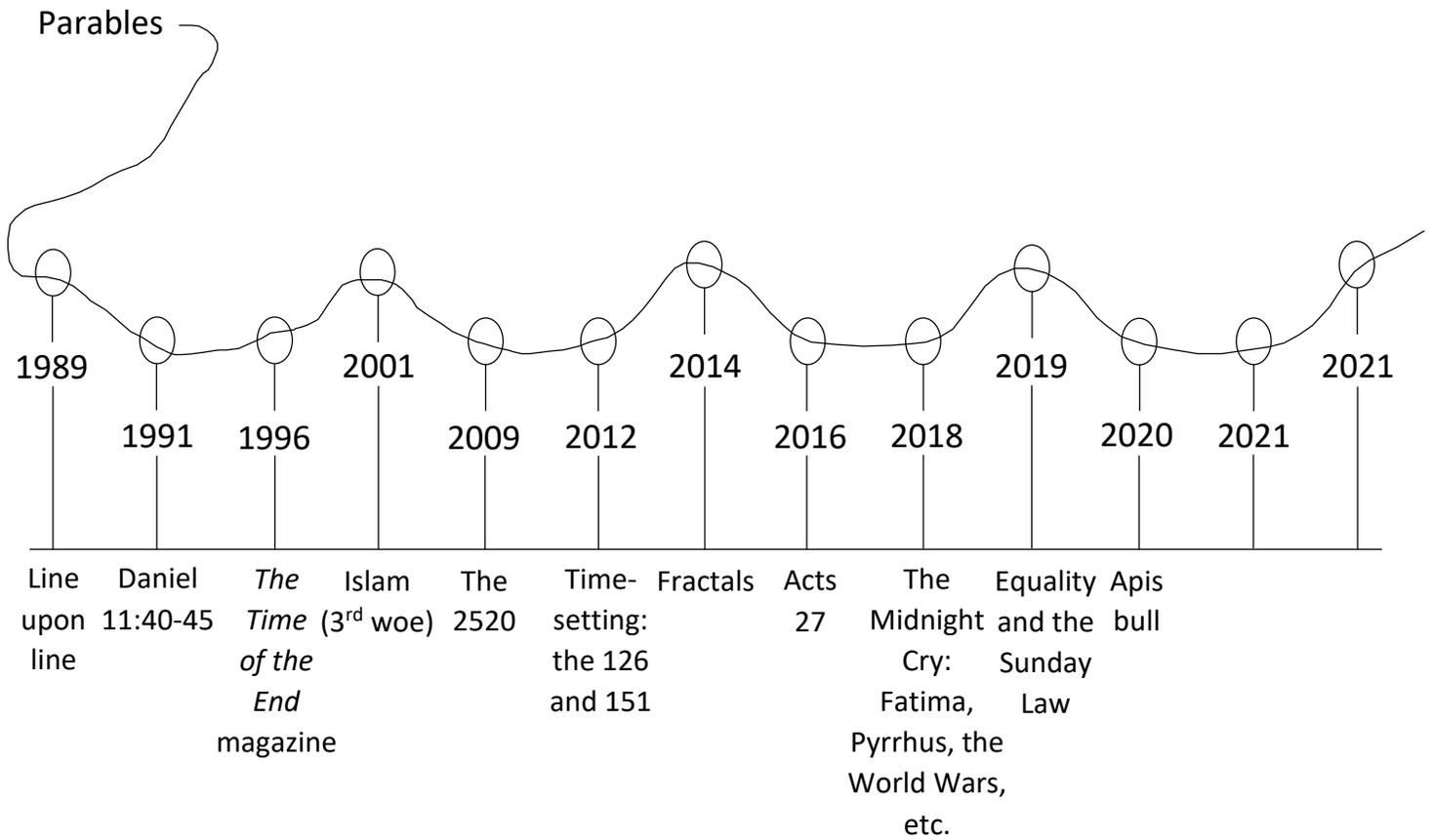
This means to take the
Bible and Spirit of
Prophecy literally.

Parables

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



All the truths that have been opened up
 can only be seen through parable
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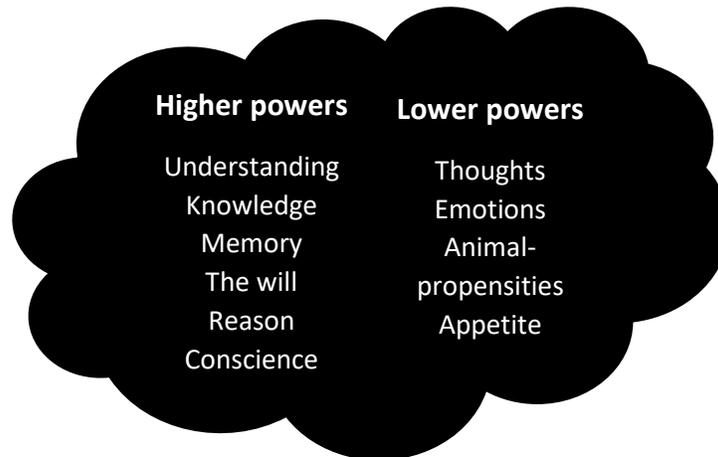


Lesson 80- June 6, 2021

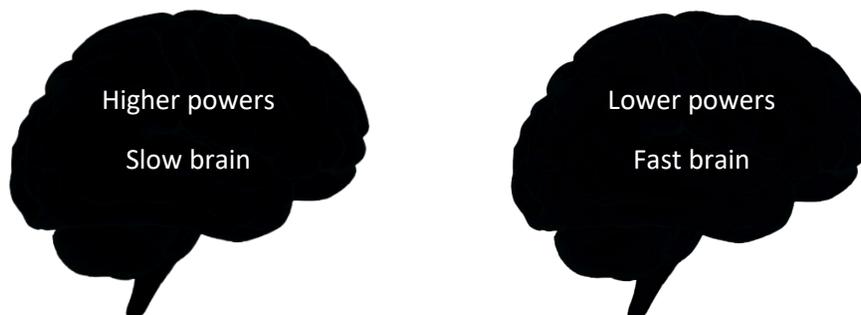
The Biased Brain

Lesson 80, *The Biased Brain*, was presented and published on June 6, 2021. In *The Biased Brain*, we began by looking at our original view of the nature of man. We learned that we have higher powers and lower powers. The higher powers are our intellectual and moral powers. Our intellectual powers are our understanding, knowledge, and memory. Our moral powers are the will, reason, and conscience. The lower powers are emotions/feelings, thoughts/imagination, animal propensities, and appetite. The higher powers are to rule over the lower powers. Next, we began looking at a new perspective of the nature of man; this was the fast and slow brain. The fast brain is our lower powers and the slow brain is our higher powers. We looked at the fast brain first. The fast brain is always “on”; it is impulsive, automatic, and intuitive. The fast brain is the first to react in any situation: controlling your “fight or flight” instincts, it doesn’t wait to think things through, it just acts. While we need the fast brain, else we’d be dead already by failing to react to a dangerous situation quickly, the fast brain can also be bad. There are three biases (that we looked at), that our fast brain is based on; they demonstrate how it can sometimes be bad. The first is the frequency exposure bias. The frequency exposure bias is the fact that we are more likely to choose something because we have seen or heard of it several times before. This is why politicians put their ads up everywhere when an election is coming up, because they know the more times people are exposed to them, they are more likely to just vote for them. Our fast brain can easily fall for this bias, so we have to think about what we’re choosing instead of choosing it because we’ve been frequently exposed to it. The next bias we looked at was the status quo bias. The status quo is the current state of affairs, or what is normal. The status quo bias is the fact that we choose things to stay how they are rather than change even if the change is better for us. The example we looked at was a town that had to be relocated for a mining project. Most of the town members chose a new town layout that was similar to their old town even though the layout was inefficient. We make decisions like this because our fast brain wants to keep the status quo rather than change. Two subparts of the status quo are loss aversion and the endowment affect. Loss aversion is our tendency to dislike losses more than like gains. This is because once something becomes part of our status quo, we want to keep it. The endowment affect is our tendency to over-value our belongings; and this is because they have become part of our status quo. The last bias we looked at was the tunnel vision bias. Tunnel vision is plainly a phrase we all know: “What you see is all there is”. It is when we think the limited information we have is all the information we need, and thus we act accordingly, even though the situation can be completely different than we thought. An example is, you’re in an ally and you see a man coming at you with a knife. Your fast brain immediately thinks he’s going to kill you so you get ready to fight, or you run. But that was based on tunnel vision, what you didn’t realize is that you’re behind a restaurant and the man has on chef’s clothes, and could just be a chef getting some fresh air. This is tunnel vision bias. Lastly, we looked at the slow brain. Now that we know what the fast brain is, it’s easy to understand the slow brain through compare and contrast. The slow brain is the opposite of the fast brain. The fast brain is always on, but the slow brain is always off. The slow brain is reasonable, thoughtful, and deliberate. The only way to turn it on is to seriously think about what we’re doing. The slow brain is what we use to gather truth when studying; if we used the fast brain, we’d just take everything literally, and not use parables. But we aren’t to try to turn the fast brain off, we are just to think about things so the slow brain can rule over it when we’re making decisions.

The Nature of man tells us we have higher and lower powers



A new way to look at the nature of man is a fast and slow brain



The fast brain is the first to react in any situation

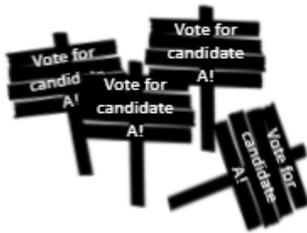


The fast brain is:

- Impulsive
- Automatic
- Intuitive

The fast brain's thinking is based on biases

The frequency bias



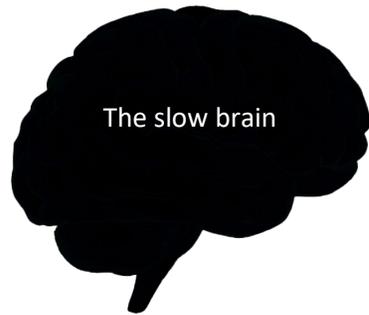
The status quo bias



The tunnel vision bias



When we use our slow brain we make reasoned decisions



The slow brain is:

Reasonable
Thoughtful
Deliberate

Lesson 81- June 13, 2021

LGBTQ+ Rights

In Youth Prophecy Group lesson 81 we looked at the history of the rights of the LGBTQ+ community. In the 1260 the Catholic church was in charge and they persecuted members of the LGBTQ+ community; in a council in AD 829 they decided that LGBTQ+ people could even be killed. But during the French Revolution that changed. The people in France got tired of the oppression they faced from the monarchy and Catholic church, so during the French Revolution they destroyed those institutions. They separated church and state and made a new government. They also adopted the Goddess of Reason and put aside the Bible. In this context Revolutionary France destroying the Bible is a good thing because to them the Bible represented the doctrines of the Papacy. Choosing reason allowed them to see what the Catholic church considered to be crimes were not actually crimes. They made a Penal code in 1791 which decriminalized homosexuality- by not mentioning it. Napoleon's Penal code of 1810 did the same thing and as the French empire grew they spread their views of the LGBTQ+ community. It took a long time for other countries to decriminalize homosexuality and even now in some countries it is still a crime. In 1969, the Stonewall riots took place after police raided a gay bar. That made LGBTQ+ people really start to fight for equality. We then looked at how Protestantism, Catholicism, and this Movement sees equality for those who identify as LGBTQ+. Conservative Protestantism hates LGBTQ+ individuals: through Donald Trump they did many things against them like forming a group whose job is to help healthcare workers refuse service to people because they are gay. The Catholic church is not that extreme: Pope Francis has said nice things about members of the LGBTQ+ community, but he also said that gay marriages cannot be blessed. Our Movement on the other hand believes that LGBTQ+ people are equal with non-LGBTQ+ people. We also saw that LGBTQ+ rights are not on the same level in all countries and even in the United States many laws discriminating against them are being pushed. But we know homophobia is a part of sexism, which is the main issue of our time.

France destroyed the Bible in the French Revolution and started to think reasonably: in this lesson that is a good thing.

That made them decriminalize homosexuality in the penal code they made in 1791 and in the penal code of Napoleon in 1810.



LGBTQ+ RIGHTS

It took a while for other countries to catch up and even today LGBTQ+ people don't have full rights.

The Stonewall riots of 1969 were the beginnings of a movement for LGBTQ+ rights.

Conservative Protestants don't like people from the LGBTQ+ community.

The Catholic church is a counterfeit so while Pope Francis is kind to LGBTQ+ people he doesn't believe in full equality.

This Movement believes that LGBTQ+ people are on a full equality with everyone else.

Conservative Protestants are currently doing all they can to not allow the LGBTQ+ community all the rights they themselves have.



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

<https://us02web.zoom.us/j/87170293849>