



## Lesson 94

### 2021 Fourth Quarter Summary

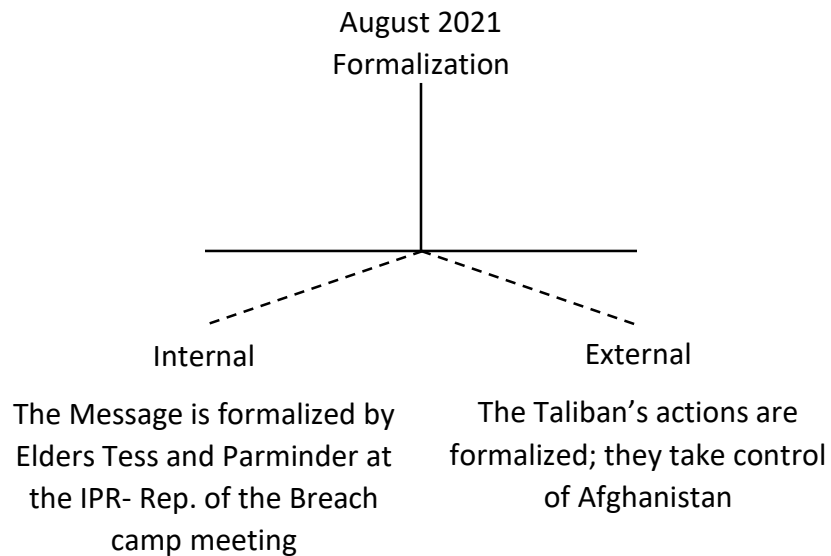
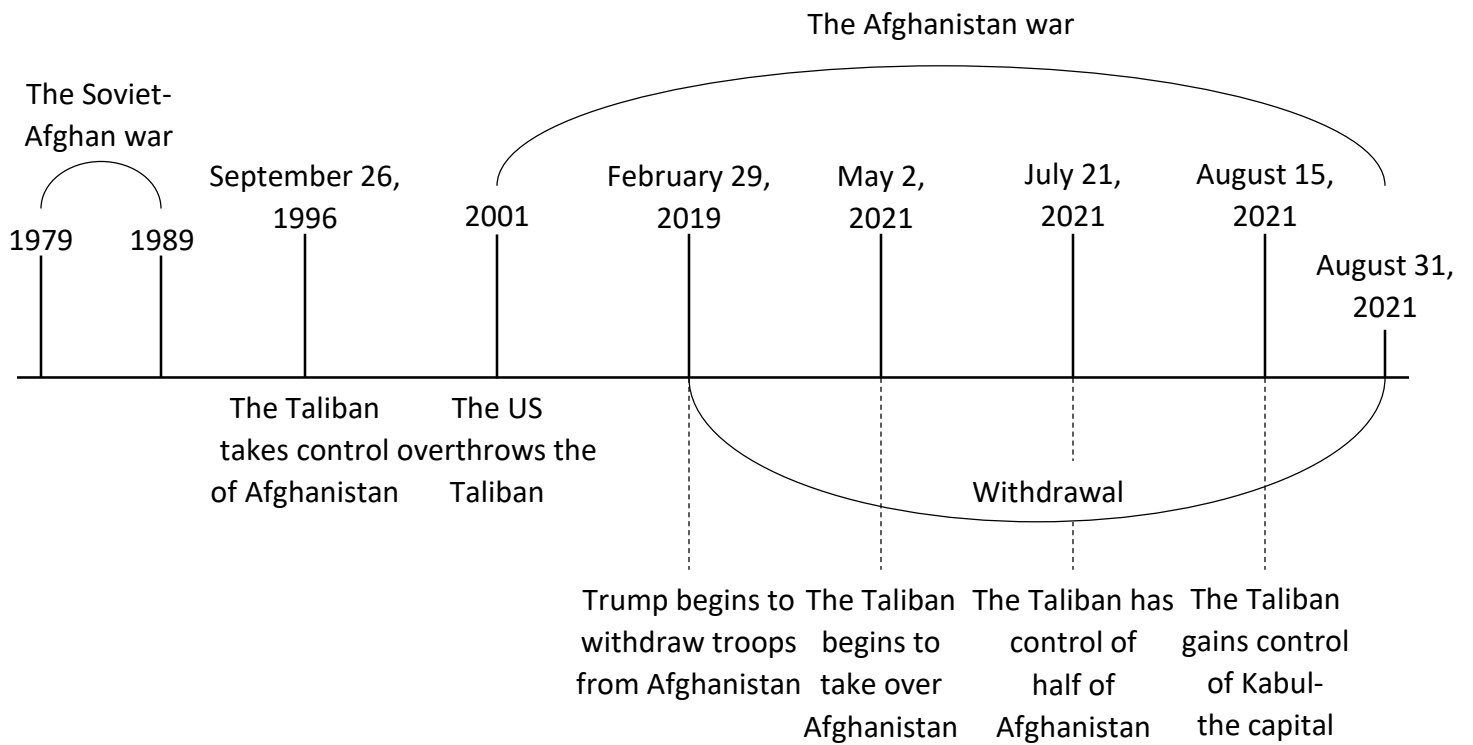
- **Lesson 89- October 3, 2021**
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In this lesson we will be reviewing lessons 89-93, which are all of the Youth Prophecy Group lessons done since October, to close off the fourth quarter of 2021.

## **Lesson 89- October 3, 2021**

### **The Taliban and the Formalization**

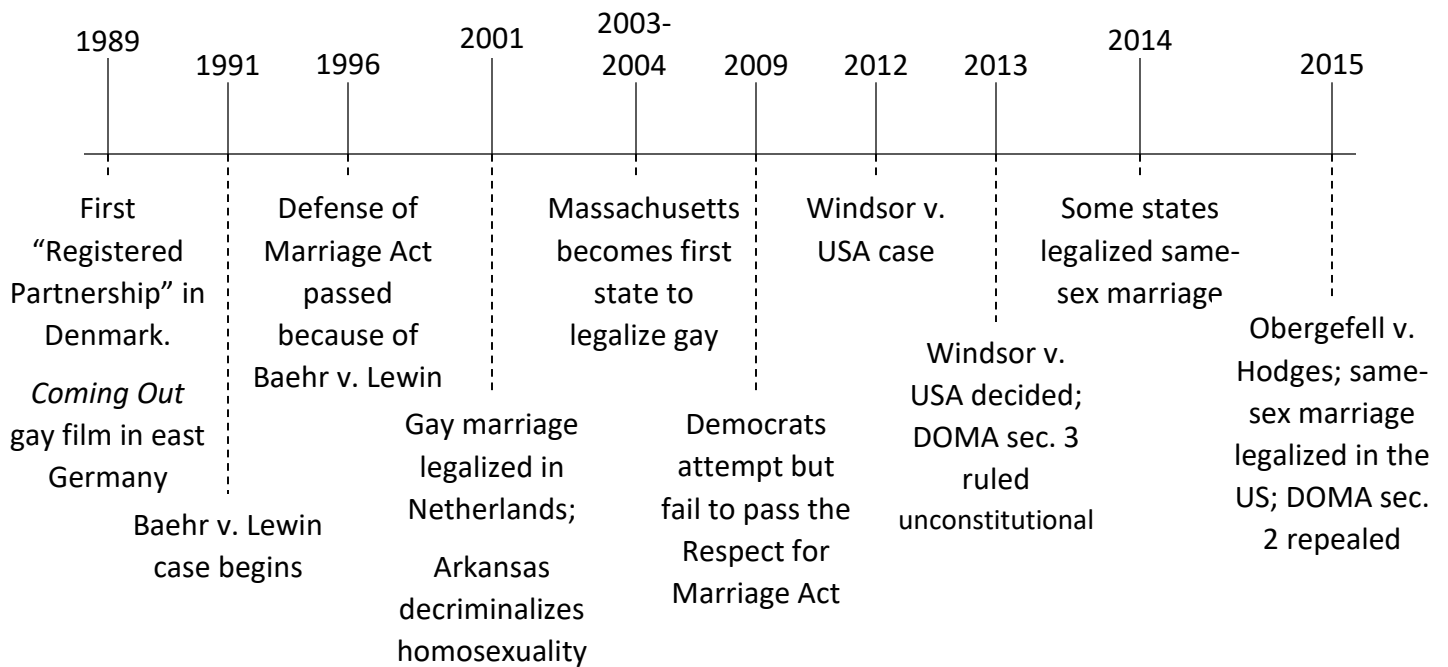
Youth Prophecy Group lesson 89 is titled *The Taliban and the Formalization*. We first began talking about the Soviet-Afghan war that took place from 1979-1989, which is a ten-year period. After the war with the Soviet Union, Afghanistan was left very weakened, which allowed the rise of a group called the Taliban. The Taliban was formed in September 1994 by a man who fought in the war and it spread like wildfire. Two years later, the Taliban took control of Afghanistan, for the first time. The rule of the Taliban lasted for half a decade and during that time they ruled the Afghans with an iron fist, going as far as publicly killing people to set an example. In 2001, al Qaeda attacked the United States, which led to the invasion of Afghanistan where al Qaeda was based. During the time that the United States was in Afghanistan, they didn't make a difference between al Qaeda and the Taliban; they removed the Taliban from power, although they continued to hold some power in Afghanistan. In 2011, the leader of al Qaeda was killed, ending the need for United States troops to be in Afghanistan, but they stayed for a decade longer. The United States was to leave Afghanistan by May 2021 according to an agreement made between the Taliban and former President Trump. In April 2021, President Biden extended the deadline to September 2021 and then in July it was moved to August. On August 31, 2021, the last American troops were removed from Afghanistan. Then we began talking about the significant dates associated with the withdrawal. On May 2, 1844, Samuel Snow published a letter saying that the 2300 days would end in the fall of 1844. On July 21, 1844, he presented the Midnight Cry message for the first time. The Midnight Cry began to be developed in May 1844 through to July 21<sup>st</sup> and August 15<sup>th</sup> and onward. In the first few days of May 2021, the Taliban began its takeover of Afghanistan. It was the same time when the Midnight Cry message began. In the Millerite history, July 21, 1844 was midway between April 19, 1844 and October 22, 1844 (both of which we know are important dates). On July 21, 2021, the Taliban had taken over half of Afghanistan- they were midway through the takeover. On August 15, 2021, the Taliban took control of the capital of Afghanistan- Kabul. In the Millerite history August 15, 1844 was Exeter. We mark Exeter on every reform line as the formalization. Therefore, we know that the formalization externally was on August 15, 2021 when the Taliban took control of Kabul. In the same month, internally, there was a camp meeting where Elder Tess said that the message was formalized. So in August 2021, the formalization between November 9, 2019 and Panium 2021 took place.



## Lesson 90- October 17, 2021

### The History of Marriage Equality

In YPG lesson 90 (*The History of Marriage Equality*) we looked at our reform line from the perspective of same-sex marriage. Same-sex marriage was not legal in any country prior to 1989. In many places it was still a crime to be homosexual, but leading up to 1989 LGBTQ+ people began to demand more rights. In 1989, things began to change. In October of 1989 a law went into effect in Denmark. The law allowed homosexual couples to form Registered Partnerships: while not a marriage, it still gave them many rights and it was the first of its kind in the world. In East Germany, leading up to 1989, the government had begun to tolerate homosexuals so they wouldn't organize too much- they decriminalized homosexuality even before it was decriminalized in West Germany. Then on November 9<sup>th</sup>, as the Berlin Wall was falling, the film *Coming Out* premiered in East Germany: it was about a gay teacher- the first of its kind. In 1991, the court case *Baehr v. Miike* began in the state of Hawaii. Three homosexual couples sued a department of the state for refusing them marriage licenses just because they were homosexual. Their case went back and forth for years in the courts of Hawaii and it ultimately was decided against them, but it still scared other states. Partially in response to the case in Hawaii, in 1996 (while *Baehr v. Miike* was still being decided) the Defense of Marriage Act (DOMA) was passed. DOMA prohibited states from recognizing same-sex marriages from other states (section two) and the Federal government from recognizing same-sex marriages (section three). This law was passed because states were scared that if Hawaii allowed same-sex marriages they would have to recognize those marriages too. In 2001, the Netherlands became the first country in the world to legalize homosexual marriage, while the law wasn't perfect it was almost identical to heterosexual marriage. The law took effect in April. Also, that same year homosexuality was decriminalized in Arkansas. Next in 2004 the first US state: Massachusetts, legalized same-sex marriage. This came after seven same-sex couples sued in the case *Goodridge v. Department of Public Health* in 2003. In 2009, some people (all Democrats) in the US Congress tried to repeal DOMA by passing the Respect for Marriage Act (RFMA), but RFMA was never passed. In 2012, the *Windsor v. USA* case began. Edith Windsor was suing the US government because they asked her to pay taxes on an estate she inherited from her wife, Thea Spyer (who she had married in Canada); Thea had just died. By 2013 the case was at the Supreme Court and it ruled in Windsor's favor. The court said that the Federal government could not discriminate against same-sex marriages; this repealed the third section of DOMA. In 2014, after the *Windsor v. USA* case was decided many states legalized same-sex marriage, even some Protestant churches began to perform those marriages. But still homosexual marriage was illegal in some of the United States. In 2015, another court case began: *Obergefell v. Hodges*. This case was a combination of six cases from lower courts. In the end the Supreme Court ruled that same-sex marriage was legal. Section two of DOMA was overturned with this case and all states were required to allow homosexual marriages. That is all of the line that we did in lesson 90 and it shows the history of same-sex marriage from 1989 to now, where it is legal everywhere in the United States.

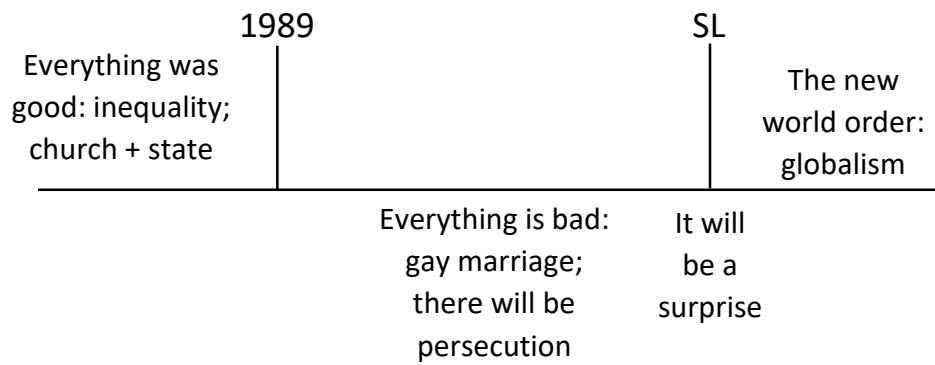


## Lesson 91- November 7, 2021

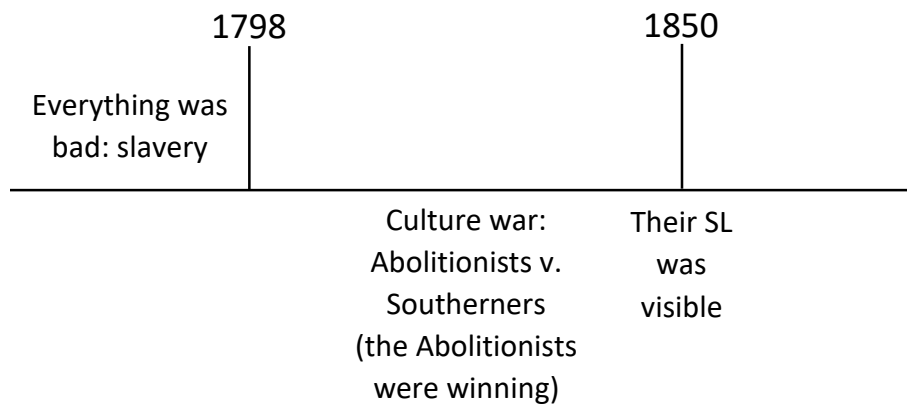
### Two Views of Our Time

Lesson 91, *Two Views of Our Time*, was presented and published on November 7, 2021. In *Two Views of Our Time*, we contrasted what this Movement believes using correct methodology versus what we once believed using incorrect Adventist methodology. We looked at Daniel 2, which showed us that the stone cut out of the mountain represents this Movement and the mountain represents the SDA church; the SDA church is where we got the incorrect methodology. Next, in Lesson 91, we laid out our old incorrect Adventist view of the end of the world. We used to believe that previous to 1989, everything was okay. Adventist methodology is conservative, and conservatives are anti-LGBTQ+. This is why we thought everything was okay before 1989, LGBTQ+ people had no rights. Adventist methodology also led us to an incorrect view of the world after 1989. Ellen White says the United States government was going to pass the Sunday Law, so we used to believe the people in government were evil, and they would be continuously destroying the United States. We thought that when gay marriage was legalized in 2015, it was the image of the beast. We also believed that the Movement would be the object of the world's hatred because they feared us. And most importantly, we believed the Sunday Law was slowly being promoted in darkness and would finally spring upon the world as a surprise. This was all incorrect methodology, and in the next part of Lesson 91 we proved this wrong by looking at Millerite history. Ellen White says history repeats, so if what we used to believe using Adventist methodology was true, our view of the end of the world should only be a repeat of past histories. One of those past histories is Millerite history. In Millerite history, 1798 parallels 1989 because it was the Time of the End, therefore events previous to 1798 must parallel events previous to 1989. We used to believe everything was okay before 1989, but was everything okay before 1798? No, there was slavery, and the Papacy was ruling the world during the 1260. What about after 1798? We used to believe the evil people in government would be bringing the United States down, but did this happen in Millerite history? There were some victories of the evil side, which was the pro-slavery side, but there were also victories for the good side, which were the abolitionists. This Movement also used to believe the Sunday Law would be a surprise. But in Millerite history, the Sunday Law which was the Fugitive Slave Act, wasn't a surprise, the South had been losing to the abolitionists and it was evident they were trying to find a way to fight back. So, since we proved that this Movement's old Adventist view of our time is wrong using Millerite history, in the final part of Lesson 91, we laid out this Movement's current and correct view of our time. We believe that previous to 1989 everything wasn't okay. LGBTQ+ people had no rights, and that is a bad thing, not a good thing like we used to believe. We believe that after 1989, the evil side is not always winning and bringing the United States down. The evil side, which are the conservatives and Republicans, are bringing down the United States, but they aren't continuously winning. Victories for the Democrats, who are sometimes behaving as the good side, still took place- some are the legalization of gay marriage in 2015 (which we used to believe was bad) and the impeachment of Trump, among other victories. Lastly, we don't believe the Sunday Law (which will be an issue over gender equality) will be a surprise. We know it's coming, and we can see that Trump and the Republican party are still working to bring about inequality. This is what we covered in Lesson 91, what our old Adventist methodology led us to believe in the past, and what this Movement's current methodology tells us about our time.

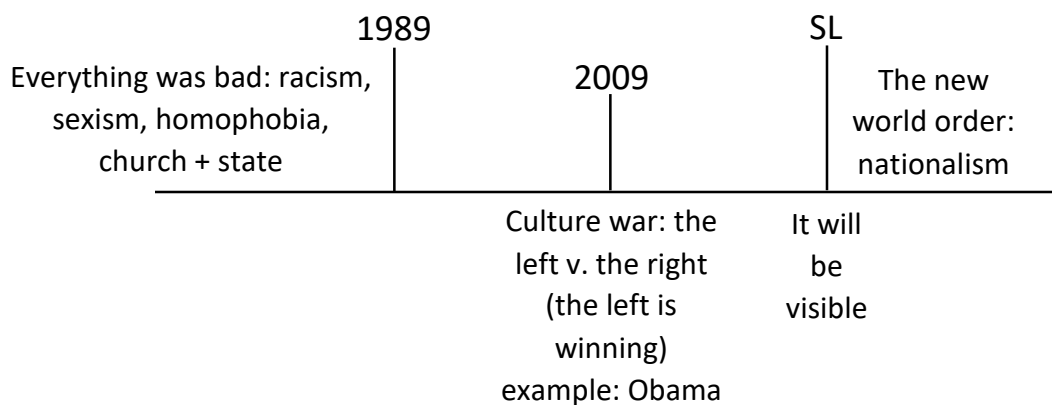
The incorrect view of our time:



The correct view of Millerite history:



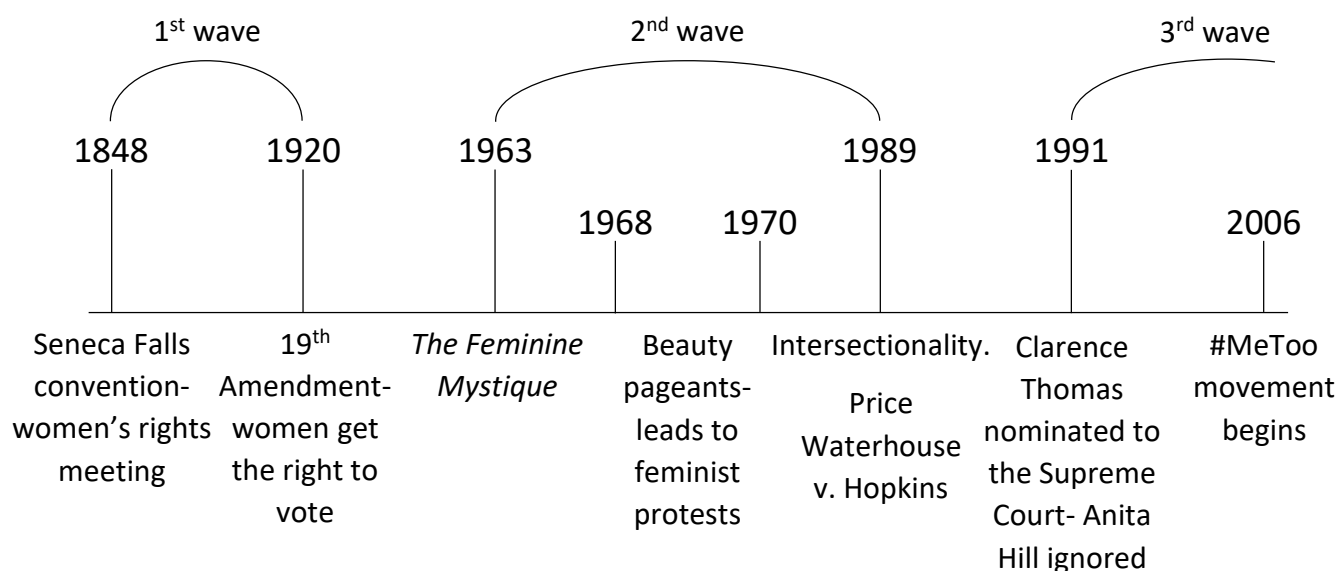
The correct view of our time:



## Lesson 92- November 21, 2021

### Feminism: The Three Waves

Youth Prophecy Group lesson 92 is titled *Feminism: The Three Waves*. We started by talking about the First wave of feminism. It began in 1848 when the Seneca Falls convention took place in New York. It was the first convention of its kind. The main point of the convention was the Declaration of Sentiments; it outlined 19 injustices that women faced at the time and 12 solutions. Eleven of the 12 resolutions passed; the one that almost didn't was the right for women to vote. But just over 70 years later, on August 18, 1920, the 19<sup>th</sup> amendment passed- giving women the right to vote and ending the First wave of feminism. Next, we looked at the Second wave of feminism. It began in 1963. The second wave was over women's position in the workplace. During World War II, many women left home and began working, but when the war was over, men wanted them to go back home and start cooking again: women didn't want that. *The Feminine Mystique* by Betty Friedman was the embodiment of that issue and its publication was the beginning of the second wave. During the second wave were the beauty pageant protests of 1968 and 1970. Feminist protested these pageants because they conformed to sexist stereotypes. Also, during the second wave the term intersectionality was coined. Intersectionality describes the different layers of oppression that people face. The second wave ended with the Supreme Court Case Price Waterhouse v. Hopkins; the case was over the issue that a woman was denied a promotion because she wasn't "feminine" enough. On May 1, 1989, the Supreme Court ruled in her favor saying she was discriminated against based on gender. Lastly, we talked about the Third wave of feminism that began only a few short years later in 1991. In 1991, the first African American Supreme Court justice retired and to take his place was Clarence Thomas. During the hearings before the Senate voted on him, it was brought to their attention that he sexually harassed a woman named Anita Hill. Despite her testimony, Thomas was nominated to the Supreme Court. It just showed how women were treated unfairly and not taken seriously in the Senate. Then we talked about the MeToo movement that began in 2006, but was made mainstream in 2017. The MeToo movement is a part of feminism because it brings together women and supports feminist issues.



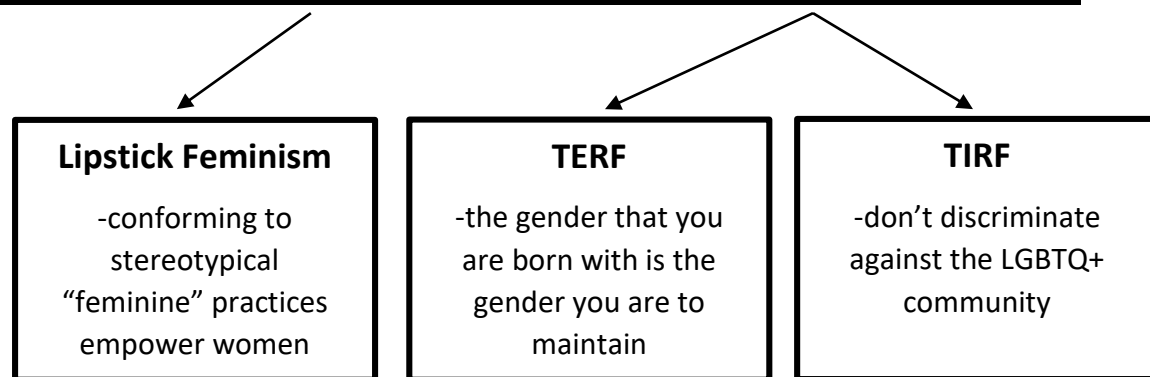


## Lesson 93- December 5, 2021

### Feminism: The Three Types

YPG lesson 93 (*Feminism: The Three Types*) was the second lesson on feminism where we looked at the three main types of feminism. The first of those types is Cultural feminism. This type of feminism began in the 1970s. Cultural feminists believe that men and women are naturally different in everything like the way they think and act. They believe women have “ethics of care” so they are naturally kind, peaceful, and collaborative. They believe that a woman’s “essence” should be valued equally to men, they believe that that will bring equality. We saw how this is the type of feminism that most closely describes Pope Francis. He believes that women are valuable because of their “essence”. He thinks that women need to be kind and peaceful because that is what they naturally are. The second type of feminism that we looked at was Liberal/Mainstream feminism. This is the oldest and also biggest form of feminism. They believe that women and men should be equal and they work to make women equal in society: they work within the structure. They also believe that anything a woman chooses is empowering because she chose it- no matter what it is. To Liberal feminists, the personal is not political- meaning personal choices don’t affect other people. A subset of this is Lipstick feminism. These feminists follow beauty standards: they think that women should be free to conform to stereotypes. To them, following beauty standards will give them equality because they believe they will be treated better due to their appearance. The third type of feminism that we looked at was Radical feminism. Radical feminists believe that sexism is the main and oldest form of inequality. They believe that “the personal is political”, that means that choices women make in their personal lives affect other people and have consequences. They also believe that some parts of society are too entangled in sexism that they need to be dismantled- they don’t work within the structure. The ideas of many successful things that feminists have done came from Radical feminists (like the 1970 Miss World pageant protest). Radical feminism has two parts: trans-exclusionary and trans-inclusionary. Trans-exclusionary Radical feminists (TERFs) don’t like trans-women, they believe that they are just men dressing up and hurting women who already face sexism. On the other hand, Radical feminists who support transgender women believe that they are women too. We then looked at Ellen G. White and her views of women; we saw how for her time Ellen White was radical. She advocated for women to have more rights like being paid for their work, and she encouraged women to go against the beauty standards of the day because they were hurting them. This Movement is radical too when it comes to feminism. We saw how we agree with Radical feminists because we know that sexism was the first curse (in Eden) and that it is found in all societies, we are not afraid to dismantle things, and we know that personal choices do matter. We are also trans-inclusionary because we support the LGBTQ+ community and we know that trans-women are real women. All of these characteristics show us what type of feminism God wants us to most closely align with.

Cultural Feminism	Liberal Feminism	Radical Feminism
<ul style="list-style-type: none"> <li>-men and women are different</li> <li>-“feminine essence”</li> <li>-“ethics of care”</li> <li>-Pope Francis</li> </ul>	<ul style="list-style-type: none"> <li>-makes reforms within the structure of society</li> <li>-the personal is not political</li> <li>-anything chosen by a woman is a feminist action</li> </ul>	<ul style="list-style-type: none"> <li>-deconstruct the sexist structure of society</li> <li>-the personal is political</li> </ul>



New official Youth Prophecy Group website!

[youthprophecygroup.org](https://youthprophecygroup.org)

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

[youthprophecygroup@gmail.com](mailto:youthprophecygroup@gmail.com)

Find all our YPG lesson videos at:

[https://www.youtube.com/channel/UCeltzVajTXgSQRL-o2XOq\\_g](https://www.youtube.com/channel/UCeltzVajTXgSQRL-o2XOq_g)

Link to YPG Zoom meetings which are at 10:00am Pacific Time on the 1<sup>st</sup> and 3<sup>rd</sup> Sundays of the month:

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