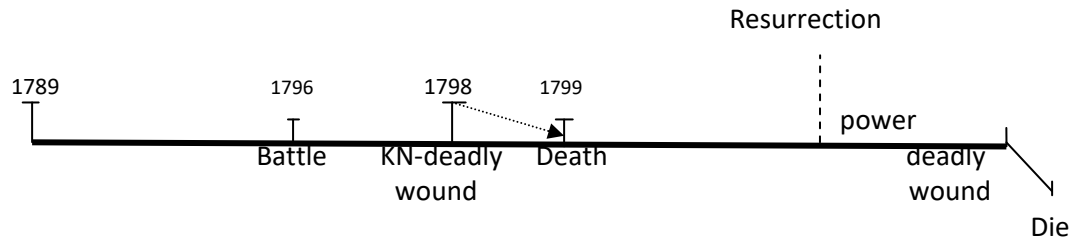


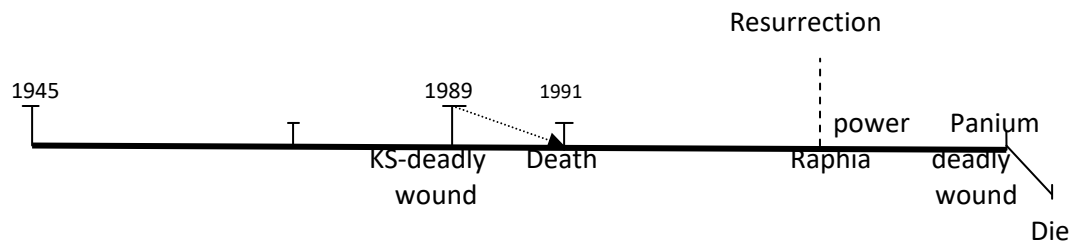
Racism in the USA- #5 series Portugal 3/2020 Elder Tess Lambert

When you go to Daniel 11:40, we're going to cover a time frame that takes you from 1989 to the Sunday Law of verse 41. So when you construct verse 40, and you compare and contrast the two parts, part a and part b, that's what we have done here.

Part a



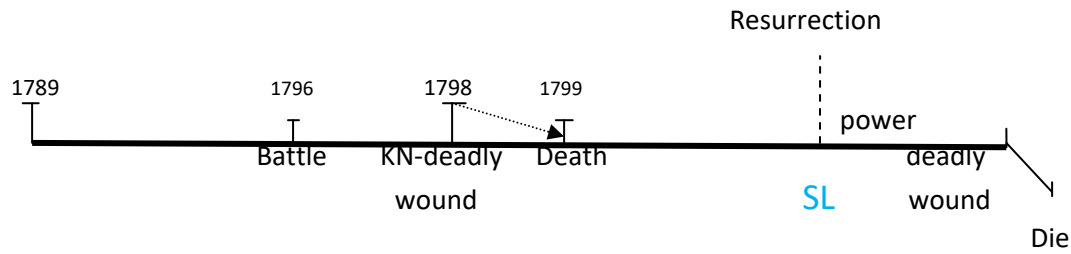
Part b



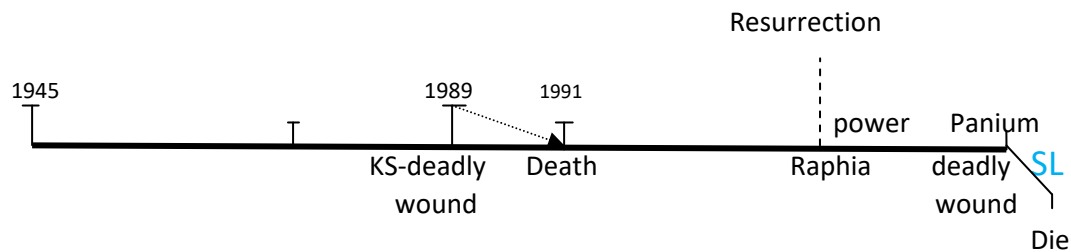
And the question our sister asks is, where are Raphia and Panium in the verse?
We answered that by this compare and contrast showing that you can do it more simply than this.

All you need to say is that the King of the North, he is defeated and dies in part a; but by the time you come to part b, he's active. So you know that from our prior knowledge, we have our own bank of knowledge to take here, King of the North resurrects. So the King of the North is going to die, but it will resurrect and then it will die again. So part b, the King of the South is going to die, and it must resurrect and die again. The point of parables is to give the ability to add information that isn't in the verse. We know that Elder Parminder has taught that enough times. Parables give you the abilities to add information. And if the King of the North can come back, we know the King of the North does come back, it's not finally forever defeated. So the King of the South also must come back. King of the North is going to die, but it's going to come back again and going to achieve power. So the king of the South is going to die, come back and achieve power. We mark that full resurrection at Raphia. We know that in both stories there's a process. We mark the resurrection of the papacy at Sunday Law. But our lines on the counterfeit demonstrate that is a process.

Part a



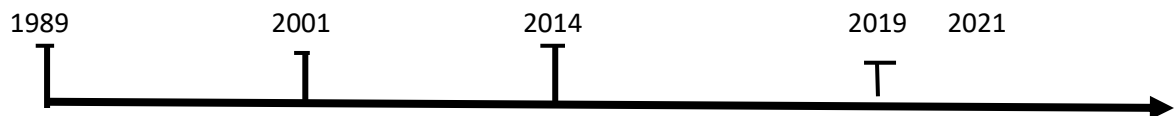
Part b



So the rise of Vladimir Putin has been a process. And you can specifically mark Raphia. Do we have any questions or thoughts on this subject?

We'll move back. I have a feeling many people will be unhappy with me. But I wanted to cover for the rest of this class is some history. I hope people don't mind, but I do believe it really does become relevant. So I'm sorry if you're not fond of this history. I'll try to make it interesting. Feel free to interrupt and discuss.

We've looked at these internal messages tests. What I want us to consider is the external prior to the Time of the End. How did our reform line begin in the first place? Some of this is just familiar. You would have already have heard it, but I want to make sure we have the details. Some parts of these become quite relevant to how we perceive our reform lines.



So 1989, Reagan is in two alliances: one with papacy and who's the person? John Paul II. The second is Protestantism and who's the person? Jerry Falwell. So you know there are others, but he's the lead. He leads all the others. There's a movement underneath him that he's leading. So at the Time of the End, the US president is in two alliances. We don't want to discuss the papacy, but Protestantism. I want us to consider whatever happened externally for our dispensation, our reform line, to even begin. Because there are series of events that acted like a catalyst, a force that became unavoidable that would lead us directly to the end of the world.

I want to paraphrase some quotes. I'm just going to take some of these articles and see how this all began. So there's the 10 years from 1979 to 1989 and you can put many things in these 10 years, like Afghanistan, Iraq. But we're discussing Protestantism. So this is the Moral Majority. Are we all familiar with the Moral Majority? So I want us to consider why the Moral Majority formed, why Protestantism felt this need. So in 1979, the press began to report on a campaign already underway to make conservative Christians a powerful political voting force. So this is from an article in the New Yorker 1981 and it's called "A disciplined charging army", like you would charge in battle. You're rushing towards your enemy. So you're prepared to fight and now you're fighting. So "A disciplined charging army" written in 1981 and it is discussing how this campaign has begun to turn conservative Protestants into a political force. They hoped that because of the issues they were highlighting, they could change the results of the US elections by mobilizing Protestants. And this movement happened under Jerry Falwell. What movement began in the 1950s? This is the high days of the Civil Rights movement. So the Civil Rights movement of the 1950s and '60s was fighting to end segregation in America. Jerry Falwell had a favorite phrase, he would say, "Civil rights was civil wrongs." So it's not right to give these freedoms; it's wrong to give these freedoms. He argued, if people knew their Bibles and God's will, then they would have never ended segregation. He attacked church leaders he said were obsessed with the mistreatment/discrimination against the Black people in America. Some of these articles we should research for ourselves. He attacked all of the Civil rights leaders. He told them to go to church instead of being on the streets protesting. He told them to stop being political. The same time he is encouraging political leaders, governors who were pro-segregation. So you have this war developing between Jerry Falwell and these conservative Christians and the Civil Rights movement they opposed. So they set up the Moral Majority and it is particularly segregation and Civil Rights. So they want to turn people's attention away from these issues towards other topics: from attacking segregation to attacking other movements.

So 1954, segregation ends by law. It takes many years for it to actually be worked out of the system and that hasn't actually been completed and there is still imbalance. So we're all familiar with this war between Jerry Falwell and these leaders and the Civil rights movement.

1954 is the Supreme Court case that ended segregation in public schools. They ruled it unconstitutional. 1964 was the Civil Rights Act, 10 years later. So it took 10 years from the end of segregation in public schools to the Civil Rights Act. So you had this movement in the '50s and '60s, the Civil Rights Movement. This issue is one of racism. It's a movement to bring an end to this systematic racism.

So in 1964 the Civil Rights Act passes; it has been 10 years since segregation was deemed unconstitutional in public schools. This took a long time to actually begin to be implemented properly. So in 1968, there's another Supreme Court case that begins to hasten this: to start to end segregation in the schools. How did many of the white people respond? So there's a school of white students, it's a public school the government says we have to allow the black students to also attend this school. So what do the parents of the white children do? Take them out of the public school. And put them where? They were in private schools. So when this happened in Mississippi, there were 23000 students in private schools in 1968. The end of segregation begins to be pushed. Two years later, there are 63000 students in private schools. That has tripled in 2 years. And it was given the term "white flight". They did this so much that the schools in the south ended up more segregated than they had been before segregation began to be ended. So it actually had the opposite effect because of the response after the court case after people pushed to end segregation, the schools in the south ended up more segregated than before the court cases. They took out all of their white children and put them in private schools. Private schools had more independence. They did not have to desegregate.

So in 1969 there's another court case. And this time a group of African American parents sued the treasury department to prevent three white only private academies from being taxed exempt. So the white parents had put their children in these private academies that labeled themselves a charity so they didn't pay taxes. These African American parents sued the treasury saying these private schools that have tripled in attendance, if they don't desegregate and they continue to discriminate they cannot be considered charitable institutions and they have to pay taxes. These schools had only been founded in the 1960s as a response to segregation. So these people had actually been building private schools to take in the white children. It talks about one county in America when they pushed through desegregation before there were 770 white students enrolled in public schools in that county. In one year it went from 770 to 28. The second year it was zero. What they all did was build private schools that were not required to desegregate and then take all those children and put them in private academies.

So the African American parents begin to sue. In 1970, they win. They decided these private academies had to desegregate or pay taxes. So this makes some people very angry. It makes the heads of these new private academies very angry. The schools want to segregate. They believe that the Bible teaches that the races should not mix and goes against their religious beliefs and what they believe it is not right to allow black students and white students to study together. And what they're afraid of, if you allow them to mix, they might actually intermarry and what will this do to the white race, to its so called purity. So there is the danger of marriage. So this is the mentality.

These private schools, some of the most significant built in this time, are private Christian colleges. They are built by the leading evangelicals who believed in segregation. Bob Jones, he is a leading evangelical, argued that racial segregation was mandated in the Bible and he created Bob Jones University in 1970 so he can take in only white students and he was clear that this school would not admit any African Americans. So the African American parents begin to sue and Bob Jones, together with Paul Weyrich and Jerry Falwell (who also created his own Liberty University). Two of these leading universities in the 1970s were Bob Jones University and Liberty University. It wasn't called Liberty back then. It was Lynchburg Academy and they changed the name to Liberty University. So these are led by prominent evangelical leaders.

So these court cases take place. These universities start to feel pressure. Bob Jones University admits one African American to work in the radio station as a part time student. He dropped out a month later.

I can't imagine it would have been a nice place to work. Eventually when they were forced, when they were really afraid they were going to lose their tax exempt status, they admitted black students but only if they were married. Because if they were married, there's not a danger of marrying a white student so you can prevent interracial marriage. They said that any students that dated interracially would be expelled. So none of this satisfies the tax department. And in 1976 after years of warning them, the IRS sends them a letter. The IRS (Internal Revenue Service) is the tax department. The letter said to desegregate or pay taxes. So these leading evangelicals are furious and Jerry Falwell says that it is easier to open a massage parlor (he means that obscenely) than a Christian academy. The context of that, the reason it is so hard, is because the government won't let him segregate.

So if you ask them today, those that are still living, or their children why they formed the Moral Majority, they'll say it was because of Roe vs Wade (the issue of legalized abortion). But it had nothing to do with abortion. They didn't care. What brought them together was 1976. There's a man Elmer Rumingner who administrated Bob Jones University. He said that this was the major issue that brought those evangelical leaders together that got everyone involved. So they begin planning and by 1979 they formed this movement.

They're going to choose a man, a president and that was Reagan. Now by this time, they're saying the issue is partly abortion. If that's the case, then Reagan was an interesting choice because he had signed into law, when he was governor of California, the most liberal abortion bill in the country. So at least before they brought him into line, he was not anti-abortion. What he did say to 10000 evangelicals in 1980 was that the IRS had an unconstitutional agenda against private schools. So he's attacking the IRS who are fighting for the private schools to desegregate and he says that it is an unconstitutional agenda. So it's this issue of racism that brings together the Moral Majority. Their leader is Jerry Falwell. They mobilize Protestants as a voting force and change the politics of America by electing Reagan.

So how our reform line started traces directly back to the Civil Rights movement. It's the Civil Rights movement that started those chain of events and if we can see our reform line through that perspective, it helps us understand 2014 to 2019. What has happened between Trump and the evangelicals? What united them? So this is the first movement of the '50s, '60s, 70s- Civil Rights.

There's another movement. I want to refer and be more specific: second wave feminism. I hope by now that none of us cringe inside when we hear the word feminist. If we are still doing that, then we should be glad we have two years before Panium, because we need to stop.

There are four waves of feminism. The first wave was in 1919. What they wanted here was the right to vote and own property. So this was a success but I want us to consider why this was a success. Why were men happy to have women voting in 1919? They had an agenda. By 1920s, that 15 years was the absolute height of the Ku Klux Klan. This was the height of that ugly racism where it had become completely socially acceptable. So I think we're pretty much familiar with how slavery ended. And then the south made every effort to make slavery again, which Ellen White said they would do and they did. This 1919 decision was actually part of that. Originally only white men could vote. Then they're going to give the vote to black men in 1868 history. So white men can vote; black men can vote. So what they decide to do in 1919, now the men in power are okay with it because they're only give the white women the right to vote. So even behind this "good" decision, there was evil motive. Because at least if they give it to the white women, and not to the African American women, it gives the white population much greater political power. So it takes black women much longer. That was the first wave. The beginning of women's right to vote and own property.

The second wave began in the 1960s. So they have the right to vote and own property. They start after World War II when it became necessary, they were introduced into the work force. And from 1945-1960 they experienced a lot of discrimination in the work force. So by 1960, a second wave for freedom begins. This is about the workplace, discrimination, reproduction. 1960 was the beginning of the birth control pill and also violence and rape inside marriage where they were given no justice. And there were also many standing legal inequalities. It really centered in the treatment in the workforce and in the home against discrimination and violence and the fact that they didn't have the same legal rights. So this began in the 1960s, you can mark the third wave and it's a little bit more vague, but I find it interesting to mark it in 1989.

And the fourth wave in 2012: the #metoo movement.

The third wave is about sexual harassment. It is bringing together not just the issue of gender, but it was equality of women of different races and cultures. This is particularly women who were still experiencing extra discrimination because of the legacies of the 1919 decision, when women were given rights, it was not given equally.

Waves of feminism

1)	1919	Vote/own property
2)	1960	Workplace, reproduction, violence, marital rape, legal inequalities
3)	1989	Equal race, cultures
4)	2012	#metoo

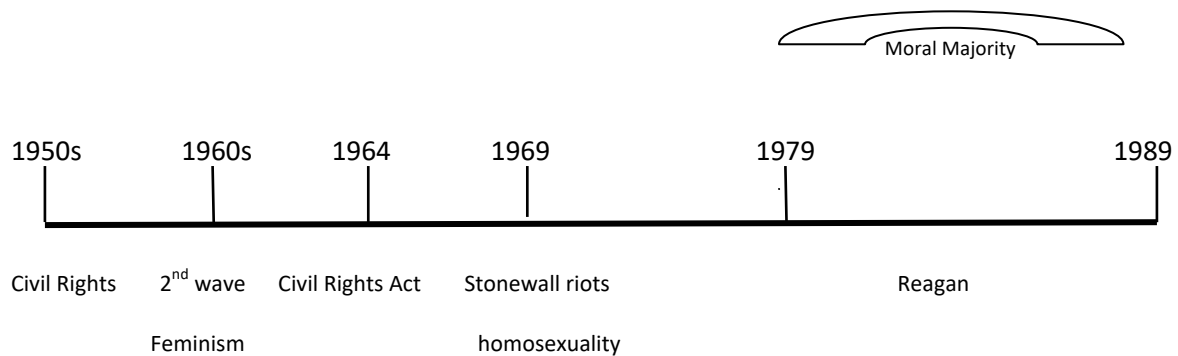
Back to the issue of race, I want to give you an article to read: the Atlantic from 2016, after November 9 – it was December 4, 2016 and it is titled “When Bigotry Paraded through the Streets”. It is particularly about the KKK in the 1920s and they're tying that history directly to 2016 with Donald Trump. They are comparing those two histories.

These are the four waves of feminism: it began with the right to vote and own property. The second World War happened. Because the men were fighting that war, the women had to be introduced into the workplace. And by 1960 they are looking for equality in the workplace and also equal legal rights. The third wave is securing equality for women of different races and cultures who had been left behind and we talked about how that began in 1919. And I want to make a point that white women abandoned the black women in that history. So it was also on them. And in the fourth wave, it comes particularly to the issue of sexual harassment.

So Reagan was the first time there was this phenomenon in an American election. What was different about Reagan's election was that it was the first time that the voting pattern of women was very distinct from that of men, where the majority of the women voted for his opposition Jimmy Carter. And I'm just using that to brush over a lot of history to highlight the fact that Reagan was sexist in a way that it would not get him very far today. He was this cowboy movie star, all about testosterone, tough man image. So his statements and treatment of women were not good, which also connected him with Moral Majority because this was their other issue.

In the 1960s there are two movements underway. There's Civil Rights movement and second wave feminism – women in the workforce. And these leading evangelicals opposed both. So they're fighting against both. It is still the race issue that primarily mobilizes them but they want a candidate who is going to fight against both movements.

There's another movement and it particularly begins in 1969. So 1960s is second wave feminism. 1969 is what movement? What happened in 1969 that sparked a movement? It's not the Vietnam War. We all heard of the Stonewall riots. It began with Stonewall. That was a protest. And what movement was this? Homosexuality. So now there's a third class. A third movement that began with Stonewall, it was about giving equal rights to homosexuals.



So we have racism, sexism and homophobia. Three movements all concentrated in the 50s, 60s, 70s and particularly in the 70s and this mobilizes the Moral Majority.

Civil Rights Movement	Racism
2 nd Wave feminism	Sexism
Stonewall	Homosexuals/homophobia

So in 1981, two years into the Moral Majority they work through Congress to pass a Family Protection Act that said the government could not give funds to any organization that suggested homosexuality was an acceptable lifestyle. Some of the most far right religious activists began meeting. One leading member called for the death penalty for all homosexuals. A policy got passed in the 1980s stating that homosexuals could not serve in the military. 17,000 soldiers were discharged. In 1989 the defense department conducted a study that said that these soldiers were just as good or better than the heterosexual soldiers.

1991 there's another one of these men: Pat Robertson. He is in league with the other three (Bob Jones, Jerry Falwell, Paul Weyrich). He says that they (homosexuals) are cancerous perversion direct attack on the family. In 1996 they pass the Defense of Marriage Act (DOMA). This was mostly symbolic, but it made congress define marriage as being only between a man and a woman. So they are making congress, the state, define marriage. And then in 2001 after the 911 attacks, Jerry Falwell and Pat Robertson say that the 911 terrorists attacks were the judgment of God because of feminists and homosexuals. They can no longer publically state that it is the judgment of God with the mixing of the races. It is no longer acceptable to attack the first (wave), but they'll attack the second and the third.

What do these movements want? Define equality. What does that look like to them? I'll give one: vote. They want the right to vote. They want the right to marry, housing, own property, paid equally when they're doing the same work. They want opportunities in the workplace, right to not be abused and safety. They want the right to buy and sell because that was something that was not given equally. You still see places in the south that say, like in a convenient store and supermarket, on a sign on the door that we do not sell to homosexuals. It is not unusual in the south. So there are these three movements where they are all fighting for the right to vote, to marry, to own property, to have a fair living condition, to be paid equally for the same work, to have opportunities in work, for the right to not be abused and be safe, the right to buy and sell and the right to fight- defense forces. That's essentially what they are fighting for.

Equality

Vote
Marry
Housing/own property
Equal pay
Opportunities in workplace
Right to no abuse/ safety
Right to buy and sell
Right to fight - defense forces

In any one of these three movements, you'll find a few radicals that can give a bad name. But this is essentially what each movement wants. And the response by the leading evangelicals to crush all three is to take over the government. So we talked about the 1960s and lots of things happened. But these three movements are the direct cause and the effect is 1989 in our reform line.

1989 was the defeat of the King of the South. That is meaningless for us if there hadn't been a rising up of Protestantism because the Sunday Law issue is church and state. It is the church over the state with church controlling the state enforcing their version of Christian morality in sexual practices, in the home, in gender stereotypes and their understanding of intermingling of races. So these three issues sparked our reform line. We're out of time but I just want to make one point. All of this was bad enough, but

what was the spark? What really made them afraid? The IRS was coming for their organization and that was their fear. Everything was going to end because the IRS was coming for them. There was one thing I couldn't understand when I joined this movement and that question I had was why Elder Jeff seemed so afraid. What was he afraid of for Future for America? He was afraid the IRS was coming for Future for America. He believed this evil IRS is going to use taxes to control his movement, his organization. Where did he get that from? Why would you be afraid of the IRS? It is a mindset. Where did he get that mindset? He taught this over and over again. There was no study for it, but this belief that he had, that the IRS was going to come for FFA and that's the danger, the fear he lived with. All I want us to see is he had the same mindset. Conservative Adventists were not much better than any these men (referring to Falwell, etc). They didn't do better. Most of them do not do better than Jerry Falwell, Jr today. They are Trump supporters. The conservative Adventists had the same issues, and they still have the same issues as all of these evangelical leaders. You wouldn't go into a conservative church and whisper the word feminism because it is connected to their conspiracy theories beyond their understanding of equality. But there's this mindset they had about the IRS coming for them. The two things that I heard from Elder Jeff when I first joined this movement was the evil of 1960s and the evil and danger of the IRS. I don't mean to disparage Elder Jeff, but the Pharisees' wrong ideas became John the Baptist's wrong ideas.

John knew there was a problem with the Jewish leaders but in many ways he thought the same way they did. He imbibed the same mentality. And this fear Elder Jeff had about IRS is just part of that. It was the fear of all of these conservative leaders. Not just Adventists, this was the evangelicals. He, like them, feared that IRS would interfere in their movement. That's where he got it from. He is getting his mindset from them. You begin to see how deep this problem lay.

Thank you for bearing with the history lesson. I want us to see three movements that sparked our reform line and mobilized the Christian right. The key issue was segregation, race issue and the fear of the IRS interfering.

Prayer: dear Father in heaven, we look at our history and we see, hopefully clearly, all of these leading men believed that they honored and worshipped you. When we look back at their conduct, we see that they worshipped a god made in their own image. They were idol worshippers. They worshipped themselves. They have no idea what you look like. We find that we have done the same thing. We worship a God made in our own image. We pray, Lord, that you'll help us change from this mindset. That we don't make of you what we want you to look like, what we think you should look like. May we understand your character, know who you are and may we make ourselves after your likeness and not you after our likeness. We know that this process can be difficult. But I pray Lord that you will help us. And that we can represent your character as it truly is. I pray this in Jesus' name. Amen.