

THE FUNDAMENTAL REASONS WE ARE STUDYING THE TRINITY

PART 1 AND PART 2

05-20-2022

TMW VESPERS

ELDER TESS LAMBERT

Dear Lord. We thank you so much for these Sabbath hours. We thank you for the messages that we have been studying, for the unlearning that we each have been doing. And, we pray that as we come before you this evening, and that we come together that you would help us to have humble and contrite spirits, to search deeply within ourselves and to continue to understand just how deeply six thousand years of sexism runs. We pray that you would help us to be of one heart and one mind, to understand and see clearly, and to be truly united in our search for the truth. We thank you for your patience towards us as we learn. We pray all these things in Jesus' name. Amen.

It's been two weeks. So, there has been a gap. I don't want to spend much time on review though because our last class two weeks ago was mostly review. I wanted to, on the board behind us, just try to illustrate what we were doing. We took Max as a representative of a large segment of society, especially the portion of the society most prone to ending up in the far-right, most problematic to the messages of equality, and show how he developed his views, and also just what his views fundamentally are, the three components of the trinity.

So, I wanted to show Max as an example of a large group in society which is exactly what the article was doing. They'd seen this broad segment, and they had found someone in that portion of the society who's willing to elaborate on the views of this portion of society, and they broke it down to that trinity doctrine. So, we wanted to ask "Why?" Why does Max, the Maxes, have that world view? Why do they have this belief and strong beliefs in men's rights, in atheism and libertarianism? And, it isn't that Max was somehow born with a brain that's just inherently more logical, more reasonable than everyone else's brains. Like everyone else, he is developing his world view from a source. So, we wanted to look at the source.

Now, the source is clearly not a Christian one; clearly not a religious one. So, we went and looked at the Mount Rushmore, the influences of the post, they predated that, we could say post 1989 atheism, if we wanted to keep the prophetic model, particularly finding their voices after 9-11. So, we looked at those influences of modern atheism and evolution, and we put Max here with that collection of doctrines (men's rights against feminism, atheism against religion, and libertarian against big government) , and then we moved it upwards to see the influence that someone like Max is coming under over the last 20 to 25 years. Remember, when we're

discussing Max, and we're also looking at this in the context of Gamergate, we're not talking about men in their 60's, 70's and 80's. We're talking about someone in their 20's and 30's, particularly, and also around middle age, but someone going through the 90's, going through 9-11 and developing their world view through, particularly the decade of the 2000's where you hear the rising voices of the four horsemen, Harris, Dawkins, Hitchens, and Bennet.

So, in the last class we had, I wanted to make the point that they are not just proponents of atheism. They are also the proponents of men's rights and libertarianism. So, we went further into things that Dawkins has espoused, and Hitchens has espoused, particularly Dawkins and Christopher Hitchens to show that not only are they the voices of modern atheism, they also embody libertarianism and men's rights activism which would make logical sense because if Max has all of these views, and they come in that kind of package, then they're coming packaged from somewhere else as well. So, we went through various arguments that these four men made. We saw that Hitchens makes the point that Civil Rights, especially in relation to gender, were completed in 1968, and everything since then and the concept of the personal is political is rubbish.

We saw him make arguments about how men are the oppressed in society. The other men certainly gave sympathy to that view, but he stated it emphatically. Dawkins hinted at feminism being a religion and all of them, all of them, promulgate that idea that men and women have intrinsic strengths and weaknesses, that association to social Darwinism and what is more popularly called psychological evolution. First tenet of social Darwinism, the belief that people have intrinsic abilities and talents and correspondingly intrinsic weaknesses. For these men, misogyny is not based on religion at all but in biology. I do want to make the point that I agree with them. I agree, when they say that they have reason and rationality on their side if we agree with the concept of evolution to begin with.

I want to explain what I mean. Remember how the concept of stratifying the races by intelligence developed within evolution. They said that evolution could be seen through the development of language and because you had all these different languages then people evolved or nations, clans, groups of people, countries, these all evolved separately. And, if an indigenous person in Australia is evolving from an animal in a completely separately and independently, to someone, say in modern Spain, then they're going to evolve differently, not just in body but in thought, in brain, in intelligence, they're both evolving from an animal source, but they have to evolve into not just different factions but just about into a completely different being, and that being isn't rational to suggest there's going to be intrinsic psychological differences between an indigenous Australian and someone evolving in Europe.

Then, it only becomes logical to start stratifying them by intelligence. Their position is a rational one, a logical one if you agree to this fundamental component of Darwinism. And then when they look at indigenous Australian and see that the community here had no written language, only a spoken language, then they're going to develop the idea that because language is like the metric by which they are measuring the how far the evolutionary process has taken a group of

people, they're going to look at indigenous Australians as virtually the lowest on that chain because they didn't have a written language.

So, there is a reasonableness and rationality to, not just what Darwin quickly entered into, Darwin, his cousin, the scientific community of Germany which did not end well, there's a rationality to that. But, there's also, it hasn't gone away as we know through the book released, I think in 1994, and then how Harris, particularly Sam Harris has continued to give air time to what developed in the 1800's with Darwin. It's not a new concept. It has become increasingly unpopular to do this with race, but it is still incredibly popular to do this with gender. And, I think the articles, not just the one from The Scientific American but the VOX article I shared, they make that point quite well. When they say that they are not trying to be racist, just being rational, logical, having scientific debate, if that is the basis of your modern science, then I would argue they're right. It's rational. I don't agree though with its underlying premise that we evolved separately from an animal species.

Separate evolutionary chain for the races, separate evolutionary chain for men and women even though they are intermingling, they're pushed into different structures within society and men hunting, fighting, politics, debate, Darwin said it best – men ultimately became superior to women. They had to because they were evolving in different environments. So, we'll go to the article, The Scientific American. I'm just going to read a few bits from it, and then check and encourage people to comment. That article goes into how Charles Darwin and the scientists surrounding him, embracing psychological evolution, social Darwinism, built that into a model of sexism which he said hardened sexism into something that couldn't even be challenged because they made it inherent; they made it biological.

“Evolutionary psychology, a modern instantiation of Darwinian theory still provides justification for female inequality,” and then he gives recent examples of how this continues widely today, popularly today. A 2000 book, “The Mating Mind,” how sexual choice shaped the evolution of human nature, evolutionary psychologist, Jeffrey Miller, writes, “men writes more books, men gives more lectures, men asks more questions after lectures, men dominate mixed sex committee discussions.” I just want to comment there.

I remember when Elder Parminder came to Australia in 2017, and I remember when he would finish teaching or when we would gather before a meal time, and the men of the movement would gather around him like in a circle to see what he was saying, and I remember very clearly the battle in my own mind. There was no women gathered around him. The women would go off together or they would go into the kitchen, they would be cleaning, they would be packing up, they would be with children. The women didn't cling to him. And the battle in my mind was, not that I couldn't. The battle in my mind was the social pressure of being the only women in that group going up pushing closer to hear what he was saying when he wasn't presenting, when there were these private discussions, and women missed out on that, not because they didn't want to ask questions after Elder Parminder taught, but because of the social pressure, because of the feeling that when you would go up that you would be looked at in a certain way,

and I was. There was that look like, what are you doing here? Are you trying to find a boyfriend? You're out of place. That was palpable in the room, and that was why I did go up, but it was an internal, intellectual fight against the way that going up made me feel: Vulnerable, afraid, and alone.

"Men write more books. Men give more lectures." Yes they do, but I can't prove it through a scientific formula for these evolutionary psychologists. Again, it's experiential. "These behavioral differences reflect biological differences, Miller argues." So, they're saying this reason that primarily the men of the movement gathered around Elder Parminder whereas the women would find themselves useful in other ways, they're arguing, evolutionary psychologists, argue that that is biological. Experience tells you it's not. "Natural selection made males more aggressive in their pursuit of status than females. Hunter/gatherers societies though they say were remarkably egalitarian."

Then, they go into the Google memo that James Damore released, and that's what I wanted to bring up with the VOX article to make some very specific points. Does anyone have anything they want to say on The Scientific American article? Anything they learned from that; all that stood out more clearly? I'll continue then and just make a couple of points from what I shared this afternoon.

In this article for Google, James Damore makes the claim that the reason that women are underrepresented at Google and other tech firms is because of their biological differences, and therefore, efforts to bring more women into tech are misguided. And what I wanted to do, and something that I think I want to discuss in more detail is how we view arguments like that. What I did was, when I read in that article that he said, an evolutionary psychologist, in fact quite a number of evolutionary psychologists, came out in defense of Damore. I went to see what the evolutionary psychologists had to say.

One of those evolutionary psychologists wrote an article for the New York Times. His name was David Brooks. And, what David Brooks says in defense of Damore's memo is that Damore, the Google employee who wrote the memo, "Damore was tapping into the long and contentious debate about genes and behavior." On one side, so we're going to put two, he's going to make two sides. He is going to say, over here is Damore and evolutionary psychologists. "On one side are those who believe that humans came out as blank slates and are formed by social structures. On the other side are the evolutionary psychologists who argue that genes interact with the environment, and genes play a large role in shaping who we are. He says, in general, evolutionary psychologists have been winning this debate."

So, he thinks that they are winning, and over this side, you have, I don't want to just put feminists. I'm going to put Gina Rippon because it's not just feminists. It is perhaps a minority within science but a group within science. He quotes other scientists. Deborah Soh wrote in the Global and Mail in Toronto, "Despite how it's been portrayed the memo was fair and factually accurate. Jeffrey Miller and other evolutionary psychologists wrote in the Quillette, "For what

it's worth, I think that almost all of the Google memos empirical claims are scientifically accurate."

What we have is a legitimate tension. Damore is describing truth on one level. His sensible critics are describing a different truth, one that exists on another level. Damore is championing scientific research, while they (Gina Rippon) are championing gender equality. It takes just a little subtlety to harmonize these strands. It takes subtlety to harmonize gender equality with the scientific research, but it is doable. He says that it is hard, you have to be subtle about it, but you can harmonize gender equality with the research. But, he says that Google's diversity officer, Daniela Brown, when she said that these are incorrect assumptions about gender, he says this (Gina Rippon) is ideology obliterating reason.

So, I shared the VOX article to give a little a bit more of a rounded perspective of what was in that memo and the problems with that memo. But, what I wanted to take us to take out of it is that this fight over the gendered brain is not one that the scientific community has consensus on. It's an ongoing war. On one side, you have the gendered brain by Gina Rippon. On one side, you have those who are arguing for gender equality and trying to call science out for how their bias has misused research and data, and on the other side you have the descendants of Darwin, the descendants of social Darwinism and psychological evolution, the same argument that were used for race, but are still have not lost their popularity when it comes to gender.

I wanted us to see how these arguments get packaged. "Many defenders seem genuinely baffled that a document that works so hard to appear dispassionate, reasonable, could provoke such an emotional response. Note that these are just average differences, the manifesto reiterates." Defense. Gender differences are just average. Does not apply to every women. You might be one of the special ones that are more rational than all the others. Soothingly, there's some overlap between men and women. Here again, this studiously dispassionate and showing air of reasonableness create cover for the memos defenders. Reasonable again. It keeps coming up because those who are making this argument and those who are fighting this argument know what the defenses of it are: Reason, reasonable, dispassionate, scientific research, truth on a rational level.

FEMINISM – GINA RIPPON

- 1) Different truths
- 2) Gender equality
- 3) Ideology
- 4) Emotional
- 5) Irrational

DAMORE – EVOLUTIONARY PSYCHOLOGIST

- 1) Truth on one level
- 2) Scientific research
- 3) Reason/Reasonable
- 4) Dispassionate
- 5) Defense – Average
- 6) Don't deny sexism
- 7) Feminist

The author of that VOX article, a man on Twitter responded to what she had to say by saying it was irrational for any one woman to take offense at a discussion of woman's characteristics on average because you take this side (Gina Rippon), and you know what you're going to be accused of. "Many defenders of the manifesto have eagerly, and as far as I can tell, earnestly pointed me to the manifesto writer's frequent claims to support diversity in the abstract as if these are supposed to be reassuring. I value diversity and inclusion and am not denying that sexism exists."

So, this side (Darwin) will say we don't deny sexism. We are feminist, but that doesn't make their arguments or how their arguments are used any less dangerous. It wouldn't on race, and it doesn't on gender. I'm going to assume everyone read The Scientific American article. I'm not sure if everyone read the VOX article. Marie, from The Scientific American, do you see the two sides, how there is this fight within the scientific community?

Marie – Yes, I do.

Elder Tess – Do you want to describe any of it in your own words?

Marie – I'm sorry. I'm bit blank at the moment.

Elder Tess – That's fine. It might settle in with time. Anyone else? Has anyone read the VOX article that was posted this afternoon? Is there time for that? Some haven't had time yet. Graham.

Graham – Sorry. I was just responding that I did read the article that you posted today.

Elder Tess – Thank you. I understand if you have. I wanted to show how, and this is a brilliant book. She makes a scientific argument, but it is not one that many people, even within the scientific community, believe is rational or reasonable, and I want us to know that when we hold to this position, that we are fighting a large amount of the scientific community, and this is where that argument has developed through psychological, social Darwinism. They keep saying themselves, they reference themselves as evolutionary psychologists. They've taken that component from Darwinism to argue about these intrinsic differences, and that's something that the author of the article of The Scientific American, that something Gina Rippon, is very well aware of, that they are fighting these centuries of damaging stereotypes that were so solidified by the concept of evolution that they have made sexism so much harder to uproot.

So, that's dealing with this (Darwin), seeing how social Darwinism, I'm going to refer to it as psychological evolution. I don't believe, by the way, that people have rid themselves of this (Darwin) in the context of race. What has happened is, they are less likely to want to talk about it except for those who find themselves or consider themselves to be the most brave. It is still very much there. When it comes to gender though, it's free for all. I wanted to show how Max developed his world views which come from the people that he spent the 2000, particularly listening to, and where they get their, not all of their sexism but a lot of the defenses for their sexism from, and it's directly connected to their atheism, coming back to Darwin.

The final piece that was meant to be our review was to take us over here to Roy Dan Hollander, what you have when you have men's rights taken to its most logical conclusion. He embodies all of these arguments (civil rights, gender; women oppress men; feminism = religion; intrinsic strengths and weaknesses). He says that gender equality for women is not an issue. There is no gender equality lacking for women. In fact, men are now the oppressed in society. Feminism is a religion which is why he took Columbia University to court for violating the 1st Amendment that women have intrinsic strengths and weaknesses, strengths being their ability to manipulate, kind of like Hitchens, cunning minxes. And, men have intrinsic strengths, bodily strengths.

And, we all know how Roy Dan Hollander ended up. But, everything he believed, you find here (civil rights, gender; women oppress men; feminism = religion; intrinsic strengths and weaknesses), you find here (Maxes, men's rights; atheism; libertarian), you find here (the four horsemen), and you find here (Darwinism). He just took it to its conclusion, even up to his own death. He was a psychological evolutionist. So, why are we doing this? Why are we studying this? Josephine, why are we studying this?

Josephine – Yeah, we're going towards the Sunday Law (SL), and I think we need to know more about these people who are promoting evolutionary psychology, and we need to understand, there's no gendered brain. There's no, it's your environment which you are exposed to, and what you're exposed to. We need to find out, we need to ask the question which one is more superior, and I don't think that men are more superior than women because I had an incident this last week that reminded me of what you've been teaching, and yeah, but maybe I'm going to talk too much so I'll stop there; a real live one, and it proved that the idea that men are more superior is not true. It's what you're exposed to and opportunities that you have.

Elder Tess – You're worried you're going to talk too much, Josephine.

Josephine – I'm a bit worried. My son was telling me about my old...

Elder Tess – That's sexist. I don't think you're going to talk too much, so if you want to tell your story, we're happy to...

Josephine – In that experience, two high school students, they're twins, and they're taking driving lessons, and my son said one took the lessons straight after school and the other one took the lessons at peak hours. So, before he went into the lesson, because I was telling him about there's no gendered brain, men aren't any superior to women, and he thought men are cleverer than women. So, when he put the students to test, he soon found out that the girl was very observant. She was quick with the reactions. She was the skilled driver as compared to the twin brother, and then he started, he said, you know what you told me is quite right.

So, what I did was I swapped the students and exposed the boy to the peak hours driving and the girl and the boy came up to par. You know, he was inferior because of what his environment was like; what he was exposed to, and when he changed, but the girl was

superior. So, the opposite can work. It's what the man that exposed engineering, medical, science, all of that. They think they're more superior, but you expose the women to the same thing, and they'll have competition. And, we're studying that because of, I think the SL, what's coming in the SL, we need to be aware of our beliefs, and be sure about the gender and the sexism and inequality. I don't know, maybe I'm talking too much, but that's what I think.

Elder Tess – Don't say that in my class, Josephine. I don't think the women here speak too much. I don't think you speak too much. I'm happy to hear you. That is a good example. This is what happened with vaccines. People have had an experience. They have a friend. They see a child that develops autism or seems to suddenly develop around the age when it usually manifests which is around the age when they get certain types of vaccines, and they put the two together and think they formed a conclusion. This is what happens with gender all the time. You put men and women in a certain scenario, and it just continues to build upon and validate what was an incorrect premise to start with.

The idea that there are these intrinsic differences, strengths and weaknesses, and it does attack this message, the Midnight Cry (MC) message, at its very core because if you're going to talk about Eden to Eden, and you see that sin created a patriarchal system, and we see that the patriarchal system needs to be dismantled, then Daniel Bennet is going to say, this wasn't sin; this is biology. Bennet says, it's not sin. It's biology. It's incompatible with the message of gender equality. If men have a biological, and intrinsic strength for rational argument, for leadership, then there's nothing wrong with, and again, they will say that this is general, this is average, it's just most women can't be good leaders, not all, so don't be offended, it does make you look at the society and see that there's nothing wrong with the lack of women representation in parliament or in congress.

It makes you look at Hillary Clinton and not see the sexism that she's endured. It makes you not see the sexism in her defeat. It makes you not see the sexism in the attacks she came under. It makes you question the strength that she was able to exhibit. This argument, this psychological, evolutionist argument is incompatible with a message built on equality being the original and equality being what it should be. I want to come back and ask some more people why we are studying this because, why do we care what Daniel Bennet thinks? Some of us might not have even known that Daniel Bennet existed before we started studying this. We only have a limited amount of time, so why are we studying this? Moli.

Moli – The way I look at and understand the article is that, as we are heading toward the SL, we can see the sexism against women in the work-force is being suppressed, and men always try to suppress women in all parts even though they know that the studies and the facts do not support what they are saying. They are doing it in a scientific way, but the women are compatible in everything that we do. And, we are equal; they are equal to us in a lot of things that they are doing, even in significant scientific areas, in techs and universities and that there are higher percentage of women that are qualified. But, men are still trying to suppress them.

As we're heading towards SL, because sexism is developing, which leads to hatred towards women as we get closer to the SL.

Elder Tess – You said a lot of good things. If I was to summarize it that it's here to teach us about sexism in society, and you said even in, maybe if I wrote STEM instead of science, does that embody what you were saying, Moli? If that's ok?

Moli – Yes. Yeah.

Elder Tess – Thank you. Greg.

Greg – I've got my ear pods in so let me know if it's a problem. First of all, I see the article you kind of had it written on the board, but you rubbed it out where Cynthia was saying one thing and Damore was saying something else, and it stood out that there was two streams of information quite clearly. Obviously, Damore was using, in my opinion, a pseudo-science, and Cynthia, I can't remember, Lee, I think her name was, she was actually discussing how his stream of information was actually not correct. And, I think that she pointed out that his, and you wrote on the board that they use reason and science. To me, it stood out, like, if I want to write an article, I can pull information together to make it seem like I'm reasonable, logical, and using science, but then, someone else, and I can prove my point that you should use this product 'A' because product 'A' is the best product. And, here's the science to prove it, and I just happen to make product 'A'.

But then, someone can come along and say, well, even though you say that product 'A' is this, you are biased to product 'A'. And, in actual fact, if you look at the science behind it, therefore, product 'A' is not logical and the best way to go and makes the best sense. You have written it with a bias, and you, Josephine mentioned about the way we're brought up, the way we see things. Obviously, it's our bias. So, Damore obviously has a very strong bias, and it comes from Darwinism, from science, and the patriarchal system as you said in science has made us believe that the patriarchal system of sin is science and is psychological and biological when in actual fact, it's not. And, the only way you can prove it's not is by listening to another stream of science. But of course, because of bias, you negate and reject the correct stream of information.

Elder Tess – So, we've looked at two streams of information within Adventism, within Protestantism, going back to 1798 we've done that for Catholicism, and now we've gone to science and seen the two streams of information within science. Whenever you go to a different group, those who support the position of sexism are always the, pretty much, always the leadership. It's always the institutional. I would even say that for Catholicism now, even though Francis has, in some ways, embodied, represented both sides, we can make two compare and contrast with pope Francis and Catholicism.

So, you're going to say that it's to show us the two streams of information in science, the bias that exists that they are not immune to, because that Google employee, he used a lot of

science, and a lot of evolutionary psychologists said the science is with him, and in this fight between the two sides the evolutionary psychologists are winning. That is not something that Gina Rippon would agree with, and we agree with her. We agree with her, not just because her arguments are fantastic but because that is what prophecy teaches us. Brodie.

Brodie – Answering the question about why we want to know or understand this better, I think we're learning to refocus so in the early stages on focusing on feminism and the patriarchy, we were looking at it from the perspective of Christianity and then broadening to religion, and we're learning to refocus to look at where sexism sits globally, and that means we have to reevaluate the cause or at least consider its origin. So, you know, is the patriarchy from our patriarchs, you know, Abraham or Moses or Christianity or is that, does it go deeper?

Elder Tess – So, we're looking outside of Christianity now. We're seeing that it's a global issue, common to, not just in the context of the U.S., the evangelical dominionists and the Mount Rushmore of modern atheism, but it exists in the descendants of Confucianism in China, it exists through Hinduism in India, it exists through Islam in Saudi Arabia, it exists through the Judeo-Christian West, within Russia. Where does this come from? So, we're refocusing on global sexism, and when we look globally, outside of our Adventist bubbles, it forces us to reevaluate the causes of sexism, the cause of gender discrimination and abuse. Brendon. Why are we doing this?

Brendon - I think it's, now that we're in a, I agree with what everyone has just said. We're now living in a post-Christian environment, and so, I guess the direct opposition to this movement is what we would be looking at, I would think. And, that's the threat. I guess, I think we're looking at the cause of, the underlying cause of a lot of the sexism that we find in society. For me, I just with that, particularly with that article, if you go back to the original two streams where, I think it was, in the 1880's, the women's rights activists, her name was Caroline Kennard, when she wrote to Darwin directly, you can see the seed right there, what her argument was, and it's exactly what Josephine said. Let the environment of the women be similar to that of men and with the same opportunities that he has before you can judge and make the claim that you're making and to suggest that they're intellectually inferior.

So, right back then, the arguments were the same. On one side, you've got Darwin saying it's a natural state of affairs because this is how it is. This is the biases that exist in nature, and she is saying it's environmental, and it's the inequality of a society making that, and then it becomes a self-fulfilling prophecy which then people use as evidence that say Darwin is right time and time again. So, because of the inequality, it gives less opportunity for women to do certain things, and it just perpetuates and perpetuates, and people use that as even evidence for their claims. So, why are we looking at this? I think it's the biggest threat, particularly in the post-Christian world.

Elder Tess – To see the threat to true equality.

Brendon – Feminism. It's radical feminism. It's like the underlying threat. And, it seems so, it keeps saying reasonable if you adhere to all those that, I'm going to call Darwinism, that ideology, if you adhere to that, you can see why millions of people are just going to be stuck there. I'm not sure how else to say why.

Elder Tess – So, we're seeing where society is stuck, secular society, and how that creates an impenetrable blockage to true and proper gender equality. That's what I heard you say, in the last portion, anyway.

Brendon – Well, if it's natural state of affairs, it's not seen as a threat because that's just how it is. So, everyone accept their place.

WHY?

- 1) Sexism in society even in STEM
- 2) Two streams – science bias – not immune in STEM
- 3) Refocus on global sexism and reevaluate its cause
- 4) Underlying cause – to see the threat to true equality/radical feminism

Elder Tess – Remember, there is no God, there's no sin. There is no true moral compass of right and wrong. However unpleasant, differences are the, if I can use a famous phrase, the natural order of things, and it's irrational to fight that. Josephine.

Josephine – I find it interesting listening to your story about when Parminder came to Australia, and how you pushed among the men to ask questions or to inquire. I think that's happened to me before with other speakers, and you soon become, this was before I got into this message, you sort of get a bit sensitive because you're the only woman. Why are you with these men? And, that kind of (Elder Tess interjects with unintelligible words at 53:00 mark) yeah, but I think if you want to be up there, you want to be equal with them, you got to out there, like, in your case, asking questions, learning what you need to learn, finding out what other people think of the topic or what the lecturer has to say more, and I'm glad that you put me up, about me not talking too much because that's the way sometimes we think as women, you know, I've said too much and maybe I should keep quiet when men usually doesn't say that. They don't make excuses even though they talk too much, I think, at times. But, we tend to put that forward, and I think I'm not going to have regrets next time. But, I thought that's very, very interesting because I've had experiences similar to you even before this time.

Elder Tess – It’s always a fight. It takes mental and emotional energy to not stay in the portion of your sphere that society, often without even speaking, deems appropriate, and I’m going to quote someone that will make me wildly unpopular with some people, and for reasons that I will get into at a coming presentation. I won’t justify yet. “I knew certain things early on without ever having to be told. I knew that men have the power physically, socially, and financially, and that a lot of institutions support that arrangement. I knew this long before I had the words to articulate it, and I bet you learnt it young, too.” So, you knew, Josephine, you knew young that women talk too much, and therefore, you should talk less. And when, again, like the gendered brain, if you actually want to look at the data, women speak less than men, and I’ve shared that on the media broadcast before, trying to undercut some of those stereotypes, but they are so ingrained. And, for those who are wondering, I just quoted Amber Heard, and we will be discussing her more.

PART 2

Elder Tess – Lynne. I’ll take your comment and then we’ll, and then I want to give an explanation of how, why I think we’re doing this.

Lynne – I was just going to make a comment in regards to why we’re doing this. I’m not sure how relevant it is, but the thoughts that came to my mind were the fact that sexism, patriarchy, society, as it is and has been since Eve is so ingrained in us that it’s very hard at times to recognize it in ourselves. In order to recognize it more in ourselves, in order to represent anything that is representing the truth that needs to be represented specifically for Sunday Law (SL), we need to have, not only a better understanding from our own perspectives as in to change our own thinking, but we need to be able to see what the opposition or what the other side of that is because we can’t really counter something we don’t understand.

So, we have to look at this from the perspective of what are the, what are we fighting against. Really, now especially. It’s one thing to sort of look back and say, oh well, this is what happened with Eve or this is what happened then, and that’s all well and good, but what are we actually contending with now, today, as we are approaching the SL, and what will that require of us if we are able to stand for this truth. What will that require of us? So, that’s the thoughts I had, anyways. Mainly the change within ourselves, our own views so that we can represent a more accurate version of equality as we increase our understanding and see the problems in society.

Elder Tess – Thank you Lynne. We’re going to hear from Marilyn and then I’ll comment on your points.

Greg – It’s just me. Sorry. I came down here for tomorrow’s Sabbath. Just sort of to add on to what was just said, I couldn’t quite catch everything, but it just more of understanding of who’s the perpetrator and who’s the victim in situations either in their personal lives in the past or in the present and stuff like that and sort of, basically fixing that sort of thing I guess. I don’t know how else to put it, but...

Elder Tess – Are you ok if I write understanding the mechanisms of sexism? How it operates? That's what I heard if I was to condense what you said.

Greg – Yes. Because, I mean everyone experiences with sexism is different, so some people have more of a victim side of it. Some people are more the perpetrators. Sometimes it's a mix.

Elder Tess – I'm going to explain why I think we're doing this. This is what I see happen externally, and I believe what happens in the movement. Let's take the concept of defunding the police. What you have are two sides, and it's all too easy for the left-wing to say of the right-wing, the right-wing doesn't care about African-American lives; wants police harming minorities. What they do is they create a straw man. They say this is all white supremacists, and they have made what we call a straw man because that is an easier argument to fight. If we're fighting people who just say they should be shooting African-American young men. We should be white supremacists. That's easy to fight, and then the right-wing says of the left-wing, you're trying to abolish the police. You're fine with murder, rape, theft. You're fine with anarchy. You're trying to get rid of the police force entirely, and what they do is they create a straw man, a man made of straw because it's easy to fight with a man made of straw.

There's no real substance to him. You can go to town. It's easy to fight with. Neither side in that scenario are representing the other correctly, nor are both giving an accurate representation about what each side is saying. In reality, I won't go into the right-wing argument, but in reality, what the people calling for the defunding of the police are saying is, we need to stop giving the police tanks. We need to stop funding them like an internal military. We need to create a radical, cultural change, a radical change of mindset within the police force through a change in how they're funded, what weapons they are given, through how they are educated, especially when it comes to issues of racism and mental health.

But, you make it reasonable, and it gives nothing for the right-wing to really fight. So, they create this kind of two sided system where you have these two terrible sounding scenarios. Just one point on defunding the police, there was a really good VOX article that Barack Obama shared and agreed with. You can't defund the police until you do something about the gun culture. If you're going to arm 18 year olds in the U.S. with semi-automatics, you're going to have to give your police force a tank. Not that they use their weapons correctly, but when you arm your population to a greater extreme than a modern police force should be armed, you're going to have to arm your police force like a military to control the population that's essentially a militia in a way that was never designed to be.

So, there's more to this argument than just defunding the police and taking tanks off them. It's a call for a cultural change within the police force, but also a cultural change within American society that deals with gun control and deals with systemic racism and education. It's a broader argument but Fox doesn't want to fight that more complicated argument. It's too hard to fight that more nuanced and reasonable argument. So, they create a straw man. But, the left can

also do this of the right-wing. And, this is what I see happen in the movement, and I believe it is incredibly destructive.

The reality of it is more like this. Over here, [on one side], you have Roy Dan Hollander, and I could've spent all of the last classes, instead of using Max, instead of using Dawkins who is a feminist and Hitchens who is a left-wing liberal, we could've just gone straight to Roy Dan Hollander, and seen the trinity. We could have seen libertarianism. We could have seen men's rights activism, and we could've seen atheism. He held ultimately to the trinity doctrine, and then we could have compared it with radical feminism, [the total opposite side]. But, my concern isn't this (Roy Dan Hollander). My concern is this (the masses in between).

What people do in this movement is they come to me, and they say, I love this message. This message has freed me. This message is beautiful. It is wonderful. And, that to me is as meaningless as Hitchens saying that he is a liberal. What people do is they take this message, they discard portions of it, that which causes personal conviction, they take what is left and twist it just ever so slightly, so it puts them in a slightly better frame of view. They take what is left, and they add just a little of their own. And then, this is what they tell me they love. And, I hear it over and over and over again.

And, what I've wanted to do is not to tell us what the SL will be like because frankly, I don't really care what they are going to do. What I want us to see is what exists inside this movement because there are far more libertarians and men's rights activists (MRAs) within this movement than there are radical feminist. And, I do not say that lightly. I know that sounds like an exaggeration, but I'll say it again. There are more MRAs within this movement, I would say, speaking to Australia, within Australia, than there are radical feminists. And, the reason that I wanted to go through this process is to not show you the Roy Dan Hollander because it's easy to see. It's easy to condemn. I wanted to show you the rational and the reasonable, not because we can just condemn Dawkins or Hitchens, but so we can see that that is the spectrum on which we exist when we misuse the message, which I believe happens to the majority of people within this movement. It's the fundamental reason why over four years, I still find so little change.

It's not to see him (Roy Dan Hollander). It's not to see him. It's to see that (the Maxes). When I sold libertarianism, it sounded good. It sounded good because that is what, to the much of the movement, it does sound right, appropriate, and attractive. Freedom. But, my fundamental issue is not really libertarianism, though it's related, is not really atheism, though it's related. My issue is this one (MRAs). This is what is constantly coming up within the movement. I had a message from someone recently, a man in the movement who we have also organizationally disciplined for harassing underage women in this movement. He sent me a text, and he said, most men's rights arguments are so extreme. They're terrible. They're obviously terrible. But, he said, some of them seem to make sense. So, where do you, Elder Tess, draw the line?

He wasn't completely honest when he said that because when he said they seem to make sense and then he asks me to accommodate those arguments, asks how I'm going to accommodate those argument, he is not saying that they seem to make sense. He is saying that they make sense to him, and he believes them. And then, he's asking where are you going to stop with radical feminism and allow the men's rights arguments that make sense? I said a few things to him. He doubled down on that, and then started explaining to me the men's rights argument that makes sense to him.

And, I think that if I'd have come out six weeks ago and started teaching those arguments, the majority of the movement would have said, Amen because we don't exist here (Roy Dan Hollander) but the vast majority of the movement doesn't exist here (radical feminism). They exist here (in the middle) mixing what they have left of the message with what they still believe to be rational, reasonable, logical, always the arguments that justify their own behavior. And then, I'll make a comment talking about the love of Jesus, and people will say amen. We loved what you just said. Why? Because it agrees with the tiny bit of the message that you had left when you already justified it; when you already cut up the message to justify your own sexism. That is why we're doing this.

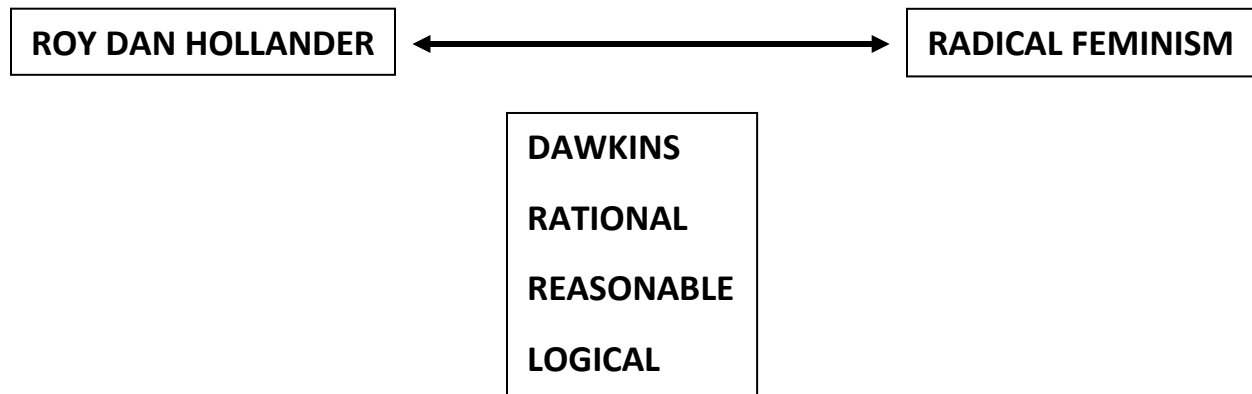
We are doing this because it's helpful to see sexism in society and in STEM. It's helpful to see that there's two streams of information within the scientific community, that Gina Rippon is fighting a battle with the scientific community, that they are so prone to bias, it helps to refocus sexism on a global scale, and then reevaluate the cause of sexism. It's important to find the underlying cause of sexism, the threat that poses the understanding the mechanisms of sexism is important, but all because of this (sexism in ourselves) that you said Lynne, so we can see it in ourselves. The arguments that I continually hear, people saying I want to teach about the SL, but I want to teach about inequality in how we treat our children. Sounds good. I want to teach about the need for radical feminism and also how this helps everyone because of the male suicide rates.

WHY

- 1) Sexism in society – even in STEM
- 2) Two Streams – Science Bias – Not immune in STEM
- 3) Refocus on global sexism –
Reevaluate its cause
- 4) Underlying cause – To see the threat to true equality/Radical Feminism
- 5) Seeing it in ourselves – Looking inward
- 6) Understanding the mechanism of sexism

That is a men's rights argument, one that I'm going to need to tackle because it's just so prolific. These are men's rights arguments, and people don't necessarily know that they are making men's rights arguments. They don't know where they stand on this spectrum. They think they are here (left-wing) looking over and condemning this (right-wing) when in reality, they are here (in the middle). They might not be over here with Roy Dan Hollander, but they are more over here with Dawkins than they realize. If this (Roy Dan Hollander) is an 18 year old white boy with a gun, this is Tucker Carlson (Dawkins). This is the rational, reasonable, and the logical that paved the way for this (Roy Dan Hollander).

And, I don't want to spend my time condemning this (Roy Dan Hollander) because no one in the movement is here (Roy Dan Hollander), but very, very few people in the movement are here (radical feminism). And, they are not here (radical feminism) because how they've treated the message over four years. This isn't about us understanding the externals of the SL. This has always been about us understanding ourselves and this movement. We create straw man argument when we only focus on the most ugly of what libertarianism is. I could have discussed libertarianism and just gone straight to Gavin McInnes. I still want to talk about him, but I wanted us to see the beauty of that argument.



It is libertarianism that speak with hope in this world that says that humanity is so fundamentally good that if you just backed off and gave humanity a chance to educate themselves, to work together, to dialogue, gave everyone their freedoms, they would figure it out on their own. They would move ever upwards. That's libertarianism. If you just stop trying to create a big government that through taxes is going to support institutions, you stop that, people will fund-raise. Individuals will rise up and raise money and fund-raise to support the poor, and the needy. The churches will support the needy again. It is a beautiful picture that exists here (in the middle), and I want us to see that subtlety, not because it exists externally but because it exists internally.

I hear on a day-to-day basis more men's rights arguments either through spoken word or through the silence of people in this movement than I ever hear radical feminist arguments. It is more common still than radical feminism. Some of the reasons that I was given in this last week, some of the men's rights arguments that make sense to the fellow who wrote to me, he

said men feel lesser because they are failing to provide financially the way they are expected to and are trying to. They don't or can't provide for their families. Men don't want to open up because you can seem to appear weak. The whole men can't cry ideology so they don't know how to express themselves.

And, he said that feminism is not to blame for that. But, these are men's rights arguments. I've heard that men's rights arguments multiple times, about the suicide rate, and I have not enjoyed the research that has been necessary to combat that. It's a very dark place to go, but I've had to, and we're going to have to discuss it, not because of MRAs out in the community making trouble but because this is what constantly comes up internally. And, where do we go to understand? The ugliness of the beautiful arguments? We go to race. We go to the Millerite history.

I want to quote from the same source that I read in 2019, and that should tell you something about how long I've been fighting this battle. The same source I quoted in 2019 at the German International Camp-meeting, "Southern Slavery and the Bible." Southerners making an argument for slavery. What was their arguments? Pro-slavery. I'm going to read it, and then I'm going to ask someone to turn it into gender. Reword it, and use gender, and tell me what their argument is. "In return for food, clothing, house, room, medical attendance, and support in old age, about one third of the labor which is required of the white man in most countries is required of the black. The rest of his time is spent in singing, dancing, laughing, chattering, and bringing up pigs and chickens."

So Katherine, I'm going to ask you to turn that into a gendered one. When the South says that in return for food and clothing, house, room, medical attendance and support in old age, African-American slaves only had to work about a third of, expend about a third of the labor that white men in most countries are doing for the same thing. Food, clothing, house, medical and bills and supporting in old age.

Katherine – You got me there, I think. I've been exposed to this, but this, I guess what my initial reaction is this idea about women don't really contribute anything. Lot of their work that is done by women isn't even seen. It's invisible. I'm not sure that I'm really getting what ...

Elder Tess – When someone in the movement says to me that MRAs make a good argument because they recognize the burden that falls on men to provide women and children with food, clothing, a home, and medical attendance and supporting old age, that falls to men, and they feel burden with that. I want us to see the same argument being made here. What amount of worry did a slave really have for what he had to eat, what he had to wear? If he got sick, whether or not he would get medial attendance? How he would be supported when he was elderly? How much did a slave have to carry that weight? That was the burden carried by the slave owner. That was their responsibility.

When someone says that is the pressure, the responsibility, the guilt that men feel when they can't provide, do they honestly think that women are not worried about what they're going to

wear or what they're going to eat? I've dealt with case after case after case within this movement where a husband leaving this movement is found to be refusing to provide his own wife and children with food in countries where they cannot access it without him, and they are hungry. I've dealt with case after case after case where women are trapped in abusive relationship and cannot leave because they do not have the mechanisms to provide their own food, clothing, home, and medical attendance. Cases of women not feeling they can leave because they're aging, and they are worried that they have no ability to provide for themselves.

So, to say that women don't have that burden for themselves or their children, and that's a guilt, a weight that men feel. I want us to bring that to race and see the South made that exact same argument. If we think that in Millerite history, all that occurred was slave owners who believed in torture and then there were abolitionists who believed in complete and total societal equality, we end up like many rewriting history of the Civil War and slavery. That was not where the South stood. That's the first men's rights argument I wanted to tackle.

Second, they romanticized a loving relationship. "The southerner has been reared among them, African-American slaves from childhood, and in general, has a tenderness of affection of which northern men can have no conception. Great care is taken by the law to guard slaves against oppression and wrong, and after six years residence in the South, I can safely say I never saw more than one instance of cruelty towards a slave, and that was perpetrated by a foreigner." So, abuse doesn't really exist. Certainly not on the scale that people are saying it exists. Instead, even though there is a hierarchy, it is built upon tenderness of affection and love. Bring that into gender.

The key argument that document, that book made was, aren't white people suffering too? "They, the abolitionists, seem not to be moved by the sufferings of those who are nominally free white people." So, abolitionists are not moved by the sufferings of the white free people. That is an attack they go to great effort to make. Let me gender it. Radical feminists are not appropriately moved by the sufferings of men. They then give case after case after case of the suffering of white people, especially in Britain. They give case after case of the suffering of children. "He was a boy harnessed as a beast and worked and treated as a brute. No parallel to this inhumanity can be found on slave plantations in the South, but hundreds such occur in the Brampton coal mines. There is tenfold more sufferings in some portions of the world among the Caucasians than in the South among the African race. Yet, these poor sufferers, white sufferers, of other lands excite no sympathy on their behalf. These men, suffering men, are not exciting the sympathy of the leadership of this movement. I will give you one instance of labor and suffering. Ignorance and degradation it exists in the Brampton coal pits in England where if their own citizens were blessed with the liberty and ease of our slaves, it would be most glorious act of emancipation."

What happened? With second wave radical feminism, at the very beginning, even with the writing of the Feminine Mystic, you find it in that book because it was early days, there's this idea that gendered stereotypes harm men and women, and that we can free women from

sexism and abuse, but that this will also benefit men because men are also harmed by gender stereotype, gendered expectations. Early days of second wave feminism was supportive of that idea. They wanted men to get on board and say that if gender equality came about it could help them too. It could help men as well. And, this is what happened.

What men started to develop, the men who were at that point, completely supportive of second wave feminism, this is great. Sure. Women in the workplace; women outside the home. This is great. There's unity between men and women, of course not between the extremities. But, generally speaking, there's unity between men and women on second wave feminism. And then, men started to say this. Men have the feeling of power. So, men have the feeling of power. They have the power and they feel that; in the homes, in the society, in congress, everywhere you find men and women. Men have that feeling, the reality and the feeling of power. But, they said that women have the power of feeling. So, men have the feeling of power, and women have the power of feeling.

And then, men started to say this. We're all the same. We're all suffering. We're all hurting. Remember, this is 1960s. Most places, marital rape is still legal where generations of 20 year old, 30 year old women, away from the Me Too movement when they can even start opening their mouths. They are still trying to open a bank account without the approval of a male relative. It is complete slavery in so many aspects of their lives including in their hidden physical and sexual relationships of the home.

And, second wave feminists started to say, no. No, you can't say that. Sure, gender equality can help men but only if men realize that this is not the same thing (Men's feeling of power and women's power of feeling is not the same thing. They are not equal). If only men realize that patriarchal system is built on their misuse of power and their abuse; only if they take individual responsibility for sexism, misogyny, and abuse. And, this is where men's rights movement started. It started right in the center of second wave feminism.

Before radical feminists started saying that, you, individually, you men are the part of the problem, before they started saying that, they all got along. It was like that in this movement. When we started saying gender equality, the men said, amen. My wife can go off to work now. Maybe I might retire. It was fine, but then when we started to pull out the sexual abuse, the physical abuse, the psychological, when we started to say, no, these aren't equal, that's when so much of this movement started to cut the message down, twist it, go quiet to me often, add a little of their own, and often, they are still here. Often, they are still here saying they love the message. They want to support it.

The reason that we're doing this is because I want us to see what's inside the movement. We've already done that with libertarianism. We barely got into libertarianism when so many of us, and I'm talking comments I was getting internationally, said that that sounds really good. It sounds so beautiful. I like that. Or, messages from people that were saying I was absolutely a libertarian in 2020. I didn't go into gender equality. I went straight into libertarianism and

freedom, and I can see now the mistakes I made. What we need to do as a movement is see, not necessarily how we just went into libertarianism, but how we went into men's rights arguments.

If we're going to do that, we need to see that Dawkins is a feminist, and Hitchens is left-wing, that the arguments are beautiful, and according to the last week's news Tucker Carlson strongly condemned racism. We have to do two things with these external issues. One, we have to listen to what people say, not misrepresent what they are saying, not misrepresent Hitchens and just say that he is a far-right extremist without explaining how he supports gay marriage; how he supports so many liberal causes; how in so many ways are left-wing. We can't just go in and paint the picture that's ugly.

We need to listen to what they are actually saying, so we don't create straw man arguments because when we do this (create straw man arguments) it makes it so easy for us. If this is where the ugliness exists, then it's all external. But, if it exists in a more subtle fashion, then it exists internal, and this is what I see in the movement. We have to listen to the arguments that these people are making, that a libertarian makes for freedom because unless we hear someone in the far-right explain the beautiful picture of freedom that they are fighting for we won't realize that we actually agree with them, that we actually agree with Gavin McInnis fight for freedom.

We need to listen to what people say, and then what we need to do is don't listen to what they say. Then, when they tell you they are left-wing that means nothing. When they tell you though they are feminist, it means nothing. When Tucker Carlson says that he condemns racism, it means nothing. When people say that they love this message, that they love this movement, it means so little to me now because the amount of times I've heard it where it has, and I have known emphatically, it was worthless. We need to listen to what people say, and then we need to not listen to what they say about themselves because, how do we vote? How do we vote when it comes to the kingdom of God? Brendon.

Brendon – We vote by taking the position of the kingdom you want to vote for.

Elder Tess – Tale of two kingdoms. How do you show that you've taken that position? You have the Great Controversy. You have a six thousand year political election, how do you vote for the kingdom of heaven?

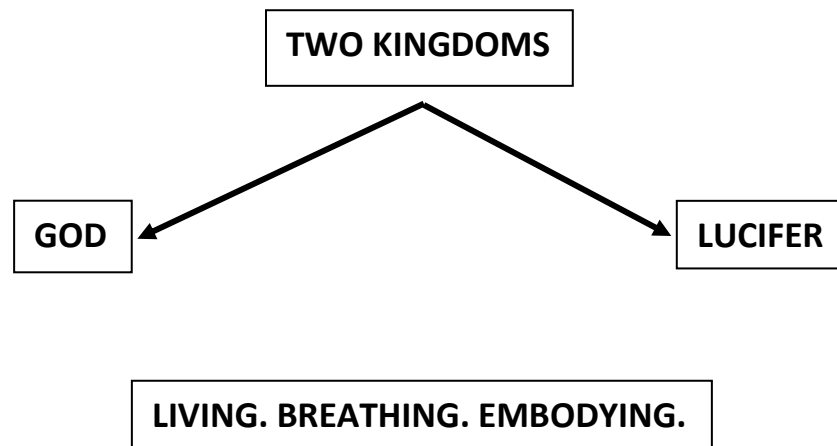
Brendon – By living, breathing, and speaking that position.

Elder Tess – Living, breathing, if I can write embodying,

Brendon – And, speaking.

Elder Tess – And, speaking. I don't agree with the speaking part. If I've learned anything over the last four years, speech doesn't mean a whole lot. What some said, so well-meaningly for some time was, just stay on the boat; just stay in the movement. If you don't like the

leadership, if you don't like what they're saying, if you have to tear up and just keep the bit you like and add your own, just stay in the movement, and you'll sail through. I don't agree with that because, how do you vote? How did Adam and Eve vote for equality over freedom? In their case, freedom over equality. How do we vote for equality over freedom? Can you vote, in God's government, put it on a piece of paper and say, I choose equality over freedom, then turn to your own life and practice freedom over and over and over again? No matter how it harms the salvation of others?



People in this movement, day after day after day are voting for the wrong side while saying that they love this message. You can't stay on the ship by just kind of existing within the movement. That's not what puts someone on this boat. What places someone on this ship is an adherence to a political creed. You can't vote Republican on a piece of paper, and then come and say, where is my universal healthcare? You have to embody the whole of that political platform, and you have to live it. We don't get to write on a ballot paper that we want heaven. We have to live now before we get to heaven. What constitutes the kingdom of heaven, and too much of this movement is here (with the masses; in the center). So yes. We're going to study how this impacts our understanding of the SL, but that conclusion in my mind is insignificant if we're not able to navigate the nice sounding arguments that are continually made on behalf of MRAs today.

There was a video on You Tube, a short documentary on the split occurring through the evangelical community in America, and they interviewed this far-right pastor of this little community, not little community, his congregation has absolutely boomed. They interviewed him, and he said emphatically, I am not a member of Q-anon, I do not believe in Q-anon, do not associate me with Q-anon. And then, he stood up in the pulpit and said, the liberal elites are all pedophiles. Listen to what he says, but don't listen to what he says about himself because when he says that he's not a member of Q-anon, that's meaningless. When people say, I'm not a MRA, because I'm not an activist, that's meaningless. It's whether or not you embody their

arguments. You think their arguments are reasonable, and then, whether you mean to or not, you will live as if their arguments are reasonable.

I haven't wanted to teach on the men's rights movement because it's a very dark place to go, especially when you start getting into the use of suicide rate, and some of those components, some of those arguments that are prolific, but I'm going to have to. So, I would like to, I suppose give a little bit of a warning that we are going to do that. I think we're imminently going to have, hopefully encompass it in one presentation. The arguments about the burdens men carry for providing for family, we can go back over speech if that's still, I've addressed before, not understood. I'm going to have to do a presentation that goes into self-harm, depression, and suicide, and if you think that's going to be hard to listen to, it hasn't been easy to study. But, it's too prolific to leave, and it continues to warp people's concepts of where they stand on this line (the spectrum between Roy Dan Hollander and radical feminism) today.

We're going to go into the court cases of Jonny Depp and Amber Heard. This is Gamergate 2.0. We're living through prophecy. Do we realize that we are living through prophecy? Do we realize what this means to gender equality? That hasn't been pleasant, but there's far too much of this (the spectrum) and a justification for people's, women as well as men, their misogyny in what they continue to think is rational, reasonable, logical, and fair, and it is not.

An evolutionary psychologist arguing for biological inherent differences between men and women can make a robust argument. That does not mean that they are right. A MRA can make a robust argument for how gender stereotypes can harm men, and they can use the suicide rate to do that. That does not make them right. It does mold whether or not someone in this movement is capable of being a radical feminist. I want to close, but I just want to say something after we close, so please don't go immediately.

Dear Lord. We see how hard your work is. We see how deep these things lie. We see how hard they are to rid ourselves of them. Lord, I don't think people are seeing the ugliness of what exists in these arguments and in themselves, and I pray that we might, not to crush people but to save them. I pray Lord that the ears who are blocked of hearing might hear, and the eyes that are firmly clenched shut might see, for their own sake so that people can be on this ship, not on an iceberg thinking they're on the ship. I pray this in Jesus' name. Amen.