

CIVIL WAR IN AMERICA'S CHURCHES PT 2 * ELDER TESS LAMBERT

PRESENTATION BY ANTOINETTE

THE MIDNIGHT WATCH 20-06-2020 CAMP MEETING

So, we began with this compare and contrast, I just want to take us back a step and introduce one article that we'll post on the Media Broadcast.

We went back to this early history to show how these issues of the **United States**, began really at their very founding. Particularly when you want to mark 1619, and the significant year that it was. It's not a subject that it was agitated so widely in the press last year

It's not just the introduction of **slavery**; it's also that this first representative government placed a **Sunday Law** on that colony and introduced through law this Church and State Union.

Then we see how that was through the **American Revolution** and the writing of the **Constitution**, that **Church and State** was separated. Not only was it announced that all men are Created equal, which if that is properly put into place, would mean the abolishing of **Slavery**.

So also, it is marked that **Church and State** must separate. If that were put into place then you would see this, what they call **Disestablishment**. The **States** started removing certain **Denominations** as their **State** nominated Denominations. And that was a work particularly done by **Thomas Jefferson**.

Which was why from the very beginning of our studies a month ago we labored over **Thomas Jefferson**. it was 1798, the election between **Thomas Jefferson** and **John Adams**.

I want to go come back to this chart; we have the **Religious** and the **Political** individuals who were described as, not by us, because it is a strange term to use, but it is **Ninja Sheep**. Part of this **Underground Dominionist Movement**,

infiltrating not just **American** politics, but what they refer to as **The Seven Mountains**.

I want to add one name to that, and that is in this political arena; **Sam Brownback**, and he becomes particularly significant, because of what area of the **US Government** he heads.

With a tie-breaking vote cast by **Vice President Mike Pence** he's already on our list, the **Senate** confirmed a longtime **Religious Right** figurehead and outgoing and unpopular, Kansas Governor **Sam Brownback**, to be the **US Ambassador** at large for **International Religious Freedom** on Wednesday.

So, **Sam Brownback** was appointed as the **US ambassador** for **International Religious Freedom**, and this is early 2018, So, when it says Wednesday, it is going back a couple of years.

Christian figures, like **Reverend Johnny Moore** who served on the **President's Evangelical Outreach Board** during **Trump's** campaign, praised **Brownback**. as a consistent, vocal, competent, and impassioned advocate for these issues.

Groups like, **The Human Rights Campaign** and **Loved illegal** on the other hand castigated the vote, citing **Brownback's** anti **LGBTQ** record, as both a **Governor** and a former member of **Congress**. But less obviously and no less importantly he is a major supporter of **David Barton**.

The much-criticized **Christian Nationalist Historian**, who's deeply skewed perspective on **American history**, has been used by several **Republican Politicians** to bolster a false narrative of **America** as a historical **Christian Nation**.

Sam Brownback has frequently referred to **Barton** as one of my big heroes, for his preservation of **America's beautiful heritage** and has appeared on **Barton's** Wall Builders radio show. **Barton** also headlines the 2013 **Kansas** prayer breakfast during **Brownback's** time as **Governor**.

Meanwhile **Barton** is best known for a series of books including **Original Intent**, **The Courts in the Constitution** and **Religion** and **The Jefferson Lies**,

that argue **America** was founded by **Evangelical Christians** as a **Christian Nation**. and that the founding fathers intended for **America** to be run on **Christian** principles.

So, the man that **Donald Trump** appointed to be the **International Representative** for **Religious Freedom**, counts as one of his biggest heroes for his preservation of **America's** beautiful heritage, **David Barton**. And what does **David Barton** do to **U.S.** history? He destroys the literal.

The Literal that must be made to understand the Spiritual. Particularly the person they must destroy is **Thomas Jefferson**. It is **Thomas Jefferson** that refused while in office to announce **Thanksgiving**. Because **Thanksgiving** has links to **Protestantism**, that was the extent to which he separated it.

It was **Thomas Jefferson**, who wanted the fact that he had a **Protestant Denomination** removed as the state-sponsored denomination of **Virginia** inscribed on his epitaph. It is **Thomas Jefferson** who helped author, particularly paved the way for the First Amendment. They must take down **Thomas Jefferson**.

And **David Barton** has been quite successful in doing that despite how widely he is discredited as a historian.

Barton has been cited and praised by **Conservative Lawmakers** and **Politicians**, from **Ted Cruz** to **Michelle Bachman**, you will hear her name come up quite frequently, when we discuss the issues of **Church** and **State**.

Sam Brownback referred to Barton as providing the philosophical underpinning for a lot of the **Republican** effort in the country today.

That is an incredible statement from the men appointed to lead International Relations on the Separation of **Church** and **State**. He is saying that **David Barton** has provided the philosophical underpinning for a lot of the **Republican Party** effort in the **United States**.

Many political figures including **Ted Cruz** and **Roy Moore** have embraced a form of **Christian Nationalism** or **Dominionsim** based on the idea that the

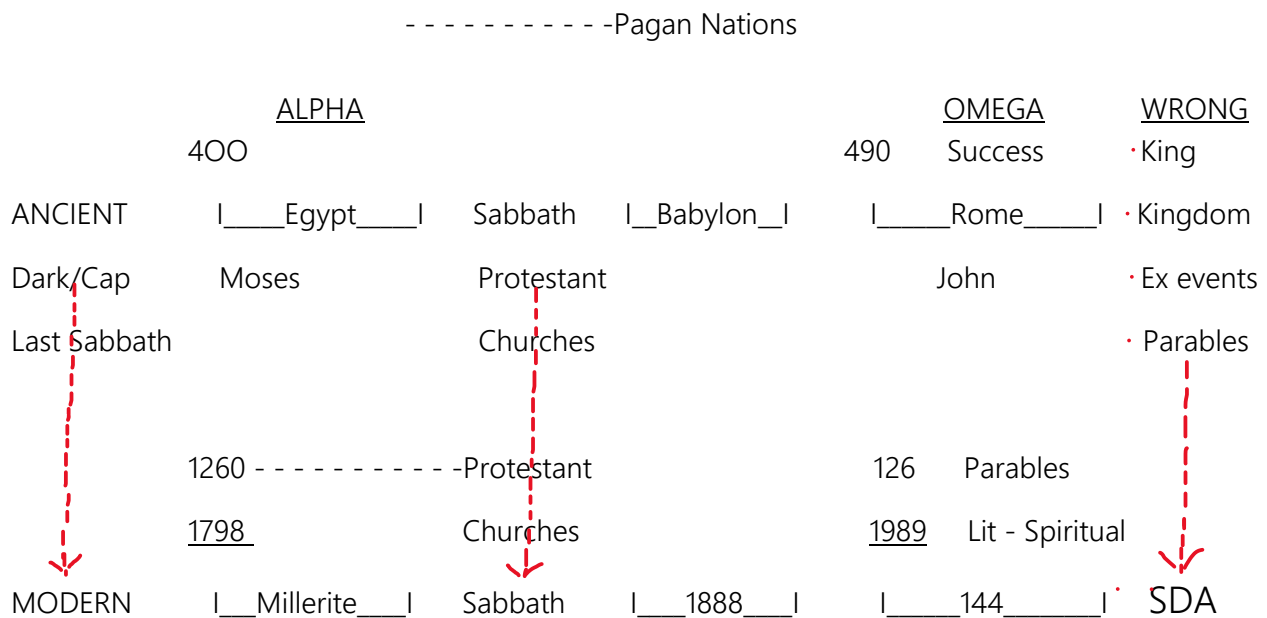
American Government should run on Christian principles. Again, they say that Church and State are institutionally separated but not influentially separated.

So, as we discuss Thomas Jefferson and what he was doing in 1798, we need to keep in mind, what we have said about what is happening today, and what has been happening with particularly within the Republican Party.

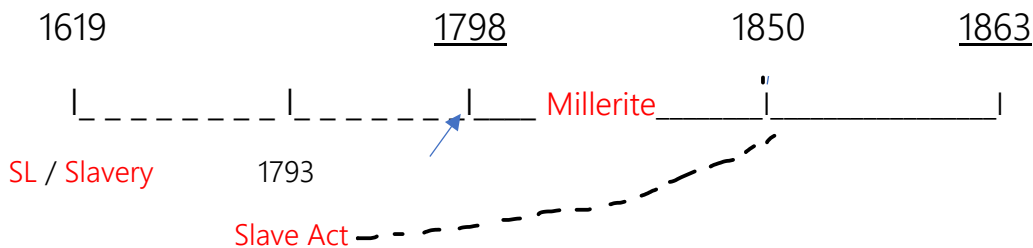
As Brownback's political prominence has expanded over the past several years Barton's work has been regularly championed by the Christian and brought a political right. in 2010 Glenn Beck then called him the most important man in America, for his work as a historian.

In 2011 TV News Pundit and former Politician Mike Huckabee, told attendees at a Rediscovering God in America conference that all Americans should be forced to listen to David Barton at gunpoint; there you get your Freedom of Religion

So, I don't want us to lose as we talk about this history, how it relates to what is happening today within the Republican Party.



We moved on to discussing the early 1800s, that how this Protestant split between socially conservative and socially liberal, developed and further divided over the issue of Slavery.



Charles Finney, the role that he had, his religious views led him to promote Social Reforms. But there is also one interesting element, and that is, the link between The Abolitionist Movement and the first Feminist Movement.

There was an interesting book, you also find it in other sources, it's quite easy to evidence, that the Abolitionist Movement directly led, to the first Feminist Movement. Because what The Abolitionist Movement was teaching, was that all men are created equal, and the rights of freedom and education. And once you start teaching those principles they easily start branching into other areas. And the one it started branching into was that the Equal rights of women and the education of women

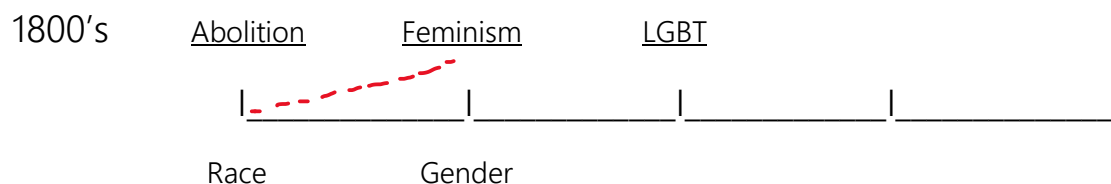
So, that is why when you have this Oberlin College formed in Ohio that it does not discriminate on race or gender. I believe it was one of the first Colleges in the United States to accept both black people and women. And this College led by Charles Finney. He was a vocal proponent of Anti-Slavery and the equal education for women.

So, you find this split over Protestantism and they stood on both sides of this great social divide. I want to remind us while we are on this subject of something else. And this hasn't been taught here, but it was labored on at some detail in the school in Portugal.

When you start to see what happened in the early 1800s; you have the **Abolitionist Movement**, it is particularly the abolishment of slavery, that movement begins. And what automatically follows? **Feminism**. And this is all happening in the history of the 1800s.

So, what's going to lead after **feminism**? You also have the introduction of some **LGBT** groups, they were still then the social consequences of stating people's position or their **sexual preferences**, still led to such discrimination, that people still hid in society. But it did start to come out in the 1800's, there was the first stirrings.

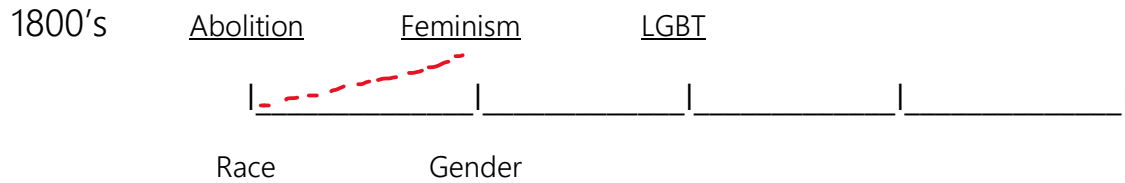
So, you had this through the 1800s, and many people did not accept the abolition of **slaves**, the **race issue**, because it was so evident that it was leading to another issue, and that was **feminism**.



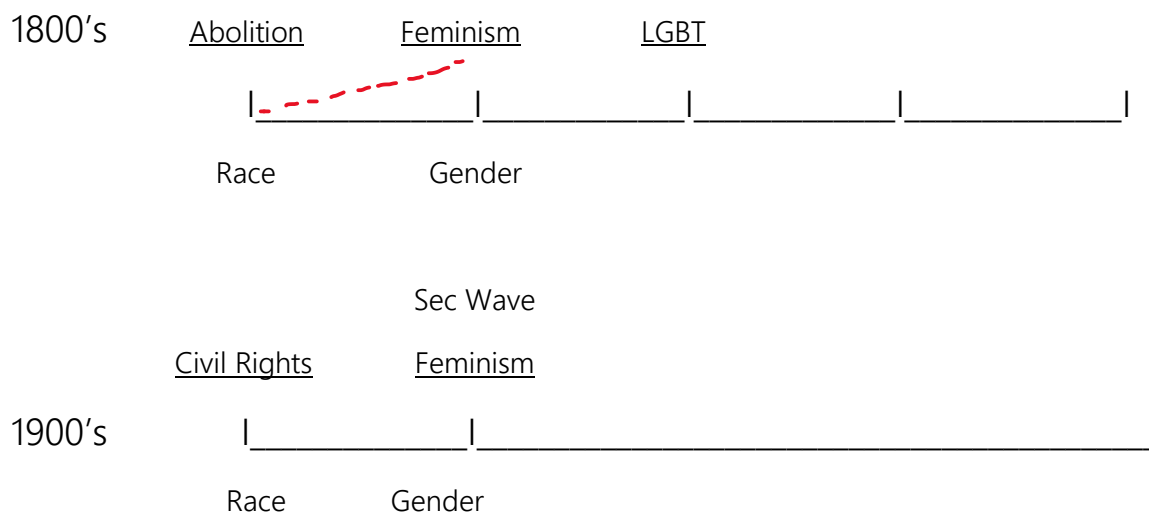
If you freed the slaves, what would that do to the women in **America** who then would want to get an education. Even **Charles Finney**, they didn't think this through very well. They thought that they could just give **women** an education and that somehow that would impact a society. The problem is that if you look **worldwide**, they can document; when you educate women in a third world country what happens? What happens to the birthrate? It goes down. Why? Because they are not just educated, they then start moving into the work environment. They start pursuing careers, they start having less children, they start moving outside of the home.

So, even these **Liberals**, they did not like that trend either, but they didn't realize what the consequences of education would be.

So, what starts as **abolition**, is going to lead to other people saying, I should be given equal rights under the state, I should be able to have education. And we spoke of this at some length in Portugal because we didn't go to the 1800s, we went to the late 1900s. And this isn't the only two times you see this distinct sequence of steps.

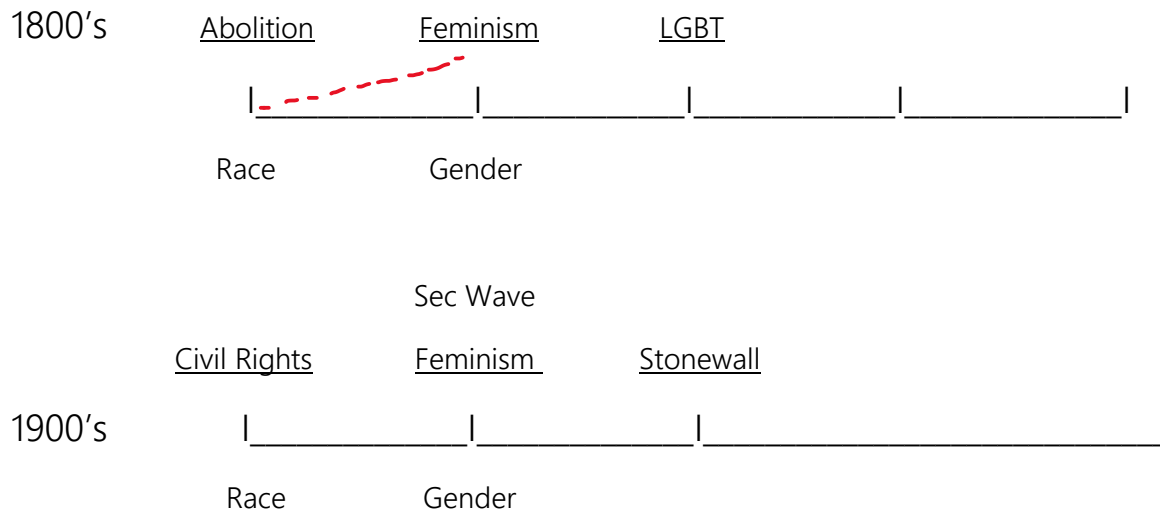


1900s you had the **Civil Rights Movement**, and that was for what subject? **Race**. And it led directly to second wave **Feminism, Gender**, these movements followed one after another. You had the **Abolition Movement**, then you had **Feminism** in the early 1800s, with this introduction of **Education**, more formal Education for **women**.



And then the first stirrings of **Homosexuals** starting to speak out to be recognized in society without the persecution.

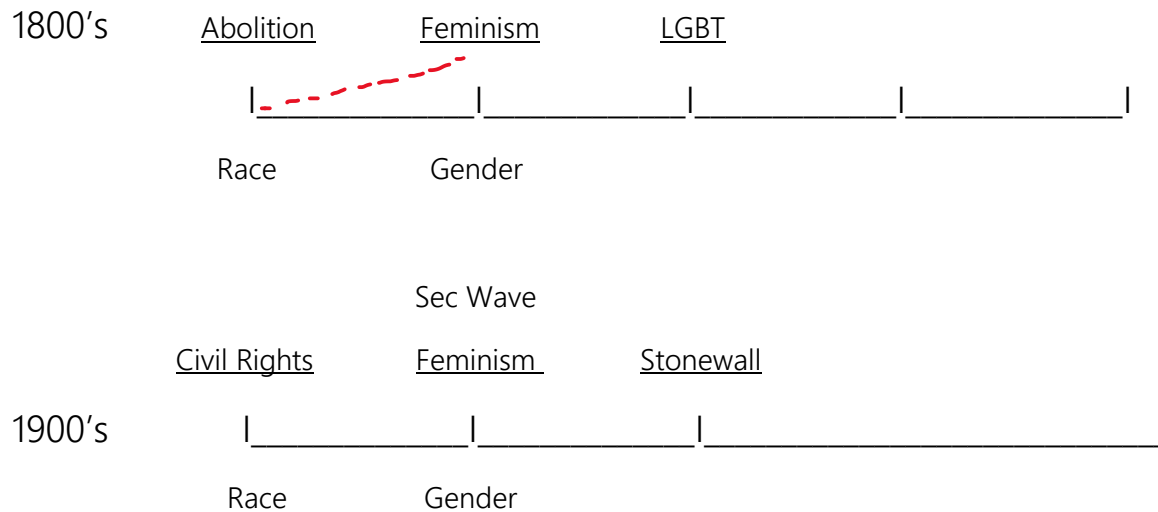
1900 you have the **Civil Rights Movement**. You have second wave **Feminism**. And then what came? **Stonewall**; **LGBT** 1969.



So, you have in the 1800s and the 1900s, there is a sequence of steps, from race issues, and I mean to make it broader than **race**, It's not just **race** it also relates to **immigration** to other **minority groups**. And then how that leads on to the equality for **gender** and then how that leads on to equality for **LGBTQ**.

And we can see that externally how that sequence of steps has happened to where people finally need to recognize that when the **Constitution** says a Separation of **Church** and **State**, that means no enforcement of a person's perception of **Christian** morality. And it means that the **State** also cannot discriminate, all men are created equal, all, regardless of **color**, **sexual preference**, and if you want to use that word men, the way it should be interpreted, everyone; **male** and **female**.

So, you see that in the 1800s and you see that in the 1900s.



And this is where I want to divert a little, because I have a little bit of a problem. And it is hard to say this to a zoom meeting, in a camera, but I have a real problem in this movement right now, being on Facebook.

It is a little like being part of a company and watching what people are saying regarding that company and representing that company on Facebook. It is never a good idea to see what everyone is putting out there.

So, I really don't do anything on Facebook, I am on Facebook for the purpose that people can contact me, there are some other reasons to actually be there. But as I check it over the last month's, I start to see that we have a real problem in this movement. There is a crisis going through this movement, one I don't think people are recognizing. And I want to give a couple of examples of what is concerning me so much right now inside this movement.

One that I probably would not be so concerned about if I did not have access to Facebook and what people in this movement are posting.

When I presented in October 2018, I stood up before a movement of sexist, some racism, 99% sexist movement. And I still handled myself in a way that was respectful, even to those who I knew was openly sexist. I could have stood up and I could have called everyone out, I could have handled myself in a way that was disrespectful to those people who disrespected me, but I didn't. Because I am an ambassador for someone else. I don't get to represent my own cause, my own concerns, my own hurts. Every single one of us is an ambassador. And what is concerning me right now is a couple of issues, first of all, is the language that people in this movement are using to represent those who have different beliefs to themselves.

Clinton lost the election for a number of reasons, she lost the election because of Vladimir Putin, she lost the election because of Steve Bannon, she lost the election because of sexism in society, but she also lost the election when she stood up and called a large number of the US population deplorable.

Deplorable means someone who deserves censure and contempt. Contempt means, the feeling that a person or a thing is beneath consideration, worthless or deserving of scorn.

The problem I see that is happening inside this movement, is we have come out of conservative Adventism, which is essentially conservative Protestantism, which particularly showed itself through

Future for America. We saw the ugliness of the way they used methodology, and the way they have behaved.

What this message was designed to do, was not for me to stand up and express to Priest, Levite, or Nethinims, him that they disgusted me because I saw their sexism. It was not for me to engage on social media attacking people. It was for me as an ambassador to present the truth. And then people took it and some people left it.

But instead what I see happening, is instead of that message changing people, all that it is redirecting the bad behavior, the anger that was already there. We are not to take the FFA mindset and redirect it to another group of people.

What Hillary Clinton did, is she lost that election because she called a large group of the American population who did not agree with her; beneath consideration, worthless, and deserving of scorn. And in that respect, her failure is her own fault.

I know that this message calls for cutting words sometimes when we see racism and sexism. And I know as much as anyone that it hurts. Many women in this movement know that it hurts. Many women have worked in this movement for years under that oppressive system and know that it hurts.

But we stand as ambassadors and we do not engage on public fighting, either to other Priests or in front of other Levites, or in front of worldly people that misrepresents the kingdom that we belong to.

This message, as it takes us through these issues, it was not to get stuck on the subject of race, it was like a steppingstone. It takes you from Race, it takes you to Gender, and then it takes you to LGBT.

LGBT

GENDER

RACE

People who are currently suffering the death penalty in African nations, where American fundamental Protestants have influence and have influenced the law to bring about the death penalty for this group of people (LGBT) That should have rights under the Constitution, to not have protestant morality enforced upon them.

It's a steppingstone that is designed to change us, it's designed to change the heart and to bring about a level of empathy and love and respect to every human being, not just human beings that agree with us.

So, when we look at how this message is supposed to change us, What it isn't meant to do is have us stuck on one issue and then redirect that same harsh behavior towards those who disagree with us.

So, I do not support the calling of Donald Trump an idiot, I don't support the language that is being used by some in this movement against the Religious Right, however evil and wrong their actions

are, however racist and sexist; that does not justify this movement misrepresenting the kingdom of God.

Let's not make Hillary Clinton's mistake. The left is still making these mistakes, we are not part of the left, we are the kingdom of God. We have no home in Trump's kingdom, we have no home in Hillary Clinton's kingdom, we are our own Kingdom. And if we understand that, we understand who we are ambassadors of. We do not represent Donald Trump and we do not represent Hillary Clinton.

To take that FFA mindset, that harsh mindset that demeans other people, however righteous we feel our causes, and direct it to those who disagree with us, misrepresents the kingdom of God.

I will give you another conspiracy theory that we can put on our chart of conspiracy theories.

Trump walks down a ramp, he walks gingerly, and he has trouble walking down this ramp; "why is it" that Trump has trouble walking down a ramp? He says, it is slippery. Obama walked up this ramp fine, forget that Donald Trump is 74. He walks gingerly down a ramp; "Why is it" he has trouble walking down this ramp? "Could it be" that he is dying, and they won't tell us?

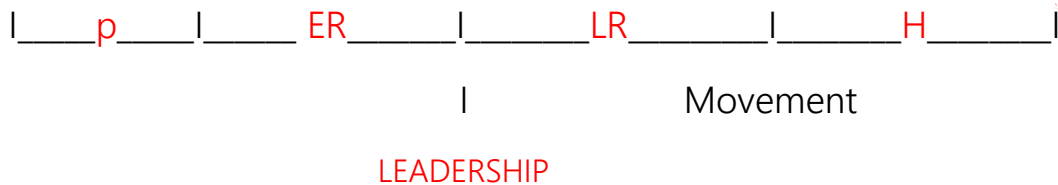
That is the characteristic of a conspiracy theory. And yet, even the people that I follow and respect on the left stream media, are using this methodology more and more and feeling justified.

Remember what happened in this time period of the 1840s, what happened? Originally the **North** was strong, the **North** knew what was right, but then as the **South** started to act more and more aggressively, the **North** felt justified in copying the same patterns of behavior.

That is what I see happening externally.

We understand that the leaders of the **Nethinim's** is to transition very soon from that left-wing media, from those branches to this movement. And there is a reason, there is a reason that leadership is going to change.

We know for the **World**, we know who **plows** them, we know that **early rain**, their **latter rain**, and their **harvest**. But in here there is a **leadership** change, and whoever led them in this history of their **plowing** and their **early rain**, does not lead them in this history. Now this **Leadership** of the world becomes this **Movement**.



Why can't those streams lead them into this history? Those streams can no longer lead them because those streams are not safe to follow. We need to watch carefully, not every post that we see is trustworthy. The reason it is not, is because they take on the mindset of what **Donald Trump** is doing.

When **Donald Trump** said, in 2016, and his supporters said; look at **Hillary Clinton's** shake, ignoring she just had a cold drink of water, maybe, "could it be", that she's having seizures and she's about to die. And we all knew that was a **Conspiracy theory**, it was manipulation, it was wrong to act that way, to interpret that way, and yet they are following the same pattern now in representing **Donald Trump**.

I am not saying that these two sides are equal, but what the **far right** has done has become more and more acceptable for the left to participate in, as they now feel angry and justified. That is happening with left **Stream Media**, it

is happening within this **Movement**, and it should not, we represent a different **Kingdom**

The design of this message whether it was starting here with **race**, to **gender**, to **LGBT**, was to create **empathy**, it was to change the **heart**, and it should not stay fixed on just one group.

LGBT

GENDER

RACE

You think about the Rohingya refugees, the people that are suffering worldwide, the women, the Shia women in the areas that were under the control of Isis. Then they are now known as the fainting women. If one of those women was under the control of Isis because of what she suffered, if I was one of those women and I suffered abuse at the hands of Isis it was to such an extent, that if I was being abused, I saw anything around me that smelt like a particular thing, or there was a particular color, there's a massive issue in the Middle East that they are now known as the fainting women. They just pass out, walk down the street, see the color green, associate the color green to what happened to you under Isis, they just faint on the street; such is the level of trauma in those areas.

We should be learning to see as **God** sees. Which means that there is no such thing as a **deplorable**. I do not care if they are a **far-right racist**. I do not care if they are in this **Movement**, if they left this movement, if they hated me because I was a woman; there is no such thing as a **Deplorable**.

And one other point while they were on this subject; we're to move up this transition; **RACE** was the first step, because unless you understand **Equality** on

Race you cannot understand Equality or accept Equality when it comes to Gender.

And yet I see on Facebook; there are men in this movement supporting the protests, supporting even the looting, quoting Malcolm X, quoting Martin Luther King Jr. And then the next day they are making sexist jokes about the behavior of women. What is their problem? This should have been easy; this is not so easy.

LGBT

GENDER >> Not so easy

RACE >> Easy

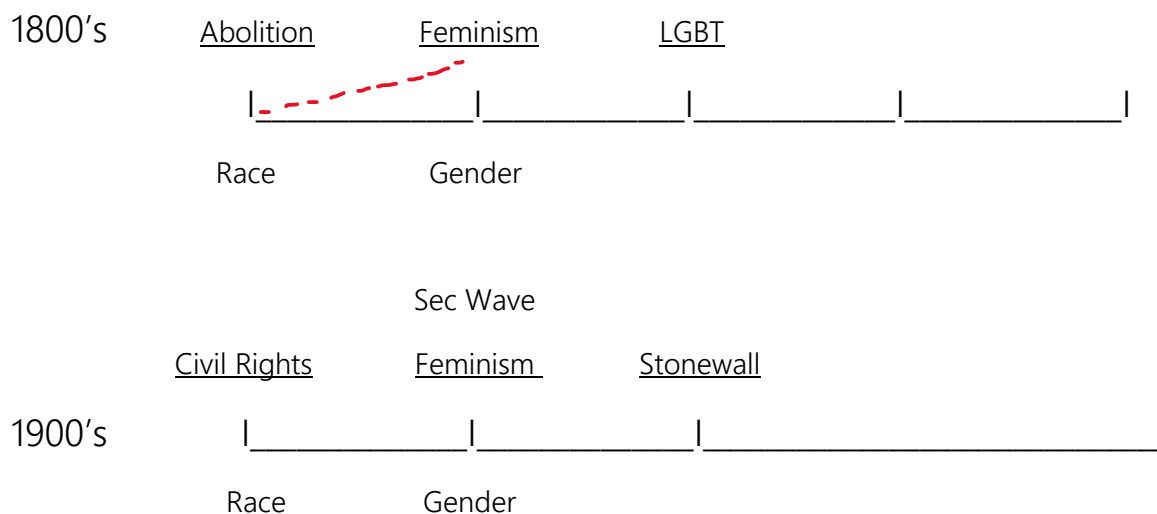
And to quote Martin Luther King and say that you believe in the protests is not passing the test.

If they genuinely believe; those men who are posting on Facebook, and sisters, believe in equality, on race, in the systemic racism that has occurred in the United States, in how deep set that is, in the extensive suffering that has caused, and in the extent that the United States is required to go to fix it, including reparations, then their correct behavior would not be to engage in protests, correct their own hearts, and then turn to their wives, their sisters, and their daughters, and correct their own behavior, and pay the reparations that are due.

And I know in this Movement, in many to most cases, that is not happening. It is not acceptable, to not understand and apply the universal principles of equality. I still know that as I speak and as I teach, I can speak about Race and find universal agreement. I still know the discomfort that occurs when I speak about Gender. And I know that in many of the Families, of those who are protesting or wanting to protest, that Equality on Gender reparations, correct treatment of Wives, Sisters, and Daughters, is not happening. It is not passing the test; it must change the heart.

But in the meantime, those that oppose us inside and outside the movement are not **Deplorable**. We should observe how we speak, how we treat them even down to the **President** of the **United States**, however much I disagree with him.

Coming back to our study, we find these two issues, the **Abolition Movement** and **Slavery**, connected with the **Feminist Movement** as it rose in the early 1800s. We find **Protestantism** on both sides of that subject.



We find in 1844 that it has split **Protestantism** to such an extent, that it is torn into two separate **Churches**. That is why you would have **Northern Baptists** and **Southern Baptists**. And it continues for some of them even to this day.

We spoke about **Sam Brownback** and his role as **America's Ambassador** for **Religious Freedom**. What we want to do when we continue next week is look at how this term **Religious Freedom** has been used from 1798 forward.

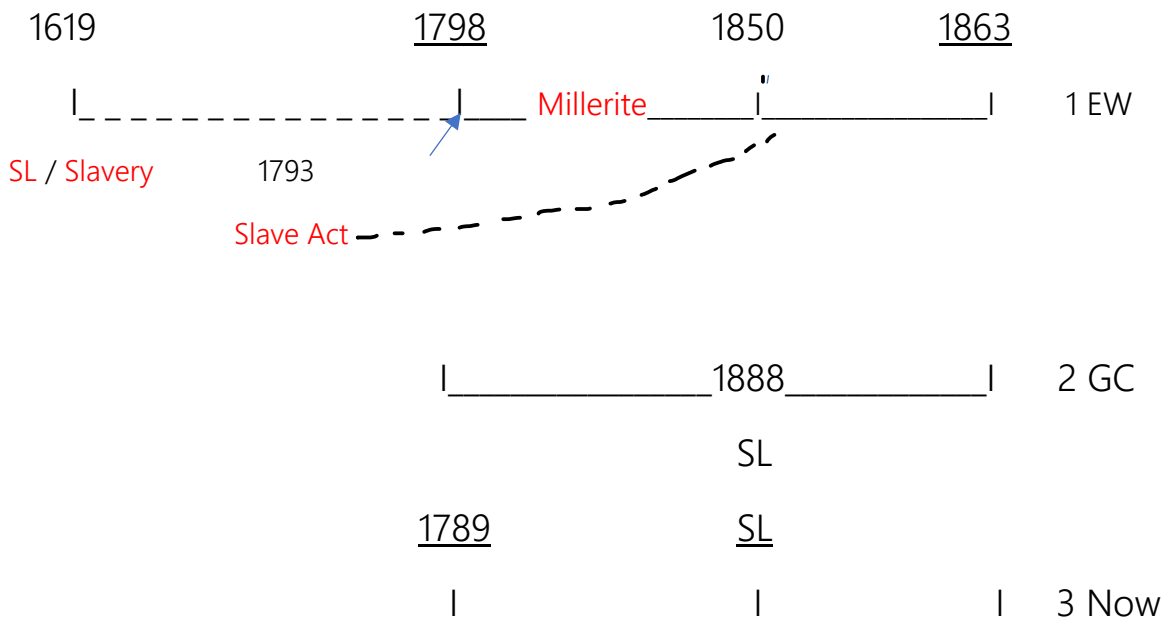
And following in sequence from the first example to the second example to the third, we're first dealing with this issue of **Slavery**.

Quoting the **Washington Post**; "Discriminating in the name of religion, Segregationists and Slaveholders Did it Too"

I'll finish on this article; *In the 19th century Slaveholders and their Sympathizers defended Slavery by pointing to its presence in the Bible as evidence that it fit within God's plan for social order. They also interpreted Biblical stories like those about Cain and Abel and the supposed curse of Ham, as proof that God had made black Americans to be Slaves. They thundered that Abolitionists were distorting the Bible and threatening the Christian social order of the South. Such extremists they argued, had no right to impose their own distorted and dangerous orthodoxy on everyone else. Pro-slavery leaders employed the language of religious freedom because this principle carried significant cultural value. In so doing they solidified or even forged their own view of slavery as a central religious concern. It took the Civil War to shatter the notion shared by many white Northerners and Southerners alike, that religious freedom was a reason to avoid anti-slavery action. After the war and the years of reconstruction ended white Southerners and the northerners who wanted to re-establish social and economic ties with them updated these older pro-slavery ideologies to support an emerging Jim Crow regime of racial segregation. Preachers, politicians, and pundits developed a segregationist folk theology, that defended the reconstituted Southern racial order as divinely ordained. God had created the races separate and did not intend them to mix. Through the civil rights period and beyond this theology enabled segregationist appeals to religious freedom. And shape a distinctive white racial Christianity in the process. Much like their pro-slavery predecessor's 20th century segregationists argued that the civil rights movement was trying to impose an alien anti-Christian even communist ideology, that would destroy the*

Christian racial order of the south. Daniel Rick Berg a former New Deal staffer, warned in 1948 that the proposed Federal Fair Employment Practices Act, was communist inspired and would destroy the individual freedoms of Association and religion. Such legislation he wrote would force associations that many Americans found repulsive. Not because of any narrow prejudice for associations between black and white, not because of narrow prejudice but because of profound religious convictions. Religious freedom was an all-American value and these Americans, white Christian Americans, should not be forced to violate their conscientious convictions.

So, this argument that is first of all **Pro-Slavery** in this history is being argued in defense of **Religious Freedom**. Those from **North** and **South** who were for **slavery** defended it by saying it was their **Religious Freedom** to practice **slavery**, as it was a **Religious belief**, that they had from their literal to literal interpretation of **Old Testament** and **New Testament** Scriptures.

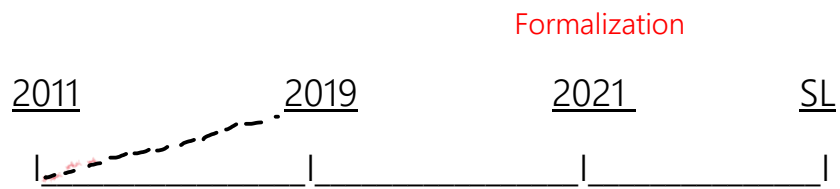


This article continues to show how that was spread through the **Civil Rights Movement** and continues even today. I want us to see that the argument for **Slavery** was based on the argument of **Religious Freedom**.

When we come back next week there are some really good articles on what actually happened in the 1870s and 1880s that led up to this **Sunday Law** push and how it impacted the **Jewish Community**.

So, we are going to take a closer look at the arguments for that **Sunday law**, and then continuance in demonstrating how they are still at work today, how we can combine these two histories, to have a correct understanding of what is happening in the **United States** today.

Remember, we are in the history of the **Increase of knowledge of the Sunday Law**, our dispensation for the 144,000, is from 2001 to the **Increase of Knowledge** of 2019 to the **Formalization** of 2021 ,we have a lot more to understand about what this **Way mark** looks like, and the history that is going to tell us is 1850 in 1888.



END PF PRESENTATION

If you'll kneel with me and close in prayer: Dear father in heaven thank you Lord for our blessings, thank you how you have led this movement, we can see from the very beginning Lord you were leading out of people to do a specific work, we are to go to the world and tell them the true nature of the king and the true nature of the kingdom. Lord even in our good intentions, may we not misrepresent what that kingdom looks like, I pray Lord that you guide all those who are struggling right now. It is a difficult time for so many reasons for so many people. I pray Lord that as a movement you will guide us through it. That we will honor you and respect you and be ambassadors for you in this time. that we will not run before we are sent. We know Lord we are not yet tasked with taking this message to the world. It is not our mandate, not even to take it back to the church. I pray Lord that you will prepare us. If we were ready to do that work, you would have us doing it, but we are clearly not ready. I pray Lord you will help us in this endeavor, thank you in Jesus name. Amen.