

The Jewish Final Solution to the World's Problem -Lawlessness and Racism

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 11 January 2015

Preacher: Marvin Wiseman

[0 : 00] This morning we'll be reading in Romans chapter 13. And in Romans chapter 13, we'll be looking at verses 1 through 7.

Every person is to be in subjection to the governing authorities. For there is no authority except from God.

And those which exist are established by God. Therefore, whoever resists authority has opposed the ordinance of God.

And they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil.

Do you want to have no fear of authority? Do what is good, and you will have praise from the same. For it is a ministry of God to you for good.

[1 : 20] But if you do what is evil, be afraid. For it does not bear the sword for nothing. For it is a minister of God.

An avenger who brings wrath on the one who practices evil. Therefore, it is necessary to be in subjection.

Not only because of wrath, but also for conscience's sake. For because of this you also pay taxes. For rulers are servants of God, devoting themselves to this very thing. Render to all what is due them.

Tax to whom taxes due. Custom to whom custom. Fear to whom fear. Honor to whom honor.

[2 : 19] Thank you, Gary. I would suggest you warm up our roving mic, because I think we will be utilizing it this morning.

For a time of Q&A.; And what you said about this morning's message, Gary, was very accurate as of last Friday.

When the bulletin was published, and that's what we put in it. But since Friday, I've been really exercised and compelled to change my message in light of what has been happening in Ferguson, Missouri, and New York City, and of late in Paris.

So, this morning we're going to give some time and attention to the issue of authority and rejection of authority and the consequences that come with it.

Even as we touched on that just a little bit in our 9 o'clock class this morning. And then, because the worldwide threat of radical Islam keeps making headway and gobbling up more and more territory and being responsible for more and more innocent lives taken, I feel it is necessary to at least address these issues and try to provide some perspective that perhaps some of you do not have.

[3 : 55] And it may not be as sufficient as the perspective that some of you do have. But nonetheless, it will be something that I think really does need to be addressed.

So, I was thinking in terms of just completely interrupting for the time being the series that we have been pursuing regarding the Jewish final solution to the world's problems.

But the more I thought about it, the problem of law enforcement and police authority, that too belongs in that purview of world problems.

Because it is a world problem. And what is happening with ISIS and militant Islam in other parts of the country, more recently in Paris, France, that too is part of the problem.

And the Jews have the solution to the problem. Unfortunately, they themselves do not even recognize it and would probably deny my statement about their having the solution to the world's problem.

[5 : 04] But nonetheless, they do. And the solution, to just reduce it to one word, is Jesus. And it is the Jewish people that produce Jesus.

And one of these days, he is going to come back and he is going to address the world's problem in a way that only he can. But until then, we have to struggle with what resources we have in the midst of our fallenness and our inconsistency and everything else that goes with it, to just muddle through this thing called life and its existence until Jesus Christ comes and makes it what it ought to be. Meanwhile, we are not off the hook. We have to do what we can. And we have to enlighten as much as we can. And we have to preach the gospel as much as we can because, in essence, that's the only thing that is really capable of changing the heart of the human.

And this is the problem. It's the human heart. And that's the thing that the Jewish solution addresses. And the one who will be addressing it is none other than Jesus Christ.

So, Ferguson, Missouri and New York City are predictable outgrowths of what has been fomenting in American culture for the last 150 years.

[6 : 30] The issue is authority. The use and abuse of authority is vital in understanding human behavior. The use of societal authority is vested in law enforcement from the cop on the corner to the judge on the bench to the warden in the prison.

Law enforcement is often referred to as the thin blue line that separates us from a safe and orderly community and a jungle of anarchy.

The use of societal authority is often referred to as the human behavior. The use of societal authority is often referred to as the human behavior. The use of societal authority is often referred to as the human behavior. If there are no first ones, and that's what the word anarchy means. Anarchy comes from the word compound word, the A-R-C-H-Y, comes from a term that means first. First. First. And it's related to the word archaeology. And it means a discovery of first things, an unearthing of first things.

An archangel is an angel that's one of the first things. He's a leader among angels. And when you put the alpha prefix with the Greek letter or the English letter N in front of it, you get anarchy.

[8 : 02] And it means there are no first ones. That means authority has broken down. And everyone is on the same level, and everyone does what is pleasing to themselves.

That's known as anarchy. Anarchy. It means you just do whatever you want to do to whomever you want to do it. And if they are not big enough or strong enough to stop you, then you will have your way with them.

And might becomes right. That's anarchy. It is a complete breakdown of what we call law and order. And it literally does turn a society into a jungle where it's like a dog-eat-dog.

It's an old west where everyone just strapped a six-gun on their hip and went around. And whoever was the fastest on the draw is the one that had their way with things when there was no law.

Kind of reminds us of the time of judges. And there was no king. That is, no first one. And everyone did what was right in his own eyes. We are already self-serving and self-pleasing just because of our fallenness.

[9 : 11] And then to be able to take the authority unto ourselves to do as we will, when we will, how we will, with whom we will, that's where the jungle aspect comes in and might does become right.

We've called law enforcement the thin blue line only because this is representative, the blue is representative of the uniform. Most often worn by law enforcement, it is a blue uniform.

The everyday police officer has volunteered to do his part and place himself at risk of life and limb simply to hold back the jungle.

That's what he's called upon to do. Sometimes, at least in an earlier day, they were referred to as peace officers. And their responsibility was to keep peace, to hold down chaos and disorder.

And lots of times, people were arrested, one reason or another, very frequently under the label of disorderly conduct. They were doing something that was disturbing the peace of the community.

[10 : 19] And they had to be held accountable for it. The police officer has no idea what he will encounter when he dons his uniform and goes to work to keep the peace.

He is charged with the multiple responsibilities attendant to protecting and serving the public. He is daily confronted with the very best in people and the very worst in people.

And he often is unable to detect which is which. But he is held responsible for knowing that. Confronted by those who are grateful for his presence and those who resent his presence.

He is confronted by those who would crown him Mr. Good Guy and those who would prefer to see him dead. His need, the police officer's need for continual alertness, eyes always scanning and looking for something that is somehow threatening, naturally produces a perpetual adrenaline rush necessitated by that alertness.

He cannot simply turn that off when he takes off his uniform. The reality of all this takes a toll on his psyche and his relational skills toward everyone.

[11 : 55] It ought not to surprise us that uniformed police officers have a higher divorce rate, alcoholism rate, and suicide rate than most others in our community.

There are reasons for that. His wife and his family may also pay a price for his perpetual edginess. It would be a wonderful thing if a cop could check out, put his civilian clothes back on, and just turn a little switch that says, now I'm a civilian, I don't have to be alert like that anymore.

I can just go home and relax like anybody else. But it isn't that simple. He's just not able to do that. All kinds of tests, psychological batteries have been given to police officers trying to determine how they would react under certain conditions, part of their qualifications for being on the force.

And sometimes it's a very, very difficult way to make a living. But we really need to be grateful that these people are on the job.

And whenever a crisis arises, unless it is a medical issue, which we call for the EMTs, if it is something that is in any way threatening, all you know is you feel a whole lot better if there's a uniformed police officer there at your side.

[13 : 28] Now, the situations that have arisen in Ferguson, Missouri, and in New York City are those kind of things that have been fomenting for a long, long time.

And I want to give you a little bit of background this morning that will cover perhaps a few things that you hadn't thought about, and there are some things that I hadn't thought about either.

But I started giving this some real analysis in connection with Ferguson and the shooting of the black man there, white police officer, then the death of this man in New York City and the takedown of the police and all that ensued from that, the marches, the demonstrations, the riots, Al Sharpton and all the rest of it.

It's creating a real chaotic kind of situation, and it has the potential of spreading and becoming even more dangerous than what it has been in the past.

And any time you get groups of hundreds of people marching and chanting, what do we want? Dead cops. When do we want them?

[14 : 46] Now. That's electrifying to the wrong kind of people, and it is motivating to the wrong kind of people. And for some, that's all it takes to incite action that can result in, and has resulted in, dead police officers.

So, and by the way, are all police officers heroes? No, of course not.

Some of them shouldn't even be on the force. There are police officers that should not be police officers because they can't handle the responsibility that comes with having authority.

All they want to do is throw it around and make sure that everybody knows who's in charge. So, are there bad cops out there? Absolutely. There are bad cops out there.

There are bad preachers out there, too. And there are bad lawyers, and there are bad doctors.

There are bad everything everywhere. There are bad cops out there. But by and large, I would stake my life on the integrity and the ability of a police officer if I dial 911 and ask them to report to a scene.

[16 : 09] I'm more than willing to take my chances on getting a good cop as opposed to a bad cop. And I'm sure 99% of the time I would be right. And, you know, you find the same thing in prisons.

Our penal system is abhorrent. We've got people serving in prisons as police, as prison guards, who do nothing but build more resentment into the prisoners.

Just make them more hateful and more angry by their attitude. And it contributes to the recidivism. Because the way some of these men use their authority to those who are under them in prisons is just abominable.

And, well, that's another story. But let me just say this. There are a lot of men on the police force who shouldn't be there. And there are a lot of men in the prisons.

And I guess now you'd have to say women, too, who shouldn't be there. Because they don't have the right mentality, the right attitude, the right demeanor to exercise the authority that has been granted to them.

[17 : 18] And all they do is make things worse. Now I want to talk a little bit about the reasons for police suspicion and confrontation.

And we know that this has been a hot-button issue, especially in New York, the stop-and-frisk thing. And they say that if you are a black, especially if you are a young black in and around New York City, the likelihood of you being pulled over or confronted by a police officer is a whole lot greater than if you were white.

And I don't think there's any disputing of that. But why is that the case? Why is that? What is it that builds this suspicion into so many policemen?

And the answer is simply because there are a lot of black people who have demonstrated from their behavior and activities in the past that they are more prone to misbehaving and more prone to bad criminal behavior than are the whites.

And I know there are people who dispute that. But I think the record stands rather clear, and it's irrefutable. When you consider that blacks make up 12% of the population, and yet they are responsible for something like 30% to 35% of the felonies, and they have a disproportionate ratio of blacks in prison that far outstrips the population ratio, what can we attribute that to?

[18 : 51] And, of course, in defense of the blacks, they will come back and say, well, that's just because blacks tend to be poor, and they don't have the legal representation, and they can't hire the lawyers, and the cops are always picking on them and catching them and throwing them in the slammer, and they're the ones who get caught, can't defend themselves, so they end up in prison.

And they are a victim. They are a victim of the system. And there are a lot of blacks that feel that way, and there is some truth to that.

I say some truth to that. But the law of averages has proven time and time again that I think it was Ravi Zacharias put it this way.

He said, suppose you were driving through a very dangerous part of town in a large city, and you have no intention of stopping there.

You're just driving through there to get to where you want to get. It's 11 o'clock at night, and you have car trouble. Your car is pulled over to the side of the curb.

[19 : 59] You're fiddling around under the hood trying to figure out what's wrong or who to call. And coming toward you across the street is four or five young blacks wearing hoodies.

Does it make any difference to you whether they are coming from a bar or from a Bible study? Which would you prefer?

I rest my case, and I think any objective person would have to reach the same conclusion just because of what we know takes place. But why is this taking place?

Why is there such a higher crime rate among these young blacks? What's going on? Well, we say it's joblessness. They need jobs.

They need better housing. They need this. They need that. And there is no doubt that that is, to some degree, contributing to the problem, contributing to the frustration and everything.

[21 : 08] But I want to take you back a lot further than that. And I think we need to look at some depth regarding the reasons for the attitudes and actions of a lot of black people.

And that is, I guess I'm a little old-fashioned. You know, years ago, years ago, we used to call them Negroes. And the N-word was nigger.

And that's what almost everybody used. But if you were more refined and respectful, you called them Negroes. And then the time came that they didn't want to be called Negroes anymore.

Somebody started the saying that black is beautiful, so they wanted to be called black. So we are calling them black. Now we are calling them Afro-Americans.

But I'm, like I said, I'm from the old school. Not so old I'm going back to the N-word. But I still use the term black because I guess that's what I'm most familiar with and most accustomed to using.

[22 : 08] And I don't think my black friends would be offended by it. But where did they get this? How did they build up such a head of steam, of resentment? And all you have to do is try, and I realize this is very difficult because it's been difficult for me.

And I've tried to do it. And I don't know that I've been successful at all. But at least I've made an effort to try and put yourself in the position of a black person growing up here in the United States. Not in the 2000s. Not in the 1990s. But let's go back to where we were when I was a kid. Back to the 1950s. Before Martin Luther King.

Before the Civil Rights Movement. Let's go back there. I can remember my best bud telling me at the time he was in the Army.

He was stationed, I think, at Fort Dix and a couple of other places, too. And they were out in the town one time, and they had a black buddy who was in their unit with them. And they were going to go to a particular restaurant or bar or something.

[23 : 15] I don't know what it was. This was Daryl Henderson before he came to know the Lord. And he said they had become good friends with a black fellow that was in their unit.

And by the time he and I were in the Army, the segregation in the Army had been done away with. And they no longer had separate barracks and separate training and everything.

They were in with all the other, with the white guys. And they were going someplace, and they were all heading, heading in. And this fellow says, well, you all go ahead, and I'll wait for you outside.

I said, what are you talking about? Come on in with it. He said, oh, no. I can't go in there. What do you mean you can't go in there? I can't go in there. You know, I'm colored.

Oh, well, and it just dawned on, kind of hit them like a jolt. But that was true. And, you know, I can remember, I can remember in the 1960s, and this was, yeah, this was probably around the civil rights time because that happened in the 60s, too.

[24 : 28] And I took my family to dinner on a Sunday afternoon after church. And we went down to the old Stockdale's restaurant.

It's not even there now. It's been torn down. There's nothing there now. It was on West North Street. And we went in and had a, you know, sit down, had our Sunday meal and everything.

And there were a couple of blacks that came in, stood there at the cash register. And I thought they were waiting to be seated. And I was standing behind him because we were waiting for a table, too.

And as I recall, I said something like when a waitress came up to seat us, I said, these folks were here ahead of us. And he turned around and looked at me.

And he said, oh, we're not staying. He said, we're just here for pickup. We just take out order. I said, oh, okay. So he got his order and left. And I said something to the waitress.

[25 : 25] And she said, no. She said, blacks don't eat here. They can call in and order their food. But they're not coming in here to sit down and eat with everybody else.

And, hey, that was the 1960s. Now, that was going on here. And it was just common practice that you never considered hiring a black person for anything if a white person was available.

I mean, level of competence might not have anything to do with it. It was strictly a matter of color. And, you know, this was much, much more intensified, of course. In the South.

Where in the South, in the 1960s, they still had drinking fountains, public drinking fountains that said, white only.

If you are black, you are not fit to drink from this fountain. And remember, those of you who were old enough, remember the sit-ins?

[26 : 31] Remember the sit-ins at the five and dime store down there? This was when the Civil Rights Movement was just cranking up. Martin Luther King was on the scene. And the general feeling of the black community at large, even though many of them wouldn't express it, was, we are fed up.

We're mad as hell. We're not going to take it anymore. And that's what actually started the Civil Rights Movement. And the only thing that kept it from really being bloody was Dr. Martin Luther King and his insistence on a nonviolence approach.

And the white supremacists couldn't deal with that. Because if the blacks would have been willing to engage in violence, then the white establishment would have had a basis for a real put-down.

And there would have been a lot of violence and a lot of bloodshed. But he was wise enough, and I guess one of his mentors was Mohandas K. Gandhi, who gained the liberation of India from Great Britain in the 1940s.

And that, too, was based primarily on a color thing. And this whole business of discrimination on the basis of color is probably one of the most unjustified aspects of human society that has ever arisen.

[28 : 05] But it is rife. You would be surprised to think and to know how many white people consider themselves superior to blacks or to Asians just because they're white.

That makes you better. No, it doesn't. Doesn't make you one bit better. We are all equals. We are all cut from the same bolt of cloth.

Then why is it that some people suppress other people and hold them down and discriminate against them? Why do they do that? They do that because they can.
That's it. That's all the need that there is. Because they can. They are in the position of power to call the shots. And this started way back in the 1800s with the slave ships.
And I don't know how many of you saw *Amazing Grace* and the story of William Wilberforce. But if you haven't, you ought to make it a point to see that. It's incredible.
[29 : 11] And it's a very truthful film. How that these Europeans, and it began with Europeans, and then it extended and went to Americans, would take these slave ships and go into Africa and simply kidnap these people.

And, of course, it's almost never brought out that one of the greatest perpetrators of this slave trade were blacks.

That's seldom ever known. But very often it was black chieftains and black leaders that lived on the coast of Africa that would send raiding parties inland to Africa and capture other Africans from other tribes and bring them back to the coast and sell them to the white slavers.

And many of the Europeans knew that they were no match for the jungle to conduct those forays themselves and go in there and try to round up black people.

They were not accustomed to jungle ways, living in the jungles, the habits of the jungles or anything else. So they paid other blacks to go in and capture their own people, sell them to the whites.

[30 : 33] And that's how a lot of them ended up in slavery. They were originally captured by their own people. And then brought to this country and treated as grossly inferior human beings, placed on auction blocks and sold to the highest bidders.

Families were broken up many times. It didn't make any difference. Somebody had children and they were separated from their children. This is strictly a business proposition. It doesn't have anything to do with emotions and feelings and families and all of that.

And these people aren't entitled to a respect of emotions, feelings and families anyway. And you know why, don't you? Because they're black. They're not entitled to the treatment and the consideration that white people are.

Because white people are superior to blacks. And blacks are, yeah, they're human, kind of. But they're not as human as you are because they don't have the right color skin.

And this is nothing more than ignorance that is morphed into arrogance. And I've often said arrogance is nothing but ignorance on steroids.

[31 : 45] It gives people a feeling of superiority, of heirs over these people because they're better educated, they have a higher standard of living, blah, blah, blah, blah, blah. Therefore, these people are less than me.

They are under me. They are not worthy of me. They are not worthy of drinking from the same fountain that I do. They are not worthy of going to the same school that I am because they're not as good as I am.

You have to be as good as I am to merit that. They can't hold this particular job because that's a job for a white person. And, you know, as a result of the Civil Rights Movement, eventually there came out of that a government program called, I forgot, what's it called?

One of several. It's very common. What's the term? Where you are required to hire a person of color. What is it?

Affirmative action. Thank you, Gary. Affirmative action. And there have been court cases and battles over this where a certain number of, take for instance a case in Michigan, and this is one that went to the courts, where X number of students to be admitted had to be of color rather than white.

[33 : 10] And that was the government's way of guaranteeing that blacks would have an opportunity. It's because whites would be denied the opportunity in that area, and preference would be automatically given to those who were black.

And, of course, there was a predictable backlash of that from the whites because it was labeled reverse discrimination. And you know what? It was.

It was. So the principle was combated on the grounds that two wrongs don't make a right. Okay. It was wrong to discriminate against black people all these years and not give them these opportunities just because they were black.

But now you're doing the same thing to whites. And the government's argument, of course, was that black people have been suppressed and depressed for well over a century, and the only way they're going to have opportunity is if they are given a leg up legally and allowed to fill these positions regardless just because they are black.

And I'm not convinced at all that that was a good idea or a good way to go or a good solution to it because it has resulted in a lot of reverse discrimination and reverse resentment.

[34 : 31] And you know what all of this goes up to show you? It just goes to show you this, a statement that I've made many times, and I'll die by it. But fallen humanity does not have the ability to govern himself on a consistent basis in a judicious way.

We just don't. It's part of our fallenness. So we see all kinds of inequities. We see all kinds of wrongs. We see all kinds of injustices. And that all contributes to our – that's what our fallenness contributes to.

That's why we are this way. That's why there is so much chaos. That's why there is so much disagreement. That's why there's so much crime. That's why there's so much resentment. That's why there's so much divorce. That's why – it's all systemic to the human condition.

And that's why only Jesus Christ can fix it. And you know how he does that? One person at a time. He does it through making that individual new on the inside. And he gives them a new heart, a new set of values, a new motivation, a new vision, new everything.

[35 : 43] Because if anyone be in Christ, he's a new creation. Old things have passed away. All things have become new. So we've got this situation that exists. And there are so many in the black community who are resentful.

I can understand their resentment. Well, let me – no, I guess I can't. I shouldn't say that. Because you know what? I think one of the things – I think one of the things that probably irritates and aggravates black people more than anything is for somebody white to say, I understand.

I know how you feel. No, you don't. And I wouldn't blame them for being sore at somebody who says that. It's a stupid statement for a white person to make.

I know how you feel. I understand how you – no, you don't. No, you don't. And I don't either. Because I haven't lived it. And neither have you.

I never grew up with a father telling me, Now, Marvin, listen. You keep your place, boy. You know your place, don't you?

[36 : 59] You don't get out of place. I couldn't imagine my father saying that to me. Do you know what my place was when I was growing up? Do you know what I thought my place was?

Anywhere I wanted to be. That was my place. I took it for granted. But if you're black, you don't do that. You got your place.

You stay in it. What is this business about? Blacks having their place. They have their place because they are not as good as whites. They are not entitled to what white people are entitled to. Right? You'd be amazed how many people still think that way. You know, the only difference that separates the humanity of a black person from a white person is colored skin.

Genetics. They are born that way. And they are born that way. And we are born this way. And neither one is inferior or superior to the other.

[38 : 11] We consider ourselves superior in many ways because we have more opportunities than they do. There are more things that we can do that they can't.

And that's changing. But the change has been so slow. But it has been coming. And frankly, one of the things that irritates me is when a black leader stands up and says, this is just like before the civil rights, we haven't come any further.

We haven't, you know, we're still oppressed. We're still, hey, man, give me a break. There have been an enormous number of changes made. And for the better. And you see black people in jobs and positions and opportunities now that would not have existed in 1950.

And don't kid yourself. So to say that no progress has been made in civil rights is silly. There's been enormous progress made. But is everything equal and even?

Nope. Nope. And, you know, this thing works with Asians, too. And it's systemic to our, like I said, to our fallenness.

[39 : 21] I've got pictures. And you've probably seen them, too. Here in the United States in 1910, 1920, help wanted sign posted outside a building.

Help wanted. No Irish need apply. What's that all about? If you're Irish, you're scum.

You're a junking bum and you can't be counted on to come to work. So we're not going to hire any Irish. This thing called prejudice is so ingrained into the human condition that it is embarrassing. And, frankly, we ought to be embarrassed about it. I was reading a book, one of the best books I've read in a long while. And I read it a few years ago. It's called *Nothing Like It in the World*. And it was the story of the building of the Transcontinental Railroad. And the fellow who wrote it was Stephen Ambrose.

[40 : 23] Now, ordinarily, Stephen Ambrose was a military historian. And he wrote some fascinating volumes on America at war. But this particular book was an account of the building of the Transcontinental Railroad.

And they did have a problem. And, by the way, this is where some of the Irish got their reputation. They hired the Irish working on this railroad. And it was, I mean, it was backbreaking work. It was, do you know what the mountains, I'm trying to think of the range of mountains in California, saying something.

Anyway, there's two or three different ranges. I was amazed to find out that these mountains in California are made out of pure granite.

Oh, boy, that's the stuff you make tombstones out of, you know. It was very, very permanent. And they had to drill through this granite and muck that stuff out to build the Transcontinental Railroad.

[41 : 29] And it was backbreaking labor. And they had a whole lot of Irishmen working on the job. But they made the mistake of paying them on a daily basis when they would work all day long.

And they worked 12-hour days. 12-hour days, backbreaking labor, no unions, hadn't even been thought of, nothing like that. So they would pay them at the end of the day. And these Irishmen would go to the nearest town and get just drunk as a skunk.

And that meant they were in no condition to go to work the next morning. They were all zoned out, you know. So this went on for a long time. And, of course, it wasn't just Irishmen.

There were mixes of others, too. But the Irish were predominant. And they had a reputation for being tough, fighting, fisted, and hard drinking and all the rest. And you all know about Irish whiskey and the way they go after the booze and everything.

Still do, by the way. I know some Irishmen that can still drink most people under the table. And they got desperate to the place of where they weren't going to meet their deadlines.

[42 : 31] And here they were trying to build this railroad. And Abraham Lincoln was president. And he wanted to get the railroad built because he was scared to death that California was going to secede from the Union. And he was trying to hold them together.

This was before the Civil War broke out. And they got desperate. And somebody suggested, well, why don't we try hiring the Chinese? And the guy says, you've got to be crazy.

He says, most of them, in the first place, don't weigh over 100 pounds. And they don't speak the language. And we wouldn't be able to communicate with them. They'd never get anything done. They'd be more in the way than anything else. That's the dumbest idea I've ever heard of.

So they dismissed it. And the work went on. And they kept getting behind and falling behind their deadline, not meeting their quota and everything. So they decided out of sheer desperation, maybe they could hire some of these Chinese coolies who couldn't speak the language.

And they didn't think they could do anything. They didn't expect much from them. Well, they brought in this first batch of coolies. And it was incredible. They put the Irish to shame.

[43 : 34] They accomplished so much more in a much shorter time. And they did it without arguing or quibbling. They were just the most hardworking people. And the authorities were absolutely amazed.

And because they put the Irish to shame, the Irish resented them. And they started playing tricks on them. They started beating them up. They started intimidating them.

And they were just mistreated in every way, shape, or form. And it was just amazing. And yet, to this day, to this day, it is the Chinese laborer, most of whom didn't weigh more than 100 to 120 pounds soaking wet, who are to this day the unsung heroes of the building of the Transcontinental Railroad.

And many of them lost their lives in doing that. But the authorities, the bosses, of course, the bosses were all white, you know. And the bosses said, I can't get over these people. Their work ethic is incredible.

They get work done. They don't argue with us. They don't fuss with us. They just do what. Sometimes we have trouble communicating with them. But when they know what we want them to do, they do it. And not only that, but they eat less, and they are the cleanest people we ever saw. [44 : 50] They spend all their time, off time, down at the creek washing their clothes. And it turned out that the hated, despised, prejudiced against Orientals became the chief reason that the Oriental, that the railroad was built.

It's amazing. Not very many Americans know that. And, you know, if they had stuck with their guns and the conventional wisdom regarding hiring these people, well, they'd put off hiring them for months.

And they hired them only out of desperation. And when they hired them, they didn't expect anything from them. But it is amazing what a person who is put down and ridiculed and set aside as substandard or not with it is amazing what they can accomplish if they're given the opportunity. And, you know, it's very, very difficult to overcome this kind of resentment when you know that there is a whole segment of the society, in the case of the USA, white, who look down on you, who consider you as unworthy, as of less value than a white person, just because of the color of your skin.

That makes you inferior in their eyes. And it makes you suspicious of them. But much of their behavior has fomented from decades upon decades of ill treatment and put down and rejection and prejudice.

[46 : 31] And you think that isn't built into their psyche? You think that Congress can pass a few laws and overcome that overnight? It's not going to happen. There are still a lot of people out there who have seeds of resentment in them.

Understandably so. And you know what? So would you if the thing were reversed. Don't you think for a minute because you are white, you wouldn't have responded like the blacks did.

You would have been above that. Give me a break. We white folks are not one bit different in our makeup than what they are.

We're all cut from the same bowl of cloth. There's nothing superior about whites. And there's nothing inferior about blacks.

But there are a lot of people who still think so. I don't know how many of you have seen the video that we showed here a couple of times over the years with Ken Ham.

[47 : 42] It's called Only One Race. And he delivered this lecture when Jerry Falwell was still living and was the pastor of this huge Baptist church in Lynchburg, Virginia.

Now, if you know anything about Lynchburg, Virginia, honey, that's south. Okay. That's south. And Ken Ham was there.

I think this was in the 90s or shortly after the year 2000. And he delivered this lecture on the origin of the races. And I've got copies of it if you want to see it.

It's a real eye-opener. And he recounted in there. And it's just, well, it's embarrassing. It's embarrassing to watch the video and be a white person.

It's embarrassing. And he talked about in the late 1800s, and this is when evolution was really cranked up.

[48 : 46] And so many leading institutions were convinced that this was a wonderful breakthrough and evolution was true and we are all from a lower life form and et cetera.

And part of that thinking was that the white race was at the top of the ladder with evolution.

And I'm getting the sign. I better behave. Okay. Okay. So can I continue this next week?

I plan to go into the difficulty and the problems with Islam next week. Maybe we can just touch on it a little bit next week. But for now, is there a roving mic out there? Has somebody got a question or comment?

Feel free. Anybody? Clear in the back. I just finished reading your book that you gave me, The Mayflower.

[49 : 56] Oh, yeah. And this slavery and look down upon another culture was there from the very beginning. Yeah. When we came to America.

Yeah, absolutely. And there, of course, it was with the Indian. And much the same attitude was taken toward the Indian. He was an inferior being to the whites. He was a savage.

He was uneducated. He was this. Therefore, he was not as valuable or as worthy as a white person was. Okay. Roger? Many years ago, we had a work camp trip to Pottstown, Pennsylvania.

And the steel mills were pretty well gone by then. It was not in very good shape. And I had the privilege of working for a single black lady with two boys. One of them was already gone and in trouble. And the other one was in high school, a football star. And she was having difficulties with him at that time. And she had a fenced-in yard.
[50 : 55] And she said, do not go outside during the day, especially the afternoon. And the second or third day, there was a ruckus out there.

And, I mean, it was all kinds of cussing and stuff going on. And then all of a sudden, I heard a good whack. And evidently, somebody had landed a good blow. And that was the end of that fight. And I talked to Miss Cynthia about it and the lady. And she says, oh, don't worry. They'll be best friends by dark. And they were just trying each other out. But anyways, I would get the stuff ready. I had teenagers. I think the oldest was 15, three or four of them. And I would get the hard stuff done, sawing of the wood and everything. So they didn't cut their fingers off. So they could hammer the nails and the screws and everything. And it was hot. And I'd have to stay over a little late. After they already went home, I would stay.
[51 : 52] And it was sweaty. And I was hungry. And you can ask Ron Gannon. It was terribly hot. And I was sitting there. And all of a sudden, anger welled up in me.

And I said, where in the hell is Jesse Jackson down here? And I just thought, man, if they would just spend a little time in the neighborhoods and teach, you know, the fathers to be respectful, you know, and honor their commitments whenever the ladies got pregnant. And, you know, I got to – that really made me racist for a day. I mean, it was – all the big black leaders should have been shot that day according to what I was thinking. Well, yeah. Well, their behavior and attitude creates a resentment in whites. And it works both ways, you know. And they feed on each other. Because when you really resent people, resent a culture, resent a society, it affects your behavior and your attitude. And then when they act out as a result of that resentment, guess what those whom they act against, guess what that produces in them?
[53 : 07] Well, it produces resentment in them. So you've got whites resenting black because of black behavior and black attitudes. And they feed off of each other. And it's – like I said, it's a human nature problem.

It's not a black problem. It's a human problem. Someone else? I'm in the process of reading Ben Carson's book, Gifted Hands. And that has so encouraged me. I don't know how many people have read it. But his – you know, he grew up with a single mom. And her point was that people are people. If you treat people well, most often they'll treat you well. But what she also did was being a single mom, she took on dad's role, really. And she was hard on her two boys. You know, I want you two boys to go to the library and you will get two books. And you will write me a book report at the end of the week. And you will not go play until you get your work done.
[54 : 12] And she took dad's role. And what I – you know, just kind of mulling this over, because of the racism that is very evident in our society and because of what the government has done, it is better for a black family not to have a dad in the household.

All right. Because mom can get more money that way. Therefore, the dad is reduced to feeling like he's nothing when his role is very, very important. And I think that our government getting in the middle of all of this has really downplayed the family, which is really where the problem is, no matter what color you are. Yeah. The family, with the dad being the leader, especially for the boys, it's just – we've done ourselves in. But Ben Carson's book is well, well, well worth reading. It's very uplifting. It's one of my favorite reads, too, and I highly recommend it, Gifted Hands. So where did a black mom living in a black-deprived community, economically-deprived community, raising a boy under those circumstances, two boys, Ben and his brother, how did that all play out? Well, it played out with Ben Carson going to school, then going to college, then going to medical school, and then becoming one of the world's most accomplished brain surgeons.
[55 : 50] And it all started with mama and her demands of her sons. And if you haven't read any of Ben Carson's books, you should. And by the way, Ben Carson is a black man who has overcome

resentment that most blacks have.

And do you know how he overcame it? Through Jesus. He's a born-again believer. And he came to know the Lord, and it made all the difference in the world.

And it changed his attitude. That's what God is about, is changing hearts. Hearts need to be changed because we are born wrong. We need to be born again.

Anyone else before we close? Boy, there is so much more that could be said about this. It just, we, as I said sometimes, not only have we not scratched the surface, we haven't even scratched the scratch on the surface.

But, and you know, the play, the way this is often played out is on the streets. It's on the streets, and it often comes down to this.

[57 : 03] Law enforcement versus the negative behavior of some of the people in the black community. And they are acting out, and they hate the cops, and they hate whites, and they hate authorities.

But, can you understand why? I am not justifying that kind of behavior from blacks at all.

But I think what we've talked about this morning, while it doesn't seek to justify it, maybe it does help to explain it a little bit. And if the roles were reversed, so that it was whites who were slaves and blacks who were masters, it wouldn't be one bit different.

Your color wouldn't make the difference. I've got to close with this, but I want you to. The video that I was telling you about, Ken Ham, the late 1800s, evolution was running high, gaining steam.

They sent an expedition to Australia and actually captured some aborigines. If you know anything about the culture of the aborigines who live exclusively in Australia, they have funny culture, funny ways, funny history, different standards.

[58 : 25] It's really different. And their dress is different, and their hair is different. These people, some of them were captured, I mean captured, taken prisoner, brought back to the United States and put in circus sideshows so that whites could get a first eye look at someone who was not as far evolved up the evolutionary ladder as the whites were.

And these aborigines were just not as human as you are. And that was actually touted. Now, of course, today evolutionists would deny that on other grounds, but then that's the way it was viewed. They were lower on the evolutionary ladder, and we were superior because we were further progressed up the ladder than they were. And the white race is at the top of the evolutionary ladder, and all of the other colors are down below.

That's just one of the evils that has come out of the evolutionary hypothesis, and, of course, there are others. And when Ken Ham finished up, here's what he said, and it was really something. It was really something. He said, there is not a black race and a white race and a yellow race and a brown race and a red race.

[59 : 51] There's just one race. It's the human race. Just one race. And there is no valid basis for a white and a black, or a white and a red, or a white and a yellow.

There is no biblical basis for them not marrying. There may be cultural, family, other conditions that might not make it wise in some cases, but I know of a lot of cases where it isn't wise for certain white people to marry certain white people.

So what? You know? But you cannot restrict someone as a marriage mate on the basis of color.

The Bible does restrict them. And it says, you are not to be unequally yoked with an unbeliever.

That's the distinction the Bible makes, because an unbeliever and a believer are coming from two different worlds. But if you are black and you are white, there is no biblical basis for you not to marry.

Now, it may not be the wise thing to do, because there are a lot of other things to take into consideration besides just race. But it is not prohibited biblically on the basis of color.

[61 : 20] That's just one more example of a distinction that the Bible makes that is out of step with the way we look at things. And it's very, very important.

And then, Ken Ham made the statement, I realize that I am saying this here in the Southland, and yes, I do plan to leave town immediately after this session is over.

Because there are a lot of white people there that are saying, ah, you know, they start vibrating at something like that. But, I would much, much rather have my daughter, and she's already married, but, I'd much rather have my daughter married to a godly black man than I would to an ungodly whitest of the white who doesn't know the Lord.

Next week, we're going to take a look at Islam and what's taking place. And by the way, what I have just shared with you, the Jewish people have an answer to the problems that we've just been talking about.

And the answer is a Jew by the name of Jesus. And, the Jewish people have a problem, have a solution to the world's problems that we'll be talking about next week too, which is radical Islam.

[62 : 43] And their answer is the same as the answer to the black-white issue. The answer is Jesus. And there isn't any other answer.

Would you stand please? Father, we recognize that this is a very difficult subject, and one of long-standing, and one that will continue, in some ways, to plague our culture as time goes on, because people are people.

Yet, we are so grateful for the effect of the gospel, and its ability to change hearts one at a time, and to make people a new creature in Christ. So, we want to always be careful to offer the only real solution, that is a real solution, as opposed to the societal solutions that the world comes up with, the extra money that Congress can appropriate, the new laws that are written, all of which cannot begin to do the job.

We are so grateful for Christ, who not only saves us from an eternal destruction, but regenerates us, and makes us over again, and gives us an ability to love and appreciate those whom we may before have resented.

We are so grateful for the thoroughness of our Savior in His name. Amen.