

Ellen White's Vision of the Path, Part 4

Elder Tess Lambert July 11, 2020 - WSF Weekend Prophecy School

Amen. Welcome back.

Elder Thabo just made an announcement about how we will handle the interactions as far as the questions that I ask. When you answer them, put them in the chat box that you find to the right of your screen, if it's open and then if you have specific different questions to ask me about, then use the Q&A box. So with those questions, as people post them in the Q&A box, I don't mind if they don't directly relate to what we're studying now. So please don't be afraid to put some other thoughts in there. It may be that we can't get to them at this sabbath, but when we know what questions people have, we know what to do in other presentations and other sabbaths, in private messages if people need, or it might be that presentations are already heading into a discussion of those subjects and we will know better what questions we have as we present. So please don't be afraid to put questions in the Q&A box. If they don't get answered directly, then they'll be in our minds and they may get answered in some later presentations. So welcome back.

We left off yesterday discussing where we are in our current dispensation and going through different lines that illustrate that. I think that the more that we look at the external events as they relate to, not just to the US, but worldwide, we can see how worldwide the issues are now. It really helps us understand why we need the lines. There is a complexity, a messiness to what happens externally. Nothing is neat anymore, especially in an information war or in an Information Age. There is such an amount of information, so many different perspectives of that information, even in the way countries fight an information war, that makes this history much more difficult to see clearly unless we use parable teaching and lines.

Just to give an example of that, we've discussed over the last weeks in Australia, I think we've done about 6 weeks worth of Sabbaths where I was presenting, and we went through the history of Protestantism. I kind of hinted at this. We didn't go into a complete discussion of that subject, but going back to the early 1800's—what argument were Protestants making in America? —The Protestants, strong conservative Protestants in America. They didn't then use the term Evangelical. The terms have kind of morphed and developed over time. But the conservative Protestant faction in America in early 1800's, what was their position on the constitution? Their position on the constitution through most of the 1800's was that it was a worldly satanic document. The constitution nowhere honored God. It didn't mention God as being the force behind the US. It didn't mention that the US owed allegiance to God, had respect for His authority and His laws. The fact that God was left out of the constitution to such a degree, for them, made the constitution essentially like a satanic document and they attacked the Constitution through the early 1800's. Then they come to the late 1800's and we all know the Sunday crisis. Their position then became quite emphatic. The thing to do with the constitution was, not to abolish it, but to amend it. Now they want the Constitution amended, to put in an amendment that says, "By the way, we haven't said it before, but we're saying it now, the US is a Christian nation run by Christian Biblical law and morality." So this was the Christian amendment. It was much larger than just writing a SL. That whole movement,

the issue of a SL in congress, was part of that discussion, but behind all of that SL history, what they're really pushing for, what they really want, is an amendment to the constitution.

In our history, what is the Protestant view of the constitution? Their view of the constitution now is that it was always Christian. It was Christian from the very beginning. It just matters how you read. So now they're going to say, "Go back to history. The founding fathers were strong Protestants, they weren't deists. They wrote it with God in mind, that this is a Christian nation." So when they call for separation of church and state, it's like a one-way wall. It's so Protestantism has freedom from the state, but only Protestantism. There is nothing in this freedom that is meant to be of benefit to other religions, that by that stage hadn't even entered into the US. So the Protestant perspective of the constitution has morphed over time— going from the idea that the constitution is satanic, to "we can fix this, we can amend it," to "it needs no amendment because it's always been Christian and people just don't use it correctly."

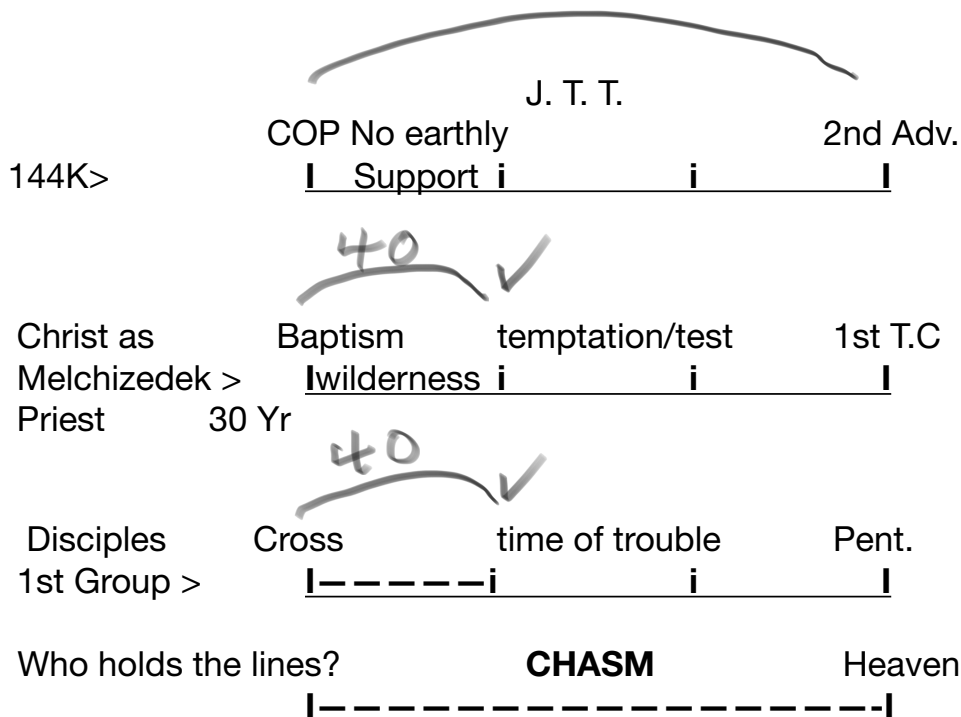
As you might expect, the argument they're making now in the history of an Information Age, in the context of an information war, is much harder to refute. When they were saying the constitution was satanic, that was easy. "You're either for the constitution or against the constitution." Now the argument is more complex, now both sides are saying, "We love the constitution. The constitution is correct the way it is," it all depends on how you read.

Because we're in this Information Age, we need lines and these histories so much more. Back when the US, a whole coalition, fought against Nazi Germany, it's really easy to see the lines drawn, the battlefield. In the Cold War, it's still easier to see. It's a Cold War, it's an information war, but you still have this easy divide between east and west. Now it's so much harder. Now it's an information war. Now if you go to a Republican, now if you go to Paul Manafort or Roger Stone and say, "There is a Cold War between the US and Russia, there is an information war over spheres of influence," what do they say? It depends how you read external events. There's a deniability.

Back in 1799 all the French people know we have the establishing of a dictatorship, especially when you come into the early 1800's. You already have Napoleon establishing a dictatorship. When you see dictatorships established through history, when you see Stalin, people know that they have a dictator. Now with Vladimir Putin, if you ask the average Russian, "Does your country have a dictator?" Will they say, yes or no? It depends. It depends how you read actions of Vladimir Putin. We need lines to make sense of what has become much more complex as we get towards the end of earth's history and the end of the great controversy.

So we're looking at what these lines are and we're being a little bit more focused, because these lines are explaining a particular dispensation that we are in as priests—our last dispensation as priests, the time of trouble. And it has particular challenges associated with it. We are quite some months into this dispensation and many people are struggling. I want us to understand more completely why we are struggling. Why this dispensation is so hard for us.

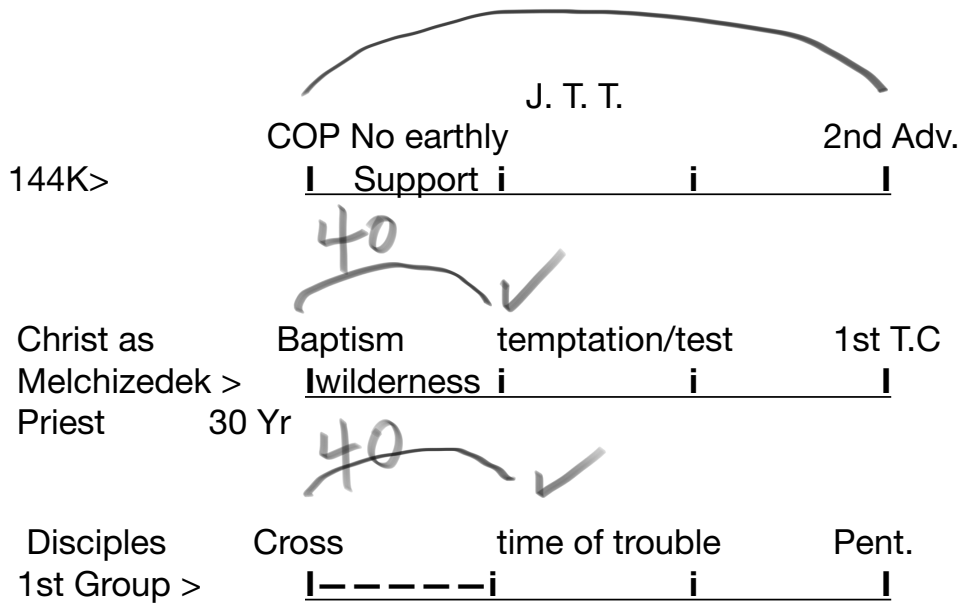
So we've been through a few of the lines that we are given. We looked really at the template, the way Ellen White describes Jacob's time of trouble and we looked at that quite quickly. We saw COP to 2nd Advent, Jacob's time of trouble, and what we particularly focused on was the phrase, that paragraph where she said, "...every earthly support is cut off."



I know those lines are a little hard to see from the board. Photos will be taken in the break so that they can be more visible.

We saw no earthly support in that history. We saw what that meant in that history. While we recognize it was written in the context of *The Great Controversy*, between the 1888 version and the 1911 version being released. We found that in the DA, chapter 12. Then we looked at the chapter that she wrote that story in. The chapter was called "The Temptation." So what Ellen White has done, is she has taken the time of trouble and compared it and contrasted it to the experience of Christ in the wilderness time period of that 40 days.

That's something we've already been doing in this movement for quite sometime, over a year. But we understood that as a fractal. So we went to our 2 lines at the End of Ancient Israel. We have the experience of the disciples that we live, as the first group called. Then we have the experience of Christ. The first priest after the order of Melchizedek and how he establishes that priesthood. So we have the story of the disciples and then we have the story of the priesthood after the order of Melchizedek. 2 different parables we can take from the same history and put on 2 separate lines. That connects the history directly after Gethsemane and the cross with the history of Christ in the wilderness. The history after the cross being the time of trouble for the disciples.



Who holds the lines? CHASM Heaven

So we have time of trouble, all earthly support cut off, Christ’s experience in the wilderness, where Ellen White compares and contrasts. Then we have the experience of the disciples after the time of the cross, their time of trouble—their 40 days between the cross and Christ’s ascension. [We could go into those histories in much more detail. For time, in this campmeeting, we won’t go into most of those histories in that degree of detail, but its worth doing.](#) Then we went to a dream that Ellen White had. We wanted to consider what it means to have every earthly support cut off.

We began that dream in 1989 where a portion of a large body go on a journey. We said that large body was the mountain of Daniel 2. The portion is the stone that is cut out. That large mountain is Adventism. The stone is a group of people who are going to go on this journey, that portion.

Adventism. Portion: Begins 1989



Daniel 2

Arrival of 2nd Angel, then 3rd Angel

Arrival of parable methodology as small cords—increasing in size

TOE				9/11	2014	IoK	MC	2019	Panium/Pent.
1989	IoK	Form.	Cords.	2009/2005	2012	Weight on cords	All weight	On cords	2nd Adv.
Portion	Loose	Luggage...Loosed	Horses	Shoes	Stockings	We have hold.	Blood	CHASM	Wilderness
Begins	Wagons	Horseback	Loosed			from above!			Gethsemane

They started with all of their wagons, all of their materials loaded on those wagons drawn by horses, dressed in preparation to go up this path, shoes on their feet, stockings on their legs. They go on this path that's ascending, wedged between a high white wall and this valley beneath them, this great crevice. The path narrows as it ascends. It gets more and more narrow, to the point where they must cut the wagons from the horses and leave them behind.

So first they leave the wagons and some of their goods. They strap some of their things to the horses and they proceed on horseback. It gets to the stage where the luggage is driving them towards the edge of the cliff. The path is narrowing, it's making their load too wide. So they leave behind their luggage. Then they get to this point (9/11). At this point they realize the horses must be left behind, it's narrowed again. So they get off the horses, they leave the horses behind and they proceed on foot. At that same point in time as they begin their journey on foot, there are these cords that are released over the top of the wall.



Arrival of 2nd Angel, then 3rd Angel

TOE	1989	loK	Form.	Cords.	2009/2005	2012	Weight on cords	2014	loK	MC	2019.	Panium/Pent.
		line/line	Dan.11:40			*fall away*	* cords>size				All weight	
											On cords	2nd Adv.
Portion	Loose	Luggage...Loosed	Horses	Shoes	Stockings	We have hold.	Blood				CHASM	
Begins	Wagons	Horseback	Loosed			from above!					Wilderness	Gethsemane

They do not see what's above that wall. It's above their eyes. They don't know what's above that wall. They don't know what these cords are attached to over the wall. But they find that these cords hold them. They offer them stability. They proceed on their journey while holding onto to these cords. I don't know who here who has gone rock climbing. I used to love to rock climb. You really quickly realize that shoes are not a benefit to you when you're trying to hold onto small parts in a rock wall. When the path narrows, very few things grip as well as your feet. So they take off their shoes and they proceed in their stockings. They can get better grip this way. So they're proceeding in their stockings from here (2009). They leave behind their shoes. It gets to the point they must go in bare feet, they need that grip. So they take off their stockings, then they proceed barefoot (2012).

Now when you rock climb, you know that if you just go barefoot, unless you have very strong feet, it cuts, it hurts. So what tends to be worn are special shoes for that purpose, that mold quite closely to your feet. They're quite thin. They enable you to still be able to grip with your toes. You can still use your toes or parts of your foot through this shoe that offers you protection. They don't have those. They're barefoot, they need that grip. At this point in time, Ellen White speaks of those who leave at every part along this journey. (2012)

So we marked the beginning of the journey at the time of the end. That's when a group begins to be formed and called out. We have the 2 waymarks in that dispensation. We come to 9/11. The cords are let down. The cords, being the lines, being parable teaching. They are the specific tool and characteristic of the 2nd angel.

Right when she starts to speak about those left behind at every point who are not prepared for hardship, it's in the history between the waymarks of 2012 and 2014, we begin to experience major shakings in this movement. By 2014, they get to the point here, where the path has narrowed so much, she says, "They have to suspend almost their whole weight from these cords." And the people are quite joyful in this history. There's quite a lot of confidence in this history about the SL history, of the Latter Rain (LR). People are shouting, "We have hold from above." So they don't know what holds the cords at the top of the wall. They don't mind that in this history. At this point in time, that's ok with them. They just know that the lines are secure, that the cords are secure. So there's a degree of confidence. They can suspend their weight upon the cords. They say, "We have hold from above." But they are still able to have some grip along this ever narrowing path.

Arrival of 2nd Angel, then 3rd Angel

Arrival of parable methodology as small cords—increasing in size

TOE			9/11			2014	IoK	MC	2019	2021/Panium.
1989	IoK	Form.	Cords.	2009/2005	2012	Almost whole	Weight on cords		All weight.	Pentecost
	line/line	Dan.11:40			*fall away*	* cords>size			On cords	2nd Adv.
Portion	Loose	Luggage...Loosed	Horses	Shoes	Stockings	We have hold.	Blood	CHASM		
Begins	Wagons	Horseback	Loosed			from above!		Wilderness		Gethsemane

These cords increase in size. They cannot just be held by the hands anymore. They are things that are moving with you as you walk and you are holding onto with your whole body. Ellen White begins to notice blood along this white wall. As I said before, if you're going to rock climb, you tend to wear specially made shoes or you are going to cut your feet. And what you see here is that this path has hurt the people in front of her. Yet, she sees it is just as it should be. That blood encourages those that are coming along before. Others have past this journey before us, and they made it to the other end, so can we.

Then they come to the chasm and as Ellen White describes their experience. Standing, pausing, at the edge of this chasm, she uses the same language that we find expressed in the history of both Christ in the wilderness and Christ at Gethsemane, and the Cross. We've reached to the time of trouble. We've reached 2019.

The portion from her dream: ...My husband was just before me. The large drops of sweat were falling from his brow. The veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. If we failed here, all the difficulties of our journey had been experienced for naught.

So I won't go into the history of Gethsemane...I think we're all somewhat familiar with that experience.

I will quote from CSA 32.6: In the wilderness of temptation the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry.

So in this quote she compares Christ's final test at Gethsemane and the Cross with the temptation in the wilderness.

Last quote on this subject is in CTR 192.4: When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went into the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel. But Satan knew that the Saviour had gone into the wilderness, and he thought this was the best time to approach Him. Weak and emaciated from hunger, worn and haggard with mental agony, Christ's "visage was so marred more than any man, and his form more than the sons of men."

All I want to take from that paragraph, because we went over this history at the school and the campmeetings in Uganda, is what I want us to see in that experience in the wilderness is mirrored in the experience of Gethsemane and the Cross. The reason we need to see it in the time period of the wilderness is that this was not something that this movement is experiencing in a matter of hours or one day.

Someone asked the question yesterday about the temptations of Christ occurring just in a matter of hours. And we discussed how that test will not come to this movement, not even just in one day. It becomes a theme of that time period. So this experience, as I stand on the edge of the chasm, isn't just happening on 11/9. It's not a one day experience. It's happening in the context of the whole wilderness time period. It's a characteristic of the time of trouble.

We're going to come back, possibly tomorrow, and discuss that wilderness time period. But I just wanted us to have that anchor, that quote, that demonstrates the experience of Christ in the wilderness because the Bible doesn't give us that much detail. He fasted for 40 days. That sounds hard. When Ellen White describes it, she describes the weakness, the emaciation, the hunger, the mental agony. Just as we find marked in Gethsemane, which she compares and contrasts it to and in the dream.

So we discussed what they had to experience in this time of trouble in her dream— crossing from one side of the chasm to the other side. Crossing to what she describes as being a land that cannot be described by anything earthly, that is not lit by the sun. This is crossing from the time of probation through the time of trouble to the 2nd Advent. And this history is described as having no earthly support. We can describe it as people having to let go of their worldliness or of their earthliness, subtly the same thing.

We discussed then what that earthliness is. We can keep it on the line of the movement and speak about our preconceived ideas about the nature of the kingdom. Those

preconceived ideas really taking us on 2 different roads in 2 different directions off of the path. We'll discuss more about that later. But then we also applied it personally. We have to apply this personally. If the movement is experiencing that, we are experiencing that. We have to come to terms with the fact, we are not fit for duty. I think many people in this movement feel, that now that we have the message of equality, we have it all together and we're fit for duty. And my fear is, many of the people sharing that message, speaking equality, are failing the exact test that they're speaking about. There is a danger that people think they are passing the test, when in fact, they are failing it. The lines tell us that, depending on whether or not we're willing to open our eyes and see that.

Sister asks, "Does the end of the wilderness experience end at the waymark?" Yes. I would suggest that it does. But we need multiple parables to explain that history. We're still in the time of trouble. I don't think all issues end at the end of that wilderness time period. But what begins to be given is bread begins to be given back. That's when the angels descend and they feed Christ. And that gives Him strength to go on to Cana, then to go on to the 1st temple cleansing. He receives strength to endure.

So what I will do, is I will erase the line now of that drawing and I'll place it just under our lines that we are correcting over here, that are all one dispensation. This is all the harvest of the Priests. So if you give we a moment I'll erase this dream.

So I've already drawn it up here. We have the path. At the end of the path, they start to ask, "Who holds the cords?" Going back to the history of that LR experience, they are not described as asking that. They say, "We have hold from above." Now they're asking, "Who's holding?" That doubt is introduced because never before have they had to put their entire weight upon those cords. They've never had to completely let go of that path and trust that the cords would hold them.

4 Symbolic Representations of "Harvest" for the Priests:

J. T. T.

144K>	COP No earthly I Support i	i	2nd Adv. I

Christ as Melchizedek > Priest	Baptism Iwilderness	temptation/test i	1st T.C I
30 Yr	-----		

Disciples 1st Group >	Cross I-----i	time of trouble i	Pent. I

Who holds the lines?	2019	Earthly support cut off CHASM	2021 Heaven
	I-----I		

So we have that experience of the chasm. “Who holds the cords?” Then they are able to say, “God holds the cords.” Once they step out in faith, they are led across that chasm.

We then described what those cords are. Those cords are our lines. They are the parable teaching that happens under the 2nd angel from 9/11 through the Midnight Cry message. It’s parable teaching, but parables are just another expression—a more definite description of what we have called line upon line.

So we understand that these lines travel with them. They held them all along their way from 9/11. And now what gets us to this time period, what brings us to this time period, what gets us through it, is those lines—the same ones that we have been teaching for some time. It has not been the right time in the last 6-8 months to expect a new message to come to God’s people. We are in the time period when there was no bread, when that left this movement weak and emaciated from hunger. It was not a time period when we could have had a message like that of July 18. Despite the fact, separate to the fact, it’s not built upon parable methodology. We could not have such a message in that time period. The only thing that will get us through the time of trouble is trusting in parables and the lines.

A sister asked, “How do I know if I’m failing the test of equality? What are the signs?” It’s how much we’re willing to trust the lines. And I know that some people are telling me, “We won’t watch you anymore, you just keep repeating yourself,” I think because people don’t realize how much they need to trust the lines.

There’s kind of like a social commentator that I think has done a good job highlighting the problems with the media in America, the growing partisanship—the different problems with both left-wing and right-wing media. I think many of you know him. His name is Jon Stewart. So I know that he’s primarily a comedian, but he became a social commentator since 1999 and what he would say about Fox News prepared a lot of people.

What I think we need to realize is that, as the message was taught last year, it was specifically targeting people in the movement who held onto strong conservative biases. They were right leaning, nationalistic people, so the message had to be so clear, so cutting against that type of world view, against nationalism, against sexism and homophobia. None of that is incorrect. It was strong then. It would be taught just as firmly today. But for people to understand that clearly, we had to make very black and white statements. Right-wing news bad; left-wing news good. Trump, bad; Obama and Clinton good. It had to be cutting, as we get into a new dispensation, that is starting to be refined. We have to see the problems with left-wing media. We have to see the problems with left-wing leaders, with Obama and Clinton.

I brought up Jon Stewart because he said something recently in an interview. A man was interviewing him, asking him about the political climate in America. And Jon Stewart gave quite a bit of background, back into the years of George Bush and Obama and how they handled free speech. He said that, as he presented his show, he started getting called into the Whitehouse because he was saying things on his show that were quite incendiary against the president. He was speaking against the Whitehouse, humiliating the President,

pointing out inconsistencies and hypocrisies with the administration. And he started getting in trouble with the Whitehouse. And he didn't want to go into much detail. He started getting really quiet. The interviewer asked, who was the president? And he said Obama. In this little quiet period and then he said, "It's really funny until it's your guy."

That's the problem he faced and we face. Trump is wicked. We can see that. People have no problem externally, I hope we have a problem internally, of speaking in an inflammatory, argumentative, disrespectful fashion against Trump. But then there's the problem with Obama and Clinton and it's all funny, it's all ok. It's all ok to criticize until it's your guy. So when I say trust in the lines, that's really easy to say and to see when those lines are telling you there is no July 18 attack on Nashville. It's really easy to say, trust in the line when they say black and white racism in America is wrong.

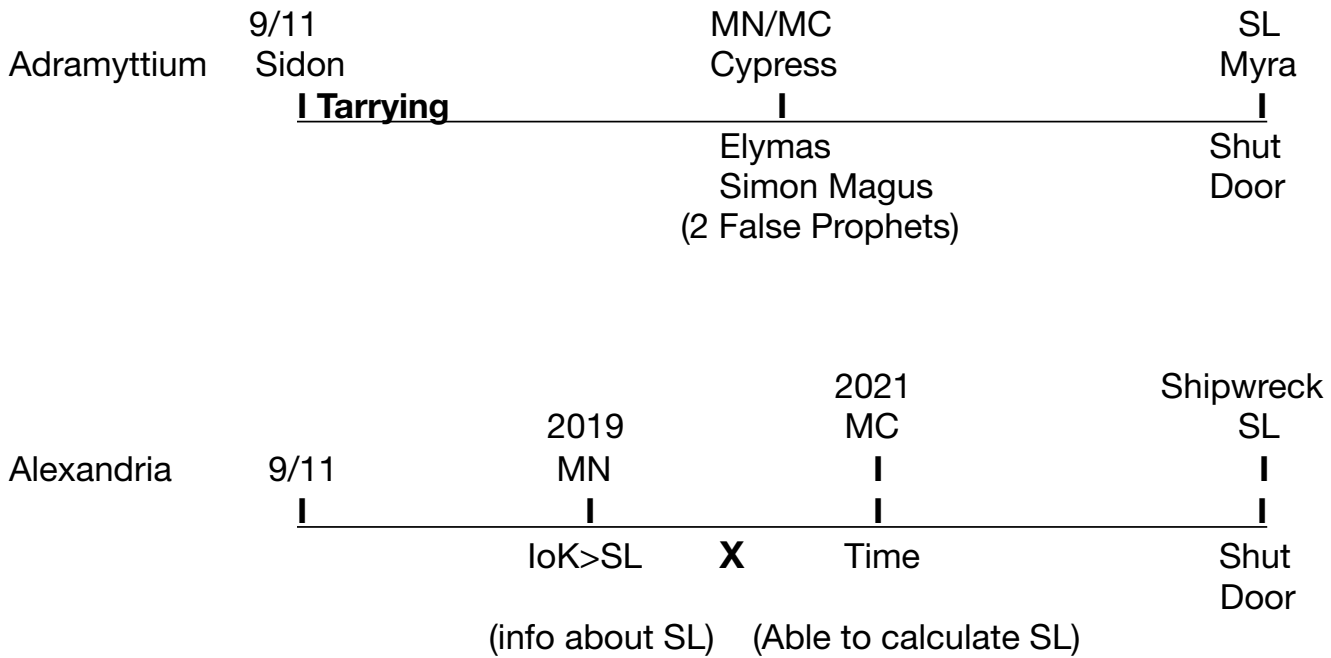
That's getting a lot harder. People in this movement now start making excuses when we say, "Trust the lines. Don't protest, don't post incendiary messages, don't join a left-wing movement, keep reforms." When you start saying those things, and say, "Trust the lines," then the excuses come. Then people start to say, "Yes, but I'm a citizen of 2 countries, God's country and my country."

Since when did the kingdom of God offer dual citizenship? Never has, never will. When I say, "We have to trust in the lines and they are the only thing that will get us through this time period," the reason people think that is an easy statement to follow, is that they don't realize the lines condemn their own practices today. It's no longer FFA that's the issue. FFA has been and gone. I don't think of us as having a fight with Future for America. That split is over. Now when we must trust the lines, it's not that we reject July 18. It's what they're telling us about our experience right now. About how we are expected to behave right now.

A sister has asked, "Should we wait to pass the loK to study about the LGBT people? Our message will be very similar to that defended by the movements of the world about themselves." I don't quite get the 2nd question. The 1st question: people can study as they like, but should we be fighting about this subject online in debates? The lines say, no. So why are we? It's because people don't trust the lines. They don't apply the lines to themselves. They apply them to other people. They apply them to those social conservatives that they know, in their friends and their family and their colleagues and acquaintances, in Adventism and the world, in FFA. They don't apply them to themselves and hold themselves to the same standard.

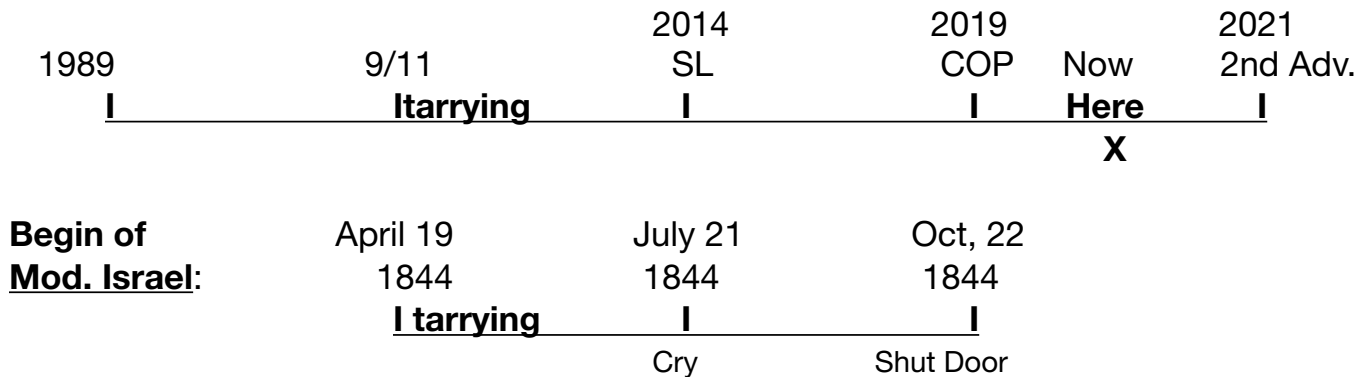
So we're going back to the lines. We discussed the chasm. They're the only thing that will take us from the waymark of the COP to the 2nd Advent, from 2019 to 2021.

Then we began to discuss some others. We placed Acts 27 in here, went briefly over those 2 lines in Acts 27. Between the loK and the formalization of the SL. That was from when Paul gave the message there was going to be a shipwreck and when at midnight they finally saw land and were able to calculate the distance.



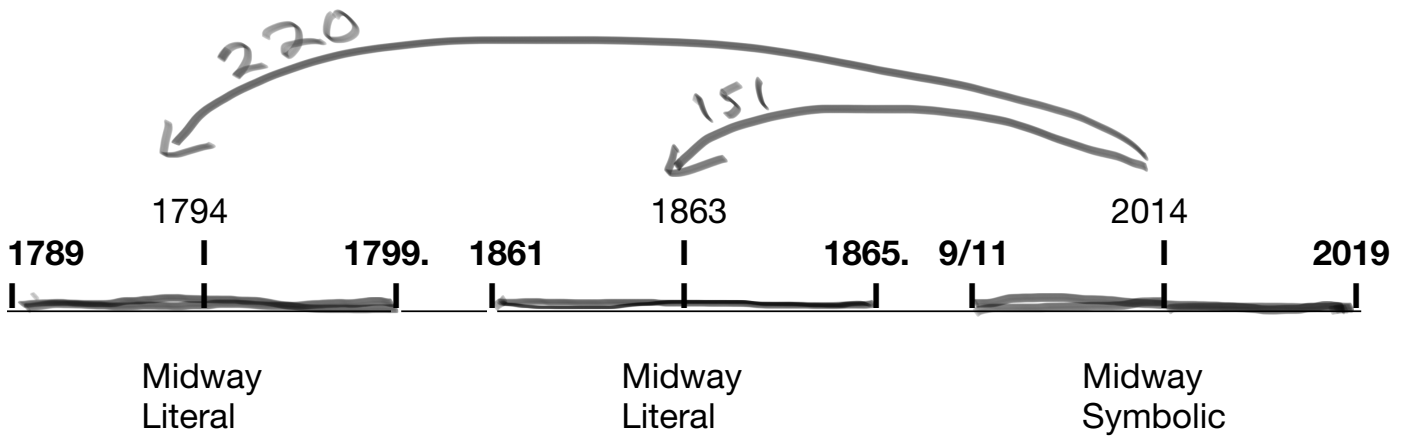
We moved on from Acts 27. I briefly just want to remind us of where we are in the Beginning of Modern Israel. October 22, 1844, we've just passed that point. I've intentionally not marked the end of their dispensation in that history because that would require another study.

Priests-End of Mod. Israel:



Then we moved on to the revolutions. And we springboarded from Millerite history into the subject of the revolutions because we actually came to that study through Millerite history.

We went through how they had identified themselves as walking through the parable of the 10 virgins. And we still have that drawn above. We drew the line of the 144K. Underneath we put their experience, how they experienced the tarrying time, April 19, the tarrying lined up with 9/11, then 2014 in its primary sense is July 21. There's a midpoint of that history, that experience of the 10 virgins, describing the parable as midway. Then it comes to its conclusion, a shut door, October 22, 1844 lining up with 2019, in its primary sense. (Millerites), first group called Beginning of Modern Israel; Priests are the first group called at the End of Modern Israel.



July 21st literally midway. 1794, literally midway. 1863, literally midway. And what those histories enable us to do is have a more thorough understanding of 9/11 to 2019. Covering 2 dispensations, the ER and the LR, the growth of the crop of the priests. It covers those 2 dispensations in 2 parts and it describes it externally as being a history of revolution that by the end of that revolution results in the placement of a dictatorship. 1799 was the establishment of Napoleon who was a dictator.

So a history of revolution that overthrows the common order resulting in a dictatorship is this civil war in America, just another way of describing a revolution, by 1865 came to its completion, resulted in the assassination of Abraham Lincoln and the establishment of Andrew Johnson. So the core subject to that 1863 history is the rise of church and state. It's taking us from 1863, as that SL history. But you can also see that it gives that to us in the context of a revolution happening inside America. Church and state comes together partly as a result of this internal conflict. So that American Civil War history is more complex, relating primarily to church and state, but that happens in the context of an American revolution between north and south.

So what we did then, was then go into a more thorough understanding of a study of revolutions in history, some specific revolutions famous to us, the French Revolution, the German Revolution, the Russian Revolution. French, German, Russian, also the American Civil War, it's a revolution, and also the American Revolution of the 1700's. We brought together a study of those 5 histories, the French Revolution in 2 parts so it became a sixth and that combined to give us a repeating pattern of what to expect to experience in revolution in our own day in its application.

So we're out of time for this presentation. We're going to have a short break. I'll close in a prayer and then we'll come back and we will complete our study of our fast revision of those revolutionary time periods. Mostly discussing the application.

If you'll kneel with me, we'll close in prayer.

Dear Father in heaven, thank you, Lord for our blessings. Thank you that we can come together over different time zones far away. Lord, you know the danger that we're walking through. You have done your utmost to have us prepared, to have us fitted for this journey. I pray, Lord, that we will be willing to carry that cross. That we will see that for the glory of your kingdom, for people to see, Lord, your character as it truly is and find salvation, Lord, that the burdens that we are carrying are not too great to bare. I pray that we'll have that love for other souls, souls inside the movement, souls that are new, souls that are weak in the faith, souls that are yet to come in, but are already around us ready to hear this message, that we will consider our own responsibility to put no stumbling block in front of their path. Lord, I pray that we will have that love, that love that the MC message was designed to give us, that we are careful in our words and our actions, where we see our responsibility more clearly. And I pray, Lord, that we will trust these lines. I pray this in Jesus' name. Amen.