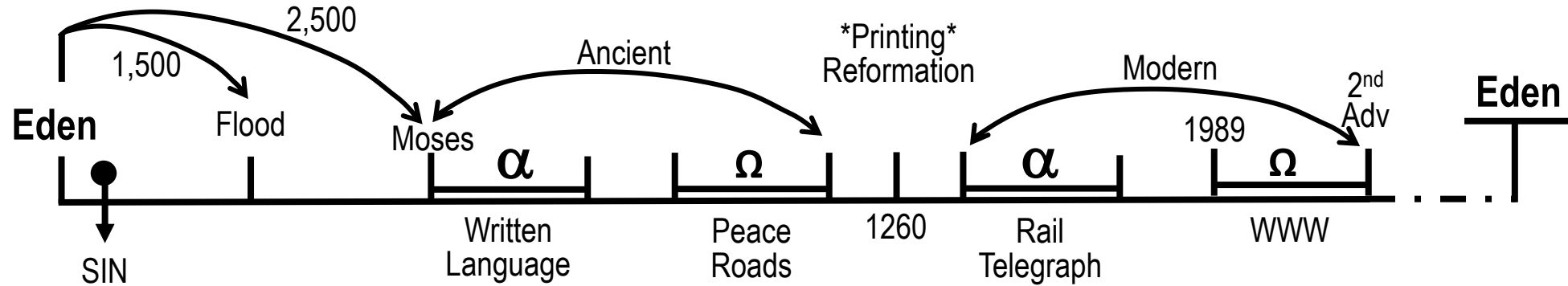


Heaven and Gender

Elder Tess Lambert – February 3, 2021

<https://www.youtube.com/watch?v=dicw7ZmpBXU>

Boardwork from 1. He Had No Beauty - Elder Tess – February 2, 2021



We begin our last and my only presentation, two days ago now. And I said there would be some seemingly disconnected thoughts. I said I would be introducing a thought; I didn't want to conclude it in one presentation. I wanted people to go away and think, and then we would revisit it.

I wanted to go to quotes taught over 12 months ago, that address the development of sin and war in heaven. We went through quotes in those studies to some detail, and I'm hoping people either remember them or have gone back over the last two days and read them. But we made a compare and contrast between two entities in heaven, between Lucifer and Jesus.

You'll remember we read from SR 13.1 and SR 14.1. Those parts particularly, but the whole context is important. And people got the message, some people, quite quickly what we were doing, which was a compare and contrast. We start to hear an explanation of why Lucifer thought he should have been preferred over Christ.

Lucifer

Jesus

“Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance and shone around him brighter and more beautiful than around the other angels; yet Christ, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Lucifer was envious of Christ, and gradually assumed command which devolved on Christ alone”. {SR 13.1}

SR = The Story
of Redemption

Lucifer

Jesus

The first thing it's going to mention, as it develops this argument that Lucifer had for his own preeminence, begins with his countenance. The natural expression of his face, the construction of his forehead, the perfection of his form; he's noble; he's majestic. The light that radiates from him.

Lucifer

countenance
forehead
form
light
garments

Jesus

-
-
-
-

So, in that discussion, someone said we're not told what Jesus was like. But what's the whole point of doing a compare and contrast, what does it enable us to do? Find missing information and these two beings were being compared and contrasted. And the last one from SR 14.1, Lucifer's garments.

Lucifer

countenance
forehead
form
light
garments

Jesus

-
-
-
-

“Lucifer was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and hatred. Christ had been taken into the special counsel of God in regard to His plans, while Lucifer was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of heaven, His power and authority to be the same as that of God Himself. Lucifer thought that he was himself a favorite in heaven among the angels. He had been highly exalted, but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God Himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God had shone especially upon him. He thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself? “{SR 14.1}

SR = The Story
of Redemption

<u>Lucifer</u>	<u>Jesus</u>
countenance	■
forehead	■
form	■
light	■
garments	■

Lucifer looks down at his garments, sees they're so light and beautiful; surely, I should be preferred over Christ. So, I wanted us to draw two points from this compare and contrast, two lessons. One thing we learn from this compare and contrast: if Lucifer is looking down at his garments and looking over at Christ's and he's seeing his glory, he's comparing himself to Christ and what is he seeing? What's he seeing when he looks at himself and he looks over at Christ? There's no beauty in him, that angels should desire him over Lucifer. So, they are different.

<u>Lucifer</u>	<u>Jesus</u>
countenance	■
forehead	■
form	■
light	■
garments	■

Lessons

- 1) Different

We filled in missing information and we made a human story. I'll swap it now. This man is so attractive, he has big muscles, tall and handsome; and then what word did we pull from 13.1? **What was our key word?**

<u>Lucifer</u>	<u>Jesus</u>
countenance	■
forehead	■
form	■
light	■
garments	

Lessons

- 1) Different

YET. So, this fellow was so handsome, and yet the woman chose to marry this [other] one. In a human story, you know you're filling information in.

So, the first conclusion I wanted to draw was that they were different. But I told you then the study was not yet complete. There was a second lesson that I wanted us to learn. And when we did that, everyone did exactly what I didn't want them to do. Go into the moral of the story. Lucifer was proud. God looks at the heart. Don't look to the outward appearance. Good lessons, but I wanted to deal with something much more fundamental, the actual nuts and bolts of this story.

<u>Lucifer</u>	<u>Jesus</u>
countenance	■
forehead	■
form	■
light	■
garments	■

Lessons

- 1) Different

If you were to do a story about a woman choosing who to marry, you wouldn't say, in a serious story, this man had so many attractive qualities, and yet she chose to marry a rock. The first point is that they're different. What's the second [point]? This [difference] is the contrast; what's the comparison? They are the same. And that was the key point I wanted us to get from that story.

<u>Lucifer</u>	<u>Jesus</u>
countenance	■
forehead	■
form	■
light	■
garments	

Lessons

- 1) Different
- 2) The Same

Satan looks down at himself with the intention of comparing himself with Christ. And what he's going to compare with Christ is his popularity, for one, his countenance, his forehead, his form, his light, and his garments. That is what he's going to compare between himself and his rival. That should tell us not just that they are different, but that they are the same. If I wanted to compare myself with my cat, I wouldn't choose things like my clothing, or my forehead. He's comparing things that they have in common, and contrasting what is different about them.

<u>Lucifer</u>	<u>Jesus</u>
countenance	■
forehead	■
form	■
light	■
garments	

Lessons

- 1) Different
- 2) The Same

The last presentation, with Elder Parminder, you may see we're actually teaching the same thing, and working off each other. But as I watched the chat through that presentation, I won't say it was enlightening, because I already knew this Movement was a mess. Is Lucifer male, is Lucifer a man? No. Can Lucifer, again without being rude, does Lucifer have sperm? Lucifer is not a woman. Does Lucifer have male body parts and a certain level of testosterone? If people are going to answer yes, please write your name. Nobody should be hiding behind either their family or a phrase. Lucifer does not have male body parts. He cannot procreate. He is not a masculine man. He does not have the structural physical form of a man.

<u>Lucifer</u>	<u>Jesus</u>
countenance	■
forehead	■
form	■
light	■
garments	■

Lessons

- 1) Different
- 2) The Same

When the pharisees ask Jesus about marriage in heaven, and how a man and a woman will there interact, what does Jesus say? This is a ridiculous question. I don't want to get into the complex argument about how humanity will be on the new earth. But when they ask this question about how men and women will relate, Jesus says, we'll be like angels; and angels do not have that relationship. They do not have male angels and female angels. Because God was doing something distinctly revolutionary when He formed this Earth that can create.

<u>Lucifer</u>	<u>Jesus</u>
countenance	■
forehead	■
form	■
light	■
garments	

Lessons

- 1) Different
- 2) The Same

Now I do want to answer the comment about the loving female essence. I've watched many a Hollywood movie in my time, and sat there infuriated as strong man rescues screaming woman, next screaming woman waits for her Prince, next crying captured woman waits for her Hero, and recognized that as sexism. I think people look at Parminder and I, and think I'm the loving female essence of this team. We never intentionally play good cop bad cop. But I'd rarely be good cop; I'm not the loving female essence that comes into this organization. So, I know the person who framed that question has a point, and I don't want to hurt her feelings. I know what she's trying to say. But I want us to start moving away from this concept of what women are meant to contribute, and what men are meant to contribute. Because we all know how conservative societies react to loving men, and it hurts them as well as the women it hurts. So, that's not what I'm trying to draw from this study.

<u>Lucifer</u>	<u>Jesus</u>
countenance	■
forehead	■
form	■
light	■
garments	

Lessons

- 1) Different
- 2) The Same

There is one fundamental point. **God is not male.** Lucifer is not male. All of those angels, they're watching this fight. By the time the final count is made, a third of them are with Lucifer; and their problem is that through all the prior millennia, they saw Christ as just being "one of us." He's just one of us. If over those thousands of years, they had have seen a masculine father and this masculine son and this quite pretty Lucifer, with all these other angels, isn't the distinction obvious? You wouldn't start making this type of compare and contrast; because the good angels, they could have said back to Lucifer, sure your garments are pretty, but he's male and God's male. So, can't you see that they're both connected? The angels have no gender.

<u>Lucifer</u>	<u>Jesus</u> "One of us."
countenance	■
forehead	■
form	■
light	■
garments	■

Lessons

- 1) Different
- 2) The Same

The compare and the contrast between Lucifer and Christ as that war develops, should show us also the nature of God. This is not the first time that this concept has been stated publicly in this Movement. It was actually taught in 2019. I'll say less taught, more just stated as fact. In 2019 I was fighting much more open sexism. Now I'm just fighting the people that say they are of the Synagogue of God.

<u>Lucifer</u>	<u>Jesus</u>	"One of us."
countenance	■	
forehead	■	
form	■	
light	■	
garments		

Lessons

- 1) Different
- 2) The Same

I was in Zimbabwe. Just like everywhere else sexism is a major problem. And in the question-and-answer session (it may not have been recorded), I could see the tension between the message of equality and particularly the men in that audience. And through our interaction in that Q&A, I stated as fact, -do you honestly think God is a man? And everything went silent, very silent; and I realized there was a more fundamental problem.

Disciples after the cross. No new message. This is not a new message; it was stated as fact in the history of the Midnight Cry. But the disciples don't get it. Dealing with the early history of this dispensation, I could see there was a problem. We were teaching equality, and it was like there was this blockage. Still is. People make equality to be such a complex, difficult thing.

<u>Lucifer</u>	<u>Jesus</u>	"One of us."
countenance	■	
forehead	■	
form	■	
light	■	
garments	■	

Lessons

- 1) Different
- 2) The Same

What is that symbol? = It's an equal sign. What is an equal sign? All good answers. Lynn, a mathematical sign; she's gone to the nuts and bolts. This [=] is math. I loved Math in school, hated English. There was this phrase I really liked, "Math is facts, English is a matter of opinion." So, if you were to write an essay, people might argue about how you represent a scene or construct it, how you build your arguments, the nature of your arguments. When you deal with Mathematics, two plus two equals four, you're dealing with facts. Too many people think the message of an equal sign is English not Mathematics. But the equal sign is entirely Mathematics, and Mathematics is transferable, no matter your background, no matter your Culture, no matter your opinion. Math is universally transferable. It is as true here as it is in Uganda, as it is in Romania, as it is in Germany. Math does not change depending on what country you stand in. And our message of equality is a message of Science and Mathematics.

<u>Lucifer</u>	<u>Jesus</u>	"One of us."
countenance	■	
forehead	■	
form	■	
light	■	
garments		

Lessons

- 1) Different
- 2) The Same

So, when someone says, in my culture we treat women this certain way, so I'm going to interpret equality according to that culture, you cannot interpret Mathematics according to your culture. Every time people try to do that, I have to deal with it when they start beating their wives. Or when they say equality and freedom came to this Movement, so he could insist against her will that his wife have sex with him on Sabbath. True story. Because people think they get to interpret equality according to their own culture and their own opinions.

<u>Lucifer</u>	<u>Jesus</u>	"One of us."
countenance	■	
forehead	■	
form	■	
light	■	
garments		

Lessons

- 1) Different
- 2) The Same

If someone sits down at a math test and says 2 plus 2 equals 5, then they look to me. They say what will you do to me if I believe two plus two equals five? People in the Movement say, literally said this recently, fighting against a female bible worker, what will this Movement do to me if I don't practice equality? My response is easy. God gave you a math test, and you said two plus two equals five. And that test is your entrance to heaven. And God has to make sure, when he sets up a new Earth, that sin will never arise again a second time. No one will dare say two plus two equals five. And if through all of this light you still say on this Earth two plus two equals five, it's not the leadership of this Movement coming in to punish you. It's not that the message is too hard, it's just a message of facts, Mathematics.

<u>Lucifer</u>	<u>Jesus</u>	"One of us."
countenance	■	
forehead	■	
form	■	
light	■	
garments		

Lessons

- 1) Different
- 2) The Same

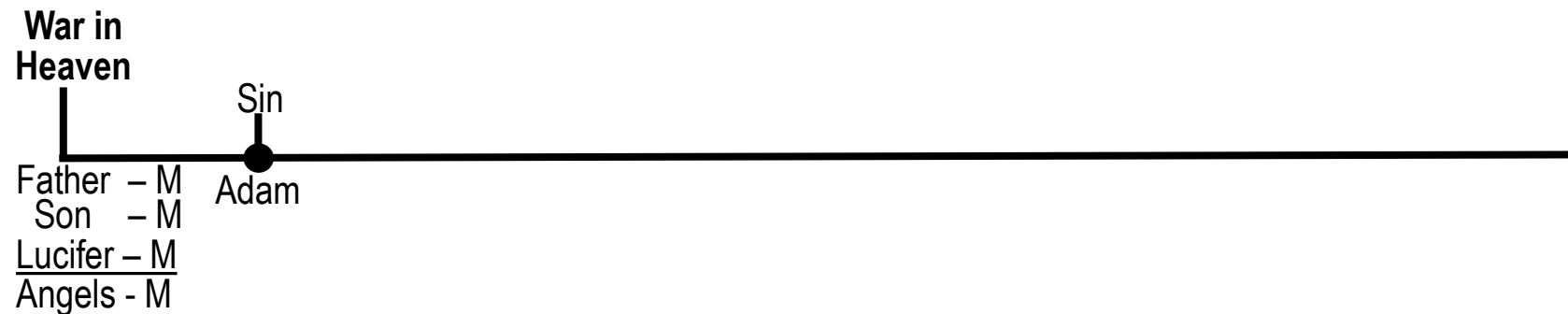
You bring home money, you tell your wife the money you brought home, you don't control that money. It's simple. Equality. So, what happens to people in this Movement who don't practice equality? They'll come up to the Formalization of the message of the harvest, many of them will leave; but it's not a new message, it was taught in 2019. It's life and death.

<u>Lucifer</u>	<u>Jesus</u>	"One of us."
countenance	■	
forehead	■	
form	■	
light	■	
garments	■	

Lessons

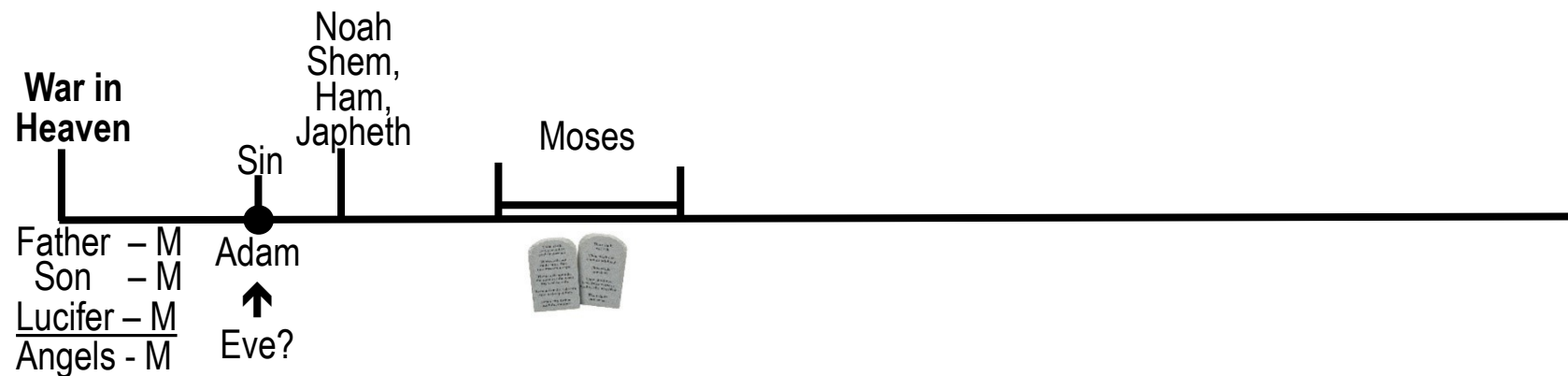
- 1) Different
- 2) The Same

I came to a realization some months ago; everything starts to fall into place during physical exercise. But I was walking and wrestling with this problem of why this Movement seemed wedged in an immovable place, and my mind went back to Zimbabwe, and it made sense. Many people in this Movement are going to construct this version of History. There was war in heaven, a war of ideas between a father who was male, a son who was male, Lucifer who was male, and angels turned against each other. All males. That war spilled out of Heaven, came to this Earth, sin befell Adam.

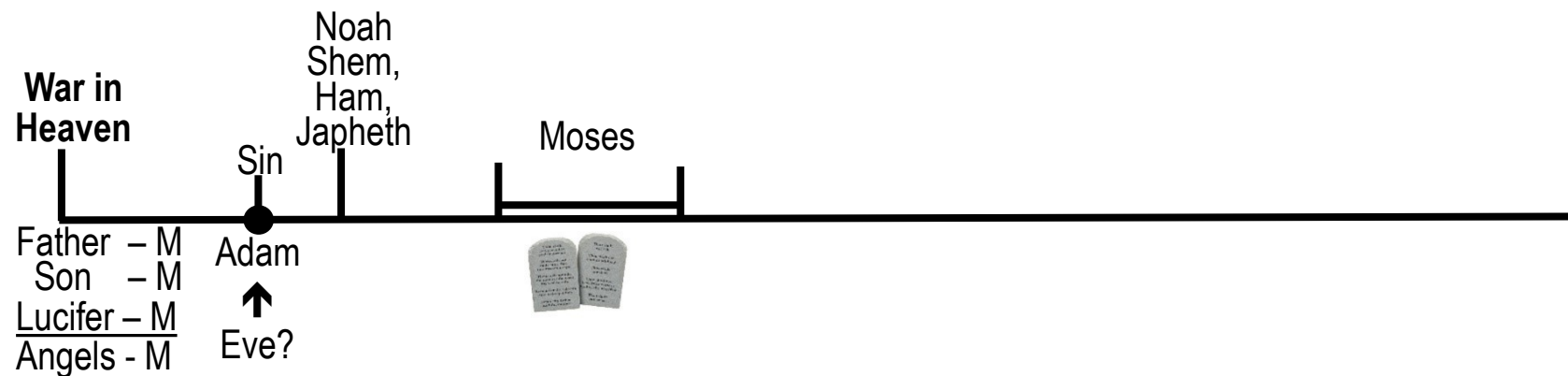


Now who do I mean when I say Adam? Some people say Adam himself; some people say Adam and Eve. My point is you don't know.

You don't know if I meant just Adam, or if I was attaching Eve to that, because that is his title. And you would need to clarify whether or not she is allowed to be part of that title. It's like when we say brethren. When you say brethren; I never use that word, because it's the same thing. You translate it into another language it comes out as brothers. You go to Ellen White's writings; she'll use it the same way as Adam. Sometimes she'll say brethren and sisters, or she will just say brethren to represent both. But you would never say brethren to just represent sisters, because that term does not belong to them. It belongs to the man. And the speaker decides whether or not the woman is allowed to be part of that term.

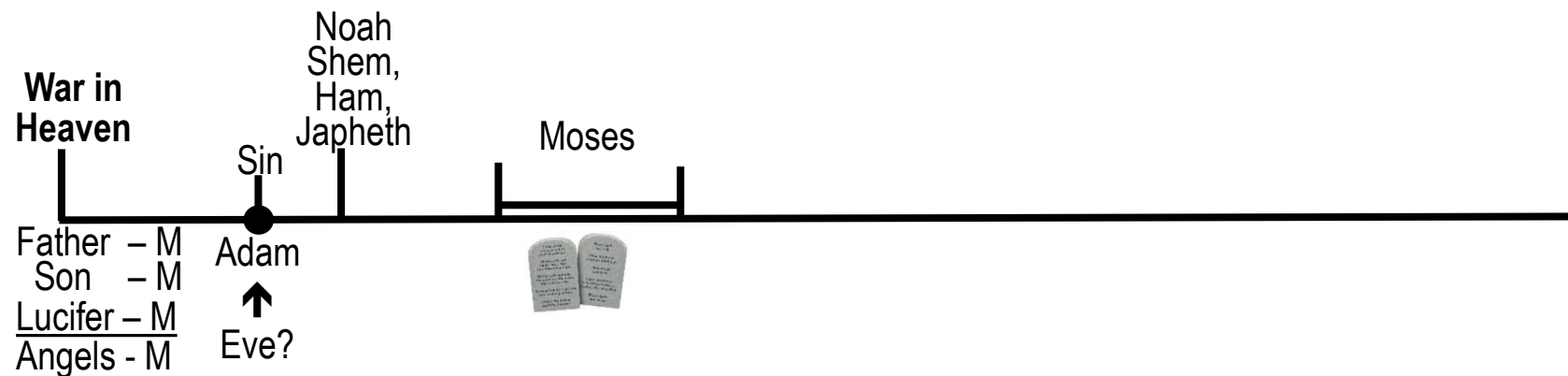


Sin fell on Adam, then you have Noah, Shem, Ham, Japheth. What's the name of Noah's wife? Shem's wife? Ham's wife? Japheth's wife? You don't know, because women are an addition to that story. You may have heard the phrase "it's a man's world." Beginning with ancient Israel, Moses, Aaron. Ten commandments are given, who are those Ten Commandments directed at? Who's the subject audience of those Ten Commandments? Not all. If I say, treat your wives with equality, who am I directing my words to? Men. So, when the Ten Commandments say, don't covet your neighbor's wife, shows up the whole ten, because you know who that message is directed to. No women in Israel were saying, "Do you mean I can't covet my neighbor's wife?" Because Moses wasn't speaking to them, he was speaking to their husbands; saying to the patriarchal heads, keep the Sabbath, make sure everyone underneath you keep the Sabbath. They're male orientated.



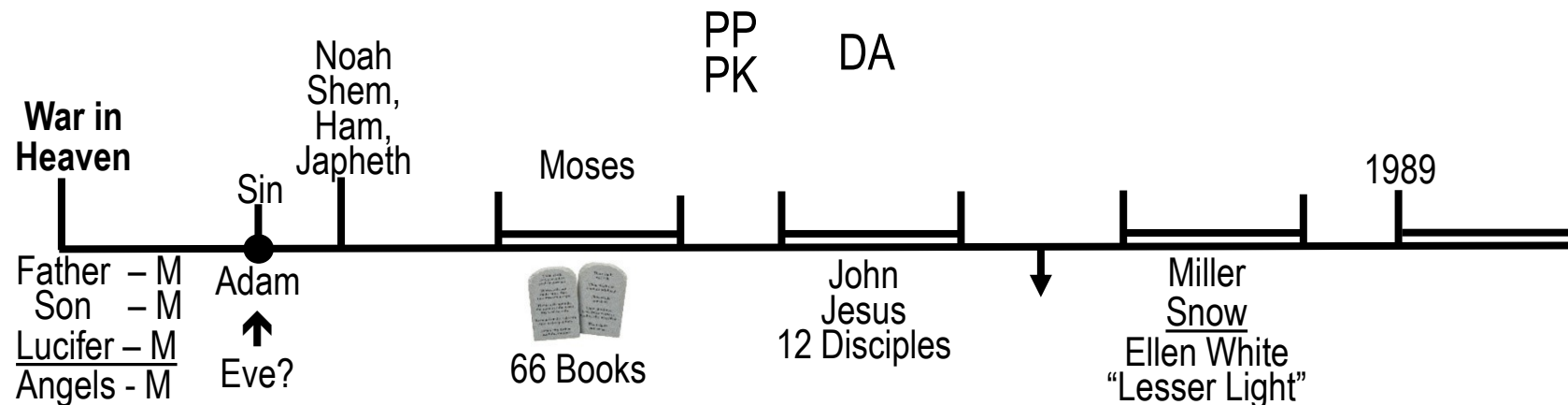
Then go through the writings of Ellen White. Patriarchs and Prophets, men and men. Prophets and Kings, men and men. The Desire of Ages, the story of one-man, John, and now we're going to find Jesus. Do you think when this is the setup that humanity has, and God is going to choose a human form, that the vast majority of his own people aren't going to listen to anyway, when he's limited by our own sin, he would dare to come in a female form? He didn't have a choice. God is limited.

The Desire of Ages, the story of John, Jesus, and twelve Disciples. Most of the women in those stories are there because of their attachment or relationship to a key man of that story. Or they just loved Jesus so much they couldn't let go of him, despite a culture trying to push them away. That didn't even want them to bring their children.



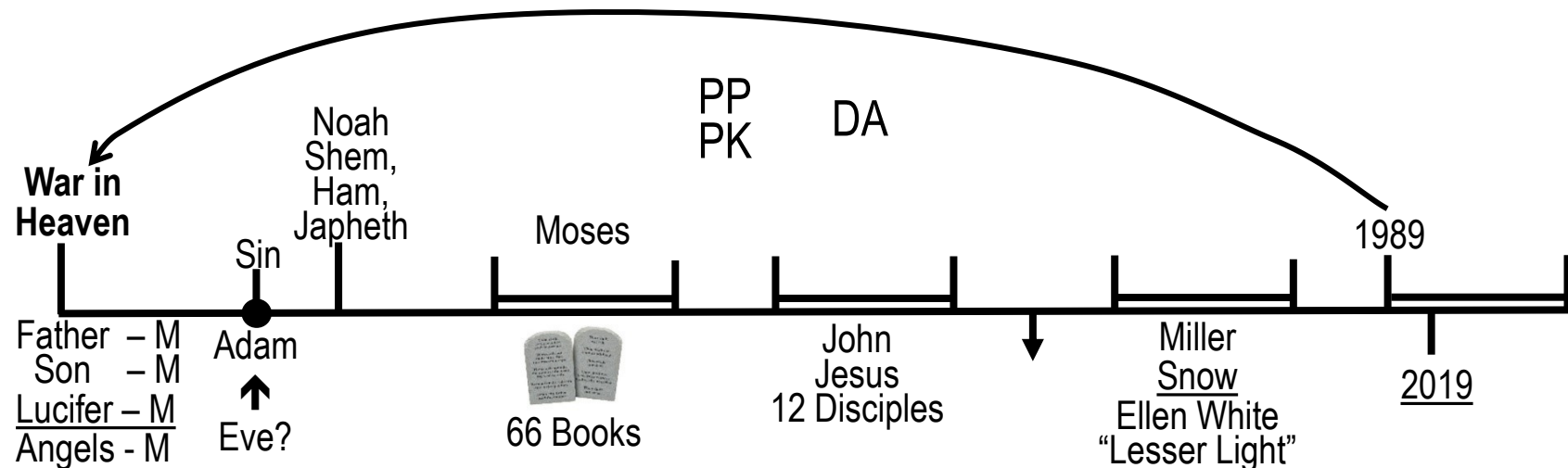
We go through the history of the Reformation, led by people like John Knox, we've already discussed him, and we come to Miller and Snow. This isn't a line of restoration; you know that, despite the mess, it's woven in there. You come to Ellen White and both conservative and liberal Adventists justify her existence by saying, it's okay, she's a lesser light; and that is, whether they recognize it or not, sometimes they do freely admit, she has to be, she's a woman, and women have no place in this history. She's, again, like a subset edition.

We come to 1989 with all of this baggage. Two and a half thousand years after Creation, Moses is going to start writing the Old Testament. By the time we get to now, there are 66 books. How many of 66 books had a female author? Not one. Two books focus on female stories, they tell sexist stories, like Ruth. And the whole... Many men who start to call some books of the bible uninspired begin with those books.



So, we come to 2019, the message of 'Equality' comes; and in my mind, I'm wondering, why is it so hard? And it started to make sense, because this is the 6,000 years of framework that has developed up to now. And the fundamental problem, I came to understand, was the reason that members of this Movement could not understand equality now, the equal place of women, that this is not a man's world, was because of their concept and model of heaven. Where it's, if you construct it, women have no place; not in heaven, not on earth. Some people have suggested we were created to be a slave race, because you can clearly see this is a world built for men by men. And this fundamental issue is the blockage that holds back this Movement.

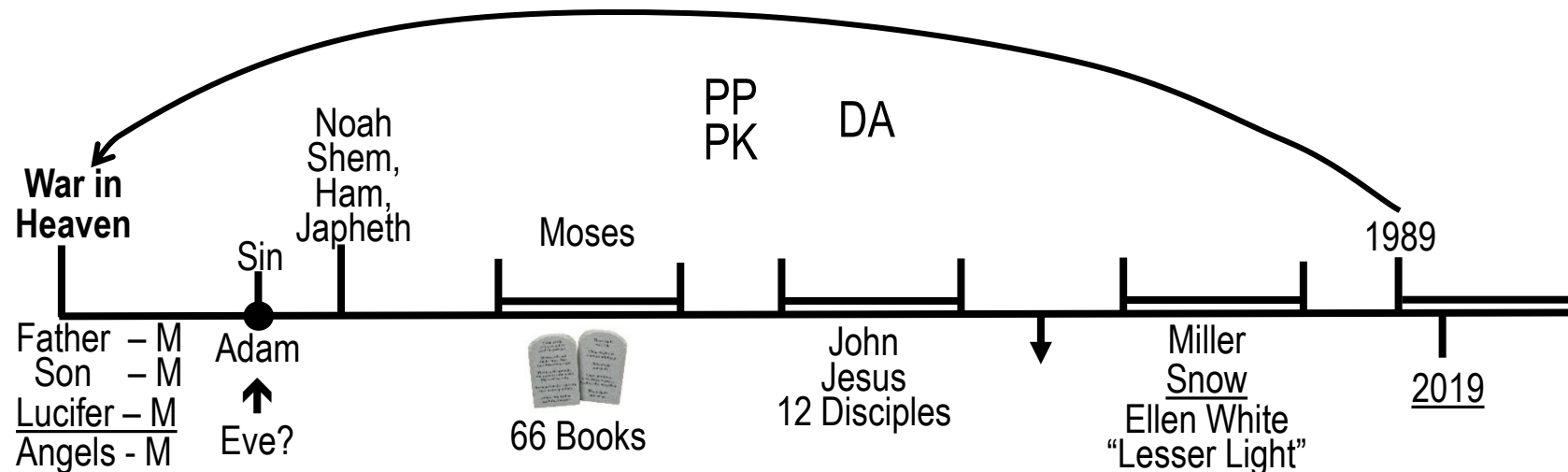
[Meaning. It is hard for us to understand that this is not a man's world (it's a woman AND man's world, a people's world), because we haven't understood that there was no gender in heaven.]



So, you can look at these two ways. Was the construction of Heaven, was the construction of Eden, it is how it has always been intended? How it always will be? I would suggest that's incorrect.

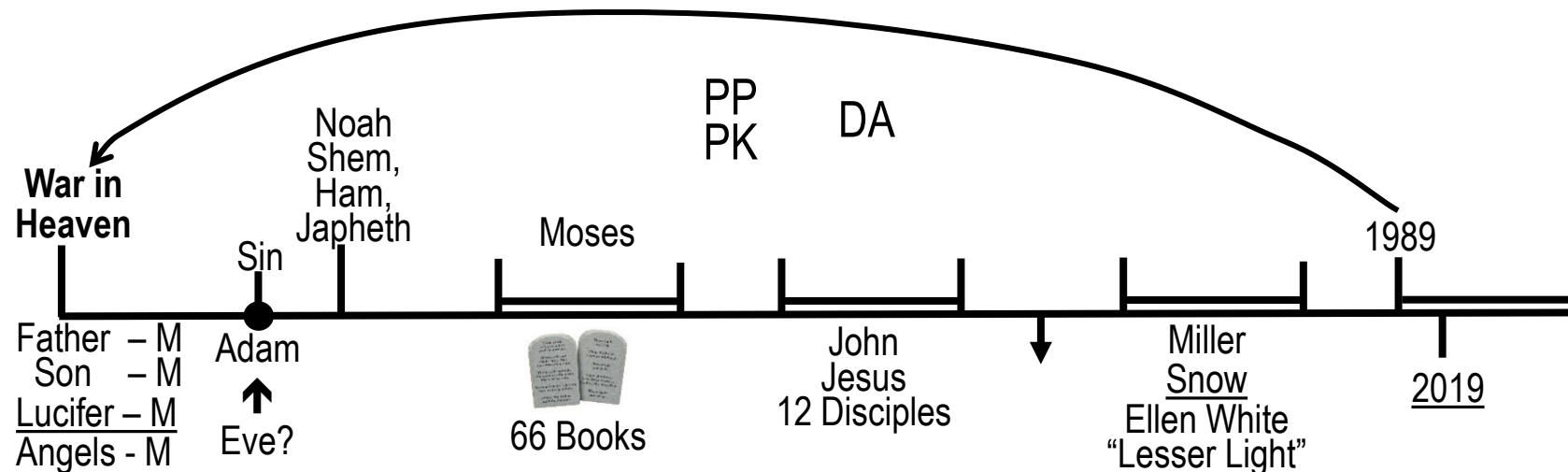
There was no gender. Lucifer doesn't have a gender. The father doesn't have a gender. The son doesn't have a gender. They created two genders for the purpose of creation. Sin came and brought inequality to what had been Equality. The patriarchal model began with sin. It became a man's world. As Mathias showed us, that was true whether you were Christian or Pagan; it didn't matter, you're in the same mess. But for God's people, as quickly as God can, He has been lifting the curses. I can't even refer to God without using constant male Pronouns. They're just fundamentally incorrect.

So, women as well as men, have developed this concept of how they fit into the world, and it's essentially as a submissive slave race, that has to essentially have attachment to a man to have an involvement in that work.

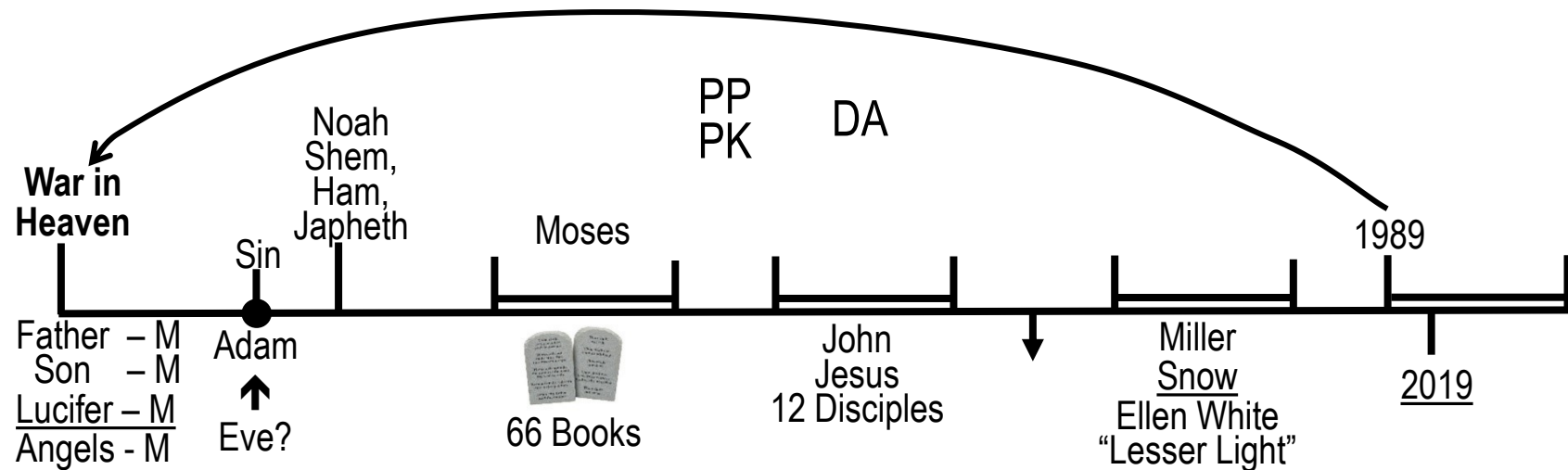


I know Elder Parminder spoke about giving and receiving, but this concept itself has been so misused. It wasn't that long ago that sex was considered in the following way: A man gave and a woman received, and a baby was born, out of what the man gave. Nice and simple. Incorrect. What they did not know until science came, was that the woman gives equally. The man gives DNA, the woman gives DNA. But they'd looked at sperm as a seed, and how much of the DNA is contained in a seed? In a plant's seed, does the plant give half the DNA? And then the dirt comes and gives the other half of the DNA? They saw the man had the seed, and the woman had the dirt. Nothing to give, nothing to contribute, just be the dirt in which he could plant his seed. Science came and started showing that's incorrect.

I'm not questioning the parable; but if we take the parable into too much literal, where it's not meant to be, we'll create another sexist model. And parables are limited.

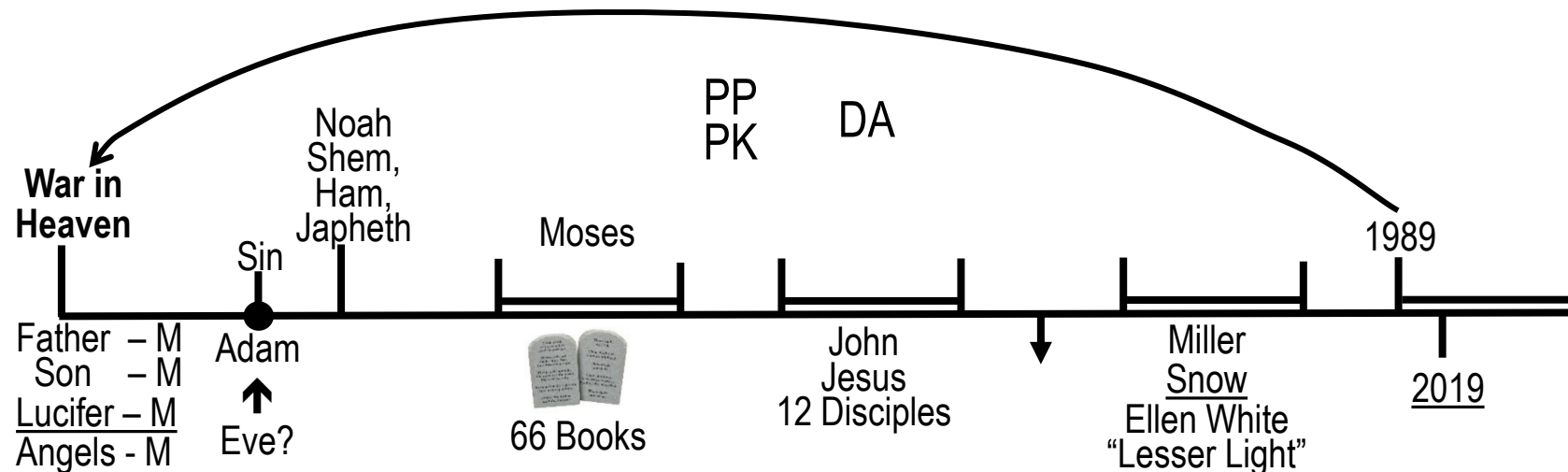


I read an article on the sexism, in people's concepts of sex. After they started to understand that a woman isn't just the dirt that it gets planted in, until a few decades ago, they had the following concept: A woman lays, and just does nothing. The man does all the effort, plants his seed, many little seeds; and then you might have even seen those kinds of animated cartoons, there's this egg just sitting there waiting, doing nothing just waiting, and there's all of these sperm (people sometimes draw them like they're muscular), and they'll go on this quest to the egg. Only the strongest survive, they'll fight, they'll die. It's a completely sexist model of Procreation. And increasingly science has actually showed how it is so wrong. How much is happening inside a woman's body, where she actually controls that whole process. Parts of her body capture a great deal of the sperm, and essentially put them in jail to be released when her body feels ready. The way these contractions happen inside of her to actually move them, it's complex and incredible.

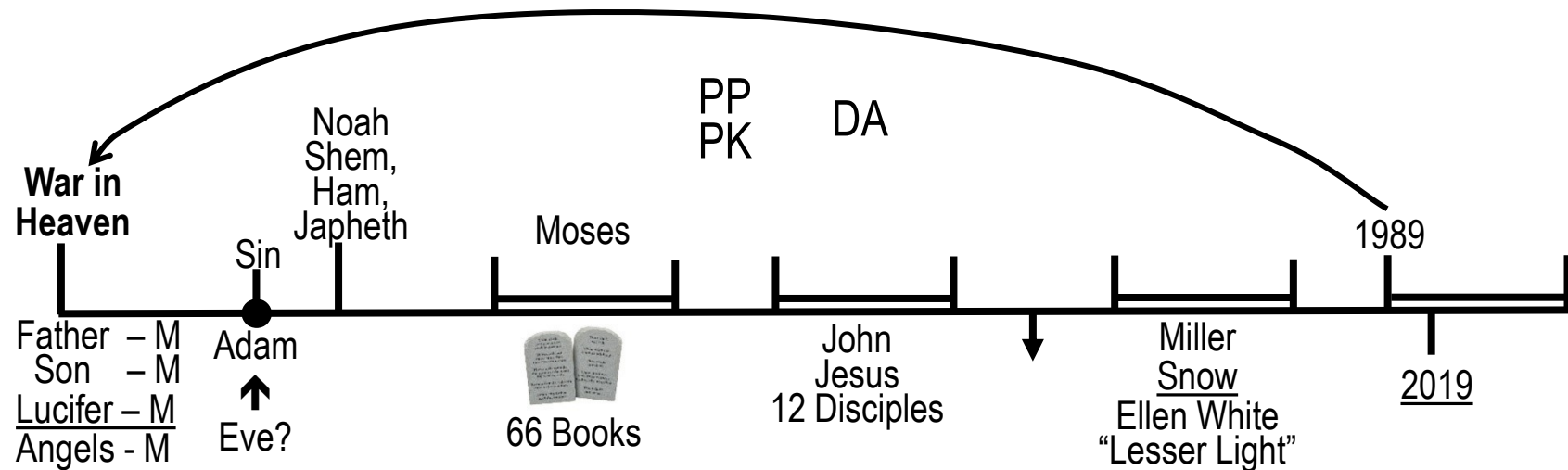


Just to refer back to Anna Paula's presentations, our sexist ideas of sex we inherited from Aristotle. Because a woman's job to just essentially have no part in that process was his invention, or a favorite topic of his. Our whole thinking, for so many Generations in all of these models, has been wrong.

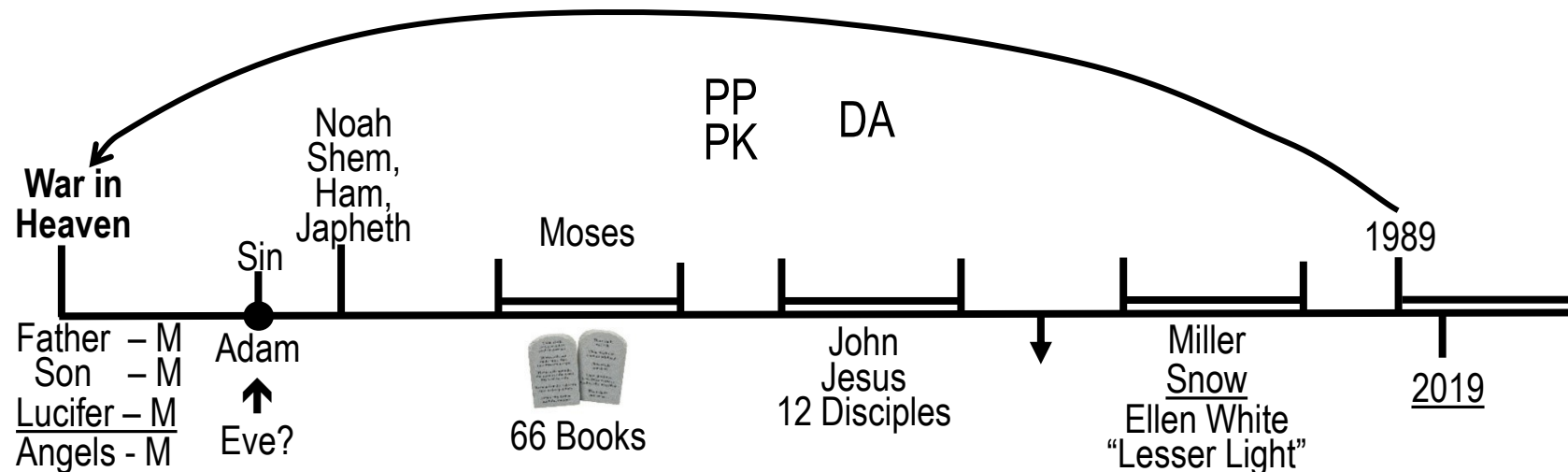
Moses did not understand how that concept of a seed worked. Abraham thinks that to have the nation of Israel, all God needs is his seed, because that's everything. He just needs a woman to plant it in, any woman. But the nation of Israel needed fifty percent DNA Abraham, fifty percent DNA Sarah. Science is showing us how much equality is true.



It's on the subject of sex that sexism is usually at its most visibly abhorrent. I'm not trying to tear down the parables. Just because something is a parable doesn't mean it's nice. Remember, for thousands of years God used what parable? You wanted your children to understand the nature of sin, you'll take an innocent animal, and you cut its throat. Does that mean that was a parable that was in Heaven or in Eden, or a parable that will exist in Heaven and Eden, that that parable is the whole story, that that is a parable that God wanted, that God enjoyed? No. God will take sinful humanity and create a parable, where he knew we had to learn through the death of an animal.

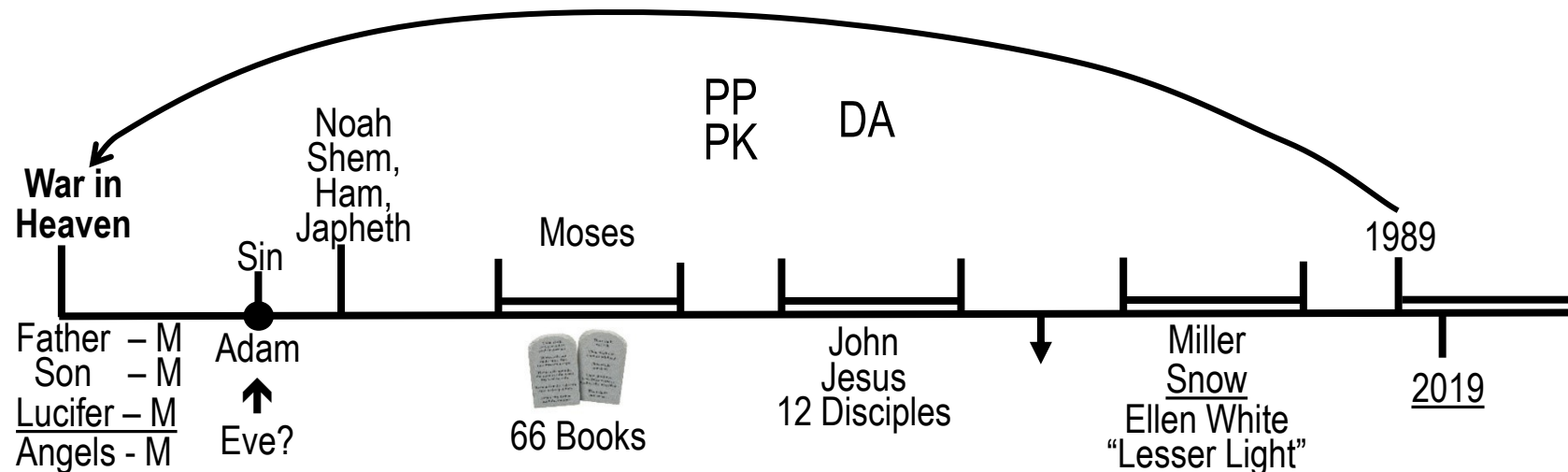


Weddings often operate the same way. People think they're going to create this beautiful parable, where the husband is God, the woman is the Church; she's going to dress all in white to show that she's pure, he already is, and she will be given to him. Some people I knew here in Australia, they decided to actually make their wedding a full version of that parable. And at their wedding, they made it centered entirely around the husband; because shouldn't our eyes be on Christ? So, he rode in on a white horse, in a white suit; he carried himself through that whole Wedding as the one in power, and his wife came to him submissively. The attention being kept on him the whole time. And they did a good job. They enacted the parable.



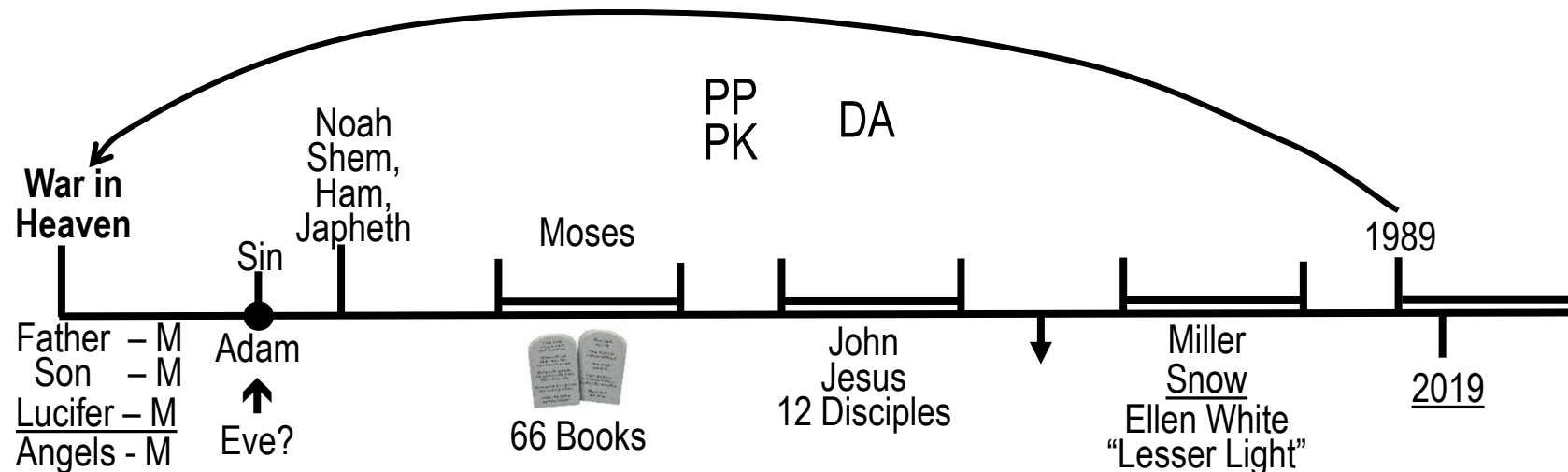
But there's a problem, if in this Dispensation, we still have people who think they can take a parable and apply it now, that they can take an innocent goat and cut its throat. God does not glory in the blood of Animals; he does not glory in the submission of Women. Despite the parables, he is allowed to be created from a world of sin.

We have to understand the construction of God if we're going to understand humanity today. And so many people in this Movement find themselves unwilling or unable to understand equality; because whether they realize it or not, they have an entirely male concept of Heaven and Earth. And women are, as in the New Testament, additions to the men that have somehow just crept in; they didn't belong in Heaven, barely belong on Earth. And Christianity has held onto that concept.

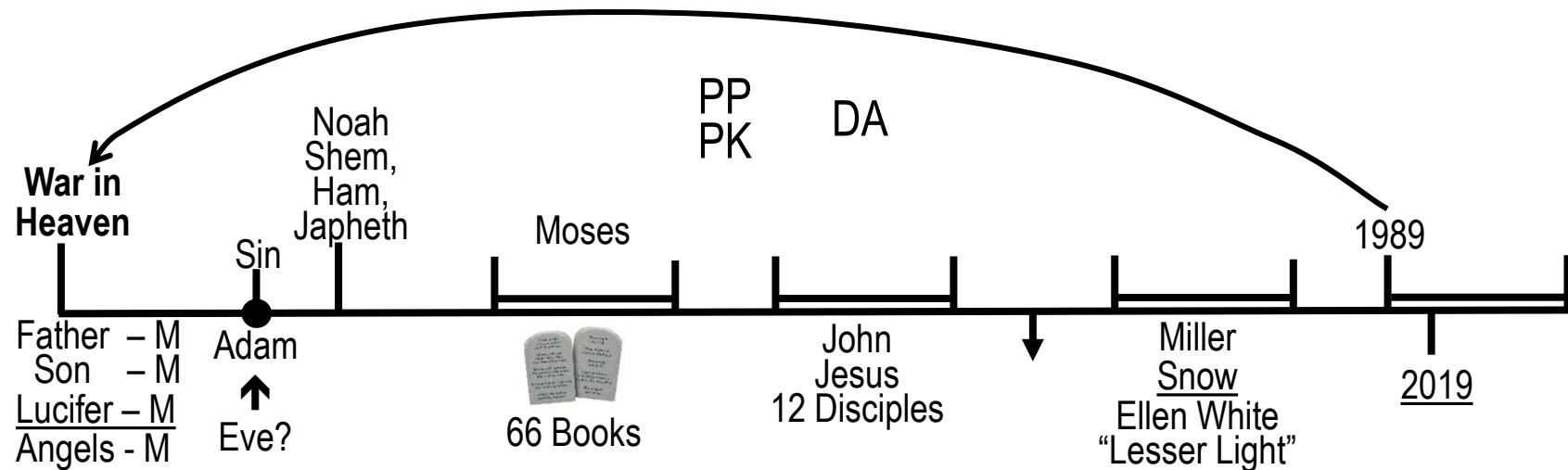


So, people ask what will this Movement do, if I don't practice equality? And my answer is, you won't be entered into Heaven. What is bound on Earth, will be bound in Heaven. What is loosed on Earth, will be loosed in Heaven. Don't think people realize this Movement is the gateway, the only way. People do not realize the seriousness of this message.

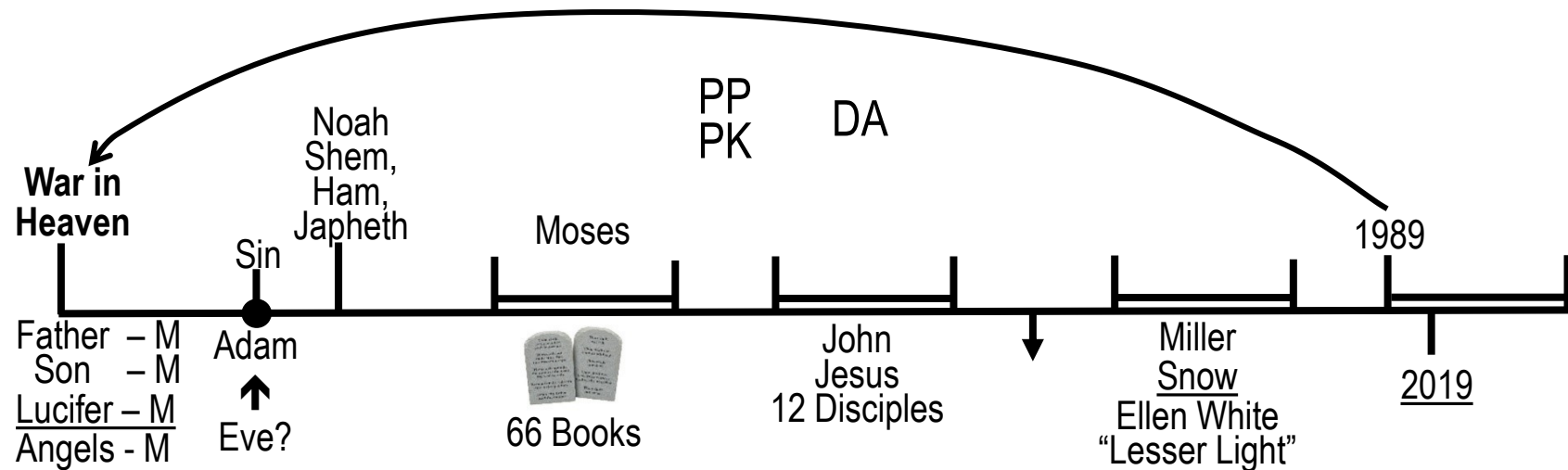
They'll do the following thing. They'll understand sexism is a test; they'll see a culture around them being sexist. What they'll say is the following: They'll take a "Thus saith the Lord" that says, to a Roman you have to be a Roman, to a Jew a Jew, lead people gently. So, they'll say in my culture, we're sexist, women don't wear trousers. So, if they are going to hold meetings in that Culture, don't offend anyone; don't cause offence, come in a skirt. And it's phrased like a necessary gentle way to win people. I think that's a basic misunderstanding of the test you're facing.



I'll create the following story. I'm Irish; I become Adventist, in 1870. I'm surrounded by strong Irish Catholicism, but I want to win my community; so, I'm going to be to a catholic a catholic. I won't let them see me keep Sabbath; I'll half keep Sabbath, to lead my community gently, and I'll go to mass on Sunday. In 1888 history, that was failure. And the fact that these arguments are being driven in this Movement are an indication that people do not see the seriousness of the test they are facing.

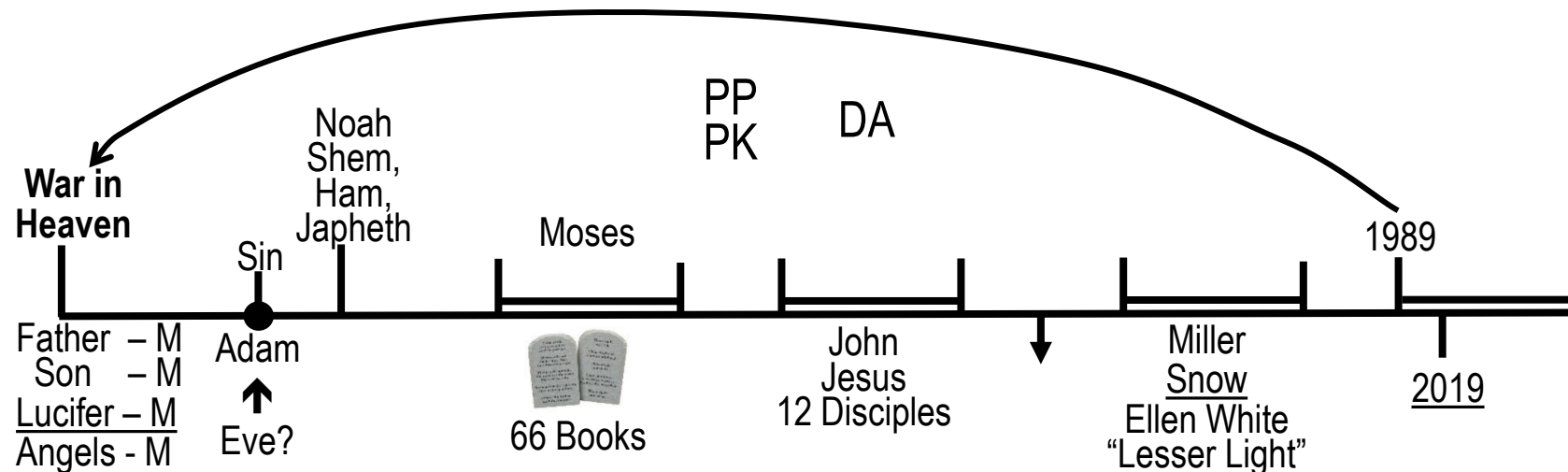


To summarize. We began this camp meeting looking at the war in Heaven. People were going to the moral; I wanted the nuts and the bolts. Why does Lucifer get to think that he's more worthy than Christ? Why do a third of the angels think that Christ is nothing special? It's because he's different to Lucifer; his garments are less shiny and also, he's just 'one of them.' A prophet is never accepted in their own Country, because that prophet just looks the same as everyone else. So, a third of the angels couldn't see anything special in Jesus. He looks different, but he's the same.

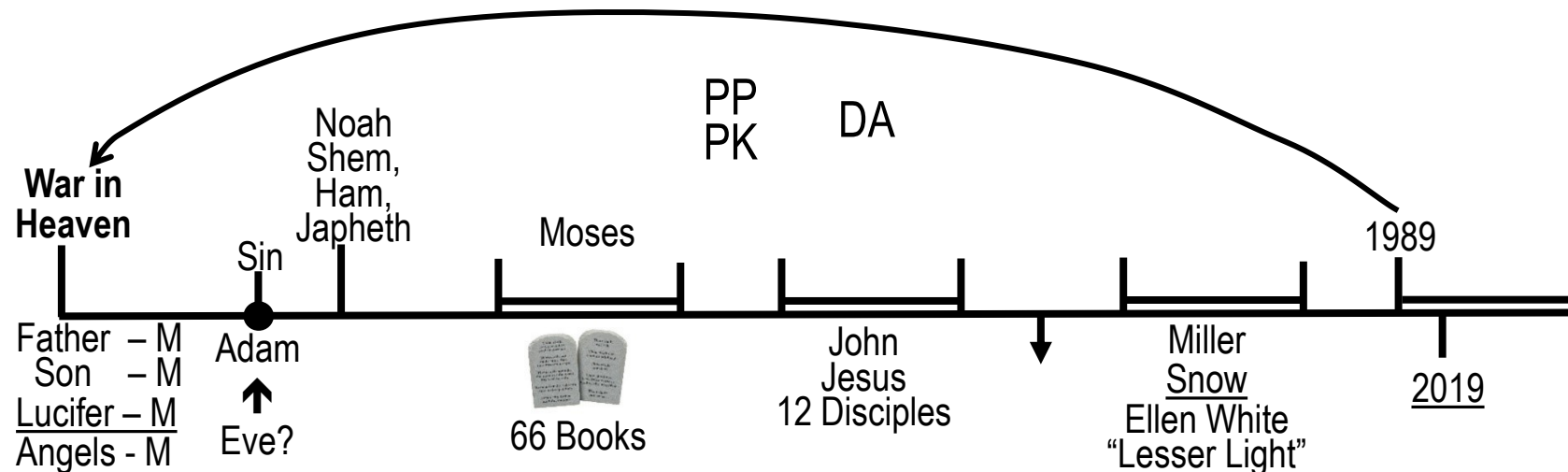


Lucifer has no gender. Lucifer is not male. So, women, that's also a warning; we have freedom to behave well or behave badly, especially to each other.

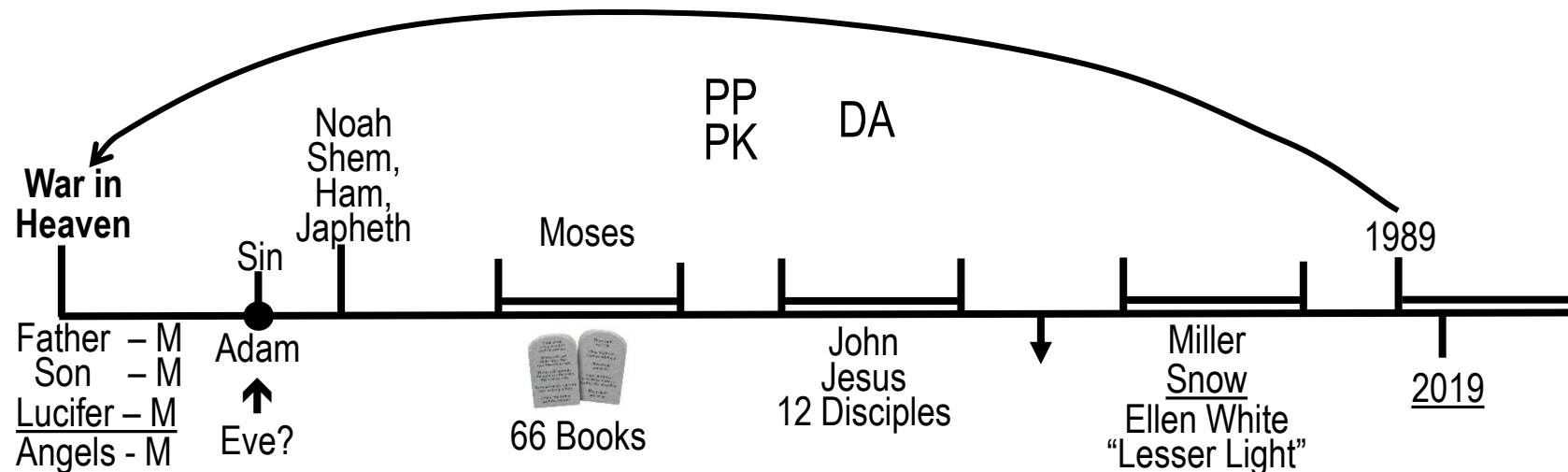
God the father, God the son, it's a parable. The Godhead are not male. They do a new thing and create a male and a female. Sin enters, the equal relationship between them is broken. Two and a half thousand years later that brokenness manifests itself in the Old Testament as it traces six thousand years of sin. And right as God is trying to rid us of this, at the very least, we need to look back and see it's constructed on a sin model. And our concept of Heaven is incorrect.



So, many men in this Movement have an issue with pride. When it comes to sexism, it is the ultimate universal underlying issue, because their religion has taught them that, Christianity and culture. And that issue of underlying pride, even now that the message of equality came in, there's that still underlying thought that they're special. No one likes to hear that everyone is special. That phrase, "If everyone is special no one is special." But they see they're special, I would suggest, because they think God's one of them, that ultimately, their case will be heard by a male God who relates to them, who understands what it's like to be a masculine man. And that creates a very warped thinking, because it makes them well-nigh [nearly] incapable to look at their wife correctly and treat her correctly. This is the point I wanted us to learn from Lucifer and Christ.



We'll close, but one just final comment. Part of what Anna Paula has also been tackling is the humanity has this strange fascination with gender. We're obsessed with gender; I find it strange. I am female, but when I think of myself, since the message of equality, if someone was to ask me to describe myself, not my body, but my identity as a human being, my gender is female is no longer the first thing that comes to my mind. We have a character, a personality, we're complex; but humanity has an obsession with Gender. History has led us here.



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

Dear Lord, we find ourselves through this message with conflicting thoughts, deeply troubling thoughts, where many people feel that they no longer know you, and yet at the same time know you so much more. It is deeply unsettling, yet has been a necessary process, not just in this dispensation; as Elder Parminder taught, we are doing nothing new. But as we prepare for Eden, we see how important this work is. I pray Lord that we will see you more clearly, so we can see each other more clearly. I pray this in Jesus's name. Amen.

