

Preserving The Restoration

Denver Snuffer 9-9-14

Lecture 10 Mesa, AZ

This is the concluding part of a single talk. This talk began in Boise and now concludes here. It has all one talk, and it really helps if you have heard the 9/10th of the talk that preceded today. They can all stand alone, but it is just that you will understand things better today if you have in mind what went before.

All of this has been about Zion. The whole purpose of this endeavor is limited to that one subject; Zion and seeing that Zion comes again.

I want to clarify a couple things preliminarily. First, if you go to the testimony that John the Baptist gave of Christ recorded by John the Beloved in the third chapter of John, it runs on for a number of verses from 27 to 36, but I want to only take note of one reference John makes to our Lord. He says that Christ had the Spirit “given to Him without measure.”¹ Meaning that, when our Lord was down here accomplishing what was expected of Him, He had access to the Spirit in a degree to which none of us can equal. That was necessary for Him to fulfill His responsibility.

Second, we are in a very different state, all of us, even the very best of us. We are being “proven.” Christ came to prove us and we are here to be proven.² As a result of that, all of us, according to the scriptures are given weakness.³ You are not going to perform in this estate at the same level as our Lord performed in this estate, period. You are given weakness, and He was given the Spirit without measure.

So adding to what went on before, about the ascent up Jacob's ladder and the arrival to the state in which you have completed the course and you have “attained unto the resurrection,”⁴ please understand that our Savior who accomplished that, did so using a very different criteria and experience in which He lived His life than how we live ours. That is just the way the plan operates, it is the way the development of God's children must operate.

Now, it is clear when it comes to the Gospel, there are absolute standards. Doctrine And Covenants 1:31 says: *"For I the Lord cannot look upon sin with the least degree of allowance."* And if that is not a troubling enough idea, then remember King Benjamin's warning in Mosiah 4: 29: *"And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them."* So there is an infinite supply of opportunities to commit sin, and God cannot look upon that with any degree of allowance.

This is a formidable challenge for us to consider. But there is a Divine purpose underlying it all. The Divine purpose is to bring us in humility to God, while recognizing there is a gulf between who and what we are, and what is expected of us in order to be truly holy.

¹ John 3: 34: “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by

² See Abraham 3: 25-26

³ Ether 12: 27: “I give unto men weakness that they may be humble...”

⁴ This does not mean merely coming forth from the grave, although that is termed “resurrection” also. Joseph Smith more accurately referred to it as an achievement following exaltation: “[Y]ou have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power.” *TPJS*, pp. 346-347.

Think about all the ways that there are to err. Consider the warnings given in Section 121 of the Doctrine and Covenants concerning priesthood: *"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness,"* And by the way, *"in any degree of unrighteousness,"* is a serious warning. We are told in verse 41 how power or influence is to be affected, and it is not "by virtue of the priesthood," it is rather *"only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy."*

This presents an opportunity for everyone involved, every time, to fail. In addition to all this, as to priesthood if you go to 2 Nephi chapter 26, verse 29 there is another warning: *"He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion."*

Zion can only come about as a consequence of consecration and sacrifice, and not as a result of seeking to get gain. In fact, when you are in the employ of the Lord you ought to be sacrificing, it should not be gainful; it should cost you in order to serve.

To accomplish purity, there are absolutes that are necessary. Sacrifice is absolutely necessary, and equality is necessary as well. Or at least, there be no poor among us. My guess is, sitting among us in this room here today, there are those who have significant issues with financial needs, and there are some sitting here today who could help in solving those.

In Alma chapter 1 it talks about the circumstance in which the priests are to serve. Alma 1, beginning at verse 26. *"And when the priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength. And they did impart of their substance, every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely."*

You see they prospered in this, and they were blessed because of it. We should learn from their example when they were prospering, about what it was they did that was right to bring it about. The ideal is never to have a professional class of clergyman. The ideal is to have every one of us as equals.

In our own day, in a revelation given through Joseph, Doctrine and Covenants 52 beginning at 39 says: *"Let the residue of the elders watch over the churches, and declare the word in the regions round about them; and let them labor with their own hands that there be no idolatry nor wickedness practised."*

To *"labor with their own hands"* means they are not professionals receiving compensation for preaching, because as soon as you turn them into a professional clergy people idolize them. The object is to avoid idolatry, to avoid the professional class of clergy to whom people look for blessings at their compensated hands. *"That there be no idolatry nor wickedness practiced."* "Wickedness" because when you have people elevated so as to have control over others, almost invariably the existence of control tends to lead inexorably to abuse.⁵ On the other hand, if all you have with which to work is persuasion, you will find there are a lot of people you will never persuade. There are a lot of people who will never agree with you.

⁵ See D&C 121: 39.

Therefore, if you are limited to persuasion alone, you have to afford people the freedom to reject, to be contrary, to raise their hand and make a contrasting point, and not have someone empowered say, "Your point is not welcome here. You are not doing what you need to do to be heard!"

"And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple." Isn't it interesting, that both in the case of Alma, talking about how their system worked with their priests, and in the modern revelation, talking about how things should be among us, the first principle is "there is no such thing as professional clergy," followed immediately by, *"remember the poor, remember the needy,"* in both instances. That is not happenstance.

I mention priesthood because I want to remind you of a few things about priesthood, conceptually. John the Baptist restored the priesthood before there was any organized church. Therefore, because it was "before," it is independent, and has never required a church in order for priesthood to exist with mankind.

Likewise, if you go to Doctrine and Covenants section 84, verse 6 it says: *"And the sons of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro."* Just to remind you, Jethro was a Midianite. He was a descendent of Midian born to Keturah. Keturah was the wife of Abraham after Sarah. After Sarah died Keturah bore Abraham children, one of whom was Midian. The birthright had already been given to Isaac. There is so much about the priesthood that has yet to be clarified (and I think that is a good thing. And I am not going to clarify enough for mischief to ensue.) But the fact the matter is, that priesthood Abraham had was different from the priesthood handed down through Midian. These differ. Priesthood that descended down and came to Moses did not possess the birthright. It did not possess that and its associated privileges. Therefore, it was not the same authority previously belonging to the Patriarchs. It was something less, something different.

Moses obtained priesthood through Jethro the Midianite, who was not even an Israelite. Midian was genealogically the same generation as Isaac (he was Isaac's half-brother). It would be Isaac's son Jacob, who would be named Israel, and it was Israel who possessed the birthright priesthood. Therefore Moses inherited a form of priesthood that was by its very nature, lesser than the one tracking the birthright. It was enough, however, to bring Moses into God's presence. This is one of the reasons why the prophets of the Old Testament all had to be ordained directly by heaven⁶ in order to inherit the authority they held.

In any event, the point is only this: priesthood exists independent of Israel, it exists independent of a church, and while the church may be dependent on priesthood, priesthood is not and never has been dependent upon a church, period. I hope you understand that. Priesthood is not and never has been dependent upon a church! These are two entirely different topics and very important to be understood for our purposes here today.

In addition to this, I hope you all understand the Holy Ghost can and does speak to everyone, Baptists, Lutherans, and Catholics included. C.S. Lewis could not have written and comprehended what he wrote and understood, unless the light of the Holy Ghost shown upon that man's mind. He has been often quoted in General Conference because he declares the light of eternal truths in his writings.⁷ There is no organization that controls the Holy Ghost. It is untrue to say there is some organization, which itself must be dependent upon the existence of priesthood for its order, has the authority to control the priesthood in the entire world! That is utter rubbish!

⁶ "All the prophets [after Moses] had the Melchizedek Priesthood and were ordained by God himself." TPJS, p. 181.

⁷ This is one of the manifestations of the Holy Ghost, or Comforter. See Moses 6: 61.

The practice of the missionaries demonstrates the ‘rubbish-ness’ of any such thought. This is because when the missionaries teach investigators about *the Book of Mormon* they use Moroni chapter 10, verse 4, and admonish they pray and ask God if these things are not true. Investigators are promised God will manifest the truth of it unto them “by the power of the Holy Ghost.” To the unbaptized, unwashed, uninitiated, missionaries extend the invitation to ask God, and then listen for the Holy Ghost speak to them. If they submit to this process, the Holy Ghost will speak to them. The Holy Ghost does, can, and will speak to anyone. You need these concepts in your mind in order to understand.

The Holy Ghost and the claim of owning a franchise over it is hollow. The idea the Holy Ghost can be controlled is false. The fact that LDS Mormons have some acquaintance with the Holy Ghost means very little. It does not distinguish Latter-day Saints, and it should not separate you from the Holy Ghost and its ministrations, whoever you are.

The Holy Ghost does not thrill you, it informs you. It gives you understanding. If I want to be thrilled, I can get that from *Braveheart*. The Bruce’s of Scotland are in my ancestry Alice Bruce is one of my ancestors. I was glad to see depicted in the movie the repentance by Robert the Bruce, the son who led the rebellion.

In any event, thrilling music can rouse you. A great TV show can get you thrilled and feeling goose bumps. That is not the Holy Ghost. The Holy Ghost enlightens your mind, it enlivens your senses, it brings light into your life, and you understand something anew.⁸ There are some people who have the Spirit with them in such a degree, that to be in their presence is to understand things better. Understanding, comprehension, light and truth—these are the Holy Ghost, not emotion, thrills and goose bumps.

I have never said this publicly, but because of what I think will ensue after this talk I am going to say it, not for my sake, and certainly not for the sake of anyone who believes the truth or who has the Spirit, but I say it only to benefit those who may view things completely otherwise.⁹ The Lord has said to me in His own voice, "I will bless those who bless you, and curse those who curse you." Therefore, I want to caution those who disagree with me, to feel free, to feel absolutely free to make the case against what I say. Feel free to disagree, and make your contrary arguments. If you believe I err, then expose the error and denounce it. But take care; take care about what you say concerning me for your sake, not for mine. I live with constant criticism. I can take it. But I do not want you provoking Divine ire by unfortunately chosen words if I can persuade you against it.

I talked about paying and administering your own tithes in Grand Junction. I want to remind you that if you do that, none of it should go to the priests. None of it should go to anything other than helping the poor. And if after all is done to help with the poor, and there's money left over, before we finish today, I will briefly mention there will need for a temple to be built at some point. Not yet and not more than one. But there will be a need for one.

A great deal is made of Joseph's first vision and nothing made of his last one. I want to turn to his last one, given on the morning of the martyrdom. This is Joseph's last vision, taken from *The Teachings of the Prophet Joseph Smith*, beginning on page 393. Joseph spoke it, but was not alive when it was written down. It was recorded and recounted by someone else, and I am not sure they got everything right in the way they recounted it, but nevertheless, this is the best source we have of Joseph’s last vision. It is good enough, even if a point or two were not well understood. This is Joseph speaking:

⁸ “The first Comforter, or Holy Ghost has no other effect than pure intelligence.” TPJS, p. 149. “No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator.” TPJS, p. 328.

⁹ This is to protect others. I want no one to needlessly incur any difficulty because of me.

"I was back in Kirtland, Ohio, and thought I would take a walk out by myself, and view my old farm, which I found grown up with weeds and brambles, and altogether bearing evidence of neglect and want of culture. I went into the barn, which I found without floor or doors, with the weather-boarding off, and was altogether in keeping with the farm. While I viewed the desolation around me, and was contemplating how it might be recovered from the curse upon it, there came rushing into the barn a company of furious men, who commenced to pick a quarrel with me. The leader of the party ordered me to leave the barn and farm, stating it was none of mine, and that I must give up all hope of ever possessing it. I told him the farm was given me by the Church, and although I had not had any use of it for some time back, still I had not sold it, and according to righteous principles it belonged to me or the Church. He then grew furious and began to rail upon me, and threaten me, and said it never did belong to me nor to the Church. I then told him that I did not think it worth contending about, that I had no desire to live upon it in its present state, and if he thought he had a better right I would not quarrel with him about it but leave; but my assurance that I would not trouble him at present did not seem to satisfy him, as he seemed determined to quarrel with me, and threatened me with the destruction of my body. While he was thus engaged, pouring out his bitter words upon me, a rabble rushed in and nearly filled the barn, drew out their knives, and began to quarrel among themselves for the premises, and for a moment forgot me, at which time I took the opportunity to walk out of the barn about up to my ankles in mud. When I was a little distance from the barn, I heard them screeching and screaming in a very distressed manner, as it appeared they had engaged in a general fight with their knives. While they were thus engaged, the dream or vision ended."

Joseph did not live long enough after receiving this vision to comment on it or provide an interpretation. But I can tell you if "the farm" is the church he established, that today, Joseph would have no welcoming arm within it. It would suffer from such a curse in its present state that they would quarrel with him, and tell him to leave if he came among the church today. I believe that the farm in the last vision was a symbol for what the church has become.

God's house is a house of order, but that does not mean what you think it means. God follows patterns. He establishes and ordains things according to one pattern, and then He takes them down again according to another pattern, and He does not vary. There is no guarantee, when He establishes a house in one instance, that that house cannot rebel, reject Him, and be rejected by Him at another. Just because God undertakes one work does not mean that He cannot undertake yet another.¹⁰ Just because He ordains one system at one time it does not mean that, when that system becomes abusive, He will not deal with the system He ordained according to its own standards in order to bring about the result He warned about. He follows a pattern and therein is the house of order.

When Christ came the first time, God took down a previously established hierarchy using an orderly process, informing us about His house of order. He ordained John to bring it to an end, which put him on a collision course with the hierarchy. John the Baptist was "ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord..."¹¹ Joseph Smith elaborated, "The son of Zacharias wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven."¹²

For His return, we should expect something similar to His first coming. That is, an orderly take down of a competing hierarchy using someone ordained to accomplish that end that is put by God on a collision course with the targeted power structure. John's mission required them to reject the truth and testimony

¹⁰ See 2 Ne. 29: 10.

¹¹ D&C 84: 28.

¹² *TPJS*, p. 276.

he offered.¹³ It was orderly, public and required a conflict followed by rejection. In any modern take down of the LDS hierarchy the Lord will allow those involved to act freely. The hierarchy must voluntarily and clearly violate God's standard.¹⁴ It must be orderly, public and the result of a conflict ordained by God's will. This is how a house of order operates anciently and again today.

The Book of Mormon is more prophecy than history. Before the Lord's appearance to the Nephites, society broke down into tribes consisting of family and friends.¹⁵ Immediately before the Lord's return we should expect something similar. Therefore, part of the preparation by God's house for coming social chaos is likely to include some preliminary preparations by families and friends to fellowship with one another in local gatherings, perhaps completely apart from control by the LDS hierarchy. Only by independently functioning can they hope to prepare for social chaos prophesied to accompany Zion and precede the Lord's return.¹⁶ There will also be indigenous prophet-led people coming through God's assistance to Zion.¹⁷

Joseph Smith cautioned the saints about violating God's trust. As Joseph put it: "His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved in all things, in His sight, He will seek another people; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath."¹⁸ We should expect God's house to be ordered around only one principle: repentance. When the pride of a great organization replaces repentance, the heavens withdraw, and when they do, "Amen" to that portion of God's house. But the restoration through Joseph will always remain, even if God chooses to order it differently before His return. It is His to do with as He determines best.

At the time I was excommunicated, I was in good standing with the Lord. I had nothing amiss in my personal life. There was no sin warranting church discipline. As a former member of the High Council for years, every church disciplinary proceeding I attended that resulted in excommunication, always involved serious moral transgression, betrayal of marriage covenants, and in some cases criminal wrongdoing. In contrast, the reason for my discipline was a book I had written about church history, in which I attempted to align the events of the Restoration to the prophecies of the Book of Mormon and the

¹³ "The Jews had to obey his instructions or be damned, by their own law." *Id.*

¹⁴ See D&C 121: 37-38.

¹⁵ See 3 Ne. 7: 2-4.

¹⁶ D&C 45: 66-68: "And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety."

¹⁷ See D&C 133: 26.

¹⁸ *TPJS*, p. 18. To the same effect, during the Mormon Reformation Heber C. Kimball said: "We receive the priesthood and power and authority. If we make a bad use of the priesthood, so you not see that the day will come when God will reckon with us, and he will take it from us and give it to those who will make better use of it? (*JD* 6: 125.) George A. Smith said, "God has set his hand at the present time to establish his kingdom. But unless the Saints will so live and so exert themselves that they can preserve the purity of the holy Priesthood among them, the work will be left to other people." (*JD* 6: 161.) Even Brigham Young commented on the possibility that only an LDS remnant would remain to carry forward the work: "God will preserve a portion of the meek and the humble of this people to bear off the Kingdom to the inhabitants of the earth, and will defend His Priesthood; for it is the last time, the last gathering time; and He will not suffer the Priesthood to be again driven from the earth." (*JD* 2: 184.)

Doctrine and Covenants. The stake president admitted to me and my wife before the Council began, that I was then worthy of a temple recommend.¹⁹ By any standard of moral conduct, I was an innocent man, whose only offense was believing the scriptures revealed our condition before God. On the evening of May 1, 2014, the Lord gave me further light and knowledge about His work in His vineyard. The Lord is in control over the church, men, and all things. When He undertakes to accomplish something, "there is nothing that the Lord God shall take in His heart to do, but what He will do it." (Abr. 3: 17.) Often the means used by the Lord to accomplish His "strange act," and to perform His "strange work"(D&C 101: 95), are very small indeed. "Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise. And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise and bringeth about the salvation of many souls." (Alma 37: 6-7.)

It is almost always the case that the Lord uses simple things to confound the mighty. I can think of nothing smaller or simpler or less important than myself. Inside the great church to which I once belonged, I was obscure. However, I lived my religion, attended faithfully, served to the best of my ability, upheld church leaders with my prayers, paid tithes, fasted, observed the Word of Wisdom, and helped answer questions for those needing assistance with troubling issues. There was no reason to regard me as a rebel who should be singled out for discipline. Nevertheless, the Lord chose to use a faithful and believing member to accomplish His design. Only someone who is devoted to His will could accomplish what the Lord had in His heart. Now He has accomplished it.

The Church has Doctrine and Covenants 121, verses 36 to 40, to warn it about abusing His authority. There is an "amen" or end to authority when control, compulsion, and dominion are exercised in any degree of unrighteousness. Therefore, when using authority, great care must be taken. In any case, the church was careless. Therefore, those involved, are now left to kick against the pricks, to persecute the Saints and to fight against God.

Section 121 is a warning to church leaders. It is addressing the powerful, not the powerless. It is addressing those who occupy the seats of authority over others. Only those who claim the right to control, compel, and exercise dominion, are warned against persecuting the saints, who believe the religion and practice it as I did from the time of my conversion. My excommunication was an abuse of authority. Therefore, as soon as the decision was made, the Lord terminated the priesthood authority of the stake presidency and every member of the High Council who sustained this decision, which was unanimous. Thereafter, I appealed to the First Presidency, outlining the involvement of the 12 and the 70. The appeal gave notice to them all.²⁰ The appeal was summarily denied.

Last general conference, the entire First Presidency, the 12, the 70, and all other general authorities and auxiliaries, voted to sustain those who abused their authority in casting me out of the church. At that moment, the Lord ended all claims of the church of

¹⁹ I had a current temple recommend at the time of the disciplinary council. I was not asked to return it before the council, nor asked to return it even after the council's decision. It expired in March, 2014, six months after excommunication.

²⁰ A transcript of the Appeal Letter is attached as an Appendix to this paper.

Jesus Christ of Latter-day Saints, to claim it is led by the priesthood.²¹ They have not practiced what He requires. The Lord has brought about His purposes. This has been in His heart all along. He has chosen to use small means to accomplish it, but He always uses the smallest of means to fulfill His purposes.

None of this was my doing. The Lord's strange act, was not, could not, be planned by me. Was not, could not, have been controlled by me. It was not anticipated by me, or even understood by me, until after the Lord had accomplished His will, and made it apparent to me on the evening of May 1, 2014. He alone has done this. He is the author of all of this.²²

Just because something is true at one moment does not mean it is true at another moment. Things change, decisions matter, what we do always matters. The Church of Jesus Christ of Latter-day Saints is not the same thing as it was when I joined in 1973. At this moment it is not even the same thing it was in 2012. It is in the process of changing rapidly, and will be something very different again in just a few more years. The Lord, knowing the direction the LDS Church is now headed, has acted to preserve the Restoration itself. This change does not affect the leadership's legal right to preside.²³ They are upheld by common consent, and therefore have the right still to control the direction of the organization. But it cannot be fixed, either. Any new authority will have to sustain the senior leaders now in position. I belonged for forty years to the church, and President Monson, President Packer and Elder Perry were in leadership when I joined and they are among the senior most leaders today. Adding new authorities that were not in the leadership when the Lord took these steps cannot remedy the Lord's decision.²⁴

If the church's leaders continue to be upheld by the prayers of members, prayer has power and can give strength. However the action taken by the Lord frees His hand to do something further now. His house is a house of order, but since the days of Abraham God's house has included things about which we have very little knowledge.

Because of apostasy by the overwhelming majority of Adam's posterity, Abraham was born into apostasy.²⁵ Abraham's struggle to overcome an apostate world qualified him to be the father of the righteous. His struggle to return and reclaim faith is the model mankind would see, with very few exceptions, forever after. He was the prototype of "everyman" in a post-deluge world, cut off from God, the Patriarchs and the Garden.

²¹ Meaning the leaders who exercised control, compulsion and dominion, and not the powerless who had no part in the affair.

²² Transcribed from *Journal of Denver Snuffer*, Vol. 8, entry of May 2, 2014, pp. 29-33.

²³ The entire corporate church is organized as a "corporation sole." There is one owner: the LDS Church President. As The Corporation of the President of The Church of Jesus Christ of Latter-day Saints he owns everything from the copyrights to chapels, from temples to business entities, from websites to artwork, the entire "church" belongs to one man. Even if voted out by common consent, he, and not church members, would own all the property. In a very real legal sense, there is only one Mormon in the LDS organization.

²⁴ It would require such a radical and unprecedented change from history and tradition that it will not be possible. Every one of the leadership positions would have to be replaced at a single moment, which in LDS practice, although actually possible for them to do, is impossible for them to even contemplate.

²⁵ "My fathers, having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto worshiping of the gods of the heathen, utterly refused to hearken to my voice; for their hearts were set to do evil..." Abr. 1: 5-6.

Abraham's chosen son, with whom the covenant would continue, was Isaac. God renewed the covenant with Isaac, and again with Jacob, and again with Joseph. But Abraham married after the death of Sarah.²⁶ His wife, Keturah, bore him sons also. Among these was Midian.²⁷ Generations later, the chosen line was devoid of priesthood, but through Midian a descendant named Jethro was still a "priest"²⁸ whose line of authority reckoned back generations.²⁹ This priest who had seven daughters,³⁰ ordained Moses to the very priesthood³¹ that allowed him to enter God's presence.³² From this we know the "house of God" extended beyond the Biblical narrative involving Abraham's lineage. God's house included generations of righteous, priesthood empowered, independently functioning families lost to the scriptural record and our memory.

Even if only the chosen line from Abraham is God's house, the Assyrian captivity of the Northern Kingdom removed ten tribes from the Bible's account. The apocryphal book of Esdras records they were led away to the north by God,³³ at which point they vanished from our record. While absent from our Bible, these missing people remained prophet-led.³⁴ They kept a sacred record we have yet to have revealed to us.³⁵ Christ following His resurrection visited them, like the Nephites.³⁶ God's house of order spread in all directions and vanished from view.

At approximately 600 B.C., a party of believers were prophet-led to abandon Jerusalem and flee to the Americas. Their record is the Book of Mormon. They, along with the missing ten tribes, remained part of God's house of order, although we knew nothing concerning them until the Book of Mormon publication in 1830.

Despite being widely separated, Christ considered them all "one fold." He was their "one shepherd."³⁷

Moses founded a religious establishment headed by descendants of Aaron and assisted by male members of the Tribe of Levi. This hierarchy, however, never controlled the Old Testament prophets, who were outsiders frequently condemning the religious establishment. God ordained them directly, outside Israel's religious hierarchy.³⁸ One of these independently ordained prophets declared: "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel."³⁹ Called only by

²⁶ Gen. 25: 1.

²⁷ Gen. 25: 2.

²⁸ Exo. 2: 16.

²⁹ See D&C 84: 7-13.

³⁰ Exo. 2: 16.

³¹ D&C 84: 6.

³² D&C 84: 22-23.

³³ "[T]hey took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river, For the most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth. Then dwelt they there until the latter times; and now when they shall begin to come, The Highest shall stay the stream again, that they may go through." *Apocrypha*, 2 Esdras 13: 41-47.

³⁴ 2 Ne. 29: 12.

³⁵ 2 Ne. 29: 13.

³⁶ 3 Ne. 16: 1-3.

³⁷ 3 Ne. 15: 17.

³⁸ "All the prophets had the Melchizedek Priesthood and were ordained by God himself." *TPJS*, p. 181.

³⁹ Amos 7: 14-15.

God, they functioned outside of man's authority and control. The house of order God establishes and watches over has frequently refused to obey Him. Prophets roundly condemned Israel's priests and false prophets for failing to follow His path and respect His commandments.⁴⁰ All of this is God's house of order.

The Book of Mormon follows a splinter group led by Zeniff into the land of Lehi-Nephi. His kingdom was conferred on his son, King Noah, who was wicked.⁴¹ His wickedness included an aggressive building program, while neglecting the needs of his people.⁴² He released all his father's priests and called new ones "such as were lifted up in the pride of their hearts."⁴³ Among these was the priest Alma.

When Noah's people departed from God's path, a single man entered the scene. He was unconnected from any known genealogy.⁴⁴ Only he bears the name "Abinadi" in the book, and therefore we cannot know for certain if he was Nephite, Lamanite, Jaredite,⁴⁵ or something other. The lone witness, Abinadi, condemned King Noah, his court and his people. The established authorities were incredulous. King Noah declared: "Who is Abinadi, that I and my people should be judged of him, or who is the Lord, that shall bring upon my people such great affliction?"⁴⁶ The house of order, as far as the king and his priests could tell, could not include such an outsider.⁴⁷

Joseph Smith explained John the Beloved was still here,⁴⁸ laboring with the lost tribes of Israel. There were three Nephite disciples who similarly "never taste of death" and remain here.⁴⁹ LDS scripture also mention there are yet others "ye know not of"⁵⁰ who are likewise here with no account given us.

Many more examples could be given, but this is enough to show the house of order established by God is beyond man's will and never fully disclosed. Although an orderly process fills offices in His house,⁵¹ God

⁴⁰ See, e.g., Eze. 22: 26: "Her priests have violated my law, and have profaned mine holy things..." Micah 3: 11: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money..." Zeph. 3: 4: "Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law." Mal. 1: 6: "O priests, that despise my name."

⁴¹ Mosiah 11: 1-2.

⁴² Mosiah 11: 8-14.

⁴³ Mosiah 11: 5.

⁴⁴ The narrative reports he "was a man among them" and not that he was "from among them." Mosiah 11: 20.

⁴⁵ There were Jaredite survivors despite their destruction. Nephite coinage bore Jaredite names (see Alma 11: 5-19), Alma's sons had Jaredite names (Shiblon, Corianton), and most Book of Mormon apostates had Jaredite names (Sherem, Nehor, Gadianton).

⁴⁶ Mosiah 11: 27.

⁴⁷ His priests explained: "And now, O king, behold, we are guiltless, and thou, O king, hast not sinned; therefore, this man has lied concerning you, and he has prophesied in vain." Mosiah 12: 14.

⁴⁸ D&C 7: 1-8.

⁴⁹ 3 Ne. 28: 4-8.

⁵⁰ D&C 49: 8.

⁵¹ Anciently it was by descent through a family line. In Adam's day the eldest worthy, surviving son (Able was replaced by Seth) held the priesthood in each generation. The accounts in Moses 6: 10-23 and in D&C 107: 41-53 are both preserving the priesthood lineage during the era of the Patriarchs. Abraham reconnected to that line, and reestablished Patriarchal authority for himself and four generations that followed. Following Moses, the tribe of Levi and family of Aaron held office. In the LDS Church common consent has been used for all but one office, the Patriarch to the Church. It was filled through patrilineal succession. Hyrum, as the older brother, held this "by right" (D&C 124: 91) which would continue "from generation to generation, forever and ever." (D&C 124: 96.) That office has been

can, has and will still speak up through whomever He chooses. Just because He says something to one, we should not conclude He is prevented from speaking with another.⁵²

Prophecy is not given so you can anticipate the details beforehand. Prophecy is only given so that after the event takes place, you can then understand the scriptures' meaning. Only after He has acted can you understand how the Lord intended to accomplish His will and fulfill His promise. Prophecy's purpose is not to allow you beforehand to know the events with enough specificity so that God's will could be anticipated, prevented, and frustrated. If you knew what He was up to, you could prevent it. But because you do not, when the prophecies are fulfilled, then you know the Lord has acted. God can use any means He chooses to accomplish His promises. Everything God is doing is not disclosed at the time it is underway.

Take the opening of the New Testament as an example. Today we all know and accept John the Baptist as someone sent by God because history tells us that is so. But it was not until a revelation was given through the Prophet Joseph Smith that we understood the great hidden effort behind the scenes required to bring to pass John the Baptist's mission. We did not know what I am going to read to you at the time John acted, but we do know it now because of a modern revelation.

Doctrine and Covenants section 84, beginning at verse 27: *" Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power."*

It was because of this Joseph Smith said concerning John: John *"wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven."*⁵³

Did the Jews notice?

God's house is a house of order. He does it according to patterns. It is not God's purpose to abandon the Restoration, but it is His purpose to preserve the Restoration, which at this moment is in terrible jeopardy. The Restoration itself must be rescued and preserved. If you cannot detect the terrible changes it has undergone and is now undergoing, then you are blind indeed.⁵⁴ Shall God forget the work He began through Joseph? Shall this now universally downward course be permitted without His hand being bared again? Or should a kind and merciful God take steps to give to us a chance to preserve it with His assistance, if we choose to act? There are many willing to act. We only need some indication from God of how to do so. Thankfully, the pattern was given to us through Joseph Smith.

discarded, its last occupant, Eldred G. Smith, was made emeritus by President Kimball October 6, 1979, and died April 4, 2013.

⁵² See 2 Ne. 29: 9. This verse affirms one proof God is "the same yesterday, today, and forever" is that He will "speak forth [His] words according to [His] own pleasure."

⁵³ *TPJS*, p. 276.

⁵⁴ In LDS Mormonism's fourth phase, now underway, the public relations infrastructure uses opinion polling and focus group testing to adapt public perceptions of the church. This system makes the LDS Church continually vulnerable to changing opinions. Even the temple endowment ceremony has been altered after taking opinion polls in the US and Canada of approximately 3,500 active LDS families. As politically correct speech informs public opinion, and public opinion drives shifting LDS policies, the future of LDS Mormonism will continue to mirror the larger social values.

Baptism has always been required from the days of Adam until the present. Baptism is always the sign of acceptance of what God is doing in each generation. If He acts again now (and He is), then we need to recognize that and respond. Baptism is a mandatory sign of penitence; turning and facing God, and then walking in a new path. From the days of Adam, it will continue through the end of the millennium. Whenever there has been believing people upon the earth, they have always been invited to perform the ordinance of baptism as a sign of their faith.

Authority was restored as part of the ministry of Joseph Smith and should be remembered. In fact, everything accomplished by the Lord through Joseph should be remembered, preserved and respected. We should not abandon anything that has been given by heaven, but we should also not neglect anything given or commanded by heaven. We should not be forgetful. It is a sign of ingratitude when we forget and neglect.

No corporate church organization, or man claiming authority should hijack your obedience to God. You are accountable to Him. You are accountable only to Him, and not to me or any other man. When Joseph wanted to know his state and standing before God, he asked God.⁵⁵ It is to God alone that you must answer and it is to God you must be grateful. Only before Him must you be humble.

That having been said, true religion, when it is present on earth, always exists as a community of believers. Community is required. If we don't have a community then we cannot be willing to mourn with those that mourn. We cannot comfort those that stand in need of comfort. We cannot stand as a witness to one another of God at all times and of all places. (Mosiah 18: 9) We cannot bear one another's burdens that they may be light, (Mosiah 18: 8) as is required by the Gospel and by the covenant of baptism. None of this can be done without fellowship between believers.⁵⁶

However, we do not need a new church. The only thing we need is a community of fellowship. Legal entities, whenever they are formed, become prey to the law. Men who have ambition can control legal entities. They can be sycophants, brown-nosers and people who are willing to do whatever is required of them in order to show they are desperately submissive to the one above them so that they might join them and have control over others. This is the way that organizations go. They invite abuse.

In the Sunstone Conference, I presented a paper called, *Cutting Down the Tree of Life to Build a Wooden Bridge*, it is available on my blog with all the footnotes. I think the footnote version is much better than

⁵⁵ JS-H 1: 29.

⁵⁶ In a recent book by Rock Waterman, he wrote: "This term 'the Church,' in Mormon parlance, has become virtually undefinable. Get a group of latter-day saints in a room together discussing the Church, and it's possible every one of them using the word will have in mind a vastly different meaning. One person may be referring to the local congregation, while another uses it to refer to Church headquarters in Salt Lake City. Another may have in mind the First Presidency and the quorum of the Twelve, and still another, when referencing 'the Church,' is actually thinking about the LDS religion as a whole with all its facets, tenets, teachings, and doctrines. Another may simply be thinking of Utah culture. So clearly we could use a better definition. Well it turns out we have one. Almost never these days will you find a modern Latter-day Saint using the term as it was originally defined by the Lord himself in Doctrine & Covenants 10:67. In that section He defined 'my Church' as simply all who repent and come unto Him. That's right. The meaning of *church* is nothing more complicated than a group of people with shared religious values. Have you repented and come unto Christ? Good, you're in." *What to Expect When You're Excommunicated: The Believing Mormon's Guide To the Coming Purge*, p. 22. Later on pages 51-57 he writes an interesting discussion of New Testament and early Mormon practices in contrast to modern Mormon sensibilities.

what I was able to do verbally. The inevitable process is described in that paper. Aspiring men will always corrupt whatever it is that is organized on the earth.

So ask yourself, what can remain pure? Even here, in this awful world, what can remain pure? There are three things that can remain absolutely unmolested and uncorrupted: the truth, which is fixed and cannot be touched by us. God's love, which is free and available to all. Neither the truth nor God's love requires effort on our part. The third thing that can remain pure here is our desires. That, however, requires effort. Nevertheless, it is possible that perfection can touch each of us, if we have the right desires.

The fact is, however, we all have weaknesses, we all need rest, we all need food, and we all wear down. There are things that trouble each one of us. Even your desires are going to be better than you are. At least I hope they are.

But these three things can be perfect, and they can be pure: the truth, God's love and our desires.

You do not need to leave anything behind that is good or noble or virtuous.⁵⁷ And you do not need to establish another entity. You can serve wherever you are. However, to preserve the Restoration itself, starting now, we need to more closely follow the pattern of scripture. This is no revolution, only a recollection. It is not abandoning anything, only preserving the essential foundation of true religion.

Christ gave the baptism prayer, word for word. This is in 3 Nephi Chapter 11, beginning at verse 19. *"And Nephi arose and went forth, and bowed himself before the Lord and did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him: I give unto you power that ye shall baptize this people when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize."*

Christ did not touch them, He said to them, *"I give you power to baptize."* Although the record is incomplete, these disciples in all likelihood had previously been ordained. But Christ was renewing His church when He came. All that was needed to obtain the power to baptize was (and is) for Christ to tell you.

This is in contrast to the power given by Christ to lay on hands for the Holy Ghost. For power to do that, Christ needed to touch them. Later in the record, when Christ actually does give power to give the Holy Ghost the account stresses the touching: *"And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them. And the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bare record that he gave them power to give the Holy Ghost. And I will show unto you hereafter that this record is true."*⁵⁸ (Emphasis added.)

The promised account Mormon would provide "hereafter" was not given by him, but his son Moroni, delivered on the promise: *"And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles."*⁵⁹ In our own dispensation, the laying on of hands for the gift of the Holy Ghost is likewise only an ordinance to be performed by an "apostle" upon whom Christ laid hands: *"An apostle is an elder, and it is his calling to baptize; ...And to confirm those who are baptized into the church, by the laying on of hands for*

⁵⁷ 13th Article of Faith.

⁵⁸ 3 Ne. 18: 36-37.

⁵⁹ Moro. 2: 2.

*the baptism of fire and the Holy Ghost, according to the scriptures...*⁶⁰ At the beginning, all the church's elders called themselves "Apostles" of Jesus Christ. That practice changed when a Quorum of Twelve was organized. The Quorum of Twelve, chosen by the Three Witnesses and ordained by them, were given a charge which included the necessity to have Christ lay hands on them to complete their ordination.⁶¹ LDS practice does not limit laying on hands to those whom Christ has touched, but many Latter-day Saints also struggle with whether they have ever been baptized by fire and the Holy Ghost.

How then does the authority to baptize come? Well, once John the Baptist came and laid his hand on Joseph, we have had a practice of continuing to lay hands on one another to confer Aaronic Priesthood, and we ought to continue to respect that tradition. But before any of you baptize any other of you, get Christ's "word" for yourself through the Spirit. It is the same thing Alma did in Mosiah chapter 18. If you go to Mosiah chapter 18, verse 12, before he baptized, Alma *"stood forth in the water, and cried, saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart. And when he had said these words, the Spirit of the Lord was upon him."*

He got the authority to baptize by the Spirit. If you are going to use the priesthood to perform a baptism, no matter what the Church has told you, no matter what quorum leaders and respected others, including your own father perhaps, have taught you, before you do so, ask God to give you the authority. Get the "word" from Christ through the Spirit, just as Alma did. His example is in the scriptures to teach us the way. We have lost it, and need to reclaim it. If you get power to baptize, you get it from Him and you are not dependent on someone else. But get the power from Him. Power is required. It must come from Christ. The pattern must be followed.

John the Baptist when he restored the authority, in Joseph Smith History, verse 69 said: *"which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."*

The Gospel of repentance is turning to face God. Baptism by immersion is for the remission of sins. John's declaration does not say that this authority will not ever be taken from the church; it says it will not be taken from "the earth." It was restored to remain on the earth. No matter what happens among those that choose to abuse one another, it needs to be preserved by a faithful few so that it does not cease from the earth. It is still here, though it has been much neglected and it has been much abused. But with you, renew it, using Alma's example. Alma had been previously ordained as one of the priests in wicked King

⁶⁰ D&C 20: 38, 41.

⁶¹ "It is necessary that you receive a testimony from heaven to yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out; although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven. Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid his hand upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid his hands upon his disciples, why not in latter days? . . . The time is coming when you will be perfectly familiar with the things of God. . . . You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore call upon him in faith in mighty prayer till you prevail, for it is your duty and your privilege to bear such a testimony for yourselves. (DHC, 2:192-98, emphasis added.)

Noah's court. Alma had been ordained precisely because he was wicked.⁶² Alma qualified for ordination because he was wicked, an idolater and lifted up in pride while flattering those who listened to him.⁶³ He was corrupt. Noah wanted him and so he was ordained.

After Alma repented, but before he used any authority to baptize, he asked God to give him power. God, seeing penitence on the earth, respected it, and poured out His Spirit upon him so that Alma could baptize with power. The proof of that was found not merely in what Alma experienced with the Spirit empowering him to perform the ordinance, but also in the effect the ordinance itself had upon both Helam and Alma who himself went into the water at the same time. The Spirit was poured out upon them. Renew the power to baptize in this same manner. Alma and Christ's disciples got authority from Christ's "word" spoken to them by the power of the Spirit.

Likewise, we need to have a renewed community. Not an organization, but a fellowship. Not a hierarchy, but a group of equals. The community needs to be renewed. Men who have been ordained already, should renew this in the manner just described in the example of Alma. Have a community of believers. Be accepted by them. But before acting ask God to pour out His Spirit to give power.

In my disgust and personal preference, I asked the Lord that priesthood get extended beyond the confines of the men who have continually abused and neglected it. I was told that priesthood is confined to men because of the Fall and the conditions ordained by God at that time.⁶⁴ Until we reverse things in the Millennium, that is the way it is going to remain, as to the ordinances thus far given in public. I asked the Lord to change that order. It is not going to change. I then asked the Lord that if only men were to hold priesthood for our public ordinances, then could only women vote to sustain them. The saying pleased the Lord, for it was already in His heart. But He said to me: "There shall be a minimum of seven women to sustain the man in any vote, and if the man is married, his wife shall be one of them."

Here is how I would proceed. Even though I have already been ordained, a community needs to recognize I am authorized before I proceed further. However, given the fact men have abused and neglected the priesthood that they have been given, and given the fact that if men are only going to hold the priesthood, that there ought to be some independent check. Therefore when it comes to sustaining me, or any of you, to perform in a priesthood capacity in any renewed community, only women should vote. No man should be allowed to vote to sustain another priesthood holder, period. If only men hold it, then only women should sustain them. I have a wife and six daughters. Therefore I have a community. Jethro had seven daughters.

For any of you who would like to renew your fellowship, call a conference. In your conferences attended by a minimum of seven women, at least seven women must vote to sustain one to be a priest to the community. When that is done, all seven who vote to sustain should sign a certificate. If you look at the *Joseph Smith Papers* there were certificates given in the early church. These were just handwritten things so there was a written authorization to function in the church. Among your own fellowships, do like they did in the early church. Do as they did, but let the fellowships now respect a balance between the obligations of the men and the rights of the women. If the man is married, his wife must be among the seven women. If his wife will not sustain him, he is unworthy to provide priesthood service in the fellowship. Of course that does not bar him from continuing to do so in the LDS Church. Nor would it bar him from being in fellowship with both.

⁶² Mosiah 11: 5.

⁶³ Mosiah 11: 5-7.

⁶⁴ Moses 4: 22; Gen. 3: 16.

The word “unworthy” is not a statement of condemnation, but of qualification. There is nothing implied in the word about a man’s standing before God, only the fact that within the community of fellowship until the wife is prepared to support him acting outside the family, his effort should remain within his family until the wife sees value in her husband serving others. The word “unworthy” was the Lord’s and therefore I do not feel at liberty to change it. But I want it clear that when He used it I had a definite understanding that no condemnation was implied, only an orderly arrangement was given. In all such matters it has been my experience that with time how the Lord orders things proves to be exceptionally wise, even if we do not immediately see the wisdom.

When you ordain someone to serve in these fellowships you should ordain no one to an office, only confer the priesthood. Have no offices. Let everyone be equal. Be without ranks. Keep your lines of authority. It will reckon through the one ordaining. But power can only come from Christ. Wait until the Spirit ratifies your ordination before you act. Do as Alma did, and ask Christ to give you power to baptize.

If someone is ordained to priesthood for the first time within your fellowship after April 2014 General Conference, they should reckon their line of authority in these proceedings for this fellowship. The LDS Church will maintain their lines, but let these fellowships maintain their own. All who are ordained in these communities should keep a record of your line of authority and pass it down. Be prepared to defend your line of authority using the records you keep. All of the women who vote to sustain should not only sign the certificate, but also put it in your diaries and in your journals. Let the records be kept so that if anyone questions, there will be an abundance of witnesses.

Conferences can be called by any who desire it, but you must have seven women if the business includes a priesthood ordination. There is no need to purchase a building. You can meet anywhere including in your own home.

Continuing then with what Christ said in 3 Nephi Chapter 11, verse 22: *"And he said unto them: On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them—Behold, ye shall go down and stand in the water..."*

I would recommend if at all possible that water for a living ordinance be performed in living water. I would not perform this in a font constructed by man, I would use the things God created. You are trying to connect to God. Use what He created. I recognize that there may be circumstances where that becomes impossible. I have been baptized twice. Once in the Atlantic and once in a stream in the Little Cottonwood Canyon. Both times it was so cold my lips were blue. I recognize that some of you hardy people may not want to experience a baptism that invigorates you to the point of turning your lips blue, but I would recommend when you go stand in the water that it be living water.

"...and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

When I was baptized into the LDS Church, the baptismal prayer was, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father..." When I was rebaptized, I was rebaptized by one who had authority from Christ, therefore, in that baptisms the words were, "Having authority given me of Jesus Christ..." If all you are going to do is baptize someone again according to the LDS pattern, with the commission in the Church, do not bother doing it. But if you follow these principles, and if the Spirit empowers you to baptize, then baptize having authority from Christ and follow His words. We have deviated long enough. It is time to return.

"And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you thus shall ye baptize."

I am telling you in the name of the Lord that commandment is renewed again by Him today, to you. This is His command recorded in the Book of Mormon, translated by Joseph Smith through the gift and power of God, and confirmed again today! *"And there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been. For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another."*

Do it in this way. If someone disputes and says, "They ought not be doing it, and you ought not be doing it," leave it alone. Don't fight. Don't quarrel, but invite, persuade. If they are not persuaded, let them go. If you invite and they will not come, let them go. If you entice, if you entreat, and they say, "We will not hear your entreaty," then let them go.⁶⁵ There is no need to harbor ill will and to fight with people.

Any who desire to be baptized, should be baptized. If you have this power given to you by Christ and *anyone* comes to you, baptize them. Refuse no one. Freely give what you received from God. Do not charge to perform an ordinance. The ordinance is between them and God. They need to have it performed between them and someone God has asked to do it. You rise up to become the people God asks to do it.

Before baptism, teach them the Doctrine of Christ. Christ immediately discusses this following His instruction on baptism. *"Behold, verily, verily, I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me. And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost."*

That is the purpose of the baptism and the gift of the Holy Ghost. The doctrine of Christ is connected with this. Once baptized, you can have the testimony of the Father concerning his Son shed upon you by the power of the Holy Ghost. It comes as a consequence of the ordinance of baptism. If Christ lays hands on you, then you can also confer it by the laying on of hands. But even in the absence of such a man, the Holy Ghost will be given, according to the Doctrine of Christ, to any who repent and are baptized according to His command.

"And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name,

⁶⁵ "I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds." D&C 64: 9-11.

and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them. Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth."

This is Christ's doctrine. Nothing more and certainly nothing less. This is His doctrine. This is the power of redemption. This is the means by which the Holy Ghost is given. It is the Holy Ghost, which when given, bears record of all things. The Holy Ghost teaches you.

Believe in Christ, repent, be baptized, receive the Holy Ghost, and become as a little child. There is no more inquisitive creature on the planet than a little child. That is who you are to become. You should hunger and search for understanding. This is all of the doctrine. There is no more doctrine. This is not all of the teachings, nor all the tenants, nor all the precepts, nor all the covenants, nor all of the commandments, nor all of the principles, but it is all of the doctrine. There is no more doctrine than this, according to Christ.

We are very loose in what we call "doctrine" and have been so even when Joseph was alive. When Christ defines and limits His "doctrine" to this brief outline, it is probably impossible to carry on a conversation today without using a broader definition. Joseph F. Smith wrote a book called *Gospel Doctrine*. Joseph Fielding Smith wrote a three-volume work called, *The Doctrines of Salvation*. Bruce R. McConkie wrote *Mormon Doctrine*. He also wrote *The Doctrinal New Testament Commentary*, which is multiple volumes. Millet, Fronk, Skinner and Top wrote *LDS Beliefs, A Doctrinal Commentary*. There is *The Development of Temple Doctrine*. There is *Unlocking the Doctrine of the Fall*. There is *The Doctrines of the Kingdom*, by Hyrum Andrus. There is *The Doctrinal Developments in the Early Church*. If you go to Deseret Book and you search the word "doctrine," they will sell you 791 items. Our background makes it impossible for us to use the term "doctrine" in the narrow sense Christ defines as His doctrine.

But we should remember, that though we use the term loosely today Christ was very serious about confining His doctrine to these few statements. He accompanied it with the warning: "*Whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock.*"

Sometimes we apply the word "doctrine" when we really mean a tenant, or when we really mean a teaching, or a precept, or principal, or a covenant. Christ has narrowly defined what we ought to be declaring as His doctrine, and I would suggest He did that on purpose in order to avoid "*coming of evil.*"

In answer to a question about a single man: I don't think there are any impediments to conforming to the pattern and being ordained in the absence of having a wife, but if you add a wife? You better add a wife who is going to sustain you if you intend to use priesthood in these independently functioning communities. But that is your problem.

Does this mean you have to leave the Church? Of course not. This is to add to anything that you already have. There is no reason you can't be part of this fellowship and be part of the Lutheran Church, Catholic Church or part of an LDS community. I wouldn't leave until they throw you out, but they will probably throw you out. They shouldn't, but probably will. I would not leave the LDS Church if you find value in service there. I think the youth programs are wonderful.

Because the winningest high school baseball coach moved from Taylorville High School, to Juan Diego Catholic High School, and my son went to school and played baseball at Juan Diego Catholic High

School. They had mandatory devotionals because the school belonged to the Catholic Church. There were a lot of Catholic things observed as part of the school. While he was at Juan Diego Catholic High School he heard a lot of Catholic teaching. He would come home and we would talk about it. There is nothing wrong with letting your kids learn within the LDS community. I would not run away from it. However, if they find out that you are participating in another fellowship, particularly one that says that there has been some loss of authority, my suspicion is that you are going to forfeit a temple recommend, and you may suffer more than that.

What about ordinations that occurred before April 2014? As I said previously, I would respect them and keep them in place. God did not do anything until April of this year, and then only with the LDS Church leadership. It is His act. It is not mine. It is His purpose. It is not man's. If had a son and still attending and I ordained my son in the regular course of events in the LDS Church, I would go ahead and participate in all of that as part of the LDS Church. Then I would come to one of these conferences and I would get a sustaining vote for my son, and I would have him ordained again, and I would have seven women⁶⁶ certify the additional ordination. He would then have an LDS Church ordination on the one hand, and an ordination according to the pattern of God now. I would expect my son to hold onto both of those. I would not abandon the Church. For goodness sake, LDS people need to hear your testimony to God's work with you. But also remember this is not limited to the LDS Church. Christ's doctrine and baptism is for everyone.

Proselytizing about the Restoration has been halted in the nation of Israel because of an agreement between the LDS Church and that nation. But the Restoration needs to continue there. Not through the LDS Church in violation of their agreement, but through these fellowships. In the Muslim block where religion is enforced by law, these fellowships can be part of their community even if they remain publicly part of the religion mandated by law. Every denomination in the world may be represented among your fellowships. This is not designed to limit the possibilities of shared faith, but to greatly expand them. The Restoration must roll forth, even into places that bar the LDS Church. Because these are informal, based only on the Doctrine of Christ, and require only acceptance of Christ's simple statement of His doctrine, faith to believe and act, repentance from sin and baptism, this can sweep the world across barriers now preventing the Restoration from penetrating.

Do you lay on hands to ordain? Yes, I would follow everything that has been given in scripture to this point. We are "adding to." We are not throwing away anything. We are trying to preserve, return, and renew. We are not trying to tread under our feet anything that is useful, laudable, worthy, desirable, or that came down from the Restoration. It is not God's purpose to abandon the Restoration. It is His purpose to preserve it. Laying on hands, however, confers only the right to go to God to get power. Power in the priesthood comes from Him. Some forms, as previously mentioned, can only come by conversing with the Lord through the veil, while others require us to enter into His presence. The talk given about priesthood in Orem also remains part of the Lord's agenda.

There are changes presently underway that are going to jar the LDS community more and more in the coming years. If you are not prepared to preserve what has been given, everything will be lost in what will soon happen. It is necessary there be some few who seek for a community that tries to preserve the essential elements of the Restoration in their purity. In all the various Restoration churches what is rapidly

⁶⁶ There have been four different people who have contacted me (one during the first break in the talk), all of whom have associated this requirement of seven women sustaining to a fulfillment of Isa. 4: 1 and 2 Ne. 14: 1. If that is the case, then the meaning of being "called by thy name" is clearly a reference to the name of Christ. Seven women sustaining the man to perform the baptism precedes the ordinance of baptism itself. When baptized, we take upon us the name of Christ. It is the name of Christ that will "take away our reproach."

underway at an accelerating pace, is more and more corruption. Whether it is the largest body, the LDS Church, or the Community of Christ, the United Apostolic Brethren, the FLDS, or the dozens of other splinter groups, there is widespread corruption. The Restoration has to be preserved. Every one of you has some issue that you would say to yourself, "if this," then I would no longer follow. All those "if this's" are in the wings. Inexorably, they are coming. The Restoration has to be preserved. It has to be preserved in a manner it can remain pure. Fellowship between the splinter groups does not happen because they all denounce one another. We can and should all agree to accept the Doctrine of Christ. This allows what is broken to be repaired. We cannot hope to merge the various Mormon denominations into one, but we can hope to allow fellowship in these communities of believers to happen.

Once again, in modern revelation, the Lord clarified in Doctrine and Covenants Section 10, verses 67 and 68, exactly what He said to the Nephites. *"Behold, this is my doctrine—whosoever repenteth and cometh unto me, the same is my church. Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church."*

So, if the LDS Church or any other church chooses to do more, or chooses to do less (and the LDS Church is choosing to do both), then His church will consist of those who choose only to do what He says. Not as an organization. Not as a corporate entity, but rather as a body of believers who do as He says, where all are equal and free to worship Him in truth and Spirit.

This is what He said to the Nephites, and said again in modern revelation. It is exactly the same. Not only does His simple doctrine defining His church appear there, as if that were not enough witnesses, Nephi taught it as well. In 2 Nephi he explained the Doctrine of Christ. 2 Nephi chapter 31, beginning at verse 5 and going through Chapter 32, verse 6. He talks about the need of baptism. This account gives us a view into how great a prophet Nephi was. His dialogue includes Christ teaching and the Father witnessing to Nephi. It is one of the greatest prophetic accomplishments in all scripture, and its focus is the Doctrine of Christ!

Nephi explains, the Lamb of God being holy, He needed to be baptized, therefore, don't we likewise need to be baptized?⁶⁷ Then after baptism, *"if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel. But, behold, my beloved brethren, thus came the voice of the Son unto me, saying: After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you that ye had not known me. And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved. And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved."*

Then He goes on to talk about the way. *"There is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen."*

⁶⁷ 2 Ne. 31: 4-7.

It was the Doctrine of Christ at the time of Nephi some six centuries before the Lord's ministry; it remains the Doctrine of Christ in the Restoration. Between these, it was the doctrine the Lord taught in His own voice to the Nephites in 3 Nephi. That is the doctrine. Preach Christ's doctrine to any who will receive it, baptize them. It doesn't if they have never been members of any church. It does not matter if it is a Catholic priest that comes to you. It does not matter if it is a Mormon Apostle in any of the Restoration churches. If they are Muslim, Buddhist, Hindu, or Baptist, and they come to you and accept the Doctrine of Christ, baptize them. There is a coming time of distress. Those who believe Christ's doctrine will need to have the baptism you will minister to survive the judgments to come. This is the only way they can face Him when He comes again.

Another requirement is a record of the names of those you baptize. You do not record their email addresses, vital statistics, phone numbers, or any contact information. Only names. Therefore, after you have complied to have power to baptize, and taught them the Doctrine of Christ and they have repented, and are being baptized, their name must be recorded. You choose recorders in your fellowships, and a recorder to compile the names from all the various fellowships. Someone has to keep the names in a record. Faithfully record the name every time there is a baptism. There will be various recorders in various locations. The various recorders need to submit them to a single central record keeper on an annual basis. Have the recorders from the various fellowships identify themselves. I can give them some further direction, but there should be annually compiled, a single volume, that will be deposited in a temple. Ultimately there will be a temple built.

In Grand Junction I spoke about tithing. I talked about organizing yourselves, collecting your own tithing and managing it yourselves, to assist the poor who are among you, and to do this by the voice of your own local group. Do it by common consent. Provide for those who need housing, food, clothing, healthcare, education and transportation. Do it by the voice of united agreement of you all in small groups in which all know one another. Since that time there have been several groups that have begun. Two groups are assisting single mothers with their needs. One group is assisting a family. One group has no needy among them, and they've accumulated for large charitable purposes, and they bought for a quadriplegic, a sophisticated electric wheelchair with the tithing money that they gathered.

I have also heard of some failing experiments, where frustration and contention have been problems. As the scriptures warn, and I discussed in Grand Junction, we must overcome "jarrings," "contentions," "envyings," "strifes," "lusts" meaning ambitions, and "covetous desires."⁶⁸ These conflicts need to be worked out before any gathering. All of the social ills of our day are in the churches of our day. Every denomination that came from Joseph Smith's ministry is plagued with the same shortcomings. Before any gathering, we must be put through a refining process. We must grow; we must rise up first, before God will gather us to Zion.

There is no reason to pay for priesthood service. Serving should always require sacrifice. Do not pay for ministers. I would recommend if you choose to participate in a tithing group, you do it in the same manner described in Grand Junction. Do it voluntarily among yourselves. Community is necessary. I do not know how you can bear one another's burdens without administering your own tithes, administering your own fast offerings, doing things to help those people who are in need.

Some are giving tithing to an organization that is purchasing commercial and residential real estate, farms, and developing shopping centers, but has little left by comparison to give to the poor. Even though they give money to help the poor, billions spent in commercial ventures dwarf the amount. If you choose to participate that, that is up to you, but try and care for those among you who have needs. Try to participate in helping others and fellowshiping with them.

⁶⁸ See D&C 101: 6. These were the reasons Zion failed in Joseph's day.

As to the Sacrament, only an antichrist would forbid you from partaking of the Sacrament in the way commanded by your Lord. That is an abomination. If you get together, even if it is only in your own family, partake of the Sacrament together. Let no one forbid you from partaking in remembrance of Christ. He commanded that you do it. Follow the pattern that is given to us. In Doctrine and Covenants section 20, verse 76, one of the things that used to be practiced, and has been abandoned, but should now be renewed among you, is that when the Sacrament is blessed, kneel. "Kneel with the church" is how the verse explains it. It is in the scriptures before you. Follow them.

You can use wine. Or, if you are opposed to alcohol, alternatively you have some medical condition that prevents you from using wine, then use grape juice. Not water. Use red grape juice. Use the symbol of the blood of our Lord. I can tell you that generally, red wine is bitter for a reason. Partaking of that bitter wine in remembrance of the blood that was shed is appropriate.

Here is the doctrine required for us to be gathered. Doctrine and Covenants Section 10, beginning at verse 57. *"Behold, I am Jesus Christ, the Son of God. I came unto mine own, and mine own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not."*

Even today, He is the light that shines in the darkness, not comprehended because there remains just too much darkness. We forbid His presence by driving away the Spirit and not allowing utterance in our meetings. That is where we should be hearing from the Spirit and edifying one another.

"Yea, and I will also bring to light my gospel which was ministered unto them, and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me. And this I do that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them. Therefore, I will unfold unto them this great mystery; For, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; Yea, if they will come, they may, and partake of the waters of life freely. Behold, this is my doctrine—whosoever repenteth and cometh unto me, the same is my church. Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them. And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God. Amen."

At present priesthood is confined to males because of the Fall. But when He gathers His people together who are "His church," every time He refers to that gathering the sex of the gatherer changes. It is not as a male (rooster), but is a female (hen), and "she" preserves "her" chickens. There is something more to be looked forward to, if there should ever be a gathering. The heavens will not be so fully veiled at that time. Then, at last, we will understand His saying, "as a hen gathereth *her* chickens."

Christ taught this. Nephi taught this at the beginning of the Nephite dispensation. Christ taught the same doctrine, and modern revelation reaffirms it. Not only there, but earlier in March 1830. This is in Doctrine and Covenants section 19, verse 21. *"I command you that you preach naught but repentance."* And verse 29: *"And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism, and by fire, yea, even the Holy Ghost."*

That is the Gospel. It is what needs to be preached and it is what needs to follow. But, as mentioned in this revelation, there are tenants. There are many tenants to Christ's faith. As to those, we are commanded to search, understand, but not necessarily declare as doctrine. The thing about which we need to have unity and absolute agreement is the Doctrine of Christ. For that, we should be able to fellowship with one another across every other religious divide.

Every dispensation of the Gospel has only left a remnant behind. Christ's work is designed to preserve a remnant. At the end, He will gather all remnants together again. The Restoration given through the Prophet Joseph Smith has also put itself into a position where it can only produce a remnant. The original Restoration begun through Joseph Smith must resume. First, we must remember. All who will remember will constitute a remnant that will be preserved and not abandoned by God.

In 3 Nephi chapter 21, the Lord talked about some things that become exceptionally relevant in light of what we have covered today. *"And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion."* [This is addressing all of those various remnants, wherever they may be found, so long as they are some residue of the house of Israel.] *"And behold, this is the thing which I will give unto you for a sign—for verily I say unto you that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall be made known unto the Gentiles [You see, the Gentiles had to first receive some things] that they [the Gentiles] may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them [the Gentiles]. Verily, verily, I say unto you, when these things shall be made known unto them [some constituent group of the Gentiles] of the Father, and shall come forth of the Father, from them unto you."*

It cannot come from any source other than from the Father. The Father and Christ being one. The authority to minister and to deliver His Gospel must come from Them. The power to baptize before the end will be brought forth from some remnant of the Gentiles who will bear it.

"For it is wisdom in the Father that they [the Gentiles] should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them [the Gentiles] unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel."

"O house of Israel" is much more than one group. "O house of Israel" is inclusive of all the scattered bits and remnants, wherever they may be found anywhere on earth. I talked about fulfillment of covenants when we were in Centerville. All the covenants that apply to His people Israel, and the remnants, need to be gathered into one group.

"Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles." [Not their "book," but their "works." Not their book, which has been brought out in 1830, but the "works" to bring the Doctrine of Christ to them. Someone must establish repentance, declare Christ's doctrine, and baptize by the authority of Christ, to have people then baptized by fire and the Holy Ghost. These are the works.] *"Shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity; For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles."*

That is what He now needs to do with some who will assist in the work. That is what He intends to do if you will receive it. *"For this cause that the Gentiles, if they will not harden their hearts, that they may*

repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel."

You can't get there except through the power of the doctrine and the power of the ordinance of baptism performed with power. God has given us the way, and told us how it is to be performed with the exactness, fidelity and language given to us by Christ Himself. *"And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel."*

All of Israel will receive this witness that His work has commenced. *"And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant. Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ..."*

These are Christ's words. We touched on these words in the beginning back in Boise. It was quoted by the angel Moroni referring to Joseph Smith, Acts 3, verses 22- 23. *"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."*

That prophet is Christ. It does not say Christ is going to come and deliver His words, it says "His words." *"Those who will not believe my words, who am Jesus Christ, they shall be cut off."* And the angel Moroni said to Joseph in verse 40 of the Joseph Smith History, *"The day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come."*

That prophet is Christ. His words are what I have spoken to you today. We must all respond to His words, because if we will not we will be cut off from among the people.

Back to 3 Nephi 21:12. *" And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; And I will cut off the cities of thy land, and throw down all thy strongholds; And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers; Thy graven images I will also cut off..."*

Graven images are people you worship. Graven images include men you allow to rule over you as objects or idols of authority. If you trust them to deliver you by some magic key they purport to hold. Whether Catholic or Mormon or Fundamentalist, graven images are going to be cut off. Our strongholds are going to fail. There is a coming day of judgment.

"Thou shalt no more worship the works of thy hands; And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel; [that is all remnants gathered together] And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard. But if they [speaking of the Gentiles] will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance."

Every time there is a covenant, there is always a land given to man as part of His covenant. This is the land God covenants He will give to the people who receive the covenant, including the Gentiles, in whose ears this first shall sound. Coming into the covenant is not possible because we are not yet proven. It requires more than has been given at present, but it will not be given until first we accept and act on the Doctrine of Christ. It is possible to come in and become part of His church, as He calls it. That is a heaven-recognized group, not something men control. It must be done in His way, according to His commandments, practiced in purity before Him. It is possible, if you follow as instructed today, to become part of the church He recognizes and will preserve. But coming fully into the covenant spoken of in this verse will require more than can be given right now. It will require a covenant. It will require adoption. It will require sealing. It is what Joseph looked forward to have happen at some point in the future during the days of his prophecy. Although Joseph qualified and bound some few with him, it was not possible in that day to fulfill this promise. In our day, we will not even learn enough about it to attempt to practice it until after we have eliminated jarrings, contentions, envyings, strifes, lusts, and covetous desires from us. Then we must become of one heart, having no poor among us. Gentiles have never accomplished that. Some few, however, are prophesied to accomplish this, and to be given the covenant spoken of here.

"And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem. And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven..." [In this case it is the singular. It is not the "powers," because when you have Him present with you, you have all the authority.] *"...then shall the power of heaven come down among them; and I also will be in the midst. And then shall the work of the Father commence at that day..."*

Christ will come. Once the covenant has been renewed, the city of Zion will follow. The Lord will come, and then the final stage begins. *"...even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward."*

It is not going to happen in haste. The work of the Father in those nations, to allow for the possibility of gathering, will require destroying a great deal of political, social, and military obstructions now preventing such a gathering. These obstacles prevent preaching to those who would gather, if they could hear. But the work of the Father? (It is always the Father when it comes to condemnation and destruction.) The work of the Father is going to bring this to an end. All the scattered remnants will be

brought back again. The original unified family of God will be restored again. The fathers will have our hearts turned to them, because in that day, once it is permitted to get that far, we will be part of their divine family again.

Our day is filled with darkness and deception. Our day is the day Nephi wrote about. If you turn to 2 Nephi chapter 28, beginning halfway through verse 4. "...and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance." This is why the ordinance of baptism must be renewed again. This is why the pattern has to be followed. This is why the light has to be turned on. The Holy Ghost can give you robust assistance if you are penitent. God cannot dwell in unclean vessels, and so He remedies that by cleaning the vessel in accordance with the pattern that He has given, thereby making it possible for the Holy Ghost to give to you utterance.

"And they deny the power of God, the Holy One of Israel; and they say unto the people: Harken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men [You can hear that every Sunday if you attend some LDS wards]; Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work."

See, the claim is that God does not do miracles, but if there is a miracle performed then it is performed by the devil. So the only one that is responsible for anything miraculous is necessarily the devil, and you are following the devil. These false precepts are now everywhere. They encourage Satanism because it suggests Satan has power and the Holy Ghost does not.

"Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die." [Indulge yourself, you needn't be caring for the poor, you needn't be attentive to their needs, you don't need to minister to those who are in want. Eat, drink, and be merry! It is going to be well with us.]

"There shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; [And that is, by the way, how you get ahead: dig a pit for your neighbor. He is your "competition" and must be overcome.] ...and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God."

We are told, 'don't worry there is no hell. There is no hell, no awful pit, there are just degrees of glory. Don't worry about it!' But concerning the reality of the suffering of hell our Lord warned: *"I command you to repent—repent lest I smite you...and your sufferings be sore—how sore you know not, yea, how hard to bear you know not. For, behold, I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink of the bitter cup, and shrink."*

You cannot read our Lord's lament and believe there is no hell. You have the scriptures before you. How can you believe there is no need for repentance? How can you think there is no need to come to Him and be redeemed, and to seek to remove from us the awful burden of your own sin?

"And there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord."

How might one better *"hide their counsels from the Lord,"* than to conceal all the money that is gathered from the tithes of His people? How better than to hide from view all the revenues paid to the authorities of the church, and even admonish the paid mission presidents that they must never disclose the revenue benefits that they are receiving? How better to hide your counsel, than to conceal it from the very sheep that are being shorn? By the people who sit in positions of authority, claiming they have the right to come to the stake that I lived in, as a member of the quorum of the 12, and hand my membership record to the stake president and insist that there be a disciplinary council held against me. The church seeks deep to hide their councils. I participated in that conspiracy when I agreed I would conceal that Elder Russell M. Nelson of the quorum of the 12 came and called my new stake president and handed to him my membership record, instructing him that I must be disciplined. And to his credit, president Hunt took 18 months fighting that decision, because he knew I was an innocent man, before he submitted. Before relenting President Hunt was called in repeatedly, and finally "instructed" using the church Handbook of Instructions telling him he had no choice but to hold a disciplinary council. I will no longer participate in concealing the councils kept from the public! It is wrong! president Hunt should not do it. Elder Russell Nelson should not do it. None of them should do it! They should come clean and admit my excommunication was only from the top, although it required the stake to relent and impose their sentence.

One of conditions of the employment agreement general authorities must sign is that all of their diaries become the property of the church once they die. This is to conceal their counsels from God and man. They do not want their affairs to be made public. If you knew, many of you would be horrified at what you would learn. A great deal of information about what went on in church history, spilled out into the public when the diaries became public. Church Historian Leonard Arrington opened up the archives. D. Michael Quinn did a pioneering job collecting, analyzing the journals and diaries, then publishing history we had never seen before. Although he has been vilified, much of LDS history now written relies on D. Michael Quinn's research and work. He donated a great deal of material to Yale University, and some of that has been published in limited editions. Richard Van Wagoner put together a large, five volume collection of all Brigham Young's talks, greatly expanding what was previously available. The oftentimes-shocking information contained in the diaries, journals, letters and previously unpublished talks have shone a completely different light on LDS history. To staunch the flow of information, the church now requires the private journals and diaries to become church property; to better conceal from public view what has happened.

"Seeking deep to hide their counsels from the Lord, and their works shall be in the dark," is exactly what the authorities of the LDS Church now do! It is exactly a description of the hierarchy of LDS Mormonism. Put your budgets online. Disclose your revenue. Show us what you do with the poor in contrast to what you do with the rest of the revenue. Don't hide it. We do not even know what the total annual revenue is. The Auditor's Report only affirms the first presidency and twelve know and approved what was spent. That is a shallow assurance indeed.

They "seek deep to hide their counsels from the Lord; and their works shall be in the dark. And the blood of the saints shall cry from the ground against them. Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up. They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men."

The dedication of the first book I wrote, *The Second Comforter, Conversing with the Lord Through the Veil*, was to "the few who are the humble followers of Christ," and it cited this verse. Some people say, "Well, he was enlightened at one point, and then he fell victim to a dark and evil spirit, and now he's an apostate!" I am closer to the Lord at this moment, than I've been at any time when I was a member of the church. I know His will more today, and I understand it better than I have ever understood it before. It is not a different spirit than the one that brought me into the church, and it is not a different spirit than the one that informed *The Second Comforter, Conversing with the Lord Through the Veil*. At the time I wrote that, I was keenly aware of the fact that from among us, there were only a few who were the humble followers of Christ. I understood that we were nevertheless, led, that in many instances, we err.

Working within the system, I did everything I could to preserve the doctrine, to preserve the truth, to testify of Christ, to teach the precepts, to remember the covenant. I would still do that today if I had been left alone by the church's highest leadership.

Clearly, those of you who think I am a rebel don't get it. God knew exactly what He was doing. I would have taken a bullet for Spencer Kimball. I was among the most devoted of Latter-day Saints. I viewed the church as a source that had rescued me from a life headed into something terrible. I had friends I grew up with who became alcoholics, drug abusers, whose lives are now in tattered ruins. One of my good friends in elementary, junior high, and high school, died. He stopped his heart with cocaine abuse when he was only 26. The LDS church introduced me to a form of cleanliness in living for which I have nothing but high regard. If every one of you chooses to remain active in the LDS Church while you do these other things, you will not hear me complaining or criticizing. You will hear me praising you and respecting your standards. It is a community trying to do good, but "they are led, that in many instances they do err," and you should not partake of the errors. Accept whatever is good, and hold onto whatever is good, but continually seek for something higher and better.

Nephi speaks of the kinds of precepts that are toxic. "Hearken to our precepts," "hear my precept." This is where we get into all the mischief. The precepts, if they are not true, are not worth having. And it is the doctrine above all, that saves.

Go to Isaiah chapter 29, this is beginning at verse 13. *"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me [that is what the Holy Ghost must reside, in your heart] and their fear toward me is taught by the precept of men."*

Fear is one of religion's tools. Particularly among fundamentalist Mormons, but you see it also among LDS Mormons. You better stay in line! You better get approval! If the bishop hasn't authorized that you can't do that! You cannot pass the Sacrament! You are an apostate! You are just an apostate! Fear taught by the precepts of men! Be free. Be free to worship God according to the dictates of your conscience. *"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."*

Their precepts are nonsense, and they don't save. They change from handbook to handbook, and leader to leader and with the fundamentalists from strongman to strongman. It is so unstable a reed that if you lean on it, it will break and pierce your hand, to use Isaiah's analogy.⁶⁹

⁶⁹ Isa. 36: 6.

Now, let me remind you of what a false precept might include. This is an example Christ gave. This is Mark chapter 10, beginning with verse 2. *"And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."*

One of the reasons why a wife should sustain an order for man to be worthy, and the talk given in St. George, is because divorce is a false precept. I hasten to add, however, if you've read *The Second Comforter* you know that I had a wife divorce me. At the time I viewed myself as an absolute failure. I was still worthy for a temple recommend, but I had the words of President McKay echoing in my mind. "No other success can compensate for failure in the home." While I teach this, and while I know this to be true, the only thing I can be thankful for is that it was not I who set her aside, but it was she who chose to do so. I am not able, however, to say my own life has been free from divorce.

Zion will require a worthy people. There was a Second General Epistle, from Peter, 2 Peter chapter 1, where he talks about what he would like to see Christ's followers seek. I am going to begin at verse 5. *"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."*

This was a great admonition, and a great path to follow. I think Peter thought this through. He knew this was a progression that follows in almost this exact order, in almost every well-lived life. However, those Saints did not have Zion, despite this admonition. Therefore, if we are going to see it we have to do something more. We have to be more holy than they were. We have to be more disciplined than were they. You see the word "discipline" and the word "disciple" come from the same word. We need to have greater virtue than they did.

I've read this before. This is Joseph Smith writing from confinement in Liberty jail. This is after Joseph, in Liberty Jail, had months to reflect upon what happened among the Saints before his imprisonment. He wrote: *"The things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity--thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men. How vain and trifling have been our spirits, our conferences, our councils, our meetings, our private as well as public conversations--too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God."*

Do not waste your time when you are with one another! Learn, study, testify, search the scriptures, and worship God. If you are still LDS, use whatever good you find there. Do not waste time. Use it in the serious pursuit of the mysteries of God. Search deeply. Reflect quietly. Ponder and pray with purpose.

I will tell you the definition of an active member of the LDS Church used while I was on the High Council, and I believe still used now. Anyone who has attended one meeting every 90 days is considered “active.” They measure it every three months and submit a report. The church only reports a measure of church-wide activity based upon two quarters: the Easter quarter, and the Christmas quarter. If anyone comes to one meeting during those quarters of the year, they are counted in the church measurement of “active” members. Actual activity rates are skewed and overstated.

The LDS Church claims it has approximately 16,000,000 members today. They claim activity to be somewhere between 4 and 5 million. That is less than 33% activity. People who self identify, depending on which poll you look at, are between 3 and 4 million. That means there are less than 22% who self identify as LDS. Therefore, the greatest majority of Latter-day Saints don't support the Church or its programs. When the Lord invites us to renew fellowship, there are some 12 to 13 million inactive LDS Mormons who are ideally prepared to come and participate. They once believed enough to join. Some have had their hearts broken. Some are bitter. But they are still remembered by God and should be invited to believe and act on the Doctrine of Christ.

The Restoration has never been a majority group. Even when Joseph lived, the majority was inactive or disaffected, even hostile. Although LDS Mormonism is the most successful, it cannot hold onto anything close to a majority of its members. It pretends to be THE voice of God and sole possessor of the “keys” restored to Joseph. But the reality is that LDS Mormonism is a small minority of even its own claimed “members.” If new life can be breathed into the Restoration by your fellowship with one another, even the LDS Church should welcome it (assuming they were interested in people worshipping Christ). This fellowship among yourselves has no opportunity for abuse, no chance of amassing wealth, no possibility of getting political influence, and no hope of controlling people’s lives. It can only invite, entice and persuade.

If you choose to remain an active Latter-day Saint, and you are a minimalist going once every 90 days, just remember you cannot delegate the responsibility to someone else to teach your children. You have a duty to teach your children, and it is a duty imposed upon the “parents in Zion,” it is nondelegable. You have to do it. In many respects, what I am doing in these talks is addressed to my own children who no longer live in my home. You and I cannot delegate the responsibility we have. You do not need buildings to hold meetings. Joseph Smith only built one building. He completed the Kirtland temple. He got the Nauvoo temple started, but Joseph Smith only built one building.

Tithing is for the poor. It is not designed to pay for a professional clergy class. If we have no buildings more money can go to assist with the needs of people. In this day, and in this economy, anything that can be done to assist with the poor is a good thing.

If Joseph Smith were here today, looking at the Latter-day Saint Church, he would have, and I am quoting from his last vision, *“no desire to live upon it in its present state.”*

Previously we have looked at Joseph's admonition: “the people should each one stand for himself, and depend on no man or men in that state of corruption... applied it to the present state of the Church of Jesus Christ of Latter-day Saints—said if the people departed from the Lord, they must fall—that they were depending on the Prophet, hence were darkened in their minds, in consequence of neglecting the duties devolving upon themselves.”⁷⁰ Ask yourself this: If Joseph Smith had it all to do over again, and if Joseph had no desire to “live upon it in its present state,” and wanted to avoid the problem that darkened the minds of believers, how could it best be accomplished? There seems to be an obvious conclusion: he should just refuse. Just refuse to do what causes their dependence.

⁷⁰ *TPJS*, pp. 237-238.

If Joseph handicapped us by taking too much on himself, but the believers refused to let him alone and continued to require him as an answer-man, then the best thing would have been for him to have kept riding when he crossed the Mississippi River with Hyrum. He had his horse; he should have just kept riding to the Rocky Mountains.

God always prefers the weak things. It requires faith for the weak things to succeed. It is only when you are placed in the most vulnerable spot that you realize that you have got to rely on God. The only way you can become strengthened is if you rely on God, and not some other man. When you depend upon a man, what you do to that man weakens him as well. Even “righteous persons can only deliver their own souls.”⁷¹ Each person is accountable before God.

It is by sad experience we learn, that when men get a little authority as they suppose, they will immediately began to do things that are inappropriate.⁷² I am personally tired of all the past (and present) sexual misconduct in the name of religion. I hate all the wealth accumulated in the name of religion that has been diverted from the poor to build instead “fine sanctuaries” including unnecessary LDS Temples. I am tired of all of the abuse of man’s freedom to choose imposed on congregations by corporate religions. I am weary all of the nonsense that has gone on in the name of religion. I am repulsed by people claiming they are to be respected as some giant, freaking, priesthood key holding, omni-competent replacement for God! I am tired of that! I don’t want any more of that! I’ve had enough!

That is what you get when you submit to the rule of a man. If you submitted to me, that is what you would eventually turn me into. Slowly but surely, even the best of us will be tempted to cut corners, gratify our pride, and ultimately abuse others. Consider King David in his youth, and again in his old age. He was the same man. Making him king corrupted him. The only wise course, therefore, is to never ask for it, and never tolerate it when offered. Christ refused it.⁷³ He knelt to serve others.⁷⁴ Since He is “more intelligent than them all”⁷⁵ I think I will choose to follow His example and kneel rather than seek a chief seat. I dare not tell you what the Lord offered me, and you would not believe me if I did. I have refused things I think other men would crave. As I have reflected on it, I believe the Lord has trusted me with some things because I did not seek for them. Critics will not believe that, but those who know I have not misled you in anything I have said will realize this to be true.

The church has been damaged by correlation. President McKay predicted it would lead to apostasy. If I were to “lead” and standardize things it would be a return to correlation. Why return to what has damaged Mormonism? It is the system that has done the damage. You cannot improve that flaw by choosing to make me your new correlator. I will not do it. It will darken your minds and would corrupt me. I am no better than you, and I believe some of you to be better than I. We need hundreds of independently functioning believers adapting the Gospel to their needs. Doctrine does not change, and the scriptures are constant. Your needs will vary. Therefore you apply what is changeless to your peculiar circumstances. You can do it better than any distant authority could possibly do it for you.

When you submit to the rule of God, you then place yourself in a position where you must be dependent upon Him. Then every one of you will immediately realize your own weakness. You will be tempted to have others tell you how to please God. You must resist that temptation. You must arise and seek Him directly.

⁷¹ *TPJS*, p. 238.

⁷² D&C 121: 39.

⁷³ Matt. 4: 8-10.

⁷⁴ Matt. 20: 25-28.

⁷⁵ Abr. 3: 19.

Every one of you has to grapple with the uncertainty of, “is this right or is this wrong?” Every one of you has to grapple with the fact, that in answer to some questions, there is silence. You all must be forced to choose. If you choose right, you do not know you chose what was right, because He refused to answer you. Then you act in reliance on your own decision, going forward to do what is right, only later to be told, “If you had have made the mistake, I would have corrected you. But you needed that experience.”

God answers prayers. Sometimes He forces you to make choices, and very often, I can't tell you how often, but very often I make the wrong choice. It is almost like I got a compass pointing south. I often choose wrong and then I get an answer correcting me. But I got an answer because I made a mistake.

I have no clue why, other than the fact I was so converted and faithful to the LDS Church, the Lord chose me to accomplish what He has now done. I sincerely believe most of you here are just genuinely better people than I am. I have nothing but weakness to offer. God uses weak things because they must have faith to act while knowing they are unequal to the assignment. Faith requires we have a correct belief, and then we take action. That is from *The Lectures on Faith*: A correct belief, and then we take action.

If you are converted to everything said in this meeting today, and in all nine of the preceding sessions of this one talk, and you do not take action, then you do not have faith. But if you do take action, then you will receive the reward from your faith.

You need to be baptized and offer baptism to others because the LDS Church no longer preaches the doctrine of Christ, and have added to it the commandments of men. In the baptismal interview, the second question asked is, “Do you believe that [current Church President] is a prophet of God? What does this mean to you?” You can find that on page 206 in *Preach My Gospel*. As a condition of being baptized into the LDS Church, you must offer up as a catechism, your confession that the current church president is a prophet of God, and then explain what that means to you. This is been added, and therefore does not conform to the Doctrine of Christ. It “cometh of evil” according to Christ’s doctrine. Therefore, you need, as part of preserving the Restoration, to practice in the way outlined today.

I am asked: “What do you do if you are alone and there is no priest available to administer the Sacrament?” It is a commandment that we partake of the Sacrament. It is a commandment we do it, and do it often. And in fact, if you read the record in 3 Nephi, one of the things the Lord did was to administer the Sacrament with surprising regularity. One time He did it in a miraculous manner, because it was that important an ordinance to have take place. I think if I were alone and I did not have any authority, I think I would bless the Sacrament and partake, and ask to be forgiven afterwards. I think it is like the fruit of the Tree of Life; it is probably one of those things that ought to be done. But that is my personal view, and I leave it to you to choose wisely.

I was also asked, “What do we do to get started?” I mentioned conferences. You can call conferences in your home, anytime, anyplace. All you need is to have a minimum to sustain that will sign and say that they are sustaining as part of the fellowship. In terms of those who are already ordained? You can function as a priest in the LDS Church, it is just if you are going to function under this system with others in a fellowship, among this community with these people, have a conference, and get sustained first. You do not need to be re-ordained, if you were ordained before April 2014. If you were ordained after April 2014 you should get ordained again among this community. So, there are two categories: If ordained before April 2014, get sustained by the required number in a fellowship before you perform any priestly function, including baptism and the Sacrament. If ordained after April 2014 do the same thing, but have someone ordain you again. Keep a record of that, as already explained.

There is nothing special about us YET. But there can be. We do not need numerous temples, but we will need one to which Christ can come. We will not need to perform endless work for the dead until first there has been a covenant made for us. We must be first connected to the fathers in heaven. Only then can we do something to liberate the dead. I've written so much on that, I won't repeat it.

There are so many opportunities for believers to go off the rails that I want to remind you of some of the early problems in Kirtland. In Doctrine and Covenants section 50, verse 2. *" Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world. And also Satan hath sought to deceive you, that he might overthrow you. Behold, I, the Lord, have looked upon you, and have seen abominations in the church that profess my name. But blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But wo unto them that are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment. Behold, verily I say unto you, there are hypocrites among you, who have deceived some, which has given the adversary power; but behold such shall be reclaimed [not the hypocrites, He's going to reclaim those that are deceived]. But the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world. Wherefore, let every man beware lest he do that which is not in truth and righteousness before me. And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us reason together, that ye may understand; Let us reason even as a man reasoneth one with another face to face. Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand. Wherefore, I the Lord ask you this question—unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth. And then received ye spirits which ye could not understand, and received them to be of God; and in this are ye justified? Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong. Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way? And if it be by some other way it is not of God. And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way? If it be some other way it is not of God. Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth? Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together. And that which doth not edify is not of God, and is darkness. That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you; He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all."*

This is what we should be. This is how we should teach. This is how we should edify one another. This is how we should be preparing our children. This is what we should be laying hold upon: truth, light. We need to seek for understanding. Growing in knowledge of the principles of truth by the power of the Holy Ghost. There is so much left undone. There is so little understanding of the scriptures.

False spirits will be among you. Proudful and pretentious people will want to impress you to give them honor. Honor God instead. Do not let a new revelation displace your attention away from the scriptures. They are sufficient for our day, as these ten sessions have demonstrated, I hope. I have expounded the scriptures as Moroni did to Joseph; and as Christ did on the road to Emmaus the day of His resurrection. We must first remember and observe. Preserving the Restoration requires us to be very familiar with the scriptures of the Restoration. At present we should fear most our ignorance of the scriptures.

You should not waste another three-hour block of time fiddling around with nonsense, because you don't have permission from God to do that. Preach the principles to one another. If you spend time in LDS

meetings, as some of you will do, then study your scriptures, comment with the truth, and improve your moments with the Latter-day Saints. If a fellowship has significant numbers who still attend meetings, then meet in your own fellowship before or after the three-hour block, or on another day of the week.

If in your fellowship you don't think you know enough to do anything else, get together and read the scriptures out loud. Have your children study scripture. Teach them to use *written* copies of the scripture, not electronic devices. Studies show comprehension is greatly reduced by using electronic versions instead of printed books. Do not cripple your children by having them use computer-based scriptures. Get them their own copies and have them study them. Ask them to research subjects using their scriptures. Walk them through the parables of Christ and teach them to see symbolism as something familiar. Get them to consider analogies and types as tools used in scripture. Help them to reason a problem through using the scriptures as a guide.

In the early church, in this dispensation, when they got together, one of the things done regularly was everyone in the meeting prayed in turn. *Everyone* prayed. The meeting would last until all present had prayed. They called it a "Prayer Meeting," oddly enough. One of the early brethren and didn't like that. He didn't feel like he could pray vocally around other people. There is a revelation admonishing him that he needs to pray.

If you don't have any wisdom to impart to one another, get together and pray. Get together and read the scriptures, but don't get together and read out loud out of any recent publication from Deseret Book. It has become little more than a vanity press, offering bright covers to serve up hollow slogans inside.

If we are going to begin again, it must be in conformity with the Doctrine of Christ, it must be taught by the spirit of truth, and it must follow the pattern and warnings given in Kirtland for us to follow.

Now, having said all that, let me read to you some things which the Lord said concerning this moment, because He is talking about an event that will happen.

This is from Matthew chapter 22, beginning at verse 2. *"The kingdom of heaven is like unto a certain king, which made a marriage for his son, [This marriage is how the Lord describes His Second Coming. Therefore this parable is about the very end times. They are now approaching.]*

And sent forth his servants to call them that were bidden to the wedding: and they would not come. [This invitation is directed to a group the "King" first asked to come. But the first invited decline.]

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: [The cares of this world overcome the first invited guests. They are busy with commerce and cannot be troubled to obey the Doctrine of Christ. They turn to their great commercial endeavors and decline the King's invitation.]

And the remnant took his servants, and entreated them spitefully, and slew them. [All that remain in any dispensation is a "remnant." The remnant was among the first invited, or in other words among the latter-day Gentiles, who were first invited; these will kill the servants. Both Joseph and Hyrum were killed by the conspiracy of the first invited Gentiles.]

But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. [Navuoo fell, the temple was destroyed, and the Gentiles driven into the wilderness to suffer, and many were destroyed.]

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. [Another group will come from the highways, which are “both good and bad.” They are not the same as the first, but they will be the guests. Provided, however, they choose to accept the invitation and respond.]

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

Several things about this: This is one of those places in scripture where "remnant" is used in a negative way. The Gentile “remnant” from the first invitation are portrayed by Christ as capable of killing God’s servants. God invites all to come to the wedding feast of his Son. This is when the kingdom is going to be established in the last days. He invites all to come. From among all those people who had been invited there is a remnant of those who still hold onto the Restoration, and they are the worst of all. They have the hardest hearts. They are the ones who will not come.

After the Lord deals with them, He sends servants to invite everyone found on the highways to come. Everyone! Come in to the wedding feast! No matter your faith tradition, your religious identity, all are invited to come receive the Doctrine of Christ. Christ has now begun that. If you will carry the message to the highways, let all know that everyone is now invited.

Included among those who are invited in, are "*as many as they found, both bad and good.*" They are all to be invited to come in. There is no excluding the bad, speaking after the judgment of this world. Bad people get invited in to the wedding feast! But when they come it is not whether they are a bad person or a good person that determines if they get to stay. According to Christ, it is the presence or absence of a wedding garment that determines if they are allowed to stay. What is a “wedding garment?”

Well, turn to Luke chapter 18. This is Luke chapter 18, beginning at verse 10. "*Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*"

In this parable did not matter the publican was a “bad man.” It did not matter the Pharisee was a “good man.” I tell you at the wedding feast, it will be the publican who wears a “wedding garment.” The first wedding garment, if I can call it that, is the original garment given to Adam and Eve in the Garden to cover their nakedness, and to cover their shame before God. All of which is an allegory.

The covering of skins given our first parents required the sacrifice of an animal to teach them the principle of sacrifice. It was also to foreshadow the death of our Lord that would be required in order to restore us back to God’s presence. Therefore, the covering given to Adam and Eve in the Garden represented the sacrifice of our Lord. It was our Lord's atoning sacrifice that makes it possible for us to be covered, so that our shame is no longer there. Instead of seeing our shame, God looks upon the righteousness of His Son represented by the covering of skins we have been clothed with, and not upon

our own guilt, weakness, and shortcomings. He beholds the image of His Son in the garment that we have put on.

It is that garment, the atonement of Christ. Those who will remain in the wedding feast must obey the Doctrine of Christ. Exactly as Christ commanded. Exactly as outlined today. Remember, the first who were invited would not come. But even the bad ones who are out in the highways, if they will put on the wedding garment you can offer, they can come to the feast. There are about 13 million inactive Latter-day Saints. There are a lot of “bad ones” out there, who are only kept from the truth because they have not heard it yet.⁷⁶

If I had the financial means, I would buy an ad space in the Los Angeles Times and I would publish a full page add saying: “This is the Doctrine of Christ.” Then I would quote Christ’s language from 3 Nephi where He declares His doctrine. I would say below that, “If you believe this doctrine and you want to be baptized and get the Holy Ghost, meet me at...” and I would put a location and time. I would hope that included among those who came would be gang members, inner-city people who live lives of desperation and violence, who want a way out. Can you imagine what would happen if you sent someone back into an abusive neighborhood, clothed with the power of repentance and the Holy Ghost? I would hope ministers of other faiths would come to be baptized. I would invite everyone, from the high to the low, and hope as many as possible would come.

We can't fix this world by legislating, but we can fix anything by changing hearts. Those Gentiles that were first invited ultimately will not come. They will even abuse those who try to take them in. But there are plenty of folks in the highways and byways who are only kept from the truth because they don't know where to find it. This is your responsibility. This is your work to do. This is the day in which these things need to be done.

Oddly enough, in our own day, the Lord tells a slightly different version of exactly the same story, prophesying how it is going to happen among us in our day.

Go to Doctrine and Covenants section 58, beginning in verse 7. "*And also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand.*"

I am going to put this into the footnotes when I finally get around to publishing in book form the talk given in Grand Junction. I will add it here because we have now encountered the words, "*the land upon which the Zion of God shall stand.*" I pointed out in Grand Junction all the historical reasons why Zion could exist somewhere other than on property owned in Jackson County, Missouri, and could in fact, be constructed elsewhere.

Joseph Smith and Sidney Rigdon, in their first trip to Jackson County, Missouri, came to confirm and ratify that was the place where Zion would be built. There, a revelation said this was “the land of Zion.” And so everyone since then until now, relies on that language to say, ‘it is going to be Jackson County, Missouri.’ That same month, Sidney Rigdon gave an explanation of the meaning of “the land of Zion.” He said it began Kirtland, Ohio and it ran to the Pacific Ocean. So the land of Zion is rather flexible in where the Lord might choose ultimately to locate it.

So there's going to be some land where Zion will stand. "*And also that a feast of fat things might be prepared for the poor.*"[so the feast to be prepared has a highly specific audience in mind in the revelation, it is “the poor.”]

⁷⁶ D&C 123: 12.

"Yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; Yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. First, the rich and the learned, the wise and the noble; And after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it."

Did you get that? First they invite "the rich" and then "the learned," and the "wise" and the "noble" and then the nations shall all be invited. It does not say, however, that any of them will enter in for the feast. It does not say any of them will partake. It was prepared after all for "the poor," and the people who will enter in, who do finally make it into Zion will get to partake.

"Then shall the poor [that is who it was prepared for after all] the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come."

Every time you partake of the Sacrament it is a reminder of the promise there will at last be some great wedding feast. It is not just in remembrance of the blood and of the body, but it is also a preliminary to the final feast the Lord intends to offer in which His blood and His body achieve success in redeeming some few! His atonement was to redeem. The wedding feast is a celebration of the Lord's triumph. But His triumph produces saved souls. The redeemed are His great trophy!

Well, ask yourselves, who are "the rich?" Who are "the learned?" Who are those that are presently considered "wise?" And who are those who make the claim that they are "the noble," the elect, the royal priesthood? Whoever they are, they do not enter into the wedding feast in Zion.

And who are "the poor?" Who are derided, even in today's vocabulary, and accused of being "lame"? Who are considered "blind" and misled? Who are "deaf" because they cannot hear and respect all the great wisdom that pours forth from these empty cisterns, having nothing but drivel to offer? Quoting one another endlessly, as if one misled man on a false path can offer light to a fool following after him.

I hope we are "the poor." I hope I am speaking to "the lame." I hope you are counted among those that are considered "blind," and I hope that you have ears not for what any man has to say, but for what the Spirit alone has to confirm to you. I hope that you are "deaf" to everything in this world, but have ears for what our Lord has to say.

Mormonism is so compelling a religion that the original great light given by God through Joseph Smith has supplied the energy to keep it going. All the many sects that sprang from the original ministry of Joseph have been able to survive because of it. The great work needed before God's return requires more light to be given. God will not give it until we are grateful enough to remember what He gave before. We have been foolish stewards for three and four generations. God is speaking again.

This is the day in which, at long last, what God promised would happen before His return is now actually beginning. The Gospel does not consist merely of a record of how God dealt with another people at another time. Joseph Smith talked about how we must have our own covenant: "Search the Scriptures, search the Prophets and learn what portion of them belongs to you and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedience of the children of Israel when journeying in the wilderness, nor can you expect that the blessings which the apostles pronounced upon the churches of Christ eighteen hundred years ago, were intended for you. Again, if others' blessings are not your blessings, others' curses are not your curses; you stand then in

these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.”⁷⁷ The Gospel must live with us, or we have no hope. Joseph also said: “[W]e cannot claim these promises which were made to the ancients for they are not our property, merely because they were made to the ancient Saints, yet if we are the children of the Most High, and are called with the same calling with which they were called, and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached Him, and for ourselves obtain the same promises. These promises, when obtained, if ever by us, will not be because Peter, John and the other Apostles, with the churches as Sardis, Pergamos, Philadelphia, and elsewhere walked in the fear of God, and had power and faith to reveal and obtain them; but it will be because we, ourselves, have faith and approach God in the name of His Son Jesus Christ; even as they did; and when these promises are obtained, they will be promises directly to us, or they will do us no good.”⁷⁸ This is as true of words and promises given through Joseph as the words and promises made in the New Testament. We cannot rely on the sacrifices of Joseph and Hyrum to save us, nor claim a covenant long since changed and broken by all of the sects arising from Joseph’s covenant as ours. We must, like them, have the faith to renew and then keep a covenant given to us by God.

This is really apparent when you read the revelations given to Joseph in their original transcripts. In our scriptures there are headings, footnotes, cross references and additional insertions advocating we read those revelations as ours. But when you read them as they were written in *the Joseph Smith Papers*, it really becomes clear that when God was talking about how the church was "living" and "alive" and "approved," it was because He was talking to Joseph Smith. At the time the church was listening to what Joseph Smith revealed. The declaration that the work was "rolling forth" was voice of God in that day to those people. Joseph Smith was called to lead those people to go and take it to the world. They took it and they went out and preached it, and when they preached it, others were converted. People who were converted by them actually had experiences and came to know God. That was because God empowered it and set it in motion through His servant Joseph Smith. Joseph had a covenant given to him by God. Therefore, Joseph could testify to these words, and they were true, and God owned them. People who follow them received the wages of those who follow God. It worked! We cannot mimic that and have the same effect. We must do the work, seek God’s voice to us, and when we have His word to proceed.

God has to say to us, "This is what I want you to do." If no one else will say it to you, I am saying it to you. Everything that has been said in this talk, which began in Boise and concludes here today, everything that has been said is, in fact, exactly what happened when God offered something to an earlier generation through Joseph. He, God, is offering something again, right now, in our day, to you, to any that will hear, to any that will listen. The work is beginning again.

I suppose it was necessary that what began in Joseph’s time had to run down to the condition it is in at present. It had to become a leaky ruin of a farm, that Joseph himself no longer even wanted, before it was possible for the Lord to say, "At this moment we turn a new leaf." Can't you see the signs of the times? Can't you look about and see the whole world is waxing old like a garment? Can't you see there is now a balance of things kept at bay only to preserve the possibility of a remnant being claimed by God? God promised He would do this. If this can bear fruit, the Lord may give more time and keep the angels from beginning the harvest. That will depend on what we do.

I really have not done anything more than read scriptures and bear testimony to you they are true. This was not my idea, and I can't tell you how happy my wife and I will be when we conclude this project. There will be this transcript, and I'll edit all the transcripts from all ten lectures and put them into a book.

⁷⁷ *TPJS*, p. 12.

⁷⁸ *TPJS*, p. 66.

To be readable the book needs to have run on sentences and grammar fixed to a degree I am not undertaking in the transcripts. That is still left to do and I will do it before a book is in print. But the real project and the labor needing to be done, will be by you.

If you don't lay hold upon this, if you don't move this forward, if you don't rise up, I suppose He will find another people. But you ought to accept this invitation, and then come to the feast He offers us. You should want to be numbered among those who choose to have the Gospel live again. The Gospel should not be the words of an old book. The Gospel should be alive in you, rolling forth with new vigor. Every new day should be a new revelation to you of His involvement in your life, and in the lives of those around you.

I know it is not easy to let yourself stand out. For some of us it is really unpleasant. I am a trial lawyer, but you have to understand that what that means is that I am usually engaged in an intellectual fight in a room with six or seven people in it. If we have a jury, we may have up to 18 in the room. What I do, I don't do in front of big crowds. This speaking to hundreds at a time has not been a pleasant thing for me. I enjoy the law, I particularly enjoy appellate argument, because there it is just a three-judge panel, or a five-judge panel depending on which court I am in. It is just a small intellectual undertaking in which you are trying to reason something through.

This kind of venue has not been pleasant for me, but I suppose what you are being asked to do will be even more unpleasant for you. All of you have your families, your friends, your neighborhoods, and your wards. Many of you are faithful members of the church and I commend you for that. And I wouldn't want to be the source of creating a problem there, but the Lord has in His mind a way of doing things, in which, if we follow the pattern we get power from Christ. We may get ordained by a line of authority that comes down through another man laying hands on our head but authority to activate that comes from heaven, by the voice of God. If you follow that pattern the fruits will follow.

When I say "unpleasant" it is probably an understatement. If there are a thousand different fellowships, each will have a unique challenge. You are asked to proceed without being correlated, free to work out your own way to follow the Lord. There will be some people who are "complainers" who will bring complaints with them into your groups. They need your love and patience. You may be able to help them overcome a life-long personality issue that can be cured only by your kindness to one another. Do not be discouraged by the problems. Prayerfully confront them. Do not ignore or hide them. Confess them openly and be patient with one another in finding the solution. Some people have suffered from lifelong abuse by religious authorities, including their parents. They have never had a healthy religious experience. The fact they remain willing to try is itself cause for hope and encouragement. Help them. Love them. Let them find peace among you, for that is what we are asked to do: Be willing to mourn with those that mourn, comfort those that stand in need of comfort, stand as a witness to one another of God at all times and of all places, and bear one another's burdens that they may be light. Suspend judgment and give such assistance as you can to one another. Maybe what they will need most is your listening ear and open heart.

Whether or not these talks make any difference at all does not depend on how well I have spoken them. They depend entirely upon what you now do. If there is any fruit to be produced, the fruit will not be me talking, or the CDs, or a book, ultimately. That is not the fruit. The fruit is to be found in your lives. The fruit is to be found in your influence, in your family, with your children, in the Light that comes into your lives and the lives of those who know you.

All of this is only an opportunity, and no guarantee. We must rise up in faith to take advantage of the opportunity. In the beginning of Joseph Smith's dispensation, when the opportunity was given by heaven some given the greatest of opportunities did very little. A church conference on October 25-26, 1831

allowed several additional men to receive the high priesthood. During the first day of the conference Joseph taught them that “the order of the High priesthood is that they have power given them to seal up the Saints unto eternal life.” Sidney Rigdon who spoke afterward added this caution about those who were to receive the “privilege... to be ordained to the High Priesthood, telling them if they then should doubt God would withdraw his Spirit from them.” Following Rigdon, Joseph again addressed those who would be ordained and said “he had a testimony that each had one tallent [sic] and if after being ordained they should hide it God would take it from them.” On the second day, following an opening prayer by David Whitmer, Sidney Rigdon again spoke and warned them “the Lord was not well pleased with some of them because of their indifference to be ordained to that office, exhortation to faith and obedience setting forth the power of that office.”⁷⁹ We can likewise show indifference or we can proceed in faith. We can fail or through our humility and genuine desire we can connect with heaven.

This process can be so informal that when we conclude today, if there is still time left, everyone who wants to can call a conference and begin doing some things today. It is that informal. There are at least seven women here. And some of you brought your wives.

Let me end by testifying to you that, however improbable or unlikely all of this may seem to those of you who spend any time at all thinking about this, it was just as improbable when John was baptizing. It was just as improbable when Christ taught. It was just as improbable when Joseph Smith said, "I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it."⁸⁰ It may seem improbable. But it is true!

Now, in order to conform to the burden laid down by God and scripture, I need to turn time over to Keith Henderson. He has something which must necessarily be added as part of all this.

So Keith, it is all yours.

A Second Witness:

Keith Henderson speaking:

52 years ago, I came to this area on a mission for the Church of Jesus Christ of Latter-day Saints. I came to bear testimony of Jesus Christ and *the Book of Mormon* and the Prophet Joseph Smith. Today I stand before this people again of this area, to again bear testimony. My growth in these 52 years has been great, but my testimony still remains very simple. My name is Keith Henderson. At the time I bear this testimony, I am still an active member in good standing with the Church of Jesus Christ of Latter-day Saints. I am grateful for this opportunity that I've received to lift up my voice and bear my witness and testimony before the Most High God, before His holy angels, and before all of you, who would be witnesses with me that this talk given this day, by our friend and God's servant, is a message given from God to all men and women everywhere, who will hear or read. I so witness that I know that it is. I have attended every portion of this talk, making 10 in total. I have listened time after time to the recordings and I've read every transcript made up until this one. I bear solemn testimony that I have received the message by God's voice of their truthfulness, and also of His desire for us to believe in and act upon these things that have been spoken.

I stand as another witness with Denver, in the law of witnesses, that these things are true. And I expect to be held accountable for this in the days and the eternity to come, before God and my Father and to all

⁷⁹ The minutes of the conference are found at *Joseph Smith Papers, Documents Vol. 2: July 1831-January 1833*, pp. 80-87.

⁸⁰ JS-H 1: 25.

men. I bear this testimony humbly and solemnly, but in the power of the most holy priesthood. In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

APPENDIX
(Transcription of Appeal Letter)

September 13, 2013

Appeal of Disciplinary Council Decision

The First Presidency of the Church of Jesus Christ of Latter-day Saints
In Care of Truman Hunt, President of the Sandy Crescent Stake
[Hand delivered]

Dear Presidents Monson, Eyring and Uchtdorf:

I have been excommunicated. The proceeding was initiated by Elder Russel M. Nelson of the Quorum of the Twelve on the day he called President Truman Hunt to be the Stake President of the Sandy Crescent Stake. Elder Nelson took control by handing my membership records to President Hunt in the hallway of the Stake Offices and told him that I “needed to be disciplined.” The issue involved a book I wrote titled *Passing the Heavenly Gift*.

Over the next months I met with President Hunt in a series of interviews, answering his questions. He and I were meeting when a phone call came in from one of the Seven Presidents of the Seventy. I was asked to leave the room. When I was invited back in I was informed that the Seventy and Elder Christofferson of the Twelve were going to review the book and President Hunt was to “stand down” until he heard further. As a result President Hunt did stand down and we had no further meetings for several months.

President Hunt called me in again after he had received further direction from the hierarchy and told me there was church ordered compulsion to withdraw the book from publication or face discipline. I agreed to investigate what it would take to withdraw the book. I investigated and learned I could revise the book, but could not take it out of print. I informed President Hunt of that. He said I could be paid for any damages and asked me to investigate it again. I did so and found that payment would not be acceptable.

When we met again I urged President Hunt to look at a number of letters I had received from alienated and disaffected church members who had returned to activity as a result of reading the book. I had dozens of these letters. He considered the information. He said he would get back with me.

When we met again he said it didn’t matter what anyone thought of the book because it was “faith destroying.” I responded that there were actual people whose faith had been rescued and whose activity in the church had revived because of reading it. He responded to me: “What makes you think the church

is interested in having such people anyway?" I took that response to be coming (as everything else) from higher up.

I was shown a section of the Church Handbook of Instructions that mandated discipline for criticizing the church's leaders. I explained I hadn't done that. I quoted from past church leaders' diaries, journals, talks, letters or writings. But I did not criticize. To the extent I have ever spoken about living church leaders I have praised them. I denied this accusation and after giving the explanation President Hunt agreed. He said he would look further into the matter. Sometime later I was given notice of a proposed Church Disciplinary Council based on three things. A copy of the notice is attached.

I asked if the council could be delayed until Thanksgiving so all my children could be present. He considered the request but declined it. He asked who I would have attend with me, I said I would bring my family.

When the date arrived my family came with me to the event. President Hunt refused to allow the children into the room. All of my children agreed they would say nothing. All of them agreed they would not disrupt in any way. All of them had my permission to be present. President Hunt refused to allow me to enter with my children. I asked if I could make a statement to the High Council with my children present. He denied the request. My wife explained that she had read the Church Handbook of Instructions, had prayed about the matter, and believed it was very important for her children to be in attendance. President Hunt refused.

I was prevented from entering the room with my children. Therefore I was unable to speak with the High Council about the matter. They used their dominion over me to sustain the charges and ratify all that went on before.

I have honored my covenants. I was and am worthy of a Temple Recommend. There is nothing amiss in my behavior involving my family, the community or the church. I have written an honest account of what our history might look like if viewed from the perspective of scripture and prophecy. In it I make no conclusions, merely suggesting a different possible narrative. On almost every topic I leave it to the reader to decide after bringing out a "tie" in the material. The book has helped dozens, perhaps hundreds, of individuals retain their membership. It is an inspiring book and has done actual good for many wounded individuals.

The course of events makes it clear that the Stake, the Seventy and the Twelve have all been involved and bear some responsibility for this outcome. I need to afford the First Presidency the opportunity to bear responsibility as well. Therefore I am appealing the decision to you.

I would appreciate it if you would consider reversing the outcome. But if not then you should add your own "Amen" to this proceeding. This is an important moment in the restoration. I hope you take it with the appropriate seriousness required by the trust given you, the importance of restraint by those holding priesthood office, and the measure required of you in judgment by The Lord.

Sincerely, your obedient servant;

Denver C. Snuffer, Jr.