

Now, I was asked by the organizers of this to deal with some questions that people had and that will be what we turn to next:

There was a debate about how that best might be done, at one point we thought about putting a microphone up and ultimately the decision was made to just solicit questions, get them in, look at them, organize them and just respond. Last night in going over them, there was a final decision made that the way in which I am going to proceed is what we ultimately came to a conclusion on how best to use the time.

For those questions that were asked about Elijah and the appearance of Elijah to Joseph I have previously addressed in writing. In *Passing the Heavenly Gift*, there is an introductory discussion about Elijah and the incident in the Kirtland temple set out in what is now D&C 110. Then there is an elaboration and a more fulsome discussion called *The Mission of Elijah Reconsidered* that you can read as a PDF download from my website. I think its 40 pages. It is part of three essays in the book *Essays: Three Degrees*, and you can read it there also. If I have already written, taught, spoken or addressed a question submitted in this conference, I am not going to take time to now discuss it again. It is available elsewhere and the time we have here is better used to address new matters. I understand that there are people who haven't had time, they may have been recently aware of this group of people or these issues, you may have just begun the process of trying to get your hands around topics. But the best use of time is not to go over what is already available in writing and already out there. Our time now is better spent to talk about something new or different.

So I want to encourage you to look at my website and material that is available there, because it's all publically available and intended to address some of the very questions submitted here.

The women remind me of something that I want to point out. There is all of this competitiveness in the institutional world of Mormonism that has grown out of a profound misapprehension of priesthood, and there is this envy of priesthood. Part of the problem that has been created is because of the correlation process that has sucked all the government in the church, all budgets in the church, all right to publish in the church, into the presiding authority through correlation, which now run everything.

The Relief Society used to publish independently their own magazine. The Relief Society used to independently have a budget, they used to collect their own money, they used to administer their own funds they used to decide for themselves, they had their own granaries, they ran the relief programs, the women did all these things independently of everyone else. Correlation robbed them of that, took it all away. Church leaders raked everything they had accomplished into a pile and said "now its all mine." Because of the correlation process, now it and everything else is under the thumb of one guy that sits at the top of the institution.

Don't be misled by a false model that you see somewhere else. Look, we all admire a man from history so much so that the priesthood was renamed after him, because he was the last one to accomplish Zion. The great priest Melchizedek has had the priesthood named after him. But when you examine carefully why Melchizedek qualified to obtain the priesthood you discover it was because he "by faith" quenched the violence of fire, he subdued lions, by faith he achieved all these things, not by priesthood. By faith.

If you want to know what one can accomplish without faith but with an ordination to the priesthood, there's a whole discussion of that in *A Man without Doubt* about the first attempt to distribute the highest order of priesthood in Joseph's day, there's a description of what an utter failure that was, in fact it was a greater failure that what Joseph did was he backed up, and he started over again with trying to solve the problem. The problem was not priesthood, but the lack of faith.

Men, women, and children can have faith. There was a time when the Mary Fielding story had her directly anointing her oxen and healing them. In the world of the correlated LDS model, the revised story has her calling for the equivalent of Home Teachers to come anoint her oxen. Mary Fielding's faith was what healed the oxen.

Would you rather have priesthood without faith, or faith without priesthood? If you have faith, everything else is possible. Faith is what is lacking. It is more important. It is beyond foolish to have priesthood envy.

Look, at the end of the day, Peter did not hold any greater or different authority when he came back from a mission and said, "we couldn't cast out any devils, we're bringing this person to you, Lord. Whatever it was you gave us, whatever that ordination thing was, it's just not working." And then Christ said, "well this kind come not out except by fasting and prayer." (Matt. 17:16-21.) Meaning that there is work to be done in order for us to subordinate the body and to give the strength to our faith. This is necessary to achieve faith.

Peter had absolutely no different ordination between his failure to cast out and when he later entered the temple following the Lord's resurrection and said, "Silver and gold have I none, but such as I have, give I unto you. In the name of Jesus Christ, arise, take up your bed and walk." (See Acts 3:1-7.) The only difference in Peter was faith. His ordination amounted to no power, but his faith in Christ healed the sick. Institutions do not control that. That is not controlled by ordination. If you want to know how it's controlled, study the *Lectures on Faith* and then listen to what Lisa had to say this morning, because she was right on the money.

So briefly then, a temple is the Lord's House. It's not actually a temple unless He comes to, visits and accepts it, and then it is His house until it has been profaned. Therefore, because it is the Lord's, the timing of when it is to be built, where it is to be built, how it is to be built, and exactly what it is that He wants built, are entirely within His control.

We don't have the right to select the spot. If you read carefully the word of the Lord in D&C section 124, he does say to the people in Nauvoo "the site that you have chosen for the building of the temple is acceptable." (D&C 124:43.) But remember that the Lord has everything in front of Him, and therefore, His approval of the site meant little more than, "yeah that site will do, just like any other site you'll choose will do, given where I will know you're headed! Given the end result of this massively stupid experiment that you've got under way at present, build the temple there, build it anywhere. It's acceptable to me, go for it."

But, the Lord goes on to say, in effect, "if you will do it and if you'll follow me, and if you do, if you meet the conditions, I will come there and I will not only make it my house, I will protect you. You will not be moved out of your place. I will be the one who establishes you in this spot, and I will protect and defend you, and this will become the corner of Zion." (D&C 124:44-45.)

He meant it when He made the promise. But again, He knew what was about to happen. He knew the hearts of the people involved. It did not matter how eager or earnest Joseph or Hyrum were, it did not matter. You don't have a temple without people, and the Lord did not have the required people at the time.

I have been contacted by a group of women. Just like the best speakers I think have been the women, a group of women are currently organizing a mechanism for funding a temple. Our first obligation in donating and paying tithes is to take care of the poor. But there are fellowships I know that have accumulated money beyond their needs, and there are a group of women that are organizing and making the means available for gathering excess funds for the construction of the temple. I assume that eventually the means will be provided from among ourselves for the accomplishment of that work. I do believe that when the command is given, that the command to build the temple is not going to give us decades to respond. I think that when the command is given we're expected to act with some dispatch to accomplish what has been requested by Him. And so, I am personally grateful that there is no command out there at present to do so, because I don't know how we would accomplish it. We're not supposed to do it in haste, but we're supposed to prepare every needful thing. We may be better able now to prepare every needful thing, than in a time coming with less abundance. It may be far more convenient to accomplish it now than it will be later under more pressing circumstances.

I was asked a question about my comments concerning astronomy. There's a fellow here, John Pratt. John has an entire website where he has been dealing with this topic. His primary work has been in looking at the calendars and trying to sort through the relationship between events and the Lord's dealing with men and the various sacred calendars that exist. And if you're interested in looking further, John has done some terrific work and I believe his life has been spared and prolonged, in part in order for him to have been of some assistance in dealing with some questions that he and I have spent talking about from time to time. I would refer you to him if you're interested in astronomy.

The answer to a question about "Can I tell everything I know about heavenly mother?" is "no, I can't tell you everything I know about Heavenly Mother." But I can comment about a couple of things. When we get to the creation, the creation says that "in the image of God created He, him, male and female created He them." Meaning that the image of God, as they look down upon the man Adam after the creation of Adam, in the story that we have in Genesis and Abraham and in the temple endowment, the conclusion is always the same: When you look at only the man Adam, you are looking at only part of the image of God. Is it good? No. This is not good for him to be alone! Are you kidding me? The first thing he's going to do is to smelt iron, make a pocket knife and carve his initials all over the damn garden! I mean, we have to do something to get this to be good. And how do we get this to be good? Well let's make a companion and a helpmeet for him. Helpmeet means getting him there. Helpmeet means he's broken and in a disabled condition and she's going to be the solution to the problem. Yesterday, as we were navigating our way around, my wife said that our worst thing, her and I, our absolutely worst thing is dealing with the navigator. The British voice lady telling us where to go. And I asked my wife, "what? Is it the blinding rage that you get out of me when I'm trying to follow her?" And she said, "no, that's not it." "Is it the string of obscenities that come out?" And she said, "no, that's not it. You're just such an ass when we're trying to follow directions..." Well, she's my helpmeet, and so she calms me down and puts me back in place.

On the topic of a Heavenly Mother, there is a remarkable woman scholar. She only uses the biblical text, the pseudepigrapha, and the available apocryphal materials. But, she also has clarity of thought that is remarkable. She is a Methodist minister. I mean, Joseph was right when he said that he was somewhat inclined to the Methodists. Methodists really have a great deal of truth. John Wesley was a remarkable, remarkable soul. But the scholar's name is Margaret Barker, a Methodist minister and she has written about the divine feminine. While she's not perfect and she doesn't have everything right and she is laboring with a limited library from which to draw,

if you are interested in that topic I would commend taking a look at what Margaret Barker has done, including her last book now available.

Someone asked a question about the Lord in red apparel. I want to be clear: I have never said that Christ always appears in red apparel. Christ doesn't appear in red apparel, He appears in white. But, at the second coming when He comes in judgment, He will come clothed in red, which is a sign of the judgement that He will bring. So, His red apparel is related to the second coming.

Of course, a false spirit can project love. False spirits imitate. The great imitator, who is a liar from the beginning, begins by assuming the role that is designed as a counterfeit. The only way that a counterfeit works is if it has the look and feel, sentiment and everything than the real thing has. If the adversary going to imitate, of course love can be one of those things that are imitated. The question of yea/nay, good/bad, true/false, is whether or not the love that is being shown leads, in turn to pride, to haughtiness, to thinking I'm great, I'm wonderful. If it has as its objective creating pride and haughtiness in the individual, then you have to question the content of the message, not the means by which it gets delivered. Because if the means by which it is delivered is a counterfeit, it will seem like the 'coin of the realm'—the real thing. Therefore, you have to question if the objective is prideful or if the objective is ultimately destructive.

I was asked about all the destruction associated with the end time and how do I cope with that. Look, I saw the sequence of events that will take place. After I was shown that, I went to the Doctrine and Covenants and it was really remarkable because the sequence of events appear, in what I saw, in exactly the same order as they are listed in the Doctrine and Covenants. And it struck me that Joseph may have seen exactly the same thing, because it happened in the same sequence. The destruction may seem random, but from what I saw it was extraordinarily targeted, extraordinarily aimed to accomplish the destruction of the wicked and the preservation of the righteous. In 3rd Nephi the account of the destruction there confirms it was the more wicked who were destroyed.

On June 6th of 1944, the invasion of D-Day was launched. Two men who were significantly older than the average G.I. that hit the beaches of Normandy on that day where my father, who landed on Omaha Beach, and Hugh Nibley, who landed on Utah Beach. Utah Beach was a cakewalk compared to what happened on Omaha. My father's job was as a combat engineer to blow up the tank traps so that the expected tanks could clear the beach and assist in over taking the pill boxes. There wasn't a single tank that made it to Omaha Beach that day, because the weather was so rough that the tanks sank and they didn't make it ashore. The tank traps were literally the only thing that blocked the incoming fire. Therefore to blow up the tank traps would

have been to blow up the cover and kill your fellow GIs. The soldiers were grateful for the tank traps they hid behind them. My father instead used the Bangalore mines to blow up some obstructions so they could get up the hills, and neutralize those who were killing them. My father didn't suffer any injury on Omaha Beach. Everyone in his company was a casualty, but he on June 7th of 1844 formed up with a new company and went on to fight through France. Ultimately he fought in the Battle of the Bulge as well.

On Utah Beach, Hugh Nibley, who was a well-educated man at the time and was an intelligence officer, didn't have to come in with a gun. He came in riding on a Jeep with a bunch of books. His purpose was to interrogate captured enemy as an intelligence officer. And as he came onto the beach in a jeep, a round fell on the beach in front of him, blew a hole in the beach and his Jeep went down and up and bounced through the crater. Reflecting on that moment he recalled that the one thing that came through his mind at the time was, "the Book of Mormon is true." In the midst of all this violence, you can see how wars and the way that men treat one another, really does result in selective destruction, even though there is chaos. Later on in the war, he noted that one of the villages he had visited as a missionary which had been very hard-hearted and very unwilling to receive anything, who treated missionaries poorly, was a place where there was a lot of destruction. He reflected upon how the more wicked element were killed, just like the Book of Mormon.

The coming destruction is no different. You want to be protected? It's in the cavern of the rock, which is Christ. Literally, a hand grenade can land in the middle of the crowd and if the Lord has a righteous man among them, he can save that person if He chooses. The things that I have seen suggest that it's not destruction we should fear, nor violence, it is our own unworthiness. Our greatest fear should be our sins.

What are estates and how many are there? A lot, and they are phases of development. The talk in Ephraim, which is more supported by material in *Preserving the Restoration* talking about Christ, (the 7th chapter, it was the 7th talk): Look at that real carefully with the question of estates in mind and you'll notice there, the work of the Lord is practically endless.

Now I need to address the subject of "What is appropriate to be explained and what is appropriate not to be explained?" Why does the Book of Mormon draw lines and say, "at this point in the record it's not permitted for me to cover this? I was about to write this but I'm forbidden from doing so." (Ether 13:13.) Or Nephi saying, "I was about to give you the rest of this story, but the Lord said you can't do that." (1 Ne. 14:24-25.) There is a very good reason why information is withheld. There's actually more than one, but there's one that ought to be

front and center: The more information that becomes available which instead ought to be held in sacred solitude, the more you equip the pretenders and the deceivers to improve their false act—the more equipment you hand to them with which to develop an illusion and a mirage that will deceive and take people from the Lord. But more importantly, when you get to the end of what the Lord was teaching to the Nephites, there is power in the government of God. When it got hijacked in the beginning, by the time you get down to the time of Noah, the Earth was so corrupted that Satan held a great chain over the Earth. (Moses 7:26.) He had chained the earth and laughed at his accomplishment. How did he manage to get the whole Earth bound down into a great chain? He did so by imitating the government of Adam. He did so by binding together, in a false way, things that God would put together in a Godly way.

Right now the struggles on this Earth is over the agency of man. Every facet, economic difficulties, governmental difficulties, business, religion, society, entertainment, it is all a struggle about destroying the agency of man. In order to prevent Zion, the adversary knows he has now but a little time. The only way to make sure that Zion does not accomplish the objective that God wants it to accomplish is by curtailing the ability of people to choose. Take away the right to say, the right to speak, the right to preach. Take away and categorize it as false or hateful, or if you can, criminalize the right to speak of Zion. If you can't do that, then simply murder in order to prevent the agency of man. Men must, women must, come willingly to the Lord. They have to voluntarily accept the invitation from Him. Compulsory means cannot be used. Everywhere you look right now, the struggle is over the agency of man. Some things are absolutely essential and needful, more than the mysteries of God. Right now what is most important is to preach the Doctrine of Christ and baptize people so that we at least have someone living at the Lord's return.

Why do Christians need to hear about Joseph Smith? Joseph Smith began the restoration. The Christian world has no clue that there is a restrictive deed on this land. The Christians have no clue that the God of this land must be served or they will be destroyed from and swept away from off of this land. They possess it and they think they're free to mock the God who owns this land and they're not free to do so. You come to that understanding only through the Book of Mormon. You come to the Book of Mormon only through Joseph Smith. Joseph taught about Zion in a way that the Christian world does not comprehend.

Let me cover one more matter and that is this idea of prophecy and interpreting prophecy. I know that there are elaborate efforts made to parse the scriptures and come up with the meaning, the interpretation, even the timing of certain things that the Lord has now begun or that He intends to accomplish in short order. In Isaiah chapter 48, the description is given of how prophecy works.

“I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass.” The word “suddenly” can be rendered surprisingly. Suddenly can be in an unexpected way. Suddenly can be, ‘you got caught off guard.’ I declared what I was going to do, I did it, and you got caught off guard. “Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and wilt not ye declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them.”

You didn’t know them. I declared them. I accomplish them, and I told you about them beforehand, and it happened suddenly and you didn’t expect it to happen. Why is that? Because the way in which the Lord intends to accomplish what He is going to accomplish is not going to be in the way that will permit you to say, “I and my idol have been hard at work to accomplish this great thing.” No man gets to take credit for that. It’s got to be surprising and unexpected in order for the Lord, once it happens, to say “this was what I had in my heart and I have done it.” If we knew how and when the Lord was going to accomplish, how and what He was going to accomplish, we would stand a chance of preventing it. Or, we might make commerce out of it by profiting from it. Therefore, the way in which He will accomplish it will be according to His will, at His timing, for His purposes, without the control of man and with man always saying “that was sudden, that was surprising, that was unanticipated.” He can send that Galilean carpenter’s son into the world and have the world take no note of Him. Or, a farm boy from upstate New York to declare the Lord has opened the heavens. Everyone can react in bemused humor or with insults and scorn, ultimately fearing the one He sends enough to kill him and those that would follow him. But God will nevertheless accomplish all He has promised.

Well, I’m out of time, but let me end by thanking again the Boise fellowship for accomplishing this. It’s the third anniversary of the weekend in which we began this series of events. I am absolutely more encouraged, from what I heard here, than I have ever been about where we are at. I hear all the complaints. I hear all the criticism. I’m just very heartened by the things that I heard here and in particular from the talks of the women.

Thank you all and let me end by saying, may the Lord accompany all of you in the work that you do. Do not feel shy about speaking up. Do not be ashamed of the Lord and leave it to Him whether someone takes seriously the message that you have. Your obligation is to speak it. If the Lord has a sheep and you speak the warning to them, they’ll listen.



And it won't do you any good to herd goats. They're still going to be goats.

In the name of Jesus Christ, Amen.