

Hear and Trust the Lord Q&A
"Hear and Trust the Lord in the Storm" Conference
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This is a continuation of the "Hear and Trust the Lord" talk that Denver gave at the "Hear and Trust the Lord in the Storm" Conference.

So, having said that, I've already gotten one question that the answer's, "No, I would not advocate using marijuana to get close to Jesus." Nor peyote, nor.. Gah, we got off the plane in Louisville, and like the first 50 signs—I didn't realize there were even this many varieties—the first 50 signs were different kinds of bourbon. I mean, I finally saw these bourbon signs enough that I asked my wife, "Who do we know I could buy some bourbon for? 'Cuz clearly it's a thing down here." And it's a big thing, and it must be great. I'm not a bourbon drinker, but wow.

Okay, so do the Thomas Sisters have any questions? 'Cuz they've been here listening to all this weird stuff. And it just occurs to me you're kind of favoring us by showing up. You've been listening in on this stuff. Do you guys have any questions?

Thomas Sisters: We're good.

Denver Snuffer: You're good? Okay. Are there any CHRISTIANS who have questions? ('Cuz your Mormon questions are just...) Do we have a Christian who's got a...?

Okay, we can go! Oh, what? Okay. Yeah.



Question #1: First of all, your shirt, where did you get it?

DS: Oh, I saw this, and I went online, and I said, "I gotta wear that!" So we bought it. Yeah. "Normal isn't coming back. Jesus is." I think we got it on Amazon. Yeah, on Amazon. And I think if you just search for "T-shirt normal isn't coming back," I think you'll find it.

Question #2: Can I ask another one? I had a whole page of 'em, but the Vern and...

DS: Yeah, they answered them all. So...

[**Question #2** regarding cremation]

Cremation? Well, cremation will not prevent a resurrection, because if you read the account that

John gives in the book of Revelation about the dead coming forth, one of the places that will surrender their dead is the sea/the ocean. Once you drop a body into the ocean, it's pretty well gone in fairly short order (even if you don't drop it in a crab field in the *Deadliest Catch* terrain). And the bones will dissolve, everything will resolve back. So it doesn't present an impediment to resurrection.

However, you've also got the example of the Lord who, upon being resurrected, they rolled the stone away from the tomb where He had been laid, and He literally came forth, and He was in the garden; He was still there at the site that morning when Mary and others came to the tomb. And when He appeared later, He asked them to handle His hands and His side and His feet and to see that, you know, He bore the same wounds and the same physical body. And so, the argument is that if the body has not decomposed into nothing, that then the very same body that you lay down will rise again from the grave.

One of the ambitions that Joseph Smith failed to achieve in his lifetime was to build a mausoleum in Nauvoo, in which his parents and his wife and his children could all be buried so that in the resurrection, they would come out of the grave at the same location and then be able to, you know, hug and embrace and kiss one another upon coming out of the grave—which suggests his belief in the literal coming forth of the actual physical body that you lay down in the grave. And if that be the case, then, of course, burning it up and turning it into ash is kind of a desecration of something that is the image of God. And there's that theological argument.

I've learned of one fellow who intends to have his body cremated and then to send the ash off to have it crushed into a diamond—and then to have the diamond be the property of his widow after his passing, which is, you know, kind of cool. Yeah. Yeah. But, you know, in the end, I think no matter what you do, you... Everyone's gonna come forth out of the grave. And some may want to create as many impediments to that as possible 'cuz they're not proud of how they lived, and so they'd like to delay the coming forth. But I don't think it's gonna stop things.

It was an early teaching of both, well, of Christianity, generally. It was an early teaching that you did not suddenly flare into existence as a spirit and a body at the time of your conception in the womb of your mother but that your spirit preceded your coming into this world—that you have a long history before you ever got here. Okay? That idea is very comfortable inside the Restoration because of the book of Abraham and the book of Moses (the revision of Genesis) makes it clear that we have a long, long history before we ever enter into this world as having been YOU, having been a separate sentient spirit-being. And from the book of Abraham, it becomes clear that some of the people who are here now (in the flesh) lived and had a physical body in another cycle of creation in an earlier round and that they didn't just exist as spirits before they ever got here. So you have to ask yourself if it is possible to have a body, resurrect the body, and then have that body somehow get integrated—more as spirit than body—into another body and another cycle of creation, what exactly is the resurrection? And what exactly happens with the body? Okay?

We view ourselves as incredibly solid because we can't put ourselves through walls; can't do that because the atoms and the movement of the molecules and the charge between the

electrons is such that it has a form of solidity that makes it impossible to pass through. AND YET, Jesus came forth out of the grave with the very same body, and He entered into the room with the door locked. (How'd He get through that wall?) And He ate! He ate fish that He cooked with coals on the... I mean, He's moving physical matter. He's consuming physical stuff. He's walking into physical rooms, and yet He also has the ability to do something which physically we are unable to do, which ought to tell you something about the resurrection. All spirit is matter, but it is more refined and pure. So if all spirit is matter but more refined and pure, can you not take that spirit and reduce it to a more solid form?

Right now we have temperatures that exist in our neck of the Milky Way that go up to 20 million degrees. The difference between cold matter and hot matter is the vibrational speed at which it is moving. If it is at 20 million degrees, it is almost impossible to describe it as anything other than a gas. Okay? But we also have temperatures that go all the way down to absolute zero. And when you get down, you know (what is it? It's less than 400 degrees below zero in Fahrenheit), ~~the~~ it just stops moving altogether; you freeze even the molecules. Everything's slowed down. So it's possible that "quickenning" (it's the word used in Scripture) is not just quickening meaning "turning something cool, neat; it's quickened; it's like Nestle's Quik, except better." Quickening might actually be a description of the physical state of the being, that it is sped up/it exists at an energetic level that is far above the energetic level at which we are functioning here. And therefore, it assumes a form that is, you know, "spirit" matter, which is quickened and refined and lacks the kind of solidity that your physical body exists in here and now. And my conjecture is based on limited observation, but I think that's what I saw.

So I think there's something to... You know, read your Scriptures, and look into that, and study a little bit of physics, and see if you don't see it converging at some point in something that kind of makes that view look...

So I wouldn't burn something that's gonna dwell in everlasting burnings. I would wait for that to arrive on its own. Yeah, you gotta...

Question #3: As a child, was Christ tutored by the brass plates?

DS: See, now there's a bit of interesting speculation because now you're gonna have to have converging social interaction that so far the Scriptures have not let us comment on. So, it's a great question! Great question. Okay. Anyone else? Yeah?

Question #4: I'm trying to figure out how to phrase the question, but in the Lord's Prayer, Jesus taught us to pray, "Our Father in Heaven," and we know from Scripture that He's known as the Father and the Son. And we also know that He becomes our Father as we become a child of Christ. So when I pray or when we pray, "Dear Heavenly Father," also keeping in mind that in Third Nephi that the people were praying to Him, and He said, "It's okay." But when WE pray, we pray, "Our Heavenly Father." Are we supposed to be praying to our Heavenly Father or to Christ as our new Father as we become His children? That's my question. I hope that made sense.

DS: Yeah, okay. First, the idea of the Father and the Son as a theological issue has created a marriage between scriptural language and philosophy that turns God into an unknowable,

incomprehensible being in which He is three-in-one—and yet, He's not three, He's one—without dividing the substance. "The Father uncreate, the Son uncreate, the Holy Ghost uncreate; and yet, there is not three uncreates, there is one uncreate. The Father incomprehensible..." (see Athanasian Creed vs. 8-12). This... I'm reciting a Christian creed, by the way. All of you believe this if you're a Christian or a Catholic or a Protestant, "The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible, and yet, there are not three incomprehensibles. There is one." (This is Athanasian Creed? Which one is that? No, no it's not Nicene; it's a later... Athanasius, yeah, okay, yeah.

Okay, so the point is you touch up against the oneness of God, you touch up against the Father and the Son, you wind up in the middle of a theological mess. Jesus (in the New Testament, King James Version or New Revised Standard Version or whatever) offering the intercessory prayer (in the chapter 17 of the gospel of John) prays that the apostles and His disciples "may be one, as thou Father and I are one, that they may be one in us" (see John 9:21). See, He's not talking about turning Matthew and Peter and the others into one and then, you know, morphing like something out of Matrix into single "whatever." He's talking about this unity that exists in the conviction, the belief, the purpose, the understanding, sharing in the same mind, okay? That's what He's talking about. So when you say, "Christ taught us in the Sermon on the Mount to pray, 'Our Father who art in heaven,' and Jesus is becoming the Father, are we praying to Jesus or are we praying to the Father?" And the answer is yes. Because there is no difference between...

I mean, I could tell you things about how prayers get answered, and it's not what we sometimes think it is. There's a lot going on on the other side of the veil that is left out of the story—and for good reason, because it isn't necessary. But there is no prayer that gets answered, at any level at which the prayer does get answered, in which the information that's conveyed/the message that is granted is not approved, ultimately, all the way to the Father. But the Father resides in a place in which ALL THINGS past, present, and future are manifest before Him continuously so that there isn't a past and a present and a future; it's all one in His presence. Okay?

(I don't know if I should even be telling people this, but...) In order for those who reside in the presence of God to come and actually connect to this physical creation, just like we have to undergo some profound transfiguration in order to be caught up into Heaven, there is a similar process that's required in order to descend from Heaven. And it is not pleasant for those who are used to a higher order of things to condescend here. And therefore, there's actually... I mean, one of the phrases that gets used is that there are sentinels who guard the path. There's a Cherubim and a flaming sword sent to guard the way to the Tree of Life. And, you know, analogy though that may be, it's referring to actual things. There are those who...

Well, if you look at the vision of the Three Degrees of Glory, an angel who was in a position of authority in the presence of God fell and became Lucifer. So we know that turned out badly, and he's a ne'er-do-well, and we don't like him, and he doesn't like us, and he's aiming to disrupt the purposes of God. But the phrase that you ought to pick out of that is that he was "in a position of authority in the presence of God," which as a description ought to suggest that if that was the case in the instance of an angel who fell, it only makes sense that it would be true also of angels who have not fallen. And if there be angels who are not

fallen who are in a position of authority in the presence of God, then meditate on that idea for a notion of, you know, prayers and answers and who we're praying to, which is always... EVERYTHING is always done in the name of the Father. Everything is always ordained at the outset by the authority of the Father, and the glory and the praise and the honor be the Father's. But there are those who are moving along in a process that if they're "trusted" are trusted and if they're "true and faithful," they're true and faithful—and if they're given a position of authority in the presence of God and you lost your keys and you're praying to find your keys, do you really need God the Father? Can a local angel who's looking around saying, "This guy's an idiot. 'Look behind the sofa there!'" There, I used my angel voice: "They're behind the sofa." Actually, that's more like the king in Joseph and the Amazing Technicolor Dreamcoat. "Joseph!"

Yeah?

Question #5: I have a question. In the Testimony of St. John (in chapter one and throughout the Testimony of St. John), it refers to the "cosmos," such as, "the creation of the cosmos was organized by a messenger," by Christ. Does this refer, that use of the word cosmos, can you comment on whether that refers to a galaxy, this creation specifically, or the entire universe?

DS: Oh. Christ created more than this world. The testimony of the afterlife says that *the worlds are...and were created [by him], and the inhabitants thereof are the...sons and daughters of God* (T&C 69:5). Okay? (I didn't bring my Scriptures, but I remember some of them.) That tells you that Jesus, personally, was responsible for more than the creation of this world. That tells you that when a creation is made of a world on which there is a divine purpose involved, that it is inhabited by people that are children of God. And if they be children of God, then they're gonna be redeemed.

I just think... There is something in the additions to the Scriptures that describe a vision of the Lord returning in His glory, the language for which was prescribed specifically, and those are the words that have to be used and the only words that can be used. But there's stuff in the new Scriptures—if you look at them and you ask yourself that question—that will really help you get your hands around some of that. But I don't think it's right when you're told to "color within the lines" to color outside the lines. So, just look carefully at the Scriptures with that question in mind. You might be surprised how much stuff there is in there about that.

Yeah?

Question 6: Yeah, the theme of the conference is "Hear and Trust in the Lord in the Storm," so when you're lying at the bottom of an icy ramp, and your life has just changed, what do you do to stay in tune with that voice and to trust in what's coming next?

DS: I don't, I don't...

Audience Member: Can you repeat the question?

DS: Oh, yeah. He said, When I fall and I'm laying at the bottom of an icy ramp with a broken arm, what do I do in that circumstance to, you know, stay in tune? And there really is an answer, except I don't... I hate being emotional... 22nd Psalm.

The 22nd Psalm has a phrase in it. Well, let me see if I can do this better. Okay. When Christ was being crucified on the cross, one of His final acts was to recite, *My God, My God, why [hast thou] forsaken me?* (Matthew 12:28). Everyone who was present knew He was reciting the opening words of a psalm. He was not asking God why He was forsaking Him; He was testifying that He was the Messiah—and a messianic psalm that had been composed about the VERY scene that was then unfolding was **His** testimony that all those that look at him "shoot the lip out and mock Him," that He was "surrounded by dogs," that "his garments were parted," and that "they cast lots." He's reciting the messianic psalm about the very moment that all of those people who were skeptical about Him were living when He began to sing, "My God, my God, why hast thou forsaken me?" He apparently, at that point, was so near death that He couldn't do more than the first line. But if you read that psalm, it will slap you up in the face.

Okay, there's a line in there about how His bones stare at Him because everything is disjointed. And this [the broken arm] hurt. And it hurt, you know, right up there with the greatest amount of agony I've encountered. I didn't realize it at the time, but I was... I went into shock: I was shivering and blacking out and all that from pain. And what I was thinking at the time is, "I don't know how the Lord did it. I don't know how He endured what He endured." If you read that psalm and you realize... I mean, first of all, I COULDN'T do it. I would have blacked out, and they'd have been hauling around a limp body, nailing it up, and you know, it would have been sort of anti-climatic. You know, "Don't stick a spear in him; you'll wake him up!" It's pathetic. But He hung right in there, and I... I just marveled at Him.

Anyway, there was another... Oh, way back there. Yeah?

Question #7: I was wondering... You probably never deal with this at all, but if you notice pride within yourself, what is something you do, or what do you think of, or how do you kind of...?

DS: Well, I'm... I came up here, and I was looking at his drums, and I was thinking, "If I just had my right hand, I could do something!" I got a set of drums in my basement, and I'm a little proud of some of the stuff I can do there.

But pride—when it comes to the things of God—makes no sense at all. I don't think I've ever done an adequate job with anything that's been entrusted to me, but somehow people are good enough to compensate for my own shortcomings. There have been phenomenal things/miraculous things that have been achieved as a consequence of the faith of people. I may have been able to facilitate a few things getting done, but GREAT things have been and are getting done—not by my efforts but by the efforts of other people. I rented and paid for and went to ten venues to begin things in the Ten Talks that got given, and after that, the conferences have been organized by people of faith. The facilities that have been arranged have been done by people of faith. The recording that's been done... I wasn't even responsible for recording any of the ten talks; a fellow volunteered, and you know, it was a

good idea that he do that. But I just went to give talks; I didn't give any thought at all to preserving them. And he began a practice of doing that and then making them available on CD—which, in turn, led (ultimately) to the Restoration Archives, in which a vast library of recorded material has been preserved. Well, I look at everything that has been done, and I admire a lot of the people, and I'm in awe of some of the successes that have been achieved. I don't personally take any pride in that. I think what I've done, I've done inadequately, haltingly. But I've learned a lot! I've learned a lot. I have a better understanding...

When the Scripture project was approaching its completion and the idea was that we would take it to the Lord in prayer, my first thought was, "Something like that deserves the dignity, it has the solemnity, and it has the importance that the prayer ought to be written down." Because when the Kirtland Temple was dedicated, the dedicatory prayer was written down, and then it was read. And so, while it's really unusual in my life (it may be the only one I've ever written down), I sat down to write a prayer because I believed—I had this conviction—that that's what needed to happen.

I sat down to write the prayer, and the prayer was given by revelation; the conviction was all that I brought to the party. That prayer more succinctly deals with the entire sweep of the history of the Restoration in just very few words—I mean, I've written volumes of history trying to explain things, and that prayer does it more clearly, more accurately, more succinctly than I ever did. So if I compare that prayer (which, literally, all I was, was the scribe that wrote it down) with what I've written, all that does is make me feel verbose and inadequate—'cuz I take a lot more words to say what the Lord can say in fewer words. Well, when the prayer got answered, the answer came with such clarity that I thought, "Oh, I'd better write this down!" And I was forbidden. "No." And that just seemed odd. Why would you...? Why would you get so clear an answer if you're not supposed to write it down? It's got to be written down.

And then **it changed**—so that the words that would have been written down ~~wouldn't~~ were not the same. And I thought, "Oh, that's why I didn't write it down, because it was a diff... There was a change; it needed a change to be made. So, now I can write it down. Now I can write that." No, I was forbidden from writing it down—because the prayer changed again. And what it finally... This happened several times. And what it finally got through to me was: Heaven responds to what happens on Earth immediately, instantly; They see what's going on. We are turbulent; we are in motion. And how we are in one moment doesn't reflect the maturity that we acquire in a later moment in the give and take of abusing and misusing and misunderstanding one another and then being humiliated by that and then growing up a little bit and being a little better person. And so, the answer changed because the real world changed until, finally, it got to the... And I held off. I held off because, in my view, this could be different right up until the very end.

It finally stabilized because of the PEOPLE, not because of me. Because of the people, it stabilized, and then the command came, "Write it." And so now, the whole thing came in one writing. And it wasn't the same as it would have been a month earlier, a week earlier, or two weeks earlier, because there were still people that had to work some things out "as between one another" that hadn't stabilized yet. And it was a fabulous education.

The Lord's invested a great deal in getting things done. I'm not the smartest, the best, or (I don't even think) the most worthy—but I WILL follow direction. And I WILL limit what I say and do to what I'm told to say and do, and go no further. And I do think there's a great deal of material yet to tumble out from Heaven. But Heaven alone is gonna control that, and I don't take any pride in any of it. But I do think that I've been serviceable, and I'm glad at that. I just wish I had been more so; I wish I could persuade more people. I know there are people with probably legitimate complaints and criticisms of me that find that I create a barrier for them in connecting up with the Lord and what He's doing now. That's unfortunate. I wish I were not an impediment to anyone. I wish they would just read the material and forget about me because the material stands on its own. It will lead you to truth. It will lead you to light. You don't need to say, "Oh, he's this, or he's that" or "He's NOT this, and he's NOT that." And I'll admit, I'm not THAT! But God IS something, and He's working. And He's working right now to achieve an end, and it's going to be glorious.

There was another hand up here I thought. Yeah, yeah?

Question #8: What's the risk we'll fail?

DS: Oh, man.

Audience Member: What's the question?

DS: What's the risk that we will fail? Zion and a city of God that got caught up to Heaven, in the history of the world, has been accomplished two times. There will be a third time, but this Zion will not be caught up; instead, Heaven will come down. It's prophesied. It's promised. It WILL happen, but the prior two—literally—one was antediluvian, and one was immediately post-deluge, and look at all the generations of people that have come and gone and have not seen Zion. I mean, the Lord's lamentation is, "How oft would I have gathered you as a hen gathers her chicks under her wings, and you would not." That lamentation is found in every volume of Scripture that we've got (including our new Scriptures; every volume of those). So the impediment isn't God's willingness to bring Zion; the impediment is always our end, not...

How can you have one of the most qualified New Testament scholars that exists in the world today be agnostic? I mean, how is that possible? It's because "getting the information" doesn't mean "living the religion." It's because "memorizing long passages of scripture" doesn't mean "living the religion." You can have all the theology and understanding that any man has ever attained to, but if it's not alive in you—if that spark of the divine is not part of your experience and your life—then it's still nothing more than an idea.

When the Mormon missionaries came and taught me (and they taught me the Joseph Smith story), I literally thought all Mormons saw angels. I literally thought that was what the Mormon religion was. I got baptized, and it was some short while after that, that I got caught up to Heaven, and I'm in the presence of an angel—and it didn't... It didn't surprise me; it didn't put me off; it didn't... I thought, "Yeah, this is that new religion that I joined! This is the way this works! Yeah!" And so, I'm acting more like a tourist than anything else. I'm confident I was a disappointment. I mean, you've got all the solemnity of eternity in the

countenance of this Being. I can quote him; I've done that before: "On the first day of the third month, your ministry will begin, and so, you must prepare"—that was his message. (You've heard that; I've said that a time or two.) But I didn't ask anything. I didn't... I thought, "Hey, I like this new religion! This is kind of nice. But this seems like such a humorless fellow, you know?—dressed in white and looking all like granite practically..." BOO! You know, he probably came back to return and report and said, "What the hell are you thinking with **that** guy? He's not all that!" Yeah, there's another story. I don't tell that one, but maybe I should.

Yeah? Yeah?

Question #9: I have a question about miracles.

DS: Miracles.

Question #9 (continued): Yes, in Third Nephi, when the disciples were asking about what the church of Christ told them that if it is built upon my gospel then the works of the Father would be manifest in them. You read in Fourth Nephi about healing the sick and the lame walking. What is it that we lack, if we are one on the path of the gospel, to get those words of the Father manifested?

Audience Member: Can you repeat the question?

DS: Yeah, he's saying that the works of the Father get shown forth in people of faith, and what is it we lack that we don't have the miracles that they talk about in Fourth Nephi, and the obvious and the simple answer is: faith. I mean... I...

It's a funny thing about faith and healings and miracles and signs, okay? On the one hand, signs do follow those who believe. And on the other hand, those who seek for a sign lack faith; very often, those who seek for a sign are adulterers because it's a wicked and adulterous generation that seeketh after a sign. I have seen signs and miracles; there's people in this room that could tell you about miracles that have occurred as a consequence of faith and obedience. And I don't do that. I don't talk about that. Because very often the people most interested in that are people that go from one titillating story to another titillating story. Christ would admonish those for whom miracles were performed to tell no one, to keep it quiet. And part of the reason for doing so is because those kinds of incidents inspire and attract a certain type of person—and those people are quick to convert, fickle, they have shallow roots, and they don't go anywhere. They dry up in the heat of the day. So all it takes is a little opposition, and then those that flock in to that run away.

I have witnessed miracles. I have seen miracles. I don't talk about them because I believe that, in the end, the more we focus on the search for finding and experiencing those, the less our search is for bending the knee and submitting to the will of the Father. And there may be more on that in the future—because I was pursuing that very specifically and recently learned that God has purposes behind who He heals and who He does not heal and why He does and why He does not. And I'm not sure that it would be of any use at this moment to talk about that, but God knows what He's doing. And sometimes there's a much, much bigger set of dynamics that are involved in what's going on down here: who's taken, who's

left, why someone is taken, and what purposes are achieved. But God literally is in charge of everything. And miracles do happen. Just because they're not, you know, turned into a headline doesn't mean that they haven't and that they don't occur. They do.

Yeah?

Question #10: I've got a question about baptism.

DS: Baptism.

Question #10 (continued): It says you have to have six or seven women. And I only know two.

DS: Oh.

Question #10 (continued): So where do I get, if somebody wants to get baptized, where do I find ~~six~~ [seven] women that knows my...

DS: Well, you ought to get another ~~four~~ [five] women to talk to the two women that know you, and one of the places where that happens are at conferences, and this is a conference. I mean, some of you ladies need to get to know this fellow. (There—that sounds like an early pioneer Mormon Utah come on if I ever heard one!) No, we should/you should take care of that here at the conference, and if the two women who do know you can talk to other women who are present here and they can/the other women can ask you questions, you should be able to get that taken care of right here during this, before this is up.

Yeah, there's an arm up back there...?

Question #11: Yeah, in Third Nephi, when the Lord... I'm going off of the Ten Talks when you made mention "their works not their book", their works not their book with the remnant of Lehi [indecipherable]. Can you talk about that for a second, what he meant by that? I mean, if I understand right, we're working a mighty change to bring a book to them, but what are the works more specifically that even the Lord said would be that sign?

DS: (Well, apparently my time is up.) Okay, so one of the ways in which John is described after his translation is that he became a ministering angel to "minister to those who are heirs of salvation." The responsibility to work out salvation is the responsibility of mortals. If...

No generation is going to have an advantage over another generation by having a resurrected, visible, angelic ministrant walking around as the preacher. They minister to people whose responsibility it is to teach. And so, the works that they do behind the scenes are the works that angels do (hey, Steph, can you bring the sling up? I'm gonna put my arm back in), that the works that they do are behind the scene, and the same kind of thing that would be done by an angel (and not publicly), they (the ministers that... the translated three Nephites, John, and others) do, "holy men whom ye know not of" do are designed to fulfill and keep the covenants of the Fathers. But it's all...

Everything that's going on has been and is designed to achieve the fulfillment of the covenantal process in which God's gonna keep faithful to the agenda that began with Father Adam and Mother Eve and is intended to culminate in a wrapping-up scene in which the world is judged, the wicked are destroyed, and there is a season of peace brought on the earth. And between the beginning and the end, there has always been a process in which angelic ministrants behind the veil educate and then send forth mortals to teach mortals so that the work of salvation gets done BY mortals, and the test is the same in every generation.

No generation gets to say, "Yeah, but **they** had THIS." I mean, Christ is the closest thing we have to something that's supernatural that walked on the earth, but look at how few people followed after Him. When He gave His bread of life sermon, practically everyone abandoned Him and went back the other way. And by the time He enters triumphant into Jerusalem—and they're laying down their coats, and they're laying down their palm trees, and they're celebrating: "Hosanna, Hosanna"—well, a few days later, **no one** interferes when He's marched up to Golgotha and nailed to the tree! And the few people that, you know, they trusted in Him, and look what a big disappointment He is. It takes the resurrection, and THAT was largely held to a private event of a handful of faithful people. And by the time you get to the book of Acts and you look at the numbers, there's about 500 people that believed in Christ. That's about it. So, you know, you can say you would have believed had you been there, but from all the thousands who WERE there, in the end, only about 500 of them believed. And as the sad story of Nauvoo was told today, how many of them believed? How many of those people that were contemporaneous with Joseph Smith ever realized just what an extraordinary blessing he was to have had around in their day? I mean, it was an utter... It was an utter failure.

Let me end 'cuz I've...

(Oh no, I'll tell that story some other time...)

Thanks for coming. I hope that people beyond this crowd listen to some of the comments that were made here today. I thank the organizers and the Thomas Sisters and everyone that's participated or will participate, and I'm sorry that I won't be around tomorrow. Thank you for coming.