

Podcast Episode 47: Charity, Part 2

QUESTION: Why is charity the greatest of all?

DENVER: *I give unto you these sayings that you may understand and know how to worship, and to know what you worship, that you may come unto the Father in my name, and in due time receive of his fullness, for if ye keep my commandments you shall receive of his fullness, and be glorified in me as I am [of] the Father. Therefore, I say unto you, [that] You shall receive grace for grace (T&C 93:7).* That's what you do to worship. That is how you are to worship. We grow in grace as we exhibit the grace that has been given unto us. And we do so in order for us to obtain likewise the fulness. Now, here is a sober moment that I need to remind you about which need not continue. Go to Ether chapter 12. This is Moroni, as he's completing the translation of the record that his father said would be included within his father's book, the Book of Mormon, but his father did not translate. And so Moroni translated it and included it within the the Book of Mormon. And as he is wrapping up his translation, he includes a dialogue. It's a very sobering dialogue in Ether chapter 12, beginning at verse 36 (LE):

And it came to pass that I prayed... [this is Moroni, the translator; this is in Ether; this is Moroni's interlude] I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came unto pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I, Moroni, bid farewell unto the Gentiles (vs 36-37 LE).

Did you see what just happened. Moroni begged the Lord to give unto the gentiles grace. And the Lord says, It doesn't matter to you. He did not give to Moroni what he asked for. He did not promise the gentiles would receive grace. The Lord could not do that. Because it would abrogate both the law grace for grace and our agency, because we are free to choose. Therefore, the gentiles inherited the restoration with no promise from Christ to Moroni that those who would receive this record would be given the grace of God. That is dependent upon you.

Now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgement-seat of Christ, where all men shall know that my garments are not spotted with your blood. ...Then shall ye know that I have seen Jesus, and

that he [has] talked with me face to face, and that he [has] told me in plain humility, even as a man telleth another in my own language, concerning these things (Ether 12:38-39 LE). This is that Lord who, when you get past the thunderings and the lightnings, you'll speak with. He talks in plain humility. It is not His position to cause fear in your heart but to bring to you comfort. His purpose is not to leave you comfortless but to come and to comfort you. It's you that presents the barrier. It's you that presents the fear. And that rightly so. Because we ought to fear. And what we should fear is our own weakness and our own sins. Because our greatest sin is our ignorance.

And only a few have I written, because of my weakness in writing. And now, I would commend you... (Ether 12:40-41 LE). This is Moroni, commending you, the gentiles, who are going to receive this book... *I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also...Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever.* He asked for grace to be given. God cannot give it. Then he turns, and he says, You gentiles, please seek for His grace. It cannot otherwise be given. The Book of Mormon's assessment of us is sober indeed, and the arrogance with which we read that book blinds us to the predicament in which we find ourselves. The plea: seek for grace. It is through grace that we obtain charity, and it is through charity that we are able to bless others. Because the fact of the matter is that you can't bless anyone nor hold that priesthood that is primarily designed to administer blessings and not cursings, unless you have charity for others; unless you are willing to do things you would rather not do; unless you are willing to subordinate your will to the will of the Father. Because it is the purpose of the Father to bless all of his offspring. Therefore, it is only through grace you acquire what you need to be of use to God the Father and his Son, Jesus Christ. If you think that your burdens that you carry are great, remember the burdens that were carried by the Son. He faced burdens that were inordinately greater than yours.

All of us should be tested to our limits. All of us should be proven by the experiences that we endure. The only way to test some things is to destroy them. The only way to test you through mortality is to cause mortality itself with the eventual coming of death. That's the way it works.

Look at verse 4 of Ether chapter 3 (LE): *And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we cross the sea. Behold, O Lord, thou canst do this. We know that thou are able to show forth great power, which looks small unto the understanding of men.*

He is not asking for this in order to have a light show. He is asking for this out of pity and concern, charity and intercession for others who will be left in the dark. **He is trying to do something to bless and benefit others** in a very practical way. **He hopes to make the lives of others better.** He not doing this for himself. He is doing it on behalf of his people. Therein also lies something very important about the attitude of this man that tells you why it is that God had respect for this man. Think about what it means to have the power of God. Think about what it means for God to be able to do all things, including sustaining you from moment to moment by lending you breath. And then, for God to say, You are free to choose to do with what he is lending to you, whatever it is that you choose to do. Think of the patience of our God. Think of the meekness of our God. And think about the test that you are presently taking to prove who and what you are. And whether or not, in the circumstances of this test, you are proving that you can be trusted to have the meekness, to have the patience, to endure in humility what will be done, to endure the abuses that God allows to take place in order to permit his children to gain experience, so that in the long run they can ultimately know the difference between good and evil. And on their own, choose to love the good and to stay away from the evil. Think about that and think about this record and think about the test that is currently underway. And think about what it is that you in your life should be choosing and doing, desiring and holding to your breast.

Zion will require a worthy people. There was a Second General Epistle from Peter (2 Peter 1), where he talks about what he would like to see Christ's followers seek. I am going to begin at verse 5 (LE): *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 of that day 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.

The Lord does everything according to His higher way of teaching. By beginning with a vision of His return, He set out the foundation for understanding His course, which is one eternal round. Since His first appearance, He has sent diverse angels, from Adam (or Michael) to Hyrum and Joseph Smith, giving line upon line to confirm my hope in Christ.

The most important thing for us is to repent, be baptized, and let virtue and righteousness guide our thoughts, deeds, and words. We ought to deal fairly with one another and to be kind. You may remember abuses from priesthood leaders in your last church. Do not bring that with you. Leave behind all the sins and errors found in other organizations, and show Christ-like patience and charity to one another. We follow Christ to become more like Him. He requires faith, repentance, and baptism and bestows the Holy Ghost to bring all things back to our remembrance. When we hear Christ's message to repent and be baptized, it is our duty to respond and then warn others, so they can escape the coming judgement. The whole world struggles under a burden of sin that we are powerless to remove without Christ. He suffered and overcame the sins of the world so we can avoid the consequences of sin, on condition of repentance and baptism.

MAN QUOTING THE LORD IN *ANSWER AND COVENANT*: "It is not enough to receive my covenant, but you must also abide it. And all who abide it, whether on this land or any other land, will be mine, and I will watch over them and protect them in the day of harvest and gather them in as a hen gathers her chicks under her wings. I will number you among the remnant of Jacob, no longer outcasts, and you will inherit the promises of Israel. You shall be my people, and I will be your God, and the sword will not devour you. And unto those who will receive will more be given, until they know the mysteries of God in full.

"But remember that without the fruit of repentance and a broken heart and a contrite spirit, you cannot keep my covenant; for I, your Lord, am meek and lowly of heart. Be like me. You have all been wounded, your hearts pierced through with sorrows because of how the world has treated you. But you have also scarred one another by your unkind treatment of each other, and you do not notice your misconduct toward others because you think yourself justified in this. You bear the scars on your countenances, from the soles of your feet to the head, and every heart is faint. Your visages have been so marred that your hardness, mistrust, suspicions, resentments, fear, jealousies, and anger toward your fellow man bear outward witness of your inner self; you cannot hide it. When I appear to you, instead of confidence, you feel shame. You fear and withdraw from me because you bear the blood and sins of your treatment of brothers and sisters. Come to Me, and I will make sins as scarlet become white as snow, and I will make you stand boldly before me, confident of my love.

"I descended below it all and know the sorrows of you all and have borne the grief of it all, and I say to you, Forgive one another. Be tender with one another, pursue judgment, bless the oppressed, care for the orphan, and uplift the widow in her need, for I have redeemed you from being orphaned and taken you that you are no longer a widowed people. Rejoice in me, and rejoice with your brethren and sisters who are mine also. Be one.

“You pray each time you partake of the sacrament to always have my Spirit to be with you. And what is my Spirit? It is to love one another as I have loved you. Do my works, and you will know my doctrine; for you will uncover hidden mysteries by obedience to these things that can be uncovered in no other way. This is the way I will restore knowledge to my people. If you return good for evil, you will cleanse yourself and know the joy of your Master. You call me Lord and do well to regard me so, but to know your Lord is to love one another. Flee from the cares and longings that belong to Babylon, obtain a new heart, for you have all been wounded. In me you will find peace and through me will come Zion, a place of peace and safety.

“There are only two ways: the way I lead, which goes upward in light and truth unto Eternal lives, and if you turn from it, you follow the way of darkness and the deaths. Those who want to come where I am must be able to abide the conditions established for my Father’s Kingdom. I have given to you the means to understand the conditions you must abide. I came and lived in the world to be the light of the world. I have sent others who have testified of me and taught you. I have sent my light into the world. Let not your hearts remain divided from one another and divided from me.

“Be of one heart, and regard one another with charity. Measure your words before giving voice to them, and consider the hearts of others. Although a man may err in understanding concerning many things, yet he can view his brother with charity, and come unto me, and through me he can with patience overcome the world. I can bring him to understanding and knowledge. Therefore, if you regard one another with charity, then your brother’s error in understanding will not divide you. I lead to all truth. I will lead all who come to me to the truth of all things. The fullness is to receive the truth of all things, and this, too, from me, in power, by my word and in very deed. For I will come unto you if you will come unto me.

“Study to learn how to respect your brothers and sisters and to come together by precept, reason, and persuasion, rather than sharply disputing and wrongly condemning each other, causing anger. Take care how you invoke my name. Mankind has been controlled by the adversary through anger and jealousy which has led to bloodshed and the misery of many souls. Even strong disagreements should not provoke anger nor to invoke my name in vain, as if I had part in your every dispute.”

DENVER:

But to his astonishment, another wave overcame Him. This one was much greater than the first. The Lord, who had been kneeling, fell forward onto His hands at the impact of the pain that was part of a greater, second wave.

This second wave was so much greater than the first that it seemed to entirely overcome the Lord. The Lord was now stricken with physical injuries, as well as spiritual affliction. As He suffered anew, His flesh was torn, which He healed using the power of the charity within Him. The Lord had such life within Him, such power and virtue within Him, that although He suffered in His flesh, these injuries healed, and His flesh restored. His suffering was both body and spirit, and there was anguish of thought, feeling, and soul.

The Lord overcame this second wave of suffering and again found peace of mind and strength of body; and His heart filled with love, despite what He had suffered. Indeed, it was charity or love that allowed Him to overcome. He was at peace with His Father and with all mankind, but it required another, still greater act of will and charity than the first for Him to do so.

Again, the Lord thought His suffering was over. He stayed on His hands and knees for a moment to collect Himself when another wave of torment burst upon Him. This wave struck Him with such force, He fell forward upon His face. He was afflicted by this greater wave. He was then healed, only to then be afflicted again as the waves of torment overflowed. Wave after wave poured out upon Him, with only moments between them. The Lord's suffering progressed from a lesser to a greater portion of affliction; for as one would be overcome by Him, the next, greater affliction would then be poured out. Each wave of suffering was only preparation for the next, greater wave. The pains of mortality, disease, injury, and infirmity, together with the sufferings of sin, transgressions, guilt of mind, and unease of soul, the horrors of recognition of the evils men had inflicted upon others were all poured out upon Him, with confusion and perplexity multiplied upon Him.

He longed for it to be over and thought it would end long before it finally ended. With each wave, He thought it would be the last, but then another came upon Him and then yet another. The Lord pleaded again with the Father that "this cup may pass" from Him. But the Lord was determined to suffer the Father's will and not His own. Therefore, a final wave came upon Him with such violence as to cut Him at every pore. It seemed, for a moment, that He was torn apart and that blood came out

of every pore. The Lord writhed in pain upon the ground as this great final torment was poured upon Him.

All virtue was taken from Him. All the great life force in Him was stricken and afflicted. All the light turned to darkness. He was humbled, drained, and left with nothing. It is not possible for a man to bear such pains and live, but with nothing more than will, hope in His Father, and charity toward all men, He emerged from the final wave of torment, knowing He had suffered all this for His Father and His brethren. By His hope and great charity, trusting in the Father, the Lord returned from this dark abyss and found grace again, His heart being filled with love toward the Father and all men.

I believe that there is tension, if not outright hostility, between charity as a priority, on one hand, and knowledge as priority, on the other hand, and that as between the two it is more important to acquire the capacity for charity or love of your fellow man than it is to gain understanding. It's like what Paul said, "If I have all gifts and know all mysteries but have not charity, I'm nothing." Charity, or the love of your fellow man, is the greater challenge and the more relevant one, and when you've acquired that you can add to it knowledge. Knowledge has the ability to render the possessor arrogant and haughty, whereas charity renders the possessor humble. If you want the greatest challenge in life, try loving your fellow man unconditionally in viewing them as God would view them and then behaving according to that view. Out of that you will learn a great deal more about Christ than you can simply by studying. Walking in His path is a greater revelation of who He is than anything else that's provided.

Joseph Smith once remarked that, "If you could gaze into heaven for five minutes you would know more about it than if you read every book that has ever been written on the subject." Likewise, if you live charitably for five minutes in the presence of what you would normally condemn—what you would normally find repugnant—if you can deal with that charitably, you will understand Christ better than if you spend a lifetime reading books written about Him.

Jacob (called James in the King James Bible) mentioned "wisdom" in his letter. In contemplating Her, Jacob suggested we should be "easy to be entreated:" *"Who is a wise man, and endowed with knowledge among you? Let him show out of good conduct his works with meekness of wisdom. But if you have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descends not from above, but is earthly, sensual, devilish; for where envying and strife are, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of*

mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace” (Epistle of Jacob 1:14).

Wisdom from above can endow us with the kindly demeanor of brothers and sisters who seek what is good for one another. How often are the words of our mouths froward and “perverse?” The Divine Mother refuses to speak wickedness and abominations, and Her influence brings others to depart from such failures. Continuing: “They are all plain to him that understandeth and right to them that find knowledge. Receive my instruction and not silver, and knowledge rather than choice gold. For wisdom is better than rubies and all the things that may be desired are not to be compared to it.”

Proclaiming “wisdom is better than rubies,” she asks us to receive Her instruction rather than seek silver and gold. Nothing else is to be compared with Her wisdom. She instructs in virtues that would make any person better. But Her instruction will also make living in peace with others possible. Nothing in this world is more desirable than acquiring wisdom: understanding and putting knowledge to wise use. Zion will require the wisdom to use pure knowledge in meekness, humility, and charity. Zion will require Her influence.

Continuing: “I, wisdom, dwell with prudence and find out knowledge of witty inventions. The fear of the Lord is to hate evil, pride, and arrogancy, and the evil way and the froward mouth do I hate.” Wisdom and prudence go together as companions. “Prudence” means good judgment or common sense. It is the quality of assessing things correctly and making a sound decision in light of the circumstances and persons involved. Prudent judgment is not hasty or unfair. Arrogance is destroyed and pride overtaken by “fear of the Lord”—meaning that we do not want to disappoint our Lord by our low, vulgar, and mean conduct. She mentions a second time Her opposition to the froward. This time She declares She hates the froward mouth. We repel Her by being argumentative and contrary with one another.

Continuing: “Counsel is mine and sound wisdom, I am understanding, I have strength.” The Mother must possess great strength because She hates the forward—the contentious. She does not welcome that spirit in Herself or any of Her offspring. But yet, she loves us.

Christ taught this idea to the Nephites, which seems to be clearly taken from the Mother’s wisdom: *“And there shall be no disputations among you, as there hath hitherto been, neither shall there be disputations among you concerning the points of my doctrine, as there hath 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, but this is my doctrine, that such things should be done away” (3 Nephi 5:8).

It requires strength to refrain from contention and disputes with froward and arrogant people. When we feel strongly that we are right or are firmly convinced someone else is wrong, it is difficult to bridle our tongue and meekly persuade without contention. But the Heavenly Mother possesses the strength required to look with compassion on our failings. She deals with Her offspring using good judgment and common sense. She is opposed to arrogance, and when we are arrogant we offend Her.

How many religious arguments, even religious wars have been caused because mankind is too weak to patiently reason together? The history of this world is a bold testimony of what weak and deceived men do when they reject wisdom.

Mankind cannot have Zion without wisdom to guide us. Zion must be a community. Developing wisdom requires us to patiently interact with one another. This counsel from the Heavenly Mother is a gift to help us understand what we lack.

The greatness of a soul is defined by how easily they are entreated to follow the truth. The greatest of those who have ever lived have been submissive and gentle souls. In a day when Satan accuses and rages in the hearts of men, it requires extraordinary will and steely determination to remain easily entreated by truth.

I have pondered, How much more ought to have been accomplished during Joseph Smith’s lifetime? Joseph was only able to accomplish a fraction of what needs to be restored. Joseph faced continuing troubles because of the ambition of the believers. Too many of the saints aspired to lead. They wanted control over others. It hindered the work. Joseph was not able to finish the restoration. Our hearts must turn to the fathers in heaven, and we cannot ignore that duty because of any other vain ambition here and now. We should be less astonished by the earlier failure and far more astonished at how little we have learned from their failure.

In a letter written in July 1840 Joseph explained: “In order to conduct the affairs of the kingdom in righteousness it is all important, that the most perfect harmony kind feeling, good understanding and confidence should exist in the hearts of all the brethren. and that true Charity—love one towards one another, should characterize all their proceedings. If there are any uncharitable feelings, any lack of confidence, then pride and arrogancy and envy will soon be manifested and confusion must inevitably prevail....”

In that same letter Joseph said he wished the people would progress, but did not see that possible until a different spirit led them: “It would be gratifying to my mind to see the saints in Kirtland flourish, but think the time has not yet come and I assure you it never will until a different order of things be established and a different spirit be manifested. It is in consequence of aspiring men that Kirtland has been forsaken. After nearly a half-year of imprisonment, Joseph described the importance of a calm mind in order to hear the still small voice of God. His mind was afire with all the distractions of being in prison, and his family and friends expelled from Missouri at gunpoint. Friends had been killed. Church members had betrayed him. God spoke to Joseph when he freed his mind of these concerns and quietly pondered, opening himself up to inspiration.”

Learn from these words Joseph wrote while in Liberty Jail about how to set aside all that distracts us to hear God’s voice: “We received some letters last evening: one from Emma, one from Don C[arlos] Smith, and one from bishop Partridge, all breathing a kind and consoling spirit. We were much gratified with their contents. We had been a long time without information, and when we read those letters, they were to our souls as the gentle air is refreshing. But our joy was mingled with grief because of the suffering of the poor and much injured saints, and we need not say to you that the floodgates of our hearts were hoisted, and our eyes were a fountain of tears. But those who have not been enclosed in the walls of a prison without cause or provocation can have but a little idea how sweet the voice of a friend is. One token of friendship from any source whatever awakens and calls into action every sympathetic feeling. It brings up in an instant everything that is passed. It seizes the present with a vivacity of lightning. It grasps after the future with the fierceness of a tiger. It retrogrades from one thing to another, until finally all enmity, malice, and hatred, and past differences, misunderstandings, and mismanagements, lie slain victims at the feet of hope. And when the heart is sufficiently contrite, then the Voice of inspiration steals along and whispers, My son, peace be unto your soul, your adversity and your afflictions shall be but a small moment, and then, if you endure it well, God shall exalt you on high.”

This world is a place of trial and testing. Before creation it was planned that when we came here we would be “proven” by what we experience. That happens now. Prove yourself by listening to God, hearing His voice, and obeying. Sometimes we are like Alma and want to do greater things to help God’s work, but the greatest work of all is to respond to God’s voice, and prove you are willing to listen and obey Him.

It was a year ago that a renewed covenant was given to all willing to accept it by God. New covenant people sprang into existence when a few accepted that gift. Until that moment, there were only lost and scattered remnants who, although the object of God’s earlier

covenants, lived in ignorance of God's renewed labor in His vineyard. Now, in addition to other remnants, there is a new covenant remnant aware of God's renewed labor—a remnant who has been asked to labor alongside the Master of the Vineyard, as He sends His final invitation to come to His wedding feast. Christ spoke of this very thing when He taught the Nephites. He foretold that the barren gentiles would eventually produce more children for His Kingdom than the remnants on this land and at Jerusalem.

Christ said: "And then shall that which is written come to pass: Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child, for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the gentiles and make the desolate cities to be inhabited. Fear not for thou shalt not be ashamed, neither be thou confounded for thou shalt not be put to shame, for thou shalt forget the shame of thy youth and shalt not remember the reproach of thy widowhood any more. For thy maker, thy husband, the Lord of Hosts is his name, and thy Redeemer, the Holy One of Israel: the God of the whole earth shall he be called" (3 Nephi 10:2).

We can see a new and different meaning in Christ's Book of Mormon prophecy to the Nephites. Before, Christ's words seemed to foretell that the lost and scattered remnants would build the Lord's House and the New Jerusalem; now it appears that there are covenant-receiving gentiles who are included—gentiles who repent and hearken to Christ's words and do not harden their hearts will be brought into covenant as His people. Christ mentions three distinct bodies: first, those who have accepted the covenant and are numbered among the remnant of Jacob, to whom Christ gave this land for their inheritance; second, the lost descendants of the remnant of Jacob on this land who will repent and return; third, as many from the House of Israel who will repent and return. These three will build a city that shall be called the New Jerusalem. All three of those will come to know God in gathering and laboring to build the New Jerusalem. Then they will go out to assist all of God's people in their lost and forgotten state, to be awakened to the work of God and gathered as if one body of believers. Then all who have any of the blood of Abraham, who are scattered upon all the face of the land, will come to be taught in the New Jerusalem. There the Power of Heaven will come down to be among them, the angels and Enoch with his ten thousands will come down, the Ancient of Days (or Adam, our first father), and Christ, also, will be in the midst of His people.

The spirit of God is withdrawing from the world. Men are increasingly angry without good cause. The hearts of men are waxing cold. The scriptures describe events now underway

and call it the *end of the times of the gentiles*. This process of the spirit withdrawing will end, on this continent, as it did with two prior civilizations, in fratricidal and genocidal warfare. For the rest of the world, it will be as in the days of Noah, in which, as the light of Christ or spirit of truth is eclipsed, men's cold hearts will result in a constant scene of violence and bloodshed. The wicked will destroy the wicked. The covenant established a year ago, if it is kept, will prevent the loss of light and warmth of heart as the spirit now steadily recedes from the world. Be charitable and patient and labor to reach others. Even if they should judge you harshly because of their traditions, you should nevertheless be kind to them. They are going to grow to fear you, but that's only part of how darkness responds to light. Give them no reason to fear you. The time will come for us to gather, but between now and then, be leaven. Preserve the world. Be salt. Preserve the world, even if it hates you. The soul of every person is equally precious to God as is yours. If your kindness and example should awaken another soul, you will rejoice with the angels over them.

The foregoing excerpts were taken from:

- Denver's *40 Years in Mormonism Series*, Talk #8 entitled "A Broken Heart," given in Las Vegas, NV on July 25, 2014;
- Denver's *40 Years in Mormonism Series*, Talk #10 entitled "Preserving the Restoration," given in Mesa, AZ on September 9, 2014;
- His conference talk entitled "The Doctrine of Christ," given in Boise, ID on September 11, 2016;
- The presentation of "Answer and Covenant," given at the *Covenant of Christ Conference* in Boise, ID on September 3, 2017;
- Denver's *Christian Reformation Lecture Series*, Talk #3, given in Atlanta, Georgia on November 16, 2017;
- Denver's conference talk entitled "Our Divine Parents," given in Gilbert, AZ on March 25, 2018; and
- Denver's remarks entitled "Keep the Covenant: Do the Work," given at the *Remembering the Covenants Conference* in Layton, UT on August 4, 2018.