

Episode 98: God in Our Day, Part 2

This is the second part of a special series on what God is doing in our day.

DENVER: This is the Lord describing to Enoch what would happen by way of covenant, the Lord swearing, "As I live, even so will..." (Moses 7:60; see also Genesis 4:22 RE). And He tells him what's going to come to pass in the last days. This is among the promises that were made to one of the fathers; and this *is* one of the fathers, and these *are* the covenants—whose time is now upon us. This is the day in which we need to be prepared so that those who went before, and ascended up the ladder, can return and fall upon your neck and kiss you, and you fall upon their neck and kiss them—a sacred embrace through the veil, evidencing fellowship between you here, and them there—the Lord promising and covenanting these things are going to happen.

But notice, there *has* to be a tabernacle; He *has* to come and take up His abode. There *has* to be preparation made. These things require some effort to be made *here*, in order to prepare for His return. If there is no one here who is willing to engage in what's necessary to bring this to pass (because everyone looks around and expects someone else to do it), then you're neglecting a duty that's devolving upon you as one of those who was assigned to come down, in this day, in order to honor the fathers and honor the Lord by allowing the covenants that have been made to be fulfilled. Take a look at Doctrine and Covenants section 107, because in this we see that *first Zion*:

Three years previous to the death of Adam, he called Seth [his son], Enos [his grandson], Cainan [the son of Enos], Mahalaleel [son of Cainan], Jared [son of Mahalaleel], Enoch [son of Jared], and Methuselah [son of Enoch], who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. (D&C 107:53; see also T&C 154:19 RE)

This is the original, first patriarchal blessing being given by Adam; he having summoned them there. And as he's giving his last blessing, three years previous to his death, the Lord appeared unto them. So the Lord comes to dwell with these seven high priests and Adam:

The Lord appeared unto them, and they rose up and blessed Adam, and called him [Mich-a-el] Michael, the prince, the archangel. And the Lord administered comfort unto Adam [Ask yourself, what comfort is it that the Lord administers?], [he] said unto him: I have set thee to be at the head; a multitude of nations shall come of thee...thou art a prince over them forever. And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the book of Enoch, and are to be testified of in due time. (D&C 107:54-57; see also T&C 154:19-20 RE)

This is the original covenant. This is the first father. This is what was set in motion before the death of Adam, under the binding influence and ratification of the Holy Ghost—or the mind of God—in which Adam, under the influence of that Spirit, predicted whatsoever should befall his posterity unto the latest generation. This is the original covenant. This is the original father. Words spoken as a consequence of the influence of the Holy Spirit become the words of God. They will not fall to the ground unfulfilled. The everlasting covenant in our day is “new” only as a consequence of it having been restored to our attention recently. It is not a new thing; it is a very old thing, going back to the days of Adam. It was known to him. You were known to him. What was going to happen in your day was predicted and promised as a consequence of him.

Prophecies (as I've said before) revolve around two, and primarily two events only—one being the first coming of the Lord; the other one being the coming of the Lord in judgment at the end of the world. Now, there are plenty of prophecies that reckon to other events that are intermediate; *however*, the primary focus is the First and the Second Coming of the Lord—the vindication of the promise that the Father made in the beginning that He would redeem us all from the grave; and the vindication of the promise that, at some point, the world would come to an end as to its wickedness and there would be peace again on the earth. Everything revolves around those two prophetic events.

But there will always be 10,000 voices that rise up in opposition to say, “Lo, here; lo, there; come and hearken to *my* precept.” (See Joseph Smith History 1:4; see also T&C 1 Joseph Smith History 1:11 RE.) I don't ask you to hearken to anything other than what we find in the scriptures.

But you should ask yourself the same question that Malachi posed:

Who may abide the day of his coming?...who shall stand when he appeareth? for He is like a refiner's fire and like [a] fullers' soap: And he shall sit as a refiner and purifier of silver [Yeah, who shall stand?...]the day [comes that] shall burn them up...[so] that it shall leave them neither root nor branch (Malachi 3:2-3, and 4:1; see also Malachi 1:6,10 RE).

And who shall abide *that* day? Well, we have an answer to that, I guess—3 Nephi chapter 9—which the Book of Mormon was designed as the scripture, as the foundation, the keystone for our day. Go to chapter 9 of 3 Nephi and read what is said there. And this is the Lord speaking, 3 Nephi chapter 9, verse 12 and 13:

Many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations. O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? (3 Nephi 9:12-13; see also 3 Nephi 4:6-7 RE)

These people were more righteous—not because they were sin-free. They were more righteous because they hearkened to what the Lord was telling them to hearken to. It didn't mean that they weren't a project, that they weren't a work in process. It simply meant that they did in fact hear His voice, and therefore responded to it! These were the people who were spared. Go to chapter 10, and verse 12:

And it was the more righteous part of the people who were saved, and it was they who received the prophets and stoned them not; and it was they who had not shed the blood of the saints, who were spared. (3 Nephi 10:12; see also 3 Nephi 4:10 RE)

Did you notice that? It's the definition—this is how you get spared; this is how you become "His seed"—*They who received the prophets and stoned them not*. Understand, this is Christ speaking. Therefore, these three things you need to know: God exists; you need to study until you have a correct understanding of His character, perfections, and attributes; and then you have to live your life so that you actually know that the course you're leading in your life conforms to what He would have. Turn to verse 23:

But it is also necessary that men should have an idea that he is no respecter of persons, for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him; because if he were a respecter of persons, they could not tell what their privileges were, nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege. (Lectures on Faith 3:23; see also T&C 110, Lectures on Faith 3:23 RE)

That's you! That's you! God has done nothing for Joseph Smith He will not do for you. I understand all of the doctrinal arguments. I can make them all. I *have* made them all—and I've made them to the Lord. I've argued with Him on every point of doctrine that any of you— I've quoted to Him every scripture that any of you have advanced, and *many* more besides! And the Lord has only borne testimony back, consistently—*this stuff is true*. You're hedging up the way of your own salvation, and of the salvation of others, when you say, "No one has the privilege in our day, yet, to lay hold on salvation." You're hedging up the way, you are damning yourself, and you are damning those that will listen to you when you say, "People in our time are not yet authorized to exercise faith in God unto salvation," because you *are* authorized.

I have done so. I have spoken with Him as a man speaks to another. He speaks *in plain humility*, reasoning, as one man does with another. *He will reason with you*. The first night I got a testimony, I was in the middle of an argument, with God—I thought with myself—until when I got down to the final question in my mind, which was, "How do I even know there *is* a God?" To which the response came, "Who do you think you've been talking to the last two hours?" I didn't realize that that still, small voice, which will talk with any

and all of you, was God. When you exercise the required faith to permit Him to step out from behind the veil, like the brother of Jared, He'll do that too. He's no respecter of persons. You should not question what your privileges are, nor how far you are authorized to exercise faith in Him, or whether you're authorized to do it at all. *Don't have doubts about your privileges.*

In the parable that Joseph was given, in the D&C, about the unjust judge and the aggrieved woman, it was a *constant* petitioning. Little children not only don't know a lot of things, they know that they don't know. And they ask persistently, incessantly, because they desire to know what they don't know. They're like sponges; and we're like rocks. You can throw a rock into the water and pull it out again, and it's still a rock. But you throw a sponge in and you pull it out, and it is *greatly* increased. Children are like the sponge; they're porous, and we are not.

Well, Doctrine and Covenants section 93, verse 1—you probably all can recite that in your head (I hope). I'm not going to read it. I'm looking in Mormon—and I'm trying to find a verse in Moses. Moses 6, verse 57:

Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time. (Moses 6:57; see also Genesis 4:9 RE)

So, in order to come into the presence of the Lord, we have to be clean. Well, in the ceremony of the temple, the way in which you become ceremonially clean is by borrowing things from the Lord through the ceremony. You are washed; though not quite as vigorously as you may have been in Nauvoo. You are anointed; though not perhaps as thoroughly as you might have been in Nauvoo. You know that strong drinks— Next time you have a Word of Wisdom lesson, and they're talking about strong drinks and the washing of the body— They used cinnamon-flavored or included mixed whiskey to anoint and wash you, rather, in the Kirtland, and then again in Nauvoo. And, as it turns out, for the washing the body, it's really a pretty good antiseptic. One of the things that Joseph talked about in [the] Nauvoo era was about how angels sometimes have a hard time visiting with men because they stink, and that we really ought to clean ourselves up because we'll offend the sensibilities of the angels. There's a notion for you—one of the doors to barring entry is...anyway.

In the temple, you borrow cleanliness through the ceremony itself—which washes you, which anoints you, which dresses you in new and clean clothes, and then progressively confers upon you *symbols* that suggest *all* of creation. Symbolically, the entirety of creation comes through and is redeemed, as a consequence of your own redemption. Because *if* you are redeemed, you *are* infinite and eternal; and creation itself goes on. But *here*, no unclean thing can dwell *there*, or dwell in His presence, which then leads to the reason for the temple.

The purpose of the temple is not merely to inspire you with the conviction that it is possible to rend the veil, to pass through the veil, to see and meet with our Lord who has promised us repeatedly— That the stories in the Book of Mormon are stories designed to tell you, over and over and over again, about coming back into the presence of the Lord. Even wicked Lamanite converts, many of *them* have what we—in our scholarly language—would call a ‘throne theophany;’ and they did so upon conversion because their conversion was with real intent.

Therefore, the Book of Mormon is a text about the Second Comforter. But what is being talked about in this verse, in Moses chapter 6, is about dwelling in His presence. And when it comes, in verse—again this is Moses 6, verse 57—it says, when it comes to dwelling there, *no unclean thing can dwell there*; because He’s the Man of Holiness. This presents the real message or the real meaning of what the temple is trying to convey, to us, in our day. And we’re just about running out of time to accomplish that, in our day. And if we don’t, then, you know, He passes on and maybe starts this up with another people in another day, as He’s so often done before.

To come to the veil and to meet with the Savior— *He* can clean you up. *He*, through His grace, can give you all that you lack. To *dwell* in the presence of God requires something more, something different. It requires that you grow—from where you are now to the place where the Lord intends to lead you. He intends to have you *be* true and faithful in all things. Because in the ceremony in the temple, once you go through the veil, you don’t come back; you stay there. And the purpose of going there in *this* day, in *this* setting, is to *enable* the return of Zion.

We don’t need a profoundly new and far-reaching economic system to make us have all things in common, in order to bring again Zion. And we don’t need possession of the real estate in Jackson County, Missouri, to bring again Zion. We don’t need *any* of the implements, or locations, or infrastructure to have Zion return. We need one thing, and that’s *you*—*you* to be clean, *you* to be holy; to leave behind you not only the door but the house in which you dwell, that you established that *door* to bar Him through. You need to come and live with Him. It *is* possible. These are *not* cunningly devised fables, as the apostle Paul put it. This is the gospel of Jesus Christ. Look at the definition that the Lord gives of salvation, in Ether chapter 3. This is the definition that the Lord gives:

Behold, the Lord showed himself unto him, and said: Because thou knowest these things [you] are redeemed from the fall; therefore [you] are brought back into my presence; therefore I show myself unto you. (Ether 3:13; see also Ether 1:13 RE)

This is the meaning of salvation. This is the fullness of the gospel of Jesus Christ. This is contained in the Book of Mormon, which has the fullness of Jesus Christ in it. The Lord showed Himself unto him, and said, *Because thou knowest these things ye are redeemed from the fall; therefore [you’re] brought back into my presence; therefore I show myself unto you.*

Every dispensation of the gospel has left only a remnant behind. Christ's work is designed to preserve a remnant, and at the end, gather *all* remnants together again. The Restoration that was given through the Prophet Joseph Smith has likewise put itself in a position where now it can only produce a remnant, but one that will be preserved and not abandoned.

In 3 Nephi chapter 21, the Lord talked about some things that become exceptionally relevant in light of what we've 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...establish again among them my Zion; [This is addressing all of those various remnants, wherever that they may be found, so long as they are some residue of the house of Israel.] And behold, this is the [sign] 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 [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 gentiles] of the Father, and shall come forth of the Father, from them unto you. (3 Nephi 21:1-3; see also 3 Nephi 9:11 RE)

It can't come from any source other than from the Father—the Father and Christ being one. The authority to minister and to deliver it coming from Them. The power to baptize being brought forth from some remnant of the gentiles who care to 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 unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, [with His people] O house of Israel. (Ibid., vs. 4)

O house of Israel is much more. *O house of Israel* is that same inclusive of all bits and remnants, wherever they may be found. I talked about covenants when we were in Centerville and about the fulfillment of the covenants. *All* of the covenants which apply to people scattered everywhere, *all* of those included within the previous remnants, they need to be gathered into one constituent group.

Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles,

Not their *book*, their *works*. Not their *book*, the *works* bringing to pass the Doctrine of Christ—establishing repentance, declaring and baptizing by the authority of Christ, having people visited by fire and the Holy Ghost. These are the ‘works.’ *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. (Ibid., vs. 5-6)

That’s what He needs now to do. That’s 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. (Ibid.)

You can't get there except through the power of the doctrine and the power of the ordinance, that God has given, in the way that it has been given; performed with the exactness, fidelity, and language that has been given to us by Christ Himself.

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...made unto the people who are of the house of Israel. (Ibid., vs. 7)

All of them. It’s a 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...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 it 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. (3 Nephi 21:8-10; see also 3 Nephi 9:11-12 RE)

[Whoever] will not believe in my words, who am Jesus Christ... These are Christ's words. We touched on these words all the way back in Boise. It was quoted by the angel Moroni, referring to Joseph Smith Acts 3, verses 22 to 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. (Acts 3:22-23; see also Acts 2:3 RE)

That prophet is Christ. It doesn't say Christ is going to come and deliver His words, it says "His words." Those who *will not believe in 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 (Joseph Smith—History 1:40; see also T&C 1, Joseph Smith History 3:4 RE).*

That prophet is Christ. His words are what I've spoken to you today.

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 [lands], and throw down all thy strongholds; And I will cut off witchcrafts out of [the] land, and thou shalt have no more soothsayers; Thy graven images will I also cut off. (3 Nephi 21:12-17; see also 3 Nephi 9:12 RE)

Graven images are people you worship. Graven images include men to whom you submit as objects or idols of authority—in whom you trust, thinking that they can deliver you by some magic, using some key that they purport to hold. Whether Catholic, or Mormon, or Fundamentalist, graven images— They're going to be cut off.

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 [priests'crafts], 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's 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, if they] 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. (Ibid., vs. 17-22)

Because every time there's a covenant, there is always a land; and this is the land that God covenants He will give. And the people to whom he will give it are those that come back and

receive the covenant, including the gentiles in whose ears this first shall sound. If they will come, and come in unto the covenant— That is not yet possible. It requires more than has, at present, been given. It *is* possible to come in and become part of His church. It *is* possible if you follow, as you've been instructed today, to become part of the church He recognizes and will preserve. But, coming fully into the covenant, that will require more than has, at present, been given. It will require a covenant. It will require adoption. It will require sealing. It was what Joseph looked forward to have happen at some point in the future, during the days of his prophecy.

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's 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. (3 Nephi 21:23-26; see also 3 Nephi 10:1 RE)

Christ will come. Once the covenant has been renewed, the city of Zion will follow. The Lord's presence 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...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 in unto me, that they may call on the Father in my name...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...they shall not go out in haste, nor...by flight, for I will go before them, saith the Father, and I will be their rearward. (Ibid., vs. 26-29)

It's not going to happen in haste. And the work of the Father that will commence in those nations, to commence the possibility for the gathering, will involve destroying a great deal of political, social, and military obstructions that *prevent* the gathering—prevent even the *preaching* to those that *would* gather, if they could hear. But the work of the Father? (And it's always masculine when it comes to 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's permitted to get that far, we will be part of that family again.

This is the day in which, at long last, it is possible for what God intended to happen before His return to actually begin. The gospel is not supposed to be merely a record of how God dealt with other people at another time. Joseph Smith talked about how we can't read the

words of an old book, and then apply those words in an old book—that were meant for someone else, at some other time—to us, and then restore ourselves back to God's grace. That is just as true of the revelations given in the days of Joseph Smith as it is true of the revelations given in the New Testament.

It becomes really apparent when you read them out of the scriptures because all our footnotes, and all of our chapter headings, and all our cross referencing— It sort of gives you an impression that this stuff is talking about *us*, right here, right now. When you read them as they were written in the *Joseph Smith Papers*, it really becomes clear that when God is talking about how the church is living, and alive, and approved, it's because He's talking to Joseph Smith. And the church is listening to what Joseph Smith had to say, and *rolling forth* is the voice of God in *that* day. And Joseph Smith commissioned people to go out and to take it, and they took it and they went out and they preached it. And when they preached it, others were converted. And the people that were converted actually had experiences and came to know God. But that's because God acted, to set it in motion in the person of 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, and people who followed them received the wages of those who follow God. It worked!

We can't *mimic* that and have the same effect. God has to say, "This is what I want to do." And if no one else will say it to you, I'm 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 through Joseph. He's 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 that it's in at present. That 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." But, my word, can't you see the signs of the times? Can't you look about and see that the whole world is waxing old like a garment? Can't you see that there is, right now, a balance of things that are kept at bay, only to preserve the possibility that a remnant might be claimed? God promised he would do this.

Until today, I really haven't done anything more than read scriptures and bear testimony to you that they're true. This wasn't my idea, and I can't tell you how happy my wife and I will be when we conclude this, and this project is done. There'll be some— This transcript, and there'll be— I'm going to edit them all and put them into a book; and the book, in order to be readable, has to have run-on sentences, and grammar, and everything fixed. So it has to be readable in its own way. So there's that still left to do, but the project, and the labor, and the work that needs to be done, is you.

If you don't lay hold upon this, if you don't move this forward, if you don't rise up, then I suppose He'll find another people. But you ought to allow yourself to be found, and you ought to allow yourself to be numbered among those who choose to have that gospel *live*

again. The gospel shouldn't be the words of an old book. The gospel should be alive in you, rolling forth with new vigor—every day a revelation of His involvement in your life and in the lives of those around you.

The foregoing excerpts are taken from:

- Denver's *40 Years in Mormonism Series*, Talk #4, entitled "Covenants," given in Centerville, Utah, on October 6th, 2013,
- Denver's *40 Years in Mormonism Series*, Talk #7, entitled "Christ, Prototype of the Saved Man," given in Ephraim, Utah, on June 28, 2014,
- Denver's *40 Years in Mormonism Series*, Talk #2, entitled "Faith," given in Idaho Falls, Idaho, on September 28th, 2013,
- Denver's fireside talk on "The Temple," given in Ogden, Utah, on October 28th, 2012, and
- Denver's *40 Years in Mormonism Series*, Talk #10, entitled "Preserving the Restoration," given in Mesa, Arizona, on September 9th, 2014.