

Podcast 145: Shem, Part 4

This is the fourth part of a series about Shem, who came to be known as Melchizedek, one of the Patriarchal Fathers, who established a city of peace that ultimately achieved the status of "Zion" and was taken up into heaven.

DENVER: There are two models that you can consider from the scriptures as possibilities for Zion in the last days. The one model is the Book of Mormon model in which Zion gets introduced after destruction and after the return of the Lord and after folks have a season to incorporate the information and the teachings, the ordinances that Christ restores at His coming. Under that model, we will not see Zion until sometime post-Second Coming. There's a second model that we find in the scriptures, however, and that model is the one that Christ suggests, He says "as it was in the days of Noah, so also shall it be at the time of the coming of the Son of Man." And what was it that was going on contemporaneous with Noah? – it was the city of Enoch, in which a people, separated themselves, and they found Zion. Melchizedek was able to do the same thing. The people of the Nephites were able to do the same thing. Whether the model that will actually apply is the model that Christ suggested about the City of Enoch and a righteous people ready to meet the Lord, or the model that the Book of Mormon suggests --a post- holocaust, a post-second coming establishment of Zion, is YOUR choice, and that ought to be the most sobering comment of all.

The statement that's made concerning the Priesthood, Moses 6:7: "Now this same Priesthood, which was in the beginning, shall be in the end of the world also." That statement, "the same Priesthood that was in the beginning, shall be in the end of the world also," when you take that and put it together with the statements that say, "as it was in the days of Noah, so shall also it be at the time of the coming of the Son of man," every time you encounter the existence of Zion, the Zion that we read about, the first one had seven High Priests within it. There was a residue associated with them who were righteous but among them you had the seven High Priests. I have to assume that they each had families, and I have to assume that the families were the ones that were raised by these High Priests in righteousness. I have to assume that that included multiple generations, and so that collection of people was essentially seven families.

The Zion that was established by Enoch thereafter, we don't have any geographic description or numeric description apart from the statement that we get in the book of Jude, which is really quoting from an earlier text of Enoch about the return of Enoch with his ten thousands, "with his ten-thousands" of angels. If that is a representation – and those kinds of things are not particularly reliable, because ten thousands, given the way in which the numeric compilations occurred in those days – the error, if there is one, is an overstatement not an understatement. In other words there would *not* be millions described as ten thousands; but there could be hundreds described as ten thousands.

The area occupied apparently by the people of Melchizedek and his city, in an agrarian setting, could have been located on something that is as small as 20 city blocks of our current type of area.

The significance of Zion is not its numerosity. The significance of Zion is its spiritual endowment. It is the power of heaven, and not the voting block. It's not that you've got big numbers here that intimidate the ungodly. It's that even a handful are sufficient.

So now we should realize, I hope, that that city which Melchizedek, the King of Peace, was able to teach righteousness sufficiently so that it was taken up from the earth, reserved to the last days of the end of the world—

The **next** time we have such an event on the earth, the **next** time there is this kind of gathering and this kind of a population anywhere, it will not be for the purpose of going up. It will be for the purpose of permitting those who have gone up to come back down. It will be for the purpose of having those who can endure the presence of those who come because those who come will burn up all those who are unworthy. And therefore, **some few** need to be gathered so that the earth is not utterly wasted at His coming.

As it was in the days of Noah, so [also shall it be] at the [time of the] coming of the Son of Man (JS-M 1:41; see also Matthew 11:11 RE). How many people were required in order to have the Ark be an acceptable place in which God could preserve all of humanity? It was a portable Ark of the Covenant in which the family was preserved. And so, if it's going to be as it was in the days of Noah—

There is this net that has been cast out to gather together all manner of fish. But as the Lord tells the parable, the angels are going to come, and they're going to pick through all manner of fish, and they're going to keep the good, and the rest are going to be scheduled for burning. And so the question is, how diligent ought the search be into the things of God? How carefully ought we to consider the things that have been restored to us through the Prophet Joseph Smith?

The fact is that this stuff is assigned to our dispensation. And I'm reading from the Book of Mormon, which the world does not have or accept. I'm reading from the Book of Abraham, which the world does not have or accept. I'm reading from the Joseph Smith Translation, which the world does not have and accept. All of you have this information in front of you. All of this material has been restored through someone that we claim we honor and regard as a prophet.

Now Melchizedek was a man of faith... (JST Genesis 14:26)

By the way, Melchizedek is a title; it's a name-title. It's a compound of two words. One is "king," and one is "priest"—and therefore, in one sense, it's a name-title, and in another sense, it's a new name. And it's not the birth name given to someone, rather it is the new name/title which is fashioned after Christ because Christ is the great King and the great Priest who's the King of Kings, and He is the Great High Priest. And so, Melchizedek is really

a name-title that belongs to Christ, it being used as a substitute to prevent the frequent repetition when you're talking about the Holy Priesthood—that the correct full name would be the *Holy Priesthood after the Order of the Son of God*. But to prevent the too frequent repetition of that, Melchizedek (which is a name-title for Christ) got used as a substitute.

But Melchizedek—that is, the person who grew up to become the one that got that name-title,

*was a man of faith, who wrought righteousness; and when a **child** he feared God, and **stopped the mouths of lions, and quenched the violence of fire** [this is Melchizedek as a child; this is Melchizedek doing something by **faith**]. And thus having been approved of God, he was ordained [that is, ordination occurred **after** faith]... (Ibid, vs. 26-27, emphasis added)*

Can a man heal **by faith without priesthood**? Of course they can. Can Melchizedek, as a child without priesthood, stop the mouths of lions? Yes, the scriptures say so. Can “by faith” a man (Melchizedek being one who did so) quench the violence of fire without priesthood? Yes. Therefore, is it evidence that...

Oh, what was the guy's name in Oklahoma? The evangelical minister whose ministry was largely based upon healings? Can he heal? Can he do so without priesthood? Yeah, of course. I mean, these are two different things. These are altogether two different things.

So, Melchizedek accomplished these things by faith. And then, having accomplished these things by faith, God ordained him:

[a] high priest after the order of the covenant which God made with Enoch. It being after the order of the Son of God; which order came, not by man nor by the will of man... (Ibid, vs. 27-28)

That is, we can't vote in **that guy**. We can't 'hope and pray and sustain with our prayers and faith and confidence' **that guy**. We can't have our will bundled into **that guy**. **That guy** comes as a consequence, exclusively, not of father, not of mother, not of the will of man, but by the will of God. This is, after all, sons of God that we're talking about.

... neither by father nor mother; neither by beginning of days nor end of years; but of God... (Ibid)

...because God is endless; therefore, His word is endless, and His covenants are endless, and His commitments are endless. And if you lay hold upon it, you lay hold upon something which is itself endless.

And it was delivered, just as we saw in Doctrine and Covenants section 84:

And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name. For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling

should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God. (Ibid, vs.29-31)

Now, take that impressive list of things, and read it in light of this:

*...to do all things according to **his** will, according to **his** command, subdue principalities and powers; and this **by the will of the Son of God** which was from before the foundation of the world. (Ibid, vs. 31)*

See, such persons holding such power **are not freelancing**. And in fact, evidence of the possession of this power does not come as a consequence of someone displaying **every one** of these things, **but** if they display **any** one of these things... For example, Nephi (when he was bound in the desert and left to die by his brothers) broke every band that bound him, having been strengthened by God (see 1 Nephi 7:16-18; see also 1 Nephi 2:4 RE). And that **same Nephi**, bound to the mast when the storm came that threatened the survival of the ship, not only could not break the band, but when they finally got around to relieving him, he said his hands were much swollen as a consequence of the trauma that he'd suffered (see 1 Nephi 18:15; see also 1 Nephi 5:30 RE). Nephi—who had power given to him by God to break the bands that would've cost him his life—was left subject to the bands because it was not according to the Father's will or the word of the Son when he was bound to the mast. And so, had Nephi called upon that power and not suffered, Nephi would've been offending—and not conforming to—the will of God. And he would have had to suffer some loss.

Moses had power to divide the seas. And he did that by the word of God (see Exodus 14:15-16, 21; see also Exodus 9:3-4 RE). And yet, when Moses used the power to cause the rock to bring forth water (and not at the command of God), he suffered some loss. Possession of the power does not mean you freelance. Because in the very statement about the possession and the capability and the capacity, it says it's according to His will. Therefore, in order to be someone who can be trusted, you have to be someone who will subordinate to His will.

The Lord was not mis-stating the case, when He said, “No man takes my life,” because the Lord had the capacity, at His own word, to prevent the entire armies of Rome from doing any harm to him. “Don't you know,” he asked Pilate, “if I asked, there'd be twelve legions of angels?” (see Matthew 26:53; see also Matthew 12:11 RE). You know, you don't even need a legion of angels to take on a legion of Rome, much less a little Centurion's cohort in Galilee (or in Judea, rather).

When you have someone who arises to this point **and** can be trusted, they nevertheless can be slain. Because, like our Lord, they don't get to **use**... Well, they are trustworthy enough so as not to **misuse** what has been entrusted to them. Therefore, the fact that they can “hold at defiance the armies of nations” means that they will do so only in accordance with His will—because sometimes it **is** His will to destroy the children of Israel, when they have

sinned against Him. And then, they have to detect the error and repent of it before they can go forward. Well,

[all] men having this faith, coming up unto this order...were translated and taken up into heaven. (JST Genesis 14:32)

...that being a statement about not today but the moment of Melchizedek's ordination, his day, and those that had lived before him, in their day. *Translated and taken up into heaven*—we will get to the point later where we'll find out that this same authority that was in the beginning is going to return at the end of the earth, also. But its return at the end of the earth has a different purpose. At the beginning of the earth, **this** was the purpose.

And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, ...was called the Prince of peace [that is also is one of the titles given to the Lord, the Prince of Peace]. ...his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world. (Ibid, vs. 33-34)

See, and you wonder what they've been doing for lo these many thousands of years; and yet, if you understood the physics of it all, you'd realize that you can go out and back in a hurry, and it's overnight if you travel fast enough and far enough and return. There's really... Ah, well, that's another matter altogether.

*And [He] hath said, and sworn with an oath, that the heavens and the earth **should** come together... (Ibid, vs. 35, emphasis added)*

See, they... That city of Enoch is reserved until the latter days of the end. It was separated from the earth, but it's going to come again in the latter days. And the Lord swore,
...with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire. (Ibid)

...meaning that when they return again, those sons who remain standing are going to have to be able to endure the fire that is coming. They who come shall burn them up—we talked about that briefly in Boise, and we've been trying to track that down through Idaho Falls, and now we see it again here. Therefore, this priesthood has something to do with all of the talks that I've been giving up to this point and where we go from here.

And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace [because he brought peace to them]. And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; [whom] Him whom God had appointed to receive tithes for the poor. [And] Abraham paid...him... (Ibid, vs. 36-39; see also Genesis 7:18-21 RE)

...and so on. In any event, Melchizedek established priests/established righteousness; his city was a city of peace.

(And if you don't mind, I'm gonna hold onto this for a minute 'cuz we're gonna go back there, and so... Is your name on it? Oh, good; your name's on it. I'm using Carol's scriptures. And if you see me walking around with a set of scriptures that have Carol's name on it, you **know** I've stolen them.)

Priesthood is **not** a franchise. Priesthood is **not** something that is given in order to control others. Priesthood is an opportunity—afforded you by God, in its highest form—to serve and to bless others. (That's not true of it in other forms, and we'll get to that.) But in its highest form, it is a call to service. It is a call to save; it is a call to redeem; and it is a call to rescue.

What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers...outward ordinances, and the offering of sacrifices. Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings (Ibid)—

...because the Aaronic holds and is given for judgments and destruction. The Melchizedek is given for blessing. And when someone claims to hold Melchizedek priesthood and they use it in order to offer up judgment and condemnation and control and compulsion and authority over the souls of men—and they refuse to constrain themselves, to use persuasion only and gentleness and meekness—then you know you're listening to an Aaronic and not a Melchizedek authority. Because the office and the authority and the keys of the Melchizedek is to bless; it's to enlighten; it's to raise and to bring to you light and truth.

In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. (Ibid)

Because, once again, it is **always** genealogical. It is **always** familial. It has **always** been “turning the hearts of the children back to the fathers”—the final father in that chain being Adam.

Abraham says to Melchizedek, I believe all...thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, Now I have a priesthood. Salvation could not come to the world without the mediation of Jesus Christ. How shall God come to rescue...this generation? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation. Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers. (Ibid)

This talk, on this day by Joseph Smith, is seven years **after** the 1836 Doctrine and Covenants section 110 incident. So,

Elijah shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers. The anointing and sealing is to be called, elected, and made sure. "Without father, without mother, without descent, having neither beginning of days nor end of life, ...made like unto the Son of God, abideth a priest continually." The Melchizedek Priesthood holds the right from the eternal God, and not by descent from father and mother; and that priesthood is as eternal as God Himself, having neither beginning of days nor end of life.

When Adam promises that the priesthood that was in the beginning is going to return at the end of the world also, he is talking about a return at the end of the world of that priesthood which was held by the original patriarchs—a time when, for generations, it was unitary (there was only one) and that the designation (the correct designation) of that priesthood is the "Holy Priesthood" or the "Holy Order after the Order of the Son of God." It's a long name, but it was **that** priesthood that was held by the patriarchs.

Go to and finish the temple, and **God** will fill it with power, and you will then receive **more knowledge** concerning **this** priesthood.

I'm suggesting to you that something which, by its nature, required the completion of the temple and required the presence of God, which relates to the revelation given in January of 1841 that I read a few minutes ago—*For there[']s] not a place found on the earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood* (D&C 124:28; see also T&C 41:10)... It requires **Him**—God—to come to that place, and for **Him**—God—to restore to you that which has been taken away—**the fullness**. Go to, and God... You finish the temple, "God will fill it with power...you will then receive more knowledge concerning this priesthood."

The Holy Ghost is God's messenger to administer in **all** those priesthoods. (Ibid)

You see, it was by faith and the power of the Holy Ghost that Melchizedek did all that he did. And if someone gets possession of any or all of these priesthoods, the way in which the priesthood proceeds is in accordance with the power of the Holy Ghost. Joseph just said: it's by the power of the Holy Ghost.

This is a prophecy given by Adam which constituted one of the covenants which I referred to in the talk given at Centerville. Moses... (Oh, excuse me; it's chapter 6, verse 7): "Now this same Priesthood"—this is Adam speaking: *Now this same Priesthood which was in the beginning, shall be in the end of the world, also. Now this prophecy Adam spake, as he was moved upon by the Holy Ghost* (Moses 6:7-8; see also Genesis 3:14 RE). Therefore, it was the power of the priesthood, animated by the Holy Ghost, which established, as a matter of right—and therefore, of covenant—the promise that this thing, this authority, this power, and this relationship which once existed in the beginning of the world is to exist again at the end of the world. And that that, too, arises as a consequence of the covenant given in the beginning.

So, what kind of person receives that ordination? I'm going back to the Joseph Smith Translation of Genesis chapter 14. This is the kind of person: *Melchizedek was a man of faith who wrought righteousness*. You have to have faith. You have to ~~wrought~~ perform righteousness, which is not the same thing as virtue. Virtue... Virtue can be **offended** by righteousness. Virtue is...

Virtue would never kill, okay? It just never would. But it is righteous—in the case of Nephi, at the command of God—to slay Laban. Virtue would never **do** any number of things, **say** any number of things, or **behave** in any number of ways in which John the Baptist behaved. *[You] generation of vipers* (Luke 3:7; see also Luke 3:5 RE). Look, we translate that as if what we're reading is some nicely-phrased King Jamesian version of an insult. If you were trying to put it into modern English... This is John the Baptist (a righteous man with whom the kingdom of God existed) essentially, in the language of their day, saying, "You sons of bitches!" Because in our vernacular, by saying, "...sons of bitches," what you're saying is your mother is a female dog; and therefore, you are a dog; and since you're a dog, you are a cur, and you are unworthy. This is guttural language. We read, "You generations of vipers!" and we say, Oh, isn't that a nice way to parse out that John's thinks he's talking to the bad guys. And yet, we look sometimes at **righteousness**, and we say it can never be so because it is not virtuous. Because we overlay virtue atop righteousness—and it does not work and never has worked that way. Righteousness controls, and virtue surrenders. And virtue yields **every time** to righteousness—else Abraham could never have been commanded to slay his son. Because **that** was not virtuous. Therefore,

Melchizedek was a man of righteousness; ...when a child he feared God [not man], ...stopped the mouths of lions, ...quenched the violence of fire. ...thus, having been approved of God [not man]... (JST Genesis 14:26-27)

In fact, to be approved of God, in many cases, will make you offensive to man. But the opinions, and the vagaries, and the fashions of men, the opinion-polling and the drifts of what is and what is not popular at one point or another are damnable. They ought not even be considered. Righteousness **does not give** any regard to such things. And yet, it may be virtuous... It may be virtuous to be a limp-wristed, weepy, happy-go-lucky, "have a nice day" kind of chap... But righteousness will kick his ass everyday.

...having been approved of God... (Ibid)

It is God—and God's approval alone—that matters. It is what God regards of you. It is what is in your heart, because God can detect what is in your heart. God knows why you do what you do. God knows why you say what you say. God **knows** what is in your thoughts. Therefore, to be approved of God is to be weighed against the standard of righteousness and not the whims of fashion. Fashion will come and go. Ideas will be popular or unpopular. Righteousness will endure forever. This. This. This is the kind of man upon whom the words get spoken, "My Son."

The **fathers** (about whom I spoke in Centerville) had this association with God. They had this fellowship with God. They had this sonship **with** God. And they had this priesthood

from God. And the hearts of the children need to turn to the fathers, and that, too, because Elijah is coming to plant in the hearts of the children the promises that were made.

If you go to and you look at Doctrine and Covenants section 76, beginning at verse 50, and you read through the list of things that are descriptors of those that are going to inherit Celestial glory... Beginning at verse 50—and we don't have time to go through all of the things that are there—but in 51 it says that these are people:

...who received the testimony of Jesus [that is, Christ testifying to them that they're saved], ...believed on his name [these are people who]...were baptized after the manner of his burial, being buried in...water in his name, ...this according to the commandment which he has given—

*That by keeping the commandments they might be washed and cleansed from all their sins, ...receive the Holy [Ghost] by the laying on of the hands of him who is ordained and sealed unto this power [that sounds a little different than what we do]; And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth...on all those who are just and true. [These] are they who **are** the Church of the Firstborn. [These] are they into whose hands the Father has given all things—*

*[These] are they who **are** priests and kings, who have received of his fulness, and of his glory [I hope you read those words now with a little different meaning than you did from before 9:30 today]; And **are** priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods...*

*...all things are theirs, whether life or death, or things present, or things to come, all are theirs...they are Christ's, and Christ is God's. ...they **shall** overcome all things [that's in the future].*

*...let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet. These **shall** dwell in the presence of God and his Christ forever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people. These are they who **shall** have part in the first resurrection. These are they who **shall** come forth in the resurrection of the just. These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all. These are they who have come to an innumerable company of angels, to the general assembly and Church of Enoch, and of the Firstborn. These are they whose names are written in heaven, where God and Christ are the judge of all. ...just men made perfect through Jesus the mediator of the new covenant...*

...[bodies] whose bodies are celestial, ...glory...of the sun [those who inherit everlasting burnings]... (D&C 76:51-70, emphasis added; see also T&C 69:10-22)

These are those who are referred to as the “El.” **These** are those that were referred to when Moroni said that Elijah will come to *plant in the hearts of the children the promises made to*

the father (D&C 2:2; see also Joseph Smith History 3:4 RE) and when Joseph spoke in August the 27th of 1843 that Elijah **will** come. He **will** come.

Take a look at Alma chapter 13—because this is where it becomes very important for **us**. Alma chapter 13, beginning at verse 17:

*Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had **all** gone astray; they were **full** of all manner of wickedness [this is his audience]. But Melchizedek having exercised mighty faith, ...received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they **did** repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father. (emphasis added; see also Alma 10:2 RE)*

First, he received this priesthood. Second, he preached repentance. But nothing would have happened except for, third, the people who heard him **did** repent. And because of that, people who are described as having *waxed strong in iniquity*, people who are described as being captivated by *abomination[s]*, people who have *all gone astray* turned out to be the very people among whom this City of Peace got established. But **they** did it. They did it by **repentance**. This isn't something Melchizedek pulled off, this is something that the **people** accomplished, and they accomplished it because of **their repentance**.

I want you to contrast that with another group. This group is in Mosiah chapter 12. Mosiah chapter 12, beginning halfway through verse 12. This is people reacting to the message that Abinadi was delivering to them. They're accusing Abinadi, and they're saying:

And he [Abinadi] pretendeth the Lord hath spoken it. And he saith all this shall come upon thee except thou repent, and this because of thine iniquities. And now, O king, what great evil hast thou done, or what great sins have thy people committed, that we should be condemned of God or judged [by] this man? ...now, O king, behold, we are guiltless, and thou, O king, hast not sinned; therefore, this man has lied concerning you, and he has prophesied in vain. ...behold, we are strong, we shall not come into bondage, or [being] taken captive by our enemies; yea, and thou hast prospered in the land, and thou shalt also prosper. (Mosiah 12:12-15; see also Mosiah 7:14-15 RE)

Here is the pride, here is the vanity, here is the very thing which, had the people to whom Melchizedek spoken, had they done this, there would have been no City of Peace, there would have been no Salem, there would have been no second Zion.

You generally hail from a tradition that assures you that you're in the right way. You generally come from a tradition that says you're better than others. You are able to look down your nose at other people who stumble about in the dark because they don't have all the great truths that you have. The fact of the matter is **you** (generally, not specifically, because there are some to whom this absolutely does not apply—your hearts are right before God—but there aren't many)...

You have been handed this tradition, and the wicked one cometh, and he takes away Light and Truth, and he does it because of the false traditions you've been handed. The greatest among us is wholly inadequate. The greatest among us can't be trusted with the power of God, not yet anyway. The greatest among us is still in need of repentance. Every one of us should walk fearfully before God, not because God isn't generous, but because what He offers can turn you into a devil. The only way to be prepared and not fall is to realize the enormous peril that **you** present, potentially, to the universe. Before you get in a position to enjoy the status that God offers to us all, you need to work out your salvation with fear and trembling, exactly like Paul said. You need to purge, remove, reprove.

The foregoing excerpts are taken from:

- Denver's talk given at the "Zion Symposium" in Provo, Utah on February 23rd, 2008
- His talk titled "The Mission of Elijah Reconsidered", given in Spanish Fork, UT on October 14th, 2011
- Denver's *40 Years in Mormonism Series*, Talk #4 titled "Covenants" given in Centerville, UT on October 6th, 2013
- Denver's *40 Years in Mormonism Series*, Talk #5 titled "Priesthood" given in Orem, UT on November 2nd, 2013; and
- Denver's *40 Years in Mormonism Series*, Talk #8 titled "A Broken Heart" given in Las Vegas, NV on July 25th, 2014.