

May 6, 2017

Dear First Presidency,

On April 6, 2017, my wife, Megan, and I were excommunicated from The Church of Jesus Christ of Latter-day Saints on grounds of apostasy. Specifically, we were excommunicated for a YouTube channel with seven videos. The videos all have viewership with less than 1,000 views except one. The titles are:

- The True Message of the Book of Mormon
- Who the Book is Written to
- Mormon's Message to Us
- Nephi's Message to Us
- Doctrine of Christ
- The Message of the Temple
- The Message of the Latter-day Apostasy

They are all based off doctrine and events described within the Book of Mormon.

In the letter from our Stake President, President Lloyd, he specifically called out statements I made in the videos like, "The LDS church is in a state of apostasy," and certain events "...severed the obligation God had on the LDS church and removed the keys of the priesthood." I would like to address these statements in this letter and allow you to determine if those statements justify excommunication.

The scriptures show that the definition of apostasy is, a falling away from the truth. The first charge against Megan and me was publicly stating, "The LDS church is in a state of apostasy." I would like to address this charge. To understand my statement about the LDS church falling away from the truth, the history of the LDS church needs to be first addressed.

From 1830 – 1844, Joseph Smith received continuous revelation. Doctrine was added, truth was sought, revelation was open, and the canon was added to. The last few years of Nauvoo particularly were very fascinating. As you read the book, Words of Joseph Smith, or the Joseph Smith Papers, you can see Joseph Smith develop a doctrinal foundation, in Nauvoo, which was truly revolutionary. Even more so than in earlier years.

You can find the original discourses in the book Words of Joseph Smith. These were topics of his lectures in Nauvoo from 1839 – 1844 found in the Words of Joseph Smith in chronological order:

- Doctrine of Election and the Second Comforter – June 27, 1839
- Patriarchal Priesthood, Fullness of the Priesthood, Sealing yourself to the Fathers in Heaven – August 8, 1839
- Patriarchal priesthood and Elijah coming to restore keys (future event) – October 5, 1840
- Eternal nature of man – January 5, 1841
- Patriarchal priesthood is passed down by lineal descent – March 28, 1841, and D&C 124: 90-94
- Cannot be saved without knowledge – April 10, 1842
- Do not rely on the prophet (opposite of follow the prophet he won't lead you astray) – May 26, 1842
- Oracles are revelations, not people – January 22, 1843
- Men should not be disciplined for erring in doctrine – April 8, 1843
- Calling and Election being made sure – May 14, 1843 and May 21, 1843

- Hyrum was a prophet and the priest – July 16, 1843
- Doctrine of Election and sealing us to the Fathers in heaven – August 13, 1843 and August 27, 1843
- Elijah will come (future event) to seal us to the Fathers in Heaven – January 21, 1844
- Order of spirits/roles in the last days: Spirit of Elias, Elijah, and Messiah – March 10, 1844
- A descendant of David will receive the spirit and power of Elijah – March 10, 1844
- Calling and election made sure – March 10, 1844
- Eternal nature of man – April 7, 1844
- The Church should not have orthodoxy – May 26, 1844
- Joseph declares he only has one wife – May 26, 1844
- Plurality of Gods is the Elohim – June 16, 1844

These are the discourses Joseph Smith gave the last five years of his life. It truly looked like he was building a unique and different doctrinal foundation. Each topic and lecture became a stepping stone to the next topic. On March 10, 1844, he spoke on the spirit of Elias, Elijah, and Messiah. He touched on the spirit of Elias and Elijah, but wasn't able to talk about the spirit of Messiah, which he said he would speak on another day. He never had a chance to do this. It is apparent from his progressive lectures, that it was as-if he was almost interrupted mid-sentence when he was murdered on June 27, 1844. He was not finished.

Following Joseph and Hyrum Smith's death, there was open and public confusion in the church. It was obvious a crisis was being experienced. Sidney Rigdon, First Counselor of the First Presidency, sought to be a steward of the Church until Joseph Smith the Third came of age. The Quorum of the Twelve sought for their quorum to be the governing council for the current time; even though they held no authority in Zion, only outside in the missions of the church (D&C 107:22). Emma Smith sought for William Marks, Stake President of Nauvoo, to lead (James Monroe Diary, 24 April 1845). William Marks had all presiding authority in Zion and him and his high council were "equal in authority to the twelve" (D&C 107:36).

The Twelve made sure it was difficult for William Marks by ordaining 2,500 High Priests, Elders, Priests, Teachers and Deacons, about 80% of the Nauvoo priesthood, to the office of Seventy to remove them from William Mark's jurisdiction (William G. Hartley, "Nauvoo Stake, Priesthood Quorums, and the Church's First Wards," Brigham Young University Studies, pg 32).

The problem was Joseph's successor, Hyrum Smith, was killed before Joseph. Hyrum was successor because he was the only one besides Joseph to receive a covenant and the Patriarchal Priesthood. The LDS church has an incomplete narrative around what Joseph Smith was and why he had the right to Presidency. Joseph Smith in every way was an Abraham. He received the right of the Fathers like Abraham did.

"And, finding there was greater happiness and peace and rest for me, I sought for the  **blessings of the fathers**, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers." – Abraham 1:2

The rights of the Fathers are the rights of the Patriarchs which include a covenant, a people, great knowledge and more. These are the rights of Adam, Seth, Enoch, Noah, Abraham, Isaac, Jacob and others. You can find these rights related to Joseph Smith in D&C 124: 54-57.

“For this anointing have I put upon his [Joseph’s] head, that his [Joseph’s] blessing shall also be put upon the head of his [Joseph’s] posterity after him. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed.”

Hyrum also received these rights, which are the rights of the Fathers.

“...my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right;  
That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people,  
That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven.  
And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph;  
That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery.” D&C 124: 91-95

“The patriarchal office is the highest office in the church, and father Smith conferred this office, on Hyrum Smith, on his [Joseph Smith Sr.] deathbed.” – Joseph Smith, 27 March, 1843

These Patriarchal rights are the rights and priesthood belonging to the Fathers – Abraham, Isaac, Jacob, etc. In Nauvoo, Joseph Smith was looking to establish something much more ancient than a New Testament church. He was putting the pieces in place for things to return to the time of the Patriarchs.

“But as the days of Noah were, so shall also the coming of the Son of man be.” Matthew 24:37

The days of Noah were the days of the Patriarchs, not the church of the Meridian of time. Approaching the Second Coming means returning to the time of Adam, Enoch, and Noah.

In Joseph’s day, no member of the First Presidency came from the Quorum of the Twelve. Joseph organized the Church after the Patriarchs. Abraham, Isaac, Jacob (First Presidency), twelve sons of Jacob (Quorum of the Twelve), seventy grandsons of Jacob (Quorum of the Seventy). In Israel of old and in the desired modern Israel, to lead all the family of God, one must be called by God and receive the same rights. Even the rights of the Patriarchs who’ve obtained a covenant from God. It is the right of Dominion.

“The Priesthood was first given to Adam: he **obtained the First Presidency** and held the keys of it, from generation to generation; he obtained it in the creation before the world was formed as in Gen 1: 26-28 – he had dominion given him over every living creature. He is Michael, the Archangel, spoken in the scriptures, then to Noah who is Gabriel, he stands next in line in authority to Adam in the priesthood; he was called of God to this office and was the Father of all living in his day, and to him was given Dominion.” – Words of Joseph Smith, 8 Aug, 1839, pg 8

The right of the First Presidency isn’t something that can be commandeered or promoted by man. It is not accomplished by a counsel of men. It is achieved through God.

Joseph of Egypt and Moses are great examples. Joseph was a son of Jacob. He received the birthright from his Father. However, he also received a covenant from God himself and became a Father himself (2 Nephi 3:5). Just like his Father Jacob did (Genesis 32:26). Just like Jacob's Father Isaac did (Genesis 22:16) and just like Isaac's Father Abraham did before him (Abraham 1:2).

Joseph of Egypt received great promises for his seed including covenants and priesthood.

Moses also received these same covenants and promises (Moses 1:24-26). Moses became a Patriarch to the people of Israel and became a Father of many nations.

Abraham, Isaac, Jacob, Joseph, and Moses independently rose up and received the right of the Fathers. The right of the Patriarchs is a right given by covenant. Which has a sign and token given to the covenant holder; it is "to possess a greater knowledge." (Abraham 1:1) Or in the words of Nephi, "... having had a great knowledge of the goodness and the mysteries of God." (1 Nephi 1). Or in the words of Moses, "Now, for this cause I know that man is nothing, which thing I never had supposed." (Moses 1:10). This knowledge then becomes keys, even keys of knowledge, which are the keys of the priesthood (D&C 84:19). Joseph and Hyrum received these rights, priesthood, and keys (D&C 124: 54, 91).

When the succession debate occurred in August, 1844, both parties, the Twelve and Sydney Rigdon, were positioning themselves as temporary governing stewards of the church. Both recognized the right Joseph Smith's seed had by birth.

**"The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.**

This order was instituted in the days of Adam, and came down by lineage in the following manner: From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth." D&C 107: 40-42

This is not just talking about your local Patriarchs who give blessings. This is talking about the priesthood held by the Fathers (D&C 107: 42-57) which was also held by Joseph and Hyrum. This right is given from Father to Son because of the promises made to the Fathers (JSH 1:39). This is the right of the King and the Priest.

When Nephi returned to Jerusalem to seek the brass plates, he received the sword of Laban. The sword of Laban communicated Kingship. Nephi became the rightful heir and received promises (2 Nephi 2:22). He became a righteous King over his people. These are a part of the rights. It is not a coincidence Moroni left the sword of Laban in the box with the gold plates for Joseph to receive. Joseph Smith received the rights of the King. He received the emblem of Kingship. There is reason Joseph Smith was ordained King in the Council of Fifty in Nauvoo (Joseph Smith Papers, Council of Fifty, pg 85).

Hyrum was the Priest in the King/Priest relationship. Think David and Samuel or Nephi and Jacob or Mosiah and Alma the Elder.

"The patriarchal office is the highest office in the church, and father Smith conferred this office, on Hyrum Smith, on his [Joseph Smith Sr.] deathbed." – Joseph Smith, 27 March, 1843

"Hyrum should hold the office of prophet to the church as it was his birthright." – Quinn, "The Mormon Succession Crisis of 1844", 201-202

You can see this pattern with Joseph Smith's son, Joseph Smith the Third, when he received his patriarchal blessing by the hand of his grandfather Joseph Smith Sr. in 1836:

"I lay my hands upon your head to bless you. Your name is Joseph, and it is the name of your father. You are Joseph the 3<sup>rd</sup>; and you shall live – and after you grow up you shall have wisdom, knowledge, and understanding; and shall search into the mysteries of the kingdom of God. Your heart shall be tender toward all, and your hand shall be open to relieve the poor. You shall be admired by everyone who beholds you; and you shall be an honor to your father and mother; and a comfort to your mother and a help to your brothers. You shall have power to carry forward all that your father left undone when you become of age. And you shall have power to wield the **sword of Laban.**" - a Treasure Lately Discovered, Saints Herald, 52.

Things took a turn in the Church though. In 1845, Lucy Mack Smith, Joseph's mother, received a revelation that William Smith, the last surviving son, should lead the Church. She was quickly silenced and William was excommunicated a few months later for seeking this blessing (History of the Church 7:483). This revelation went to Lucy because this is a familial covenant and she was the Matriarch and oldest outside of William. There is order to it. Think of Rebecca, wife of Isaac, and what she did with the birthright.

On the trek west, in Winter Quarters, Brigham Young sought to reorganize the First Presidency. The debate in August 1844, was not about whether Brigham Young should lead or not. It was about which quorum should act as interim-governing quorum while Joseph Smith's son, Joseph Smith the Third, grew up, only being a 12-year-old boy at the time. There was resistance by the Quorum of the Twelve to reorganize the First Presidency. Wilford Woodruff, George A Smith, Amasa Lyman and Orson Pratt were apprehensive about reorganizing the First Presidency feeling a revelation needed to be present to do so. Wilford Woodruff stated, "that by appointing a presidency it is robing [sic] some of the rising generation or taking someone's rights." This, of course, was referring to Joseph's seed, specifically Joseph Smith the Third. However, without a revelation, Brigham Young strong armed his way and reorganized the First Presidency (Lost Legacy, Irene M. Bates and E. Gary Smith, pg 107).

Brigham Young did understand the importance of lineal descent. He kept the Smith family in the Church through the Presiding Patriarch allowing John Smith, Hyrum Smith's oldest son, to be the Presiding Patriarch when John came of age. John was also 12 when his father Hyrum was murdered. Brigham Young even desired his own lineal descent, and secretly ordained as apostles two of his sons, Brigham Young Jr. and William Young at age 11 and 12 so they could lead the church when they were older (Lost Legacy, Irene M. Bates and E. Gary Smith, pg 163).

In 1853, Joseph Smith the Third, who stayed behind in Nauvoo with his mother, Emma, grandmother Lucy Mack, and brothers and sisters, received a vision related to his spiritual path and potential. Many saints did not follow Brigham Young and the saints who headed west. These saints were scattered across the Midwest and included individuals like William Marks. (The Journey of a People, Mark A. Scherer, pg 60). Joseph Smith the Third, had the right to lead from his Father Joseph Smith Jr., "And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed." (D&C 124: 58) Joseph Smith the Third decided to take up the baton and lead these scattered saints in 1860.

Soon after Joseph Smith the Third picked up the baton, he sent his brothers Alexander Hale, and David Hyrum to Salt Lake City to preach to the saints. However, when they arrived, they were poorly treated especially by Brigham Young. In 1869, Alexander and David were in Utah. They met with Brigham Young to seek permission to use the Tabernacle to preach, like many other preachers used. Brigham Young had

Alexander and David wait two hours in Young's office while twenty others debated about this. This was when Brigham Young called Emma Smith, "the damndest liar that ever lived." He refused to allow Joseph's sons to preach. This was a type of how Brigham Young reacted to the Smith sons (Joseph Smith the Third, Pragmatic Prophet, pg 227).

By the time Joseph Smith the Third was ready to lead, which was his right by birth and the commitment made in August 1844, Brigham Young was uninterested in giving up his power. Remember, Joseph Smith Jr. is an Abraham and had all the rights of Abraham. Abraham's rights went to his son Isaac. The rights did not go to one of his servants, friends, or allies. It went to Isaac. The only way Brigham Young could have had the right, is if he received a covenant independent of Joseph or Hyrum like Moses or Lehi and Nephi. There is no revelation, or record of any kind, communicating that happened.

The signs and tokens of this right, covenant, and priesthood is "to possess a greater knowledge" (Abraham 1:2).

Reviewing the words of Brigham Young, it is seen that he did not possess original knowledge. All his knowledge was received from Joseph Smith and was frequently misunderstood by Brigham Young. This is not a witness of one "[possessing] a greater knowledge." These are a few examples:

- Law of Adoption. Brigham Young started adopting people into "the house of Brigham" on the way west to SLC. He stopped because it got messy and openly said he didn't understand it (Brigham Young Pioneer Prophet, John D. Turner, pg 160-161).
- Polygamy. On May 26, 1844, Joseph Smith openly said he only had one wife. There is no evidence of any children from anyone but Emma. Emma and her family did not believe Joseph had any sexual relations with anyone other than Emma their entire lives (Joseph Smith the Third, Pragmatic Prophet, pg 367).
- Adam/God doctrine. Brigham Young believed Adam was Heavenly Father for more than 30 years. He taught it at general conference. He even implemented a lecture at the veil with Adam/God in the St George Temple. This has been said to be false by other presidents of the Church. (Brigham Young Pioneer Prophet, John D. Turner, pg 232, 403)
- Blacks and the Priesthood. Brigham Young restricted black men from receiving the priesthood. Elijah Abel, a black man, was ordained by Joseph Smith to the priesthood, even to the office of 70 (Mormon Hierarchy, D. Michael Quinn, pg 624).
- Blood Atonement. Brigham Young taught that some sins are so grievous, like apostasy from the LDS church or sexual transgression, that it is better to take the person's life (Brigham Young Pioneer Prophet, John D. Turner, pg 185-187).

The sign of a possessor of greater knowledge was not seen with Brigham Young. He was imitating Joseph Smith and getting it wrong many times. There is no evidence or signs, witnesses, or tokens that Brigham Young received the covenant that Joseph and Hyrum received.

"[After putting the motion for himself to be sustained as 'Prophet, Seer, and Revelator,' the President remarked:] I will say that I never dictated the latter part of that sentence. I will make the remark, because those words in that connection always made feel as though I am called more than I am deserving of. I am Brigham Young, an Apostle of Joseph Smith, and also of Jesus Christ. If I have been profitable to these people, I am glad of it. The brethren call me so; and if it be so, I am glad." (The Complete Discourses of Brigham Young, Vol. 3, p. 1347.)

"I am not going to interpret dreams; for I don't profess to be such a Prophet as were Joseph Smith and Daniel; but I am a Yankee guesser[.]" (*The Complete Discourses of Brigham Young*, Vol. 3, p. 1306.)

The successors to Brigham Young only continued the path Brigham Young started. Truth was lost at an ever-increasing rate. By the mid-1900s, the Church had created a cult of the personality in the president of the Church and they felt they could change any doctrine and ordinances (temple ordinance, etc.) obtained by Joseph. This was the antithesis of what Joseph sought for the people.

"Said if the people departed from the Lord, they must fall-that they were depending on the prophet hence were darkened in their minds from neglect of themselves." – Words of Joseph Smith, May 26, 1842, pg 120.

Then, in 1973, under the direction of Harold B Lee, the correlation committee was created. The correlation committee, created a system where a select group of people determine what is okay to teach and what is not okay to teach, instead of the Holy Spirit. It uses men, educated in the religion, to review all materials to make sure everything lines up with the official stance of the Church. This created orthodoxy in Mormonism. This created creedal Mormonism.

In the pre-1990 endowment, there was a minister who represented orthodox religion. This minister was positioned between the first token and second token of the Aaronic Priesthood. The minister represents the philosophies of men mingled with scripture. Through creating a committee that writes conference talks for Apostles, actively discourages teaching topics Joseph Smith frequently visited (see page 1-2 of this letter), dictates how scriptures and doctrines should be understood; the LDS church turned themselves into an orthodox religion. They used the teachings and philosophies of men to determine what is taught and approved in Church. They turned themselves into the minister in the endowment. This committee has a form of godliness, but denies the power thereof.

Salvation is based on the acquisition of knowledge.

"A man is saved no faster than he gets knowledge." TPJS, pg 217

Correlating knowledge limits salvation. You cannot be "a possessor of great knowledge," in an orthodox religion. In the 1990s, there was an active effort by the leadership of the Church to not talk about doctrines taught in Nauvoo. Today, you can find yourself in trouble talking about calling and election and the Second Comforter. The last time calling and election was taught in a general setting of the Church was in General Conference in 1977. This topic was frequented by Joseph Smith.

"Wherefore the rather brethren after all this give diligence to make your calling and election sure. Knowledge is necessary to life and Godliness. Wo unto your priests and divines, who preach that knowledge is not necessary unto life and salvation."

"There are two Keys, one key of knowledge. The other make your calling and election sure, for if you do these things you shall never fall for so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." Words of Joseph Smith, 21 May 1843, pg 207-208

Correlation has created two generations of members of the Church who do not know Joseph Smith or his teachings. Correlation limits truth. Correlation is the latter-day falling away of the truth.

The second charge against Megan<sup>1</sup> and me was stating in a video that certain events "...severed the obligation God had on the LDS church and removed the keys of the priesthood." I would like to address this charge. As previously stated, Joseph and Hyrum were the only two in this dispensation to receive rights, covenants, and promises like Abraham. These rights include "the office of priesthood" (D&C 124: 91). The covenant of Joseph Smith stayed with his family. The covenant of Hyrum came west with his "promised seed" and was embodied in the Presiding Patriarch. Hyrum's covenant secured the keys of the priesthood and the obligation God had on the LDS Church. Since the fullness of the priesthood was lost to the Church as a whole.

"For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood." D&C 124: 28

When the LDS Church made the Presiding Patriarch an emeritus position in 1979, they were essentially making the covenant of Hyrum an emeritus covenant. They were making the Priest and the "office of Priesthood" (D&C 124:91) an emeritus office.

The LDS Church became an orthodox religion through the creation of the correlation committee in 1973. The release of Eldred G Smith, the last Presiding Patriarch, in 1979, began a set of events which caused God's obligation on the LDS Church to be removed and the keys of Knowledge or keys of the priesthood to be given to another.

- On August 11, 1999, 20 years after the release of Eldred G Smith, on a solar eclipse, and on Harold B. Lee's birthday on the sacred calendar, a tornado descended on downtown SLC with a path directly in-line with the SLC Temple. This was a warning for the LDS Church.
- In 2003, 30 years (anciently 30 is an age by which you can start teaching) after the creation of the correlation committee, Jesus Christ visited Denver Snuffer. As a result of the visit, Denver wrote a book called the Second Comforter, Conversing with the Lord Through the Veil.
- In 2013, 40 years after the creation of the correlation committee, Denver Snuffer was excommunicated from the LDS church.
- In 2019, 40 years after the release of Eldred G Smith, a sign of the LDS church's status of being without a covenant, will be seen.

These numbers aren't coincidental. Keys of the Priesthood are keys of Knowledge. The leadership of the Church was not interested in great knowledge like Abraham, Nephi, Moses, and Joseph. Instead, they sought control through orthodoxy and created a committee to manage that. As a result, God visited a true messenger and gave him Knowledge.

The covenant of Hyrum secured the blessings of priesthood and keys in the LDS Church. This covenant was embodied in the Presiding Patriarch. When Eldred G Smith died on April 8, 2013, Hyrum's covenant was no longer secure in the LDS Church. Over the previous 7 years (also not a coincidental number), Denver Snuffer had been restating Joseph Smith's message, which is the message of the restoration (see page 1-2). Not only was Denver restating Joseph Smith's message, the message of the restoration; Denver is himself the symbolic restoration. He was born out of the church from Christian apostasy, was baptized, took Joseph Smith's teachings literal, and received the Second Comforter and fullness, and then cast out after rejecting orthodoxy. When Denver Snuffer was excommunicated 40 years to the day from when he was baptized (also not a coincidental number) which was 40 years after correlation began (also not a coincidental number), the LDS church excommunicated the message of the restoration. The message of the restoration is the message of the Second Comforter and fullness of the priesthood. Without Hyrum's covenant and the message given

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You should find it troubling that Megan was excommunicated for the actions of Bryce. Megan did not make or post the videos. Whether or not she agreed with the content or not is not an excommunicable offense.



through Denver rejected, Denver was able to wrestle the keys of the priesthood. The keys of the priesthood are keys of Knowledge. Given by Knowledge to enable Knowledge. The LDS Church was uninterested in Knowledge, preferring orthodoxy, just like the Catholic Church before.

The only keys the LDS Church is interested in are keys to govern, preside, and control. However, the keys of the priesthood are keys of Knowledge, meant to allow the recipient of the key to illuminate the path for others to ascend up to the throne of God. If the recipient isn't communicating the path to ascend, there isn't a need for them to have keys of Knowledge.

This process of losing keys has happened before. Moses and Aaron received the covenant as Joseph and Hyrum did. Moses was taken from the mists of the Israelites, just as Joseph was taken away. But the blessings and priesthood of the covenant remained with Aaron's line, the Levites. The Levites were the only ones to be priests. In the New Testament, Zacharias, a righteous Levite, was murdered between the alter and the temple (Luke 11:51). The institution's rejection of a righteous vessel, to whom the rights to officiate the priesthood ordinances vested, broke the law of God and released God's covenant toward the Jews. The same has happened in the latter-days with Eldred G Smith and Hyrum's covenant. Then, John the Baptist was able to share his message. John the Baptist's message was a restatement of Moses' message, the original covenant maker of that dispensation, including a rebaptism, similar to the message shared through Denver Snuffer. The rejection of John the Baptist's message, allowed John the Baptist to wrestle the keys.

"The son of Zacharias [John the Baptist] wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven, and these three reasons constitute him the greatest prophet born of a woman" (Teachings of the Prophet Joseph Smith, pg. 275–276).

I am a second witness to these things, who along with my wife Megan, were excommunicated on April 6, 2017. I am a descendant of Hyrum, who from the right of lineage has promises made, and am a seventh-generation son through Hyrum's first wife Jerusha. The mother of the Patriarchs. Over the past three and a half years, I have been ministered to by Joseph and Hyrum, Emma and Jerusha and others. Nothing I have outlined in this email has come from Denver. I am not his spokesman. Everything has come from heaven.

I am also a witness to a second tornado which will come at a future time and hit the Salt Lake Temple. I saw it as if I was there. It will usher in a period of humiliation and humbling to the LDS Church. It will precede a chain of events which will cause hundreds of thousands of humble followers of Christ to seek respect outside of the LDS Church with people who are seeking to be more true to what was given by Joseph Smith.

However, like Limhi of old, the LDS Church has a choice. It does not need to be humiliated. The Salt Lake Temple does not need to be hit by a tornado. To prevent these events from happening, the LDS Church will need to undo what has been done. This includes restoring Joseph Smith's covenant through his promised seed, and Hyrum's covenant through his promised seed. This includes removing correlation and restoring doctrines to what they were, and ordinances (baptism, temple ordinances, etc.) to their original form and purity. It would include removing additions and adding back subtractions which go against what Joseph Smith restored.

The current problems in the LDS Church, and the current loss of membership, is a direct result of not being true to the original gift given through Joseph Smith.

To circle back, is the statement, "The LDS Church is in a state of apostasy," true? Is the statement "...severed the obligation God had on the LDS church and removed the keys of the priesthood," true? If those statements are true, then there is no reason to excommunicate me and my wife Megan. If they are false, does that still constitute excommunication? Judge this message, ask, seek, and knock.

Sincerely,

Bryce and Megan Bartel