

# Build a House Parable, revisited

Transcript from video:

<https://rumble.com/v1lgv8t-build-a-house-parable-revisited.html>

Edwin Wilde, 25 September, 2022, Centennial Park, Syracuse, UT

Jay Ball: Hello folks! This is Jay Ball. I just arrived I'm running late, and now what I got to do is find the event.

[Finding event, getting zoom meeting details in place, etc.]

Edwin: [7:53] Okay well let's begin. We've waited long enough, it's 6:37 now. So we will go ahead and begin. Thank you all for coming, and for allowing me to take a little bit of your time. The idea that I have behind this gathering is to demonstrate, or not demonstrate, [8:28] but to present some of the thoughts that have come to me over the last five years of wrestling with the topic of what to do with the guide and standard. I don't feel like my insights and my clarity have been necessarily any greater than anyone else's, but what I'm wanting to do is, I'm wanting to give us, to establish a precipice, a foundation upon which we can all stand. Regardless of where we come from. I know that there's a lot of different issues. I know that there are a lot of different viewpoints. I don't ask anyone to necessarily accept and say my viewpoint is the right one. Instead the idea is, let's just find a common ground upon which we can stand together, shoulder to shoulder, and face the same direction. Then from the point of facing the same direction, we're still going to have a mountain of work. I don't expect this to be quick, I don't expect it to be easy I have no anticipation that we can just get'er done, and that everything will be made clear and simple and easy to understand. However as long as we're facing the same direction, I think that's a huge portion of the battle that we faced up to this point. [9:46] So in doing that I want to give you all an orientation of where, over the last little while, where I've come to, so that as I begin to lay out some of my understanding you can understand where it's come from. My understanding has come through a long series of conversations based with a lot of people. This spring it came to a point where there were a handful of people that I reached out to personally. And the reason why I reached out to those people, is I suspected that they would be people that held pretty opposing views to the views that I had. [10:29] And I wanted to present to them something. As I went about doing that, the thing that I found there was, number one, we did come from very different backgrounds of not being able to even see the same things because of the way we were facing, it seemed like, you know, allegorically. But in addition to that, there was a specific conversation that was going back and forth over several weeks, and even months, that came to the point where we were reading the build a house parable.

How do I - I gotta admit someone. There's Rob, okay.

So in this conversation, as I was discussing with them, about what the parable means. The first idea was, we don't agree about what it means. And neither of us, the funniest thing about that is, neither of us in this conversation felt like we understood the parable. So we were both willing to say we don't understand it. And yet we both had very solid positions on, 'I don't accept yours. I don't accept your understanding.' So we engaged. We wrestled back and forth. And that lasted several months. From there it came to a point to where we were together [12:10] and we were discussing, we were reading

and discussing. And this brother brought up one point in the parable where my point had been, well okay Denver is telling us in his interpretation, that the house is a family. And therefore it's not synonymous with a document. Not necessarily synonymous with a document. And so that was one of the points of contention between us, because that didn't seem favorable to his viewpoint. Which I understand, but my contention there was to push back and say, 'Well look. The Lord said that his acceptance of the document was that it was *our* document not *His* document.' And I know I'm not the only one that has found that to be a significant point. And I'm not saying this necessarily to convince anyone one way or the other, which one's right or which one's not, but the idea is just to show that there was this not eye to eye level of how we were viewing it. And then the brother came across as he was reading and he says, 'Well wait a minute. There's a point in the parable where the Lord [13:24] doesn't say I will accept your document. He says I accept your house. So therefore, if your point is that he didn't accept, or the house is a family, then you've got a problem here. Because here the Lord is saying that he accepts the house. And if the house is a family, we're his family. And if we're his family, then there's no more work that needs to be done on the document.' Now to start from there, I want you guys to all understand, my idea is, we didn't faithfully fulfill the commandment. And so more work needs to be done. That's not necessarily something that I'm coming to you saying, you have to accept that. But I just want you to know where I stand on it. And that that's part of the discussion that I'm having with this brother. So in this, it caught me off guard. And it caught me to a point where I didn't know how to respond. Maybe he was right, maybe he wasn't. And so I thought I've got to consider this. Because I had been so focused on the paragraph right after that, where the Lord says, you know, I accept your document as yours, but didn't say His. But I never really focused on that. And it didn't come into play with how my understanding of what the parable was trying to say to me. [14:47] And so I struggled with that for some time. In prayer, obviously. I know that we all remain prayerful [in] all the difficulties that we wrestle with. So about a month ago, or not even a month ago, a couple weeks ago I was in a discussion with another brother. And I was, because I've been asking everyone, what do you make of that? Why would the Lord accept the house, why not the document? What is the house? How do we understand these things? [15:29] And one thing that became very relevant and very clear to me was the reality that, well, no one that I've spoken with feels like they understand the parable in a way that's comprehensible, that's easily interpretable and communicable to anyone. That was the first thing that that kind of came to me. The second thing that, or not the second thing, but in in one of the discussions that I was having then, was with another brother, that posed a completely different viewpoint. And that viewpoint is, well you seem to be looking at this [the parable] as if it's a historical narrative. That the Lord, you know, we voted on a document, we presented it to the Lord and asked him if it's acceptable, and almost in a kind of passive aggressive way, the Lord says, well you know, I'll tell you what you were like. [pointing] You were like the stone people, you were like the tree people, you were like the clay people, and/or, you know, you guys get to choose who you were like, and what ought to you to have learned from this? [16:43] The problem with this is, then everyone comes up with their own interpretation, number one, of who they are and who the other people are, but then the second problem that I can clearly see, from approaching it that way, is what did we learn? Now in the [17:00] *Religion of the Father's* talk Denver brought up that that question hasn't been answered. It's still floating out there. And then he went so far as to posture that the Lord is expecting us to wrestle with that question to get an answer. So when this brother had posited to me that, what if it's not a historical narrative. Honestly at first it was abrasive to me. It seemed like a cop-out. It seemed like a way to think outside the box, you know, be real creative, and look we'll find a new way to interpret this. And so I'm

ashamed to say that I recoiled a bit. But I pressed back to say, well okay, wait. What would that look like? What does it mean? And the wrestle between us gave a whole lot of clarity. [17:58] And the way that clarity came to me, as I understood it, was, what if, when the Lord's giving us the parable, it's coming from an approach where He's saying, hmm. Is the document acceptable? Well, you've learned some things. You didn't learn what you're supposed to, so, let's ask you the question of what did you learn? And what ought you to have learned? And to demonstrate that, let me lay out a parable of how you can learn what you ought to have learned. From that point, then, we find that the Lord's laying out this idea that there's three general types of personalities that can approach this type of issue. The first type of personality is one who looks in the past and says, well you know we've been given an assignment. That assignment is to become family. Well, the families in the scripture, they included, you know, genealogies back to Adam. [18:59] Genealogies to kings, patriarchs, priests, teachers. We don't have those. We've got to go find them. In addition to that, well what's the right way, what's the wrong [way]. We've got to go back to scripture and we've got to do the labor of extracting all this. The second type of personality, we find shows up with tools right on the scene when the Lord begins the parable. They have their tools in hand. [19:24] And they have the expectation that the Lord says, well there's no stone, so therefore there must be trees. These expectations that have been built, then, lead them to say, well we can go there, take the tools that we already possess, and go and labor with our expectations and bring that forth and build the house that the Lord has commanded. The third type of personality, is a personality that says, well we can't make haste on this. Because we don't know what we're doing. Rather than lead with our expectations, let's go with an understanding that, number one, we don't know what we're doing, and number two, that, we need to go to that far off distant place first and see it for ourselves. And then let's just, let's go from there. Once that third type of personality arrives on the scene, the first thing that they encounter is the people whose expectations had been dashed. The people who went there with expectations. Those people have their expectations dashed, and that's why they say you're fools for wanting to work here. We're going back to work on the people who are looking towards the past. That seems to be the only relevant way to be able to go forward. That third type of personality, they'll persist through that initial discouragement and says, okay, let's just look for ourselves. And they get there and they see some brush. They see there's no stone. They definitely see there's no trees. But what they have is they have ground, and they notice that the ground's clay. Clay now is something that we clearly know is something which scripturally always connects to men. Our bodies. Regular people. So when they see the clay, the idea [21:23] is that they see just people, as they look around. And they say, we can make a house from this. The Lord told us to make a house. He didn't tell us what expectations to make it under. He just told us what expectations *not* to make it under. That we wouldn't have stone. He didn't tell us about wood, but we have no wood. If we were going to bring wood, well, you know, that ... Anyway I'm actually ad-libbing there. I'm not I'm not going to do that. Sorry. But the idea from there is they begin to make [21:54] the house out of clay. Upon then, completion. We get in the parable up to that point. And upon completion of the house, they then go and request the Lord to come and see their house. Again, the house being a family, the house being them, the people. The Lord comes and says, okay, let's take my household, let's go dwell among them. [22:22] Now, in doing so he comes and he sees the pathway that was paved by those who laid the effort, extracting from the past, all the lessons, all the learning that they could possibly get. And that work is commendable. It's not in vain. It is the pathway which leads. But what gets applauded is the idea that once you get there, it's the people. The regular people that are the house. As this thought was laid out to me in this discussion it at first became like plausible. But beyond being plausible, the more I wrestled

with it, the more I toiled with it, it became something which seemed clear to me, and I challenge all of you to ask if it can be clear to you. That it's a viewpoint that all of us can take in our own, wherever we come from, wherever whatever your viewpoint is. It can be something to say, well, okay. I can see it that way. [22:30] And if we go to see it that way, well then, number one, we have an answer to some of the very difficult questions that have arisen. The first being why did the Lord bring up the idea of the house? And when the question was a document. What's the connection there. Well number one, the idea of the house, again, is a family. One of the things that's really interesting about the parable that jumps out to me, is this idea that twice in the parable the Lord uses wording which is paralleled with the same type of phraseology that Nephi uses. It's not modern English, whereas the rest of the parable seems to be pretty clear in modern English. So it's kind of a departure, I would say, from that typical way to understand the parable. The Lord's specifically pointing. The phraseology that's used twice, is that they knew not beforehand what they would find. This is the same language that Nephi uses when he's going with his brothers to go back into Jerusalem. As that was pointed out to me, it's something that I wrestle with to say, well wait. Why is the Lord pointing us then to the labor of going back and retrieving the plates? And I wanna posit to you, I want to post, or present, submit something to you for your reflection on this matter. And the matter is that you can't be a people without a law. Nephi alludes to this in the fact that when he's wrestling with the spirit about why he should kill Laban, and he's resisting, saying, I didn't want to kill him. The spirit responds to him, don't you remember that you have to keep the commandments. Commandments, okay, or the law [25:34] is written on the plates. If you don't have the plates what are you going to be? What are you going to do? How can you keep the commandments? How can you receive the blessings from the Lord? Now what's interesting to me about that is, for Nephi his requirement was you go get the plates. For us, our requirement was write a statement of principles by mutual agreement. And mutual agreement being interpreted, as between one another you choose not to dispute. Okay, well, if that's the basis of our law, if that's the basis of what's going to make us a people, then it becomes very clear why in the answer to prayer for covenant, the Lord says, if you don't do this you won't be able to do any further work. It also becomes clear with that same idea of why in the prayer the Lord then connects it back, like I said, with that phraseology of using what Nephi said. Because they were the Lord's people. We expect to be the Lord's people. We expect to be God's family here on earth. From there the next question that I wrestled with was, well then, why does the Lord say there is need for but one house? The need that's leveled there, if you look at that last paragraph, it's outside of the parable. Because once the Lord gets done with the parable, he asked the two questions again. The two questions being what have you learned? What ought you to have learned? [27:30] And then he gives some instruction. Part of that instruction is, there is need for but one house. 'Need' being present tense. The clear 'instruction' being we are not yet family. Now what's become very clear, particularly in the last few days, [27:53] is that we are all struggling. We are all struggling to be family. I know there's been the emails about the Johnny Durfee issue. I know there has been the recent advancement of a paper that was put out to say people should send emails to the conference proposal for new way [of] adopting it. I'm not making a comment on any one of these things. I'm only commenting on the reality that all of us recognize there's a problem. If that's not apparent, the thing that should be apparent is that, again, in the *Religion of the Father's* talk, Denver's saying these questions haven't been answered. And they're floating out there waiting to be answered. In addition to that, here at the end of June, Denver posted again saying, look there's an obligation that's coming. But he's not advancing anything more to fulfill that until we get something right in our hearts. There's work that WE, together, must do. Now as I said in my email and going forward, I don't wanna... By trade I am a

sheep herder. I don't want to sheep heard this thing. [29:27] I have no anticipation or expectation to try to be a sheep herder. What I'm advancing, the idea that I'm asking, can we not all recognize that there's a problem. I'm not asking you to say that it's the same problem that I see. I believe it's clear enough that we can all recognize that we have a problem there. If we can recognize that there's a problem among us, and that we're not family, then the next thing that I ask, ... Several people have said, well let's make a conference about this. I don't want to do a conference. Conferences require sheep herders. And I don't trust sheep herders. Believe me, I'm a sheep herder, I know what sheep herders do. They take your baby lambs, they're going to shear them. [30:13] That's the same thing the Lord says about kings. You don't set up kings because they will take your baby lambs, and they will shear them. And they will sell them for their own gain. Instead, if we're going to do anything, it's going to be by way of conversations. Not a conference. Not someone standing up, taking charge, and leading and directing everyone. Every single one of us, every single one of you have light and knowledge which the Lord has given you, which needs to be brought together. I'll say this. As far as the statement of principles goes, like I said earlier, my view is I don't believe that we faithfully fulfilled that assignment. [31:01] I don't know what to do about that. Now, I don't know what to do about that now. The best I can come up with, that I feel like is fair to everyone, is to ask. To say, look, if you think that we fulfilled it, whether it was faithful or not. If you are under the belief that you believe it's fulfilled, then my request to you is to say, well look, are you willing to hear what I'm willing to say about it. Are you willing to hear that? And maybe it's not going to change your mind. Maybe you're like, maybe yeah, maybe so. But I'm pretty sure, and I'm set that I think we did it faithfully. Then my next question to you is this. To go forward, I hope everyone can trust that none of us got here [31:55] by our own ambition. I didn't get excommunicated from the church because I ambitiously sought that. I got that because I was following the voice of the Lord. You're here because you followed the voice of the Lord. Therefore, can we trust each other enough to say look, I know that you're willing to follow the voice of the Lord. The Lord has told us he's willing to give us his part. Now, there is a dispute then. If you're in the position of saying Edwin, we've completed the assignment. Then there's a dispute between you and I. I don't want it to be so. I would ten times prefer that not to be the case. But it is the case. Now the Lord has told us if there's a dispute, first of all, have at it. Go talk to each other. Wrestle that out. And if you get to a point to where you can't wrestle it any further, you don't have enough light to produce it enough to persuade each other any further, then come together and humbly present your dispute meekly before me. I'm willing to do that with anyone. I'm willing to go before the Lord with you and say, [33:13] Lord, Edwin's got this dispute. And if you want to throw in there the guy's a freaking knucklehead, he won't be persuaded, I want to persuade him but I think you're the only one that's got it. If you want to throw that in there, I'll agree with you up to that point. But I'm asking, because we all know the time is late. Now I don't mean to say that to say we're pressured by time. Look, the Lord is going to make as much time as there are repentant people. I believe that if we present ourselves to say we're wanting to be repentant, we don't know what to do. Give us more light. I believe that we can do that in faith, knowing that the Lord will provide a way, because again, he asks nothing of men that they cannot do. Now, I'm sorry, my thoughts have been a little [34:14] rambly. I wanted to put this out there for consideration. If you're interested, if you're interested in further conversation, particularly if you don't agree with me. I'm looking more for the people who don't agree with me. I don't need pats on the back. I live in Croydon Utah. It's the middle of freaking nowhere. I'm used to being all by myself. [34:41] I don't need pats on the back. What I need is I need family. I need family. That's what I'm looking for because the Lord tells me that's where I'm going to find Him. So therefore, my advocacy is if you don't agree with me, come, you're invited. If you'd rather do it on your

turf, invite me. I'll come and talk. We'll wrestle the issue, and I'm not sure that we're going to wrestle it out in a way that's satisfactory to where we are fully able to persuade one another. But I do believe that we can extract from the Lord, he has given us his promise he will give us his part. I have enough faith in you, and I have enough faith in me, to say if the Lord gives us His part we're going to be able to solve it. That's how we got here was by listening to the Lord. So in conclusion, I want to share what I believe what we ought to have learned. I think it's been staring us in the face the whole time. And I'm going to read from the very last paragraph of the parable. Okay:

“As I have said before...”

So this is the Lord obviously speaking. This is his instruction at the end of the parable.

“As I have said before, I say again: Love one another, labor willingly alongside each other. Learn what you ought,”

Okay, so if I was to do anything, I would put a colon there, because I believe he's about to give us what we ought to learn. It's right there: *“Learn what you ought: When I ask you to labor, do so wisely, even if you know not beforehand what you will find.”*

This is the second time in the parable that the Lord makes the illusion to Nephi's phraseology. [36:39] We've got to be willing to labor and not worry about the time crunch. Not worry about the fact that the Lord's told us that Jerusalem is going to be destroyed. Not worry about the fact that there's a promised land far off in a distant place. Not worry about those things yet, because the command that's in front of us is to become a family. We've got to build a house. That's the command. He... [Interruption by Ianthus] For sure please. [Ianthus in the background talking] Oh my goodness. Yeah. Yeah let's pray. Let's pray together. For those of you on zoom, there's been a request real quick for us to pray for Mark Barlow whose baby is having a seizure right now. He had to leave. He was with us and he had to leave. So if you don't mind...

Prayer by Ianthus: [37:52]

Edwin: Thank you Ianthus, for bringing that up. No, you're fine. That's family!

I wanna posit it to you that that which I just read is the idea of what we ought to learn. We, we've got to be Nephi. That's Book of Mormon 101. It's the first lesson. I will go and do the things the Lord commands, because I know he doesn't give a commandment that we can't fulfill. Which is the very next thing that the Lord says right there:

“... even if you know not beforehand what you will find. I do not ask what you cannot do.”

None of this commandment, mutual agreement, if you ask yourself, well, we couldn't have done it. Mutual agreement, we couldn't have done it because - Jared Livesy, Rob Adolfo, Edwin Wilde. They, they were they were committed to dispute. No matter what. They were just going to dispute to the end. [39:27] Well look, does the Lord prepare a way? Does the Lord ask commandments of us that we cannot do? No. He tells us right there. He gives us the thing that we ought to have learned. So, like I said, if you're willing, please have conversations. If you need someone to wrestle with, I'm willing. If you want to do it collectively... I've had some people ask me if I'd come and talk with them at their fellowship. I'm willing. I'm not the most eloquent speaker. I ramble. I'm sorry, but I'm willing. And I'll wrestle. And I believe that at a minimum, by doing so, we may not... I fully get it. We may not end up on the same page

as far as knowing, you know, or seeing the same thing eye to eye. But one thing I do believe is that we will understand that one another is willing to be persuaded by enough light.

So, have there been any questions that have come on the chat? [40:41] No? Ianthus Barlow's gonna make a comment. He's kind of soft-spoken, but with the zoom folks, I don't know if it... Well should we try to do it on the zoom? Or maybe I'll just reiterate your question or statements.

Ianthus Barlow: Regardless if we can stand on the same ground together, recognizing that there is a problem, like when you first started you were talking about, if we could just be on one ground together. That is the ground, is my understanding. I'm certain we'll come up with disagreements, because we're human. And although I may agree with you on a lot of things, obviously it's going to come up. But I think that's where we could start. Is recognizing that there is a problem, and that we haven't actually become a family of God. That's what my understanding is. That's the real problem that we haven't accomplished what we need to, to build a house that the Lord can come to.

Edwin: I think you're [42:11] absolutely right. And one thing I would say is we, in our own personal families... personal families - there's an idiom and I think you call it an idiom. Someone can call me out if it's not an idiom. Okay, Sam will tell me if this is an idiom or not, but it goes like this, 'You can pick flowers and you can pick your nose. But you can't pick your family.' Is that an idiom? Okay. It's close enough. So look, if we approach each other the same way, [43:01] then we understand that we may not be able to always agree. And I may think you're weird. You may think I'm weird. With good cause, right? But the fact of the matter is, when we get down to it, if we're family we don't walk away. There's no time in which I say I'm done with you, you're out! Not if we're Adam's family. Because Adam didn't even do that to Cain. And there isn't a Cain here. There isn't. The Lord says that he recognizes Satan. Well I'm telling you right now, if there's a Satan, it's me. That's me. And not by choice. I'm not proud about that. But I'm saying I'm willing to repent of that. I'm absolutely willing to repent of that. Show me enough light and I'll stop being Satan. But until then, please have mercy and patience with me.

JW [Jared Walter] said, 'I think an important question to answer is, what does it mean to dispute or ask?' You know, I think that's a great question. I'm not the answer guy, I don't know. I'll tell you between Rob Adolfo... Most of you know Rob, here, and I'm gonna use him, because he's not here to defend himself. Yeah, he's really quiet. So look, I'm gonna say this. Yeah, he's here [online], but he doesn't get to defend himself, so that's too bad for him. So look, I'm just gonna say this. Rob and I's first meeting was a fight. The first time that we actually met each other we fought. There's been many times since then that Rob and I don't agree. But early on Rob and I came to an understanding that we refused to divorce one another. So regardless of how difficult we are [45:00] to each other, we're committed to always come back and to continue to wrestle. In fact Rob wanted to be here. He wanted so badly to be here this weekend, but there's some things that have prevented him from doing it. And I felt confident enough to say, Rob don't worry about being here because, are we family? And he said, yeah. We're brothers. And I said then if we're brothers, you are there, because anywhere I go you go. Man, I don't get emotional. But, I, and I don't mean to be emotional right now. I just want you guys to know, look, I'm ready to be family and I mean, I know all that entails. I know you've got some ugly parts on you. I know some of you are freaks. I am too. I'm a freak. But, like I said, that doesn't scare me away. Coming from a small town, there's a lot of freaks in my town. I love them all. Some of them are real shitsters. They go out every morning seeking to have a fight. They [46:21] actively want to fight. They want to look over every neighbor's fence, and they want to find a fight. And I found with those people, there is great value in

having them in your life. So there's nothing, I don't believe that there's anything that we present to each other, that we can't overcome. Because we're committed to be one in the Lord. So if we trust in his promises then I say we trust in his promises and we don't... Okay, so my idea of dispute then goes back to that idea of saying it's... I'm not afraid of dispute. I'm not afraid of dispute, if it's disagreement. Because dispute's one of those words that it can mean anywhere anything from disagreeing, to all the way to, like, fighting each other in war, right? So obviously I don't mean all of that [stretching out arms]. I'm saying if we're talking about dispute as disagreement, I have no problem with disagreeing with you. I have no problem with you disagreeing with me. The only aspect of that that I'm looking to do is to say, I'm not going to divorce you, you're not going to divorce me. We're going to wrestle it out until we don't have any more light to share. And then once there's no more light to share, well then let's go to the Lord. Because he's already given us his promise that he's going to give us an answer. [47:41] He's going to give us his part. And I'm willing to wait for that part. I'm not in a rush to force you to do something that you're not willing to do because there's not enough light to make you do it. So to me, JW, that's what the dispute that I'm okay with is, and that's the dispute that I'm not okay with. I'm not okay with divorcing you. So Jared Walter says I am not sure it is a dispute to wrestle for the truth when truth is the goal versus proving the other person wrong. Yeah, I agree with that.

Let me see if there's anything else. [Checking zoom chat] Those are all the questions. Okay any questions here? Anything anyone wants to say. You don't have to be a question. I'm not the answer guy.

[Muffled comment]

Jacob Goetz: What I found is in my experience with the guys in the same room that witnessed [Edwin: the fight]. And I had my own bout with Rob. And Rob, in my life, that is the guy that when I'm struggling to figure something out I'll get Rob's opinion, because it will be different. And he'll give me something, 'oh!' because he sees things differently. He's a great value. [49:36]

Edwin: And this is what I would say, so for those of you online, Kim Barlow, right? A lot of Barlows, I want to make sure I get the names right. Kim Barlow asked, well, okay, if we agree with you then I guess we should just bounce. No, no, don't bounce, because I'm not looking for a pat on the back, but look, if you agree with me on the idea that we failed in the guide and standard, [50:03] the next question is what next? Because I don't know how to answer. I'll be honest, I don't know how to answer that. That is a question I don't know how to answer.

Jacob Goetz: Well those that feel like it's a box that needs to be checked, they still feel that. And they don't want to stir that up, because they feel like it's a checked box, 'let's move on,' even though - I struggle. Even at the conference when the vote was being presented for a vote, from my experience of being involved, I could simply not vote and I was I wasn't expecting that. I was expecting to oppose it or to say yes or no but I the way that it came about for me, that the happening of it, it felt within my soul with who I was, I couldn't participate, because it wasn't okay. If I said no then I'd be participating, if I say yes I'm participating, I had to withdraw because it wasn't - there were some things [like] wordsmithing there. There was some back phone calls beforehand. I felt that if I opposed then I was being contentious [51:32] or accused of being contentious. It was just a really weird thing, so when Edwin says he's inviting to disagree, people can have a disagreement but they're not going to invite that. He feels like I do, that I'm out of that circle. I don't feel that box is checked. I don't know what to do about it, but I know that something has to be done, and I know that that something has to do with people caring. You can't make someone care. You can force rules, but to just simply say, why do you feel that way? See now you're

taking the initiative, and that's it. You have to care. And so I I think it's a caring thing. So you know the conversations that I've heard, and especially of late, I used to travel coming from Northern Canada, coming to a conference was a big deal. And it used to feel within my soul my wife my family, it was important to be here. And after the guide and standard, it was like that was no longer important to me. It was just, God didn't say, that's a requirement. It was like everything just, my focus went on my family. My focus was on people that I was working with. And I was very industrious in my [53:05] beliefs and my, in separate things. But it was just like this big old bout was over. Now let it mesh or sit, you know. And now it seems to me, it's the like we were discussing, it's like the, between husband and wife sometimes there's this disagreement that it could be for months, weeks, and years. And it's the thing you don't talk about. But you know you need to talk about it. It's that thing that when you do finally get through it, your marriage is better. In every way. You come to that. And I think that that's this is kind of what that is for me.

Edwin: So that's one I just want to respond [53:52] to that first question [pointing to Kim]. That's what I would say is, if you do agree with me on that one, and like I said, I whether you do or not doesn't hurt my feelings at all. But whether you do, if you do, then I would say, this isn't Edwin's conversation. It's now *your* conversation. In addition to people asking Edwin to come around because they disagree with me, they should be inviting you to go around and talk. And not, when I say go around, I'm not advocating like publicity or anything. I'm just saying this is *your* conversation. It's *my* conversation, it's *our* conversation. It includes every single one of us.

[Someone online] Edwin, who was that just talking?

Edwin: Jacob Goetz.

[Someone (Kim?) talking in background (mostly inaudible)] We want to know how you know what happened so they start looking into it we've been here all along and they're telling us all of a sudden like what I didn't know that I feel like that information [some history is needed].

Edwin: So, we have engaged trying to write a history. The problem is, with that, is none of us want to write a history that's unfair to other people. Does that make sense? So I'm willing to tell you what I understand. But I do not want to step on people's feelings to be like, well Edwin, crap, you said ... And I'll be honest with you I'm [55:47] prone to that. You give me, I mean, ask my wife man, we get in a fight and I will tell you how I'm the good guy and how she's the bad guy, and you know and then we'll get to the end, and, yeah, yeah. I know, that's a weakness.

Sam Vaughn: With all this discussion, the thing that always comes back to me, some of you know this I've made a thing of marking in my scriptures all of the changes that Joseph Smith made, so that they're highlighted in my scriptures. And I a couple of years ago I gave a presentation at a at a conference, about the parables of Jesus through the eyes of Joseph Smith. There's a particular phrase that Joseph added to one of the parables, that Jesus gave. And it was, it was, I give...

Jay Ball: [Moving the zoom laptop over to Sam] I don't know if they can hear you.

Sam V: No they probably can't. I don't know if they want to. Anyway, so the, there's a, in Joseph Smith [translation] added a line as to one of the parables that that he was giving, and it was it was pretty scathing. It was a scathing parable for the Pharisees. And what he says was, I give parables to those who believe not. So I don't know, [57:41] think about that. Think about that. It's easy to say well, yeah these

guys don't believe. Okay, but you asked a question and I gave you a parable. That's all I'm saying. Think about that. If you feel that things are settled, I'm not sure about things. I don't know where we're at. I have felt at different times that the parable, that I understood the parable, until somebody else talks about it. I'm like, yeah what about that? That's what Parables do. So I'm a big parable guy. Not that I understand them. I like them. Sometimes people think I'm talking in parables. I probably am, but anyway, there's something to think about. I give parables to those that believe not. I can't say that I'm not in that category. In fact I know that I'm in that category. Parable is for me, and I want to understand. [58:55]

Jacob Goetz: I'm willing to throw out and like what you just said is, rings very true to me. Anyway, but it rings very true to me and the fact is, is those who presented, that did this accomplish, are those that felt it was done. So if you're going to take it one step further, they're the ones that got the parable for us. So I believe, you bet, I've heard so many interpretations of that parable, I just like, well that's interesting. Then and I've never heard anything that it had truth, but it was like I was just treading more water. [59:50] Another thing is just more water, more water, more water. I'm not out of the pool, I'm just treading water. I'm not dead. I'm still here. And to what Edwin shared, when he shared with me the other day as we talked about on the phone, that if the parable is the starting point in the invitation that you got to be my family, and this is what that looks like, this parable is how to come together, how you, that want to be my people, that have a covenant. And that's a process. Here's the process. And whoa, it was like, that's now different. That brought us to this. And it showed us some pretty rough things. I mean it was rough. The only thing I would say the history of it was, we came as a general sense, from a religious background that we had important people that could tell us what God, you know, stood between us and God, our prophets or whatever, and here we have an important thing that needs to be, that we're going to put in our scriptures, and some Jeff Savage guy got the assignment to put this thing together. And he put it together, and there was a couple of things in that original document. There was the voice of the Lord. There was first person. And then it became, 'Well this isn't Denver. Who the hell is this guy?' Like, you know, kind of back to Moses, these Ahab and Abihu [Eldad and Medad], or whatever, prophesy. Stop him, Moses! It's kind of like, I think that's the kind of fear that we saw amongst us. And then everybody came to the party at a different time. You, midway through a conversation, you walk in and then you get a little bit different perspective of what's going on. And pretty soon this thing just [1:02:06] went out of control. And, 'I got a better document'. Even though right in the beginning Denver says, 'He [referring to Jeff Savage] wrote it. I couldn't have wrote it better.' That should have meant something. And then to me, I on my end, I heard the voice the Lord in those statements, that they were His statements. And I just I felt strongly not to let those specific phrases, *not* be in a document. To not let His word come back void. Or if He responded and that's His word, that's pretty, you know. And that was just my perspective on those two statements. And so, with all the commotion, then Jeff said, okay, what about two people from each fellowship. If you're from a fellowship, yeah, like, representation from a man and a woman, they don't have to be husband and wife, but that'd be preferred, and let's meet together. Let's [1:03:10] discuss this. And we had one meeting. And then a month later there was another meeting, and then there was another meeting. And it wasn't the same people, it was just more people realizing the importance of it as it went. And it kind of took on a life of its own. And then morphed, and, 'Well, let's just try something new!' Now those people that were a part of it said, didn't say, 'I give up.' They were just, it seemed, they were just put aside, and 'Let's just start something new.' Because we have to do this, and we have a timeline [1:03:40] we want to put this in our scriptures, and we're ready to go to print. So let's just check this box. And with mutual agreement we just got 'If you

contend, you're bad if you don't agree with this,' because that's what it seemed. I just can share my perspective, but [1:03:59] the thing, it just felt like, to me no one's intentions were bad. They just came mid-conversation, and I came mid conversation, I'm sure. And it, just suddenly you missed a lot but you thought, 'Hey I got new ideas, seeing what I'm seeing right now, why don't we just do this?' 'Why don't we just do that?' And you're stepping on people you don't even know. You're just, there's a huge time saying, 'Well, let's figure this out.' 'Okay, why do you feel that way?' You know, and it just – Anyway.

Ianthius Barlow: I want to say that that I know I wasn't there with you people that worked on this project. I know that if I was I couldn't have done a better job. I probably would have done a worse job. I probably would have made it more of a mess, or whatever you want to call it. Not that I'm trying to [1:05:15] speak bad about it, but I'm just saying, all I'm saying now is that I take this, I take the questions that the Lord has asked, 'what have you learned what ought you to have learned,' I take them very serious. And I take them, I feel to take that responsibility upon myself, even though I wasn't there. I feel like that's a responsibility on all of us as a family, and I want to help. I want to bear the burden with my family. That's all I have to say.

Edwin: [Reading from zoom screen, then pointing to Jacob Goetz] Someone said you had wise words. [Laughter]

So I'm gonna read his comment. Just because he's participating with us, so why not. [Jay Todd] It really appears those that feel this assignment is not done are now the majority. There's irony in there somewhere. But let's not take a vote please. I prefer Edwin's approach and what he presented. Jared Walter said, On the positive side, parables also hide mysteries from those unwilling to see and hear. Yeah, which I think goes into that same line of thinking. If you're unwilling to receive something. If you're in unbelief, then the Lord speaks in parables because it's merciful to speak in a veiled way.

Jay Ball: I have one thing I guess I'll make my face shown to say it. It was mentioned Edwin's not looking for a pat on the back. I remember for me one of the things that caused [some trepidation] - it was difficult not to take offense when Keith Henderson posted on his site a Declaration of the Signees or something to that effect. And so, if you're looking to discuss this issue, and you're looking for somebody who sits on the other side of this issue, that is those who consider it done, there's a list of names that you can find there, to reach out and express, I mean, if you if you're looking for a someone to 'dispute' with. Or someone who sits on another side of this issue, because it needs to be discussed. I just wanted to point that out.

Edwin: This is the thing, I mean I think most of us know the most vocal people who oppose us. Like I said, earlier in the year I reached out to several. So I get it. What I what I found is that, it's like, Keith and I have spoke. Keith has left it at, 'Edwin, I don't want to talk about this anymore.' Okay, that's fine. I'm not looking to push anyone into something that they don't want to do. I get that. But I suspect... When I say that, I don't mean to condescend to keep what Keith has done. I'm not I'm not trying to say that because I get where he's coming from. As far as saying, hey I believe I'm right I don't want to talk about anymore. Because essentially what he's saying is, is you don't have any more light to persuade me, and I have enough light to be persuaded that I'm right. So therefore I say, okay, if that's the case then that's fine. I also feel like there there's an abundant amount of light that I'm willing to discuss with anyone who's willing to discuss it, and I suspect because of that, that as things progress, I mean look five years ago, it was it seemed, really, well, let's say [1:10:20] four years ago, after the vote, it seemed really clear that this was all going to be done and it was all going to be behind us. This week, like I said, we have had

abundance of evidence that has flown to us from everywhere, showing look, we're not all right. The patient's sick. We're not family. It's there. So that's why I say this sticking the finger in the ears and being like, I'm right. I don't believe that's going to be a tenable prospect to do continue to do into the future. I suspect that there's going to be more and more and more people who do want to have a conversation. They may not see it my way. I'm not saying that I have the way. Everyone's going to be persuaded to my way. No, no, no. I get it. We all come with our own experience, our own wisdom, our own light, and all I'm saying is, Let's Be Family. Let's discuss. And if we get to the point to where we're we've got nothing more to share, then nothing more to persuade, then at a minimum, maybe [1:11:23] collectively we can come to the idea saying, can we go and approach the Lord?

Jacob Goetz: Originally that that people with that original Jeff Savage invitation for others to participate by representation, according to their Fellowship, then we had another meeting and there was just more people that were, like, I want to be a part of this. They see the value in it. And the third meeting, literally a day or two before, then Denver said, 'oh by the way I asked the Lord if we just Kai Bosh this thing and don't need to do it at all, and He said, no. You have to. And guess what we got? We got representation *not* by fellowship. We got anybody that could get there and wanted to say something, and wanted to get in. And so, it's actually kind of hilarious that now it's kind of the same process of people real, and I think it might be that way. It's kind of an oxymoron, or whatever they call it, that now it's the same thing. It's like there was a small group of people that said, I don't think we're done. I don't think this is complete. And it's [1:12:45] slowly growing to more people realizing, we're not there. There's something more here. And eventually maybe we'll get everybody to say, okay, what do you got? [Laughter]

Kim: I feel like since Kentucky around that time was to start being willing to have the hard conversations instead of tiptoeing around topics and just sugar coating everything and acting like everything's all fine you know, and good, and say I'm fine, yeah I'm fine, hey I'm fine. You know, that Christian song, but I'm not. It's a good song. But I feel like that there's just been this push to start getting more real with each other. If you're willing to have hard conversations and really work through some things and figure some crap out.

Edwin: And I think that's what's necessary. We got this idea that look, I appreciate conferences. I look across and [picking up zoom camera] I'll show everyone here, look [panning across the park with camera], I appreciate this. I appreciate it. It's fun, it's nice to be able to come, to have people plan and have an event to come to, and discuss, and see. But let's be honest. That's easy. That's not the real work. The real work of relationships aren't done... [Interruption from background] Sorry, you're right. I am not advocating that planning conferences is easy. No, no, no. I mean *coming* to a conference. Coming to a conference at someone else has planned [1:14:51] and for a couple hours putting our arms around each other and being like, I love you brother! That's easy! That's so freaking easy. That's not work. That's eating candy. That's eating Twinkies, right? That's easy to do, anyone can do it. But busting your ass to go work is hard. That is hard work. Relationship work is hard work. So like you said, I do believe that that there has been more of a push across. And I think that's kind of what Jay Todd was pointing out. The idea of the majority, is it's not so much that the majority is everyone sees the same way that I do. But I do believe that across the board there are more and more and more people that are recognizing there's a problem. And so therefore, I want to deal with the real issues. I don't want to only just wait for general conferences, because I don't really know how to distinguish between the LDS and us, then at that point. Because that's what they do.

Someone Offscreen: They're ignoring D&C 124.

Edwin: Yeah, that's right. How many years, that's not us. They've got conferences, they do that every six months, and you know, you feel good. I don't know about you guys. I loved conference, it was great. But it doesn't it produce what we need to produce. Family.

Someone Offscreen: So you want us to do another guide and standard, is that what you're saying? What are you saying, exactly?

Edwin: So look, I am not saying I know what the answer is. If everyone was to conclude that, hey there's a problem. I don't know what the answer is. I don't know that the Lord would even honor our desire to go back and work a guide and standard. I don't know that. But I'm willing to ask. There's something to learn and I'm willing to ask. I'm willing to go with you and say, look, we recognize there's a problem. We recognize that that we screwed up, because if we look at the parable this way, kind of like what Sam was saying, look the presence of a parable is evidence that we are in unbelief. [1:17:02] So therefore, we messed up. Okay, fine enough. We messed up. Let's repent. Now what? Well, I think that 'now what' needs to come from the Lord. Maybe it is do another one. I don't know. If it's not, my feelings are not going to be hurt. I will not be upset about that at all. The Lord's like, no that's got to sit the way it is, as a testament to what you guys did. Okay, cool. Let's move on, let's go to something else then. Let's do something then. Let's acknowledge our error and let's move on. So that would be my approach, but like I said, the action item is discussions. Look, it can't be Edwin's discussion. If you want me to make it my discussion, like I said, I'm willing to talk. Invite me to your house, invite me or come to my house. Ask for an invitation just like I'm asking you right now for an invitation. Do the same thing. Ask me for an invitation, I'll invite you. Come talk to me. Let's discuss it. Let's wrestle it. And like I said, don't make it my conversation. If you want to make it yours, if you're already in the belief of this you can do just the same thing that I did. I didn't know that I was gonna do this until yesterday. This was this was thrown together and it was just because there were enough people to get together that I was like, well, I can maybe get enough ears that it might be kind of worthwhile. Other than that, I've been already trying to have the discussions. You do the same.

Jay Todd says "I don't want another one of my statements, I want His statement very badly." I like that. Rob Adolfo says, "The very least we can do is negotiate and navigate." I love that. "As we do, we can establish a relationship." Actually that was Q that said that. That wasn't Rob. Of course it sounded really good. Oh snap. I know he can [hear me] Oh, he gave me one new message. He says "Oh snap!"

Okay, anyway, my wife keeps giving me the signal so I think we're done. I went over my time. I love you guys. That's our action item, and if you want to reach out, please reach out. So, that's it! Thanks!