

Chapter 15

“MY LORD DELAYETH HIS COMING”

From delay to delay our “lord” seemed to ever elude our approach of him (Luke 12:45). We needed to obtain the sword (sword of Laban, *Book of Mormon*) in order to survive the year, as well as other necessary items and records from the library. We were beginning to adjust to the wilderness lifestyle. But no opportunity to humiliate or threaten was ever missed by Jeff. I’ve experienced acute bouts of self-hatred from the memory of these things, and I can easily understand how difficult it can be for someone who has never experienced such mental entrapment to simply throw their hands up and call it absurd. Tragically, it is absurd. How could I have put up with such abuses, let alone allow such abuses toward others, especially my own wife and children? The frustrating and shameful reality was the power Jeff had over us. It controlled him, and us, in a highly intoxicating manner.

A short distance outside the camp, was a fire pit for burning trash. Danny was usually responsible for this task, one among many that filled the hours of his day. We had been awakened on a few occasions by visiting raccoons that entered camp and knocked over trashcans. Actually, the sound of the trashcans clanging was usually secondary to the barking that would resound from the two canine members of the group. One was a huge white Malamute, the other a half-Collie, half-German Shepherd. The Malamute was brought by the Johnsons when they moved to Ohio. The shepherd mix was Greg’s. He got the dog as a pup when he worked as a tour guide at the Temple. Later, when Jeff merged all personal belongings into central ownership, Damon was assigned responsibility for the Malamute, but Greg continued caring for his dog.

One day, we noticed the prints of a bear around the trash pit area, apparently visiting us during the night. This was also the area we used for skinning deer. As a result of this visit, we became more cautious when processing deer. Nevertheless, the bear continued to dig through trash, eventually approaching nearer our camp while it was still daylight. It was a beautiful animal and we all enjoyed watching it. Jeff thought that the bear might become a threat to the horses while they grazed, or even the children and decided to shoot our big visitor. Jeff, as the “mighty hunter,” strutted around after killing the bear, as though he’d done something quite brave. We ate bear meat for awhile, but even though Jeff was “like unto Moses,” he seemed a bit hesitant to know whether or not it was “kosher.” The day Jeff shot the bear, two more were seen running about fifty yards away. Fortunately, we had no more visitations from neighboring bears after that. If it hadn’t been for the usual noise of the camp and our mere presence in the area, there would probably have been more

wildlife nearby. We had a couple of berry-picking and mushroom-hunting days. Sharon informed us of the types of mushrooms to look for, as well as those to avoid. My daughter, Amy, could spot the tiniest, most nearly invisible, inedible mushrooms that nature provides. But despite the lack of productivity of her mushroom hunting, she showed a definite alertness in finding what she was looking for. The loss of interactions such as these with my children is quite distressing.

Next to the bridge we'd built, there were some boulders that could be used as stepping-stones to cross the river. The children had been told not to run on the bridge or the rocks. However, even in the choice seer's camp, a child at play could still forget a rule. This particular violation probably drew less attention from Jeff because it involved a game of tag initiated by his two youngest children. While Matthew was chasing them across the river, he fell and severely gashed the area above his eye. We had medical supplies for stitching up such a wound, so Debbie lay Matthew down on one of the tables as she closed the cut. A local anesthetic eliminated the pain, but he still had to endure the needle so near his eye.

During this time, Jeff's desire was that we become more militant. A chain of command was established and various levels of rank were assigned. Jeff was a four-star general. "God" was considered to be the only five-star general. Being Jeff's spokesman, I was a three-star general. This was due more to my being the only member, besides Jeff, with previous military experience. I once said something to the effect of not feeling much like a general, in that we had so few among us over which to command any authority. Jeff thought I lacked vision of all the other people who were supposed to be joining us soon. With the loss of the five Averys, we were to gain a number of people who would be "freed" from their "worldly" bondage. "One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as beacon at the top of a mountain, and as an ensign on a hill" (Isaiah 30:17). I recall looking out over the valley where we were camped and trying to picture how such a collection of people could be organized. There were seven churches in Revelation, chapters 2 and 3, and I was to lead one of them. It would be a church, yet it would also be an army. Once again, Old Testament practice was replacing New Covenant grace. And warfare became altogether physical.

We practiced military exercises morning and evening. Jeff initiated war games a couple of times, yet this didn't really include any training. We would divide into two groups, one of which defended the camp while the other attacked. He handed out a few books from time to time on battle tactics. Watches were posted at the entrance of the trail leading to camp. To be leaders of churches meant that the men were to be leading generals over armies as well. Jeff had become quite adamant about not wanting anyone to discover the camp. We had a problem with people riding into camp on their motorcycles and ATVs, only to find that the trail didn't go anywhere. Whenever this happened, Jeff would get upset and yell about how he had been "compromised."

It's very clear now that Jeff was never the one who was compromised or violated.

WHILE AT THIS CAMPSITE, Jeff declared that we had greatly worn Alice and him out. They made us believe it was a matter of their being so righteous that being surrounded by rebellion day in and day out became an exhausting burden for them to bear. For this reason, they needed a vacation, which would be a trip to Gettysburg. We were told it was an opportunity for Jeff to experience the days of battle that were fought there. To Jeff, any place where blood had been shed, particularly in battle, was considered sacred.

Whatever may be the truth about the matter and the purpose it provided for Jeff, at the end of their short trip to Gettysburg, Alice seemed much happier. She had a history of headaches, and the point in taking the trip in the first place was to give her some relief from them that our sin was supposed to have caused. However, Alice spoke of how she could feel the painful atmosphere all coming back again as they drew closer to the camp on their return. While living in Kirtland, it was insinuated that we were a burden to them and that the pressure was painful and exhaustive to Alice. But even Alice was not exempt from being singled out by Jeff as rebellious. Because I was his designated workout partner with weights, he often spoke to me about the burden of rebellion she was. It never occurred to me that he might not be the perfect head of household; nevertheless, he vehemently declared that the rest of us were to be. I now know there was much more to his statements about Alice than we were ever aware of. Jeff often stated to me how he feared he might lose her by way of death, but this never seemed to affect the slightest change in Alice's behavior. It created sympathy towards him in having to endure such an ongoing burden. Alice went through obvious abuses of her own. Yet, whatever she endured behind closed doors, was far less than that which she knowingly and willingly participated in. It was Alice who was the most vocal of the two when it came to a session. She had a healthy set of vocal cords and expressed no hesitation in using them. However, from the testimony she gave at my trial, it became clear that she had no difficulty using people in the same manner that Jeff had done. It's my belief that the day comes for each of us when our hearts reveal the results of our actions. Until that day comes, we are to seek truth with honest and contrite appraisal.

Upon their return to camp, Jeff mentioned that he wanted to make another trip to Gettysburg. He felt that his “three witnesses,” (Greg, Damon and I) needed to experience the atmosphere it offered and also learn of the battle strategies that were used there. When he and Alice went, they were gone two or three days. This undoubtedly gave anyone with notions of leaving the group an opportunity to do so. I was left in charge of the group then, but on the second trip, Danny was in charge. I was clearly Jeff's second in command during this later part of the wilderness experience, but only in the military “chain of command” sense. I was not the second in command while we were in Kirtland and I was never, at any time, in complete possession of Jeff's confidence. He often stated that I was, but as I began discovering things others

already knew, I began to see that, despite his proclaimed confidence in me, this was not the case. He claimed that I was acceptable to him and that he trusted me, yet continually lied.

So plans were made for a second trip, but this time Jeff took all of his immediate household, including Tonya and Molly. Greg and I also went, since we were two of his three witnesses.

“And behold, ye may be privileged that ye may shew the plates unto those who shall assist to bring forth this work; and unto three shall they be shewn by the power of God: wherefore they shall know of a surety that these things are true. And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shewn forth the power of God, and also his words of which the Father, and the Son, and the Holy Ghost beareth record; and all this shall stand as a testimony against the world, at the last day.” (Ether 2:2–3)

These passages are traditionally understood in church history to be speaking of the three witnesses mentioned in the introduction of the *Book of Mormon* (e.g., Oliver Cowdery, David Whitmer, and Martin Harris). It is clear that this portrayal, while correct, is nonetheless based upon fiction. But as it was taught by Jeff through chiasmic division, he too, should have “three witnesses” for the purpose of teaching of the “sealed portion.” Look again at the words of Ether.

“And now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed; therefore touch them not, in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God.” (Ether 2:1)

What “Moroni” is recording concerns the issue of how the “sealed portion” is included within the golden plates (from which the *Book of Mormon* was later to be translated by Joseph Smith). This instruction from Moroni to Smith on the matter was to inform him that he was not to translate the sealed portion—but that “by and by” it shall occur by the “wisdom” (plan) of god. As I hope to have conveyed in previous chapters, the temple in Kirtland was identified as being the standing example of god’s holy “pattern,” or chiasmus. It was to be a physical representation of the language of god. “For, See, saith he, that thou make all things according to the plan showed to thee in the mount” (Hebrews 8:5).

“And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them, and he spake the word of the lord, and the earth trembled and the mountains fled, even according to his command; and the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness, and all nations feared greatly, so awful was the word of Enoch, and so great was the power of language which God had given him.” (D&C 36:2b–c)

The House (Kirtland Temple) was to have been built after god’s pattern, just as the tabernacle was in Moses’ day. By rightly dividing the word of truth according to this pattern, we were to be mighty in language and servants by god’s wisdom. By using this pattern, it was taught that we were actually given the sealed portion and that the interpretations of god’s message became unsealed through the dividing of the words. This process created a new language by way of the redefinition of terms. As his three witnesses, we were to witness the library of sacred records and thereby behold all things. These principles were taught while we were still living in Kirtland, though Jeff’s “witnesses” had not yet been identified. I understand how bizarre these things must sound to the reader, especially those with no previous exposure to Mormon doctrines. But the purpose in writing this book is to offer how perceptions, as held by others, are not always close to that of our own. Concerning what I’ve just written on the issue of language, consider this quote from a member of the group in Waco, Texas, as printed in a local paper. “We were just people who were studying the Bible. We just had a different language than they did.”⁹ This ex-member from Mt. Carmel was probably yet to discover exactly what they had been involved in. They were not “just people who were studying the Bible,” yet the statement made about having a “different language” speaks volumes.

Those of us who were taken on this second trip to Gettysburg left early in the morning and returned late in the evening. No time was wasted as we toured the area of the three-day battle. Much as in Enoch’s day (Joseph Smith’s version of history), Jeff was to lead “god’s people,” while our enemies would attempt battle against us. Therefore, he, as well as the modern-day “three witnesses,” had to prepare for the purpose in our lives. We were passionate people with unyielding desires and belief toward God. I know that our behavior in no way represented that of true Christian example, but I hope at least for the moment, that the reader might consider us as the sincere and hard working people that we were, and that somewhere in the region of the heart where compassion allows understanding to illumine even the most hideous of actions, we might be seen as people who truly loved God. We gave our all, not for ourselves but in a passion to serve God and our fellow man. Yet our view of how to do that had become tragically distorted. As for doctrine, the potential for distortion was there even before meeting “the seer.”

Laundry was undoubtedly the most pressing of chores that needed attention. The job was basically ongoing and never ending. Despite the chore, it became a time of sharing and camaraderie. One of my jobs was to grind the wheat for our baked goods, which I often did while others worked on laundry. As we worked in the campsite, whether heating water or washing laundry, grinding wheat or processing a deer, our minds would reflect upon those heartfelt passions by way of the view we had acquired toward them—rather than a view that was true. The purpose of this book is that these situations

⁹ *The Vindicator*; Waco, Texas; April 20, 1994.

might be understood more thoroughly, and therefore more clearly so that we might find ways to deal with disturbing doctrines and mind control without the loss of life. I loved the people in the group. We shared, as well as endured, a great deal together by way of our common desires to serve God. The Averys were the finest of people and not at all deserving of the often disrespectful portrayal they sometimes received from those looking to produce a story. All of this creates a loss of friendships, which I miss. Work was a major part of our lives in the wilderness, yet not all of it. Classes were, of course, a continual part of our activities but several times there were events planned for us to have fun. Yet even at these times, hidden agendas were involved, but I see now that “hiding” was a basic principle within all of which Jeff did.

At one point we had a dance. For me, it was more a matter of having to be there than wanting to. It was much like an invitation to the King’s Ball. Not only your attendance, but also your appreciation for and participation in the activity, were expected. Another activity requiring attendance was a “wrestlemania.” Jeff and his son, Jason, were both enthusiasts of the WWF (World Wrestling Federation). They loved to watch the “Wrestlemania” competitions each year and even videotaped them. So when Jason asked Jeff if we could have a wrestlemania of our own, plans began in preparation for it. An arena was made, complete with posts and ropes fastened around. The matches were all to be choreographed, yet Jeff made a few last minute changes for the purpose of humiliation.

It may sound odd, but there were many things about Jeff’s behavior that I never liked, yet these characteristics he explained merely as his humanness. Though definitely weaknesses on his part, they did not hinder his position with god, or with god’s work through him. This position with god, which he held as the choice seer, had by this time, grown to encompass a large area of scripture. The main character within the *Book of Mormon* is that of the choice seer, and the main theme is the establishment of Zion, which is to take place through him. More references speak of the coming seer than of the Messiah, Jesus Christ. Smith’s translation of the bible also speaks of the choice seer— “another who should come and restore all things” (Matthew 17:14, *Inspired Version*). Eventually, our view of the Bible became not that which foretold of Christ and recorded His fulfillment, but rather a prophetic text speaking of Jeff as the seer and restorer of all things. Actually, this displaced emphasis for the Bible was present before meeting Jeff, merely by my own exposure to Mormon doctrines. In my own studies, the cross referencing of biblical passages with their Mormon counterparts gave false association to their intention.

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MUCH AS ANY ANTICHRIST WOULD DO, Jeff began taking upon himself any name or reference that spoke of God, “so that he as God sitteth in the Temple of God, showing himself that he is God” (2 Thessalonians 2:4). Jeff boldly gave us each the assignment of searching out all his names, as referred to in

scripture. The lists were quite long, and included references like Isaiah 9:6. “For unto us a child is born unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.” A “son” was any man who had been redeemed (re-deemed: to feel and see). Terms like “mighty God” would be identified as not being the Almighty God, but rather it was a term used in association for various “seers” throughout time. In that we did not believe in a multiplicity of gods, Jeff was only a god of a physical type. It would have been correct “language” to state that the seers were all examples of the infinite god. Each of us had to exhibit a “strong faith and a firm mind, in every form of godliness” (Moroni 7:31). One of those “forms” was to be called “the god of the earth” for these final days.

We read in the first few verses of the book of John that Jesus was the Word made flesh. Jeff’s teachings were the same, in that Jesus was the only perfect representation of the Father (John 12:45). However, though this precept is true, in that Jesus is the tangible, physical manifestation of the infinite and eternal Father, Jeff’s teachings nullified the very thing that Jesus is a fulfillment of—the law and ordinances against us. “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross” (Colossians 2:14). We have a mediator for our petitions to the Father by way of that which Jesus nailed upon the cross and by His Victorious resurrection (1 Timothy 2:5).

Even untainted verses of the New Testament frame one’s call according to gender. “Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Timothy 2:11–12). However, our view of God’s word had been turned away from a grace-oriented view of Christ and toward an Old Testament view of the quaking law of God, rigidly defined. According to the RLDS bible, mankind became “carnal, sensual and devilish” from the transgression of Adam while in the garden.

“And he said unto them, because that Adam fell, we are; and by his fall came death, and we are made partakers of misery and woe. Behold, Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God.” (Genesis 6:49–50, *Inspired Version*)

Hence, the need to come back into his presence. This is clearly plagiarism on the part of Joseph Smith in order to apply a principle mentioned in the New Testament book of James with the philosophy of his newly created religion. Notice above the similarity with the third chapter of James, “This wisdom descendeth not from above, but is earthly, sensual and devilish” (James 3:15).

To connect the expulsion of Adam and Eve from the Garden of Eden with that of leaving or being cut off from the presence of the Father is commonly accepted in Christianity. However, Jeff associated this teaching from James

with principles of gender, a subtle deflection away from the truth of God's word as introduced by Joseph Smith. In this case, the teaching was an Old Testament view of church authority, wherein women under the New Covenant were still perceived by the principles associated with the fall. This places the woman in subjugation to the man, with the ministry of childbearing as defined in the remainder of 1 Timothy chapter 2, quoted previously. Consider the remaining verses.

“For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.” (1 Timothy 2:13–15)

There is a purpose in male and female, and that purpose was formed according to the image of God (Genesis 1:27), in that the two, as one, bear His “likeness.” Therefore, we have the statement in verse 26 to “let Adam have dominion,” because “in that day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called Their name Adam, in the day when they were created” (Genesis 5:1–2). By placing James 3:15 in connection with the fall, it keeps our eyes (in the application of the passage) looking backward, toward Old Testament roles of gender, instead of forward toward the Messiah. This end result was that woman became responsible for the earthy, sensual and devilish spirit of wickedness as described by James. Although Joseph Smith plagiarized this principle, with Jeff's ability to distort scriptures even further, “carnal, sensual and devilish” behavior was taught to be the correct position of women; in complete harmony with God's “creative plan.” Joseph Smith's intention in doing this was most likely to make the bible message collaborate with what he was teaching in the *Book of Mormon* (Alma 19:91). But as falsehood only produces more falsehood, Jeff took it a step further. I have hesitantly entered into this issue, because even in the most well-balanced settings of Christian church structure, when the topic of operational authority from God arises, lines between genders often become lines of battle. However, despite variations of scriptural interpretation as applied in the most healthy of settings, we had quite a variation of our own.

As women were vessels for physical procreation, men were considered vessels for the spiritual. This meant that women and children (as offspring through them) were the anchoring element that kept men spiritually fastened to the earth. This wasn't intended to be negative toward women; we were taught it must be understood in order to grasp the purpose God has for His creation. The following passage could well be used for representing this principle.

“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and the ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”
(1 Timothy 3:15–16)

The pillar and the ground of God’s purpose in creation is a mystery that bridges the gap between the tangible world and that which is not. How does that which is mortal become immortal? How does that which is corruptible put on incorruption? Jeff, as the seer, was a “god of the earth” by title. This meant that he was to act out the spiritual principles of god in a physical way.

One day a fight erupted between Jeff’s two younger children and my son Matthew. Anyone familiar with Matthew’s personality is aware that he is not an overbearing child, yet Jeff’s daughter came to him with the complaint that Matthew had been too bossy at play; therefore, the issue was introduced at class time. I noticed situations where Jeff’s youngest, Chrissy, considered it her responsibility to govern the play of the other children. I also heard her speak on occasion about how her dream in life was to be a queen, with lots of servants to do things for her. Children’s playtime fantasies involve acting out imaginary roles ranging from everyday people to superheroes, and variations between. In that Chrissy’s mother was a queen within the scope of our group environment, it’s no wonder that her expressed desires were so similar. She was a sweet little girl, but the accusation she made about Matthew was false. Matthew told me previous to this, that Chrissy and Caleb kept trying to tell him what to do. What a shame that I failed to have the perception of my son. When Jeff introduced the issue at class, I made a very short rebuttal of how all the children had been a little bossy toward each other lately. Jeff immediately became angry and accused me of having “anger against god.” He dropped the matter by stating that we all needed to keep a closer watch on the behavior of our children, then proceeded with class. However, the matter was not closed, and he managed to work it into his agenda at a later time.

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WE WERE INDOCTRINATED. We were seeing whatever Jeff produced from the words as being true. By way of his chiasitic manipulations of what we believed to be God’s word, he produced yet another necessary ritual. Since women were vessels for physical procreation and our children are the result of that process, Jeff, as the “god of the earth,” was soon teaching that he alone was the salvation for women and children. The men had to endure the fire and scrutiny of the everlasting god, but women were to endure the scrutiny of Jeff. Much as recorded about Esther and her encounter with King Ahasuerus (Esther 1 and 2), four women were to come before the “god of the earth” in order to become “acceptable” as part of his household. But, with this encoun-

ter, Jeff would take the “sin” of them and the children upon himself—then he would go before the Lord with their sin. As seer, there could be no question that he rendered himself in the Messiah’s stead. The men of the group, as heads of households, were to go before the Lord ourselves carrying our own sin. This increased the already existing inferiorities resident within all of us. We were of very little value to our families, yet Jeff was the mediator for them all. In recording these things, I reflect from within my heart just how vile and decadent our view of salvation had become. We kept striving to perform “all we can do,” under the illusion that only after such accomplishment can we obtain grace—grace which has been freely given all along.

The ritual just outlined had also been approached from another direction. Four women who had been set aside for this purpose were identified as the “four corners of the earth.” What they performed would represent the carnal aspect of mankind. By reading various passages on the “gathering” process into Zion, Jeff created a basis for this performance. And by this performance, the process of gathering could then begin. “And he shall set up an ensign for the nations; and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four comers of the earth” (Isaiah 11:12). The ritual would be that of a dance and the women were to dance naked before Jeff. Such passages as in Hebrews 4 were used as expressions of spiritual things that Jeff was to make manifest in the physical. “Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do” (Hebrews 4:13). Also passages such as,

“Again I will build thee, and thou shall be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry...Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.” (Jeremiah 31:4, 13)

Women, the fallen or carnal side of mankind were identified with Babylon. It was time for “Babylon” to be humbled before god. Yet as the process was portrayed through the words of Jeremiah (quoted above), it was also to be a rejoicing time of rebirth and new life. Zion would be established through the labors of the choice seer, another Elijah who would restore all things. As Elijah, Jeff identified himself as the angel that ministered to Jesus at the garden of Gethsemane, “Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him” (Luke 22:42–43).

It was in this area of his teaching that his accusation of my becoming angry against god comes back into the scenario. His three witnesses (Greg, Damon and myself), were made synonymous with Peter, James and John. Unable to stay awake at Gethsemane, Jeff determined that this was a form of rebellion, or more specifically, anger. So, when I made the statement a few

days prior to this night’s class about all the children having been acting a little bossy, it was construed by Jeff as having caused a “rippling effect” throughout time. This caused Jesus to be without comfort from his companions of that day, in that they were unable to stay awake for one hour (Matthew 26:40–41). In speaking out about the children, I had given way to temptation and allowed place in my heart for anger, even though just for a moment. This anger was the torment endured by Jesus that night at Gethsemane. Jeff identified himself as the angel who was able to be the sole source of comfort through His pain, therefore, Jeff had endured the one hour with Him already. We had not. And as restorer of all things, we had to set that one hour in order. Therefore, the dance was the one-hour price to be paid which I and my household owed. For Susie, it was a one-hour ritual of humiliation and degradation. For me, it was the process of keeping my mind on the word of God during that one hour. The spirit had been willing, but the flesh had been weak, so now it was time for the spirit to subdue the weakness of the flesh and keep my fleshly concerns in subjection. The scenario would be the same for the other spouses of the women who were identified as corners of the earth. After its accomplishment, each husband had to swear an oath to Jeff. As servants, our households were thereby bonded to Jeff in that he was the seer and the only one who could stand before God in atonement for the sins of our wives and children. This abominable act was also labeled god’s “strange act.”

“For the Lord shall rise up as in mount Pergamos he shall be wroth as in the valley of Giboan, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.” (Isaiah 28:21–22)

This sacred act was not to be mocked, and the women involved were to be highly respected. A topic which had long been taught was that a man’s true wife was flesh of his flesh.

“And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” (Genesis 2:23–24)

The earlier stages of Jeff’s teachings had been quite chaste in that they seemed to magnify a monogamous marriage relationship. However, the madness of this wilderness timeframe seemed to have opened the door to a new dimension of depravation. A man’s true wife was given to him from God (Genesis 2:18, 22). But it was becoming increasingly accepted that in a fleshly sort of way, Jeff was god. By this time, the issue of polygamy was appearing to be something which “god” may have required at some time. I recall Jeff’s earlier statements that Alice was all he wanted in a wife and that he had no inclination toward others. He spoke of how even though polygamy had been

practiced long ago, it would not be needed this time. But when he remarked about Alice being all he wanted, I asked, “May the spokesman be like unto the seer?” Verbal structuring of such inquiries was very important. He gave me no answer, but equally, no reason to be concerned. I wanted no other wife than Susie and considering any fearful preoccupation with the issue to be sin, I therefore dismissed it. As Paul teaches in his letter to the Ephesians, the church is Christ’s bride. “For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body...For we are members of his body, of his flesh, and of his bones” (Ephesians 5:23, 30). So, by way of the dance as an ordinance, the women were all to become Jeff’s bride. Though this would not cancel out the marriages that we already had, it still appeared that Jeff would be able to make somewhat of an ongoing claim upon them.

Keith and I inquired what these things meant and Jeff responded that all women were to be his wives and he was the only man upon earth who could carry their sin before god. “Man” was another term identified that basically meant “redeemed.” However, his assurance to us was that he would make no such claim. He emphasized that Kathy was Keith’s true wife and that Susie was mine. He also explained that though David had claim upon the women of Israel for a bride, he did not make physical claim of them all (2 Samuel 12:8). This eased the trauma to some extent, but it still seemed as though god was becoming more and more of a test and less of a promise. I had shed the world for this god. I had moved out on faith alone against many odds. I had even participated in the deaths of a family for this god and accepted threats on my own life as well. I was ready to go to war for this god. But none of it ever seemed to be enough.

“There are three things that are never satisfied, four that never say enough! the grave; the barren womb; land which is never satisfied with water; and fire, which never says, ‘enough!’ ” (Proverbs 30:15–16, NIV). As the proverb indicates, we could never give “enough.” As death itself, Jeff’s god would never be satisfied. Like a barren womb, his teaching could never bear fruit and give birth to life. We had been led into the wilderness, but not by any Moses. Jeff was merely a cloud without rain (2 Peter 2:17; Jude 12), which promised water that never came to quench our desert souls. And though we were to have started the fire by way of the covenant performed in Kirtland, the god he had ignited was known only to him. To this day, the destruction still fails to cease, but at least I can now say that I know the True God, who is able to say: “It is Enough” (2 Samuel 24:16).

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ALICE SPENT FIVE CONTINUOUS HOURS OF PREPARATION with the women on one day. During this period of indoctrination, threats were made and deeply engraved upon their thinking. There were details of instruction that we as husbands were not to know. Jeff had begun the annihilation of our moral codes

long before this time, with all the subtlety of slow and continual redefinition. Use of tobacco is considered a fairly major issue within fundamental Mormon belief and doctrine, yet this too had been redefined and he had begun buying cigars; even his smaller children were introduced to this habit. The time eventually came for the dance. During the one hour Susie and I had to separately endure, I cloaked my mind with “god’s” word while smoking a cigar, alone in my tent. Upon completion of the act, I went to Jeff’s tent and swore my oath of service to him. Susie had been targeted over and over as being a big part of the hindrance in my life, which kept me from fulfilling God’s purpose for me. The dance was a way to improve that hindrance, thus opening the way for our continuation with what we had started. Susie saw herself as being the one thing that stopped me from fulfilling God’s purpose in my life.

As the servant over the church of Pergamos, the place of my dwelling was also where Satan resided.

“I know thy works, and where thou dwellest, even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.” (Revelation 2:13)

Susie had been singled out as that presence of Satan in my household. By not “speaking intelligently,” she was labeled as the snare in my path that kept me from moving forward. This continued the suffering of thousands who endured the affliction caused by my “sinful procrastination.” But with her dance finished, we were free to move on with the mission we had been “chosen” to establish all along—at least that was our belief. We had become highly intoxicated by the mental process that used what we believed to be God’s word. Though Jeff claimed to have fulfilled many things, our extreme “drunkenness,” by way of a doctrine, was his only real accomplishment. “Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness” (Habakkuk 2:15). Jeff quoted Isaiah 5:20 quite often as a statement that tradition had distorted. “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” Once again, his ability to employ the process of contradictions was well developed. While saying and teaching one thing, he was truly accomplishing quite the opposite. Like a magician, he kept us distracted while creating an illusionary view of reality. Eventually, everything took on totally different meanings, and the god of our viewpoint grew demanding and all-encompassing. However, with that all behind us now we were finally moving forward again and would soon be able to go before the Lord. Or would we?