

Chapter 9

THE COVENANT

The summer passed, along with the fall of 1988. We did not put up Christmas trees, because there was the extreme necessity to shed all “traditions of our fathers.” Nevertheless, expected to be a fun time for the children, Christmas presents were bought without a great deal of emphasis on the reason. Most Christians today will probably agree that the whole holiday season is overly commercialized. However, despite all the hustle and bustle, despite the throng of the merchants to direct the flow of our attention toward the items they wished us to buy, and despite the fervent fear, or even hatred, that in some small way a courthouse or schoolyard might audaciously display a hint of the religious theme of this celebration, there was still a magic about the season. This magic seemed to touch the most depraved of hearts—even my own.

Susie and I had been giving Jeff by far the bulk of any money we had beyond what we needed for rent and utilities. This left very little for the presents I so much wanted to purchase for Matthew and Amy. But we were giving them a far more valuable gift, right? We were preparing not only for them, but also for all children, a way to have true happiness.

“Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts the holy mountain. Thus saith the Lord of Hosts; there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.” (Zechariah 8:3–5)

Since Mormon doctrines teach of a New Jerusalem that is to be built on the North American continent, these passages spoke to us. We were to come into the presence of the Lord, become redeemed, and thereby receive the endowment of power from on high.

“Wherefore, for this cause I gave unto you the commandment, that you should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high, and from thence, whosoever I will, shall go forth among all nations, and it shall be told them what they shall do.” (D&C 38:7b–c)

The power from on high would first be received by going on high. As Zechariah described it, a “holy mountain” would be raised up, thrusting God’s

house (the Kirtland Temple) into the heavens. We were to sacrifice our own wants and desires in order to perform the will of God. It bothered me as I saw the quality of gifts that Jeff and Alice gave their own children, no doubt purchased with the same money with which I could have purchased better gifts for my children. Yet I repented of these sinful frustrations and my mind reflected on the frequently reinforced issue of how Jeff's family suffered many afflictions, strictly due to who he was, and the hardships it caused. I can't include Damon as a beneficiary of such blessings I saw bestowed upon the three younger Lundgren children. Damon was treated somewhat as an outcast by his father, yet ever so diligently and fearfully sought to please him.

With the restoring of Zion, a place of plenty and a place of safety for children, it would be a place where the streets would be "full of boys and girls playing," with no more starvation and no more war. Why is it that war always appears to be the only viable method for establishing peace? Could it be that the same fervency that strives for peace and tranquility creates the opposite when attempting to achieve the same things for others? One thing I've learned is that, while I can do nothing to offer peace to others, if it is resident within my life, I can bestow to those around me, by example. It's a distortion of God's plan to allow ourselves to be coerced into peaceful intentions, because these coercions, however mild, will add anxiety to our efforts of peace. We had a mission to perform and it required our all. It became a small thing that we would not be able to buy nicer presents for our two children that year. The sacrifice of these desires would place us closer to our goal, or so we thought. In actuality, it only placed us closer to more sacrifice, of ourselves and of others.

I slowly, yet clearly, became a monster during this quest to establish peace. During my court trial, a neighbor who'd lived in the apartment next to us testified of a particular conversation we had. I still recall the conversation, along with the energy that was raging within me at the time. As I spoke to her briefly about the bringing forth of sacred records and a sword which would soon be brought forth, she said she'd seen my eyes turn black and the sight scared her. She and her husband were kind to us upon our arrival in Ohio. They also offered friendship to my wife at times, as Susie would often be homesick to return to Missouri. She did well at concealing the fact from me as I can recall no indication to which she expressed this once we became settled. But establishing barriers that hinder communication is what makes settings we were experiencing so effective. Apparently, there was far less communication between us than I was aware of. As we became more involved with classes, chores, and projects, we lost touch with the friendship these kind neighbors offered. I was seldom home. I was dedicated to the cause. I became a "soldier in God's army."

Jeff would go into detail at times about the carnage that would be a part of my warfare. This created nightmares that would awaken me. Full of anxiety from the dreams, yet also shame for having so sinfully been disturbed by them I repented of these inhibitions (de-lighting). I knew that I could never come to

enjoy such horror, but it was essential that I learn not to balk from it. Most of us were gradually exposed to a more violent perspective of our future, both through teachings and also entertainment. Movies that I would never have watched became “necessary” for the shock value. One movie that Jeff quite literally worshipped was *Highlander*. Jeff watched it at least fifty times, by his own estimation, and personally identified with the main character, Nash. Jeff wanted to lead me into it rather than have me watch it without proper indoctrination, possibly rejecting it as nonsense. Apparently suitably deluded at some point, we were invited to watch it. We didn’t have a VCR, so we went to the farm. Represented as quite an occasion, he and Alice felt the specific need to guide us personally through the parallels between the movie and their lives. Alice became very emotional at various points, especially when Nash had to battle the wicked Kergin. I know now however, that Alice didn’t then believe Jeff was the seer, let alone the character in this movie, as a portrayal of the task Jeff was to face. The movie took on the appearance of some kind of message to the world and that the main character was real—Jeff *was* Nash.

Jeff is more than just a liar and a deceptive con man. He is those things too, but he’s also quite deluded. He expended too much effort in things with no real deceptive value if you think that he really didn’t believe it himself, at least a little. In my naïve mentality, I could see no reason why anyone would lie about such an issue with no apparent benefit. Yet it would prove to be a benefit to him at a later date on our journey into the wilderness. Perhaps by now he has to know that he’s only a liar with a gifted imagination. I’m certain even this knowledge is densely shrouded within his own blackened soul.

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AS JEFF’S ASSIGNED WORKOUT PARTNER, I had a more continuous exposure to him. He began introducing heavy metal music at our workouts, under the premise that “they were the enemy” and we should “know our enemy.” Music does not have the same effect on all people, but it has always had a profound effect on me. Susie and I had a collection of contemporary gospel tapes and they gave our hearts a lift. These were taken away and needed to be repented of. He didn’t just walk into the house and take them away. Persons such as he find far more pleasure, and success, in subtly getting the follower to do such things on their own. These tapes were supposedly particularly evil because they professed to speak of God, wherein the other music blatantly defied Him. Therefore, Jeff’s sewer logic expressed that the blatantly ungodly could be used as a source of education, whereas the more latent evil was something which we were to be protected from. My poems had been placed in this same category about a year and a half earlier.

I was to look for any discarded metal at work that could be fastened to a chain or club, thereby forming a mace. The savagery became terrible, creating images within my own mind about the necessity to get it right. My mind had become locked into the cause of Zion, and I desperately feared the loss of my

own family and friends. In the *Book of Mormon*, there is an account about Jared asking his brother, the holy man (no name is ever given to him, always referred to simply as “the brother of Jared”) to go before the Lord and plead that they be able to take family members with them into the wilderness. Mormon doctrines are full of scenarios of people uprooted from their homeland as they go into the wilderness to fulfill God’s will for them. These repetitious scenarios add interpretations of necessity to Smith’s followers today to do the same thing (Matthew 24:26). This story is to have taken place during the confounding of the tongues at the Tower of Babel. Jared was pleading that his brother ask God not to confound the tongues of their family members and friends.

“And the Brother of Jared being a large and might man, and being a man highly favored of the Lord, for Jared his brother said unto him, Cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the Brother of Jared did cry unto the Lord, and the Lord had compassion of Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, Cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. And it came to pass that the Brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, that they were not confounded.” (Ether 1:8–11)

You’ll notice this as one more example of how prophetic leadership is through a man who is clearly described as large in stature, a mighty man, consistent throughout the book. We were about to embark upon our own wilderness venture, and I did not want anyone to be lost. Such was not to be the case.

Jeff taught an issue which culminated one night with the Jaredites. The friends Jared requested of God to bring along with them, would later be made responsible for the fall of the people. Jeff had already determined I was to be his spokesman, a reflection of the Jaredite story. The next day while working out, Jeff stopped and told me “Don’t request to bring along any friends.” He went on to explain that since these were the last times, indeed, end of time, it would not be as it was with the Jaredites. We were to be wiser than they, and therefore, were to avoid the mistakes they made. This was why Jeff was the choice seer. He would avoid all the mistakes of our fathers before us. Jeff knew of my concerns for family members and friends. His instruction would be enforced not long afterward, toward members of our own immediate family and friends in Kirtland. About this same time a class was taught on the loss of ten people as endured by Mormon.

“And when they had gone through and hewn all my people save it were twenty and four of us, ...it came to pass that there were ten more who did

fall by the sword, with their ten thousand each; yea, even all my people, save it were those twenty and four who were with me.” (Mormon 3:13, 16)

With the capacity for semantic manipulation through chiasmus, along with Jeff’s finesse at using it, these already fictitious words were taught to indicate a loss which we too, would possibly have to undergo.

There’s no way to avoid confusion on this; the author of the entire topic was “confusion” to begin with. As we became more intoxicated with such thought processes, Jeff increasingly gained power over us, which led to an even greater degree of intoxication. Counting the Averys, and our children, there were twenty-nine people among us. Numbers held great significance to us. First identified was the loss of ten people. Later revealed was that our remaining number would be twenty-four. When encamped in the wilderness area of West Virginia, Jeff would validate this reduction from ten to five, as further revelation from Isaiah. “One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill” (Isaiah 30:17).

I have described how Jeff used a pre-planned process in systematically teaching these things. I hope a method of progressive prophecy is visible here, along with our foundation in previously taught RLDS issues as well. The ten who were lost to Mormon also meant the loss of ten thousand each. Yet by the loss which Jeff would endure of his own people, a thousand per each loss would be freed.

It also seemed to explain our necessity and Jeff’s good judgment in fleeing Kirtland as we fulfilled God’s will toward the raising of His holy mountain. By the fulfillment of His will, and the denial of our own, we would be established as an ensign to all nations as a means of peace and refuge. Surely the reader will find it difficult, if not impossible, to see how such illusionary control could ever be established. But reflect upon a movie which at one time brought a tear to your eye or a fictitious character who toys with our emotions, ultimately developing into a loyal friend as he points toward the sky in a need to “phone home.” Dormant passions of the past somehow come to life by memories from reflections on the screen. But the characters in movies are not real.

The greeting card company whose commercial grips our heart by triggering memories of our own life experiences, if it were not effective, would not have paid the enormous amounts of money spent to air its 30-second commercial during the Super Bowl to an estimated billion viewers. These powers of suggestion, which make movie writers famous, are quite similar to the type of stimulation used by Jeff. Movies and the power of suggestion were used in a literal way, to desensitize us from our previous moral codes. But in a far more effective and less literal way, he used the same suggestive powers to create a new perception of reality by way of what we already believed to be true—Mormon doctrines. Instead of seeing the tearful tragedy of lives lost in a movie which we knew to be not real, therefore having a short-term effect, we would be exposed to revelations about ourselves through God’s word, which

we believed was not only real, but told was the Essence Of All Truth. Jeff utilized the same principal as entertainment does in the way and degree to which it plays with our emotions—except his principles were not fictitiously applied for entertainment.

His teachings, each one paramount within the sphere of its separate purposes, finally culminated once again to a pinnacle precept called the “Blood Covenant.” This covenant basically covered all other teachings and took on the identity of the Law of Moses. The covenant was the law. Under this guise, it was a reparative ordinance. We were to be the servants called to reclaim the vineyard which had been lost, according to the parable of *D&C* section 98:6–8. Even so, the covenant was not entirely isolated to that specific purpose. It was not a ritual as illustrated by human sacrifice of the Aztecs and other cultures, yet was equally a very necessary performance. War itself would probably be the most clear definition as to what the covenant was all about, in that it entailed the authoritative shedding of blood in order to prune the vineyard. It was a cleansing. What we were taught generally came from the *Book of Mormon*, thereby creating imagery more closely associated with that story than with the Bible, yet biblical passages were also used. Eventually everything was interpreted by the vineyard principle.

Some biblical accounts that point to similar purposes are the Israelites who were twice led to the Jordan River. Due to their failure to cross over the river and enter into the Promised Land they were destined to forty years of wandering in the wilderness, and the subsequent death of that generation. The command had been given; they were shown the land promised to them. They were to take it and this meant war—it meant shedding blood. When the next generation was brought back to the river they crossed over, the following, from the book of Joshua, is what occurred at the first encounter in the Israelite’s new homeland. “And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword” (Joshua 6:21). This wasn’t merely the act of moving into a city and taking up residence, it was the utter replacement of a nation and culture. Such an act of complete annihilation followed by restoration of a new people is also spoken of in the account of Noah. Notice God’s response.

“The Lord smelled the pleasing aroma and said in his heart: Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures as I have done.” (Genesis 8:21, NIV)

I had no correct view of the Biblical message, having always been interpreted through the false lens of Mormonism. “But as the days of Noe were, so shall also the coming of the Son of man be” (Matthew 24:37). We were unable to see this passage from Matthew by the principle taught in the Biblical message. We saw it and others through the destruction prophesied through Mormon teachings. Once again, interpretation came through the perceptions provided

by a false belief. I have discovered that the Bible gives us much to work with when it comes to the false prophet's agenda and his distortions of God's truth.

Samuel the prophet was another example of a holy man within this context of cleansing. "Now go and smite Amalek, and utterly destroy all that they have, and spare them not: but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (1 Samuel 15:3). Saul was more than seriously chastised for not carrying out the command to annihilate the Amalekite nation. Then Samuel carried out his duty by following the given command as applied to Agag. "And Samuel said, as the sword has made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal" (1 Samuel 15:33). Once again, these teachings provide examples toward a spiritual warfare. However, integration of Old and New Testament teachings made this type of warfare not only applicable, but demanded of us. Obviously, such teachings as provided in the 10th chapters of both First and Second Corinthians were stealthily avoided by Jeff. "These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come" (1 Corinthians 10:11 NIV). "For though we walk in the flesh we do not war after the flesh" (2 Corinthians 10:3).

Aside from Jeff's scrutiny of various satellite passages applied to add witness to the existence of his covenant, there was the covenant itself. This covenant came from the book of Genesis in Joseph Smith's *Inspired Version* of the Bible. In this translation, there were many additions to what is recorded in the authorized King James Version. The King James translation is the *Inspired Version's* main body of writing, yet Joseph Smith felt inspired to make no small amount of changes and additions. The book of Genesis houses a large quantity of these modifications such as the account of Enoch, previously mentioned (Genesis 7:1-78) and Adam's redemption, complete with water baptism (Genesis 6:67). The ninth chapter of Genesis in either translation speaks of God's covenant with earth and/or with man, but Smith, through the *Inspired Version* provides more detail. The common elements of either version, however, would have worked appropriately for Jeff's intentions.

The divisions applied to this chapter portray a covenant that requires the blood of man. There is a principle that man is a twofold creature, spiritual man and carnal man. A passage in the book of Ecclesiastes identifies what we are without spiritual man.

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity." (Ecclesiastes 3:18-19)

There are two breaths spoken of in the Bible, one within us and one received through the nostrils. We are to avoid those whose sole breath is in their nos-

trils. “Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of” (Isaiah 2:22).

Though I feel very blessed in that the Holy Spirit so beautifully reveals God’s word to me, it is not the view of God I once had. Unfortunately, there is a degree of truth to the principles Jeff taught. The wicked were identified as beasts, and beasts were to be slain for meat. Meat took on a different definition in this application. Jeff referred to it as wood for the fire rather than as an item for food. Mankind had been previously identified as trees wherein this message from Jeremiah took on supporting imagery. “Wherefore thus saith the Lord God of hosts, because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them” (Jeremiah 5:14). Passages like Deuteronomy 20:19–20 were bypassed during this segment of Jeff’s instruction. War was a means of cleansing away iniquity while simultaneously establishing righteous dominance. Much like the Israelites at the river Jordan, we were not desirous of the task that lay ahead, but harbored beyond a shadow of a doubt, convictions of the ramifications of denying God’s command. There was no turning back for me. I had already endured tremendous guilt in that my sin had caused millions of men, women and children to perish.

Jeff would later set aside his oldest son Damon, Greg, and me as his “three witnesses” as mirrored in Ether 2:3, (*Book of Mormon*). But at this time, Greg and I had been identified as his two witnesses, or anointed ones as in Revelation 11:3 and Zechariah 4:14. The reference in Zechariah would later be fulfilled by Jeff’s chiasmic translation identifying Jeff as the God of this earth—not of all things, but of this earth, for dominion. By interpretation of 2 Corinthians 4:4, I would have to agree, “In whom the god of this world hath blinded the minds of them which believe not...”

I was named Jeshurun at one point, yet this name also identified me to be Israel by name, as used in Isaiah 43.

“But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine...For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.”
(Isaiah 43:1,3)

Because of the names Jeff assigned us, he taught that all the destruction that had occurred in those regions was our fault (Greg’s and mine). Even the ten plagues that Egypt endured by their rejection of Moses’ plea for his people were deemed our fault; it was due to our sin that God hardened Pharaoh’s heart as a means to vent His (God’s) wrath. This had a profound effect on me. From an early age I’d had a fervent desire to serve God and now it appeared that my failures along the way had created catastrophic ramifications throughout history. Everything being present to God, therefore, issues of centuries ago were being dealt with by our sinfulness now, broaching all time. All that those

people suffered paid the price as a ransom for me. God had to vent His wrath toward them rather than consume me, since He had chosen me to serve Him at this final hour. I had been a peaceful man with no desire to dominate nor harm, yet this apparently had infuriated God. Peace was not what I had been called to, at least not yet. As stated in Matthew 10:34, I had been called to be a warrior. These words of Jesus, as recorded in Matthew, speak a purposeful message concerning our convictions to serve God, but the god Jeff taught had a warring and destructive agenda, to be enacted in the most physical way. I did not affectionately embrace this god, but Jeff had reconstructed our perception of God to be able to see his god in this distorted manner.

Much later, when others and myself left the group, we still had an issue of denying God (the unpardonable sin) as an apostate action of not being able to go on. I was beginning to have doubts, but was still a long way from any degree of certainty that Jeff was not who he claimed to be. I just couldn't continue. It got to the point where the desire to serve had been drained away and the repugnance of continuing on had come to outweigh the fear of leaving. In this frame of mind, abstaining from suicide can be a battle.

The covenant was to end massive, widespread destructions, both past and those yet to come, and establish God's judgment on earth. The seer would be able to judge the people, thereby enacting a peculiar sense of mercy.

“Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.” (Alma 19:47)

I've stated my opinion of Mormon doctrines, but equally, I hope, have conveyed that the process of chiasmus grossly misinterpreted the words therein. Such is the case with the passage just quoted. However, the result of the teachings from Jeff's divisions of that chapter created the view that the souls of the wicked were in an actual state of misery as they anticipated their coming destruction.

Sometimes the anticipation of an event, whether pleasant or unpleasant, can far exceed whatever pain or pleasure is experienced by the actual occurrence. The divisions Jeff used to teach this principle conveyed it to be an act of mercy to end the anticipation of fear and anguish and allow the person to become extinct (Job 17:1).

“Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; Which bringeth forth the chariot and the horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. Remember ye not the former things, neither consider the things of old.” (Isaiah 43:16–18)

This was not only an act of war, it was a simile of the pulling down of great powers.



THE BARN IN WHICH THE AVERYS WERE KILLED IS RED, and the area within it where they were killed was usually under water. Passages like “digging a pit for one’s neighbor” (Proverbs 26:27) to be assured, was taught in order to box us in on every side so that we had no escape from fulfilling God’s command. This is now so clearly ridiculous, yet also illustrates how irrational and intoxicated we had become. The barn and flooded area became known as the Red Sea. Pharaoh’s army, representative of the powers that were to be subdued by this “strange act,” was to be led into the Red Sea—which restoration of God’s dominion upon earth would be established, through Jeff.

“And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it...For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.”
(Isaiah 28:18, 21)

By the performance of the covenant, the wicked would be placed before the judgment seat of God, thereby increasing the rage of His fury, no differently than Nebuchadnezzar’s furnace was increased in temperature seven times hotter, due to his anger (Daniel 3:19). This act was to be done for two reasons; first, to cleanse the earth from unrighteousness, and second to test or try God’s chosen servants. Passages like Isaiah 43:2, “when thou walkest through the fire, thou shall not be burned; neither shall the flame kindle upon thee” and Hebrews 11:34 “[they] quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong...” were interpreted not as examples of God’s salvation through various chosen vessels throughout history, but as required acts of faith done in order to be approved of God.

Consider these verses from Genesis, chapter 14 of Joseph Smith’s *Inspired Version*.

“Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, quenched the violence of fire. And thus, having been approved of God, he was ordained an high priest after the covenant which God made with Enoch.”
(Genesis 14:26–27, *Inspired Version*)

From this version, these things were not done to glorify God, merely by our faith toward Him at times of extreme opposition; they were required by God in order to be approved of Him, which again negates the true beauty of His grace, while reaffirming the already dominating belief of a works oriented salvation. We had to show ourselves approved by “rightly dividing the word of truth” (chiasmically) therefore, revealing God’s esoteric covenant. We had to endure the wrath of His fire, by way of the concise instruction given to us

through His Choice Seer. It was not really a ritual as much as it was an act of war that had to begin in Jeff's own household.

“And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity [i.e., don't ‘de-light’]: Slay utterly old and young, both maids, and little children, and women: but come not upon any man whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.” (Ezekiel 9:5–7)

The Kirtland Temple was to have been the standing example of chiasmus as the pattern of God standing in our midst. Jeff thought, as the choice seer, he had the express mission of revealing this pattern. We, as his servants, were his children or members of his household. Therefore, we were children of the pattern, or reared up by way of the pattern. When we look up the word pattern recorded in Exodus and used in the passages to describe the tabernacle Moses built, we find that God showed Moses a pattern on the mount by which to build. The New Testament author of Hebrews speaks of this as well. “Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shown to thee in the mount” (Hebrews 8:5). By Hebrew definition in the Old Testament, “pattern” can mean “to build a structure” or “to obtain children.”⁸ We were taught that the pattern or chiasmus is the manner *through which* a structure is built and *through which* children are obtained. In a tragic sense this is true, in that we became Jeff's children by way of the subjugating structure of belief with which we were encapsulated. The war was to begin at the house (or temple, Ezekiel 9:6) which was defined as Jeff's household by way of the pattern, of which we were family members. Mormon lost ten who were a part of his people from his household. Jeff was to restore all things as another Elijah, and he would have to do so by way of the covenant. The covenant was war and the war had to begin with the seer's own household. “And a man's foes shall be they of his own household” (Matthew 10:36, Jesus quoting from Micah 7:6). What defined a man was also heavily taught, which added to whose household this would be referring. Jesus had Judas. Therefore, Jeff was to have had a Judas, of sorts, to deal with as well. To my utter shame, I must confess that the only person within the group who even remotely resembles that character was me. I was the Judas Goat, to betray the trust of innocence and lead stray sheep to the slaughter.

⁸ James Strong, *New Strong's Exhaustive Concordance of the Bible*, (Nashville: Thomas Nelson, 1984), Hebrew/Chaldee Dictionary p.22, definition 1129, and p.122, definition 8403.