

February 1, 2015

Dear President Bohne,

Were you able to read my last letter? Did it make sense? Did you have any questions? Perhaps my previous letter will make even more sense, after you read this letter.

In regards to all human thinking about what should be done in this world, there are only two channels of thought. In one channel, we have thoughts about what we should do. In the other, we have thoughts about what others should do.

In 2 Nephi 32:5 we read, "... if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do."

From this we are led to understand that the Holy Ghost speaks in the channel of thought instructing us to know what we should do, rather than revealing what others should do. So, why then, do church leaders think they know, by the Holy Ghost, what others should do?

Aren't thoughts of what others should do always based in selfishness, a desire for glory, or fear?

For many years, as I met with President Davies, because I wasn't willing to allow church leaders to show me what I should do, he wouldn't let go of the idea that my problem was an obedience issue. And, he complained that he was burdened by many obedience issues within the stake.

Elder Dewsnup echoed this same way of thinking when we met in my home.

In both cases, when I tried to explain that we should be guided by the Holy Ghost in all things, my thinking was shot down. But, why was it shot down? This is what Nephi taught.

Why do church leaders want to show others what they should do? Why do they believe they know what others should do? Which is it? Are we to be shown all things we should do by church leaders, or by the Holy Ghost as Nephi taught?

Religious organizations can be governed in two different ways. Either they can uphold a dictator, who's revered as God's mouthpiece to everyone, who tells all others what they should do. Or, its members can be governed by the voice of the Holy Ghost.

In the LDS church, the prophet is upheld as a dictator. His thinking has been established as the primary guiding force. This has been accomplished through the holding of "disciplinary councils," where disobedient members are disciplined back into compliance with his dictated instruction.

But, if the prophet dictates what others should do, isn't he denouncing the teachings of Nephi, where it's explained that the Spirit is meant to show each of us "all things" we should do?

If church leaders think someone isn't doing right, shouldn't they question them regarding how they're led, to ascertain if they're led by the Spirit of God or not?

And, if they aren't, shouldn't they impose disciplinary measures, not to obtain obedience to their dictates, but to help the individual be led again by the Spirit of God in all things?

In Romans 8:14 we read, "For as many as are led by the Spirit of God, they are the sons of God."

And, really, isn't this our disconnect, our disagreement? Doesn't the church want me to be led by the dictates of leaders, where I want to be led by the Spirit of God? But, which way is right?

In 2 Nephi 33:1 we read, "... when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." Thus, the idea is preserved, that the Holy Ghost is meant to show people all things what they should do.

And, D&C 50:7-25 expands on this concept further, even explaining that it's "not of God" for people to accept leadership dictates, unless those instructions are actually conveyed by the Spirit of truth, where both he that preaches and he that receives are enlightened with mutual understanding, are edified, and rejoice together.

So, why hasn't the church honored this concept, by working with me to achieve this required mutual understanding and edification in regards to the church position that I questioned?

Why was I simply judged as apostate for not accepting that position blindly?

And, does the church have record, that I've been taught the word of God with "all diligence" pertaining to that church position, and if not, have my sins been answered upon the heads of church leaders, as Jacob 1:19 teaches they should be?

What does the phrase, "all diligence," include? Wouldn't any thinking person understand this to include answering questions? Why have many of my questions about this church position gone unanswered?

You've praised me, and instructed me, to remain true to the voice of guidance speaking within me, yet you haven't invited me back to the church, with the assurance that I could continue on that path and remain a member in good standing.

So, what exactly is your belief? I'm confused, because on the one hand, you've indicated that it's right to be guided by the Holy Ghost in all things, and on the other, that it's right to be guided by church leaders. Which is it? Which guiding voice is to be given priority?

Getting back to the idea of thoughts about what others should do. I'll admit, I've had thoughts about what you and others should do. I think everyone should abide by the Golden Rule. Everyone should think about how they want to be treated, and do unto others likewise.

In other words, like Nephi, I think the Holy Ghost is meant to show everyone all things what they should do, through everyone being inspired regarding how they want to be treated, and doing unto others likewise.

Would it surprise you to know, that no church leader has ever instructed me to abide by the Golden Rule, nor have they ever asked if I abide by this commandment? Why is that?

Maybe it's because they know this would give me permission to be guided by my inner voice of inspiration, rather than by their "so called" inspiration, for me.

But, this begs the question. If church leaders aren't being inspired to question me about my obedience to the commandment of the Golden Rule, then are they guided by the spirit who despises the Golden Rule? And, what spirit despises the Golden Rule? Wouldn't it be Satan?

In all things, do you abide by the commandment of the Golden Rule?

In my letters to you, I've asked questions, but you haven't answered very many of them. In this, are you doing unto me as you would have me do unto you, if the tables were turned? And, in this, are you teaching me the word of God with all diligence?

I'm still interested in a meeting of the minds, and it would help for you to answer my questions that haven't yet been answered, but let's put all those aside for now, and focus on one unanswered question.

Is it right and inspired of God for the prophet to speak evil of church members?

We know that when the prophet speaks evil of church members, he's not doing unto them as he would have them do unto him. We know that the prophet doesn't want people to speak evil of him, as evidenced by his enforcement of the temple covenant that members not speak evil of him.

In other words, when the prophet feels to judge church members, when he "thinks" he knows what they should do, is it right and inspired of God for him to voice it? In this, is he doing unto members as he would have them do unto him?

Or, is he exempt from abiding by the Golden Rule, recorded in 3 Nephi 14 and in Matthew 7, that "... all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets?"

In all things, does the prophet abide by the commandment of the Golden Rule?

It's my belief, that the Lord's prophet should abide by the Golden Rule in all things, and because I know he doesn't, it's certain to me, by the Holy Ghost, that he's not a true prophet of God, until he does.

Course, I take it you "know" President Monson to be a true prophet of God, without him needing to always abide by the Golden Rule.

But, how do you know?

Before you answer this question, ask yourself, "in all things, do I abide by the Golden Rule?" And, if your answer is "no," then maybe you should remove this beam from your own eye, before believing you can accurately discern whether or not President Monson is a true prophet.

Again, getting back to the idea presented at the beginning of this letter. All thinking about what should be done comes through two channels of thought. We either think about what we should do, or about what others should do.

In 2 Nephi 32:5 we're taught that the Holy Ghost will show us all things we should do. Nephi didn't teach that the Holy Ghost would show us what others should do.

And, in 3 Nephi 14 and Matthew 7 we're taught to focus on what we should do, rather than on identifying what others should do:

"... why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

And, in D&C 50:7-8 we read, "... there are hypocrites among you, who have deceived some, which has given the adversary power; but behold such shall be reclaimed; But the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; ..."

So, here's the bottom line in my mind.

Because I know the prophet speaks evil of members, yet doesn't want them to speak evil of him, I know he violates the Golden Rule, which makes him a hypocrite.

So, the prophet needs to first cast this beam out of his own eye, and then he'll see clearly to cast out motes from everyone else's eyes.

And, after he's removed this beam from his own eye, he'll then see clearly, that through the Atonement of Christ, all mankind may be saved, by obedience to the law of the Golden Rule, and ordinances of the Gospel. He'll see that the commandment of the Golden Rule, really is, the law and the prophets.

He'll see that saving souls isn't about seeking to pull motes from their eyes, but about encouraging them to abide by the Golden Rule, which leads them to remove beams from their own eyes, as inspired of the Holy Ghost, as they "think" about how they would want to be treated, and then do unto others likewise.

He'll see that the Golden Rule is the law of being self-disciplined, that through the atonement of Christ, all mankind may be self-disciplined, through receiving the gift of forgiveness and a change of heart, which is to receive the Holy Ghost.

He'll see that salvation doesn't come through mankind being disciplined, but through they being self-disciplined, as Christ is self-disciplined.

He'll see that it's impossible to discipline someone into being self-disciplined.

In essence, once the prophet is completely self-disciplined, through perfectly obeying the Golden Rule, which is to receive the Holy Ghost, only then will he cease from thinking he should discipline others, because then he'll know that true salvation only comes to those who seek to be self-disciplined.

And, then he'll understand the prophecy voiced in Jeremiah 31:31-34, which describes salvation through knowing the Lord, through having his laws written on our hearts, which can only be accomplished through obedience to the Golden Rule, which is to be led by the Spirit of God in all things.

And, then he'll understand the significance of D&C 84:43-53:

43 And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

44 For you shall live by every word that proceedeth forth from the mouth of God.

45 For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

46 And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

47 And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.

48 And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.

49 And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

50 And by this you may know they are under the bondage of sin, because they come not unto me.

51 For whoso cometh not unto me is under the bondage of sin.

52 And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

53 And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

So, with all this in mind, my question remains the same. I've asked this for over seven years since being excommunicated. And, so far, the answer has been "no," even though there's so much scriptural evidence, that it should be "yes."

Will you allow me to be a member of the church, if I remain true to my commitment to receive the Holy Ghost, just like I've continued to do, even after being excommunicated, where I've allowed that inner voice to guide me in all things, rather than allowing church leaders to show me what I should do?

Sincerely,

Aaron McMillan