

## New Jerusalem

The following quotes are from all relevant talks, papers and blog posts by Denver Snuffer starting with the Zion talk in Grand Junction and then from Moab in March of 2016 through today, regarding, Zion, A New Jerusalem and the Kingdom of God. These teachings, in my view, are the most complete and extensive ever available to the public, and, specifically for our day.

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"Moses went up the mountain, and he talked with God, and spoke with Him face-to-face. Moses wanted to bring the people up there with him so that they, like he, would speak with God and be in His presence, face-to-face. That's what Moses sought after. At which point Moses' status as the leader would have ended because no one would need to say to another, "Know ye the Lord," for they all would know him. This is the prophecy about Zion in the last days. (Jer. 31: 33-34.) That accomplishment requires people to know God, and not merely an individual. When the people refused to rise up, that ended the possibility of Moses establishing Zion.

It did not end the people's desire to be merely led by a strong man. Because they kept Moses for another 40 years, wandering about in the wilderness, as they did. They trudged in a wasteland because they would not accept anything better, eating manna from heaven and grouching and bitching about it, as they did. But they had a strong man to lead them. So what? You can't get there by relying on the strength of a leader, even if the leader is the meekest of all men. That model will not work and cannot work.

Here's the incident described in Exodus 20:18 *"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was."*

You can't have a model of Zion where there is some "Strongman" leading you. Moses is the perfect example of one of the strongest men in history. Zion failed in his day precisely because they wanted only a "Strongman" to support them, rather than assume the responsibility devolving upon them. They wanted Moses to go speak to God for them, rather than them going to speak to God directly. Zion requires a people to rise up and it cannot come otherwise. It will require you to have faith, which was the subject addressed in Idaho Falls. It was addressed in Idaho Falls because it was necessary to get that on the table before introducing the topic today. It will require that you repent to know God, the topic covered in the Logan talk, also required to understand the subject today.

If you do not comprehend the foundation, you will not understand the **subject. You are not just going to walk into Zion and take up residency there. You must have sufficient intelligence in order to be comfortable there. Its glory must be within you.** As I read a minute ago, "Which rest is the fullness of his glory," in other words, you have to possess light and truth, which is the glory of God. (D&C 93: 36.)" **(Zion Talk pg. 3)**

"Zion will require a covenant. It will require authority from God for that covenant because He alone can establish it. He will not make this covenant with many people, but will make the people *one* by His covenant. Then it will require a level of conduct from the people that meet the requirements, or honors the covenant." **(Zion Talk pg. 5)**

"It's a good thing we have forfeited the power to make authoritative covenants from time to time. Because if we really had everything we claim, and if we lived under an obligation God would honor, then chose to violate it as we do, God would act to enforce the violation. That will be the case when we have Zion. In Zion you will not be able to endure a Terrestrial glory in a Telestial state. Lying, stealing, deceiving, adultery, and whoremongering are all abominations that people prize in this generation. Lusts, ambitions, desires to lord over one another are common afflictions of the Gentile. All of those things are only tolerated a level below what Zion requires. The last Zion will also occupy a location. That place will likewise be under the covenant with God. Therefore, the location itself can only be occupied by those who will live a Terrestrial law." **(Zion Talk pg. 6)**

"You do not understand the restoration as restored through Joseph Smith yet. That foundation has been neglected and replaced by false traditions that make you fear and doubt the truth when it is declared to you. You have difficulty even imagining that what I declare to you could be true. You debate among yourselves whether I am right or wrong, but do not grasp that I am only declaring what was once delivered through Joseph to a generation which failed in their day. Now you are captured by the traditions that came out of that failure. If you cannot set aside the captivity you are now under in the traditions handed down to you, how shall anyone be able to declare to you what remains to be restored? How shall you ever accept the greater light that needs to be revealed? How can you endure the Lord's presence if you cannot abide hearing even that portion given through Joseph already?" **(Zion Talk pg. 18)**

"This is something that is possible now merely by you sitting at a keyboard. Today you can cause the truth to flood the earth. "...to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City,[meaning that a gathering is to take place of the prepared - to happen **first**] that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, [in this context, the tabernacle to be built is His house - this is **second**] and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, [Enoch's city returns - this is **third**] and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;" **(Zion Talk pg. 19)**

"He has told us what was on His mind, and here it is, it's laid out for us. The question is not, "who is great and noble and going to stroll in to Zion?" The question is, "who is meek, who is humble, who is appreciative of their inadequacies, and who is willing to say, "When I count up all my foibles and failings, I don't think I have any ground upon which to criticize anyone else." **(Zion Talk pg. 26)**

"Jacob gave a blessing to Joseph we find in Genesis 49: 26, *"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."*

As a consequence of that blessing, the latter day Zion will be brought through Joseph's descendants. He's the one upon whom the blessings devolved. Interestingly enough, he passed that on to Ephraim, not to Manasseh. Also interestingly, Manasseh was the lineage through which Lehi's family came. The prophecy I read you, about the blessings being conferred in the last days are to come through the hand of Ephraim is found in D&C 133: 32-34. There's something afoot in these days involving Zion, and it is going to come through Joseph at *"the utmost bound of the everlasting hills."*

I don't know how many of you have spent much in time in Missouri, but the hills there aren't everlasting. They are almost so diminutive as to be undetectable. If you happen to be in a cornfield or around some trees, they are altogether gone. That terrain is not the location described by the blessing given by father Jacob to father Joseph.

Isaiah prophesied in Isaiah 2: 2-3, *"And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."* In this context, "all nations" is not about Russia, and China, and Ethiopia, and Pakistan. **"All nations," in this context, is all the 12 tribes of Israel.** The "nations" are the 12 tribes of Israel. That's it, period. That's who is going to flow unto it. So you won't need an international airport. Nor will you need to host the Olympics. *"The mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."*

*And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."*

The paths of God lie in the heavens. Therefore if you are going to learn to walk in his paths you are going to have to learn to walk in the heavens.

*"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."* **The ensign** that is prophesied to be established (Isa. 5: 6), in the context of that day, **had reference to a zodiacal, a constellation, or a depiction of the heavens themselves.** So when God promises an ensign is going to be reared, it will be to tell you about how to walk in the paths of God, through the heavens back to God's presence. This is talking about something very, very different than what most of us today would envision." **(Zion Talk pg. 28) (see The Testimony of St John pg.32)**

"Zion is going to be a connection between heaven and earth, and at that place you will learn of the God of Jacob's ways. You will walk in His paths. Heaven and earth will be connected. The stairway connecting the two will be opened. The heavens and the earth will be reunited again. This is going to happen in the top of the mountains." **(Zion Talk pg. 29)**

"It becomes increasingly clear the original target of the first missionary effort had nothing to do with stopping at Independence, Missouri. It had a great deal to do with going into the western mountains, the Rocky Mountains, and establishing Zion. But the good Rev. Isaac McCoy, the father of the Indian Relocation Act, whose daughter was there on the scene married to a minister, combined to stop the missionaries. All these parties were motivated by false religious ideals. Of course, both then and now, the best way to oppose Zion is always to have false religious ideas. The required false religionists were right on the spot at the very moment when, at its incipient stage, under the guidance of Joseph Smith, the first effort began to establish the New Jerusalem. They couldn't accomplish it then.

The Nauvoo temple was another chance to get what was lost before in Kirtland. It was a chance to get what was lost in Missouri. An offer from God to have a place where He would come to dwell with this people. It would become a place of refuge, preserved and protected by the power of God. This was another chance for the Saints. Essentially the Lord said, "Are you going to build the temple in Nauvoo? I'll command you to do that. If you build it, I'll give you sufficient time within which to do it. And if you do it, I'll consecrate that spot. And I will make that spot holy to you. And I will make it so that you cannot be moved out of that spot by your enemies. And I will come there and I will restore to you what has been lost: the fullness. I will give that to you, and I will do it in Nauvoo." But again, like the earlier

opportunities, it didn't happen. Then the flow of events took over, the Saints were expelled again, and the church relocated to establish Salt Lake City.

I want to read to you from Joseph Smith's history, at the very end of his life on Saturday, June 22, 1844 five days before he would be slain. You can read this in *The Documented History of the Church*, volume 6, page 547. *"Hyrum came out of the mansion and gave his hand to Reynolds Cahoon, at the same time saying, 'The company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life. Goodbye brother Cahoon, we shall see you again.' In a few minutes afterward Joseph came from his family, his tears were flowing fast. He held a handkerchief to his face, following Brother Hyrum without uttering a word."* So Joseph received a revelation on June 22, 1844 telling him to go to the Rocky Mountains. In June 1844 there were no more Indians in the area around Independence. They left. The location in 1831 was temporary, the circumstances were fluid, and by 1844 things had changed." **(Zion Talk pg. 32)**

"When we have an opportunity to accomplish something with the approval of the Lord, we need to do our part. The Lord is going to be the one who ultimately decides where the actual accomplishment will take place. When it takes place, it's going to be in the mountains, and you need not guess which mountains. The mountains are going to be out here in the West.

So the Lord says, "Yes, you can build it in Missouri, that's copacetic. Go for it my son!" Time and time again, the location of Zion is approved by the Lord in different spots, precisely because the entirety of North and South America would be an acceptable place to build Zion. But within those general geographical parameters, it must be in the mountains. It must be among the natives who are originally here. It must be established under the guidance of someone who hails from both the tribe of Ephraim, and is a descendent of Jesse. You can read that in the Doctrine and Covenants. (D&C 133: 6.) It will surely come." **(Zion Talk pg. 33)**

"Zion will be God's work, and in the end, it will be His and His alone. He will own it; He will bring it; He will be the author of it, and He is the one who says that He will take credit for it. When it happens, however, it will conform to a pattern. So the pattern is important to understand so we can recognize the first stirrings of Zion's return.

*"Now this same priesthood, which was in the beginning, shall be in the end of the world also."*

(Moses 6:7.) What exactly is "this same priesthood?" It is important to not make assumptions about this. The authority gets explained a little more fully when Abraham sought for it. He was trying to obtain for himself the blessing that began in the beginning with Adam. He describes what it was that he wanted.

*"I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers. It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me." (Abr. 1:2-3.)*

I'm here today to declare to you the truth, whether you accept it or not, whether you understand it or not, whether you think you can parse the scriptures otherwise or not. I'm telling you truth today. Abraham sought for the right that came down through the fathers, through Adam, which was the right of the firstborn. That right of the firstborn has always been part of what was set up in the beginning. It is that right that must be restored in order to bring about the purposes of God in the last days. In Abraham chapter 2 verse 11, the Lord says:" **(Moab pg. 4)**

*"And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel."*

Abraham's fatherhood reckons from priesthood. Although the right has descended through the literal seed of Abraham, the rights (and rites of the ordinances) of the gospel reckon through priesthood. Abraham sought for the right to be one of the fathers. To obtain the priesthood he sought **requires** fatherhood. It is tied together. There is to come a time in the last days, prophesied by Zenos and reiterated by Jacob as his own prophecy and testimony in the *Book of Mormon*. It foretells of a time when the natural fruit is going to reappear upon the earth. Natural fruit is always genealogical; it is always familial. There is going to come a time in the last days when the Family of God will return again to the earth. "That same priesthood" of Adam's generations includes a function that is often unnoticed and even when noticed is not well understood. Abraham knew what this was when he desired to be "the father of many nations" because it is part of this priesthood. He was identifying one of the attributes and roles that necessarily must return when "that same priesthood" returns.

*"And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare Cain, and said: [now this is her, she conceived, she bare Cain, and she said concerning this son] I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain hearkened not, saying: Who is the Lord that I should know him?"* That is to say, Mother Eve looked at her son Cain as a contrast to her earlier sons who had rejected the gospel message. Cain was apparently born in answer to her supplication to the Lord, for she wanted a faithful son. Cain was born as what she anticipated would be the son to receive the birthright. Cain would be the one through whom the lineage would continue; the one through whom the government of God would continue upon the earth. He was expected to become the replacement for Adam." **(Moab pg. 5)**

"Now mind you, there is no attempt to set out any chronology other than by milestones in the sequence of events. But Cain had determined to reject the Lord and not hearken to Him by the time his replacement, Able, was born. And when Cain, who thought it his birthright, realized that he could be displaced by his younger brother receiving that right of the firstborn, he was tempted by Satan to destroy Able. **It was not merely a planned murder. It was first and foremost an act of overthrowing the government of God.** Cain slew Abel in order to prevent the birthright from being taken from Cain.

Cain acted in order to prevent the promised Messiah, or the work of God progressing, through any lineage other than his own. This was an act of treason. This was an act of overthrowing the government of God. This was an attempt to force God to place the Messiah, that should redeem all mankind, into a position inferior to Cain, his father. **It was a plan to thwart redemption, and to further a rebellion that began before this world.** It was a step taken to prepare for a final, great battle when the Day of Judgment comes. (Rev 20:7-10.) It would allow the "accuser" to advance yet another argument against

God's plan of redemption (Rev. 12:10), by using laws we no longer remember as a basis to overthrow God's authority. (D&C 130:20-21.)" **(Moab pg. 6)**

"After Enoch only one of his sons is named in the chronology—his name was Methuselah. This record is not merely a genealogy. There are far too many names omitted from the account. This is only a description of the genealogy line of authority for the government of God as it descended down through each generation. Upon the death of one of these fathers, the family knew who stood next in line in order to be "the father of all, the father of many nations;" or the role that is occupied by the head of the human family. It is a priesthood line, in which, only one in each generation stands at the head as the father.

This same priesthood appoints one who stands as "the father of all," and this is the reason for Abraham's desire to become "a father of many nations." This is why he is called "father Abraham." (Luke 16:10, 24; John 8:56; Acts 7:2; Romans 4:12; Joshua 24:3; D&C 132:49, among many others.) Because if Abraham stepped into the line, he necessarily stepped into the role of providing the government of God by assuming the duty of "father." Christ is the one to whom all generations belong. He is the Redeemer of all mankind, and as the Savior of mankind He becomes the Father of all. (1 Cor. 15: 20-23; Mosiah 15:3; Alma 11:38-39; Ether 3:14.)" **(Moab pg. 7)**

"That is His ambition for all men; that men should become like Him: "kings and priests." In other words, He hopes for us to all to become "a father of many nations." For each one of us to be "a prince of peace."

Zion is a mortal responsibility. Men must cooperate with God for God to be able to bring it again. It is not something that heaven is going to provide for us without us first qualifying to receive it." **(Moab pg. 8)**

"Melchizedek established a community of peace, because he preached repentance and his people repented. (Alma 13:17-18.) He was acknowledged by his people as the prince of peace or the King of righteousness because he taught repentance. It was repentance that brought about peace and righteousness. Remember all the "fathers" were "preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent; and faith was taught [by them] unto the children of men." (Moses 6:23.) Abraham was also interested in exactly the same role. (Abr. 1:2.)" **(Moab pg. 9)**

"This is King Benjamin explaining successful kingship; one that God recognized and ratified; one that was approved by Him; one that brought peace in his day. Self-sacrifice, laboring to serve without remuneration, preaching to keep the commandments, and valuing others above himself were the hallmarks of his kingship. It has the look and feel of the original order. It mirrors Enoch and Melchizedek." **(Moab pg. 10)**

"The great King came, above all else, to serve. Zion will come. It will come not because of the worthiness of any of us, it will come because of our repentance, and the worthiness of those with whom God covenanted to bring it to pass. God promised the last days Zion to Adam and Enoch, and Abraham and Melchizedek. It will come as a consequence of the righteousness of those who went before with whom God, who cannot lie, made a covenant. It will surely come. Mormon wrote his book for us as his audience. After Mormon finished there was one reader, his son Moroni, who buried it. Everything

Mormon did was for this audience today. It is for the last days gentiles. As Mormon finished he record, in Mormon 8:31, he talked to us writing:

*"There shall be many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such, for they are in the gall of bitterness and in the bonds of iniquity."* There is a right way, and it will be done according to the Lord's will. And the Lord is actively working to bring that about right now in our day. The potential for Zion and God's covenants being fulfilled in our day is greater for us than for any generation from the days of Adam until now. But remember in all those generations there has only been two successes that the scriptures have revealed." **(Moab pg. 11)**

"When the government of God is upon the earth in the form of Zion, then God protects and defends it. God will be Zion's protection and defender. In the last days the nations of the earth must contend with God if they intend to harm Zion. Because it will be His government, His handiwork, and it is an affront to Him to challenge His authority by attacking Zion. It is because of this Enoch had the ability to speak the word of God and defy the armies of his enemies." **(Moab pg. 12)**

"Heaven protected Enoch's Zion, and heaven is going to protect the last day's Zion. As a consequence, the time is going to come when it will not be the deliverance of Israel out of Egypt that people will cite as evidence of the power of God. You see Egypt had to be subdued. Moses was sent to subdue them because Egypt was at the time the greatest kingdom, the greatest nation on the earth. Moses was sent to them to establish the government of God. **When the government of God confronts the most powerful nation on the earth, it is the most powerful nation that must yield the field, not the Lord. This world will not submit peacefully to God's rule. It is in a state of rebellion. God's kingdom will have to grind competing nations into chaff the wind will carry away.** (Dan. 2:35.) That will happen. God will defend Zion.

It is going to come to pass. In our enthusiasm, it would be better for us to demonstrate the virtue of patience as the Lord brings His work about, than the flaw of impatience and enthusiasm. We should not presume to bring about what the Lord intends Himself to establish. Remember the stone is cut out of the mountain "without hands." (Dan. 2:34.) Meaning God will lead it, not our eagerness to force it to happen..." **(Moab pg. 13)**

"We have the duty now to preach repentance and baptize. We can safely do that worldwide. We are called to preach the Doctrine of Christ, baptize as many as will listen, and prepare them also for the Lord's return.

We are expected to sacrifice for God. A religion that does not require sacrifice is a religion that will not produce faith. If there is one thing that is going to be necessary for the establishment of Zion, it is going to be faith. You obtain it through sacrifice. You do not obtain it through adoration, nor through the praise of men, nor by sitting in chief seats, nor by faring sumptuously and administering the wealth surrendered to you as if you are God. It belongs to God. It is His. You should go get a job to support yourself. (D&C 42:42.) If you administer the tithes, leave the tithes for the poor and infirm." **(Moab pg. 14)**

"Rest assured that God intends to establish Zion. We will see the return of exactly what was here in the beginning. There will be a return. The reason they will come to the children of Ephraim in the everlasting mountains is because there will be a new Jerusalem. They will bring rich treasures when they come because they have records that need to be translated. They are going to be crowned because the Family

of God consists of people who are to be made kings and priests. That infrastructure has to be put in place by the Lord before His return. We cannot accomplish it without Him. Therefore He intends to accomplish this work. When He accomplishes this work, there will not be a king like the Gentiles expect. You are going to find someone or some group who are meek and lowly, who are rather more like our Savior than the kings who ruled during our Savior's day. You won't find a Caesar and you won't find a local potentate; you will find a servant." **(Moab pg. 15)**

**"There will be an opening of the pillar of heaven to prepare the way for the Lord's return.** The opening at this end is going to be handled by someone who has remained behind, (D&C 7:3) and the opening at the far end is going to be the one to whom the assignment was given to open the way for His return; Elijah, the one who was promised (Malachi 4:5-6).

I want to be really clear. I don't expect either of those individuals to have any public ministry again. (D&C 7:6.) They will have a role in Zion, and those who dwell in Zion are going to have some contact with them. The three Nephites are a great example. They, like John, were given a similar ministry to remain around and administer until the end of the earth. And they did minister. Two of the people to whom they ministered were Mormon and Moroni. (Mormon 8:10-11.) They, like ministering angels (D&C 130:50), ministered to Mormon who in turn ministered to the public. They ministered to Moroni and kept his hope up in the waning days of that dispensation. But they did not minister publicly. John will have a role, but the work of Zion is the work of flesh and blood.

Mortal men have to extend the invitation for God to return. It requires the Family of God to return, or the "natural fruit" to reappear. (Jacob 5:73.) This must happen because that invitation will be evidence the Lord can safely come without utterly destroying all who are upon the earth. (D&C 2:2-3.) Zion is required, among other reasons, in order for there to be a place and a people to whom the Lord can safely return without utterly destroying the earth. However small, however diminutive it may, be there needs to be a Zion that extends an authorized invitation for the Lord to return.

Now the good news is that Zion will be preserved. And the even better news is that all of those good people of the earth who live in ignorance (Moroni 8:22), but who would've accepted the truth if it were brought to them, they will be preserved also (D&C 137:7-9). There will be a mission field into the millennium. (Isa. 2:2-4.)

But the really bad news is at His return the Lord intends to destroy the wicked. Included in the "wicked" are those who are Telestial and therefore cannot endure His presence. These are those who worship men instead of God. (D&C 76:99-100.) These are those who reject a true prophet when sent to them. (D&C 76:101.) They are the liars, adulterers, whoremongers, all who love and make lies. (D&C 76:103.) These are those who have taken our Lord's name in vain having not authority (D&C 63:62), all those who have preached for hire and practiced priestcraft. (2 Ne. 26:29.) It was because of priestcraft the Jews could not recognize Christ, and therefore they rejected and killed Him. (2 Ne. 10:5.) The false priests always rail against the true ones." **(Moab pg. 16)**

"You need not respect the messenger, but you must respect the message. Salvation is limited in every generation to those who are authorized to preach repentance and to baptize (Rom. 10:14-17), and if they're not authorized then it is powerlessness. (D&C 63:62.) However good it may make you feel, it is powerlessness.



Adam-ondi-Ahman is not simply a location to be found on a map. It is the description of an event. The event is Adam in the presence of Son Ahman, Christ. Wherever that happens, that is (D&C 107:53-54) and will be (Dan. 7:21-22) Adam-ondi-Ahman.” **(Moab pg. 17)**

**“The gathering needn’t be large.** There will be an orderly process in which a mortal king chosen by heaven surrenders jurisdiction over the earth back to those "fathers" who once presided over it. In turn, they will surrender jurisdiction back to the Ancient of Days—to Father Adam. That is why Adam will need to be present when Adam-ondi-Ahman. Or in other words when Adam appears before "Son Ahman." (D&C 95:17.) Adam in turn will surrender it to the Wonderful, Counselor, the mighty God, the everlasting Father; of the increase of His government there shall be no end. **(see top of pg. 23)**

It is both impossible and forbidden for me to cover everything at this point. I remain absolutely optimistic in the goodness and the desires of the hearts of you people, and of others, who really do believe in and want the Lord to return again. I commend you for that. He may have put a burden on me, but it is not for my benefit. I no longer am concerned about myself. I worry a great deal about mankind, including all who are here today and others who are not. Christ lives! He is the One who redeemed all of us. He has a rightful claim as the Father of us all.

In the resurrection we come forth out of the grave as His children, because He purchased with His blood our continued life. We symbolize that future event when we are baptized by going under the water and coming up again. It symbolizes resurrection. It is to be born again a new creature in Christ. Baptism is a preliminary ceremonial necessary sign that we accept Him as our Father. He is real. I bear witness of Him. I have stood in His presence. I have spoken with Him.

He speaks in plain humility. (Ether 12:39.) I am a very poor student. I don't say that to be humble, I say it to be truthful. I wish I were better, but in His infinite wisdom He chooses who He chooses, and He chooses as He will; He does it how He wants. I am stuck in the position of teaching, and you are stuck with me as a teacher.” **(Moab pg.18)**

“There is a relationship between ascension in this life and the right to ascend in the afterlife which is mentioned, but not well explained, in scripture. It is undeniably present in one verse of the D&C. That verse states:

*“All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, ... by revelation and commandment through the medium of mine anointed [meaning Christ], ... are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.”*

**There are two ascents.** **One** is temporary and happens when men are “caught up,” but then return to this world. It represents overcoming the world and returning the individual back to the presence of God. It is called **“redemption from the fall”** (Ether 3:13) because it brings the individual back into God’s presence. That form of temporary ascent is designed to establish a covenant or promise related to the other, more gradual ascent through development of the individual. The temporary mortal ascent secures a promise for the individual that they will be permitted to make the eternal ascent to where God and Christ dwell in the afterlife.

The **second** form is the actual ascent, involving redemption and securing eternal life. It is a methodical process **over eons of time** to bring those who ascend to reside where God and Christ dwell. (D&C 76:62, 112.) ... **(plan of sal see D&C 76:62-112)**

The second form of ascent cannot happen in mortality, but is accomplished over time. It requires **attaining to the resurrection**, meaning that death has no claim on you because you merit eternal life. This is what Christ gained in His life and through His sacrifice here. We are dependent upon His merits to overcome death. But we will have to attain the same thing before we finish the second form of ascent. Christ is the “prototype of the saved man” and we must “be precisely what he is and nothing else” or not be saved according to the *Lectures on Faith*. (Lecture Seventh, Paragraph 9.)

For mortals, the first form of ascent is possible.

The reality is that most people, even very good believing people whose lives are filled with Christian charity and love for their fellow man, are not going to ascend even temporarily while they live in this fallen world. The first ascent is covenant-filled. God brings us before Him to establish a covenant assuring the eternal ascent. Most people will ascend over eons, because that process is based on the determination and commitment people have to follow God and His Christ. In this fallen world, the great challenge is to lay hold of the covenant right to ascend to God’s throne. (Rev. 3:20-21.)

It is true that God is no respecter of persons and everyone CAN, but the truth is that very few will obtain the covenant while in the flesh. The purpose of a temple (meaning an actual temple commissioned, ordered, blessed, accepted and visited with His presence) is to substitute for the temporary ascent of a mortal into God’s presence. A real temple becomes “Holy Ground” and the means for making available to faithful people in every state of belief and hope the opportunity to receive, by authorized means, the same covenant, obligation, association, expectation and sealing through an authorized and binding arrangement in sacred space. This is the same thing they can receive from God directly if they enter into His presence while still in the flesh. In effect, the temple becomes an extension of heaven. God, angels and mankind are able to associate there as in Eden. It is a return to Eden, where “God walks in the cool of the day.” (Gen. 3:8.)

**The temple has only one real purpose:** To convey God’s promise to exalt those who experience it; provided they abide the conditions for exaltation. It portrays the real, second eternal-form of ascent in a way that gives the initiate a promise that if they walk in the path shown them they will arrive at the Throne of God in the afterlife.

A real temple is required for Zion because it is the mechanism for reorienting society. Through it, the standard of conduct for ordering peaceful lives is established, and society becomes centered on the temple for law, education, social structure, government and coexistence. A real temple is a repository for knowledge and learning. It will include a library for study, teaching and learning. A real temple is indispensable for Zion because such a society is always built upon a heavenly pattern of cooperation and equality, making a city of peace or city of righteousness possible. It is the means to provide people with the information necessary to allow them “to govern themselves.”

Since the temple can easily become corrupted, and the things revealed there can cause greater wickedness if men knew of the great revelation of heaven, the times when an actual temple with all the attendant contracts, bonds, obligations, covenants, performances and expectations are set out plainly have been few indeed. The Lord visited a damaged temple in Bountiful to minister to the Nephites. The

events at Bountiful mirror the highest ideals and instruction of the LDS Temple. In the Nephite record, the Lord conducted ceremonial revelation which extended beyond what men are allowed to openly reveal. The *Book of Mormon* does not contain a full record of what transpired. Recording it was forbidden.

I preach, teach, exhort and expound to encourage every soul to rise up in this life and make the first ascension to God while in the flesh. Some have done so. Others will. Perhaps a great many will. I hope so. But if there are believers who cannot or will not do so in this life, the temple is the means God will provide to allow the “least of the Saints” to likewise obtain a hope in Christ by an authorized covenant which will bind on earth and in heaven. Then they become likewise heirs of salvation and part of the great congregation to whom the Lord will proclaim: “Well done!” They will have a legitimate and authorized means for laying ahold of the promise of eternal life and continuing the long path of ascent to the Throne of God to dwell with Him and Christ.

You mustn’t confuse the fact I hear His voice and teach what He asks with any personal significance on my part. I have no value for others’ salvation – the second form of ascent. That role is confined to Christ alone. He is the “keeper of the gate” and “employs no servant there.” (2 Ne. 9:41.) But what I am teaching is true. What I am saying is not speculation or conjecture.

The people who went before, and are now beyond this veil are real. They still live, just in a different state. They still care about us. **They were resurrected with Christ and are working as our fathers in heaven** (D&C 132:37) to cause the fulfillment of covenants made long ago to them in their generation. God is behind the last-days effort to vindicate His word. Whether we like who He sends, or believe what He is doing, or even recognize His involvement, it is nevertheless the case that God is involved very directly in bringing about the accomplishment of His foretold latter-day work.” **(Why a Temple post)**

“The Lord has never appeared to me in a dream. I have always been awake, fully aware of my surroundings, and with my senses unimpeded. When awakened during the night, sleep has always fled, and following such an encounter I was always unable to return to sleep.

The Lord does everything according to His higher way of teaching. By beginning with a vision of His return, He set out the foundation for understanding His course, which is one eternal round.

**Since His first appearance He has sent divers angels** from Adam or Michael to Hyrum and Joseph Smith, giving line upon line, to confirm my hope in Christ.” **(Boise 9-11-16 pg. 5) (see pg. 16)**

“The scriptures do not foretell any great numbers will repent. Christ said, **“I will take you one of a city, and two of a family, and I will bring you to Zion.”** (Jer. 3:14.) Too few, perhaps, to impress the world: But the Lord does not view things as do men. The Lord describes those who respond to His invitation as “His elect.” He explained, “mine elect hear my voice and harden not their hearts.” (D&C 29:7.)

The Lord requires us to invite the world to repent, but not to expect large numbers to do so. Numbers matter to man, but the hearts of men matter to the Lord. It is the quality of the conversion, not the quantity. He always spoke of having “few” sheep. Of the likely billions living at the time of Enoch, only some few thousand were saved (Jude 1:14), and only eight by Noah (1 Peter 3:20; D&C 138:9). The end times will be like those days (Matt 24:37; Luke 17:26).

The Lord charges us as He did Ezekiel:

"I have made you who have received these tidings to be watchmen unto the scattered house of Israel; therefore you shalt hear the words of my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at your hand. Nevertheless, if you warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity; but you have delivered your soul." (See Eze.33:7-9.)" **(Boise 9-11-16 pg. 8)**

"We are to warn and invite, but not expect many to respond. We have no obligation to dispute, contend and debate with others to overcome their resistance. The Lord warned us about using "contention" to advance the truth about His Gospel: ...We mustn't argue about our faith, but declare it and leave it for the Lord to confirm our testimony." **(Boise 9-11-16 pg.9)**

"I declare the truth and leave it for everyone to decide between clearly opposing teachings. If people cannot discern, then they will need to learn from sad experience to choose between good and evil, perhaps only coming to understand after their destruction in this world. (Boise 9-11-16 pg.11)

The Lord has taught me a great deal more than I can discuss. *This* talk can only be given because there are some few here who will believe, and the Lord respects your faith. But the knowledge in Zion will be of and with Him. Zion will be like Him, without envy, strife, jealousy, ambition, pride and covetousness." **(Boise 9-11-16 pg. 16)**

"Virtue and patience are required of us every bit as much as it has been required in every age. We cannot wallow in sin, nor be prideful, and expect to do any better than those who already failed. The best guard against our failure is humility, meekness, longsuffering and patience. We must not charge ahead when the Lord has not prepared the way for us to proceed safely. There is much still to be done. But it must be done when, where and how the Lord directs; and that also not in haste—because haste brings confusion, resulting in pestilence (including violence and jarring contentions). (See D&C 63:24.)" **(Boise 9-11-16 pg. 17)**

"You must look to Christ for forgiveness of your sins, and follow His example of self-sacrifice, patience, obedience and virtue. I can only urge you to patiently allow the True Shepherd to guide us all into His pastures—showing Him the respect due to a Redeemer.

I mentioned the idea of "kingship" in Moab. Remember the Great King, Christ, came not to **be** served but **to** serve. He did not "lord it over" others, but He knelt to elevate them. He came as a meek and lowly servant, and went about doing good. He died to save the lives of others. When He arose from the dead, He went to the Father and advocated forgiveness for those who despised and abused Him.

What kind of "king" would God send? Even if his bowels are a fountain of light and truth, and even if he were to hold the scepter of power in his hand (D&C 85:7), I doubt a king sent by the Lord would be markedly different than our True King. He would endure the abuse of misunderstanding, criticism and mockery from those who refuse to understand. He would serve patiently, never asserting any claim to greatness...

When such a king dies, and returns to God to report, he will have only kindness for those who opposed him as he served God. **WE should ALL be like that. We should all be like our Lord." (Boise 9-11-16 pg. 18)**

"We must invite others to join us in baptism. However great or little our success, others must be invited. Repentance means to turn from whatever else is distracting you and face God. Heed Him, follow Him

and obey His will. Repentance substitutes virtues for sin, trades weakness for strength, and remakes us heart, mind and spirit into a new creature—a son or daughter of God.

I know I am no better than any other man. My weaknesses and foolishness have provoked the Lord to sternly rebuke me on several occasions. My many shortcomings cause me to mourn, and wish someone else were responsible for the things entrusted to my hands. But I will not refuse the Lord. He warned long ago that once we begin, we cannot look back—therefore I dare not depart from the course, no matter how difficult. Like you, I hope to do what the Lord asks, when He asks it, in the way He requires it to be done; and I leave everything else to the Lord. In the name of Jesus Christ.” **(Boise 9-11-16 pg.21)**

“Zion is not Zion unless those who are there are of one heart, one mind and dwell in righteousness. (Moses 7:18.) Zion will be equal in earthly things in order to become equal in heavenly things. (D&C 78:5-6.) This will eventually require a place where there are no poor and everything is held in common. (Moses 7:18; also 3 Ne. 26:19; 4 Ne. 1:3.) This is voluntary, not compulsory. The property owned by individuals will be used for the common good. If one lacks, and another has abundance, the abundance of the one aids the one who lacks. Voluntarily—because it is in the heart of the individual to help others.

There are nearly insurmountable challenges in creating a community where the rudimentary elements of Zion can be lived. The equality required is not theoretical, but actual. It must be lived.

Learn from failures. Avoid the traps that have made all the institutions claiming Joseph as their founder part of the inventory of tools employed by the god of this world to chain mankind. Those churches are now only thorns, briars and noxious weeds to torment and afflict mankind. Inequality begets inequality.

Titles are not necessary. Being the fulfillment of prophecy, or possessing “keys” for honor and respect is not necessary. No one of us should be greater than another. The only thing needed is the right to preach, teach, exhort and expound. If this is all there is then truth alone will matter—not who is stating it. Then, if a man has priesthood, he ought to employ it in the only way authorized:

*“No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—”* (D&C 121:41-42.)

There is a new dispensation. Do not import the abuses that have become epidemic in the remains of the last dispensation. Joseph established equality; it has been destroyed. Do not mimic the gentiles who love to exercise authority over one another. They falsely regard their overlords as benefactors something Christ roundly condemned. (Luke 22:24-27.)

I could obtain the right from God to organize a church, but I would not do it. Zion can only be established upon principles of equality. Zion will come in a single generation, (if they are righteous) and therefore does not need to be institutionalized. (JS-Matt. 1:34.) Dispensations do not gather strength over time. Historically they have succeeded or failed while Enoch was alive, or while Melchizedek was alive. When these true teachers are gone, the strength of their ministry atrophies and another restoration must follow. If they are penitent and willing to trust God, the last-days Zion will be achieved by a single generation.

This way is cumbersome and inefficient. But why do gentiles think it is preferable to trade godly equality for administrative efficiency? If the destiny is equality, then the journey must begin with that held paramount. We cannot pursue abusive and controlling means to achieve freedom and equality. The path

taken, matters as much as the destination. Struggling with the inefficient and cumbersome tools of persuasion, love, patience and pure knowledge will require a lot of changes to be made voluntarily. **That is of course the goal: Voluntarily changing hearts.” (Equality post)**

“Zion and a New Jerusalem will exist before the Lord’s return in glory. (D&C 45:28-32; 133:17-35; 45:65-75.) But God will bring it as His work. Mortal man will labor with Him, but the Lord will be given credit for accomplishing it. (Mosiah 12:22; 3 Ne. 16:18; –both quoting Isaiah 52:8.)

Do not be misled: I make no claims for myself. Nothing has been accomplished. Until the work is completed, no one can claim a role for himself or proclaim he will fulfill prophecy. Quite frankly, little has been done so far by any one, and every man’s life is short with little time to labor before taken from this world. The task of Zion is far more daunting than the foolish imagination of the human heart. If we soberly assess what is left to be accomplished, we would all repent and cooperate with one another, lending whatever strength we have to the task. We would stop fighting and opposing one another, and ask what we could do to aid.

No institution exists with the capacity to accomplish Zion. It will be so entirely foreign to this world that the people who come there will be required to adopt a new society, new way of thinking, different way of interacting, entirely new law, a form of government that does not presently exist, an order to their lives that alters everything, and a form of righteousness that is only possible for a society with a new structure.

Much of the sinfulness of mankind is due to the way our society, government and economy are organized. If mankind were reordered, a great deal of what is broken inside the individual would be fixed by a new environment. But it is an “all or nothing” proposition. Half-measures will fail. The restoration did not reach a conclusion. It began, halted, and has been receding ever since. The objective was Zion. But Zion is all or nothing. Taking “some” of the attributes without the rest of it, is doomed for failure.

Zion will have “all things in common” but only as a by-product of a larger construct. Without the rest of the social structure, implementing “all things in common” is only a curse, not a blessing.

When a society acts on the notion of having “all things in common” as an end, rather than a by-product of a new society, then any project, just like the Nauvoo Temple, becomes almost impossible to complete successfully. This principle cannot be separated from a reordered society. This is why the Lord must bring Zion, because mankind cannot.

Zion will not begin with people attempting to “have all things in common.” Zion will require a new government, new social order, new way of life, an altogether different society from what now exists. It will not be just adopting some new magic economic rule like “have all things in common.” **(All or Nothing post)**

“In March 1844, the church was left out of something new called “the kingdom of God.” Membership in the church was not necessary for participation in the “kingdom of God.” (See *JS Papers Administrative Records*, p. 97.) The “kingdom of God” is not the LDS Church and the LDS Church is not the “kingdom of God.” They are separate:

There is a distinction between the Church of God and kingdom of God. The laws of the kingdom are not designed to affect our salvation hereafter. It is an entire, distinct and separate government. (*JS Papers Administrative Records*, p. 128.)

Joseph died three months after introducing the idea of a separate “kingdom of God.” Therefore, how it would have developed, what it would have accomplished, and whether it would be acceptable to God are questions left unanswered. What is very clear from the scraps of its beginning is that the purpose of the endeavor was to fulfill a prophecy from Daniel. This fulfillment would NOT be through a church established by Joseph Smith, but would instead come through another organization, whose beginning was separate from, and outside of the church.

**[T]he kingdom which Daniel saw was not a spiritual kingdom**, but was designed to be got up for the safety and salvation of the saints by protecting them in their religious rights and worship. ..The literal kingdom of God, and the church of God are two distinct things. (*JS Papers Administrative Records*, p. 128.)

The kingdom was not properly established during Joseph’s lifetime, but it belongs to the last dispensation. The kingdom of God, the New Jerusalem and Zion, are yet to be established.”

**(All or Nothing 2 post)**

**“It is the “kingdom of God”— not a church** — whose destiny is to destroy all other governments, kingdoms and institutions pretending to exercise authority over mankind. God’s kingdom will be welcome relief to the oppression mankind has suffered for thousands of years.

In the meeting held 11 April Joseph Smith was sustained as a “prophet, priest and King” over the “kingdom of God” by members of the council.

It makes one wonder whether the Book of Mormon imperative (“this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.”) was at least part of the reason Joseph would be slain two months later. One thing is certain: The “kingdom of God” did not begin to roll down the mountain in 1844. Nor has it broken in pieces any of the false governments oppressing mankind. The world has yet to see that put into motion by God’s almighty hand.” **(All or Nothing 3 post)**

“The most that can be established in the Americas is a steward who holds a stewardship in trust for the Lord. Christ is the God of the land and it belongs to Him alone as the King. (Ether 2:12.) Apparently, the council only considered the Old Testament example of the apostasy of ancient Israel by appointing a king and rejecting Samuel, raised by Babbitt on April 4th. No one thought to consult the Book of Mormon and consider its prohibition.

A proper stewardship holding Christ’s place belongs to someone appointed by God to hold dominion over the earth. The same as was first given to Adam by God. When planning the creation, God intended for the first man to be given dominion: “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (Genesis 1:26.)

The right of dominion over the creation belonged to God. God gave that right to Adam and Eve. It does not automatically transfer to all their descendants. It was transferred from Adam to his first appointed heir, Seth. [Cain would have been the first heir (Moses 5:15), but because he rebelled, he lost his

position. To prevent that loss, Cain slew the next heir, Abel, but it did not accomplish the ambition. Cain was ultimately replaced by Seth.] Seth was given the right belonging to the first father, Adam, and through him down generations to Enos, and his son Cainan, and his son Mahalaleel, and his son Jared, and his son Enoch, and his son Methusaleh, and his son Lamech, and his son Noah, and his son Shem who was given the new name of Melchizedek. This right is called the “patriarchal priesthood” or right to hold dominion over the world as the steward, or father, or patriarch over all creation. (See D&C 107:40-55.)

Abraham obtained the kingdom of God, the patriarchal priesthood, and the right of dominion belonging to the first man, Adam. It remained through descent from Abraham for five generations. Then the restoration ended, and apostasy returned. The apostasy then lasted for generations until Moses. Between Moses and Jesus Christ, the kingdom of God was lost, and only a remnant kingdom of the Jews remained. That remnant was completely overthrown by John the Baptist, who was appointed to overthrow the kingdom of the Jews. Moses and John the Baptist, on the Mount of Transfiguration, transferred the kingdom of God to Christ. He died not only as the rightful “king of the Jews” but also as the rightful heir of Adam, holding dominion over all the earth. In His death, the rightful Heir was sacrificed.

There will be a “kingdom” established in the last days to fulfill the prophecy of Daniel. But the initial approach taken in Nauvoo was a false start, and appointing Joseph Smith as a “king” aborted the endeavor. There was a second error, also, in making Joseph a “king.” Although Joseph may have had the authority to appoint, he never had the right to appoint himself. The appointment had been made by God earlier. Hyrum held the legal right before Joseph. Therefore, if a “king” or steward, or more correctly a patriarch, were to be chosen while Joseph was alive, it needed to have been his brother Hyrum. Three years prior to the meetings in 1844, the Lord did appoint Hyrum to the office of “priesthood and patriarch.” Hyrum was older than Joseph. After Hyrum’s death, this office passed momentarily back to Joseph because he was the eldest surviving heir. But with Joseph’s death, the two dispensation heads fell. What remained was confusion, usurping, ambitious men, and disorder. Now the Lord abandoned the remnant to begin something anew.

The work begun through Joseph Smith remains incomplete. The structure, order, authority, organization, laws, and means belong entirely to the Lord. When He establishes the last day’s “kingdom,” it will be His. Even if put into the hands of stewards, they cannot usurp the Lord, who is the God of this land and of the whole earth.

**Even if God again gives to a man:** [T]he voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope! (D&C 128:21) **(DS see pg. 11)**

**Anyone who receives this delegation will need to realize they are only a servant-steward**, holding in trust for the Lord all the rights which originated with Him and must be returned to Him when Adam, the ancient of days, returns for a meeting. **That gathering will be in the New Jerusalem, or Zion, (see top of pg. 23) where Adam-ondi-Ahman—or in other words where Adam and Son Ahman (Christ) come to meet.** The purpose will be for all stewards who have obtained this right to return to Christ the right to hold dominion over the earth. Christ will take authority over the entire world at the Second Coming in a



lawful and orderly act that respects what He ordained in the beginning. His house is a house of order. He is the same, from the beginning to the end. His path does not vary, and His course is one eternal round.”

**(All or Nothing 4)**

“It may seem ironic that the warning against “kings” on the land of the Americas (2 Ne. 10:11) was recorded by a man who was himself a king (2 Ne. 5:18). However, the gentile model of “kings” is not the same as the Nephite model of “kingship.” The Nephite kingship is well explained by King Benjamin:

Zion cannot be founded on “kingship” other than the Lord, the king of heaven, who will be Zion’s only king.

The return of the “kingdom of God” will be to prepare the earth for Christ’s return in glory. **Zion, the New Jerusalem and the “kingdom of God” all relate to each other** and will be developed and functioning in the last generation before the Lord returns. If this does not happen, the whole earth will be cursed. (D&C 128:18.)

The “kingdom of God” has been described as a stone “cut out without hands” (Dan. 2:34) which will proceed to “smite the image... and brake them to pieces.” (Id.) The stone will then become “a great mountain, and fill the whole earth.” (Dan. 2:35.) Yet this is all to be accomplished without violence and based on the principles considered by the council in 1844.

How can the “kingdom of God” smite the false governments of the world and grind them to dust without violence? How can it be non-confrontational, yet succeed in filling the whole earth? Such a revolution will be God’s work. God will not need to use violence, compulsion, treachery, unlawful dominion, pride, corruption or any of the other conventions used by the usurping governments of man. Hence the saying it will be a stone “cut without hands” or in other words accomplished by the wisdom of God.

**It should be clear from the prophecies that this work will start with a small group chosen to begin the work.** A temple and rites will provide the legal, cultural, and covenant foundation for a new society. These people will learn how to become the “kingdom of God” and will learn His ways and to walk in His paths. When they know how to live in peace, and have obtained the original Holy Order, others will be invited to join them and learn how to live according to a new, higher way of life. The challenge of teaching new people this new way of organizing society will be daunting. The community will struggle together to learn how to overcome the social infection that comes from Babylon anytime a new family flees Babylon and comes to Zion.

As the group grows, they will increase their aptitude to assimilate new members. Skills will be gained in helping people overcome the world. The infections from Babylon, the Medes, Persians, Greeks, Romans and all modern world governments will be eradicated. People of the New Jerusalem will learn a godly way of governing and holiness of character.

As the New Jerusalem grows, eventually it will divide, and there will be another group established nearby where both communities will be able to take in new families and teach them of the Lord’s way.

**The work of obtaining Zion from the Lord is to walk back to Eden. Its purpose is to renew mankind and be redeemed from the fall. The objective is to create a place where God can come and dwell with people, as He once did in the Garden of Eden.** Because they lack the knowledge to dwell in righteousness, mankind is held captive by false governments: “Therefore my people are gone into

captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.” (Isa. 5:13.) Fools prize ignorance and speculation over what the Lord is offering as a gift.

**Everything will need to change before the prophecies can be fulfilled.** All the culture, law, social arrangements, ambitions, economies and pride of the nations will need to be rejected by the group. The new way of life must be organized after the original pattern taught in the beginning. The “rights belonging to the fathers,” which Abraham obtained as an inheritance from the first man Adam, will be recovered and lived by the those occupants of the New Jerusalem. They must not only say, but do, what is asked of them by God. His purpose is to make mankind joyful, which cannot be attained by wickedness. “Wickedness never was happiness.” (Alma 41:10.)

When God gives mankind this opportunity, they are rarely interested. The last time God offered, the opportunity was spoiled by “jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.” (D&C 101:6.) Even people who think they would like to see Zion, fight against the truth now being rolled out in plain sight. They err, and prize delusion over active engagement with God.

He offers again. But whether mankind is any better prepared, or more willing than before remains to be seen. It will require all from us, or we will be left with nothing.” **(All or Nothing 5 post)**

“Zion consists of people living in harmony with God. It is defined in revelation as “the pure in heart.” (D&C 97:21.) But prophecy also confirms it will be an actual location, and a place of gathering. The events of the last days have been known since the time of Enoch.

It is a mistake to think of Zion as ONLY the “pure in heart.” It is more. All God’s covenants with the patriarchal fathers will be fulfilled.

The kingdom of God will “grind to dust” through persuasion, example and overcoming the world. If there is no need for financial, legal, administrative, or social assistance from the governments of men then the New Jerusalem can break free of man’s corrupt governments.

The way Zion will “grind to dust” the kingdoms of man will not be by force. The “kingdom of God” will progress “by faith & revolutionize the world, not by power, nor by might, but by pure intelligence.” (*JS Papers Administrative Records*, p. 157.)

**Not all the wicked will be persuaded**, and there will be violence because of corruption in the coming days. In the future, it will be with the gentiles as it was with the Nephites: the wicked will destroy the wicked:

Buying and selling is how men are controlled by Babylon. In the New Jerusalem, exchange will be without money, without price. (Isaiah 55:1—quoted in 2 Ne. 9:50; 26:25.) There will be no commerce to tax, no business to license or regulate in Zion. Because it is independent of everything else under heaven, it will not matter to Zion if Babylon the great falls. (Rev. 18:2.) Zion will not miss her abundant delicacies. (Rev. 18:3.) Zion will not weep over her fall. (Rev. 18:9-11, 15-17.) Zion will not cast dirt on their heads and bewail the loss of riches. (Rev. 18:19.)

Covenants established with Adam by God will be returned and offered again to bind men and make them accountable only to Him. Those in Zion will live in peace with one another because of their relationship to God.

They will live according to a higher law which will remove all contention. (4 Nephi 1:13.) This defeat of contention will eventually spread to “all the land.” (4 Nephi 1:15.) When there has been “no contention” for a generation, God will “bless mankind in all their doings.” (4 Nephi 1:18.)

The kingdoms of men, ancient and modern, have and do control how men think, engage in commerce, regulate property, tax, govern, make war and interact. Zion will make a complete overthrow of these systems. Other societies will be “ground to dust” because the way of life in Zion will appeal to all peaceful men. Men of peace will abandon the other false systems and join Zion.

It would do little good to teach the religion of Adam to men if they are not willing to live like Adam. Adam did not question, doubt or rebel against God. He intended to live by every word of the Lord, even when he did not understand “why” something was commanded by the Lord. Adam suspended judgment, and obeyed. Few men are like father Adam. It is doubtful many living today will find it appealing to suspend judgment about a commandment if the Lord does not explain “why” something is to be done.

Adam followed direction for years, not knowing why he was given the direction. He trusted God:

When the Lord establishes the foundation of the New Jerusalem, it will require the sacrifice and obedience of the residents. Even if the foundation for that city is laid, if mankind is unwilling to be governed by God, learn from Him and trust His guidance, it is doubtful it will become Zion.”

**(All or Nothing 6 post)**

“The return of Zion will require sacrifice. If mankind understood the intelligence that God will return to the earth they would be eagerly asking how to help. Zion will not be a place for proud men to pontificate about man’s learning or their conjecture about the meaning of scripture. It will be a place to learn of God’s ways.

The proud, learned and those who think themselves wise may continue to walk by the poor sparks of their own dying fire, but they will lay down in sorrow for the loss of their opportunity to learn in Zion. (Isa. 50:11, also 2 Ne. 7:11.) The humble and meek, however, will want to learn from God. They will submit in gratitude to what the Lord offers:

**This can happen in our day. Or not.** One day, some few will be guided by the Lord to accomplish it. But the choice of allowing it to happen is left to us. **The journey begins by living the way Christ taught in the Sermon on the Mount and the Sermon at Bountiful.**

The kingdoms of men will be ground to dust because all peaceful men will choose to live above their laws in Zion. There will be no commerce to be taxed, but only labor to feed and clothe one another. No legal agreements because people will honor their promises to one another. No police, no lawyers, courts or prisons. They will “deal justly with one another” never asking for mercy, or pardon for failure. To deal “justly” requires every citizen to hold themselves to the rigorous standard of “justice” instead of the lax standard of “mercy.” Even as they hold themselves to a standard of “justice,” they will show “mercy” and “forgiveness” and “charity” to others.

As the best of society gravitates to live in Zion, those who refuse to obey a higher standard will be left behind. They will become increasingly unproductive, unlawful, unkind, unmerciful, and ungovernable. Babylon will collapse into chaos. Zion will thrive. The scenes that went before will be repeated again:

Zion is destined to overthrow the world. But it will happen methodically, with effort, and through a system God established in the beginning returning to the earth. If men will welcome it, and live according to God's plan for happiness, men will become free and happy indeed.

Zion, like our Lord, will receive little attention or regard from the world. The people who will recognize that its foundation is being laid will be very few. While the Jews, Christians, saints and philosophers look to constantly replenish themselves from the east (Isa. 2:6), God will begin His work quietly in the mountains of the west (D&C 133:30-32). Thus the Lord's great revolution will eventually overthrow all other kingdoms." **(All or Nothing 7 post)**

"More than a thousand years before the migration of Lehi's family, the Lord revealed to the Jaredites the conditions set on this land of promise. Moroni, who translated the record, added his own caution to the gentiles about this land: **(Ether 4:15-16)**

"And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land hath hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written."

The records, along with increased understanding given to the gentiles will be a "sign" for all to witness.

**The sign testifies that the work of the Father has already commenced.** Moroni added these words to describe the meaning of the sign, "Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you; yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and **then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people.** Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; therefore, when ye shall receive this record, ye may know that the work of the Father has commenced upon all the face of the land. Therefore, repent

all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name; for he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned; and signs shall follow them that believe in my name.” **The work of the Father has already commenced. But the greater part of the gentiles has little interest in it.** They are not and will not be numbered among the remnant because they refuse to receive the covenant.” **(Things to Keep Us Awake pg. 9)**

“God does not send a messenger to be ignored. Whenever the Lord speaks, He expects His sheep to hear His voice and respond. Joseph Smith was a messenger sent by God who brought forth words that have never been preserved or accepted. It is high time that some people, however few, finally do so. It is high time that you and I do so. The Lord condemned the gentiles in 1832 because we treated lightly the things He gave to us. The scripture project has taught me just how lightly we have treated the revelations.” **(Things... pg. 10)**

“It has been a gift that the people before have failed, because the clock has not started ticking on the gentiles. But it is about to begin. If the gentiles receive the covenant and are willing to obey His commandments He has caused to be restored, the clock will then begin to tick.” **(Things... pg.11)**

*“If they will repent and hearken unto my words and harden not their hearts, I will establish my church among them.”* (v. 22) “Church,” as sister Adolfo explained, is not an institution, but a body of believers. “Church,” she explained, means a spiritual body of believers who are “not of this world,” but belong to a congregation that extends into heaven: a “church of the firstborn,” and “the general assembly” of heaven; a fellowship with angels and the Son, and also God the Father. (See D&C 76:66-67) We seek to belong to that spiritual body, not an institution created by men on earth, subject to the laws of man, and capable of interfering with faith in God. The presiding leader of that congregation is Christ. Seek for a spiritual “Church” as defined by the Lord in the revelations. (D&C 10:67) We want to find that group of believers who will accept and abide covenants from God. Those who are spiritually connected, not institutionally connected. Many suffer from post-traumatic religious stress. We don’t need to create yet another institutional opportunity to abuse one another. We don’t need to repeat the terrible mistakes that hijacked the opportunity offered by the Lord through Joseph Smith. We should learn from the corrupt institutions claiming Joseph as their founder.

I don’t care who thinks they are awake to our awful situation, or how soft their heart is, or how inclined they are to follow God, **the Mormon institutions are the perfect mouse trap.** Any one called to be the newest member of the Quorum of the 12 or the new President of the Relief Society, couldn’t fix any of their institutions. It cannot be done. They are all part of the great whore, and they are firmly planted in Babylon and cannot escape. If we will repent and *“hearken unto my word and harden not our hearts, I will establish my church among them and they shall come in unto the covenant and be numbered among THIS remnant.”* (3 Ne. 21:22, emphasis added)

The gentiles can become something other than mere tools to dispossess the fallen Nephites. We can alter our destiny. Instead of remaining among those who will be swept off the land, we can receive this as our inheritance. Our promised land: If you want a sign that the work of the Father has commenced, I can think of no more tangible or physical sign to hold up to show that the work has commenced and is now available for your review, than the draft of the scriptures. The work is not complete. It is astonishing how badly the scriptures have been corrupted over the last 180 years. Recovering them into a near-original state is the best we can hope for.

With respect to this project now underway, expect opposition. There will also be imitation and pretenders. There will be the deceived and deceivers who will be emboldened. There is always a necessary opposition in all things. It doesn't happen any other way. But at the end of all this, assuming there is some group, however small (Gideon and his group were reduced from 32,000 to 10,000 to 300) it will be sufficient for the triumph. (Judges 7:2-25) **(approx.1%)**

I hope those who are opposed to this will allow those willing to enter into a covenant to go on in peace. We allow all others from any other of the various sects of Mormonism, to depart from us in peace. I hope that those willing to adopt the covenant are likewise given the opportunity to depart in peace.”  
**(Things... pg. 13)**

“When a temple exists, there will be a box in the main courtyard where people can make donations. Donations to the temple will go for two purposes: First is maintenance and repair of the temple. Second, it is a general fund for the poor. That fund can be called upon by any fellowship needing assistance with their poor. Anyone who is part of any fellowship is entitled to a request for assistance from that excess temple fund.

That small, independent fellowshiping is the way that this has and will operate, with only two exceptions. First, conferences can be called that are area-wide, region-wide, or general. The conference held in Boise, this conference and the one scheduled for Boise in September are all general conferences and everyone is invited to come to those. Those operate in addition to local fellowships. Secondly, the temple by its nature is general and the one place that involves all believers, wherever they are located throughout the world. When the temple is functioning, there will be general conferences regularly conducted there. It should be expected also, when the temple is fully organized and operating, that there will be observances of festivals and feasts. However, in the present state of things, these are not expected observances. I don't think the Lord cares whether you want to practice feasts now or not, that would be up to you.

But the Lord has plans for a temple that will expand beyond what current expectations are. **When the restoration is sufficient for the Lord to return**, the original right belonging to the first generations, or, in other words the rights belonging to the first fathers even Adam—that same priesthood which was in the beginning of the world shall return again at the end. The renewed government will be surrendered back to Christ, who originally gave the right of dominion to Adam and his righteous posterity. **The authority will be returned, and will be held by mortal man, and not a translated being. It is necessary for it to be held by a mortal at the end.** Then everyone in the line will return the rights and authority that had been given to them so that Christ's right to the government is unquestioned and unchallengeable.

All the false governments of men that collectively are nothing more than Babylon the Great will be thrown down. **This event requires a temple, where mortals and immortals, the living and the resurrected, angels and Christ can meet to accomplish the task.** Adam will be the last in the line to whom dominion will be returned. Then Adam, in the presence of Son Ahman, will return the government to our Lord. **This event, Adam-ondi-Ahman, or Adam in the presence of Son Ahman, will happen in the new temple**, and will be done before the Lord returns to judge the world.

Now I want to refer to a verse in the context of the temple. Apply these words solely and exclusively for a moment to the temple. *“Do not expect to eat the bread or wear the garment of the laborer in Zion.”*

(D&C 42:42) If you oppose the work, if you stay your hand, if you refuse and others do the labor, don't expect to eat the bread or wear the garment." **(Things... pg.15)**

"**Joseph was a restorer**, and when he died restoration ended. The moment Joseph and Hyrum were killed, the world began to lose light. The pace at which light is now being lost among the various Mormon sects has accelerated. But a new restoration has begun and a new dispensation of the gospel has opened. Whether the light now offered to us will achieve anything more than came in Joseph's time remains an unanswered question. The Lord cannot force us to receive Him; He can only offer. We must accept.

**We are now facing a crossroads** in which it is possible to continue the work and move forward. Moving forward successfully however, **will require us to accept the Spirit of Elijah**. This time the Spirit of Elijah is not to prepare a people to ascend into heaven, but instead to prepare a people so that those who come will not utterly destroy them. There must be a people prepared to endure the burning that will come. Just as Enoch's people were prepared, shielded and then worthy to ascend so as to avoid destruction by the flood, the Spirit of Elijah must prepare people to endure the day that shall burn the wicked as stubble." **(Things... pg. 17) (DS is/will be acting in capacity of the spirit of Elijah. See Things pg. 16)**

"We are promised that one will come who will be part of Jesse and part of Ephraim who will set the Lord's house in order again. (D&C 85:7) Although many have claimed this role as theirs, that identity will only be established by the work accomplished. Prideful and foolish claims by those who have done nothing are not just wrong, but wicked. If the work is done and completed, we may be able to recognize the identity. Any fool can run around claiming to be whatever their particular ideology compels them to claim. Angels show themselves to those of a firm mind in every form of godliness. (Moroni 7:30) False and deceiving spirits have no limitation on who they can visit. False spirits are free to visit with the weak minded in every form of vanity. They visit with those who, like the patriarch Reuben, are unstable as water and shall not prosper. (Gen. 49:4) They offend the Lord because they cannot cease to find fault with others. (D&C 88:124) They will be cut off by the Lord. (Ps. 101:5)

I am surprised at how often men and women who should know better depart from the path. When men get a little revelation, they think themselves wise. When they fail to discern between the vain and the true, they open themselves to prideful, vain and angry spiritual guidance. They contend for the attention of others—becoming upset when they are not respected, and falsely accusing others who remain true to the Lord. I spoke about this and compared what was coming to what happened in Kirtland. (D&C 50:2-8) They leave the association of fellow believers and hurl vindictive at the flock. It saddens me to see this happening, even though I told you beforehand that it would."

**(Things that Keep Us Awake at Night pg. 18)**

"When God reveals His mind to me, I have every right to teach and preach repentance and urge people to return to God. There are no active covenant people who can fulfill the prophecies on earth today. There is nothing special about any people yet. But the potential to lay claim on blessings and establish a covenant exists.

When the Lord determined to renew His work and allow another people the opportunity to receive a covenant from Him, He spoke to me from heaven and provided instruction. Faithful to those instructions, I have labored for years to prepare the minds and hearts any who wish to receive what is offered by a kind and loving God.

The Book of Mormon is intended to be received as a covenant. The covenant **MUST** first be delivered to and accepted by the gentiles in order for the gentiles to be numbered among the remnant of God's people. (3 Ne. 21:22.) The gentiles must have a covenant, or they cannot assist in any way to establish the New Jerusalem. (Id. v. 23.) It will be former gentiles who are called "Ephraim" once restored, to whom all other tribes must come to receive their part in the covenant. (D&C 133:30-34.) This will happen once the gentiles have been given the land as their land of promise, an inheritance from God given only to covenant people. (3 Ne. 21:22.) At present, the gentiles have been condemned and rejected by the Lord. Therefore, some few must repent and return.

**But if even a tiny few gentiles are willing to accept the covenant**, God will receive them and accomplish His work through them. It was always the Lord's expectation that "few" would receive it and walk in a straight and narrow path. Almost all others will reject it and walk in a broad enough path to accommodate every other false religious idea, false promise, incomplete and damning path that competes with the Lord's invitation to come to Him.

The work of getting an accurate restatement of what the Lord once offered, and what He now offers and instructs, has been underway for more than a year and a half. It has resulted in a preliminary draft of new scriptures now available for anyone to review and comment on as a draft. When the wise input has been gathered, and the text completed to the best of our present ability, it will be prayerfully submitted to the Lord for His approval. He has taken an active role in the project already, providing several additions of importance to Him. They have been added. Whatever man may think of the project, before it is proposed for acceptance as a covenant it will need to be approved and accepted by the Lord. I expect He will do so, because He has already accompanied the work thus far undertaken.

When a conference in Boise takes place this coming September, the completed project will be offered for acceptance. There will be many who will not want it. They needn't do anything. But if even a few will accept it, those who do will become at that time part of the covenant people of God, numbered with the remnant, and entitled to inherit this as their land. In turn, God will protect them. **If they abide the covenant, He will establish a New Jerusalem**, a land of peace, a city of refuge. His glory and terror will be there, and the wicked will not come unto it. To it will be gathered from every one of the tribes of Israel, and they will be the only people who are not at war with one another as the final chapter of the world unfolds. (D&C 45:65-71.) The Spirit of God will watch over His covenant people while it withdraws from the rest of the world. In the coming darkness, they will become progressively more warlike and violent, until the earth is filled with bloodshed.

If there are any others who are willing to do so, I intend to join them in accepting the covenant in September. That will allow me to address Christian audiences in California, Texas and Atlanta as a covenant holder offering to them the benefit of accepting what the Lord offers to everyone freely. Any others who accept the covenant can do likewise." **(Teaching post)**

"The Book of Mormon IS a covenant. In it we have examples of covenant making provided to us so we can understand the process. The covenant offered through the Book of Mormon has never been received by any people. When the 1835 conference adopted scriptures, they adopted only the D&C and not the Book of Mormon.

The Book of Mormon as an offered covenant to the gentiles is an essential step required for the gentiles to become numbered with the remnant and obtain the right to inherit the promised land. If it is not



received as a covenant by the gentiles, they have no right to be here on this land, or on any other land of promise.

Individuals can and do obtain hope in Christ. Individuals have been “saved” by the Lord on an individual basis from the time of Adam until the present. That will continue till the end of time.

But there is a profound difference between saved individuals and a covenant people. The covenant promises to restore Israel and its remnants contained in the Book of Mormon is not fulfilled merely by individuals, but requires a covenant people who have united to receive the covenant people status.

Zion and the New Jerusalem are a place, occupied by covenant people, and not something an individual can be or become. **People who gather there will all need to be individually redeemed, individually penitent, individually connected to God**, but will only belong to the community if they belong to the covenant and are of one heart and one mind and have all things in common between and among them.

Everyone is entirely free to reject anything offered by the Lord. There is no compulsion. If you are unpersuaded to take the step, then don’t take it. Any reservation will only lead to difficulties later. Everyone should come to peace about the matter before individually deciding to accept the covenant. We are all allowed to pursue a relationship with God apart from others. There will be those who are willing to accept a covenant and become numbered with the remnant. In the end, it is better if only a very few receive covenant status who are united in mind and heart than to have a larger body that includes the fearful, the doubtful and the skeptical.

**Taking this offered step will not immediately change anything** other than the identity of those gentiles who receive it. It will be years before the process of sweeping away those who are not entitled to the land will begin in earnest.” **(Covenant post)**

“The adoption of latter-day scriptures as a law and covenant is a necessary step foretold by the Book of Mormon. It has not yet happened. If it is not done at this time, then it will require some other gentile body of believers at some future day to take the step we could take today. These early days of the restoration were filled with opportunity and potential. It was not restored to create a wealthy and popular institution. It was to create a holy people who could build a holy city to be called the New Jerusalem. The initial restoration failed to redeem the gentiles because, as Christ prophesied to His disciples at Jerusalem, the gentiles did indeed “*perceive not the light and they turn their hearts from me because of the precepts of men.*” This ended, for a season, any progress of the gentiles. They did not receive additional revelations. Heaven did not bestow additional knowledge from time to time. They did not obtain the New Jerusalem. **When gentiles pursue any end other than establishing Zion, the Book of Mormon calls it “priestcraft”**. That is what the gentiles have accomplished with the Book of Mormon thus far. To fulfill the promise of the Book of Mormon, additional records are necessary. Therefore a record claiming to be what is promised cannot be categorically rejected.

**Something is going to come, and when it does it must be accepted if it is provided by the power of the Lamb.** When evaluating whether something is given to the gentiles by the power of the Lamb, the test is whether it restores the plain and precious things that testify Christ is the Lamb of God and Savior of the world. The purpose of the Book of Mormon, and additional books given by the power of the Lamb to the gentiles, is to permit the Lamb to manifest Himself to them 1) in word, 2) in power and 3) in deed.

They are to receive His word, or the Book of Mormon, other inspired records that testify of Him, and revelations He provides to them to guide them back to Him. **They are to receive His power, or the ability to effectively perform those required ordinances for repentance and receiving the Holy Ghost. Both baptism and the sacrament require God's power. If the gentiles are willing to receive these things from God, then they are no longer numbered as gentiles,** but are instead numbered among the seed of the remnant; to also receive a right to this promised land. But this requires the gentiles to receive all that Christ offers: The Book of Mormon, the other books, His word or continuing revelations, His power or authority to perform ordinances, and have living witnesses of His appearance in very deed. This is necessary to be numbered among the remnant, be part of Israel, and have the land of promise as theirs.

If they will receive it, this is the potential that exists for gentiles. Few are willing to receive it, but even so, those who will allow the Lamb of God to guide them will be armed with righteousness and with the power of God. Only those few who are righteous and obedient to the Lamb will become armed with the associated power that comes from righteousness. Then they will seek for and be able to establish Zion. The Book of Mormon proclaims that more is to be expected and will be required. The question is whether the proposed books to be adopted by the gentiles contain the fullness of Christ's gospel. Do they testify of the Lamb of God? Do they claim to come from Him and include His word? Do they reaffirm that salvation is through Christ alone? Do they point to recovering the remnant of Israel and establishing the New Jerusalem? Are they a step toward Zion?

The Lord has led me by the hand through these years of effort. In the last few months the Lord has added content to the draft scriptures. He approves the proposal to present this to an assembly of gentiles in September for approval as a law and covenant. Without the covenant, the gentiles are not numbered among the remnant. They have no right to be upon the land. They are not protected from the coming judgments.

The people of King Benjamin willingly agreed to the covenant. They had a desire to be obedient to the covenant. They wanted to receive blessings from God. In the act of accepting the covenant with full purpose of heart, intending to repent and follow God, they had gifts poured out upon them from heaven. The covenant contained prophetic information that allowed them to know and prophesy of things to come. They likewise acknowledged that disobedience would bring upon them the judgments of God. The reaction of King Benjamin reflects the greatness of what having a covenant of God holds for people willing to receive it.

Accepting the covenant offered in our day includes the obligation and right to gather scattered remnants of Israel, the right to inherit this land as a promised land, the right to become numbered with Israel, the right and obligation to assist in building the New Jerusalem, the right and obligation to help establish Zion. The Lord has asked for a temple in Zion. This is to be a place where He can come to dwell, and not merely to manifest Himself to some.

**Any individual acting alone, in the sincerity of their heart, can commune with God. Any sole person can believe the Book of Mormon. But covenants to bring Zion are not with solitary individuals. It requires a people to be restored again, by covenant, as God's people.** All of them must unite in accepting a law, a standard, the covenant for those who will help establish the New Jerusalem. This is a city, not isolated individuals scattered across the world. They must be gathered. Before they gather they

must have one heart and one mind which requires them to receive and act on a covenant with the Lord; not only to say, but to do what has been asked of them.

Before September every believer should ask the Lord if it contains the covenant He promised to restore through the gentiles in the last days. Despite our best efforts, the Lord will need to confirm what we compile accurately reflects the covenant He intends to offer to the gentiles of the last days. To confirm that we have accurately compiled all the covenants and commandments we will need the Lord to approve the final result. Because I have been able to inquire and receive an answer from the Lord on other matters before, I have full confidence in being able to obtain an answer from Him on this matter. I expect every individual to do likewise and learn from God whether we are expected to approve the completed scriptures as a law and covenant.” **(SCRIPTURE, PROPHECY AND COVENANT)**