

**Zion Will Come**  
Denver Snuffer 4-10-16  
Moab, Utah

I want to thank those who organized this event. I want to thank the landowners for allowing this to take place on their property, and I want to thank you participants for coming down and participating in this conference. I also want to thank those who imposed on me to come and speak today. Let me attempt to add to your conference by this talk.

The Savior is extraordinarily positive, and when He speaks negatively I want to pay particular attention and give careful consideration to His warning counsel. One of the Lord's more negative statements is found in His assessment of the last-days gentiles. In 3 Nephi, 16:10 He prophesied of our (meaning the gentiles) failure. He attributed the content of His pessimistic prophecy to the Father, and noted that the reason He predicted the gentiles would fail was because the Father had told Him to do so. This is in 3 Nephi chapter 16, verse 10:

*"And thus commandeth the Father that I should say unto you:" is how He prefaces His direful assessment. "At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts." Then He goes on from there and says: "Behold, saith the Father," this is Christ attributing what the Father has told Him as the source for His message, "I will bring the fulness of my gospel from among them."*

In that list we all can make a self-assessment about our sins, rejection of truths, pride, lying, deceit and hypocrisy. But it may be more difficult to evaluate the question of "priestcraft." The last days gentiles have a serious problem with "priestcraft," and that should alarm every one of us. The Apostle Peter was also concerned about how the gospel was ministered. In his First Epistle, chapter 5, verses 2 and 3 he wrote:

*"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over the Lord's heritage, but being ensamples to the flock."*

It is not appropriate for anyone to collect money from the flock for their individual support and enrichment. Nor should those who ought to be equal have the ambition to "lord it over the flock." Priestcraft is a toxic failure which shows up among the last day gentiles. We would be foolish to not guard against it appearing among us as well.

Nephi wrote: *"For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of*

*the prophet.*" (1 Nephi 22:23) Getting gain is not just financial, it can include obtaining any advantage from others. Power over others includes gaining the pseudo-authority to have your viewpoint respected as authoritative, whether you are right or wrong. Only the truth should compel respect. No official, expert, compelling personality or charismatic charmer should have authority or power over others. The only thing that should be given respect is truth. Truth does not get popular in the eyes of the world, and therefore if we seek popularity we are always tempted to compromise truth to win favor with others. Finally, do not confuse "the lusts of the flesh" with sexual misconduct. The flesh does not crave sexual gratification alone, but also seeks carnal security, effortless reward, triumph over competitors, sloth, gluttony, avoiding accountability and covering our sins. It is the opposite of charity.

Nephi provides a definition of priestcraft:

*"He commandeth that there shall be no priestcraft, for behold priestcrafts are that men preach and set themselves up for a light unto the world that they may get gain and praise of the world, but they seek not the welfare of Zion."*

There is something so toxic about the practice of priestcraft that it deserves careful attention. I want to flip the normal approach to this topic and not focus upon how we see it being practiced by others, but to use it rather as a check on what we do and how we approach the gospel of Christ. It is so toxic that if you engage in the practice of priestcraft, of setting yourself up to be the light, seeking yourself to become popular, seeking yourself to get gain and praise, that it will fundamentally interfere with your ability to even be in service to the Lord. A man cannot seek the welfare of Zion when practicing priestcraft. They lead in opposite directions. The road to Zion is through losing the self while pursuing a greater good. Priestcraft exalts the practitioner and rewards him with praise, gain and misleads him to think himself an important light unto the world. We only have such light as we can reflect from the Lord. (Mosiah 2:20-21) If we manage to reflect any of His light then we do not deserve praise or credit for that modest achievement. Rather we should render praise to Him who is the light of the world. (3 Ne. 11:11.)

Tithes and offerings should not be used to support leaders, managers or administrators. Tithes are to help the poor, the weak and the infirm. There is "enough and to spare" according to the revelation given to Joseph Smith (D&C 104:17), but only if the purpose for which the tithes are paid are satisfied first; not to enrich men. I would not dare participate in a ministry unless it was based on sacrifice to serve. There is an inevitable hardness associated with taking pay for ministry. It leads to arrogance that sets the one receiving payment above the flock that donates the payment. It is better to pay than to receive tithes and offerings. It is better to give than to take.

We got an extensive warning. Moroni inserted his warning about the last-days gentiles in Mormon chapter 8, beginning at verse 32:

*"Yea, it shall come in a day when there shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins. O ye wicked and perverse and stiffnecked people, why have ye built up churches unto yourselves to get gain? Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls? Behold, look ye unto the*

*revelations of God; for behold, the time cometh at that day when all these things must be fulfilled. Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you. Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing. And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted."*

In the warning he makes no exception for some latter-day church. He makes no exception for any latter-day organization of any kind. There may be a few who are the humble followers of Christ that are mentioned in the *Book of Mormon* (see, e.g., 2 Ne. 28:14), but they are not mentioned as part of an organized congregation.<sup>1</sup> They are not identified as part of an institution. When the faithful are gathered at the end they are gathered as individuals, not as congregations. Christ said through Jeremiah, "I will take you one of a city, and two of a family, and I will bring you to Zion." (Jer. 3:14.) He has never promised to take those belonging to an institution.<sup>2</sup> There is no such thing as collective security. The *Book of Mormon* preaches against such an idea. We are just as vulnerable to the misapprehension that we are safe and "saved" because of status as are any other group of people. We are bound together to fellowship, bear one another's burdens, mourn with those who mourn, testify to one another, and help comfort those in need. (Mosiah 18:9.) Fellowship is indispensable to Christianity. But salvation comes one-at-a-time when we render an account of our lives. (Luke 19:12-26.)

It is our relationship to and our connection with God that matters. And you cannot form that through me or through some other man, nor through the groups to which you belong. The groups to which you belong are a place to render service. They are place where you can sacrifice to help others. It does not matter if that group is Methodist, Presbyterian, Latter-day Saint, or one of the fellowships that has been organized. That is of little consequence. You can be a Christian soul wherever you are, serving whoever you happen to be in company with.

I'm going to talk about Zion. Zion will be gathered. But the gathering of that group will not necessarily come exclusively from any party, group, denomination or lineage. Priestcraft damages the practitioner, I think more so than those on whom the false priest practices. I don't see how you can destroy equality, injure and grieve the Spirit by holding yourself up as a light and interfering with the work of the Lord in bringing about Zion, and not suffer the greater loss.

Now I have heard countless expressions of hope for the Second Coming to be upon us soon. I hope to clarify the challenge that faced in having Zion established. I know of eight (and I haven't gone out of my way to look) who have come to my attention. I know of eight, there are probably

---

<sup>1</sup> During the *Book of Mormon* the few who responded to preaching were identified as "humble followers"—they were the exception. See Helaman 6:5; 6:39; Alma 4:15.

<sup>2</sup> See also Matt. 24:36-41.

many more, who claim that they are going to establish Zion. They think God called them. They are tired of waiting. They believe they know what needs to be done from their study. So they're going to launch out on the project. But Zion is not going to be a human achievement. I hope to make the daunting nature of Zion a little more clear today.

I know of three men who claim, presently, that they are Messiahs. It's an odd thing, really, for all three to make the same claim. I know of two women who claim they will give birth to a returning Christ—they are the Mother of the Lord returned again. (This nonsense is one of the by-products of confusion about multiple-mortalities.)

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.

There is a verse that often is wrongly attributed to Enoch, but is in fact a prophecy given by Adam. It is from an original prophecy given at the beginning of the world through father Adam. In Adam the covenant was established which God Himself intends to vindicate.

*"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.)

There are, of course, some very bright, well studied, Latter-day Saints who think they understand what the gospel and priesthood of Abraham was. They are mistaken.

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:

*"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.

In Moses chapter 5 there is an incident that relates to fatherhood and the right of the firstborn. It begins with Mother Eve celebrating because, after the apostasy of son after son, she rejoiced because of a son she thought would prove faithful. This is Moses 5:16:

*"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.

But Cain when he arrived at the age of accountability and beyond, "hearkened not, saying: Who is the Lord that I should know him?" He could not obtain the right if he rebelled against God. The government of God is predicated on loyalty to God. It is impossible to be God's appointed heir on earth while rejecting God's authority.

*"And she again conceived and bare his brother Abel. And Abel hearkened unto the voice of the Lord. And Abel was a keeper of sheep, but Cain was a tiller of the ground." (Moses 5:17.)*

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.)

God replace the slain Abel with Seth. And it became Seth who was the one through whom the promise would be realized. Through Seth the Messiah would be born. Through Seth the line of authority, the priesthood of Adam, the rights belonging to the fathers would continue.

As you go through the account in Moses chapter 6:10-11.

*"And Adam lived one hundred and thirty years, and begat a son in his own likeness, after his own image, and called his name Seth."*

So in "his own likeness after his own image" is important because Adam was created in God's own likeness after God's own image (Moses 2:26; Gen. 1:26), means that Seth, like Adam, was a godly man.

*"And the days of Adam, after he had begotten Seth, were eight hundred years, and he (that is Adam) begat many sons and daughters."*

There is no indication that any of them were as rebellious as were descendants of Cain. Adam begat many sons and daughters but only one son was identified as Adam's heir: Seth.

*"Seth lived one hundred and five years, and begat Enos, and prophesied in all his days, and taught his son Enos in the ways of God; wherefore Enos prophesied also." (Moses 6:13.)*

So although there are many sons and many daughters, there is only one name identified. If you follow it through the list of names you see Seth had "many sons," all of whom are unnamed other than one—and that one who is named is Enos. Because it was through Enos the priesthood, the rights of the fathers, and that same priesthood continued.

Enos had "many sons," all of whom are also unnamed other than one: Cainan. In turn Cainan has "many sons," all of whom are unnamed other than one; the one that is named is Mahalaleel. Although all of his predecessors had "many sons," Mahalaleel had only "sons." So the fertility rate was collapsing as we got closer to the Flood. There is only one named son of Mahalaleel and

his name was Jared. There is only one named son of Jared, although he had "sons"—the one named was Enoch. Here are the verses from Moses 6:

*14 And Seth lived, after he begat **Enos**, eight hundred and seven years, and begat **many sons** and daughters.*

*15 And the children of men were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man's hand was against his own brother, in administering death, because of secret works, seeking for power.*

*16 All the days of Seth were nine hundred and twelve years, and he died.*

*17 And Enos lived ninety years, and begat **Cainan**. And Enos and the residue of the people of God came out from the land, which was called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named Cainan.*

*18 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat **many sons** and daughters. And all the days of Enos were nine hundred and five years, and he died.*

*19 And Cainan lived seventy years, and begat **Mahalaleel**; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat **sons** and daughters. And all the days of Cainan were nine hundred and ten years, and he died.*

*20 And Mahalaleel lived sixty-five years, and begat **Jared**; and Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat **sons** and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died.*

*21 And Jared lived one hundred and sixty-two years, and begat **Enoch**; and Jared lived, after he begat Enoch, eight hundred years, and begat **sons** and daughters. And Jared taught Enoch in all the ways of God.*

*22 And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed.*

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.)

In Isaiah chapter 9 verses 6-7, there is a prophecy dealing squarely with this issue:

*"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."*

This is a prophecy about Christ coming to restore, in the meridian of time, the government of God. He, Christ, represented the "Father" of all, as the Redeemer of all, as the bringer again of the holy covenant. His "government and peace" shall have no end.

He is prophesied to return in Revelation, chapter 19 verse 16, as "the King of Kings, and the Lord of Lords." He is the head, but He will put others on the same "throne" if they likewise overcome the world. (Rev. 3:21.)

In D&C section 76 He explains His intention for mankind. He intends to make men:

*"And they are they who are priests and kings, who have received of his fullness and glory, and are priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son."* (D&C 76:56.)

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.

When Enoch and his city were established, it was not until after it was established and people had gathered together and lived in peace that the Lord came and dwelt with them. (Moses 7:16-18.) They prepared the place, they extended the invitation, and the Lord came.

Likewise, in the city established by Melchizedek, it was not angels who built his city. He preached repentance; men repented, and as a consequence of having repented he established a "city of peace" or Zion. (Alma 13:17-18.) Enoch's Zion fled from this earth and was taken up into heaven. (Moses 7:69.) So also Melchizedek led his Zion to heaven. (JST-Gen 14:32-33.)

In contrast to what happened before, the Zion of the last days will not flee. It will be built as a beachhead to which the Powers of Heaven will return so that He whose right it is to govern the earth will assume the responsibility of governing. He intends to overthrowing every other government (Dan. 2:44), and to establish Himself as the King of all, and the Prince of Peace. He



will be the Father of Righteousness, His rule and His reign over the earth will begin at His coming.

Joseph Smith described the priesthood that will function in Zion preliminary to the Lord's return. He explained, "That priesthood is a perfect law of theocracy and stands as God to give laws to the people." (*The Teachings of the Prophet Joseph Smith*, page 322.) In that same talk there is a better elaboration made by one of the note-takers. This is taken from *The Words of Joseph Smith*, page 246: "It is understood by many by reading this chapter [referring to Hebrews chapter 7] that Melchizedek was a king are some country or nation on earth. But it was not so. In the original it reads 'king of shalom,' which signifies 'king of peace or righteousness' and not of any country or nation."

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.)

At the beginning of the restoration, while Joseph and Hyrum were with us, there was an abortive attempt to establish the order required for Zion. In a sermon Joseph delivered in August of 1843, he said that the fullness did not exist in the church, and if it did he wasn't aware of it. He stated, "no one in the Church held the fullness of the priesthood; for any person to have the fullness of that priesthood must be a king and a priest. A person may be anointed a king and priest before they can receive their kingdom." (*Wilford Woodruff's Journal*, August 6, 1843.) The after this Joseph Smith was made a king by anointing on September 28 of 1843. Shortly after that, on October 28, 1843, Hyrum Smith was likewise ordained to be a king unto God. Keep that in mind as we move to another issue.

Turn to 2 Nephi chapter 10 beginning at verse 11:

*"And 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. And I will fortify this land against all other nations. And he that fighteth against Zion shall perish, saith God. For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words."*

This creates a paradox for Zion. There must return of the "same priesthood that was in the beginning," which requires a theocratic father or king, but, God commands there shall not be one, and if you raise one up God will destroy him. How, then, are the conditions to be met and the prophecies fulfilled?

To solve the paradox I would suggest using the *Book of Mormon* first, in order to find out exactly how the Nephites had successful kings on this land. One of the most notable is King Benjamin. We don't even call him "Benjamin," we call him "King Benjamin," because his identity with his

role is so linked together that we can't mention the man without mentioning his kingly status. In Mosiah chapter 2 King Benjamin explained how his kingly rule was successfully implemented on this land:

*"But I am like as yourselves, subject to all manner of infirmities in body and mind; yet I have been chosen by this people, and consecrated by my father, and was suffered by the hand of the Lord that I should be a ruler and a king over this people; and have been kept and preserved by his matchless power, **to serve you** with all the might, mind and strength which the Lord hath granted unto me. I say unto you that as I have been suffered to **spend my days in your service**, even up to this time, **and have not sought gold nor silver nor any manner of riches of you**; Neither have I suffered that ye should be confined in dungeons, nor that ye should make slaves one of another, nor that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and **have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you**— And even **I, myself, have labored with mine own hands that I might serve you**, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne—and of all these things which I have spoken, ye yourselves are witnesses this day. Yet, my brethren, **I have not done these things that I might boast**, neither do I tell these things that thereby I might accuse you; but I tell you these things that ye may know that **I can answer a clear conscience before God** this day. Behold, I say unto you that because I said unto you that I had **spent my days in your service**, I do not desire to boast, for I have only been in the service of God. And behold, I tell you these things that ye may learn wisdom; that ye may learn that **when ye are in the service of your fellow beings ye are only in the service of your God.**"*

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.

Christ was born a King. In fact, wise men from the East came inquiring saying: "Where is he that was born King of the Jews?" (Matt. 2:1-2.) That was His status at birth. Prophecy foretold that of Him. He would have a government that would increase forever. (Isa. 9:7.) The wise men from the east naturally went to the king to find the newborn king. But the earthly king knew nothing about the matter, and he had to ask the scholars of scripture for an answer. It required "all the chief priests and scribes" to provide an answer. (Matt. 2:4.) They found the passage in Micah 5:2 that foretells, "Bethlehem...out of thee shall come a Governor..." (Matt. 2:6.)

Although Christ was born as a King, but He explained how His Kingship would operate. In John chapter 18 beginning at verse 36, while on trial for His life, He explained:

*"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."*

That is the True King. He suffered Himself to be surrendered into the hands of wicked men who despitefully used, abused, beat, and humiliated Him (1 Ne. 19:10; 2 Ne. 6:9) and then killed Him publicly on a thoroughfare where the notoriety of His death would be on public display. (Matt. 27:39.) No one entering or leaving on that day, the city of Jerusalem, could do so without noticing the humiliation of our Lord. That is our King. A "man of sorrows" who was indeed "acquainted with grief." (Isa. 53:3.)

He explained Himself further in contrasting who He, the King, the Almighty Father, that Wonderful, Counselor, whose government not fail to increase, who He was in contrast to gentile kings. This is in Luke chapter 22 beginning at verse 25:

*"And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."*

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.

Well, the original priesthood and the original pattern will have to return in order for the last days Zion to exist. The first Zion, in Moses chapter 7 verse 13, needed that priesthood:

*"And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him."*

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.

This is the reason why, before the Flood, it was necessary to remove Zion. God cannot destroy the righteous. The wicked can destroy the wicked, and the wicked can destroy the righteous. But when Zion is here, the wicked cannot destroy Zion because it is God's government. And because the wicked cannot destroy Zion, and God will not do so, Zion necessarily was taken up into heaven. The same thing happened with Melchizedek's city.

The Lord lamented: "How often would I have gathered you as a hen gathers her chicks under her wings, but ye would not!" There have been occasions on which it would have been possible to establish Zion, but men would not cooperate. When that has happened, the same rules apply as applied at the beginning. Hence the necessity for removing Moses out of the midst of Israel (D&C 84:25) because through Moses we could have had Zion, but the children of Israel were not interested. Hence the reason why Elijah was taken up into heaven, because Elijah was also an opportunity for Zion to have been established.

Well, that same priesthood which was in the beginning that allowed Melchizedek to establish the city of peace, the city of righteousness, the city that God defends, necessarily must return. If you look at D&C Section 133 beginning at verse 26, there is a description of the coming Zion:

*"And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence. And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim. And they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows."*

Heaven will protect the last day's Zion. It will belong to Him, and therefore God will not allow it to be overtaken or overcome. D&C Section 45 has another prophecy about the last day's Zion beginning at verse 66:

*"And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with*

*another. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand."*

When they came to arrest the Lord in the Garden of Gethsemane after His suffering, He intended to submit Himself and to be abused and ultimately killed. The Apostle John records that Christ, stood and confronted them with their weapons. He asked them: "Whom seek ye?" And they said: "Jesus of Nazareth." And He said: "I am he." John reports, "As soon then as he had said unto them, I am he, they went backward, and fell to the ground." They stumbled backwards, tripped over one another's feet, and fell.

Contrast the armed crowd bearing swords and weapons with the submissive Lord. These men were intimidated by the Lord identifying Himself. He made no attempt to defend Himself, but had He elected to do so, they could not have taken Him. He went as a lamb to the slaughter (Isa. 53:7) because he intended, though the Lion of Judah (Rev. 5:5), to submit Himself to become the sacrificial lamb.

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.

Jeremiah prophesies the time will come when talk about the power of God will no longer refer to Moses leading the children of Israel out of slavery in Egypt. Instead the reference point will be what God does to bring the last days Zion. This is Jeremiah chapter 16 beginning at verse 14:

*"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."*

The last days Zion will be the reference point to which people will point as evidence of God's power. It will be when and where He establishes His rule, His reign upon the earth, His authority over the nations of the earth.

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. You cannot give birth prematurely to a living Zion, or it will

choke and die because it is unable to be viable outside of the hands of the Lord. We have to wait on Him. 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.

Just a few random concluding thoughts:

One bit of advice: If you're going to have a school of the prophets, you are going to need a prophet.

God's ways are higher than man's ways. He said this to Isaiah: "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (Isa. 55:9.) Jacob, who stood at the presence of God (2 Ne. 11:2-3), expounded on the meaning of God's mysteries to an audience that now include us. Jacob chapter 4 verse 8:

*"Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God."*

In other words, even if you have a PhD in theological studies, and are the most adept scriptorian of our age; the meaning belongs to God, it does not belong to me, it does not belong to you. It is not found out by our clever or witty parsing of words. In large measure the prophecies have as their purpose to hide from men what God intends to do until God has done it. And then having accomplished what He intended to do, the scriptures confirm that He knew the end from the beginning (Abr. 2:8; Isa. 48:3-6). If you could know the end from the beginning you could interfere with the plan of God by going where the prophecy says, when the prophecy says, and interfering with the hand of God in fulfilling it. Even worse still, if your inclination were to priestcraft, if you knew what the prophecies meant beforehand, you could profit from them. The things of heaven were never intended for men to make merchandise of them.<sup>3</sup>

We are expected to sacrifice for God. A religion that does not require sacrifice is a religion that will not produce faith.<sup>4</sup> 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.

---

<sup>3</sup> See John 2:16; 2 Peter 2:1-3; and Rev. 18:12-13 where the last days merchandise includes the "souls of men."

<sup>4</sup> *Lectures on Faith*, Lecture Sixth, ¶7.

I know there are verses that suggest that the laborer is worthy of his hire.<sup>5</sup> But I'm telling you taking payment for preaching is toxic. In the history of mankind, I can think of maybe five men who have lived that would be worthy and beyond corruption in taking payment for their service as ministers. One of those five was the Lord Himself. Don't look upon one passing phrase as a basis to revoke and cast aside all of the other many verses, warnings, cautions, and prophecies about the abuse of the last days gentiles. Gentile failures largely emanate from the corruption of our religion because of priestcraft.

Priestcraft is toxic, not just to the listeners, but to the practitioners. If what you are preaching is greeted with wild enthusiasm and doesn't get you shunned, then you are probably not saying anything that God would agree with.

God's purpose is to bring us to repentance. The Lord is exceptionally positive, but He is positive in stating affirmatively the standard that is acceptable to Him. "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my name's sake." (Matt. 5:11.) He expected us to be misunderstood, misapprehended, assessed very narrowly, and cast out, just as He was. We are not to be handed money and to be given a chief seat, to be adored, and to be respected. (Luke 20:46-47.)

Our challenge now, however diminutive we may seem, is to avoid priestcraft. It can invade our little fellowships every bit as much as it can invade multi-billion-dollar institutions. There's no limit on where you can run amiss.

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.

There is a one verse parable spoken by Christ. It is in response to the question: Tell us what the signs of your return is going to be. After He gave a list of signs, He spoke a little parable at the end. Because the translation makes it seem morbid I'm going to substitute "body" for "carcass." The current King James Version of the parable is somewhat morbid. The word could have been translated to suggest a living body. I prefer that view. Christ said one of the signs of His return

---

<sup>5</sup> Used to justify a paid clergy. See e.g., D&C 106:3—but this related to a full-time office of historian. But Christ admonished the apostles to carry neither purse nor scrip (meaning money). He limited the "hire" to eating dinner when it is offered. (Luke 10:4-9.) He reiterated essentially the same standard in modern revelation. (D&C 84:77-81.)

is: "Wheresoever the body is, thither will the eagles be gathered." (Luke 17:37.) The "body" is the New Jerusalem. The "eagles" are going to be angelic ministrants.

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<sup>6</sup> 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 Telesstial 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. In the

---

<sup>6</sup> There cannot be a king without a queen, nor a patriarch without a matriarch. Nor did the image of God in the beginning consist of the man alone, but of the man and woman. Therefore although I use the word "man" throughout, it will be impossible for the original pattern to return without the man and woman laboring alongside each other. That pattern began with Adam and Eve and must return again. (See Moses 5:1.)



last days false prophets will outnumber the true ones. (Mark 13:22.) There has to be an end of all that nonsense at least among those who will dwell in Zion.

Our Lord was and is meek. When he said: "I am more intelligent than them all" (Abr. 3:19); when He said He was "the greatest of all" (D&C 19:18); there wasn't one whit of arrogance in His statements. What He was saying is: "Please have confidence in me. Please trust what I say to be true. Please recognize that I paid a price in order to be able to minister."<sup>7</sup>

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.

Well, I have covered the things that I needed to cover. Let me end by saying that I don't talk a great deal about any of the experiences, visitations or revelations. I don't talk about that because in the days of Joseph we made some foolish mistakes. When we had Joseph, it was so easy to take our eyes off of the Lord and put them up on him. Joseph realized the mistake by 1842 when he complained: "the people should each one stand for himself, and depend on no man or men in that state of corruption of the Jewish church—that righteous persons could only deliver their own souls—applied it to the present state of the Church of Jesus Christ of Latter-day Saints—said if the people departed from the Lord, they must fall—that they were depending on the Prophet, hence were darkened in their minds from neglect the duties devolving upon themselves." (*TPJS*, p. 237.) If we don't learn anything from that past example of failure, then we can expect the exact same outcome. We may get Kirtland, we may get Nauvoo, we may get Salt Lake City, but we will not get the New Jerusalem. We must learn from the past errors. We have to determine not to repeat at least those. We may make new and inventive mistakes of our own, but at least they will belong to us and not be caused by our arrogance and sloth in simply repeating what failed before.

I don't care how cleverly you parse the scriptures, God and God alone is responsible for causing them to be written in the first place, and He has a meaning in mind for them. He has a work that He intends to do that will vindicate the prophets and prophecies.

If you think that you can outthink the Lord, and that you can arrive at the right place at the right time, you are mistaken. It will require revelation to save us. Go ahead and buy some farmland in or around Independence, Missouri, and wait for the burning—because you will not be at the right place. If Independence, Missouri is the only location for Zion, He would not have offered in January 1841 to make Nauvoo "the cornerstone of Zion." (D&C 124:2.) Zion's location is portable until it is fixed by Him.

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. You may buy all the land you want, build all the bleachers for some great meeting, but the fact is that when Adam, the Ancient of Days returns, it will happen where God alone chooses. The gathering needn't be large. There

---

<sup>7</sup> See Ether 3:11 where He asks directly if the Brother of Jared would believe Him.

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.

Christ will return to have the lawful, the legal right, to possess this earth, to rule it and to govern it. Make no mistake His is retuning to govern. But before that day, groundwork has to be laid. There is a process.

Now, this may seem a little presumptuous but it is nonetheless true. If you go back to the very first book, *The Second Comforter: Conversing with the Lord through the Veil*, and you read everything I have written beginning there until now (and this talk is part of that, what you will discover find is that I have given one continuous exposition. Admittedly it's long, admittedly it fills millions of words in English, but it is a single exposition. I have been addressing one subject from the beginning until now; it is all one great whole.

Today's material has pushed a little further forward the explanation about what is underway for Zion today. But the scriptures are full of hundreds of additional verses describing exactly what I've covered today. They are all one. They are all covering one great theme. No one can lay it all out in a single text or talk. Hopefully I will be able to add a little more about where things are going at some point in the future. 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.

Worthy is the Lamb. He came deliberately to offer Himself up as a lamb without blemish. He had the right **not** to die, and therefore, He had the right to take His life up again, and it's through Him we obtain the right to live again. I bear witness of Him, and I want to express my gratitude to Him for all that He has and is doing, and for the patience that He has shown with all of us.

In the name of Jesus Christ, Amen.