

## Zion

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This is the sixth in a series of talks given in connection with 40 years of membership in the LDS Church. At about this moment, 40 years ago, I had already been responsible for a number of conversions and baptisms into the Church. In my zeal I was an obnoxious missionary, trying to convert anyone I encountered along the way. I confronted everyone with zeal (more zeal than knowledge in those days).

By this time 40 years ago, there were a number of baptisms that had taken place. The first one was 18 days after my own baptism which involved Ron Mahle, who I mentioned earlier. There was a Jewish fellow named Shapiro who converted. There were Pitman, Greg Ford, Steve Manchester and others I had helped to convert. Around this time, in April, on a Saturday or Sunday, I don't recollect which, there was a fellow who was in the military barracks where I was living who left his door open. I got up early in the morning and I was going to some church related activity.

As things were wont to be back then, the church was everything. Something was happening on your Wednesday and on your Tuesday and on Saturday. Church was certainly all of your Sunday. In any event, as I was leaving, this door was open and the occupant was sitting on his bed in the barracks. Sensing this was an invitation to intrude, I said, "Hey Mike, what's going on?" He replied, "Oh, there are no good people left in the world today!" I said, "Yeah, there are! Get your stuff, come with me and I'll show you some!" He said, "Where am I going?" I told him, "Don't worry about it, you'll find some good people when we get there."

So he got his shoes on and put a shirt on and he came with me. We went to some kind of gosh awful activity like we did back in those days, and I introduced him to the Elders, (because the Elders were always there). And that was the end of that. Mike Kirby is now living in Colorado, he's been married in the temple, and he has several generations of his descendents who are members of the Church.

So let me tell you, missionary work is, and has been, the easiest thing of all to do, and I would encourage any of you who run into someone who is curious about Mormonism to talk to them. It's even easier today because people know a whole lot more about Mormonism today than they've ever known before. They know Mitt Romney. I mean when I began, the world did not even know about Donny and Marie, but now they know David Archuleta. There are a thousand things to talk about. And then there is all that anti-Mormon crap, which, by the way, if you approach that - that is the best entrée. When they've got some complaint, some "absolute demonstrable proof that..." and you can choose your bad issue:

- Book of Abraham
- Joseph Smith and plural wives
- Indian DNA
- Mountain Meadows Massacre

Choose whatever you want, the subject is an invitation to talk. By the way, the more upset someone is about Mormonism, the more angry they are, the more emotionally connected they are to denouncing Mormonism, the easier it is to have a conversation with them. In my experience, it is

easier to make a convert from an emotional critic because they care about the topic. That is why they are emotional. So I would encourage all of you to share your religion. Perhaps in the exchange you will learn something true about the faith, as well. Some of the greatest criticism leveled against our faith is based on truth, and we shouldn't be afraid to correct our own misunderstanding when we encounter that. True religion ought to be a search for truth, even when it is uncomfortable. Shedding our false traditions can be painful, but it is necessary if you intend to arrive at last at the truth. A false religion is unworthy of a faithful man or woman.

Zion is not just a topic. Zion has occupied the attention of every prophet from the days of Adam down to today. When I talked about covenants in Centerville, ultimately many of the covenants made throughout history have as their bedrock the assurance that in the last days God would bring again Zion. That was a critical component of the covenant made in the days of Adam. That was part of the covenant made with Enoch. To understand Zion, is to necessarily comprehend that there were covenants made by God with the earliest of our righteous ancestors that He intends to vindicate. To understand Christ's Gospel, it requires you to understand Christ's Zion.

Zion cannot be brought through a "Strongman." The talk I gave about the priesthood in Orem was given in part to inform you about what is necessary as a priesthood component for the existence of Zion. But a Strongman will not work. Remember the character of those whom God has called in times past when Zion was offered. In the case of Enoch, who established Zion, he described himself as "but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?" (Moses 6: 31.) I've explained in the talk on *Elijah Reconsidered* that "slow of speech" does not mean some speaking impediment. It meant he would rather not talk, because he was more reflective and contemplative than vocal. Enoch was not a "Strongman" in the Gentile fashion, but was a man of meekness and mildness, rather more like our Savior than like the rulers of the Synagogue. Likewise, "Moses was very meek, above all the men which were upon the face of the earth." (Num. 12: 3.) I have explained this in the talk on *Priesthood* in Orem. I will not repeat it again here. God cannot bring Zion through a man whom the Gentiles would regard as a "Strongman" but will instead use only suitable men, like those He has trusted before, and none else.

If you go to Doctrine and Covenants 84: 19, we read, "*And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest.*" (I would add you have to have the Priesthood in order to have valid ordinances accepted by God.) "*And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh.*" (And I would add further that Zion is a fleshly endeavor to be accomplished by living mortals. It is to involve living, breathing people.)

Therefore, as you read these verses, you ought to recognize that the power of godliness being manifest to man in the flesh through the ordinances is a component, constituting the rudiments required for Zion. "*For without this no man can see the face of God, even the Father, and live. Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.*"

The glory of God is intelligence. The "rest of the Lord" is the fullness of His glory, or in other words light and truth. Or in other words, it requires a people who are competent in the things of God, who have an understanding which will reach into heaven.

*"Therefore he took Moses out of their midst, and the holy priesthood also."* Thus ended even the possibility of Zion. As soon as the required authority was removed, the condition which was part of the rudimentary requirements for Zion came to an end.

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 grousing 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.<sup>1</sup> 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.)

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<sup>1</sup> The contrast between a "Strongman" and a meek one is best illustrated in the two great opposites: Lucifer and Jehovah. In the case of Lucifer he proclaimed himself strong enough to save all: "Behold, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." (Moses 4: 1.) In contrast Jehovah submitted meekly to do the Father's will alone, saying: "Father, thy will be done, and the glory be thine forever." (Moses 4: 2.)

Moses saw Zion. If you go to Moses 1:8, it tells you, *"And it came to pass that Moses looked, and beheld the world upon which he was created; and Moses beheld the world and the ends thereof, and all the children of men which are, and which were created; of the same he greatly marveled and wondered."*

It's amusing to me when I encounter Moses dealing with this vast revelation of all things in one verse. Nephi made a valiant effort to hint around it, and he defaulted back to the words of Isaiah to try to convey what it was that he saw. Isaiah made an enormous effort to put into epic poetry what it was he saw. And Moses, when he's given that same opportunity, his response in his record is that he, *"beheld the world and the ends thereof, and all the children of men which are, and which were created;"* Well put Moses. I understand why you did it that way. Another description is given by Lehi, recorded by Nephi. That explanation reads: "and he saw and heard much." I understand why these former prophets do that, and there's certainly a reason.

Moses knew what it would take because he saw Zion. If you go to Numbers, there is an incident that happens in chapter 11, verse 26. Two of the men in the camp, Eldad, and Medad had the Spirit rest upon them so they began to prophesy. They did this inside the camp led by Moses. A couple of young men were alarmed and ran and told Moses this spiritual abundance was taking place, and this is in verse 28, *"And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them!"* Moses was not jealous of someone having revelation, he welcomed it. He understood what it would take to create a people of God. He was not jealous that there happened to be two of the people of God within the camp, demonstrating the gifts given to the people of God. The "Strongman" model with only one prophetic figure will not work if you seek Zion.

I'm going to read from *The Teachings of the Prophet Joseph Smith*. I want to draw a contrast. I want to draw a comparison between the attitude we found at the beginning of the restoration, and the attitude that subsequently took over: *"President Joseph Smith read the 14th chapter of Ezekiel--said the Lord had declared by the Prophet, that 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, in consequence of neglecting the duties devolving upon themselves, envious towards the innocent, while they afflict the virtuous with their shafts of envy."* (TPJS p. 237-238.)

That was a call by Joseph Smith for the Saints to rise up. That was a call by Joseph Smith for the Saints to lay hold upon the promises he had heard from Moroni. We began talking about that topic back in the first talk in Boise. Joseph wanted the Saints to rise up and become a people of God, a people holiness, those who could and would were to commune with God. This is Joseph declaring it!

I want you to contrast that, with this statement:

*"We can accept nothing as authoritative but that which comes directly through the appointed channel, the constituted organizations of the priesthood, which is the channel that God has appointed, through which to make known His mind and will to the world."* That's on page 42 of *Gospel Doctrine*.

We have a myth that, unlike every other dispensation, the Church of Jesus Christ of Latter-day Saints claims it cannot lead you astray.

Again reading from *Gospel Doctrine*: "*If any man in that position [referring to the Church President], should become unfaithful, God would remove him out of his place. I testify in the name of Israel's God, that he will not suffer the head of the Church, whom he has chosen to stand at the head, to transgress His laws and apostatize. The moment he should take a course that would in time lead to it, God would take him away.*" That's from page 44.

I don't know - I get in trouble when I'm tempted to say things like what I'm going to say next. My wife is counseling against it by shaking her head at me because she anticipates when I will say something like this. Against her wise counsel I will admit I've spoken with brother Joseph F. Smith. He rues having taught that. I can tell you if he were here today, with what he knows now, he would not declare that doctrine. He would retract it and repent of having used the name of Israel's God in connection with a false doctrine. Make no mistake about it - that is a false doctrine.

The "Strongman" model deconstructs Moses' desire for all men to be prophets. It deconstructs Moroni's prophecy when he quotes from Joel. It is the opposite of Joel's prophecy, which says in Joel 2:28: "*And it shall come to pass afterward, that I will pour out my spirit upon all flesh;*" (Again we read the "flesh. It is here. Now. You. The living. The breathing. In the flesh.) "*...and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.*"

The "Strongman" model is the opposite of that prophecy. It would prevent Zion, precisely because God must dwell among the people. If He does not dwell among the people it is impossible to have Zion because Zion is a place where God comes to dwell among them. And if God is dwelling among the people, no one need say, "Know ye the Lord," for everyone shall know Him who is there. (Jer. 31: 34.) The false construct of the "Strongman" has got to be replaced because it invites you to neglect the duty devolving upon each of you.

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.

I want to illustrate this by what may appear to be a curious incident in Acts. I want to point it out before you get too enthusiastic about signing up or clamoring for what the Lord is about to bring to pass in our day. I want to remind you what happens when a covenant is established authoritatively, approved by the Lord, but then violated by those who take upon them the covenant.

If you turn to Acts 5:1-10: "*BUT a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing*

*these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband."*

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.

When this comes to pass, if one happily strolls into Zion while profaning the conditions upon which it will be established, they subject themselves to the penalty resulting from being where they should not be, in a condition they cannot endure. The destruction that occurred at Christ's death on the Americas involved the destruction of the wicked only. If you look at 3 Nephi 10:12 you find out that the more righteous were saved. Those who live a Telestial law will likewise be destroyed if they attempt to enter Zion without repentance.

Turn to Doctrine and Covenants 76: 98. I want you to remember the chant "Follow the Prophet, Follow the Prophet," which we can drill in mindlessly to the youth with the drumbeat cadence that sounds like an Indian chant. Follow the Brethren!

*"And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; For these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. [yet to be established] Last of all, [And this is a general description of those who have terrestrial behavior] these all are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on earth. These are they who suffer the vengeance of eternal fire." (D&C 76: 98-105.)*

That is a broad description of those who cannot be in Zion. Notably, it begins with a list of those who follow the prophets! It's almost as if the Lord, in the revelation to Joseph Smith, anticipated your day and warned you: 'Do not go thither! Do not partake of that! Receive the testimony of Jesus! Prepare when He offers the Everlasting Covenant! Do only that!' To the extent that a church or an organization worships or trusts a man in lieu of Christ, it will lead you in the end to Telestial destruction at the Lord's return. Those who believe a mere man can offer them salvation (because the man has "keys" with which to bind heaven and let them in) will not survive the destruction of the wicked that precedes the Lord's return.

I'll tell you what you get from a "Strongman" model. What you get from a "Strongman" model is a multibillion-dollar shopping mall. What you get from a "Strongman" model is a red Cadillac Escalade stopped on a back road in Nevada with \$54,000 cash in the back of the car and the false prophet arrested for child abuse and child sexual exploitation. (That's Warren Jeffs.) I'll tell you what you get with a "Strongman" model: you get pretenders and you get fools. You get people who hold onto their power, like the LeBaron's did, by murdering one another so they could claim that they have "the keys." I'll tell you what you get with the "Strongman" model: you get Brigham Young who takes women who are already married to other men and not divorced, seals them to himself with his purported keys, and then proceeds to father children with them.

Brigham Young condemned Parley Pratt for doing the exactly the same thing. He even observed at Parley's death that he probably deserved to be killed by the jealous husband because it was adultery for Parley to have done what he did. Brigham pronounced his own condemnation in this. What then is the distinction between the conduct of Brigham Young on the one hand, and the exact same conduct of Parley Pratt on the other hand in the religion of Brigham Young? The difference lies in the fact that Brigham Young claimed to have the keys. If keys allow adultery, I want no such keys. If keys allow adultery, then I say damn me now because I want nothing of it, or of your pretended keys. I don't think that the pretenders in all of the various "Strongman" models have any clue what it would take to bring again Zion. They do not kneel down to serve and elevate others through their teachings in the least. They have no glory of God within them, and therefore cannot instill light and truth upon those who will hear them speak. The only way to bring again Zion is if you rise up. You must come to know the Lord, not just me. The only way is if you comprehend the Gospel of Christ, accept the invitation, prepare your heart, prepare your mind, prepare your soul, clean yourself up, leave behind your sins, and come and face the Lord.

Zion is level. It is absolutely level. Here's a description of the level. This is Moses 7:18. *"And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."* There were no poor among them, because it's intolerable for your sister to suffer in want if you have enough and to spare. There were no poor among them because you cannot dwell in righteousness if you find a need and you're unwilling to fulfill it.

Here is how you destroy Zion. We know because there was an abortive attempt made during the time of Joseph Smith. Joseph represented an actual offering by God to mankind. Through Joseph, an authoritative covenant could have been offered. But those in his day were unwilling to abide the conditions required.

Doctrine and Covenants 101: 6. This is after it failed. This is the Lord explaining why. Here's how you avoid or destroy Zion: *"Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances."* That's how you destroy Zion. It's a fairly simple thing to accomplish because we all jar one another, we all contend one with another. And if you've got a great "Strongman" standing at the head to be admired, we all envy him. Change that into one who kneels, serves, and is the meekest of all men, and there is no reason to envy or admire him. He deserves your sympathy, because he will mirror only the Man of Sorrows, who was acquainted with grief. (Isa. 53: 3.)

We all have our lusts, meaning "ambitions" in this context. Lusts and ambitions are the same thing for purposes of this verse. For example, 'I really want to get ahead in the organization,' is a covetous

desire. Inequality invites lusts. Inequality invites covetous desires. To be one, you must have equality. You can't have one heart, one mind, and no poor among you if you have a stratified group of people. There can't be any rich or poor. As a consequence of what it takes to have Zion, you cannot have a "Strongman" model. It will not work. As Gentiles, you are prone to this failure. You crave a "Strongman" to be your idol. Therefore, you seek what cannot be in Zion.

Go to Luke 22 where Christ makes an observation about Gentiles. Luke 22: 25-27. *"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. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."*

The Gentile affliction is the widespread desire to have someone rule over them. Gentiles call such nonsense by these pseudo-royalty "a benefactor." This is precisely the motivation in the souls of the Gentiles who have inherited this land. This longing now creates so many of our current political problems. "Take care of us, rule over us...rule with a strong hand. Take away things from us that we shouldn't have. Curtail our liberties and show us the right way." Oddly many of you can look at the government's present abuses and detect that something is very much amiss. But you look at your own religious structure and you're entirely oblivious to it. Governmental paternalism is deeply offensive to some of you. Yet you see church paternalism as good, and right, and righteous, and holy, and wonderful! They dispense nonsense, children's fables, vacuous and insipid sermons and the response is: "I just thought it was so special - the things that they said." You measure their dross with a micrometer seeking anything to praise, but disregard truth when it is give you in full measure, pressed down and flowing over. You always mistake a false prophet for a true one. "The world always mistook false prophets for true ones, and those that were sent of God, they considered to be false prophets, and hence they killed, stoned, punished and imprisoned the true prophets, and these had to hide themselves 'in deserts and dens, and caves of the earth'(see Hebrews 11: 38), and though the most honorable men of the earth, they banished them from their society as vagabonds, whilst they cherished, honored and supported knaves, vagabonds, hypocrites, impostors, and the basest of men." (DHC, Vol. 4, p. 574; also TPJS, p. 206.)

Turn to 2 Nephi 10:11 and remember the warning given there: *"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."* (2 Ne. 10: 11-14.)

Those who will establish Zion must reject even the idea of a king. I know that embedded in the doctrine of the Restoration is the notion that we're going to become "Kings and Queens, Priests and Priestesses." I want to suggest to you that when Christ said, "My kingdom is not of this world," (John 18: 36), and he gird himself with a towel and he knelt down and he washed the feet of those that he was ministering to, implicit within that act is the kind of conduct of our real King. (John 13: 4-16.) Those who are His kings and priests will do likewise. They too will kneel and serve. They will not be "Strongmen." They will be meek servants to the Gentile's way of reckoning. If He says, "My kingdom is not of this world," and He came merely to be a servant, how much more gratefully should we look at the opportunity to kneel and to serve, rather than to say, "I want the chief seats," (Matt. 23: 6) rather than say, "I want to be upheld and sustained and lauded and praised." We are not here to be flattered and extolled. We are here to serve in any way we can.

Christ is our only King, and His kingdom is not of this world. John 13: 14-16: *"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord;"*

The twin of kingship is priestcraft. In 2 Nephi 26: 29, (the denunciation of kingship came from the same prophet who also denounced priestcraft) he condemns priestcraft: *"He commandeth that there shall be no priestcrafts; 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."*

Just so you know - no one is subsidizing anything that is going on in the series of talks. We lose money every time we offer one of these. My wife and I estimated what we thought the crowd would be in this venue, we paid for it, and rented it from our own pocket as we've done in the other venues. I don't charge anyone to attend these things. I don't ask anyone to help me pay for them. I don't charge you an admission fee. I don't try to sell you anything.

[Doug is recording this stuff. He pays his own way. He does what he has to do in order to create a record, and then he sells the recordings he makes to defray his costs. All of the recordings are going to be turned into a downloadable MP3. The only way I can get it into a form that preserves it so that I can give it away is if Doug spends the money in order to make the record. He charges you, and he collects from you, and I don't see one penny of it. When there was enough and to spare from prior sales, he used that money to help some missionaries. I got nothing. Just so you're clear on the concept. If anyone wants to go out and make themselves a big 'popular speaker' like me, then you go and waste tens of thousands of dollars out of your own pocket in order to accomplish what I'm doing, which is to give away information. You really ought to be wary of anyone who is inviting you to come unto the Lord in exchange for an entrance fee.]

The twin of kingship is priestcraft, and the purpose of priestcraft is to "set themselves up... that they may get gain." It's not merely that they set themselves up "for a light unto the world," but they "set themselves up for a light into the world that they may get gain." They want to make a profit from being a pseudo-prophet. It's not only the losses I suffer, but also the insults I endure. Now, you people attending this talk may have one attitude, but there are many others, who outnumber you, who have a different attitude. When I put up a comment about 'stop praising me, stop quoting me, go to the content, go to the scriptures, go to the doctrine, leave me out of it, I'm not a big man, don't use my name to make you credible,' in response I got a bunch of comments and emails that said, "I would never use your name because everyone I know hates you." Or, "Everyone I know thinks you're a lunatic and an exploiter, and sooner or later, you're going to have your own church" and "you're going to be driving a red Escalade with \$54,000 in cash in the back" (or some such nonsense).

I want to be perfectly clear right now about something which has not, and will not ever change about me. I am unwilling to give you commandments. When have I ever commanded you? I am unwilling to lead. When have I ever said, "Follow me?" I am unwilling to organize you. When have I ever said, "I want to lead an organization?" I am unwilling to accept money. When have I ever said, "Pay me?" We have enough Gentile leaders. We have good enough churches already. When those churches err, they suffer the consequences. We do not need another church or churches. We do not need a king. We do not need more priestcraft. We do not need a "Strongman."

I read earlier from Doctrine and Covenants 76. *"They are they who are the church of the firstborn, they are they into whose hands the Father has given all things, they are they who are priests and kings who have received of His fullness and of His glory."* If I could pray, if I could beg, if I could entreat for you to have one thing, it would be His fullness, it would be His glory, nothing from me, something from Him. He's the one who is mighty to save.

Changing the leader will not fix our problem. The problem is the people. The problem is that we need to rise up individually, and having risen up individually then we have the potential for having a gathering. But changing the leader will not accomplish a thing. It's just another delay, another stall, another perversion.

The coming change at the Lord's return is going to alter the Terrestrial condition of the world to a Terrestrial condition. To the extent any church tries to convert you to follow men, as I read you just a few moments ago, if you are of Paul, or of Peter, or of Spencer, or Ezra, or Howard, or Gordon, or Thomas; if you're of them, you will not survive the Lord's return. You will not survive the Lord's return, period. A revelation was given to Joseph Smith informing you of that. I am not, I never have been, and I never will be "of Thomas<sup>2</sup>," or of any of those who will follow him and sit in that same chair. I would recommend you hesitate also.

I have to tell you though, and this is one of the ironies of the Second Coming. The Lord is big on irony. If you look at the description of those in the Terrestrial condition, from Doctrine and Covenants 76: 72, *"Behold, these are they who died without law; And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fulness."*

So if you're in the world and blinded by the preaching of false ministers, but you live honorably according to that - but you don't follow them, you don't worship them, you simply do the best you can - you will survive the Lord's coming. If you are instead worshipping a man as your leader, to whom you look for your salvation, who holds "keys" to take you away from death and hell and put you on a throne somewhere in heaven - that group of people have gotten too close to the truth to be excused for their error. They are idolaters, blinded by the craftiness of men. Without idolatry, they are simply confused about the nature of God, which is different from approaching nigh unto it, and then following and idolizing a man. I don't know if you can create idolatry outside of a religion claiming "keys." That limits it to the Catholics and the Mormons. And various off-shoots of Mormonism.

Zion cannot come with "the minimum." Zion has to be at the forefront, and because Zion is required to be at the forefront, it must be the invitation from this earth for the Lord's return. Until the invitation exists, through Zion, there is no reason for His return.

Here is a description given through the Joseph Smith translation of Exodus 33 :20. And since it's the Joseph Smith translation, you are going to have to look there to find it. *"And he said unto Moses,"* [this is the Lord speaking] *"thou canst not see my face at this time lest mine anger be kindled against thee also, and I destroy thee and thy people. For there shall no man among them see me at this time and live, for they are exceedingly*

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<sup>2</sup> Meaning Thomas S. Monson.

*sinful. And no sinful man bath at any time, neither shall there be any sinful man at any time, that shall see my face and live." You might catch a glimpse just before you ignite: "I think I saw Him!"*

That's not Zion. In D&C 1: 31 the Lord says it again to us in this dispensation: *"For I the Lord cannot look upon sin with the least degree of allowance."* Contrast that with, "I cannot look at myself without the enormous latitude of allowance because I'm very forgiving of myself." You'd be better off saying, "I will recognize, I will admit, and I will hold myself to every failing I am prone to make. But as for all the rest of you, I don't see anything wrong with any of you. I cannot detect a flaw in the least, because I'm going to judge you by the standard with which I would like to be measured; which is, I take no offense, I freely forgive."

One of the greatest sins explained in a revelation given about the Law of Consecration is surprising to us. (The Law of Consecration is another notion that only rears its ugly head once anymore, and that's when you are making covenants in the temple.) Take a look at D&C 70:14. This is about our failure to live the Law of Consecration which brings us into condemnation. *"Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld. Now, this commandment I give unto my servants for their benefit while they remain, for a manifestation of my blessings upon their heads, and for a reward of their diligence and for their security; For food and for raiment; for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall send them."* (D&C 70: 14-16.)

Separate and apart from the description of Zion, which tells us they are of one heart, there are no poor among them and they are one people, we find this commandment: "In your temporal things you're going to need to be equal, otherwise the abundance of the manifestation of the Spirit is going to be withheld."

In a section about Zion, the Lord has this to say: *"Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart; Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul. And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion."* (D&C 59: 18-20.)

Or in other words, "excess" meaning "wealth" and "extortion" meaning "to compel the poor." Compelling the poor is when we condition our charity on something in return. 'I am willing to give unto you some charitable thing, if you will...' The poor are not to be extorted.

I see little difference between the extortion that was exerted upon the heroine Fantine in *Les Miserables* - she was reduced to prostitution to care for her child Cosette - and the exploitation that compels the single mother to take time away from her child in order to satisfy the demands of those who would extort her before giving aid. *"And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion. And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments."* (Id. vs. 20-21.)

It's all His and He gave it for our use, and our enjoyment, and our betterment, and our blessing. He did not give it to give me power over you. Consecration was given to remove or end poverty and it was given in 1832.

Let's go to D&C 78: 3. This is 1832 . *"For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion— For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven; That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things. For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things; For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you. And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together in this order;"* (D&C 78: 3-8.)

Moses 7:18 we read before: "one heart...one mind...dwell in righteousness...no poor among them." From 1832 to 2014 we have had 182 years. Where is your unity? Where is your equality? I know you're all very religious or you wouldn't be here. *"How can you say unto me, Lord, Lord, but do not the things which I say? Why do you call me Lord?"* (Luke 6: 46.) See, it's almost like Christ anticipated the Gentiles making such a mess of what He gave us. Now, if we are going to crawl back out of the mess, the only way to do it is carefully, incrementally and by small measures. The Lord has a way of bringing great things through small measures. Can you be "one" because you believe in the theory of equality? Can you be one if you believe in the theory of sharing with one another? Can you be one if you believe in the doctrine? Or must you act? James 2:14 *"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."* (James 2: 14-18.)

If the admonition of James was good enough to prime the well to get the Restoration started, I would suggest he is also good enough to give us advice about the practicalities of our present conundrum. There is an enormous gulf between the content of the material revealed in the Restoration and the religion you practice daily. That gulf is going to need to disappear. You think you're trapped because the FLDS Church, or the Community of Christ, or the RLDS Church, or the Church of the Firstborn<sup>3</sup> won't practice the revelations given to Joseph Smith. But you are not. You are free to practice the restored faith even if no one else joins you in doing so.

Getting from where we are to where we need to be it can't be done inside the institutions that have trapped our minds. I am not preaching against your faith. If you are some fundamentalist, some RLDS member, some Latter-day Saint, go ahead and honor your churches. But by degrees, you need to begin the process of "by your works" showing what your faith is. And that's the topic we will turn to next.

One of the things that happened when we failed to live the Law of Consecration was a replacement commandment requiring the payment of tithes. D&C 64:23 *"Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall*

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<sup>3</sup> Now incorporating a church with the name Church of the Firstborn is quite interesting. There are some things, that to me are oxymoronic and this is one. I find deeply off-putting to incorporate an institution and call it the "Church of the Firstborn." It is like going to a Latter-day Saint nudist colony. Which if someone takes that idea and runs with it should be reserved for "endowed" members only.

*not be burned at his coming." (This is the statement that the cliché that tithing is "fire insurance" is drawn from because if you're tithed you won't be burned at his coming.) "For after today cometh the burning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon. Wherefore, if ye believe me, ye will labor while it is called today." (D&C 64: 23-25.)*

I want to encourage you to pay tithing. If you are satisfied in paying that tithing to whatever church or organization you belong to, then continue doing so. The act of giving tithing as an offering to the Lord does not require you to supervise what happens with it once you give it to your churches. I think they become accountable. For you it is an act of faith. For them who receive it from you it is a matter of accountability before God.

However, some of us are forbidden from paying tithing to our church of choice. Some of us simply refuse to pay tithing because they don't trust their church. Some refuse because they believe their church has neglected the poor. Some refuse to pay because the LDS Church refuses to be accountable and open with their donations.<sup>4</sup> Some refuse to pay tithing because church leaders of the LDS Church treat the return on the tithing as "investment income," and then use it to build shopping malls and buy landholdings. They treat the "investment income" as separate from tithing and use that categorization to deflect criticism of these vast commercial enterprises.

By the way, on that subject I believe the Lord anticipated the distinction of "investment income" adopted by the LDS Church leaders in one of the parables He taught. In Matthew 25:14 He says: *"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was*

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<sup>4</sup> The Church no longer discloses anything about its financial affairs. The Auditor's Report read in General Conference only states, in relevant part: "contributions received, expenditures made, and assets of the Church for the year 2013 have been recorded and administered in accordance with approved Church budgets, policies, and accounting practices." This leaves unexplained what the budgets, policies and accounting practices consist of, and whether they avoid conflicts of interest, nepotism, full competition to insure the lowest prices when funds are expended, and how the policies protect the donors' money. Do these policies favor church members' companies over non-church members? Do they further favor friends and families of the general authorities? The Church's leading Navuoo descendants supply essentially all of the First Presidency and Twelve. Do their families also own the the construction companies that build chapels, Temples and other facilities? Do the "policies" permit this? Does inside information get leaked to those friends and family members in advance of construction site purchases? Do these insiders profit from selling to the Church? Do the "policies" permit this? Only an independent examination of the books with a public disclosure of the results would answer these questions.

*afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." (Matt. 25: 14-27.)*

In other words, He owns it. He owns all of it. He owns the interest, He owns the investment, He owns it all and it is His tithing. In this parable there is no such thing as "investment income." As far as I know, the purpose of the Lord is not well served by importing Tiffany's to Salt Lake City, or Porsche Design, Restoration Hardware, or Rolex. If I took all this money I'm spending doing these lectures and put it together I could go shop at the new City Creek Mall for about one afternoon. That's about how long the burn rate is at those top-end places.

There is nothing divine in neglecting the poor. The primary purpose of collecting the tithes and the yield upon it is to bless and benefit the lives of those who are in need. So, given the fact that you are commanded to pay tithing, and some of you are unable or refuse to do so because of the particular circumstances that you see in your church of choice, and given the fact that the Lord has said, "Organize yourselves," I would suggest one small thing you could begin is to collect your own tithing in a group. You manage it among yourselves. You assist the poor among you. If you disagree with what your churches are doing but recognize the obligation to pay, then take control over the funds to do what you believe God would have done to help others. As groups of common believers, pay tithing into a common fund. Then by the voice of your own group, dispose of it by common consent so that everyone in your group knows everything that comes in and everything that goes out. Then you begin to have no poor among your group. You provide for those who need housing, food, clothing, healthcare, education, and transportation. Do it without a leader. Do it by the voice of your own common consent, by your own unanimous approval. Do it by united agreement. If you do that, you will not be paying a qualified 501(c 3) or 501(c 4) institution to earn for yourself, a tax deduction for doing so. Which is a terrible thing to some of you: you don't get a benefit! Of course the benefit was always intended to be to the poor and not those who give. On the matter of being taxed and having no benefit for your charitable contribution, Christ likewise had something to say:

*"Tell us what thinkest thou Christ. Is it lawful to give tribute unto Caesar or not?" Jesus perceived their wickedness and said, "Why tempt me ye hypocrites! Show me the tribute money." And they brought him a penny. And he said unto them, "Whose is this image and superscription?" And they said unto him, "Caesar's." Then saith he, "Render therefore to Caesar the things which are Caesars, and unto God the things that are God's." (Matt. 22: 17-21.)*

Christ had no problem paying the tribute. Don't think that the purpose of paying tithing is to earn a deduction on your itemized deduction schedule. Render unto Caesar the things that are Caesar's. It's almost as if the Lord anticipated the latter-day church practices in His parables and in His statements in the New Testament.

You might even have negative tax or regulatory consequences among you because the benefit of your united group, using your tithing to benefit someone, may disqualify them from government eligibility in some programs. Do it anyway. Become independent.

Now, if some of you who hear this decide to begin to do this, you will learn firsthand in a pragmatic lab experiment just how very difficult it is to become "one." You will learn how greatly this world opposes the idea of Zion. You will learn from the criticism of others how to suffer for your Lord's sake. You may even be deprived of fellowship with others who do not agree it is your obligation to care for the poor, but that the church you belong to owns that right to the exclusion of your

opportunity to participate. You may lose a temple recommend, or a church calling, or even your church membership. And you will learn how much your churches care for money above all else.

You will also learn how weak we all are. You will learn exactly what the Lord said was the problem with the first effort to establish Zion in Joseph's day. In D&C 101:6 we see their problems in scripture: "there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them." If you want to know why the early Saints failed, make this attempt to organize yourselves. Even in a small group you will find challenges. You want to know how far away you are at this moment from Zion; this will tell you. If you want an accurate barometer of "what lack you yet?" then organize yourselves and you, unitedly in small groups, gather your tithing into the storehouse you maintain, and by your common consent take care of those who are poor among you. You will receive an education like none other in the reasons why men fail to have Zion.

The fact that men fail doesn't excuse you from your own failure. Rise up (and this is a very modest thing to begin with), you will learn so much so quickly. You will be astonished. You don't need or want a "Strongman," and the woman's voice should be equal with the man's. There should not be some "ruler" among you Gentiles saying, "It's this way! It's gotta be this way! I prayed about it! The Lord said I get the money. I prayed about it, and the Lord wanted me to have a new Porsche, and I've got the down payment but I don't have the monthlies. Therefore hear ye the word of the Lord: give Fred a Porsche!" If that's the way you conduct it, you are no better than the rest of the Gentiles. You may as well stay and pay in whatever organization you have at present. You may as well buy red Cadillac Escalades or shopping malls with your tithes. You may as well put your tithing where it does no good for the poor and let your chosen leaders manage your money, along with their organizations.

I know, I know, in each of your churches there are lots of people who get benefited in lots of ways. But that doesn't excuse the money that those "Strongmen" spend on themselves. The highest-paid clergies in the world manage the various denominations of the various Mormon movements. The top LDS Church leaders have access to private hunting preserves, fenced vacation compounds, a private jet, and, in comparison with poor Lazarus, "fare sumptuously." It's just the way it is. I hate to break it to you, but the institutions stemming from Joseph Smith's efforts are almost entirely led by rather well-paid professional clergy.

Take the money the Lord intended for the poor and administer it for the poor among you. If you try this experiment, there will be some among you who receive rather than give because they have not. Let me remind those who receive of another statement made in the revelations of this dispensation in D&C 42: 42. *"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."* If you're the beneficiary, not only should you be grateful, but do what you can in turn.

There is absolutely no reason "to gather in Zion" in order to fail again. We do not need another Jerusalem, Rome, or Antioch. We do not need another Kirtland, Jackson County, or Nauvoo. We certainly don't need another Salt Lake. We need Zion. And there's no reason to gather if the gathering is going to fail again. Stay home, serve in your callings and be happy. But if you rise up, then there may be reason to gather. Not everyone will be brought. Only "one of a city, and two of a family, and I will bring you to Zion." (Jer. 3: 14.) Zion will be where the qualified meet. It will not be where many come to get qualified.

Christ invited everyone to the wedding feast through Joseph Smith. In Joseph's day there was an invitation to "come one, come all" to attend. But those who gathered were unqualified because of their jarring, envy, strife, lusts and covetousness. They would not attend. Therefore, the Lord's invited guests have refused. He now will gather from highways and byways, and invite you who are strangers and sojourners living outside the circle of those invited first. But beware about coming if you are not clothed with an appropriate "wedding garment" of charity to the poor, for the standards are no different in this invitation than in the earlier one. (See Matt. 22: 2-14.)

If you will rouse yourself to an experiment upon His words, you will find that it begins to grow within you. You will find that it begins to be delicious to you. (Compare Alma 32: 27-30.) It would be wonderful if at some point, out of the overwhelming majority of those who have been baptized and regarded nominally as Latter-day Saints, (still claimed members of the Church of Jesus Christ of Latter-day Saints, but utterly inactive), were to revive their faith. If those roughly 9 to 11 million completely inactive Latter-day Saints were to find renewed life and vigor, by practicing the religion they once accepted, in this manner. If some were to do so, the day might come when the other active 3 to 4 million members of the Latter-day Saint Church would be able to have something better come of their organization. I do not even invite the active Latter-day Saints to think about these things. If they are content, I say leave them asleep in their happy condition. Let those 3 to 4 million people continue to actively support their organization. They feel themselves part of the 99 sheep who are safely within the fold. Let them believe so. I am interested in the strays. (See Matt. 18: 11-14.) But the other inactive 9 to 11 million, as well as the disaffected RLDS, those straying from the Community of Christ, even the various fundamentalist Mormons, who have once accepted Joseph Smith and the Book of Mormon, these are who I invite to try this experiment.

I want to remind you however, that throughout the scriptures, when it comes to the establishment of Zion, there is no such thing as "hastening the work." It can't be done in haste. I'm just going to list a few (scriptures) for you. 3 Nephi 20: 42, Christ speaks about the final gathering: *"For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward."* This is the Lord speaking, He's quoting Isaiah, but it is the Lord speaking.

D&C 63: 24: *"This is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence."* The instruction given in 1831 will apply when the Lord decides to gather again. Not in haste. Just as it did before, haste will bring pestilence to the land of gathering.

D&C 101: 68, *"Nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you. And in order that all things be prepared before you, observe the commandment which I have given concerning these things—Which saith, or teacheth, to purchase all the lands with money, which can be purchased for money."* There will ultimately be an excess from your smaller gatherings in the beginnings of this work. As a result of that excess, there can be a place prepared, but not in haste. Whether there will be a place prepared for you depends entirely on what you now do.

Going back to 3 Nephi 21:29, *"And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward."* It cannot be done in haste.

But look at what gets done if it is done in the Lord's way. D&C 133:25 is the description of the results once there are people who prepare. *"And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh. 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," [In this context, it is referring to an ordinance] "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." (D&C 133: 25-34.)*

Ephraim the proud, Ephraim the headstrong, Ephraim the rebellious. This same Ephraim must come back, must heal, must at last allow the Lord to rule over him; Ephraim must also rise up in order for this to happen. Not in haste, never in haste. "Crowned with glory," or in other words, with intelligence, or in other words, light and truth, or the knowledge of God. (See D&C 93: 36.) So that no one need tell you "Know ye the Lord," because you're all going to know Him, from the least to the greatest. (Jer. 31: 34.)

Going back to 3 Nephi 21: 22, Christ confirms some few Gentiles will be included in His Zion: *"But if they will repent [after first failing to receive what He offered them through Joseph] and hearken unto my words, and harden not their hearts, I will establish my church among them,[meaning His real church, not an earthly institution] and they shall come in unto the covenant and be numbered among this the remnant of Jacob, [meaning an actual covenant He will establish by His word, which will require it to be honored] unto whom I have given this land for their inheritance;"* If some few Gentiles will repent and return, then they can likewise become the inheritors of this land. They can likewise be numbered among the citizens of Zion.

They are the Gentiles. They are Ephraim. They are you, if you will repent and return. *"And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem. And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in their midst."* (3 Ne. 21: 24-25.)

As used in other places, the words "powers of heaven" are talking about the angels. I explained this in the Orem talk on *Priesthood*. In this verse, however, "the power of heaven" is singular. This is not only because these participants in this gathering will be "one," but also because among them, when this scripture is fulfilled, will be our Lord Himself. And where He is, there is the Power of Heaven, and He is singular for He is One. *"And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people."*

When you gather to Zion and hear "this Gospel," it is the final stage in the Father's great work. This proclamation of the Gospel requires the audience to be holy to even begin teaching. In this verse "this gospel" includes what 3 Nephi could not record because of its sacred nature. (See, e.g., 3 Ne. 17: 16; 19: 34; 26: 8-10.) At the time when Zion is established the very same Gospel in its fullness will be taught: *"Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall*

*go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward."* (3 Ne. 21: 26-29.)

Again and again in scripture, the notion that this work can be hastened is denounced. Again and again, the scriptures explain there must first be people prepared and then a place prepared. Again and again, it suggests that before we can gather we must have that heart, that mind, and understanding which can make us one. If we succeed in this, turn back and look at the results we will receive, D&C 45: 65-71, *"And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you. 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."* [They won't come to it because it will be like Acts chapter 5. You cannot endure that environment if you're abiding a Telestial law. You would be consumed.] *"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. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy."*

Think about what it will take to transplant various populations, from various locations (not in haste), with everything prepared in advance. In our current fragmented society, unless you're willing to experiment with your own effort to live the Law of Tithing, by organizing yourselves and governing yourselves, miscellaneous organized religious denominations will never make it, but the people of God will.

Doctrine and Covenants 65:5-6: *"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth. Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen."*

If you read that, you know the Lord is going to come to His kingdom. He cannot come there unless it exists. If it doesn't exist, He cannot come. If He cannot come, then He delays the day of His coming. Generation after generation may come and go, and never accomplish what the Lord invites us to do, what Lord invites us to be. He is everlasting. We are not. He has length of days, but we do not. We tend to think we must act in haste because we live short lives. However the window is now open, and He can come. It can be in your lifetime, if you prepare.

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?

Moses 7: 60-65. This is the Lord speaking to Enoch in a vision. The account is recorded by Moses through revelation, but the account is a restoration of what was once revealed to, and written by Enoch. In the conversation the speaker is the Lord: *"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah;"*

This is the Lord's oath to Enoch. He is going to come to the earth in the last days. *"And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood,"*

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;"*

This is to be the second return of Enoch, as well. First His people gather, then His house is built, then Enoch and his people return, *"And there shall be mine abode, [meaning Christ will come to dwell among them] and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest. And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;"*

Zion must exist before these things can happen. These things will be delayed if Zion does not exist, but they will not be prevented. The Lord has decreed, by covenant, they will happen. The fact the Lord covenanted it will happen is no guarantee we will see it. Because we will only see it if we abide the conditions required of us. He can accomplish His work with us or with other people. There is no reason for us to decline, as they did in Joseph's day. I suppose we could choose envy, strife, lusts, ambitions and jarring contention.

This is the Joseph Smith Translation of Genesis 9: 21-23: *"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth and look upward, then shall Zion look downward, and all the heavens shall shake with gladness and the earth shall tremble with joy. And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with my father Enoch."*

The covenant to bring Zion originally promised to Adam, then to Enoch, was made again by God with Noah. The covenant requires some generation at last to rise up and vindicate. Whether that is you or whether you go to the grave without realizing it, is entirely up to you.

Now I need to read you something. This is Ezekiel 33:25-34:31:

*"Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? Say thou thus unto them, Thus saith the Lord GOD; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed. Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.*

*And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them. AND the word of the LORD came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the LORD; As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the LORD; Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves anymore; for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O*

*my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?*

*And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.*

*Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD."*

I was required to read that, but I am not required, and will not comment. You wouldn't want to hear my comments anyway. But you should apply these verses to us today.

Zion has been the promise of the Lord since the beginning. Adam foretold it at the great meeting at Adam-ondi-Ahman. I've spoken of that previously, and I referred to that in the talk on *Covenants* I gave in Centerville. Read D&C 107: 56: "*And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.*"

Enoch foresaw it, he prophesied concerning it. I've read that to you again today. Noah had it revealed to him by a covenant with God, I read that to you today from the Joseph Smith translation of Genesis chapter 9. Moses was shown it would be accomplished, I read that to you earlier today.

Now I want to change your view of one scripture if I might. I want to take you to Luke chapter 9. You all think that the Mount of Transfiguration had a whole lot to do with Elijah, Moses, keys, and the Kirtland Temple. It didn't have anything to do with that, of course. It had to do with dispensational transfer and the Lord's endowment of authority. The head of the prior dispensation, Moses, and the one who closed the prior dispensation, John the Baptist, appeared to Christ on the Mount, to hand off to Him for the new dispensation He was to establish. Even the Lord needed instruction to fulfill His ministry.

But this event had another purpose as well. It fulfilled the promise Christ made to His disciples concerning Zion. The Mount of Transfiguration is also about the last-days' Zion, as it turns out. And I can prove it from your scriptures.

Christ, in Luke 9: 27-31, prophesies: *"But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."* That is the latter-day kingdom. That is the one Christ said was not of this world, but which He will come and inherit at the end. So He says some of you who are alive today will not die until you see Zion. The gymnastics that have gone into trying to explain that by Catholic and Mormon commentators is rather amusing. Let's keep reading. *"And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."*

He said some of those living then are not going to die until they see the Kingdom of God to be established at last upon the earth. Then He took those three up the Mount, and they see things not yet fully revealed to mankind. Now turn to D&C 63:20-21: *"Nevertheless, he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come; When the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness ye have not yet received."* He vindicated His prophecy by showing them the latter-day Zion with the earth's entire transfiguration. That is His Kingdom. Therefore, there were those standing in that generation who did not die until they first saw the latter-day triumph of the Kingdom of God. He fulfilled His own word. Luke put the Lord's promise in His gospel immediately before His account of the Mount of Transfiguration for that reason.

It will happen! But it requires an awakening, and it requires an arising. It does not require a "Strongman" leader. A servant may well be necessary, but not a "Strongman" leader. It does not require a President. It requires your common consent by your deeds, not only to say, but to do.

It will not be achieved by some "Strongman" in control of a subordinate group. It will not be achieved through coercion. It will not be achieved by force. It will not be achieved because there is some big "Strongman" among you talking to God for you, as in the days of Moses. It will only happen if each of you are strengthened in your faith and know the Lord. It will be achieved by humility. It will be achieved through meekness. It will be achieved by love which is unfeigned; the real thing.

I occasionally teach a graduate level class on leadership. Leadership is a well-studied, well-documented, well-understood topic. Leadership is distinguished from mere management by behavior. Leaders have a set of things they do. The leadership class is designed to equip those who are not leaders with the ability to mimic leadership. That way everyone familiar with the material can inspire the misapprehension in others they are looking at a leader, rather than someone merely skilled in the art. I teach this class, but it is rather an obscenity to me. It grieves my spirit to teach this stuff. I try (although they won't pass the course if I don't give them the material) to give a little bit of my own view about how repugnant this imitative conduct is to me. Because really what we talk about is the ability to use studies and social sciences to figure out what appeals to people. You determine how you can mislead an audience into thinking something that is inauthentic, is in fact authentic. It is really using behavior and conduct as a form of sheep's clothing in order to conceal what is either altogether missing (sheep's clothing on the empty suit), or alternatively, something that

is opposite (sheep's clothing on the wolf). Today we manufacture leaders. Today we produce them as a result of a skill set, and they will mimic it, and they will appear as though they are something they are not. So when I say "love unfeigned," it cannot be feigned. There cannot be anything about the establishment of Zion that is inauthentic, illegitimate, or insincere.

You have to be your own judge about who you are and what you are. To the extent you think you can behave, and imitate and get into Zion, all you would do is jeopardize your life. You have to be it, you cannot feign it. If it is only feigned, it will not satisfy either you or the Lord. In the condition to be established there, as we have seen in Acts chapter 5, you would not live long if you fail to abide the law there.

Some of you read my blog and saw a post I put up about a talk given by Elder Oaks in the last General Conference. It's important to talk about because of the dynamic on public display.

When Joseph Smith established the Relief Society, he established an independently functioning women's organization the women controlled and ran. They were an auxiliary to the church to be sure, but it was a women's organization. Today, we like to say that it's the longest lived, oldest women's organization on the earth. That was true at one point, but it is no longer true. Through the process of correlation, the Relief Society, which once had its own budget, its own checkbook, its own control, its own magazine, its own lessons, and it was a women's run organization, no longer exists. Through correlation, the women's organization was brought under the authority of the general and local priesthood which now runs everything. As a result, the women lost their budget, their magazine, and control over the curriculum. In short, the women lost the Relief Society. It became an appendage to the correlated priestly control. As a result of it becoming an appendage to the correlated priesthood control, it was just a matter of time before some woman, as a Relief Society President, knowing what needs to be done, will want to do what it is necessary. Then some priesthood local authority, Bishop or Stake President, is going to say "no." He will say "no" for not a very good reason. Before long, there will be an accumulation of incident after incident, problem after problem, disappointment and frustration after disappointment and frustration, to the point where, in the natural chain of events, there will be women who say, "We've got a problem." The solution to the problem in the correlated church consists in obtaining possession of the right to be the one who asserts control. The women will want to be the one with the thumb and not the one under the thumb.

Since they are not allowed to govern themselves, the solution to the women's problem is to get control over the government. Relief Society is now a man's organization, populated by women. So what do the women say? They want control back. The way to get control back, since it's a correlated organization, and that means priesthood, is to get for themselves the priesthood. This is the only way women can get control back in the correlated church. The oblivious correlators do not recognize the problem is correlation itself. Elder Oaks' talk is the proposed solution. The solution to the problem, proposed in our last general conference doubles down on correlation. It is now the position of the church that key holders can take out a key, touch the disgruntled little lady<sup>5</sup> and say, "There you go little lady, now you have the authority from the key holder!" Voilà, Elder Oaks' talk has brilliantly solved the problem! It preserves the correlated church while removing any need to ordain women.

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<sup>5</sup> In using "little lady," I am making the effort to capture in a phrase the vantage point I think the correlators occupy. This is, therefore, my attempt to reflect their view, and not my own.

The brilliance of this position, it is supposed, is that the women agitating for ordination are now empowered by the authority of the priesthood and can do all kinds of priestly things. That is what Elder Oak's talk was about: giving the women of the LDS Church the authority of the Priesthood, with which they can go out and perform a function as if they were a priesthood holder. But it misses the point. It went right over their heads. I would say it gave Elder Oaks a haircut, but he's like my friend Jon here, follically challenged. So there's no hair to cut.

But the problem went right over the heads of those who do not recognize the real underlying issue. The problem is correlation itself. The LDS Church can now allow women to exercise the authority of priesthood, but that's not what they want. They would like to get back their organization. And I don't blame them. Looking at the problem from the women's perspective, the only cure is to have women bishops, women stake presidents and women apostles. Elder Oaks' talk would allow that, so long as there remained a "key holder" above them to delegate to them. But since President Thomas Monson is regarded as the fully equipped key holder, I suppose he wears a belt full of them and can use them to touch the little ladies of the LDS Church and give them authority indeed.

If anyone decides to experiment on the words we found in the scripture today, and decide to try together to collect your own tithes and administer to the poor among you, I would suggest that not only should women have an equal voice, but that Joseph Smith was really onto something. Even after the existence of the Bishop's Storehouse, the Relief Society was a lively partner in the process. I would suggest when you are "one," and there is needed relief, the women have a great role to fill. When you think of "love unfeigned" in a religious sense, the failure to love indeed is primarily male. Forget the nonsense about who is greater and who is lesser. Look among whatever group you participate and ask, who is more compassionate, and who loves more, and then listen to her. Listen to all of the "hers," because when it comes to the home and the hearth, the needs of children, there is a competency among the women that is innate. Love can be feigned by the presiding authorities, but women generally have a difficult time pulling that kind of nonsense off. Men can pretend to many things.

I saw Bill Clinton at a funeral, laughing and carrying on until he saw the camera, and then he was right back to grieving. [Impersonating Bill Clinton's voice:] "Oh, I feel so bad." I think he feigned so well, that's why women like him. "I care." (imitating Bill Clinton's voice) [laughter]"I care a lot!... Is that a D cup?" [laughter] We will have to edit this. [laughter]<sup>6</sup>

There are one or two other little trifling matters I want to mention. In my view, the word and the title of "Prophet," is something hallowed and sacred. Like the name of the Son of God, it is something that ought not to be repeated too often. And I don't think you can take the measure of a man until he finally lays his life down. How he lays his life down matters in the aggregate, as well. I don't think someone who fares sumptuously and receives accolades during his lifetime is ever much in a position to understand the rigors of obeying God and the difficulties of being thought as merely a wild man, or preposterous, or everything that you are not. Read Paul's description of the prophets: *"And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were astoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains,*

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<sup>6</sup> I should have edited this out, but decided there have been too many copies of the recording let out already, so it won't do any good to remove it. Now even readers can see my irreverence.

*and in dens and caves of the earth.*" (Heb. 11: 36-38.) If Joseph suffered prison and was slain for the faith he worked to restore, it takes more than we generally give to have the same faith as the ancients. This is why I spoke of *Faith* in Idaho Falls. The conditions are the same in every dispensation.

So when we use the term "Prophet" casually, to me, it seems to take something that ought to be spoken of with a great deal of care and turns it into something like a mere calling card. I find it offensive. I think it cheapens something, and it troubles me.

When I think of the word "beloved," I think of it exclusively in the context of our Savior. "*This is my Beloved Son.*" The One doing the loving in that context is the Father. This makes the term all the more something to be used with extraordinary delicacy and reserve.

When you take those two words and you couple them together ("Beloved Prophet"), my sensibilities are such at this point in my life, that when you use the terms in that manner you are not appealing to me. Instead, you are repulsing me. You are not persuading me, you are offending me. You are not converting me, you are driving me away.

I don't say this to be critical of anyone. I say this because despite everything that I would like to be able to tolerate, despite my best efforts to try and make allowances, there are some things which when I hear, I simply cannot control. My repugnance at the notion that there is one who walks among us, who ought to be called "Beloved Prophet," is something that I just cannot control. I don't invite you to join me in that, but I want you to understand that in some respects we talk across a gulf. I say it in part to try to influence those who use the term to be more circumspect. I think the general population would be more persuaded by our missionaries if the terms were used with more caution. I also think applying extraordinary titles are less impressive than having a man preach the truth. If the content of his sermon is prophetic, then everyone can decide for themselves the measure of the messenger.

I think I understand who our Lord is, and why He was called "Beloved." I think I understand what it is that He requires of someone when they will hear His voice and do what He says. And I can think of nothing more superfluous or offensive than praise. I can think of nothing that would offend the Lord more than a mere man, inviting adoration. It is wrong. Adoration should be reserved for Christ, not dispensed to mere servants.

I don't want anything but your criticism. Don't think you have to defend me. I would rather hear what critics have to say. Not because what they say is true, but because it gives me an opportunity to understand what they fear in me. Much of the criticism leveled at me is because they fear I am something that I am not. Messages matter. Perhaps only messages matter. Messages can be pure, filled with light, and from heaven itself, even if the one who delivers it can never match the purity of the things taught.

We have so many pretenders. There's some guy, out in some new iteration of Zion. He's on YouTube giving his "School the Prophets" lectures. If you look at him, he looks like a general authority. He dresses like a general authority. I've had enough general authorities for a lifetime. I've seen enough "Strongmen" come and go for a lifetime. I am not anyone's "Strongman." I will never be anyone's "Strongman," period. It is repulsive to me. It is morally corrupt. In this world, as soon as you create an institution, as soon as you have anything other than people voluntarily working together towards an end, as soon as you have anything other than an idea, you have corruption.

Other than our Lord, all men need redemption. As soon as you turn the Gospel into something tangible, corporate or institutional, all that is needed to destroy the power of the Gospel is to get control of the institution. It does not require corrupt men, only false traditions. Only ideas can remain pure and holy here.

We can share Celestial ideals. We may even live Terrestrial laws. But we are weak, prone to err, and need the Lord to save us from our sins. If each of us requires redemption, then how can any of us redeem another? Christ may condescend to help us, but we should put nothing between Him and us. To keep ideas pure, they cannot become subject to an hierarchy, controlled by an institution, or embedded inside any organization in this world.

I will leave no seat for another man to occupy. I will leave no institution for another man to compromise. You will not have another person that says, "I sit in his seat." I won't even explain to you what seat it is I occupy. I want you to occupy a seat with God, not as my equal, but as my better if I can help you.

I think that there are many people here, and have been at every one of these lectures, who are literally better people than I am. I don't say that to feign something. There are some of you people who have lived lives of devotion, goodness, and honesty.

I came to the missionary discussions drunk. I grew up in Idaho. We were bored. The stuff you do when you're a bored young man... Well, you know, there it is. It required the Atlantic Ocean for my baptism and not a drop less. So when I preach these things, it does not mean I model these things. There is so much about this that for me is an aspiration and not a reality. I live in constant fear of my own failure. I don't think I belong up here talking to you about this stuff. I don't think I am the most worthy in the room. I can tell you that the Lord forgives sins, and therefore makes allowances for those who are inadequate to fulfill the roles He has for us. It is perhaps because I recognize, (1) I am not well qualified, and (2) I fear my own failure more than anything else, that perhaps He trusts me. He knows I'm not going to go out and freelance, and I have not, and I do not, and I will not.

I don't need or want or even welcome your admiration or your praise. You're probably more admirable than am I. I'm not telling you these things because I can do these things, I'm telling you these things because this is what the Lord would have us do. 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.'"

I hope none of you think I've been criticizing Elder Oaks today. I am not. I'm explaining the dilemma that the church has created for itself. I have corresponded with Professor Oaks. He was the Trust Professor when I was in law school. He was the President of Brigham Young University, but when he crossed the street to the law school he became "Professor Oaks." Our Dean of the Law School was Rex Lee. There was "Dean Lee" and "Professor Oaks" back then. I have been taught by him. I've sat in a moot court room with him. I've heard him speak on a number of occasions. They still invite me up to general conference to attend a reception on Saturday afternoon because I'm a graduate of the Law School. I don't go now, but I did on several occasions in the past and fellowshiped with Elder Oaks.

I can imagine the horror if I went today. I went down to the Marriott Center, and one of the 70 was down there and introduced himself. I shook his hand and told him I how glad I was to be there. I didn't want to put him to any discomfort by telling him my name.

I do think, that if we are going to have Zion, that someone must warn you of the “Strongmen” who are ready to exploit your hope. Beware of the “Strongman.” Watch your wallet when you encounter one. If you’re a lady, watch your zipper or your buttons. I'm telling you “Strongmen” have an insatiable appetite for self-aggrandizement, and that's not me. I don't want that, and I don't welcome that. I don't advocate that, and I warn you against it. If someone came up and hit me in the head with a hammer, and six months from now I'm organizing a church asking you to give me women, and pay me your tithing, you remember what I said today, before they hit me in the head with a hammer. I'm intact mentally today. I may be crazy then. It's wrong to do the things that have been done, and it's wrong to preach and practice the things that “Strongmen” preach and practice in the name of the Lord.

It is right to expect Zion, but it is only right to expect Zion upon the conditions that are laid out for Zion, and on no other basis. It is right to expect Zion on the terms the Lord has ordained, and none other. You won't be able to cheat your way in there, and a group of people will not be able to accomplish it apart from the conditions the Lord has ordained.

So this brings us to the subject for the final third of this talk which is: Where is Zion? I imagine you think you are going to go back to Independence, Missouri and find a location there to build yourself a Zion. I'm going to talk about the "where" of it all next.

The subject of where Zion will be located always involves a lot of eagerness and a lot of confusion. I want to talk about the location of Zion in a general way.

The last day's Zion is connected with the rights of the fathers. I talked about covenants and the preliminaries in Centerville. If you review that material again you will see it is relevant to this topic. From Adam to Noah, and then to Melchizedek, there was an unbroken chain of the priesthood on the one hand, and father to son descent on the other hand. There was literally "a family of God" that began with Adam as the son of God, and it descended, generation after generation, until Melchizedek in an unbroken chain. But then there was an apostasy from that order. As a result of the apostasy, the chain was broken. Because the chain was broken, as explained in Centerville, it was the hope of Abraham to reconnect the chain. *"I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; [that is, the rights of the fathers] 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..."* [This doesn't make much sense, unless you comprehend what he wanted. You need to be convinced he was seeking the original order that began with Adam. He desired 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.)

This is what Abraham sought. He understood once the connection to the fathers was broken, he needed to turn his heart to the fathers. Even Abraham would be smitten with the curse of apostasy and separation if the link was not restored. Therefore, he sought for the “blessings of the fathers.”

Now in this late moment in time we live in, I don't think we can aspire to be one of the fathers. They were established long ago. Today we ought to be turning our hearts to the fathers, and seeking to become connected, not as a father, but as a descendent - as a son or daughter. When Abraham reconnected to the fathers, Abraham could be the father of many nations. We are too late in history for that now. Abraham was able to perpetuate an unbroken chain from himself to Isaac, and Isaac in turn to Jacob, and Jacob in turn to Joseph, and Joseph in turn to Ephraim, to whom passed the right of the fathers, or the right of the firstborn. Even though Isaac wasn't firstborn, Jacob wasn't firstborn, Joseph wasn't firstborn, and Ephraim wasn't firstborn, they were all given the right of the firstborn because they received the inheritance by right, and it was conferred upon them by right. Therefore, they were the firstborn, or in other words they had the right of succession given to them. Five generations wherein the pattern through the faith of father Abraham, returned and was established on the earth again. The order actually endured anew for five more generations because of the faith of father Abraham.

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 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.

In March of 1831, there was a revelation given now found in D&C 49: 24-25, *"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."*

There it is again: "the mountains." These were the prophecies at the beginning, when the restoration was starting to roll forth.

Joseph Smith said this, *"Our Western tribe of Indians are descendents from that Joseph that was sold to Egypt, and that the land of America is a promised land unto them, and unto it, all the tribes of Israel will come with as many of the Gentiles as shall comply with the requirements of the new covenant."* That is in a letter Joseph Smith wrote to N.C. Saxton found in *The Personal Writings of Joseph Smith*, compiled by Dean C. Jesse, on page 273. He's talking about the Western tribes of Indians. This will make more sense as we get into this material. But it really did mean out West.

D&C 133: 26-34 talks about Zion in the Western mountains, the descendents of Joseph being responsible to build it, and the other Israelites coming there to be crowned by Ephraim. We read that a little while ago. I don't think am going to read it to you again, but you can read it.

There was a revelation given to send the first group of missionaries out to convert others. Surprisingly, the target was not what you would expect. It was a nearly preposterous proposition in that day to target Native Americans by the first missionaries. That was, however, exactly the case. Joseph Smith was called to do something very, very different than what ultimately wound up happening in the restoration. When the church was founded, and the Book of Mormon came forth, there was only a small band of believers. Yet this small group sent the first mission to go "among the Lamanites." In the circumstances it was the most unlikely of targets to pursue. It didn't have anything to do with finding more Gentiles. It didn't have anything to do with England, or Europe, or the Eastern seaboard. It was instead out among the Lamanites.

Doctrine and Covenants 28: 8-9, *"And now, behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them; and thou shalt have revelations, but write them not by way of commandment. And now, behold, I say unto you that it is not revealed, and no man knoweth where the city Zion shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be on the borders by the Lamanites."*

I read that exactly as your current version says: "on the borders by the Lamanites." If you go to the *Joseph Smith Papers* and look at the original Revelation, it was revised. What Joseph Smith originally received as a Revelation says, "it shall be among the Lamanites." Then in the handwriting of Sidney Rigdon, "among" is eliminated, and "on the borders by" is inserted in its place. So the first missionaries were sent to be "among" the Lamanites where the city of Zion would be located. This was an odd priority indeed for a fledgling church Joseph Smith founded in upstate New York.

Unhappily along the way, they managed to convert an entire congregation in Kirtland, Ohio who already knew that the first principles and ordinances of the Gospel were faith, repentance, baptism, and the gift of the holy ghost. This body of converts knew you needed to have a New Testament Church and God was all about restoring the New Testament church. For them, "restorationism" was the key of the day, and they had everything they needed, except for one missing ingredient. The one missing ingredient was priesthood. When the missionaries arrived, the congregation learned Joseph Smith could furnish them that. They sidled up to Joseph Smith to bring him aboard their restorationist movement. This allowed them to become a priestly congregation. One of their ministers, Sidney Rigdon, came aboard as one of Mormonism's early converts. He first went to upstate New York and inspected Joseph Smith in person, to make sure he was a suitable Prophet for Sidney to tolerate. And he was. Sidney came aboard, and sooner or later, an organization began to emerge which took on the contours of the New Testament church. As it did, Sidney Rigdon became number two to Joseph, as First Counselor in the Presidency. And the Second Elder of the Church, Oliver Cowdrey, became less and less. So the restoration was off to the races in Kirtland, and strange things happen to distract us from the original mission. Today the mission among the Lamanites is hardly mentioned anymore.

On their way out however, the first missionaries did not set out for Independence, Missouri. There's a report in the *Painesville Telegraph* on December 7, 1830. The missionaries said they were headed for, and this is a quote from Oliver Cowdrey who was leading them, "*some unknown region, where God will provide a place for refuge for his people called the New Jerusalem.*" The missionary said that they were, "*bound for the regions beyond the Mississippi, where he contemplates founding a city of refuge for his followers in converting the Indians under his prophetic authority.*" (The "he" they are referring to in the interview, is Oliver Cowdrey, Second Elder of the Church.) Another edition of the *Painesville Telegraph* reported, "*The four persons who were here, have proceeded on their mission to the Indians, or Lamanites as they term them, in the far West, where they say a Prophet is to be raised up whom the tribes will believe.*" That's a report on November 30, 1830.

Now I want to back up a little bit, and set the stage for what was happening in 1830. Because when you look at the micro history of the Restoration, against the macro history of the continent, there's a fit between larger events and the church.

Joseph Smith was born in 1805. Two years earlier, in 1803, we have the Louisiana Purchase. We fought a war in 1812, and our enemies from Great Britain managed to co-opt the Indian tribes as their ally in the war of 1812. We fought Great Britain back in 1776, then again in 1812. In 1812 they managed to persuade the Indian tribes to come aboard with them and fight. So Americans were fighting Indians in addition to the Brits. We decided we can't have that.

On September 21, 1823, through the night to September 22, the angel Moroni visited Joseph Smith. By June of the next year (1824), the Rev. Isaac McCoy was in Washington D.C. lobbying for a new law to be adopted. He would stay, lobby, irritate, agitate, persuade and finally convince Congress there needed to be something done to prevent anything like the Indian alliance with a foreign power from ever threatening the United States again. We've learned by sad experience, that when Indians get a foreign power, as they are pleased to call it, they will immediately begin to excise Americans.

So Isaac McCoy made his case. In April 1830, the church was organized. Six weeks later, after the organization of the church, the Indian Removal Act was passed in May 1830. The work that the Rev. McCoy undertook had borne fruit. With the adoption of the Indian Removal Act, all Indians inside the borders of the United States (as it was then configured), were forcibly removed from the Eastern

United States and placed into part of the property purchased in the Louisiana Purchase. This area was given the name "the Indian Territory." All Indians were relocated west of Missouri, on a north-south line, that divided the United States from Indian territory.

Just as the mission among the Lamanites began, President Andrew Jackson, enforcing the law adopted in 1830, was forcibly moving all the Indians. Remember the Trail of Tears and all the rest of that? This was part of the Indian Relocation Act. Have you asked yourself why the Delawares wound up living in the Louisiana Purchase area?

President Andrew Jackson was relocating all Indians to just over the western border of the Missouri line. Therefore, at that moment in time, when the first four missionaries left on their mission, if they were going to locate any of the American Indians, they had to go to Missouri. That was where to encounter them. There was no other choice, you had to go there.

As it turned out, the location of Independence, Missouri was exactly in the middle of the areas allocated to the different Indian tribes. Independence was at the center of the land adjacent to the place the Indians were located. It also happened to be the trailhead for the only trail that came out West, the Santa Fe Trail. This was the only trail west from Missouri to the Pacific.

At the moment when the first missionaries went out, Independence was the center of the relocated Indians. As for the Delawares, we have a state on the East Coast named after their tribe. But the tribe was located at that time on the other side of Missouri, in the Louisiana Purchase property. Parley Pratt, as one of the first missionaries, went and preached to the Delawares. Have you ever scratched your head and wondered what it was the Delaware were doing on the other side of Missouri's Western boundary? Chief Anderson (that was his American name) Chief Anderson of the Delaware tribe was taught by Parley Pratt. Parley gave him a Book of Mormon. You've read about that in *The Autobiography of Parley P. Pratt*.

At the time the Indian agent was Richard W. Cummins. The Indian agent forced the missionaries to leave the Indian territory. In fact he threatened to take them to Fort Leavenworth and incarcerate them if they didn't leave the Indian territory.

Delilah McCoy Likens, was the daughter of the Rev. Isaac McCoy. This was the same Isaac McCoy who was responsible for the adoption of the Indian Relocation Act. Delilah was happy to inform her father in a letter she wrote on July 31, 1831 of the following. *"The Mormonites are about to take the country. They are preaching and baptizing through the country, and are trying to proceed West to find the new Jerusalem, which they say is toward the Rocky Mountains. The agent has driven them off this side of the line and forbids their crossing it."*

It was impossible because of the law, the agents, the circumstances, and the threat of arrest for "Mormonite" missionaries to get any closer to the Indians than Independence, Missouri. If they stepped across the boundary they would have been arrested and sent to Fort Leavenworth.

Rev. Isaac McCoy was quoted in the daily *Missouri Republican*, November 28, 1833 as saying: *"The Mormons as I suppose from information, came here so ignorant of laws regulating intercourse with the Indian tribes, that they expected to pass on into the Indian Territory, procure lands of the Indians, aid them and adopting habits of civilization, and attach them to their party. At the western line of Missouri they were arrested by the proper authorities of government."*

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.

Joseph was told that when they located in Kirtland that it would be temporary. When they went out and found the "center place," it too proved only temporary. Given all the legal entanglements and prohibitions, Independence became as close as you could get. They established a trading post, where they would trade with the Indians. Their idea, since they couldn't go into the Indian Territories to proselytize them, was to establish a trading post and trade fairly with the Indians who came over the border. Since the missionaries could not go to them, they would entice the Indians to come to be taught. They would visit the Mormonite trading post to get a fair price, be treated fairly, and be converted. As it turned out, not much could be done.

Later, in January 1841, in Nauvoo, another potential location for Zion was identified. The Lord required a Temple to be built. It was to be constructed in Nauvoo. Once again the Lord offered to establish a protected place for the Saints to gather. In the revelation about constructing the temple in Nauvoo, the Lord states: *"And ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. If ye labor with all your might, I will consecrate that spot that it shall be made holy. And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place."* (D&C 124: 43-45.)

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.

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. It will be exactly where the first missionaries were sent. They were stopped by the confluence of the law, hostile society, and the management of the Indian tribes in 1831. When they tried to cross and go west, they were threatened with arrest. They decided if they couldn't go west to find the location for a New Jerusalem, they would do what they could as close to their target as they could get. They made the practical decision to take the local, relocated Indians, and establish Zion right there on that spot.

The Lord gave a series of Revelations in which He essentially said, "If you can do that, then do that. And that is acceptable to me and that will be Zion. Go to and have at it." When they failed He essentially said: "Here is why you didn't pull it off: your jarrings, your envies, your lusts, your contentions, that's why you didn't pull it off." But He has also said, in one of those extraordinarily clever things the Lord does throughout history: "Zion will not be moved out of its place."

So if Zion is not to be moved, where is it? Oh I know! I got the answer! The answer is - What is Independence, Missouri. That's a daily double, and Alex Trebek is telling me I'm wrong. I just lost everything on a bet.

Oh I know! It's Nauvoo, and it's Nauvoo because the Lord changed His mind, and said He would accept Nauvoo as a substitute Zion and not to move the Saints out of that place if they would do what He said. Wrong again!

"Zion will not be moved out of its place," which place you know not yet. But Joseph knew it was in the Rocky Mountains and he intend to go there. The Lord knew it was in the Rocky Mountains when He revealed it to Isaiah for his prophecy. And father Jacob knew it when he was prophesying and blessing his son Joseph.

Now let me give the Lord the latitude the Lord is entitled to have, because of the statement Joseph Smith made. Joseph said, "*You know there has been great discussion in relation to Zion—where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. When Elders shall take up and examine the old prophecies in the Bible, they will see it.*" (TPJS, p. 362.)

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.

There is absolutely no reason for the Lord to tell you another place to go and pollute, if you don't rise up and bring within you the worthiness necessary, to turn at last, a place into the New Jerusalem.

To a place where the Lord can come and dwell among you. A place where you can be of one heart, where you can be of one mind, where there are no poor among you, and where you have all things in common. Where you meet the requirements to meet with Him. There is no reason to assemble you together at any spot until then. You can do everything that needs to be done preliminarily, wherever you dwell at present. You can prepare your hearts and you can prepare your minds and can begin now to understand the difficulties. Instead of judging the failures from before, you can start to walk in the path they attempted. Then instead of judging, you can empathize with their failures. You will come to some appreciation for the fact that it is not going to be any easier for you than it was for them. You can find out what they learned when they attempted it.

The fact of the matter is we all tend to want that “Strongman” We want that ruler, that presiding authority. We tend to want someone to take control, precisely because we don't want to go through the effort involved in common consent, and required for the common sense of governing ourselves. It is just so much easier to pay, and pray, and obey, than it is to go, do, and rise up, to be one with our Lord and our God.

Now we're out of time. There was one other thing I was going to do, but we could do that happily at any moment. I want to end this by bearing testimony to you. I use the scriptures because the scriptures are the standard by which you should judge the truth. I use the scriptures because they say the things the Lord would want to have said right now today. I don't need to appeal to having any authority, because I can read to you the scriptures and point you to the things that have already been revealed. I know these things are true. You would not believe me if I told you all I know. It is not necessary for you to do so. If the words I speak to not convince you, let the scriptures convince you. If the words in the scriptures don't convince you, then get on your knees and pray and ask God, who giveth to all men liberally. (James 1: 5.) Do the same thing Joseph did that started the ball rolling.

Zion will come. Whether it comes in your day or not is entirely dependent upon you.

In the name of Jesus Christ, Amen.