

The Foundation of Zion: Volume 2

“Zion is wherever you are.”

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10/23/2011

A description of the principles which create Zionic conditions, and a guide to how we can begin to create Zion today – in our everyday lives.

Contents

The Foundation of Zion: Volume 2	4
Part 1: Introduction.....	4
Chapter 1: Who am I and Why am I Writing This?	4
Chapter 2: A Brief Introduction to Joseph Smith and Mormonism	6
Chapter 3: What Qualifies Me to Write This?.....	7
Chapter 4: Specific Learnings and Experiences which have Influenced Me	12
Chapter 5: Looking for God vs. Looking for a Church	15
Chapter 6: Testing Those Who Claim to be Special Teachers or Messengers Sent from God	16
Chapter 7: What are the Commandments of God? What are We Really Supposed to Obey	19
Chapter 8: The Meaning of Holiness.....	22
Chapter 9: The Holy Relationship	25
Chapter 10: Relationships and Doughnuts	29
Chapter 11: Our Greatest Object.....	32
Creating Zion Starts with the Individual	32
Creating Zion Requires Leadership and a Connection to God.....	33
A Kingdom of Priests.....	35
Zion is based on Relationships.....	36
Chapter 12: The Priesthood Revealed	37
Part 2: The Record of The Patriarchs: A Success Story	53
Chapter 13: Adam, Eve, Cain, and Abel	53
Chapter 14: Commentary on the Story of Cain and Abel	57
Chapter 15: Seth to Enoch	60
Chapter 16: Commentary: Meaning of “Carnal, Sensual, and Devilish”	65
Chapter 17: Enoch Builds His City	66
Chapter 18: A Mysterious Baby	73
Chapter 19: Deliverers	74
Chapter 20: Zion is Fled	78
Chapter 21: Noah.....	78
Chapter 22: Melchizedek.....	84
Chapter 23: Abraham.....	85
Part 3: A Modern View.....	87

Chapter 24: Babylon has Always Masqueraded as Zion	87
Chapter 25: The Meaning of Babylon	89
Chapter 26: A Vision of the Unity of Zion	89
Chapter 27: Christ Comes to His Temple	90
Chapter 28: Building the Pyramid.....	91
Chapter 32: A Vision of the City of Zion.....	92
Chapter 30: A Mystery Revealed	96
Chapter 31: Teach the Covenants.....	98

The Foundation of Zion: Volume 2

Part 1: Introduction

Chapter 1: Who am I and Why am I Writing This?

This is a brief introduction to who I am so that you will have a better understanding of why I wrote this. You need to know how I came to learn what I wrote and what my motivation was for doing so. You may also need to understand a little background information for what I am about to explain.

I was born into a middle-class family in the 40's, too old to be a baby boomer, but too young to be part of the "greatest generation". I am the oldest of five boys. My father worked for the government in the Post Office and the FAA. My mother stayed at home and raised us, and after we had grown up, went to work outside of the home. Until I went off to college, I lived in the Pacific Northwest all my life. I first lived in the tiny town of White Salmon, Washington, and later in the western suburbs of Portland, Oregon.

I wasn't raised strict Mormon, though one side of my family had roots in the church going back to the pioneer days. I see the Church from a unique perspective – as one who was on the outside looking in. As I looked in, I liked what I saw and wanted to know more. I was not familiar with the culture and traditions of the Church, which run deep in many families, and which I cannot begin to appreciate. What attracted me to the Church were the writings of the early day leaders, the scriptures (Bible, Book of Mormon, Doctrine & Covenants, the Pearl of Great Price). Not living near a Mormon temple, I wanted to find out more about them, why they were built, and what happened in them.

I wanted to become ingrained into the Church as much as possible. I attended all the meetings I could, often having to beg rides because my family would not take me. I attended the daily seminary classes in high school. I attended the Church's university, where I majored in Math, Computer Science, and Business Administration, and everybody minors in religion. I served a 2 ½ year mission to Sweden, land of some of my ancestors who moved to America and joined the Church. I married in the temple. I did all the "right" things, so conservatively, and so middle class, trying to fit in as much as it was possible to fit in.

I was never indoctrinated into the official church "party line". When I wasn't discovering things on my own, I was lucky enough to have made contact with a number of members and teachers who saw the big picture and taught me to look and think out of the box. Much of what I learned, I learned from them, and from following the directions they pointed me toward – directions which lead to the discovery of more truth. I didn't realize it at the time, but they weren't teaching me the official Mormon church doctrine. They were teaching me from the scriptures, and from their own personal insights, and from long forgotten truths once taught by early church leaders. Many of them lost their

memberships because of the truths that they taught. I deeply appreciate their sacrifices so that the truth might be known. I will try to do right by them by conveying to you the truths I learned from them, and the insights which I have received.

I later came to realize that many of the doctrines and commandments taught by the Church were not consistent with the teachings of the prophets in the scriptures, nor with the early-day church leaders, such as Joseph Smith and Oliver Cowdery. And, most of all, having sought the inspiration of the Holy Ghost, and the personal revelation to which all church members are entitled, I found that I could not receive confirmation for many of the things which the Church teaches.

This document contains teachings which I can confirm by the Spirit, and which were taught and understood by the ancient prophets. These pages are the product of inspiration and revelation to me and to others, but unlike many other writings of this kind, I make no claims of supernatural connections, either real or fictional. I do not claim any special authority, and therefore, I do not insist that you believe or accept anything that I write. I do hope, however, that you will test these writings. And, these writings provide ways for you to do this. I believe that if you test these writings the way they were intended to be tested, you will also receive confirmation that they are true, that many of the things that you have been taught previously are false, and that for the rest of your life, you will not be able to rest, until you have acted on the information you are about to receive.

Many of the people in these accounts were just like me. As a young teenager, I used to thrill when I read about their lives. They were not content with the status quo. They wanted to shake things up. They sought a deeper and more meaningful relationship with God. They wanted to know! I wanted to know! I can't stand by and just watch. I want to take part. I don't want to take somebody else's word for something. I want to know for myself! I was delighted to discover not only that true Mormonism and a true understanding of the scriptures gives you permission to free yourself from the dogma and the creeds of men, but that God encourages this.

God does not want or need ignorant followers. He wants and needs partners, who will assist him to bring about his will on earth. As the prayer goes: "Thy kingdom come, thy will be done, on earth as it is in heaven." Those are just idle words, unless you and I step up and make them happen.

There are two kinds of people in the church: pillars who hold up the building, and caterpillars, who simply crawl in and out the door. What are you? Are you a pillar or a caterpillar?

If you are just looking for a nice comfortable church to go to where you can curl up in the corner and feel all warm and good about yourself, then these writings are not for you.

If you feel somehow called to bring about change in the world. If you are tired of hearing about somebody else's life and experiences with God and long to have some of your own. If you hunger and thirst to know God, not simply know about God, then these writings may be of some use and interest to you. If this sounds like a recruiting brochure, it is. But you are not really being asked to join anything. What I am asking you is to discover what you are already part of, and begin acting as such.

Chapter 2: A Brief Introduction to Joseph Smith and Mormonism

How much or how little you know about Joseph Smith and Mormonism is of little importance. I intend to focus not on the church he started, or on many of the positive or negative aspects of his character, but upon the truths he taught, and the way in which he received them, and tried to live them.

When America was a young land, many idealists came over from Europe seeking a new place in which to make a fresh start establishing settlements where they could practice their religion. Many of these communities called for living a special lifestyle, which could best be nurtured in a separative environment, at least for a time. Many home-grown religionists, like Joseph Smith, had similar ideas. People have accused him of being a money-digger and a huckster bent on making a profit from the religious gullibility of ignorant frontier people. This may be partially true, but in the process of doing so, he was forced to come up with teachings and ideas to attract the faithful. In doing so, he, knowingly or unknowingly, attracted the attention of God, and as Joseph sought for inspiration to fill his books and speeches with the divine word, God answered, and slipped a few truths in here and there.

One of the things Joseph wrote about was an expanded history of the ancient patriarch Enoch, seventh from Adam in a line of patriarchs, ranging from Adam down to his sons Abel and Seth, down to Enoch, Noah, Shem, and finally down to Abraham. All we know from the Bible is that there was a man named Enoch, who was eventually taken up to heaven by God. There is an ancient book called The Book of Enoch, which is quoted several places in the Bible, which describes the many visions and revelations that Enoch received. Joseph Smith took this one step further. He details many of the teachings of the ancient patriarchs leading up to Enoch, and describes how he built a utopian city called Zion, where Christ came down and dwelt with the people. The people were all of one heart and one mind and there was no poor among them. Eventually, not only Enoch, but his entire city was taken up to heaven.

One of the many projects Joseph Smith embarked upon, and the one which he considered the most important was to gather a people together and build an earthly city of Zion. And, when that city was established in its proper order, and when the people of the city obeyed all the commandments of God, then the heavenly city of Zion, or the New Jerusalem spoken of in the Book of Revelations, would descend to earth and the two cities would join together. At this point, Jesus Christ would return to earth and begin a 1000 year-reign of peace.

Joseph taught this vision to the people, but failed to completely realize his vision. These writings will explore why Joseph and the early latter-day saints failed to realize this vision. And, more importantly, we will explore why and how Enoch succeeded. Let's discover Enoch's recipe for success, stop wandering aimlessly in the wilderness, and start getting back on track.

This unfulfilled vision is not dead. Those promises yet lie ahead of us, and I am convinced that they are possible to achieve. And, if after reading this book, you agree with me, and feel that you are also called to be part of this, then the information herein will be useful for you to know. With the apparent and possible disintegration of society looming all around us, perhaps you and others will be moved to look in another direction for answers which have long been sought, but never tried.

Chapter 3: What Qualifies Me to Write This?

Whenever anybody writes anything about Mormonism, if they are an ordinary member of the Church as opposed to being a Church authority, they are quick to offer the disclaimer that what they write is their own opinion and not to be construed as official church doctrine. I am an excommunicated member of the Church, and can likewise tell you up front that what you will read here has little to do with the official Church doctrine as taught today, although it can be supported by the scriptures and by the teachings of Joseph Smith and Oliver Cowdery. If this were the official doctrine of the Church, there would be no need for me to write this.

Those who are faithful members of a church are also afraid to speak anything that may be even slightly out of alignment with the dogma they have been taught for fear of being excommunicated.

In the minds of many people, God, churches, and religion are one in the same. But nothing could be further from the truth. A person or an organization might claim to speak for God, but do they really? All they actually need to do is convince a few unthinking and unsearching followers that they do in fact speak for God, whether they do or not, and, soon, they have attracted a ready-made group of followers, looking for easy answers, who are willing to hand over their lives, their families, and their minds to what they believe to be God, but what is actually a front organization claiming to speak for God. A church may claim to speak for God, and when it does so, it sees an offense or attack against the church as an attack or offense against God. What they are really doing is what terrorists always do. They take a hostage (in this case, God), and use it as a human (or divine) shield to hide behind for protection. Then, anybody who attacks or even mildly criticizes them is accused of rebelling against God. And, of course, nobody wants to be seen as attacking God. Thus, organized religion is able to keep its followers silent and in check.

One reason why leaders of independent groups or those who claim to be spiritual teachers and have attracted a following are afraid to speak up or even look outside their own little box is because they are afraid of losing or offending their followers. A leader can only lead a group so far before they abandon or depose him. A leader is as much a follower of his group as a group is a follower of their leader.

You can see this principle in other areas of life as well. The guard is a prisoner and the prisoner is the guard; a good and diligent student is also a teacher, and a wise teacher learns from his students.

Here's another observation about churches and spiritual groups and spiritual teachers. People often claim to understand a spiritual doctrine or principle, when in fact they do not. So, what they do instead is to change the principle into something that they can understand.

But their listeners can legitimately ask: Why don't you practice what you preach? Why aren't you living by the principles that you teach? Church leaders and teachers know this, so rather than teach and apply a true principle, no matter how difficult, they substitute another principle that they can live, and which happens to align with their natural personality. They can then tell their followers that the correct path to follow is to emulate them, with all their personality quirks and flaws.

For example, a teacher who is very quiet and reserved might tell his student that along the way to enlightenment, they must learn to subdue their personality and suppress any show of individuality. Another teacher may shun public attention, while accusing another of glorifying himself, when he is simply following the natural urge of all intelligent beings, who desire to give and receive communication from other intelligent beings. Some teachers are angry and insist that we must be as angry as they are. Some teachers are rebellious and insist that we must be as rebellious as they are. Some teachers are mindless zealots and insist that all true seekers must be just as filled with mindless zeal. We must match their personality, share their illusions, embrace their vocabulary, live through their experience while denying or subordinating our own, and see all things through their eyes.

Have you ever noticed, in dealing with a church or a group of spiritual seekers, that when you get to the inner circle of followers, they all appear to be the **same person**? They all have the same thoughts and feelings as each other, and while the leadership claims to support diversity and independence of thought, there is no apparent diversity nor independence of thought? "Like attracts like", is a true principle, and it is the principle behind cohesive groups, no matter how enlightened or misguided. But we must work toward unity in heart and mind, and each individual must take the responsibility for maintaining his or her own freedom and individuality. A group will never assert this for the individual; the individual must assert it for himself. By the same token, group loyalty must never be demanded by the leader or the group, but must be earned, and given freely, as a gift, from each member.

I would be less than honest if I didn't acknowledge my own personality biases, and, later, describe the experiences through which I view the world. I am one who doesn't seek the limelight, but enjoys moderate recognition and acknowledgement for my contributions, just as I recognize and acknowledge others for their contributions. I don't claim to know all the answers, and I reject anybody who does make this claim. I believe that we are all here to learn from one another. Some many have more to show us than others. Some may speak to our inner soul more than others, but all have a place at the table. We were not placed together on this earth to constantly attack, ignore, or deride one another.

I tend to be very impatient, but I do not elevate it to a spiritual quality and insist that others be like me. I do try to convey a sense of importance and urgency, and have little patience for lame excuses, but great tolerance for mistakes and misunderstandings. I am also deliberate and methodical, when it comes to traversing uncharted territory, and uncharted territory is the area we are exploring now.

I have high expectations of myself and others. However, I believe that people can and will rise to the level of trust and confidence you place in them. I believe in acknowledging progress. Even if it is only baby steps, it is progress, nonetheless.

I am also a big believer in freedom and individuality. I place little faith in authority, or in hierarchical organizations as a path to salvation. Rather, I place major emphasis on the creativity and initiative of the individual. I realize that order and organization are effective means to harness and channel individual initiative, but an organization can rise no higher than the individuals within it. I also believe that the needs of the many outweigh the needs of the few, but an organization must never quash

individual initiative or suppress the freedom of the individual. Those are demands that often come in conflict, and therefore must be balanced using judgment.

Some believe that a teaching is not valid or does not come from God if it appears to be a repetition of a teaching that has previously been given out, and that, therefore, the only teachings worth studying are new teachings. Although I am curious and interested in learning new things, I do not completely share this view. I believe that all truth is connected, and that by learning any part of it, we can use what we know as a bridge to discover new truths. Thus, there is a breadth-first approach to learning truth and a depth-first approach to learning truth. The breadth-first approach is to learn a little bit about a lot of things, with the hope that eventually, you can go back and pick up what you missed. I personally favor the depth-first approach, where you take a limited, but **fundamental**, area of knowledge, and learn all you can about it, then **apply** what you have learned to solving the problems of life. A piece of data is only as **valuable** as it can be related to other pieces of knowledge, and as **workable** as it is applicable.

I have found that the truths which are most valuable and workable, and which help us gather and relate additional newer truths are those which explain the workings of the human mind, and the workings of human relationships.

If it is mysteries that you seek, then you should also know that a mystery is just a truth which has been hidden by illusion. Remove the illusion and see the truth. The greatest mysteries are “hidden” in plain sight, and as we come to an understanding of the often-underestimated fundamentals, the hidden mysteries behind them are laid bare.

Therefore, most of what you read in this treatise may appear on the surface to be a superficial rehashing of Mormon church or Christian doctrine. However, if you look beyond the surface, my approach is unique; my emphasis is unique; and if you should study these fundamentals in a new time and a new space, and not merely compare them to what you have been taught before, you should come away with a new and unique understanding. You should also have a better understanding of how many of these fundamentals relate to one another. The Gospel is really simple. We can see this once we are able to look under the surface and see how everything relates.

Those are my personality quirks and idiosyncrasies. I understand that a personality fault could also be a personality virtue, given the right circumstance and the right judgment. As Solomon said, there is a time and a place for everything. There is a time to be rigid and decisive, and there is a time to be open and flexible. There is a time to hold and control, and there is a time to let go and let be. As St. Francis prayed, God give us the wisdom to know the difference.

However, there once lived a man who could honestly ask the question: “Therefore, what manner of men ought ye to be?” And legitimately answer it by saying: “Behold, even as I am.” Only Christ can honestly make that claim, and to follow the path that leads to deliverance and salvation is to follow the path that He followed.

I am not writing these words to reform or take over the Mormon Church. Nor, am I interested in starting any other church or group of followers. I was involved in founding what turned out to be a

church, which turned to apostasy and darkness faster than the Mormon Church, which turned to apostasy and darkness even faster than the Catholic Church. But, whenever a false organization fails, somebody creates an organization that is even more false to take its place.

There is already a true organization that exists. It's called the Kingdom of God, or sometimes known as the Family of God, but only those who are born again (no, not like the phony evangelicals), but those who are truly born anew and born from above (actual words from the Gospel of John), can even see this kingdom or be aware of its existence. But, if you prepare yourself, as these writings suggest, you will know of its existence, recognize your fellow citizens and servants in this kingdom, and you will come to an understanding of your own next step.

Then the next question that the Mormon community asks somebody who writes on subject such as these is "Where is your authority?"

I could answer this question in two ways:

(1) I could cite the following scripture from the Book of Mormon. Recall that Lehi was the father and spiritual head of the family who was fleeing destruction in Jerusalem and headed for America. Nephi was one of his sons who devoutly believed in the visions and dreams of his father and took it upon himself to teach the rest of the family and made the following claims for how he received his authority.

And it came to pass after I, Nephi, having heard all the words of my father, concerning the things which he saw in a vision, and also the things which he spake by the power of the Holy Ghost, which power he received by faith on the Son of God - and the Son of God was the Messiah who should come - I, Nephi, was desirous also that I might see, and hear, and know of these things, by the power of the Holy Ghost, which is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.

For he is the same yesterday, today, and forever and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.

For he that diligently seeketh shall find and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come wherefore, the course of the Lord is one eternal round. ...

And the Holy Ghost giveth authority that I should speak these things, and deny them not. (1 Ne. 10: 17-22)

My soul resonates and trembles every time I read this passage. I knew that I was like Nephi. I knew that I was surrounded by people who knew the mysteries of God, and I longed to know them for myself. We are all entitled to know, whether we are a prophet, or the leader of a family journeying through the wilderness, or a faithful member of that band, seeking the knowledge and shared vision which he was promised.

A quotation from Joseph Smith appeared on Facebook today. It read:

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyment, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment. (DHC 2:8)

I'll never forget reading that. I thought to myself: That's what I want, and here's somebody who has achieved this telling me that I can achieve it, too. I read all the comments that followed this post on Facebook. Most of them went something like this: "There's a lot of truth, there." "Isn't it great that we have a church with a living prophet.", etc. I could never stop at just that – to be just being willing to sit in the back of the bus and let somebody else do the driving. If you feel as I do, then keep reading. If you just want to sit back and let somebody else experience this and then tell you about it later, then stop reading now, because you would rather blindly follow authority than know for yourself.

But, if you decide to keep reading, you are going to read about some of those "ancients". You are going to learn what "perfection" truly means and how to achieve it. You are going to learn how to have clearer views, greater enjoyments, and how to lose every desire for sin.

I found that God is a great rewarder of those who diligently seek Him, and He not only reveals and confirms that which He has already given through others, but He is eager to reveal even more to us – as much as we are able to receive – and maybe a wee bit more so that we will struggle and grow thereby. And, together with this knowledge, as Nephi discovered, is given the understanding, the responsibility, the authority, and the charge to share what you have received with others.

If, as Nephi says, authority is given through the Holy Spirit, if I speak the truth to you by the Spirit, and if you receive it by the Spirit, then what I say has the authority of the Holy Spirit.

(2) I could give actual lines of authority. But I have found that when people demand to know your authority, they are really asking you to be an authority over them, and I do not wish to maintain any power or influence over anybody or be seen as an authority over anybody. There is one authority and one master, whom I serve – even Jesus Christ. I invite you to come to know Him as your master, too. And, I don't mean this figuratively, I mean it literally. And when you truly know this, you will recognize the true servants of Christ and recognize the authority by which they speak.

In fulfilling my assignments in the Priesthood, I have not followed any manual or rule book, but sought guidance from God to learn my duty and to act in the office to which I was called. I can tell you, that when you ask for guidance like this, you are ENTITLED and EMPOWERED to receive it, and when you ask in faith, nothing can restrain the heavens from opening to you. But you must covenant to abide by what you learn and you must teach it to others. What you read here reflects this knowledge gained over a lifetime of service and contemplation.

Chapter 4: Specific Learnings and Experiences which have Influenced Me

As I said above, I have had many teachers who influenced me, or planted seeds in my mind that grew up to be great ideas. Some of these teachers have lost their membership in the Church for their beliefs.

Here they are all in one place. Sixty years' worth of learning on a few pages. If you are open and teachable you, too, can benefit from them. I hope something here lights a spark.

Joseph Smith taught the scripture from James: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally." When I first heard this, I believed that this scripture applied to me, just as much as it applied to anybody. I believe in dreams, visions, revelations, etc.

A bishop once taught us that we did not have to wait to live the laws of Zion in our own lives and in our own hearts and homes. We could start now, by dedicating everything to the cause of Zion, not necessarily by deeding over our property to the Church, but by doing all that we do in the Name of Christ and by dedicating our lives to serving God and others. I have practiced this, and discovered that one can obtain a "personal Zion" by living this principle.

I once prayed and asked God where is Zion? The answer I received was: "Zion is wherever you are."

This same bishop once held a Q&A session for the members of the student ward. We all loved to hear him speak, so the room was crowded. We sat all doubled-up on a hard tile floor. I asked him to bear his testimony about Christ. The man spoke extemporaneously for 1 and ½ hours about Christ, while we sat spellbound. When he was done, one of his counselors stood up and said: "I stand in awe. And, I also stand in ahhh!" This taught me that there was much more to know about Christ than the standard doctrinal message. He also taught me that there is a difference between knowing about Christ, and knowing Christ. I determined from that day forward, that I would seek to know Christ. He said that once a person really knew Christ -- and I don't mean that euphemistically as some religious people mean it, I mean it literally -- the little things pretty much take care of themselves.

A lady once taught me a lesson she learned from her father. He taught her that if you wanted to obtain a particularly desired blessing from God, that you should make or renew a personal covenant with God that if you do certain specified things, then God will grant you the desired blessing. This, of course, must be done according to the Spirit, so that we can know what we can ask for, what we must do to obtain it, and obtain the witness that God will keep His end of the bargain. Later in life, this helped me to realize that God wants to deal with us personally on a 1:1 basis, and that while the relationship is that of a master and servant, and before God, our wisdom is foolishness, there is also an element of brotherhood and partnership to this relationship as we pursue a common goal together. Her lesson also got me thinking about covenants in general and about the importance of making and keeping covenants, and how covenants or agreements are the basis of any heavenly or earthly institution, and that the fabric of Zion will be bound together by covenants.

A teacher helped me understand the importance of the Holy Spirit as a third party in making any covenant. As I read Section 132 of the Doctrine & Covenants, I see that what is called "The New and Everlasting Covenant" applies to far more than just plural marriage. But a covenant, agreement,

contract, expectation, etc. must be made and entered into and sealed by the Holy Spirit of Promise if it is to remain in effect in eternity, otherwise, it ends at death. This makes death a party to the covenant, or in other words, as Isaiah says it is a “covenant with death” and not unto life eternal.

Covenants, agreements, and working in concert through councils and quorums are fundamental to the way God works. Mormonism teaches about the Grand Council which was held in heaven before the foundation of this world, where Christ and Satan presented competing plans. The creation of the world was planned in council before it happened. Christ taught his disciples to work together in council, and taught them that whenever two or three of them meet together as agreeing one thing, He would be in their midst. On the day of Pentecost, the great manifestations which occurred happened because the people were gathered and in “one accord”, or in agreement.

The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony; their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves, and were by our first parents subscribed to upon the earth. Hence the importance of embracing and subscribing to principles of eternal truth by all men upon the earth that expect eternal life.
Joseph Smith (DHC 6:51)

Jesus taught in the Gospel of John that eternal life is to know God. Those who know God came to do so through the making and keeping covenants, for God is a God of covenants.

A teacher helped me understand the importance of honesty and uprightness in making covenants. You should never make a promise -- even to yourself -- that you don't intend to keep. If you break that promise, it will have a demoralizing effect on you, but if you keep that promise, you have achieved a measure of perfection in that area, your self-esteem and spiritual strength will grow, and you can go on to making even greater and more far-reaching covenants. You will eventually come to the point where you realize what God has known all along: he needs you as much as you need him, and you don't need to grovel before God, but you can hold up your head in his presence and enter into covenants as equal partners.

We shall see Him as He is, for we shall be like Him. And He shall see us as He has always seen us – as we are, for He is like us.

And, speaking of honesty, the LDS churches gives it short shrift by saying that those who inherit the Terrestrial Kingdom are the honest men of the world, who were blinded by the craftiness of men. What they neglect to tell you is that the Celestial or highest kingdom is composed of the **honest** men of the world who were **NOT** blinded by the craftiness of men. **Honesty is not some secondary virtue. It is of paramount importance.** The only sinners that Jesus condemned were the dishonest hypocrites, who spoke one thing, but lived another. Jesus could always help an honest sinner find redemption, but for the dishonest man, there is no hope.

A speaker I heard on the radio spoke about the importance of following the Holy Ghost. He taught that the most certain way to gain and feel the Spirit was to pray over your callings and stewardships. That is

to say, your everyday responsibilities in the church, at work, or in the family or community. I have found this to be rock solid advice and a sure-fire way to obtain the Spirit, when you really need to feel it.

A teacher taught me that we are as much like God as we are willing to take responsibility. To the extent that a person will not take responsibility for the things that happen in life, that person is a victim, not a victor. The world has won and he has lost. People who want to remain victims decry what they call "obsessive control". For example, some believe that we shouldn't control our emotions, but carelessly give vent to them, because, "after all they have a mind of their own."

This is a good example of control because even if we are locked in a jail cell, (like Victor Frankl a Jew who suffered in one of Hitler's prisons and wrote about this topic in his diary), and cannot control what happens to us, we still have one thing left that we can control, and that is how we feel about it. The emotional mind is a mind in its own right, but it must be controlled by the higher mental mind. "Bridle your passions that you may be filled with love." This is the advice the Book of Mormon gives. We must express, not suppress emotions under the higher control of the mental mind.

But good control is not obsessive. The nature of life is if you don't control something, it will control you. There is no neutral ground.

A person who recognizes what he is responsible for and can control and what he is not responsible for and what he cannot control is happy and successful. If he persists in this course, as with covenant making and keeping, he will discover that his sphere of influence expands over time, and that he can become responsible for more and more.

A person who truly obsesses about control races through life in a mad attempt to micro-manage everything, and control that which he cannot control, soon finds that he is able to control less and less.

Around us, we have an ever-expanding or ever-contracting sphere of responsibility. How responsible can you be? A man is as much like God as he is willing to take responsibility.

The temple endowment teaches us this principle by example. In the play, Adam and Eve desired more knowledge, but they sought a short-cut to that knowledge. In the long run, this short-cut was not a short-cut to knowledge, but it did put Adam and Eve on the path to properly gain more knowledge, to which there is no short-cut. And, together with additional knowledge comes additional responsibility and control.

Throughout the rest of the play, as Adam and Eve gain more **knowledge**, their area of **responsibility** grows, and as they demonstrate that they can fulfill their responsibility and keep their covenants, their area of **control** grows, and they are qualified to receive even more **knowledge**. And the cycle continues, until they are brought before the veil and introduced as equals into the presence of God.

At one time, I used to listen to Bible teachers on the radio. Their style of teaching differed from the Mormons because rather than spend time exhorting one to do his duty to the Church, they taught the true meaning of scriptural passages. They would spend an hour combing through a single verse, going

back to the original Greek and explaining every word in detail. I learned this habit and bought several New Testament dictionaries and concordances. I have discovered that when you go back to the original meaning of a word, it is far different than what orthodox churches teach. Take these basic words: sin, love, damnation, condemnation, judgment, believe, faith, confession, holiness, righteousness, and perfection. These words are the fundamental building blocks of Christian belief and tradition, but all the churches have gotten them wrong and altered the fundamental meanings of these words. To Joseph Smith's credit, his teachings about these words are closer to the original than any other church, but even he got a couple of them wrong.

Chapter 5: Looking for God vs. Looking for a Church

When somebody tells me: "I'm looking for a Church", my response to them is: "I'm looking for God".

I am happy to report that I have found God. But this is not a one-time process. The search for God is constant and ongoing. I have found God wherever I have looked for God, and He shows up in all the likely places, and in some of the most unlikely places.

I can see God in others, and I can also tell whether others have seen God in themselves and I can see whether they simply know about God, or whether they know God.

So, I have found God. So what? Knowing this buys you nothing except the knowledge that it is possible to find God. But, don't live on my knowledge. Go and find God for yourself. All I am doing is showing you the possibilities.

If you are searching for truth but have no expectation of acting upon it once you find it, God will not show you more truth, and you will even lose the light which you have gained up to that point. If you are searching for God, you will only find God if you have the thought in mind that the experience will change you irrevocably. You will be changed forever, and you must be willing to live with that change. If you are not willing to experience that change, and live out its ramifications in your life, then God will not reveal Himself to you.

The First Epistle of John often spoke in quite lofty terms about knowing God, discerning true teachers, being free from sin, and keeping the commandments, among other things. But, together with the lofty injunctions, he offered some very concrete tests which a disciple could apply to himself and others to measure how well they lived up to these principles that he taught.

In that same spirit, here are some (but not all) of the ways in which you can tell if somebody knows God, or simply knows about God:

- Anybody who says that God wants to hide and not reveal himself, does not know God. It is the nature of God to reveal Himself and reveal all truth to the degree that we are able to receive it. If you have known even a brief taste of the goodness of God, your natural reaction, would not be to keep that secret to yourself, but to share your discovery with others. And by so doing, you are serving God. The reason for this is because it is the desire of God to be known of men, and when you reveal God to others, you are doing the work of God.

- Anybody who says that God can only reveal himself/herself in a certain way, and if you do not know God in the same way this person does, he is right and you are wrong, does not know God.
- Anybody who claims to have a special or and unique calling as a true servant of God, and that God will call no others to such service does not know God. As many of you know, the Doctrine & Covenants (D&C) is a collection of revelations given to the early leaders of the LDS Church. In one of the earliest revelations, persons who were eager to be missionaries for the Church were told: "Therefore, if ye have desires to serve God ye are called to the work;" (D&C 4)
- Anybody who claims that they have the knowledge or power of God, but withholds its blessings from others, does not know God. God is not God because of His power to withhold. God is God because of His power to bestow.

I'm not offering this to condemn others. Instead I offer this as a few keys by which we can **discern** between true teachers who can lead us to a knowledge of God, and those who are still looking for God.

The definition that we usually think of as a "church" today is a rigid, hierarchical system of government designed with two purposes: perpetuate itself and rule over people. While the Wall divided Berlin, westerners claimed that the East German people were held captive by the wall that kept them in. But the Communists insisted that the purpose of the Wall was to keep outsiders out. Boundaries serve two functions: they keep people out, and they keep others in. Churches set up rules, creeds, and boundaries which define whether you are "in" or you are "out".

Consider that Christ told his disciples that his church would be built on the foundation of the testimony of the apostles and that the "gates of hell will not prevail against you". How could the gates of hell prevail against people? By locking them in. But, with the testimony of the apostles and each person actively participating in personal revelation, the "gates of hell", that hold you inside the box, within the walls of that spiritual "East Berlin" melt away.

The original Christians were called "people of the way", and the original Greek meaning of the word from which we derive the word "ecclesiastic" was "those who have been called-out". That word is preserved in the Romance languages. The English/Germanic word "church", which we use, derives from the name of a building or a seat of authority. The two words convey opposite meanings.

Chapter 6: Testing Those Who Claim to be Special Teachers or Messengers Sent from God

In studying religion or spirituality, we are studying God. In the quest to find God, it is helpful to gain the assistance of those who are already walking along the path. I mentioned earlier some of the teachers who have guided me.

In the Revelation of St. John, in the Bible, John wrote to the church at Ephesus, commending them that they had tested and detected the false teachers that came among them.

I am interested in finding true messengers from God, especially one who is a **true apostle**, sent from Christ. Brigham Young, who was one of the first apostles of the LDS church, once said something to the

effect that he would walk anywhere, anytime, to hear an Apostle of Christ speak on any subject. I agree. But, how do you find such a person, and how do you verify that such a person is who and what they claim to be? The answer is simple: **test them**.

However, it is difficult to find a person these days who teaches and bears the kind of apostolic witness that one would expect to hear from a modern-day Peter or John, let alone Paul. There are those who claim the title of *apostle*, but rather than bear personal eyewitness to the resurrection of Christ, they speak about the evils of the lottery and the importance of active church membership. There are others who appear to speak or write with the power of an "apostle", but they, too, fail to stand up under the kind of **testing** that John proposes.

Now the question arises as to **how the seeker is to test such people**. The next verses provide the answers:

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. (1 John 4:2-3)

Here is another translation of this passage, given in modern English:

1 Beloved, there are many false prophets going out in the world, and there are many false spirits guiding them and would gladly guide you if they could. Do not believe every spirit or every teacher who comes to you, but **test the spirits to see whether they are of God**.

2 Here's the test to determine the true Spirit of God: Every spirit that teaches the words of Christ which you have already received and who testifies that Jesus Christ, (who came and who will come in the flesh), is of God, is a true Spirit sent from God.

3 But, any spirit which does not bring you these same words and does not bear this same testimony is the spirit of antichrist, a substitute for Christ, which you have heard should come; and even now already is in the world.

4 You are of God, little children, and have overcome these evil spirits and false teachers: because greater is he that is in you, than he that is in the world.

5 They, who are of the world, have been overcome of the world: therefore, they speak about the world and the things in the world, and the world gladly listens to them.

6 We are of God. He who knows God listens to our message, but he who is not of God will not listen to us. And this is the way to tell the difference between the spirit of truth, and the spirit of error. (1 John 4:1-6)

So, is that all there is to the test? If they confess that Jesus came in the flesh then we know they are of God, right?

The word *confession* means more than mere profession of belief, but “**to confess**” means **to speak from a deep personal knowledge and conviction**. The word *confess* comes from the Greek *homologeō*. This is a legal term, used to describe testimony or witness in court. To testify falsely, which is to testify of the truth of a thing without actual knowledge of a thing, is subject to the crime of perjury. There are many who profess “belief” in Christ, but do not exercise faith (belief in action) in the works or words of Christ. Still, others commit an even greater error when they profess to having received knowledge through the Spirit, when they have received no such knowledge, and are merely parroting a popular mantra in order to gain social acceptance in some religious circle.

Here are some additional thoughts on testing true teachers:

Does the teacher see you and himself as equals in knowing Christ and manifesting Him to the world? We are called to walk the “strait (meaning *strict*, not *straight*) and narrow” path. However, the path is not so narrow that two people cannot walk it side by side. Avoid those who consider that the path can only be walked in single file.

Does he respect your inner voice? Does he allow you to follow that voice as your highest authority?

Does he see himself as having inner spiritual connection in a way that nobody else can have?

Not all teachers or teachings are geared to all levels of seekers. The student has the responsibility to find the teacher who reaches him best. When you, as a student, have reached the point where your inner voice tells you that you have learned all that your present teacher can offer you, does he continue to cling to you as his disciple, or does he willingly let you go, and “graduate”, as it were, to a higher teacher?

On which level are you able to relate to your teacher? Physical? Emotional? Mental? Spiritual? All the above?

Jesus said that if anyone would know the truth of his teachings, he must test and apply the teachings. He also said that if people didn’t believe his words, they should believe his Father. Does your teacher encourage you to apply his teachings? Does he assist you to do so? Does he observe his students to monitor their progress, or does he simply send the flock out to pasture and let them fend for themselves? Does he encourage you to verify his teachings with other teachers and with your own inner spiritual connection?

And the final acid test. Judge your teacher by his fruits. And, what are his fruits? His other students. How well have your fellow students learned the above lessons from their master? How well do they practice them? Do they set the teacher above all others and insist that you do the same? Do they insist that you follow the teacher above your own inner light? Do they insist that the teacher has a unique spiritual connection which is available to no one else? When you ask questions of the teacher, or seek confirmation from other teachers, do your fellow students support you in this, or see this as a form of rebellion?

Chapter 7: What are the Commandments of God? What are We Really Supposed to Obey?

Now that we have discussed how to identify true teachers, the discussion turns to what are the true teachings. If we found a true teacher, what would he or she be teaching us? This is another way to identify a true teacher.

True teachings are teachings which come from God, who is an advanced being, who has passed through all the life tests which we also must confront and overcome. The purpose of true teachings is not to shelter us from the experiences of life. This would be counter-productive to life itself, the purpose of which is to gain experience and learn its lessons.

Neither do true teachings condemn a person for learning from his or her own experiences. A child is told not to touch a hot stove, but it touches it anyway, and learns from the painful experience of getting burned. People are taught not to have promiscuous sex for several reasons, among them being the spreading of disease, and the disruption of the family. Many people choose to heed this warning and not engage in promiscuous sex. But others will engage in it anyway, and suffer the consequences. Like the child, they have learned from their experiences. But, then, is it productive to heap additional scorn and shame upon a person who is simply learning from his or her experiences? Common sense and the Spirit tell us that this is also counter-productive to the purpose of life.

So, the point of true teachings is not to prevent us from having experience, nor to condemn us for having painful experiences, but to help us understand **why** we have experiences, both positive and negative, and to understand the lessons to be learned, and how to deal with the consequences, both positive and negative, (karma, if you will) of what we do. True teachings teach us the fundamental purpose of life and show us our true potential as humans, and as Gods in embryo.

Let us approach the discussion of true teachings as they affect us individually and as families and groups.

If this writing is supposed to be about building a perfect society, then why are we going off on a tangent and discussing what some would call personal righteousness, personal integrity, personal ethics, etc. The reason is because strong societies begin with strong individuals. Joseph Smith taught that when the people begin to obey the commandments that Zion on earth and Zion in heaven would join. So, it is important to identify all the commandments which we must live.

This is not as difficult as we might think. It is more a matter of sifting out the commandments of God from the commandments of men, and deciding what matters in the long run and what does not. The general guide to discerning between the two is that God's commandments lead toward greater knowledge, love, liberation, and empowerment, but the commandments of men tend toward limited knowledge, counterfeit love, limitation, constraint, and loss of the power of choice.

The Father gave only one commandment: "Ye shall therefore be holy, for I [am] holy." (Lev 11:45)
Christ said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt 5:48)

Holiness and perfection are really the same thing: completeness, wholeness, single-mindedness, dedication. When a person is holy, his heart, might, mind, and strength are all aligned and focused on a single object. The opposite of holiness is hypocrisy. The Greek word for a hypocrite is "play actor".

Simply put, a hypocrite says one thing and does another. Hypocrites were the one class of sinners whom Jesus totally condemned. All others were honest enough to see the wisdom of his teachings, admit the error of their ways, and turn their lives around.

Christ expanded this single commandment into the Two Great Commandments. Love God and Love your neighbor as yourself. These commandments simply elaborate on the first commandment and describe how to apply it. If you love God with ALL your heart, ALL your might, ALL your mind, ALL your strength, then your body, emotions, mind, and spirit are all in alignment with one another, and are pointed toward the same purpose. And, if you recognize God in yourself and in your neighbor, then you will love them as you love God, and you will be "perfect" as Christ taught, and "holy" as Moses taught. You will be among the "pure in heart". Pure gold is gold that is not mixed with any other metals or impurities. To be pure in heart means the name thing – dedication with a single focus.

When the people were unable to live these simple, all-encompassing commandments God, gave them more commandments and multiplied their laws. These were added because of disobedience. The Restoration of the gospel didn't change any of this. In the D&C, there are over 300 additional commandments and injunctions on top of what was already given in the Bible.

Then we have the so-called "living prophets" in the Mormon Church adding commandment upon commandment, law upon law. And occasionally somebody in or outside the Church will come along saying that they have discovered a "higher law", which is some other practice that is even more restrictive, even more bizarre, or even more ritualistic.

If we are really going to live a "higher law", if we are really going to have a Restoration, and if we really had a "living prophet" in our midst we would be taught how to fully live the basic law of holiness. This is the highest law because it encompasses all the other laws. When we are holy, even as God is holy and when we love God and our neighbor with all our heart, might, mind, and strength we won't be committing adultery, we won't be bearing false witness, we will be taking care of our families, not taking drugs, not playing the lottery, etc. etc.

Of course, this is a tall order, and you can't get to this high plateau all at once, but those who laughingly pass for "teachers of wisdom" currently aren't even pretending to prepare us for the truly higher laws. As Christ aptly put it, they will not enter the Kingdom themselves, and they stand at the door and block others from entering.

Strictly living these smaller laws to the letter does not truly lead to fulfilling the higher laws any more than imitating a dog by barking or digging up the yard makes you a dog. If you could first become a dog, then all the rest would follow. Slavishly obeying all the minutia doesn't make you holy. What makes you holy is to *be* holy: to live with honor and integrity, acting no hypocrisy and no guile.

Holiness is something you are, not something you do. The definition of holiness and perfection describe the state of holiness, but not how to achieve it.

But, when it comes to becoming like God, we have all the help we can use, if we will only reach out and take advantage of it. Moroni, a prophet in the Book of Mormon, teaches that we must pray for an endowment of the Holy Spirit to achieve perfect (whole, complete) love. One of the great teachings of the Book of Mormon, and we see it repeatedly in its pages, is that when people experience the Holy Ghost, they change. Their thoughts change. Their disposition changes. Their attitudes change. And,

even their tastes and desires change. It is not that the Holy Ghost forces people to change, it simply opens their view of things, and with this greater vista of knowledge, they can see a better way to live, and they choose for themselves to change.

Up until the time I was 36 years of age, I tried diligently and strived (Oh, how Mormons love to strive!) to do everything I was told and to obey all these little laws. I finally realized that I wasn't happy; I wasn't being blessed; and I wasn't getting closer to God. Then I broke away and just rebelled for several years. Then at that point I had really hit bottom; I realized that my life was still a mess. It was at that point that I began to pray as Enos, in the Book of Mormon, prayed and put my life totally in the hands of the Lord. I committed to study His word and listen to His Spirit, and do as I was directed to do.

As I continued to pray with a sincere heart and with real intent, I found that the promises were literally fulfilled in my life:

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things.

Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (D&C 88:67-8)

And:

Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

First, the idea that he actually exists.

Secondly, a correct idea of his character, perfections and attributes.

Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ.

It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God.

When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that **he has not, nor will not seek his face in vain.**

Under these circumstances, then he can obtain the faith necessary for him to lay hold on eternal life.

It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtain faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.
(excerpted from *Lectures on Faith*)

And, as directed in the Lectures on Faith, a series of instruction about the principle of Faith, I have learned for myself that the course I was taking in my life is pleasing to God. This didn't happen all at once, but it did happen a lot faster than I thought it would. I also discovered that **the course is not difficult, but must be strictly followed.**

This is a real-life demonstration of the principles which I learned from some wise teachers: seeking God with purity of intent, and covenanting to live by everything that I received.

You can argue with this. You can call it simplistic. You can find theological fault with it. You can claim that it goes against the teachings of your church. But, unless you have done this for yourself, your theories and speculation are no match against actual experience.

So, when somebody comes along telling me that they have discovered a new "higher law", or tells me I am going to Hell because I don't follow some Mormon doctrine or other that they think is so important, I listen to them, because everybody has something to teach. Then I look at what they are trying to get me to do and see whether it lends greater light and glory to God, or it only builds up somebody's personal ego and dominion.

Christ's yoke is easy and His burden is light. All it really takes is to be honest with ourselves, understand and strictly follow a set of simple instructions, and to listen.

Now, we dig a little more deeply into what holiness and perfection mean for us as individuals, and in our relationships with others.

Chapter 8: The Meaning of Holiness

I cannot stress enough how important it is to understand the correct definition of a word, and since the meaning of words can change over time, we need to especially understand the definition of a word as the original writer understood it. Words are the tools with which we think and piece concepts together in our mind. Without the correct definition of a word, we cannot use the correct concept in our thinking, and the various pieces of information will not fit together into one cohesive whole of understanding, but will remain isolated bits of confusing and contradictory data.

I was putting the finishing touches on an essay about holy relationships when I realized that the words "holy" and "holiness" mean many different things to different people. It is very important to use exact terminology, so before submitting an essay on holy relationships, I will submit an essay on the meaning of holiness.

Since these are biblical words, I first turned to the Bible for a definition. I have an expository dictionary of all the words in the New Testament traced back to the original Greek. The word "holiness" was translated from the original Greek word "hagiasmos". The word is sometimes translated as "sanctified". The basic meaning of the word signifies a separation from the world and a dedication to God, so much so that the word implies, in fact, even God-like. The Anglo-Saxon word from which the

word "holy" is derived means "sound", "whole", or "happy". You may have heard the expression "hail and hardy." Anything which is whole has the characteristic of holiness.

In order to seek after a thing, we need, as a starting point, a correct understanding of the thing for which we seek.

We are told by the Book of Mormon that many "plain and precious things" were removed from the Bible. However, since the 1800's, when this was written, we have discovered many ancient manuscripts and many different translations of the Bible from many different sources. In all these manuscripts, besides minor additions and deletions, very little has been removed. The words in all these versions of scripture are consistent.

So, what are the "plain and precious things" which have been removed? It is not the words, themselves, but the **meanings** of the words which have been altered or corrupted. Why did this happen? Because when people learned how to read and think for themselves, they began to read the Bible for themselves in their own language. Bibles were no longer chained to pulpits or hidden away on dusty scrolls, but were placed in the hands of the common man.

Then, when religious authorities found that they could not control the Bible, they sought to control what people **thought** about the Bible, and what better way to control thought than to hijack the definitions of critical words – the building blocks of thought. Instead of simplicity, the Gospel has been changed into a confusing mishmash that requires a doctorate in theology to properly interpret according to orthodoxy.

By the way, do you know what the word *orthodoxy* means? It is Greek and literally means "right thinking". To be "orthodox", you have to think about the scriptures, our source for knowledge about God, in the "right way". In other words, you are not allowed to know and experience God for yourself, but the religious authorities require you to merely think in the way they prescribe. And they are happy to take your money for allowing them this privilege.

No American would tolerate a government that imposed "right thinking" upon the people, so why in the land of religious liberty, do we allow the church to impose "right thinking" upon us?

If we are to be like God, we too must be holy. We must be dedicated to the Will of God and we must be sound and whole. However, we are composite beings. There is our real self which is complete and whole and at one with God. Then there is the body, which serves as our manifestation in the material world. Then there is the mind which believes that the body is our real self and knows nothing of our spiritual or godlike nature.

In this state we are not holy. True, part of us is holy because it has always been with God and never left. But the rest of our being is not in communication with this part and is not necessarily serving the Will of God, and therefore, is not holy. However, we can focus our attention on things of the spirit, draw nearer to God with our minds, develop mastery over our emotions, and give our bodies over to the purposes of the Holy Spirit, and thus we can achieve true one-ness or holiness.

The same could be said of the entire Sonship – i.e. all the sons and daughters of God. The real portion of the Sonship has always been with God, but the unreal portion - that which we have created is not aligned with God but instead is fragmented and believes itself to be separate. The Holy Sonship will not

be totally holy until the Atonement has been totally affected and all the fragments are brought into the whole. It has been said that if any of us is not free, then none of us is truly free. The same is true with the family of God. We all stand or we all fall – together. This ideal society which we will discuss is the earthly manifestation of what already exists in heaven.

Is it possible to be partially holy? Are there degrees to holiness? No. A relationship is either holy or it is no relationship at all. So, can we say of the Sonship it is either holy or it is not holy? I would be interested in the answer if anybody has it. Each of us plays a vital role in the salvation of the world, and the atonement will not be complete until the very last soul is saved.

With this understanding of the doctrine of holiness being the unity or alignment of purpose of body, mind, and spirit, and that unified purpose being total dedication to the work and will of God, we can then go back and take a look at traditional Christianity and see it in a totally different light.

The one sin which Jesus totally condemned was the sin of hypocrisy. The literal meaning of a hypocrite in the Greek was "play actor". You know -- the man who sits on the front row in Church and prays and acts pious, then goes home and beats up his wife and cheats on his taxes. Hypocrisy is the one thing about traditional Christianity today that turns off the general public and which causes many people to forsake the religion of their youth.

So why is hypocrisy so bad? It is just holiness turned inside out. A person's speech, and beliefs and actions are all working at cross purposes. In other words, they are not whole.

Another word I would like to introduce at this point is "integrity". This is just Sunday "holiness" dressed up in his Monday workaday clothes. Integrity is applied holiness.

In the Old Testament, Moses tells the people to "be holy, for the Lord our God is holy". Christ says the same thing in the Sermon on the Mount: "Be perfect [whole, complete] even as your Father in Heaven is perfect." The word "perfect" comes from the Greek word "telios" meaning "having reached its end" or "complete". The purpose of God is to have us complete. We see God is not working at cross purposes with Himself. He has one goal and all His energy is dedicated to fulfilling it.

If we are to be holy as God is holy, we should share this goal and share his dedication. God does not expect us to share an equal portion of his dedication, but we are expected to give all that we have. The parable of the widow's mite illustrates this principle. Even if all we have to offer is a "little willingness", He will take the final step Himself in assisting us along the path.

We are also told in the New Testament that the greatest commandment is to love God with "all our heart, might, mind, and strength". Here is another reference to holiness and integrity. All our faculties are aligned and dedicated to one goal. We must have an "eye single" to the glory of God. And God is glorified as we bring ourselves to Him and enable others to do likewise.

This whole idea also has to do with purity. When we speak of "pure gold" or "pure drinking water", we mean a substance is composed of one ingredient. We call anything else an "impurity." "Purity" as applied to humans has the same meaning. We speak of "pure motives", and being "pure in heart". Purity does not mean strict and total abstinence from a list of "don't's" in some contrived moral code. "Purity" means unity of purpose. It means total dedication to one's goal. Purity is doing whatever you are doing with full purpose of heart. No inward struggles, no moral dilemmas, no temptations, no

strivings -- every faculty is working together and as one with a single goal in mind: returning to God. This is holiness.

For centuries, it was a crime for the average person to even possess a Bible, let alone read it. Religion replaced spirituality as the theological spin doctors not only told people what the Bible said, but what to think about it. The Bible talks a lot about holiness and purity as the way to God, but if we have incorrect ideas about what these words mean, then the Bible is useless as a tool to find God. Christ had to deal with the scribes and doctors of religion in His day. He called them "hypocrites". He accused them of blocking the entrance to the Kingdom for others while refusing to enter the Kingdom themselves.

Many people claim that *A Course in Miracles* corrects the Bible, but in this light if the previous discussion, we don't have to rewrite the Bible, just reread it.

We apply holiness or integrity in our personal lives when we are true to ourselves, to our beliefs, and experiences. *A Course in Miracles* asks us to lay aside our old experiences that we might have new experiences, to choose again and see the world and our brother in a different light. The Bible calls this "repentance", but they mean the same thing.

If we are true to ourselves, we will recognize that familiar Voice inside. If we are true to ourselves, we will hasten to recognize that Voice in our brother. If we are true to ourselves, we will listen to the admonition to "choose again", and won't be threatened by trying something new.

Then, if we are true to ourselves, we will recognize that the new experiences are better than the old ones. We will acknowledge that we have grown and overcome problems and come closer to God as a result.

We have learned truth through trial and observation. What is true for us is what we have observed ourselves, and when we lose that we have lost everything. What we know is what we know.

What is personal integrity? Personal integrity is knowing what we know - and having the courage to know and say what we have observed. And that is integrity. And there is no other integrity. Nothing is true for us unless we have observed it, and it is true according to our observation. That is all.

Now we have come full circle, back to holiness. All these words: holiness, integrity, single-mindedness, purity all mean essentially the same thing. They only differ in degree and application.

Chapter 9: The Holy Relationship

Back in the fall of 1985 I cofounded a group of like-minded individuals who gathered for the purpose of studying religion and worshipping God. We brought our questions to God and fully believed and expected we would receive answers. We did. We were directed to organize ourselves after a certain manner and were given specific duties. One of my duties was to continue to receive revelation from God for the spiritual direction of the organization, to receive specific instructions for individuals who requested it, and to teach others in the group to receive this direction for themselves.

A common recurring question was how the Lord felt about sexual relationships, so I put out this question and waited for an answer. Several weeks later while eating dinner the Voice started speaking

to me, and I rushed to find a typewriter and some blank paper. I received a vision, a revelation, and a calling.

The vision showed me the world as a maze with each of us trying to find the way out. The maze was laden with traps, pitfalls, false turns, and false answers. However, the Holy Spirit was there to guide us through. Sometimes we listened and sometimes we did not listen. However, I was impressed with the fact that the only sure way out was to constantly follow the Holy Spirit.

The revelation went far beyond a discussion of sexual relationships. It taught me about human relationships in general. It said that our physical relationships were a mere shadow of the spiritual relationships which we could enjoy now and in the world to come. It taught me that every human relationship ought to take in the Holy Spirit as a third partner. It also taught me about the importance of all relationships - not just sexual relationships. Subsequent revelations taught me more about how holy relationships could change the world, the role of the Holy Spirit in transforming these relationships, and more about the nature of the Holy Spirit itself.

The calling was a charge to teach the others in the group what I had learned about relationships.

At this time, I never heard of *A Course in Miracles*. I was living in Los Angeles and about a week after the above events, I went up to Salt Lake City for a visit. While there I went to a business establishment I had never been to before, met somebody I had not known before, was invited to his home, and there on the coffee table I found a copy of *A Course in Miracles*. Curious, I picked up the book and began to thumb through it. It claimed to be a book of sacred writing, dictated by the voice of Jesus, Himself. I didn't have any problem with that, since I was also receiving direction and writing it down.

For those not familiar with the book called *A Course in Miracles*, it is a book that was dictated, or as Mormons would say *revealed* in the 70's to a Jewish woman in New York City, who was a clinical psychologist with a PhD., and an avowed atheist. Nevertheless, the speaker in the book claims to be Jesus, and he describes the way to return to God and how to forgive our brothers and sisters. I find the language of this book to be most beautiful. This article shows how messages in this book confirmed revelations about human relationships, then I had previously received.

As I read in the introduction "only minds can join", and "whom God has joined no man can put asunder", and "it is only on the level of the Christ mind that true union is possible", I was thrilled. This was essentially the same information I was receiving. I immediately recognized it as the truth. I realized that truth is truth and though it flows through different channels, it always comes from the same source. I read more of the book and found that I couldn't put it down. Back in California, I bought my own copy and spent the next several years studying it.

All these experiences changed my life. I had been running around living quite the wild life, but the knowledge I received convinced me to stop doing this and to settle down. I postulated the goal of having a holy relationship. I can't say I searched for it, because it found me. A year later I found someone whom I have been with in such a relationship for 25 years.

As I continued with our group for several more years, we began to discover that we had different goals and purposes, and so decided to part company. However, I have never lost the feeling that I had a spiritual calling from God to continue to teach what I learned. I have been searching for direction on how to fulfill it. So, in the following paragraphs, I would like to teach what God has shown me about

relationships, and what I have learned from my own experiences, using the words and conceptual framework of *A Course in Miracles*.

First off, I learned from the Course that what happened to me is in no way special. This knowledge is available to all, and we all have a calling to improve our lives and the world around us. In fact, we are told in the Course to bring our relationships to the Holy Spirit, who will transform them into holy relationships.

The most fundamental thing the Course teaches is that we must set aside our old experiences, prejudices and consider ourselves fools before God. The goal of the Course is to lead us to new experiences. Sometimes we must be brought to a crisis in our lives which forces us to search for a better way. Wouldn't it be much better if we just decided that we were going to be teachable? "Those who remember always that they know nothing, and who have become willing to learn everything, will learn it".

Once we are humbled enough to learn, we learn that there are two types of relationships: special relationships and holy relationships. Special relationships are based on separation, loneliness, mutual weakness, and scarcity. They want to keep the relationship to themselves and shut the world out. They say in effect "I am half a person and I won't be whole until I find that special person who will make me whole." This whining sounds like the lyrics to a popular song. Special relationships take place only on the physical level. They are concerned with bodies, with all the attendant issues of sex, gender, and sexuality. The course teaches that a special relationship is not a relationship at all, nor is there any need for such a relationship.

A holy relationship is based on love, mutual strength, mutual wholeness, and abundance. Each partner has looked within and realized that they are whole and complete, and thus enabled they are able to grant beingness to their brother on the same basis. Those who share in a holy relationship see no differences and no separation. This relationship takes place on the spiritual level, for only minds, not bodies, can join. This relationship would extend itself to all the world.

In a holy relationship there is total love, total agreement, and total communication. Salvation is communication. The willingness to communicate encourages more communication which encourages greater agreement, greater love, and greater inclusion, and greater completion. God's only need is to have us be complete. And it is within the holy relationship that we experience this completion.

A relationship is like a miracle. A holy relationship IS a miracle, and like miracles, there is no order in relationships. They either are or they are not. Women like to tell Dr. Laura on the radio that a bad relationship is better than no relationship at all. Dr. Laura and the Author of the Course would be quick to ask, "What relationship?" The course says, "An unholy relationship is no relationship".

The greatest thing that can be taught about holy relationships is that you take your special relationship and give it over to God and listen to the Holy Spirit who will "teach you the only meaning of relationships. For God created the only relationship that has meaning, and that is His relationship with you."

The holy relationship is the most holy function we can enter into in this world. The Sonship must be reunited, and this happens two people at a time. "The holy relationship is the expression of the holy instant in living in this world." The course calls the Holy Spirit "the Redeemer of relationships." The

holy relationship is the key to peace. If we really want peace, we must join with other minds, for that is how peace is obtained. Your holy brother is holding out a gift to you, and you to him. The gift he offers is himself, unconditionally. The gift you offer is yourself, unconditionally. This is the purpose of holy relationships.

After laying the foundation, this document is going to get to its main purpose: discuss the keys and principles behind building this holy relationship among large communities of people. Much of what you read here will give you some specifics, but much of this material can only be taught by the Holy Spirit, itself, and this writing will help point you in the direction where you can be in touch with the Spirit and learn for yourself all that you need to know.

Unlike a special relationship, which is exclusive, a holy relationship is inclusive. Does this mean that we can have more than one holy relationship? I believe the Course teaches that the answer is “yes”. Every form of human relationship could and should be holy.

How do we create a holy relationship? The answer is so simple most people will scoff and not even try it. The answer is to give the relationship over to the Holy Spirit who will transform the relationship and teach you what to do. So, all it takes is a willingness to try a different way. To choose again. Beyond that, you need do nothing.

A holy relationship is a foretaste of the relationship we should have with God.

Two minds with one intent become so strong that what they will becomes the Will of God. For minds can only join in truth.

The light that joins you and your brother shines throughout the universe, and because it joins you and him, so it makes you and him one with your Creator. And in Him is all creation joined.
(*A Course in Miracles*)

A holy relationship will make you holy, or to put it another way, you will not remain unholy. It will change you. How can joining with the mind of another not change you? How can being constantly taught by the Holy Spirit not change you? How can entering into the kind of relationship enjoyed by God not change you?

In all this discussion we have only paid attention to the mind. Only minds can really join, and so the body is irrelevant. Minds don't need bodies to communicate with other minds. To be clear, communication takes place on many levels: bodies communicating with other bodies in the physical realm; hearts communicating with other hearts in the emotional realm; and spirit-to-spirit communication. But here we are talking about minds joining minds in the mental realm.

In Sunday School I learned that my body is a temple for the Holy Spirit. The Course teaches that the temple of the Holy Spirit is not a body, but a relationship. Ancient Judaism taught that the Holy Spirit was a female figure and that it was her duty and particular delight to hover near and bless those who had invited Her presence into their marriage. It is said that on the cover of the Ark of the Covenant are two golden cherubim, locked in erotic embrace and between them dwells the Holy Spirit.

The holy relationship reaches beyond this world and into eternity because it has a timeless quality about it. Herein lies no separate will, nor the desire that anything be separate. They are one, even as

Christ and the Father are one. Christ comes to what is like Himself, and what is more like Christ than a holy relationship? This is the closest we can come to heaven here on earth. This is your first introduction to what I will later describe as “covenants with death” and covenants which survive death and “reach into eternity”.

Can you imagine two hearts beating as one, two minds working in unison, communicating without the need for bodies, standing in the holy place, together lifting the veil that hides the face of Christ from them? Then will you not share the vision of Christ, the mind of Christ, and the love of Christ, and will you not share His desire that this relationship extend out to all?

Is this pie in the sky? Why wait when the Course says we can have this now. “Those who seek the light are merely covering their eyes. The light is in them now. Enlightenment is but a recognition, not a change at all.” Earnest Holmes stated that the light you are searching for is the light you are searching with.

What do we have to do to achieve heaven on earth? Well, first you must sacrifice all your earthly possessions and go live on a mountaintop. You must crawl around on your hands and knees for 7 years observing a strict vow of silence save it be the ceaseless repetition of the 9 billion names of God. Then if you are lucky you might make it. NOT!! Well some have claimed to have done it that way, and who are we to judge? But the Course says its purpose is to save us time, so let’s save some time, get off that mountain, and come down to reality.

First it must start with us as individuals. We need to become complete, whole, and holy and know that we have no lack. This is more of a realization than a task. But we must become whole with the Christ in us, or we are not truly whole. The Course says all we need is that “little willingness”.

Then we need to transform our relationships with the help of the Holy Spirit. We both need to be whole, complete people, who have invited the Holy Spirit into the relationship as a third partner, helping one another along road to holiness.

Then, we need to bond strong individuals and strong relationships into strong societies.

Chapter 10: Relationships and Doughnuts

How many of you have seen the statue of Joseph Smith and his wife Emma outside the Visitor's Center at the Los Angeles LDS Temple? How many have seen the statue in the LDS Church Museum in Salt Lake City, of Joseph Smith and Oliver Cowdery being ordained by Peter, James, and John?

Go see either statue next time you get the chance. Try to notice the looks that pass between "Joseph" and "Emma" in Los Angeles and "Joseph" and "John" in Salt Lake City. Then try to imagine one figure without the other. You can't.

In both statues the sculptor has shown a special chemistry passing between the two figures. The chemistry is not present with either figure standing alone, but can only be seen when both figures are present.

Another word for this "chemistry" is "relationship". The essence of this relationship is not something inherent in either figure but is a certain something which passes between them. Therefore, to fully appreciate the full statue, you must not only look at each figure, but also at the air between them.

The Tao teaches that the most important and useful part of a bowl is the space which it encloses. Sometimes we are so busy looking at the doughnut that we forget about the hole, which, is what makes an ordinary bun into a doughnut.

So, it is with us as people. When two or more persons are joined together in any kind of relationship (loving relationship, priesthood quorum, Church membership, teacher/student, or business partner), a third entity is created; and that entity is called a relationship.

Whenever we have two people or two entities of any kind, and they confront each other across space, there is an interplay of energy that flows back and forth between them. This interplay of energy is what we term a relationship. In the universe everything can be viewed, and is, a relationship. This is a key principle to understand in humans. "All is a relationship".

If you stop and think about it, the Gospel of the Kingdom is really concerned with establishing relationships. We are taught that the "fullness of the Gospel" is contained in the ordinances, which embrace and further the "new and everlasting covenant". What is a covenant if it is not an agreement or form of relationship between two or more people? For example, there is the "new and everlasting covenant of marriage" mentioned in D&C 132, and the covenant entered by members of the School of the Prophets.

Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the **everlasting covenant**, in which covenant **I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother** through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen. (D&C 88:133).

If seen in its proper perspective, the Gospel is nothing more than a system designed to develop and further eternal relationships: between man and God, between man and man, and between gods. This is something we need to teach more. Think about this: the Godhead is composed of three persons: the Father, the Son, and the Holy Ghost. If we understand the Gospel correctly, we should not only worship the three Beings and become like Them, but we should also worship the relationship that they have between themselves and seek to become one with one another even as They are One.

Since the covenant above mentions receiving one another to *fellowship*, we need to go back to the original Greek meaning of this word and study how it is applied in the New Testament. Once you understand that the word means far more than a superficial coffee klatch held on Sunday after church, *fellowship* takes on an almost sacred meaning. The word *fellowship* is an English translation of the Greek word *koinōnia*, which means friendship, communication, communion, and social intercourse on a most intimate level. It signifies association and joint participation – a collection, **a joint gift into which all participants contribute equally**. The word is used to describe the relationship among the members of the early church and the apostles (Acts 2:42, 2 Cor. 8:4, Phil. 1:5, 1 John 1:7), the relationship with Christ to which we are called (1 Cor. 1:9, Eph. 3:9, Phil. 3:10, 1 John 1:3, 1 John 1:6), the relationship between true servants of God (Gal. 2:9), and the relationship between the individual and the Holy Spirit (Phil. 2:1).

Nowhere is this teaching of the principle of *fellowship* more clear, than in John's explanation in the opening of his First Epistle (modern translation):

That Word of life which was with God in the beginning manifested himself in our midst. Our eyes have looked upon him, and our hands have handled him.

And we bear witness of that Word and that the Father's gift of eternal life was manifested to us.

And we declare this to you that you might have the same communion (fellowship) as we have, for truly we have communion (fellowship) with the Father and with his Son Jesus Christ, who have taken up their abode with us, as promised to us. And this promise is unto every soul who forsakes his sins and comes unto Christ, and calls on His Name, and obeys His voice, and keeps His commandments: They shall see my face and know that I am. (1 John 1:1-3)

John and the rest of the apostles have fellowship or communion with Christ and the Father, as Christ promised them in the Gospel of John, and they wish all the members of the early church to share with them in that fellowship. I can tell you that this is to be taken literally, and not figuratively.

We must also remember that just as individuals are unique, every relationship between two unique individuals must also be unique.

Your time is limited, so don't waste it living someone else's life. Don't be trapped by dogma - which is living with the results of other people's thinking. Don't let the noise of others' opinions drown out your own inner voice. And most important, have the courage to follow your heart and intuition. They somehow already know what you truly want to become. Everything else is secondary. (Steve Jobs, Stanford Commencement Speech, 2005.)

The kind of relationship I am describing in this treatise is not common in this world. The natural situation is to live in isolation, or to form relationships based only on satisfying our own ego needs, living together but never seeking nor finding unity of heart, mind, or spirit. You do not stumble into such a relationship. Such a relationship is **created**, and is it not just created once; it must be freshly created each day. In the Old Testament, getting back to an understanding of the original meanings of words, the Hebrew word for *covenant* was related to the words for *cut* and *create*. Leaving aside the idea of "cutting apart" as related to creation, (Another essay could be written on this.), it is important to consider that a covenant is something that is **created**, and must be constantly **re-created**. I love the words to a song by Michael Martin Murphy about a marriage covenant that is officiated by an Indian medicine man. "Make old what is new. Make new what is old." That's why it's called the "New and Everlasting Covenant". The principle behind the covenant is everlasting and eternal, but it must constantly be created anew.

Chapter 11: Our Greatest Object

“We ought to have the building up of Zion as our greatest object... The time is soon coming, when no man will have peace but in Zion and her stakes” (Joseph Smith, *Teachings of the Prophet Joseph Smith* (TPJS), p 160-61).

Did you know that this was the greatest object of the LDS people? Have you ever heard this topic discussed at General Conference? If not, why not? Most LDS people have heard about Zion, and often equate the State of Utah or the Church with Zion, but these are not the true Zion. When asked what Zion means and what Zion truly is, they quote some vague scriptural passages as if they were unrelated platitudes which talk around the question, but don't really answer the question.

“Zion is the pure in heart.” “There is no poor in Zion.” “Zion is a safe refuge from the coming storm.”

To be sure, these are all characteristics of Zion, but they don't get to the heart of the matter. Joseph Smith did not say “We ought to have defining Zion as our greatest object”. He said, “We ought to have **building** Zion as our greatest object.”

To truly understand Zion, it is not enough just to describe the people and condition of Zion, but to understand how we will build it, and most importantly, understand the foundation upon which it will be built.

We will not truly understand Zion until and unless we have Zion. And, we will not have Zion, until and unless we create Zion.

Creating Zion Starts with the Individual

Unless we create Zion? That statement might shock some who suppose that God, or somebody else is just going to wave their hands and Zion will magically appear out of nowhere. Do not suppose that God is going to do for us, what He has already taught and shown us that we can do for ourselves. Do not suppose that we need to wait for some authority to give us detailed commandments of when and how to build Zion. Do not suppose that the authorities of a church, must passively wait for God to tell them from on high to initiate this process. The process must be initiated by man, then when we have done all we can do with our limited knowledge and resources, we can then call upon God to supply additional light and understanding. This is how every revelation in the D&C came about. This is how the revelations that came to our little group came about, and this is how Zion will come about.

A prophet of the Community of Christ (RLDS) Church received the following revelation: “Zionic conditions are no nearer nor farther away than the spiritual condition of my saints justifies.” This is Christ speaking to all the saints of the Restoration through one of its prophets. He tells us that the way we live and the way we think has a lot to do with when Zion will be reality.

Planted deep within the human soul is a longing for God, and an inner longing to live at peace in the world. If people could only come to recognize and realize this longing, nothing could stop them from building heaven on the earth and calling it Zion, the City of our God.

But some already recognize this longing which has awakened within them. Perhaps you are one of those who feels these longings, but instead of waiting for others to act, wants to start building Zion now. If so, this document should be of interest to you.

But how do you build Zion and where do you start? In this effort, it's not like we are starting from scratch. We do have some great examples from the scriptures to draw upon. As we read the Bible, we read of many attempts to gather people. These gatherings were successful to the extent that groups of people were brought together in one place with a common objective, but failed to achieve the true potential of a Zion society. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37)

Thanks to the sacred writings restored by Joseph Smith, we do have the records of a few ancient societies which succeeded in gathering and creating a Zion people. Just as we can learn from the failures of the past, we can learn from the successes of the past.

This is the truth that we need to know about Zion as individuals, couples, and families:

- Where is Zion? Zion is wherever you are.
- When will Zion be built? You can start building Zion now.
- How can I, as one person, start building Zion now? You can start by becoming a person of integrity, and by learning what it means to be pure in heart. Not strive, but **be** pure in heart.
- What do I do after that? Start building Zion with your husband or wife and your family. Live your life within the walls of your own home as if you were in Zion right now.
- Start right now to follow the commandment given to Adam and repeated by Nephi in the Book of Mormon. Do all that you do in the Name of the Son.
- You may not be a member of a church which calls upon you to dedicate your life and consecrate your time, talents, and property to the building up of Zion, but you can begin doing this right now, in your own heart and mind. You can be your own bishop and your own steward.
- Before you do a thing, ask yourself whether doing so will further or hinder the cause of Zion.

Building Zion begins with each of us and our own spiritual conditions. I have already explored the topic of personal righteousness, purity, and holiness in their true definitions, so I won't dwell too much on them here, except to remind us that strong groups require strong individuals. There will be those who lead out more in the cause of Zion than others, and this document is especially for you, those who take the initiative, but in order for the leaders of the foundation of Zion to succeed, they must begin with a people who have personal holiness and integrity – their own personal spiritual condition.

Creating Zion Requires Leadership and a Connection to God

The Revelation of John the Beloved says that the city of New Jerusalem will be built upon the foundation of the testimony of the Twelve Apostles. So, the testimony of true Apostles of Jesus Christ, leading out in this effort, giving the people a basis for their faith, showing forth that which is to come,

and teaching the principles of personal righteousness and purity of heart will form the platform upon which we will establish this work.

Zion also begins with the spiritual condition of the group, and even more so with the spiritual conditions of those leading out in this effort. We, who will seek out and follow these leaders, should ask ourselves whether the teachers or leaders demonstrate in their own lives the “spiritual conditions” that the saints must have in order to achieve Zion. And we must ask ourselves whether they have the building up of Zion as their greatest object and teaching priority, or are they teaching something else?

“Priestcraft” is such an ugly word. We love to apply it to those professional pastors and churchmen who preach for money. However, Nephi applies a much broader definition:

“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.**” 2 Nephi 26:29

To the present and future leaders: are we building up churches unto ourselves? Are we gathering membership and money in order to amass political power or to gain favor in the eyes of the world? Do we seek to establish ourselves as spiritual authorities that we may have dominion over others? Do we value loyalty to a teacher and his philosophy, or to a church and its moral teachings more than we value loyalty to the Gospel of Jesus Christ, the Kingdom of God, and the cause of Zion?

To those who see themselves as ordinary members: do you place all your confidence in your favorite teacher or church to lead you correctly? Do you automatically dismiss others who try to bring you truths because they are not delivered by your favorite teacher? Stated in other words, do you shop for your favorite label only and ignore the quality and fit of the garment? Are you unable to recognize quality on your own when you see it?

If the answer to any of these questions is “yes”, then, according to Nephi, you are either engaging in priestcraft, or we are supporting priestcraft.

Some of the views expressed in this document are shocking and unconventional, but they are also true. One of the purposes of this writing is to shock us and awaken us to a realization of those important responsibilities which we have neglected.

But the key thing to remember is that the purpose of this writing is not to add additional burdens upon people, but to remind us to set priorities, to begin doing things which are useful, and stop doing things which are a waste of time and lead us nowhere. Things which matter most should never be sacrificed to things which matter least. In this writing we will study about Enoch, and how he built up the City of Zion in his day. His very name “Enoch” means *dedicated*.

The purpose of this writing is mostly directed at those who are called to lead out in laying the foundation stones of Zion. We will discuss how these leaders are called and chosen. But, don’t look for them necessarily within the ranks of mainstream Restoration churches, who already suppose that they have the callings and Keys necessary to establish Zion, but cannot demonstrate a knowledge of the

same. Look for those individuals, who are pure in heart, who have great personal integrity and are congruent, who seek God in their quiet moments, and who sense not only the call, but an urgent need to be about the Lord's business in building up His vineyard, and not merely serve as caretakers.

When God is ready to take the next great step, he rarely works from within the inside of established organizations. God never pours new wine in old bottles, but even when bottles which were once new and which once contained new wine are neglected and left to set out in the sun too long, they will deteriorate and become old wine in old bottles, good nothing but to be cast aside.

So, if you feel such a call to serve God, and if you are willing to serve at any and all costs, then this writing is directed to you. If you are seeking, as Abraham was, to be a possessor of great knowledge, or if you feel that something is amiss with humanity, and if you feel a burning drive to set it right, or if you feel that you have always been part of a great brotherhood dedicated to serving God and humanity and you long to experience those days again, then this writing might be just what you are looking for.

This is what this writing will explore:

- The leaders who brought about these gatherings
- The nature of their calling and mission
- How they succeeded in gathering the people
- How they succeeded in binding the people together into one society of one heart and mind
- This writing will not go into the specific step-by-step details of how to gather people and set up a society. Such gatherings have already been tried, and more will yet be tried in the future.
- Some writers have already outlined or have in mind specific, detailed plans. But this document will focus more on the successes of the past and once the people were brought together, how they stayed together and created something greater than the sum of the individuals, alone.
- This writing will focus on specific principles as they apply to both individuals and groups.

A Kingdom of Priests

Joseph Smith said that all must act in concert or nothing can be done, that the society should move according to the ancient Priesthood, hence there should be a select society, separate from all the evils of the world, choice, virtuous, and holy. He said he was going to make of this society a kingdom of priests as in Enoch's day. The Pearl of Great Price tells us that the same priesthood which was in the beginning shall be in the end also. Therefore, it behooves us to come to understand the true nature of this priesthood, move beyond the empty platitudes that we are taught by the Church, and understand what this Priesthood is, the nature of its power, and how the Priesthood is conferred.

As a ... people it behooves us to be wise, and to seek to know the will of God, and then be willing to do it; for "blessed is he that heareth the word of the Lord, and keepeth it," say the Scriptures. "Watch and pray always," says our Savior, "that you may be accounted worthy to escape the things that are to come on the earth, and to stand before the Son of Man." **If Enoch, Abraham, Moses, and the children of Israel, and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle.** ... Our only confidence can be in

God; our only wisdom obtained from Him; and He alone must be our protector and safeguard, spiritually and temporally, or we fall.

If, then, Abel was a righteous man he had to become so by keeping the commandments; if Enoch was righteous enough to come into the presence of God, and walk with him, he must have become so by keeping his commandments, and so of every righteous person, whether it was Noah, a preacher of righteousness; Abraham, the father of the faithful; Jacob, the prevailer with God; Moses, the man who wrote of Christ, and brought forth the law by commandment, as a schoolmaster to bring men to Christ, or whether it was Jesus Christ himself. (Joseph Smith, TPJS, p. 253)

Zion is based on Relationships

The foundation of Zion is relationships – relationships with ourselves, with others, and with God. These relationships are created and maintained by covenants, the mutual expectations and agreements, that we make with one another. Various groups and societies have been held together by various covenants. It may be that how the covenant is made, honored, and upheld is more important than the content of the covenant itself. In other words, the exact wording of the covenant you make is not as important as THAT you make an unselfish covenant of your own free will and choice, that you uphold that agreement and honor it with all the pure intent in your being, and that the covenant is made in connection with the Holy Spirit, and thus becomes eternal.

When many people contemplate the idea of Zion, they immediately think of establishing some economic system, usually agrarian, in some remote location. But this is difficult to do, and it easy to postpone, and is, therefore, often used as an excuse for not building Zion now, or for not building Zion “wherever you are”.

You cannot escape the fundamental problems of society by running away from it. A remote location will not shelter you from those problems of personality and relationships that you bring with you.

The most sound economic system, the most fair political system, the most rational belief system, and the most divine religious system can only succeed when the people who implement them are personally integrated in their hearts, might, minds, and strength, and are committed to each other by having voluntarily made strong covenants.

Economic systems, belief systems, and a remote location are secondary to the relationships that a society has with itself. It’s a case of cause vs. symptoms. It’s a belief in “salvation by organization”. No. Take care of the relationships and the covenants, and the rest will follow. They won’t be easy to work out, but with a people with one heart and one mind, they will be *easier* to work out.

It seems that mankind has always had the dream of escaping earth by climbing up to heaven, or by building heaven on earth. Most of these efforts have failed, and we only know of one that succeeded.

In this treatise, we will discuss how the City of Enoch and the City of Melchizedek worked righteousness and obtained heaven. The builders of the Tower of Babel tried a cheap imitation of the

City of Enoch in order to physically reach into heaven in order to save themselves from another flood, which they, in their disbelief, feared would come upon the earth and again destroy mankind.

Even today, many groups are still trying to reach heaven but use the wrong approach. Instead of constructing a tower of bricks and mortar, churches try to reach heaven by placing their faith in an organization and by elevating their leaders to a god-like status. Then, they pretend to have a true Zion by calling their communities "Zion". But they do not live the laws of Zion, and God considers this a pollution upon the land, as explained in the next chapter.

Spiritual teachers and students try to write or study their way into heaven by creating a stack of books and climbing upon them in order to gain a higher perspective, on a never-ending quest to learn but never coming to a knowledge of useful, workable truth.

Organizations and teaching have their place, and are effective when used for their intended purpose, but, there is a difference between knowing and doing, and in the end, we must find the knowledge of principles which will do more than entertain us or set us apart from other seekers. Christ said that anybody who attempts to climb up any other way except by the door, is a thief and a robber. Let us find the door, unlock it, and look inside.

Chapter 12: The Priesthood Revealed

As we begin studying this priesthood as it was in the beginning, and how it was used to establish Zion, let us first lay aside our preconceived ideas and what we think we have been taught, and examine in detail the great revelation that reveals this priesthood. D&C Section 84.

Before digging into this, some readers may have no idea what we are talking about here. The book from which we will quote is called the *Doctrine & Covenants* or D&C, for short. This book is a collection of revelations given to Joseph Smith, and to other prophets who followed him.

What's a revelation? A revelation is a set of written instructions or teachings given by God to one who is a prophet. A prophet is, by definition, one who speaks forth the word of God. The apostle Peter said that holy men (see our previous definition of "holy") spoke as they were moved upon by the Holy Ghost. (2 Peter 1:21). The prophecies of Isaiah and the commandments given to Moses are examples of revelation. The Revelation of St. John the Divine in the Bible, commonly called "The Book of Revelations" or the Apocalypse of St. John, is a revelation. The Greek word *apocalypse* does not mean a terrible event or the end of the world. It literally means *unveiling*, the same as our word *revelation*.

One of the earliest revelations given to Joseph Smith (although some believe that it came through Oliver Cowdery) describes the process of revelation.

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground. (D&C 8:2-3)

Now, the argument about whether this revelation came through Joseph or Oliver is a moot point, because the communication came from God, and since God is no respecter of persons, God is perfectly capable of communicating through whomsoever He chooses, and the message will be the same: spirit speaking to spirit.

There are two other points to remember about revelation. Anybody who can tune in to the Spirit of God can receive communication from God to direct his or her individual life, and, as promised by the writings which we shall shortly study, teach them of the mysteries of the Kingdom and of godliness. We are commanded to seek the spirit of revelation, because much of what the Holy Spirit teaches can be received and understood in no other way.

The other point to keep in mind is that the Spirit of God is communicating directly to your Spirit, or to the spiritual side of you, but in order to fully understand the message, this communication of ideas must be interpreted or “stepped down” to the thoughts of the mind in order to be properly understood, and must be expressed in words in order to communicate it to others.

At the highest level, spiritual principles are eternal and universal, but when revealed to mankind, no two people will experience and interpret spiritual communications in the same way. We each interpret them in terms of our own culture, knowledge, and understanding. Not understanding this one fact has been the cause of much religious tension and conflict over the years. This is a huge subject that can’t be covered fully here, but if people who receive different interpretations of spiritual communications would communicate with one other, and if they were both honest and sincere, and if the messages truly were inspired, most of these differences can be resolved.

And, because the interpretation of revelation grows and changes with our experience, it is possible to go back and re-read revelations again and again. We can then see new layers of meaning and gain new understandings based on our new experiences. For example, we will soon cover Section 84 of the D&C. I must have read this section 100 times since the age of fourteen, but the understanding I will present here, I have only recently gained in the last couple of years.

How can you tell whether something you read or hear is revelation, or whether someone is just speaking from their ego and clothing their words in lofty tones as if it were scripture? If it sparks revelation in you and opens your eyes and your understandings to greater levels, and if it triggers new revelation within you, then it is revelation.

With that preface, let us begin:

1. A revelation of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they united their hearts and lifted their voices on high.

Keep in mind that there were six other elders present when this revelation was given, making a total of seven. Though this revelation came through Joseph Smith, it was addressed to all seven elders. This fact will be important as we reach verse 42.

2. Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and **for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.**

Even though we often associate this revelation with the Melchizedek Priesthood, and indeed, this revelation is considered required reading for any new Melchizedek Priesthood holder, we must never forget that the Priesthood revealed here is inseparably connected with the gathering of the saints in order to establish the community of Zion. Within this Priesthood are given the Keys to establish this community. And with the requisite keys comes the requisite knowledge. Therefore, if somebody comes to you claiming that he possesses the Keys to build up Zion, but does not have the knowledge to do so, you should question him. If somebody comes to you claiming to hold this Priesthood, or its Keys, but lacks the knowledge or the desire to build up Zion as his greatest object, you should also question him. Know that possession of the Keys and the Knowledge go together, and you cannot have the Keys without the Knowledge, and you cannot obtain the Knowledge without the Keys. Therefore, he has both, or he has neither.

3. Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.

4. Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation.

5. For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.

*Here, the Lord provides the details of where this gathering is to take place. Why was the gathering unsuccessful? Why was the temple not built in that generation? You can read the details in church history and in the Doctrine & Covenants. Two big clues were given in D&C 105: **The people were disobedient, and they were “not united according to the union required by the law of the celestial kingdom”.** And Zion cannot be built upon any other principles, except the law of the Celestial Kingdom, so that the will of God “may be done on earth as it is in heaven”.*

6. And the sons of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro;

7. And Jethro received it under the hand of Caleb;

8. And Caleb received it under the hand of Elihu;

9. And Elihu under the hand of Jeremy;

10. And Jeremy under the hand of Gad;

11. And Gad under the hand of Esaias;
12. And Esaias received it under the hand of God.
13. Esaias also lived in the days of Abraham, and was blessed of him--
14. Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah;
15. And from Noah till Enoch, through the lineage of their fathers;
16. And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man--.
17. Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

Here is a sudden shift in the train of thought, where the Lord begins to explain the history and nature of the Priesthood necessary to effect this gathering. We will discuss more about this throughout the remainder of this document. Notice that this Priesthood continued IN the church of God, but the Priesthood is not one in the same as the church. Churches cannot control the Priesthood; they merely use it. The Priesthood of God is like the Spirit, which gives life to the body of the Church. Indeed, in the various offices and functions of the Priesthood are manifested the various offices and functions of the Holy Spirit.

There is an unbroken chain of men who have held this priesthood from Moses back to Adam. The chain generally goes from father to son, although there are a few exceptions. Note carefully the wording the son receives the Priesthood "under the hand of his father". He does not receive the Priesthood from his father, but under the hand of his father. This distinction is important, because the son receives the Priesthood from God, although there may also be an additional blessing given under the hand of man, but the actual authority to act in the name of God, comes from none other than God himself. We shall see this more clearly as this revelation unfolds.

18. And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God.

There is also a lesser Priesthood, which is not after the holiest order of God.

19. 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.
20. Therefore, in the ordinances thereof, the power of godliness is manifest.

21. And without the ordinances thereof, **and the authority of the priesthood**, the power of godliness is not manifest unto men in the flesh;

Some churches claim to administer the ordinances of this greater Priesthood, after the holiest order of God, and claim to have the authority of this Priesthood, but do not manifest the power thereof. Claims of authority, alone, without the power to manifest that authority and without the keys to understand that authority cannot manifest godliness unto men in the flesh.

22. For without this no man can see the face of God, even the Father, and live.

*In this treatise we will show how this greater Priesthood holds the keys of the mysteries of the kingdom and the key of the knowledge of God. There are many who profess to hold this higher Priesthood yet have no knowledge of the mysteries of the Kingdom and know nothing concerning God, other than what they have been taught second-hand by those who have received this Priesthood and truly received this knowledge. **Knowledge ABOUT must never be confused with knowledge OF.***

23. 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;

24. 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 fullness of his glory.

The followers of Moses had the opportunity, because they had the leadership in Moses, who understood these principles, to learn how to be redeemed from the fall and return to the Presence of God, as others had done in previous gatherings, but they would not.

25. Therefore, he took Moses out of their midst, and the Holy Priesthood also;

The gathering of Moses was successful in that it brought the children of Israel together as a body of people, and led them out of Egypt, but it failed to achieve its stated purpose of sanctifying the people so that they might behold the face of God. That is the purpose of this greater Priesthood which holds the keys of the knowledge of God. Why aren't they teaching about this in Priesthood Meeting?

26. And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel;

27. Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb.

Since there are many today who claim to have obtained this holiest order of Priesthood, but are unable to demonstrate a knowledge of God or the mysteries of His kingdom, as was Joseph Smith, we could in all fairness ask ourselves whether this Priesthood has again been taken out of our midst? Are we left

with nothing but the ranks and the titles of these offices, and only the vestiges of the full Keys and Knowledge which belongs to this Priesthood? Are we as stubborn and gainsaying as the followers of Moses were in his day? As you read this treatise, compare our leaders who claim to have this Priesthood today with those leaders of the past, who were such great examples of the use of such Priesthood, that the Priesthood was named after them.

Think about the church today. Are we given spiritual commandments or carnal commandments? Are we taught the mysteries of godliness or the evils of the lottery? Does the Melchizedek Priesthood administer the everlasting Gospel after “the holiest order of God”, or merely act as common judges, administer in temporal affairs, and in all ways act like glorified bishops, which administer “the law of carnal commandments”?

To be sure, the office of Bishop, is an office in the Higher Priesthood, but it presides over the Lower Priesthood? Note that most modern-day bishops are also high priests in the Melchizedek Priesthood, but this is not a requirement to serve in this office, if the person is a literal descendant of Aaron. (D&C 68:14-22)

28. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.

29. And again, the offices of elder and bishop are necessary appendages belonging unto the high priesthood.

30. And again, the offices of teacher and deacon are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

31. Therefore, as I said concerning the sons of Moses--for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed--

32. And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also, many whom I have called and sent forth to build up my church.

Even the “sons of Moses and of Aaron” do not understand and fulfill their duties. They need to be “purified” so that they can offer an acceptable offering and sacrifice in the house of the Lord. When was the last time you heard a holder of the Aaronic Priesthood preach, teach, expound, exhort, and invite all to come unto Christ, as commanded in Section 20? How many holders of the Aaronic Priesthood understand the difference between preaching, teaching, expounding and exhorting?

The Lord refers to the seven men present as the sons of Moses and Aaron, but also says that he has called many others and sent them forth.

33. For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying of their calling, are sanctified by the Spirit unto the renewing of their bodies.

*There is much misunderstanding to be cleared up here. Churches believe that the Priesthood is theirs to give and to rescind, and that to “obtain” the Priesthood is to receive it from the Church. Again, Churches do not control the Priesthood, they can merely use the Priesthood and regulate its usage **within** the church. A Church is perfectly within its right to acknowledge or refuse to acknowledge the Priesthood of a person, but the Church cannot take away that which it has no power to give.*

To truly obtain a Priesthood means more than simply to acquire the title and trappings of the office of the Priesthood. As we shall see from reading the remainder of Section 84 and the treatise that follows, we shall read about those who truly obtained this Priesthood, and how they obtained it.

Since the Priesthood is after all a delegation of the power to act in the name of God, to obtain the Priesthood, means, to receive from the hand of God, and the Voice of God the actual power to act in His Name.

*But some will argue, that God is a God of order, and that the Church was established to administer the Priesthood, and that all Priesthood must be obtained by ordination from the Church. God indeed is a God of order, but if we compare how the Priesthood is passed down today with how it was ordained by God in ancient days, we see that the notion of a church controlling the Priesthood goes **against** the order of God, and not the other way around.*

*What does it mean to “magnify your calling” in the Priesthood? Is it enough just to follow your Priesthood leader and be commanded in all things, or does it mean to take the initiative, see a need, and step up to fulfill that need? We will see many examples from history, in this treatise, of men who were truly valiant and who magnified their callings. **They sought their appointment to the Priesthood, and when they obtained it by covenant with God, they pledged to fulfill a special mission for God, and in doing so, obtained blessings for themselves and for their posterity.***

What does it mean to be “sanctified by the Spirit unto the renewing of their bodies.”? Does it just mean that an old church leader who might otherwise have died at age 85 manages to hang on until he is 95, much to the amazement of friends, family, and followers? What kind of “renewal” is that? The ancient patriarchs lived to be in their 900’s. Even Enoch lived to be at least 365, and he was still considered to be a “lad”.

When a person magnifies his calling, he is spiritually in tune with the Purposes of God, and has discerned a greater or lesser portion of the plans of God. He then seeks, of his own agency, to accomplish a portion of the plan on the earth. In other words, he chooses to become part of the Kingdom of God, come to earth, to do the will of God on earth as it is done in heaven, as the Lord’s Prayer suggests.

When a person is so closely aligned with God, such as Enoch was, he has an eye single to the glory of God, and the spirit, mind, heart, and body are all filled with light and the Spirit flows unimpeded

through him, thus providing the renewing energy to a body which would, of itself, wear out and break down. This could one reason why the ancient Patriarchs lived so long. Adam lived long enough to know Enoch, and Enoch lived long enough to know Noah, though we are talking about the passage of thousands of years.

This could also refer to the transfiguration that must take place in an individual at the time they receive an audience with the Lord, when they receive the Second Comforter.

But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion; Which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; To whom he grants this privilege of seeing and knowing for themselves; That through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. (D&C 76:114-118)

For no man has seen God at any time in the flesh, except quickened by the Spirit of God. Neither can any natural man abide the presence of God, neither after the carnal mind. Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected. (D&C 67:11-13)

Continuing with Section 84.

34. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

35. And also all they who receive this priesthood receive me, saith the Lord;

36. For he that receiveth my servants receiveth me;

37. And he that receiveth me receiveth my Father;

38. And he that receiveth my Father receiveth my Father's kingdom; therefore, all that my Father hath shall be given unto him.

39. And this is according to the oath and covenant which belongeth to the priesthood.

40. Therefore, all those who receive the priesthood, **receive this oath and covenant of my Father**, which he cannot break, neither can it be moved.

41. But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

This priesthood is received not by ordination from man nor men, but is received through making a covenant directly with God. We will elaborate more on the nature of this covenant throughout this

material, but it is noted here that those who receive this covenant (i.e. make this covenant and choose to abide by it), receive Christ and the Father, and all that they have. Therefore, we covenant to live the Law of Consecration in the temple. God has covenanted with us that he will give us all that he has. Can we do any less?

All who receive this covenant become members of what we will come to know below as The Holy Order of God. They, are equal partakers in this covenant. That is, not only is all that the Father and Son has theirs, but they commit also all that they have to the Father and the Son, and to each of their brethren in this Order.

Knowing the true nature of this covenant makes us equal partners with God in this covenant. We are all, after all, anointed to become Gods, and members of The Holy Order of God, or in other words, The Holy Order, which IS God.

*These are they who received the gospel, the testimony of Jesus, the prophets, and the everlasting covenant. (D&C 76:101) "And he makes them **equal** in power, and in might, and in dominion." (D&C 76:95.)*

By the way, "the testimony of Jesus" is not something we bear. "The testimony of Jesus is something that He gives to you as His confirmation to you that you have part in His kingdom. To receive the testimony of Jesus is to receive from Him the promise that He will give you eternal life"

<http://scriptures.info/scriptures/tc/glossary/testimony-of-jesus>, Words of Joseph Smith, p. 201-202.

Once a member of this Order, there is no way in which a person can immediately know or understand all that is entailed in this covenant, so when we first receive our Endowment in the Temple, we accept these covenants provisionally, and time is granted for the person to come to know the true nature, conditions, and blessings of this covenant. We are promised that the Father, himself, will teach us of this covenant, as we prepare to fully take upon us this covenant and make our Calling and Election sure.

We will elaborate later the specifics of this Oath and Covenant, and how it differs from the oaths which are sworn by the world, but suffice it to say, that in this Order, the members stand for one another and help one another. For a man living on the earth, endeavoring to serve his mission and magnifying his calling, this means that all the resources of eternity, and of those brethren both here and on the other side are available, as needed, to bear him up, and to assist him.

*Q. What are we to understand by the angel ascending from the east, Revelation 7th chapter and 2nd verse? A. We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of Israel; wherefore, he crieth unto the **four angels having the everlasting gospel**, saying: Hurt not the earth, neither the sea, nor the trees, **till we have sealed the servants of our God in their foreheads**. And, if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things.*

*Q. What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel--twelve thousand out of every tribe? A. We are to understand **that those***

who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel [as opposed to the preparatory Gospel]; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn. (D&C 77:9, 11)

*“And now, I ask, how righteousness and truth are going to sweep the earth as with a flood? I will answer. **Men and angels are to be co-workers in bringing to pass this great work**, and Zion is to be prepared, even a new Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city, for the tabernacle of the Lord shall be with them.” (Joseph Smith, DHC 2:260)*

42. And wo unto all those who come not unto this priesthood which you have received, **which I now confirm upon you who are present this day, by mine own voice out of the heavens**; and even I have given the heavenly hosts and mine angels charge concerning you.

There were present in the room Joseph Smith and six other elders, who had just returned from their missions in the east. In this verse, in this revelation, God confirms this higher priesthood upon those assembled by his own voice, speaking out of the heavens, and gives the heavenly hosts and angels charge concerning them, as described in the quotes above.

Joseph Smith taught: “Thus we behold the Keys of this priesthood consisted in obtaining the voice of Jehovah that he talked with him in a familiar and friendly manner, that he continued to him the Keys, the Covenants, the power and the glory with which he blessed Adam at the beginning.” (TPJS, p. 171)

The calling to this Priesthood is by God’s own voice, and comes not by man nor men.

“He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1:11-13)

This is a key scripture. Keep it firmly in mind as you read the rest of this treatise.

Oliver Cowdery understood this principle as well as Joseph Smith. The following is a portion of his instructions to the Twelve Apostles, who were called, and whom he and David Whitmer selected and ordained to the same office that he and Joseph held. But Oliver also spoke of another ordination which would make their calling complete.

Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief: and nothing can prevent you from coming to God.

Your ordination is not full and complete till God has laid his hand upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid his hands upon his disciples, why not in latter days? . . .

God is, after all, a god of order.

The time is coming when you will be perfectly familiar with the things of God. . . . You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore, call upon him in faith in mighty prayer till you prevail, for it is your duty and your privilege to bear such a testimony for yourselves. (Oliver Cowdery, DHC 2:192-98)

If we are to receive (or obtain) this same Priesthood, we must obtain it in the same way that Joseph and Oliver received it, and in the same way in which the six elders who were present in the room with Joseph received it. We also receive insight into how they received it in this revelation concerning Hyrum Smith.

That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; (D&C 124:95)

In other words, Joseph and Oliver were shown the keys whereby they may ask and receive. While little is written about when the Priesthood was conferred upon Joseph Smith and Oliver Cowdery, we do have the following accounts which allude to it.

And again, what do we hear? ...The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times! (D&C 128:20)

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of times, in the which I will **gather together in one all things, both which are in heaven, and which are on earth;** (D&C 27:12-13)

Note the word gathering used in connection with the function of this Priesthood. Now, here is the most complete account of this occasion that is available to us, given by Oliver Cowdery:

But the time within which the ordination took place may be still further reduced. In a revelation bearing the date of June, 1829, making known the calling of the Twelve Apostles in these last days, and addressed to Oliver Cowdery and David Whitmer, the Lord said: "I speak unto you, even as unto Paul mine Apostle, for you are called even with that same calling with which he was called." As this could scarcely be said of men who had not been ordained to the same holy apostleship as that held by Paul, and consequently to the Melchizedek Priesthood, the conclusion is reasonable that the ordination promised by John the Baptist, doubtless

occurred sometime between May 15, 1829, and the expiration of the month of June of that same year.

That there was a distinct administration of angels in the restoration of the Melchizedek Priesthood is sustained by the testimony of Oliver Cowdery. On the occasion of his returning to the Church at Kanesville, Iowa, in the fall of 1848, after an absence of eleven years from the body of the Saints, in the course of the public address which he then delivered, he said: "I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands. **I was also present with Joseph when the higher or Melchizedek Priesthood was conferred by the holy angel from on high. This Priesthood, we then conferred on each other by the will and commandment of God.**" The authority for the foregoing statement is the report of Bishop Reuben Miller, who was present on the occasion of Oliver Cowdery's delivering the address from which the above is quoted. Bishop Miller's notes of Cowdery's remarks were published in the Deseret News of the 13th of April 1859. It is to be observed that Oliver Cowdery, in this quotation, is represented as saying with reference to the restoration of the Melchizedek Priesthood, that it was by the "holy angel," whereas, according to the statement of the Prophet, that Priesthood was restored by three angels--Peter, James and John. The discrepancy may arise from imperfect recording of Oliver's language. In a signed statement which Oliver Cowdery gave to Samuel W. Richards, under date of January 13, 1849--the statement has been published a number of times in our Church periodicals--being about two months and a half after delivering the address reported by Bishop Miller, he said: "**John the Baptist, holding the keys of the Aaronic Priesthood; Peter, James and John, holding the keys of the Melchizedek Priesthood, have also ministered for those who shall be heirs of salvation, and with these administrations ordained men to the same Priesthood. These Priesthoods, with their authority, are now, and must continue to be in the body of the Church of Jesus Christ of Latter-day Saints. * * * Accept assurances, dear brother, of the unfeigned prayer of him who, in connection with Joseph, the Seer, was blessed with the above administrations.**" [Signed] OLIVER COWDERY. (BHR) (DHC Vol. 1 pg. 42)

As Oliver Cowdery stated, he and Joseph received the Aaronic Priesthood, which holds the keys to the ministering angels, who minister to those who shall be heirs of salvation. John the Beloved was to be an angel who was to minister for those who were to be heirs of salvation, and Peter and James were to minister for him. And the three were given the power and keys of this ministry until the savior returns.

For details about this ministry, see also D&C Section 7. And I might add, do you think it is a coincidence that right after Oliver came to Joseph to work as his scribe, and immediately prior to their receiving the Melchizedek Priesthood through the ministering of angels, that the two men were prompted to inquire concerning the mission of John the Beloved, and were blessed with that revelation (Section 7) concerning the ministering of angels?

Joseph Smith states that following their baptism and receipt of the Holy Ghost, the scriptures were open to them. It must have been at this point, although we have no specific details, that they realized that they needed to pray and ask for the promised ordination to the Higher Priesthood, as promised by John the Baptist. This Priesthood does not come by ordination from men, but through making a covenant with God, wherein one hears the Voice of Jehovah conferring this Priesthood and declaring the covenant which belongs to this Priesthood.

So, what do ministering angels do when they minister for those who shall be heirs of salvation? One of their functions is to ordain men to this Priesthood.

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

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

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

This means far more than just reading the scriptures and listening to inspired speakers. It is true that we can and should receive personal revelation by reading and pondering the scriptures and through enlightened teachers, but it means far more than this. A person who has received this Priesthood conferred upon him through the Voice of Jehovah, has the right, and the privilege to receive the voice of Jehovah from time to time, and the duty to follow it, as the duty to live by every word that proceedeth forth from the mouth of God, as God sends impressions to their minds, and speaks to them.

To Peter, it was revealed that Jesus was the Christ, the Son of the living God. Jesus told him that it was not flesh and blood that had revealed this to him, but his Father in Heaven. On another occasion, when many of his followers deserted Him, Christ asked the Apostles if they would also leave him. Peter replied: "To whom shall we turn? You have the words of eternal life."

Nephi makes it even clearer:

Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost?

Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.

Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

For behold, again I say unto you that **if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do.** (2 Nephi 32:2-5)

Returning to section 84.

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

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

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

Every person in the world receives light from the Spirit, but few recognize the light, and fewer still follow it consistently. And why do they not recognize it or follow it? Because they place their attention on the physical things of the world and the lusts which entice the eye, pluck the chord of the emotions, or captivate the mind, and they do not notice the higher things of the Spirit.

But, for those who do receive greater light, if they continue to do so, are eventually brought to the point where they are given the opportunity, if they so choose, to enter into this covenant with God. If they choose to do so, and if they choose to continue in the covenant, the Father will teach them about this covenant through the Holy Spirit. This passage refers to the covenant which has been “renewed” and “confirmed” upon the seven elders present on this occasion. To “renew” such a covenant implies that some present on that occasion had received it before. Perhaps the Lord is referring to Joseph Smith, who previously received this covenant. Or, perhaps the Lord is referring to some of them as having received this covenant in former lifetimes.

This covenant is relevant not just for the group of seven men gathered on this occasion, but is something that pertains to the entire world.

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

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

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

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

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

The Spirit cries out to all, but only those who listen, who have placed their attention on the things of the Spirit will hear it. Later, we will read the words of Alma, a Book of Mormon prophet, who explains that this calling was made available to many, but was not accepted by all.

54. And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received--

55. Which vanity and unbelief have brought the whole church under condemnation.

56. And this condemnation resteth upon the children of Zion, even all.

57. And they shall remain under this condemnation until they repent and **remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do** according to that which I have written—

Can anybody from the Mormon Church tell you about the covenants in the Book of Mormon that the Lord refers to, here? Can anybody tell you about the “former commandments”? This writing has explained both, and has also emphasized repeatedly the need “not only to say, but to do”.

Can it be that even the modern-day church is under condemnation because of unbelief and because its members have treated lightly this Priesthood and forgotten to teach and live its Oath and Covenant? Is their understanding darkened to the extent that they view the Melchizedek as a mere extension of the Aaronic Priesthood in its offices and functions? Do they understand that through the ministrations and authority of the Melchizedek Priesthood, the power of godliness is manifest in the flesh, and without this, the power of godliness is NOT manifest? Ask yourself, IS the power of godliness manifest in the flesh? Anywhere?

The word “condemnation” is related to the word “damnation”, and simply means that we as a people are held back in our progress because of a lack of understanding. We are not “lost and condemned to hell forever”, according to the mistaken teachings of the Catholics, which have permeated even the church which claims to be the true church of Christ. Our progress for now is being held back until we have faith, repent, remember this covenant, keep the true commandments of God instead of some man-made list of moral precepts, and come to a correct understanding of this Priesthood, and search for it with the same zeal and valor as Abraham searched to obtain it. Or as one latter-day prophet might express it: “Until the spiritual condition of the saints justifies it”.

58. That they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion.

59. For shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

If any gathering upon the land of Zion is not done according to the principles embodied in this Priesthood, and according to the Keys held by this Priesthood, the Lord considers it a pollution upon the land, and since they do not acknowledge Him, He will not acknowledge them.

This section teaches concerning the everlasting Gospel, or the Gospel of the Kingdom of God, as contrasted to the preparatory Gospel of the Church of God. There is a very distinct difference. The Melchizedek Priesthood is received by covenant from God and administers this everlasting Gospel of the Kingdom.

Here are a few other relevant highlights from Section 84.

73. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

These are things most sacred and are given for individual profit to those who are true servants of God, or seek to be so. They are not a cause for boasting to the world.

76. But, verily I **say unto all those to whom the kingdom has been given**--from you it must be preached unto them, that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief, and your brethren in Zion for their rebellion against you at the time I sent you.

These elders were already members of the church, but now they are members of the Kingdom of God. The two are separate and distinct entities. "Hearken, O ye people of my church, to whom the kingdom has been given;" (D&C 45:1, 64:1-4, 72:1, 14, 24, 81:2, 84:19, 34, 76, 80, 86)

77. And again I say unto you, my friends, for from henceforth I shall call you friends, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power;

*See also the Gospel of John, chapter 15. We begin as servants of Christ and become his friends. As we become part of this order, we know all things that our master does because we have also tuned into the plans of God, and we work **in concert** to bring them about. We travel and preach the gospel in the power of Christ. And, we develop the type of love characteristic of the Christ, such that we, too, would be willing to lay down our lives, or a more correct translation would be, dedicate our soul, whether in life or in death, for our friends.*

We have the negative side of this story in Matthew, chapter 24. Here we see servants, not friends, who know not what their master is doing.

Watch therefore: for ye know not what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore, be ye also ready: for in such an hour as ye think not the Son of man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant, whom his lord when he cometh shall find so doing.

Verily I say unto you, that he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My lord delayeth his coming;

And shall begin to smite his fellow servants, and to eat and drink with the drunken;

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. (Matt. 24:42-51)

There is no place for the “cowboy apostle”, for the renegade teacher, for the self-styled ones “mighty and strong”, for one who smites and condemns his fellow servants, for one who claims to be perfect while all others are out of the Way. Such truly do not know what their master is doing, because they do not know their master. Again, those who know the Lord and his plans, work in concert to bring them about.

Part 2: The Record of The Patriarchs: A Success Story

We now go back to the early days of world as we study Adam and Eve and their descendants. The account is taken from the Book of Moses in the Pearl of Great Price, The Book of Abraham, The Book of Enoch, with additional inspired commentary.

Chapter 13: Adam, Eve, Cain, and Abel

1. And it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I the Lord had commanded him. And Eve, also, his wife, did labor with him.
2. And Adam knew his wife, and she bore him sons and daughters, and they began to multiply and to replenish the earth.
3. And from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begot sons and daughters.
4. And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking to them, but they did not see him because they had been shut out from his presence.
5. And he gave commandments to them, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering to the Lord. And Adam was obedient to the commandments of the Lord.
6. And after many days an angel of the Lord appeared to Adam, saying: Do you know why you offer sacrifices to the Lord? And Adam said to him: I do not know, save the Lord commanded me.
7. And then the angel spoke, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

8. Therefore, you shall do everything that you do in the Name of the Son, which is to say, to do all that you do with the thought in mind that you do it as the Son of God, which son you are, and which son you may more fully become, and you shall repent and call upon God in the Name of the Son forevermore. And this commandment is for you and your posterity in all ages of time and in all your lives.
9. And in that day the Holy Ghost fell upon Adam, which bears record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as you have fallen you may be redeemed, which is to say you may be restored to your former state, and all mankind, even as many as will.
10. And in that day Adam blessed God and was filled with the Holy Ghost, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.
11. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God gives to all the obedient.
12. And Adam and Eve blessed the name of God, and they made all things known to their sons and their daughters.
13. But Satan came among them, saying I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.
14. But the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent;
15. And as many as believed in the Son, and repented of their sins, should be saved; and as many as would not believe and would not repent, should be damned, which is to say, they will continue to remain on the earth, the lone and dreary world to continue to perish in the sins of their lives and suffer the wrath of God until they begin to repent and call on God in the Name of his Son, that they may be delivered, like unto their more righteous brethren.
16. And the words went forth out of the mouth of God in a firm decree; therefore, they must be fulfilled. And Adam and Eve, his wife, did not cease to call upon God.
17. And Adam knew Eve his wife, and she conceived and bore Cain, and said I have gotten a man from the Lord; therefore, he may not reject his words.
18. But Cain would not listen, he said: Who is the Lord that I should know him?
19. And she again conceived and bore his brother Abel. And Abel heard the voice of the Lord and obeyed it. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
20. And Cain loved Satan more than God. And Satan commanded him, saying: Make an offering to the Lord. And Satan repeatedly tempted Cain to make an offering to the Lord, but not according to the true pattern which he had been taught by Adam.
21. And in process of time it came to pass that Cain brought of the fruit of the ground an offering to the Lord.

22. And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect for Abel, and for his offering, because he obeyed the covenant, that his father had made with God, with uprightness and full purpose of heart;
23. But as for Cain, and for his offering, the Lord did not have respect, because he did not walk up before the commandments of the Lord and did not fulfill the covenant with honor and exactness. Now Satan knew this, and it pleased him. And Cain was very angry, and his countenance fell.
24. And the Lord said to Cain: Why are you angry? Why has your countenance fallen?
25. If you repent and do well, you shall yet be accepted. And if you do not well, sin lies at the door, and Satan desires to have you in his power; and unless you listen to my commandments, I will deliver you up, and it shall be to you according to his desire. But you shall rule over him;
26. For from this time forth you shall be called the father of his lies; you shall be called Perdition, which is to say a lost one; for such you also were before the beginning of the world.
27. And it shall be said in time to come that these abominations were had from Cain; because he rejected the greater counsel which came from God; and this is a cursing which I will put upon you, or more correctly, the cursing which you have brought upon yourself, unless you repent.
28. And Cain was angry, and refused to listen any more to the voice of the Lord, neither listen to Abel, his brother, who walked in holiness before the Lord.
29. And Adam and his wife mourned before the Lord, because of Cain and his brothers who followed him.
30. And it came to pass that Cain took one of his brothers' daughters to wife, and they loved Satan more than God.
31. And Satan said to Cain: Swear to me by your throat, and if you divulge this oath to anyone you shall die; and swear also your brothers by their heads, and by the living God, that they do not reveal the oath; for if they tell it, they shall surely die; and this that your father may not know it; and this day I will deliver your brother Abel into your hands.
32. And Satan swore to Cain that he would do according to his commands. And all these things were done in secret.
33. And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Therefore, Cain was called Master Mahan, and he gloried in his wickedness.
34. And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and killed him.
35. And Cain gloried in that which he had done, saying I am free; surely the flocks of my brother now fall into my hands.
36. And the Lord said to Cain: Where is Abel, your brother? And he said: I do not know. Am I my brother's keeper?
37. And the Lord said: What have you done? The voice of your brother's blood cries up to me from the ground.
38. And now you shall be cursed from the earth which has opened her mouth to receive your brother's blood from your hand.
39. From now on, when you till the ground it shall not yield forth her strength for you. A fugitive and a vagabond you shall be in the earth. You shall not gather with the people of God, nor any longer hold place amongst them. And the Lord said this because the righteous children of Adam, who had

repented and obeyed the commandments and covenants of God had been redeemed from the fall and were no longer shut out from the presence of God.

40. And Cain, also had place among them, until he began to choose darkness rather than light.
41. And Cain said to the Lord: Satan tempted me because of my brother's flocks. And I was angry also; because you accepted his offering, but you did not accept my offering; my punishment is greater than I can bear.
42. You have driven me out this day from the face of the Lord, and from your face shall I be hidden; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that whoever finds me will slay me, because of my iniquities, for these things are not hidden from the Lord.
43. And I the Lord said to him: Whosoever kills you, vengeance shall be taken on him sevenfold. And I the Lord set a mark upon Cain, lest any finding him should kill him.
44. And Cain was shut out from the presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden.
45. And Cain knew his wife, and she conceived and bore Enoch, and he also begot many sons and daughters. And he built a city, and he called the name of the city after the name of his son, Enoch.
46. And to Enoch was born Irad, and other sons and daughters. And Irad begot Mahujael, and other sons and daughters. And Mahujael begot Methusael, and other sons and daughters. And Methusael begot Lamech.
47. And Lamech took to himself two wives; the name of one being Adah, and the name of the other, Zillah.
48. And Adah bore Jabal; he was the father of such as dwell in tents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ.
49. And Zillah, she also bore Tubal Cain, an instructor of every artificer in brass and iron. And the sister of Tubal Cain was called Naamah.
50. And Lamech said to his wives, Adah and Zillah: Hear my voice, you wives of Lamech, listen to my speech; for I have slain a man to my wounding, and a young man to my hurt.
51. If Cain shall be avenged sevenfold, truly Lamech shall be seventy and seven-fold;
52. For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered to Cain by Satan; and Irad, the son of Enoch, having known their secret, began to reveal it to the sons of Adam;
53. Therefore Lamech, being angry, killed him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake.
54. For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.
55. Therefore the Lord cursed Lamech, and his house, and all who had covenanted with Satan; for they did not keep the commandments of God, and it displeased God, and he did not minister to them, as before, and their works were abominations, and began to spread among all the sons of men.
56. And it was among the sons of men, and among the daughters of men these things were not spoken, because Lamech had spoken the secret to his wives, and they rebelled against him, and declared these things abroad, and had not compassion;
57. Therefore, Lamech was despised, and cast out, and did not come among the sons of men, lest he should die.

58. And thus, the works of darkness began to prevail among all the sons of men.
59. And God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made;
60. For they would not listen to his voice, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world.
61. And thus, the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.
62. And thus, all things were confirmed to Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus, it was. Amen.

Chapter 14: Commentary on the Story of Cain and Abel

We just read the story of Cain and Abel. In a nutshell, Cain murdered his brother, Abel, and introduced the concept of murder into the world, or so conventional wisdom has it. But, why is this *particular* murder mentioned? There would be subsequent acts of murder, and we have no reason to believe that this murder was the first, so why was this murder mentioned while most others are not?

The issue with Cain, and why he was so severely punished, was not that he murdered his brother, but *why* he murdered Abel. What motivated Cain to kill Abel, and what was the sin that he committed – a sin even greater than murder?

Before this murder, as we have read, Adam and Eve had entered into sacred covenants with God, and they taught their children to do likewise. God showed Adam and Eve how they could be redeemed from the fall, and be brought back into the Presence of God. We know that this happened, because we read that God called upon Cain and conversed with him. And, we will also read that Cain was cast out from the Presence of God. So, by this we know that Cain, and no doubt others, walked and talked with God and enjoyed the Presence of God.

Adam and Eve and their family took upon themselves the same covenants, which are always made between God and his servants in all ages. Joseph Smith, whom we quoted earlier in this paper, said that if we wished to obtain the same blessings that the ancients enjoyed, we must live by the same laws and principles by which they lived. The purpose of all these covenants is to join mankind together into one connected family here on earth, as they have been in heaven, and that all mankind may consciously become the “Sons of God”.

Adam and many of his children obtained the Holy Priesthood after the order of the Son of God. The “Son of God” in this case does not refer specifically to Jesus Christ, nor does it refer specifically to Adam, although they both became sons of God. The name refers to the order by which men can become the “Sons of God”. This doctrine is taught clearly here and in the Pearl of Great Price, where we are told "and thus may all become my sons". This doctrine is also taught in the first chapter of the Gospel of John, where it states that Christ came unto his own, but his own received him not. But such as received him, he gave them power to become the “Sons of God”. So, this is not a title or an office

reserved exclusively for a particular person, but all may obtain it by obedience to the principles upon which it is predicated.

Cain's sin was that he **pretended** to enter into this covenant and **pretended** to have a relationship with his family and brother. but he never lived out the full meaning and intent of that relationship. In fact, he turned his back on that relationship, and on the higher light and knowledge of the Spirit, and entered into a covenant with Satan, not to unselfishly support his family, but to pursue selfish goals.

He swore a false oath and sinned against what he knew to be the truth. This led him to shed innocent blood. The same was the case with Judas Iscariot, who did not commit murder but was an accessory to murder. They both sinned against the Holy Ghost, sinned the unpardonable sin, and became Sons of Perdition.

Many people in the LDS church wonder if they could inadvertently become Sons of Perdition. In actuality, it is not that easy. The correct doctrine was taught by Joseph Smith, but after his death Brigham Young taught the doctrine incorrectly, and the saints understood it incorrectly. They mistakenly supposed that simply by entering into holy covenants, their calling and election was made sure, and that there was nothing that they could do to annul those covenants save it be to shed innocent blood, and since they supposed that they would never shed innocent blood, they could commit lesser sins, and still have their calling and election made sure, and their marriage secured in the eternities.

However, they have it backwards. Joseph Smith said that a man who becomes a son of Perdition will have been “walking in darkness at noon-day”. But in order to walk in darkness at noonday, a man must **experience** noonday. “Walking at noon-day” means far more than just being a member of the Church. First a man must enter into and live up to these sacred covenants. Then, by virtue of having lived up to these covenants, he must have learned to focus his attention on the things of the Spirit and lived by every word that proceeds forth to him from the mouth of God. And if he does so, he will then be walking at “noon-day” in the light of the Spirit, and having communion with God and the hosts of heaven.

If he, *then*, after making such a covenant, and experiencing the blessings which result from having made the commitment, then chooses to forsake it, and then chooses to forsake the light of heaven, if he does not repent, he will be in the power of Satan, as we are warned in the LDS temple service, and will be led to shed the innocent blood of the true servants of God, just as Cain and Judas did.

So, ordinary church members need not fear that they could become Sons of Perdition, unless they have done all the steps outlined above, and finally, in a vain attempt to hide their own sins and place the blame on others, shed the innocent blood of the Lord's anointed. And, only the Lord's anointed are innocent. But, by the same token, unless they have made and entered into these sacred covenants and become, through the power and manifestation of the Spirit, able bear the presence of God while in the flesh (D&C 76:118), neither are they candidates for the Celestial Kingdom. Sorry to be the first to bear this news, but they just aren't evil enough – or good enough.

In addition, when we take an oath in the temple to obey these covenants before God, angels, and witnesses, we promise to uphold the principles given in the Bible, Book of Mormon, and Doctrine & Covenants. Therefore, in order not to commit the most common error that latter-day saints fall prey to, it is imperative, to understand the nature of the covenants which we take upon ourselves, so that we, in our ignorance, do not break them.

Cain denied that he was his "brother's keeper", effectively saying that there was no covenant or bond between them. True brothers in the covenant *are*, in fact, their brother's keepers, whether they are related by blood, or not. Such is the nature of the covenant that pertains to this order.

We will read later in this document about the "Sons of God", and the "sons of men". We have already discussed the Sons of God. They are not "watchers", nor giants, nor angels, nor space aliens, but they are the righteous men of earth who, by living the covenants of God, *became* "Sons of God".

The difference between the Sons of God and the sons of men, in this narrative, is the way in which they approach covenants. The ordinary sons of men do not make unselfish covenants to love and serve one another. If they make covenants at all, they are secret covenants to murder and get gain.

The power to make and keep covenants lies behind the true power of the Priesthood. The ability to heal sickness and work miracles are only side effects and manifestations of this power. The true power to manifest the Kingdom of God on the earth lies in the ability to enter into and keep these covenants spoken of. When we do so, all else will follow; miracles will occur, the heavens will be open to us, and we will commune with the heavens and our fellow mankind in ways which we have never even dreamed of. How is this possible? No man acts in his Priesthood alone. Power in the Priesthood comes when he acts in concert with other Priesthood bearers, and he draws on the power of others who are linked or joined to him by covenant. And, since this covenant is everlasting and reaches into the eternities, this linkage is not limited by time, space, nor whether the members are in heaven or upon the earth.

According to the Book of Revelations, among those who will **not** be admitted inside the gates of the New Jerusalem, the new city of Zion that will be built here upon the earth, are "whosoever loves and makes a lie". That same phrase, in D&C 76, describes those who will inherit the lowest degree of glory, the Telestial Kingdom, or the world in which we now live. Therefore, if we wish to be part of Zion, or to inherit a kingdom higher than the one in which we now live, we need to understand, among other things, what it means to "love and make a lie". We have already discussed it here. This was one of the sins of Cain: to make a covenant, an act of love, not with truthfulness and real intent, but with lies and deceit. Such is the way of the world in which we now live, and if we ever hope to live in a higher kingdom, we must learn to follow a higher law, and part of that higher law is to enter into covenants with honesty and real intent, and thus, love and not make a lie. The Book of Mormon, (Alma 40:46 and Alma 41:2-15), teaches us that whatever type of life we lead or whatever law we choose to live under in this life, that will be restored to us in the next life, or in the world to come. "Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness."

So, if there is to be a change in our outlook. The change must begin in this lifetime, and it must begin with us. The Book of Mormon gives us this admonition “This life is the time for men to prepare to meet God.” (Alma 34:32). And, the implied promise is that in this lifetime, one **can** meet God.

Therefore, what does all this mean to us, right now, on a personal level? How can we start along this path? Here’s something you can do starting this instant. Make promises to yourself and to others and to God with the honest intention that you will fully keep them. Do not make a promise that you doubt you can keep. When you keep them, you will develop trust in yourself, and others will see you as trustworthy.

Always speak the truth. You do not need to say all that you know, but what you do say must be the truth.

Then, continue these practices until you develop the ability to make and keep even harder promises to yourself, and gain even greater trust in yourself. Then, teach this principle to others and learn to trust them. A wise philosopher once said that on the day we can truly trust each other, there will be peace on earth.

Like Cain, a lot of people pretend to have relationships with their children, their parents, their spouse, their jobs, with their teacher, or students, or any other individual or group to which they belong. Even themselves. Some people pretend to have knowledge or attributes which they do not possess. In doing any of these things, they commit the sin of Cain, who pretended to keep his covenant with God, but broke it, and who pretended to have a relationship with his brother, but betrayed him.

What we have stated here about Cain and Abel, we could also say about Eve and the Serpent. Eve’s main sin was not eating the fruit, but the fact that she entered into a covenant with Satan. She carried on an ongoing relationship with him and entered into a covenant with him. He persuaded her to go and get Adam to partake of the fruit, and she agreed. Eve carried out her part of the arrangement. Adam and Eve had covenanted (i.e. promised) God that they would obey all the commandments given to them in the Garden of Eden. But Eve made a choice which forced Adam’s hand and took away his freedom to choose for himself. He was forced by another, and not through any free will on his part, to break his covenant with God. This was the real sin: to forsake your covenant with God, and enter into a conspiracy to force others to break their covenants, and then turn your back on your highest source of light and knowledge in order to pursue your own perceived light.

But all is not lost, God knew that Adam and Eve had to leave the garden, and gain some experience that they couldn’t learn in any other way, so he provided a way out. There was nothing in the Garden, including the snake, that God didn't put there.

Chapter 15: Seth to Enoch

1. And Adam followed the voice of God, and called upon his sons to repent.
2. And Adam knew his wife again, and she bore a son, and he called his name Seth. And Adam glorified the name of God; for he said: God has appointed me another seed, instead of Abel, whom Cain slew.

3. And God revealed himself to Seth, and he did not rebel, but offered an acceptable sacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos.
4. And then these men began to call upon the name of the Lord, and the Lord blessed them;
5. And a book of remembrance was kept, in which was recorded, in the language of Adam, for it was given to as many as called upon God to write by the spirit of inspiration;
6. And by them their children were taught to read and write, having a language which was pure and undefiled.
7. Now this same Priesthood, which was in the beginning, shall be in the end of the world also.
8. Now this prophecy Adam spoke, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness of God he made him;
9. In the image of his own body, male and female, he created them, and blessed them, and called their name Adam, in the day when they were created and became living souls in the land upon the footstool of God.
10. And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his own image, and called his name Seth.
11. And the days of Adam, after he had begotten Seth, were eight hundred years, and he begot many sons and daughters;
12. And all the days that Adam lived were nine hundred and thirty years, and he died.
13. Seth lived one hundred and five years, and begot Enos, and prophesied in all his days, and taught his son Enos in the ways of God; therefore, Enos prophesied also.
14. And Seth lived, after he begot Enos, eight hundred and seven years, and begot many sons and daughters.
15. And the children of men were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from that time forth came wars and bloodshed; and a man's hand was against his own brother, in administering death, because of secret works, seeking for power.
16. All the days of Seth were nine hundred and twelve years, and he died.
17. And Enos lived ninety years, and begot Cainan. And Enos and the residue of the people of God came out from the land, which was called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named Cainan.
18. And Enos lived, after he begot Cainan, eight hundred and fifteen years, and begot many sons and daughters. And all the days of Enos were nine hundred and five years, and he died.
19. And Cainan lived seventy years, and begot Mahalaleel; and Cainan lived after he begot Mahalaleel eight hundred and forty years, and begot sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died.
20. And Mahalaleel lived sixty-five years, and begot Jared; and Mahalaleel lived, after he begot Jared, eight hundred and thirty years, and begot sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died.
21. And Jared lived one hundred and sixty-two years, and begot Enoch; and Jared lived, after he begot Enoch, eight hundred years, and begot sons and daughters. And Jared taught Enoch in all the ways of God.

22. And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed.
23. And they were preachers of righteousness, and spoke and prophesied, and called upon all men, everywhere, to repent; and the principle of faith was taught to the children of men.
24. And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.
25. And Enoch lived sixty-five years, and begot Methuselah.
26. And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the Spirit of God descended out of heaven, and abode upon him.
27. And he heard a voice from heaven, saying: Enoch, my son, prophesy to this people, and say to them--Repent, for thus says the Lord: I am angry with this people, and my fierce anger is kindled against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off;
28. And for these many generations, ever since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave their father, Adam.
29. They have made false oaths, and, by their oaths, they have brought upon themselves death; and a hell I have prepared for them, if they do not repent; For, an oath made in accordance with the Holy Spirit of Promise reaches into eternity. But every oath not made in accordance with the Holy Spirit of Promise is a covenant with death.
30. And herein lies the difference between the sons of men and the Sons of God.
31. And this is a decree, which I have sent forth in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, your fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.
32. And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spoke before the Lord, saying: Why is it that I have found favor in your sight, and am but a lad, and all the people hate me; for I am slow of speech; why am I your servant?
33. And the Lord said to Enoch: Go forth and do as I have commanded you, and no man shall pierce you. Open your mouth, and it shall be filled, and I will give you utterance. Open your hand and reach out to me and I will reach out to you, and you shall know that I am. For all flesh is in my hands, and I will do as seems good to me.
34. Say to this people: Choose this day, to serve the Lord God who made you.
35. If you will acknowledge me, I will acknowledge you. If you will not acknowledge me, I will not acknowledge you.
36. Behold my Spirit is upon you, and I will justify all your words; and the mountains shall flee before you, and the rivers shall turn from their course; and you shall abide in me, and I in you; therefore walk with me.
37. And this promise is not unto you, only, but unto all those who are called and chosen and prove themselves to be true servants; who embark upon this work with full purpose of heart.
38. What I say unto one, I say unto all.
39. And the Lord said to Enoch: Anoint your eyes with clay, and wash them, and you shall see. And he did so.

40. And Enoch beheld all the spirits that God had created: those spirits who did not dwell in mortal flesh; he saw his righteous fathers who had passed into the next life, and he saw those who would yet come to earth, and he understood that they were organized into bodies of people according to the pattern set forth in heaven.
41. And he beheld the invisible armies of heaven; and the disembodied dark ones here upon the earth; and he beheld the spirits of those who were clothed in mortal flesh; he beheld the thoughts and intents and the true nature of every man. And he beheld also other things which were not visible to the natural eye.
42. And he beheld all of nature: the animals, the plants, the minerals in the ground, and the bodies in the sky. And he saw that life was everywhere, and that God was in all things, and through all things. And, Enoch held communion with all things. In fine, he saw as God saw, unto whom all things are spiritual.
43. And from that time forth came the saying abroad in the land: The Lord has raised up a seer unto his people.
44. And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and all men were offended because of him.
45. And they came out to hear him, upon the high places, saying to the tent-keepers: Wait here and keep the tents, while we go yonder to behold the seer, for he prophesies, and there is a strange thing in the land; a wild man has come among us.
46. And it came to pass when they heard him, no man laid hands on him; for fear came on all them that heard him; for he walked with God.
47. And a man whose name was Mahijah, came to him and asked: Tell us plainly who you are and where you come from.
48. And he said to them: I came out from the land of Cainan, the land of my fathers, a land of righteousness until this day. And my father taught me in all the ways of God. (And there was gathered a righteous people in that land, which later joined with the people who followed Enoch.)
49. And it came to pass, as I journeyed from the land of Cainan, by the sea east, I saw a vision; and I saw the heavens open, and the Lord spoke with me, and gave me commandment; and in order to keep these commandments, I speak forth these words.
50. And Enoch continued his speech, saying: The Lord which spoke with me, the same is the God of heaven, and he is my God, and your God, and you are my brothers and sisters. So, why do you counsel yourselves, and deny the God of heaven?
51. The heavens he made; the earth is his footstool; and the foundation thereof is his. Behold, he laid it, and he has brought forth a host of men on the face of the earth.
52. And death has come upon our fathers; nevertheless, we know them, and cannot deny, and even the first of all we know, even Adam.
53. For a book of remembrance, we have written among us, according to the pattern given by the finger of God; and it is given in our own language.
54. And as Enoch spoke forth the words of God, the people trembled, and could not stand in his presence, for they knew that Enoch had knowledge, and that he spoke the truth to them.

55. And he said to them: Because Adam fell, we were born into this world; and by his fall came death; and we are made partakers of misery and woe.
56. But each man and women is punished for his or her own sins and not for the transgression of Adam and Eve. Because of the redemption which will be made, man will become innocent again and able to enter back into the presence of God, upon conditions or repentance. Our first parents rejoiced and were glad that again in the flesh they would see God and obtain eternal life.
57. Cain and Abel each walked and talked with God until Cain slew his brother. But even then, Cain was not shut out from the presence of God until he refused to repent of the evil he had done.
58. But, since that time Satan has come among the children of men, and tempted them to worship him; and men have become carnal, sensual, and devilish, and have been shut out from the presence of God, but such was not so in the beginning.
59. For God has made known to our fathers that all men must repent. And he called upon our father Adam by his own voice, saying I am God; I made the world, and men before they were in the flesh.
60. And God also said to Adam: If you will turn to me, and listen to my voice, and exercise faith, and repent of all your transgressions, and be baptized, even in water, in the name of my Only Begotten Son, who is full of grace and truth, even Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come to the children of men, you shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever you shall ask, it shall be given you.
61. And our father Adam spoke with the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said to Adam: Behold I have forgiven you your transgression in the Garden of Eden.
62. And from that time forth came the saying abroad among the people, that the Son of God has atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.
63. And the Lord spoke to Adam, saying: Inasmuch as your children are conceived in sin, and are taught the false traditions of men, even so when they begin to grow up, sin begins to conceive in their hearts, and they taste the bitter, that they may know to prize the good.
64. And it is given to them to know good from evil; therefore they are agents unto themselves, and they have the knowledge necessary to choose for themselves, and I have given to you another law and commandment and taught you the way by which you may return to my presence.
65. Therefore, teach this to your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.
66. Therefore, I give to you a commandment, to teach these things freely to your children, saying:
67. That by reason of transgression came the fall, which fall brought death, and inasmuch as you were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so you must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of my Only Begotten; that you might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

68. For by the water you keep the commandment; by the Spirit you are justified, and by the blood you are sanctified;
69. Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickens all things, which makes alive all things; that which knows all things, and has all power according to wisdom, mercy, truth, justice, and judgment.
70. And now, behold, I say to you: This is the plan of salvation unto all men, through the blood of my Only Begotten, who shall come in the meridian of time.
71. And, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.
72. And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried to the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.
73. And thus, he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.
74. And he heard a voice out of heaven, saying: You have been baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;
75. And you, Enoch, are after the order of him who was without beginning of days or end of years, from all eternity to all eternity.
76. Behold, you are one in me, and I in you, a son of God; and thus, may all become my sons. Amen.

Chapter 16: Commentary: Meaning of “Carnal, Sensual, and Devilish”

We read above that Satan came among the children of men, and tempted them to worship him; and men have become carnal, sensual, and devilish, and have been shut out from the presence of God, but such was not so in the beginning.

Man is a composite being with multiple levels or layers or dimensions of beingness. These levels correspond to various levels of spirit and matter, ranging from pure intelligence, which is the essence of who we are, down through the denser, yet still refined levels of spirit, down to the mind, the emotions, and the densest of all – the physical body. Various philosophies define these various layers by various names. Some combine these layers, and others break apart these layers and add further complexity.

Jesus hinted at these layers or dimensions when he taught that we should love God with all our heart, might, mind, and strength. Entire volumes could be written and have been written concerning these various levels of an individual, so this is not intended to be a complete discussion of these things, but only to relate them to the scriptural passage that we are currently discussing.

“Strength” refers to the physical body, and to love God with all our strength means to master the physical body, and its fleshly instincts and appetites. When we become **carnal**, we center our conscious attention on the things of the flesh, and we make decisions based primarily on the needs of the body.

“Heart” refers to the emotions, and to love God with all our heart, means to center the feelings and devotions of the heart on the things of God, and to experience mercy, compassion, and the lower forms of love. When we become **sensual**, we center our conscious attention on the emotions and feelings, and we make decisions based on how or what we feel.

“Mind” refers to the mental mind, and to love God with our mind, means to see to understand the things of God through logic and reasoning. When we become **devilish**, we have a demon-like cunning, and the mind is used for evil purposes: to devise cunning plots to gain wealth and revenge.

Robert A. Heinlein said that man is not a rational animal, but rather is a *rationalizing* animal. The mind is a useful tool to rationalize and justify all manner of falsehoods. The mind can even rationalize the clinging on to beliefs which have been proven false, even in the light of fresh, new, contradictory evidence. When carried to its extremes, the end point of rationality is to demonstrate the limits of rationality.

The mind which is not acting under the influence of the spirit, is prone to believe in false data and illusions, which can nevertheless be “proven” using the principles of logic and reason, and can even be used to justify beliefs such as atheism and slavery. Evil takes all kinds of forms in this world. Much evil is committed out of ignorance and stupidity, but the most potent form of evil is when it is combined with intelligence, hence the term “devilish”.

But, in the beginning, before mankind was cast out of the Presence of God, he placed his conscious attention on the higher things of the Spirit, and through revelation and communion with God was able to see through and dispel the illusion of the mind, the glamour of the emotions, and the allure of the flesh, and bring them all under his subjection, and use the mind, the emotions, and the body in harmony towards a common purpose, which was in alignment with the will of God. Hence, the First Great Commandment, upon which all others hang, is to love God with all your heart, might, mind, and strength. And, when you truly do this, you will see God not only in the heavens, but within you and within your neighbor, and you will love your neighbor as yourself.

Chapter 17: Enoch Builds His City

1. And Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and became the sons of God, and many have not believed, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.
2. And from that time forth Enoch began to prophesy, saying to the people, that: As I was journeying, and stood upon the place Mahujah, and cried to the Lord, there came a voice out of heaven, saying—Turn from this place and go upon the mount Simeon.
3. And I turned and went up on the mount; and as I stood upon the mount, I saw the heavens open, and I was clothed upon with glory;
4. And I saw the Lord; and he stood before my face, and he talked with me, even as a man talks one with another, face to face; and he said to me: Look, and I will show you the world for the space of many generations.

5. I looked and I beheld in the valley of Shum, and lo, a great people which lived in tents, which were the people of Shum.
6. And again, the Lord said to me: Look; and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents.
7. And the Lord said to me: Prophecy and you shall be filled with My words; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and no other people shall dwell there but the people of Canaan;
8. For behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was a blackness that came upon all the children of Canaan, that they were despised among all people.
9. And the Lord said to me: Look; and I looked, and I saw the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannah, and all the inhabitants thereof;
10. And the Lord said to me: Go to this people, and say to them -- Repent, lest I come out and smite them with a curse, and they die.
11. And he gave to me a commandment that I should baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost, which bears record of the Father and the Son.
12. End Enoch continued to call upon all the people, except the people of Canaan, to repent;
13. And so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them; and he spoke the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.
14. There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea.
15. And the giants of the land, also, stood afar off; and there went forth a curse upon all people that fought against God;
16. And Enoch was directed by God to gather all the people who listened to him and repented, and who would not take arms up against one another to gather together to one place, together with his own people from the land of Cainan.
17. And from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness.
18. And how did they become righteous? Enoch taught them concerning the Son of God and of the covenants God made with their fathers. He taught them the judgments of God, and caused them to receive them by covenant.
19. He taught them that they were free to choose to live in darkness, wickedness, and bloodshed as those around them, or free to choose righteousness and peace as his own people had done. He

taught them the importance of free choice and truthfulness in all their dealings with God and with one another.

20. He taught them the principles of individual integrity, or in other words, wholeness, or in other words holiness, which is that body, heart, mind, and spirit work together in alignment toward a common purpose, and do not work against each other; that each man speaks and lives according to his inner beliefs.
21. This principle came to be known as that principle upon which hangs all the law and the prophets: you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. And you shall love your neighbor as yourself.
22. These are all the laws a free and righteous people, who are led by the spirit, need as they use the guidance of the Spirit and their agency to apply these laws in their daily living.
23. But, later peoples, when they were taught these laws, looked beyond their simplicity and refused to listen to the Spirit and sought and received more detailed and burdensome laws. But even these laws they were unable to live, and they, by their own choices, brought upon themselves their own condemnation.
24. But, the wise, the pure in heart, have taken the Spirit for their guide.
25. And, because the wicked of the world were killing, and seeking protection from being killed by virtue of the protection that they believed they received through their covenants with death, the people asked Enoch to provide them with covenants for their protection.
26. But, Enoch taught them the true principles of covenants, as God taught Adam, that a covenant must be entered into through free will and with integrity, and that the purpose of a covenant was not to cover up murder and wickedness in order to get gain, but instead the purpose of a true covenant was to build up and sustain one another in order to fulfill the purposes of God.
27. Enoch taught the people how to sacrifice together in faith for one another, as directed by the Spirit, so that a community of unity could be built.
28. And, as they did so, the love of the people grew strong for one another, and their love grew strong for Enoch, for they knew that he taught them the truth.
29. And as the love and unity of the people grew, almost without realizing it, they, too, began to see the same vision of Zion that Enoch had. Each person came to know for himself the will of God, and each person came to know for himself the pattern in heaven of which they were a part, and they sought to organize that same pattern on the earth that each might find his part and lot of inheritance.
30. Enoch's community became a community of priests. Each person covenanted with God and with each other to build up and support their common cause. Enoch's community became a large, extended family.
31. And, the fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.
32. And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there were no poor among them.
33. And Enoch continued his preaching in righteousness to the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even ZION.

34. And it came to pass that Enoch talked with the Lord; and he said to the Lord: Surely Zion shall dwell in safety forever. But the Lord said to Enoch: Zion have I blessed, but the residue of the people have I cursed.
35. And the Lord showed Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said to Enoch: Behold my abode forever.
36. And, therefore, Enoch knew beforehand the plan of the Lord that his city could not remain upon the earth, among the wicked, and that after a period of time in which the righteous could gather to the city, and Zion be built up and established, it would be taken up into heaven.
37. Therefore, how great the urgency to gather and prepare a righteous people.
38. And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them.
39. And after he saw that Zion would be taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him;
40. And there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth.
41. And he saw angels descending out of heaven; and he heard a loud voice saying: Wo, wo be to the inhabitants of the earth.
42. And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.
43. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.
44. And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?
45. And Enoch said to the Lord: How is it that you can weep, seeing you are holy, and from all eternity to all eternity?
46. And if it were possible that man could number the particles of the earth, even, millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also you are just; you are merciful and kind forever;
47. And you have taken Zion to your own bosom, from all your creations, from all eternity to all eternity; and nothing but peace, justice, and truth is the habitation of your throne; and mercy shall go before your face and have no end; how is it you can weep?
48. The Lord said to Enoch: See these your brothers and sisters; they are the workmanship of my own hands, and I gave them their knowledge, in the day I created them; and in the Garden of Eden, I gave man to use his agency;
49. And to your brothers and sisters I have said, and also given commandment, that they should love one another, and that they should choose me, their Father; but now, they are without affection, and they hate their own blood;

50. And the fire of my indignation is kindled against them; and in my hot displeasure I will send in the floods upon them, for my fierce anger is kindled against them.
51. For, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also.
52. Therefore, I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them also, and among all the workmanship of my hands there has not been such great wickedness as among your brothers and sisters.
53. But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands; therefore should not the heavens also weep, seeing these shall suffer?
54. But these which your eyes are upon shall perish in the floods; and, I will shut them up; I have prepared a prison for them.
55. And that which I have chosen has pled before my face. Wherefore, he will suffer for their sins; inasmuch as they will repent in the day that my Chosen shall return to me, and until that day they shall remain in torment;
56. Therefore, for this reason shall the heavens weep, and all the workmanship of my hands.
57. And the Lord spoke to Enoch, and told Enoch all the doings of the children of men; therefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook.
58. And, in his vision, Enoch also saw Noah, and his family; and the work that was prepared for them, should they accept it, and if not, another shall be chosen, that the posterity of all the sons of Noah should be saved with a temporal salvation;
59. Therefore, Enoch saw that Noah would build an ark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the floods came and swallowed them up.
60. And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said to the heavens: I will refuse to be comforted; but the Lord said to Enoch: Lift up your heart, and be glad; and look.
61. And Enoch looked; and from Noah, he saw spring forth all the families of the earth; and he cried to the Lord, saying: When shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be sanctified and have eternal life?
62. And the Lord said: It shall be in the meridian of time, in the days of wickedness and vengeance.
63. And Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me.
64. And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?
65. And when Enoch heard the earth mourn, he wept, and cried to the Lord, saying: O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah?

66. And the Lord told Enoch that all the earth and all the plants and animals thereupon should be comforted in Noah, and in him and his family, see the promise of their present deliverance and their future rest.
67. And Enoch continued his cry to the Lord, saying: I ask you, O Lord, in the name of your Only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods.
68. And the Lord could not withhold; and he covenanted with Enoch, and swore to him with an oath, that he would stay the floods; that he would call upon the children of Noah;
69. And he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand;
70. And the Lord said: Blessed is he through whose seed Messiah shall come; for he said--I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso cometh in at the gate and climbs up by me shall never fall; therefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.
71. And Enoch cried to the Lord, saying: When the Son of Man comes in the flesh, shall the earth rest? I pray, show me these things.
72. And the Lord said to Enoch: Look, and he looked and beheld the Son of Man lifted up on the cross, after the manner of men;
73. And he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;
74. And as many of the spirits as were in prison came forth, and stood on the right hand of God;
75. But the remainder were reserved in chains of darkness until the judgment of the great day, which is to say, the righteous came forth and stood on the right hand of God, but the remainder continued to return to the earth, to be held captive in the chains of darkness with which Satan covered the earth, as they continued to perish in the sins of their lives, and endure the wrath and chastenings of the Lord.
76. And this, that they might further be instructed and learn to use their agency to repent and obtain redemption, the same as their righteous brothers and sisters had done before them.
77. For, in the process of time, all who will come, may come, for Christ saves all the works of his father's hands, save those who are the Lost.
78. And again, Enoch wept and cried to the Lord, saying: When shall the earth rest?
79. And Enoch saw the Son of Man ascend up to the Father; and he called to the Lord, saying: Will you not come again upon the earth?
80. And Enoch began to reason with the Lord, for the Lord loves those who use their agency, and who counsel with him, for Man of Counsel is His name.
81. And Enoch said, forasmuch as you are God, and I know you, and you have sworn and covenanted with me, and commanded me that I should ask in the name of your Only Begotten; you have made me, and given me a right to your throne, and not of myself, but through your own grace; therefore, I ask you if you will not come again on the earth.
82. And the Lord said to Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made with you concerning the children of Noah;

83. 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;
84. And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my elect from the four quarters of the earth, to a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.
85. Therefore, how important for those people to know of your words and your works, my servant Enoch, and also of my covenants with you and your fathers. And, they must also be taught the true nature of covenants, for this shall be a time when men shall be liars and covenant-breakers, seeking to obey their own gods, fashioned in their own images, idols who have no power to covenant with them or to honor my covenants.
86. And in that day, there shall also be those who make covenants with death, not in accordance with the Holy Spirit of Promise, which Spirit they deny. They shall covenant to cover and uphold their own wickedness, and not covenant with God to support and build up the waste places of Zion.
87. But the work of the Father in that day shall be to teach them of these covenants, that they also may become my Sons, even as you or your fathers back to Adam became my Sons, and even as Christ, who shall come in the meridian of time shall give power to those who bear his Name, to become his Sons, so shall this Holy Order of God come into remembrance in the latter days, and it will be home to the true servants of God, whom I shall call from every nation, kindred, tongue, and people, that Zion may be rebuilt out of all my creations.
88. And the Lord said to Enoch: Then shall you and all your city meet them there, and I will be there, 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;
89. In that day, a prophet shall proclaim: Let the Kingdom of God go forth, that the Kingdom of Heaven may come! In that day, the purposes of God will be fulfilled unto the sons and daughters of earth, and the will of God will be done on earth, even as it is in heaven.
90. And there shall be my abode, and I shall dwell there with a particular delight, among you and your brothers and sisters, 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.
91. And 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;
92. But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.
93. And the Lord showed Enoch all things, even until the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fullness of joy;
94. And thus, ended that vision of Enoch, and his conversation with God while he was in the mount. And Enoch returned to his people, and they built up the city as he had foreseen.

Chapter 18: A Mysterious Baby

1. And after some days Enoch's son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son.
2. And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful.
3. And when he opened his eyes, he lit up the whole house like the sun, and the whole house was very bright.
4. And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness.
5. And his father Lamech was afraid of him and fled, and came to his father Methuselah.
6. And he said to him: 'I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious.
7. 'And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth.
8. 'And now, my father, I am here to petition you and implore you that you may go to Enoch, our father, and learn from him the truth, for his dwelling-place is amongst the angels.'
9. And when Methuselah heard the words of his son, he came to Enoch to the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said to him:
10. 'Behold, here am I, my son, why have you come to me?'
11. And he answered and said: 'Because of a great cause of anxiety have I come to you, and because of a disturbing vision have I approached.
12. 'And now, my father, hear me: unto Lamech my son there has been born a son, the like of whom there is none, and his nature is not like man's nature, and the color of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and thereupon lit up the whole house.
13. 'And he arose in the hands of the midwife, and opened his mouth and blessed the Lord of heaven.
14. 'And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to you that you might make known to me the truth.'
15. And Enoch, answered and said to him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to you that in the generation of my father Jared the sons of men have transgressed the word of the Lord.
16. 'And behold they have committed sin and transgressed the law, and have committed murders and whoredoms and sworn false oaths in order to protect one another and hide their sins. But there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity.
17. 'Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year.
18. 'And this son who has been born to you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die, he and his sons shall be saved.

19. 'And now make known to your son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days.
20. 'And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, the Lord, has shown me and informed me, and I have read them in the heavenly tablets.
21. 'And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes upon it. And the descendants of Noah shall remain upon the earth and teach and serve all of mankind until this righteous generation comes to pass.
22. 'And now, my son, go and make known to your son Lamech that this son, which has been born, is in truth his son, and that this is no lie.' And when Methuselah had heard the words of his father Enoch - for he had shown to him everything in secret - he returned and showed them to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

Chapter 19: Deliverers

1. And Enoch marveled to himself that the Lord God had foreseen the calamities that should befall the generations of Adam, down to the latest day, and would provide deliverers of the race from time to time.
2. He realized that Adam was such a deliverer, for he taught his children the covenants of God, the obedience of which would redeem them back into His presence.
3. He also knew that he, Enoch, was also such a deliverer, for he would be instrumental in raising up a righteous generation in his day, a generation that through their faith, knowledge, and obedience to the covenants of God, would also enable them to regain His presence, while in the flesh.
4. But, Enoch also knew beforehand of the mission of Noah, who was to become the father of all living in his day and in the days that followed, and that he would replenish the earth, and replant the vineyard of the Lord, much the same as Adam, before him, had done.
5. And Enoch instructed Methuselah further that Noah should be instructed in all the ways of the fathers, and in the covenants that belonged to the Holy Priesthood after the Order of the Son of God.
6. Now, many have supposed that the Son of God referred here is the deliverer called Jesus Christ, who would come to earth in the meridian of time, for he was a Son of God. But, the first man upon the earth, Adam, also became a Son of God, as this record describes, and thus may all become Sons of God, and know as God knows and act as God acts, drawing upon the powers of heaven, or in other words the power of God, for God has said that "all who know my power are one".
7. And there will yet be many called to gather and to deliver in the ages to come, and they will all take upon themselves the Name of Christ, the Son of God.
8. Thus, it is a divine Order which has been established by covenant at all times and in all ages, the members of which comprise the collective sonship of God.
9. A prophet of the last days stated that "The power manifested by the Priesthood is simply the power of God. ... And it is upon this principle that all the works of God have been accomplished,

whether on the earth or in the heavens; and any manifestation of power through the Priesthood on the earth is simply a delegated power from the Priesthood in the heavens, and the more the Priesthood on the earth becomes assimilated with and subject to the Priesthood in the heavens the more of this power shall we possess.” (John Taylor)

10. Another prophet of the last days, Joseph Smith, who had a mission to Gather and to Deliver, similar to that of Enoch stated that all those who hold this authority have a connection to all others in all ages who have held this same authority, and without this connecting link, they cannot act in concert with them.
11. And, unless they are joined by covenant, which forms a welding link, they have but the form of godliness, without the power. And since they have not the power, they seek to justify their works of darkness, which they perform unto themselves, by denying the power of God.
12. They seek to explain away their lack of ability as some form of symbolism or allegory designed to teach a lesson in order to evoke acceptable moral behavior or motivate followers, through blind duty, into obeying the whims of leaders who claim authority, but lack the power, and take no responsibility for their actions.
13. As we shall see, when the inhabitants of earth embrace the truth and remember the covenants given to their fathers, and look up to heaven, then shall heaven look favorably down upon them, and no power in heaven nor earth can prevent heaven and earth from once again joining together, and the New Jerusalem coming down out of heaven to join the Zion of our God, here on this earth.
14. Therefore, how great the need to know and understand the truths and the covenants which will accomplish this. All other doctrines and commandments that have been labeled “truth” must then be cast aside as of lesser value as we come to understand and know those truths which will save mankind in the latter days, as they saved mankind in the days of Enoch.
15. Now, the nature of this order is such that a man is called by the voice of God speaking out of the heavens, and that a man is ordained by the hand of God, not by the hand of man.
16. Now, no man seeks this position or takes this honor unto himself, unless he is called of God, in recognition of his unselfish and demonstrated desire for service to mankind. As Jesus told his disciples: “You have not chosen me, but I have chosen you, and ordained you.” It might be rendered more plainly: “You believe that you have chosen me, but you have not chosen me, rather, it is I who have chosen you, and ordained you, that you should go and bring forth fruit; and that your fruit should remain; that whatever you shall ask of the Father in my name, he may give it to you.”
17. Therefore, it was expedient that Noah should know of the plan for mankind. But as for his role in assisting to carry out this plan, it was for him to understand the problem, see the need, discern and devise a solution in accordance with the mind and will of the Father, step up to the task by offering himself in service, and demonstrate his faithfulness in all things whatsoever he would be entrusted.
18. If he will receive this, then he will be chosen, and God will grant him whatever he needs to fulfill this calling. Even all the resources of eternity, even his brethren of this same Order, who reside beyond the veil will rush to his assistance. What God requires is a willing and humble mind, to understand the problem, and offer a solution, the same as Christ did with the plan of redemption given before the foundation of the world, and the same as Adam and Eve did in the Garden of

Eden, and the same as Jesus Christ would do in the meridian of time, and the same as all true servants of God have done and will do in all ages.

19. Now, read the words of one such servant of God, Alma.
20. And now, I would cite your minds forward to the time when the Lord God gave these commandments to his children; and I would that you should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things to the people.
21. And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.
22. And this is the manner after which they were ordained - being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such.
23. And thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might have had as great privilege as their brethren.
24. Or in fine, in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared -
25. And thus, being called by this holy calling, and ordained to the high priesthood of the holy order of God, to teach his commandments to the children of men, that they also might enter into his rest -
26. This high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things -
27. Now they were called and ordained by the Voice of Jehovah, speaking out of the heavens being ordained after this manner - being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end -
28. Christ came to his own, but his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that truly believe and take upon themselves his Name, which is the Name of Christ.
29. And thus, it may be said of them they were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
30. Thus, they become high priests forever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus, it is. Amen.
31. Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish;

32. Therefore, they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb.
33. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God.
34. Even all the people of Enoch were made pure and entered into the rest of the Lord their God. And they have rested from their labors of mortality, but they, like the apostle John, have gone on to serve that they might accomplish an even greater work than they have heretofore done, which is to labor as ministering angels to assist those who still labor in mortality, who have become heirs of salvation.
35. And now, my brethren, I exhort you humble yourselves before God, and bring forth fruit meet for repentance, that you, too, may also enter into that rest.
36. Humble yourselves even as the people in the days of Enoch and Melchizedek, who were also high priests after this same order which I have spoken, and who also took upon themselves the high priesthood forever.
37. No, this is not some authority which some churches presume to grant and take away at their whim. This is true power and authority obtained from God, the same as the prophets Joseph and Oliver received it.
38. "The ancients . . . had this testimony — that they had seen the Savior after he rose from the dead. You must bear the same testimony; or your mission, your labor, your toil, will be in vain. You must bear the same testimony that there is but one God, one Mediator; he that has seen him, will know him, and testify of him.
39. "It is necessary that you receive a testimony from heaven to yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out; although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven.
40. "Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief: and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid his hand upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid his hands upon his disciples, why not in latter days? . . .
41. "The time is coming when you will be perfectly familiar with the things of God . . . You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore, call upon him in faith in mighty prayer till you prevail, for it is your duty and your privilege to bear such a testimony for yourselves." Oliver Cowdery (DHC 2:192-98)
42. And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.

43. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order, and this that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.
44. Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;
45. But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, he preached repentance to his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore, he was called the prince of peace, for he was the king of Salem; and he did reign under his father.
46. Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention.
47. Now I need not rehearse the matter; what I have said may suffice. Behold, the scriptures are before you; if you will wrest them it shall be to your own destruction. But this account is written so that you might more fully understand this Holy Order of God, and the principles by which Enoch was able to establish Zion on this earth and bring his people back into the Presence of God.

Chapter 20: Zion is Fled

1. As Noah grew up into manhood, Enoch asked him to come live with his people in his city, so that Enoch might instruct Noah further concerning the history of the world back to our first parents, Adam and Eve. Enoch knew them personally and taught Noah concerning them, and how they came to be shut out from the Presence of the Lord, and how they regained that Presence. Enoch told Noah about the righteous seed of Adam who had gathered with Enoch and formed the beginning of the establishment of his City, which had grown from the gathering of all peoples.
2. And Enoch instructed Noah concerning his own ministry and calling, and he showed Noah of the many wonders of the City, and of the spiritual and physical technology upon which it was built, for Enoch and his people has succeeded in drawing upon the powers of the earth, the mind, and the spirit and understood how to blend them together to create the City.
3. And Noah asked Enoch to tell him of their genealogy and of the line of patriarchs from which he descended, and of his ministry.
4. And Enoch rehearsed to Noah the history of the world, from the creation thereof, down to the time when our first parents were driven out of the garden, as God had revealed to him, as well as from personal knowledge which he obtained in conversation with Adam.
5. And the Lord also dwelt in the City of Enoch, and personally instructed Noah, and personally laid his hands on Noah's head and thus Noah received the Keys of the Priesthood and of his future ministry.
6. And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.
7. And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.

Chapter 21: Noah

1. And all the days of Enoch were four hundred and thirty years.

2. And it came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins.
3. And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth (through Noah), and he took glory unto himself.
4. And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died.
5. And it came to pass that Methuselah lived one hundred and eighty-seven years, and begot Lamech;
6. And Methuselah lived, after he begot Lamech, seven hundred and eighty-two years, and begot sons and daughters;
7. And all the days of Methuselah were nine hundred and sixty-nine years, and he died.
8. And Lamech lived one hundred and eighty-two years, and begot a son,
9. And he called his name Noah, saying: This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord has cursed.
10. And Lamech lived, after he begot Noah, five hundred and ninety-five years, and begot sons and daughters;
11. And all the days of Lamech were seven hundred and seventy-seven years, and he died.
12. And Noah was four hundred and fifty years old, and begot Japheth; and forty-two years afterward he begot Shem of her who was the mother of Japheth, and when he was five hundred years old, he begot Ham.
13. And Noah and his sons listened to the Lord, and gave heed, and they were called the sons of God, and they were members of the same Order, which was after the Order of the Son of God, which was Adam, which was the first man.
14. And when these men began to multiply on the face of the earth, and daughters were born to them, the sons of men saw that those daughters were fair, and they took them wives, even as they chose.
15. And the Lord said to Noah: The daughters of your sons have sold themselves; for behold my anger is kindled against the sons of men, for they will not listen to my voice.
16. And during those days Noah prophesied, and taught the things of God, even as it was in the beginning, that the sons of men might not be destroyed.
17. But the Lord said to Noah: My Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them.
18. And in those days, there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.
19. And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his Gospel to the children of men, even as it was given to Enoch.
20. And Noah called upon the children of men that they should repent; but they refused to listen to his words;
21. And when they had heard him, they came up before him, saying: We are the sons of God; have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying

- and giving in marriage? And our wives bear to us children, and the same are mighty men, which are like unto men of old, men of great renown. And they would not listen to the words of Noah.
22. And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.
 23. And it came to pass that Noah continued his preaching to the people, saying: Hear my words;
 24. Exercise faith and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and you shall receive the Holy Ghost, that you may have all things made manifest; and if you do not do this, the floods will come in upon you; nevertheless they would not listen.
 25. And it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.
 26. And the Lord said: I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repented Noah, my servant, that I have created them, and that I have made them; and he has called upon My Name in faith, on their behalf, as did his father Enoch, and as did his father Adam; but they have sought his life.
 27. And thus, Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God, as did also his three sons, Shem, Ham, and Japheth.
 28. But the earth was corrupt before God, and it was filled with violence.
 29. And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its way upon the earth.
 30. And God said to Noah: The end of all flesh is come before me, for the earth is filled with violence, and behold I will destroy all flesh from off the earth.
 31. But Noah beseeched the Lord asking, my family and I have kept your covenants, will you not spare a remnant upon the earth that mankind might ever inhabit the earth, and in time, raise up to you a righteous generation?
 32. And God said to Noah, will you not also be taken up by the powers of heaven as has been done with all those who have been faithful, that I may then cleanse the iniquitous from off the face of the earth?
 33. Then Noah answered and said, I would that all flesh could be spared, but you have said that your Spirit will not always strive with man. Therefore, it must needs be that this which has become corrupted be destroyed, but I ask that my family be preserved through the destruction as a faithful remnant, that we might raise up a new seed and a faithful generation, a kingdom of priests like unto the kingdom established by my fathers.
 34. And God asked Noah, will you covenant with me to continue to fulfill the covenants I made with Adam and with Enoch? And Noah said, I will.
 35. Then God asked Noah, will you covenant with me to fulfill the covenant with me as did your fathers concerning the Oath and Covenant which belongs to the Priesthood which you bear? Will you teach this Oath and Covenant to your seed? And Noah said, I will.
 36. And God asked Noah, will you covenant to be a Patriarch and Evangelist unto your seed, to be a father unto them who know not their true Father, who longs to rain blessings down upon their heads, and to be a Teacher of Righteousness, who teaches the true principles and the true words of eternal life. And Noah said, I will.

37. Then God said to Noah, in the day that I drove Adam and Eve forth from the garden, Adam built an altar and offered prayer.
38. After many days, he was visited of an angel who explained to him the true nature and purpose of the sacrifices he had been commanded to offer, in similitude of the sacrifice of the Son of God, and in similitude of all those who become Sons of God through their obedience to the Law and Principle of Sacrifice.
39. The angel also explained to Adam that he must continue to have faith, continue to repent, and continue to call upon the Father in the Name of the Son forever more.
40. And this is not all, for because Adam was the first man, and the father of all living, he was commanded to call upon the Father in the Name of the Son forever more, on behalf of all his seed that they, too, might be redeemed from the fall and also become the Sons of God.
41. And, because, Noah, you have offered yourself to become the father of all living in your day, by sacrificing your right to rejoin your father Enoch on high, will you now covenant that you will continue to call upon the Father in the Name of the Son of God, on behalf of your seed, forever more, in all places, and in all ages of time. And Noah said, I will.
42. And Noah was in the mount, which was the same mount in which Adam communed with God. And Noah stood before the same altar before which Adam stood, and faced the Lord.
43. And Noah stood before the Lord, and he removed his shoes, removed his outer robe, and set aside his bag in which he carried his money, the sacred records which had been entrusted to him and which contained the knowledge of his fathers, and all other things that he valued most in this world, everything with which the Lord had blessed him.
44. He placed them on the ground, and knelt before the Lord at the Altar and pledged to sacrifice all these, and even his life, if necessary, in order to serve the Lord and keep his covenants.
45. The Lord said, if you will walk uprightly and keep all these covenants which you have made before me this day, then make the appropriate sign, bow your head and say "yes". And Noah bowed his head, made the appropriate sign and said "yes".
46. Then, God instructed Noah and gave him those keys by which he might ask and receive blessings from God.
47. Then, Noah, still kneeling before the altar, offered prayer after the manner he had been taught. He thanked God for his matchless power, for his unbounded love and wisdom, and for the gifts of light and knowledge which he had given to mankind. He prayed for God's will to be done on earth as it was in heaven.
48. Then Noah invoked God's blessings, first upon all mankind, and then especially upon those who were about to be destroyed, praying that the way might be provided for them to have another opportunity at some future time to return and repent of their evil doings, that they, too, might obtain eternal life.
49. Noah also invoked God's blessings upon his fathers who had slept, or who were taken up to be with Enoch and his city. Then, Noah invoked God's blessings upon his family, those who would remain on the earth and re-populate it.
50. And Noah also prayed on behalf of the animals saying, Lord, these creatures have only become corrupted because of the hand of man, who was given dominion over them in the beginning.
51. And the Lord asked Noah, what would you have me do?

52. And Noah replied, let us prepare a means of safety that my family and the animals and plants may survive the coming destruction.
53. And, God said, it shall be done. I will show you the pattern by which your family and the animals may survive the coming destruction, but it will be your task to turn this pattern into a plan and to put this plan into practice.
54. So, God revealed to Noah the pattern whereby his family and the plants and animals might be preserved through the coming destruction. Noah recalled the principles by which the City of Zion was taken up into heaven, using the principle of light, and not only were the people able to translate themselves but all the buildings, their property, and their possessions.
55. So, Noah, who understood technology, being a skilled engineer and technician, set about the task of providing a means of salvation for his family, but also being an evangelist, or that is to say, a preacher of righteousness, he set about teaching those people who remained on the earth, who were not taken up with Zion, and who were not caught up by the powers of heaven. Noah was well-received among the people, and respected for his skills, but when he began to teach them, a few believed him, but most refused to listen and continued the course that was destined to bring destruction upon themselves.
56. Noah, knowing the principles that light cleaves unto light, and that darkness flees before the light, and that the darkness cannot comprehend light, which is to say, the darkness cannot overpower the light, he used this knowledge, with the assistance of God, to provide for their deliverance.
57. Then Noah called one last time to all who would be saved, that they may be saved, and those who believed came, but there were also a few of those who would not believe Noah's teachings, but believed that the rains might descend, came as well. Noah welcomed them all, but regretted that more would not listen.
58. And, those who came, brought with them plants and seeds of all kinds, as Noah had instructed them.
59. Then Noah, having authority over the creatures of the earth, for he knew their names, called out to the animals that a selection of them might come also. The community of animals understood that while many of their kind would be sacrificed in the flood, a remnant would be preserved to come forth again in a new and uncorrupted world, and their kind would again multiply and replenish the earth.
60. Thus, many were saved, even at that late hour, along with Noah, and his family, and a representation of all the plants and animals on the earth. They were taken up in a cloud of light, but many more remained on the earth and perished when the floods came in upon them.
61. And after the rains had abated, and the waters subsided from off the face of the earth, and dry ground reappeared, Noah's company made plans to reinhabit the planet.
62. At this point, many chose to remain with the City of Zion, while others chose to return to the earth. But Noah had covenanted that he and his sons and their families would return and re-populate the earth, and they did so.
63. And bidding a parting farewell to Enoch and his City of Zion, yet again, Noah was separated from his brethren.
64. And after the rains subsided, and the land appeared, and it was safe to leave the ark, Noah and his family came forth onto the dry land.

65. And Noah built an altar and offered sacrifice to the Lord and gave thanks that his family and the animals and plants survived the flood, and had the opportunity to make a fresh start in the land, as Adam and Eve had done.
66. And Noah and his sons scattered the animals upon all the land, and they took of the seeds which they had brought with them and began to plant crops.
67. The first crop Noah planted was a vineyard. Now, many suppose that he did this because he was a drunkard. But this is not true. The vineyard is the symbol used throughout sacred writing to signify mankind upon the earth, which has been planted by the Lord of the vineyard and cared for by his servants, so that the vineyard might blossom and give forth much good fruit in its season, and at harvest time at the end of the world.
68. Therefore, Noah planted a vineyard in token of this.
69. But it had not again rained upon the face of the earth. Therefore, he knelt in prayer and asked the Lord to return the rains to the earth, in their normal times and seasons, for it was given to him.
70. And God renewed his covenant which he had made with Noah and with Enoch concerning the remnants of their posterity.
71. And God said to Noah, this shall be the token of the covenant which I make between me and you and for every living creature with you, for perpetual generations.
72. I will set my bow in the cloud; and it shall be for a token of a covenant between me and the earth.
73. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which I have made between me and you, for every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh.
74. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made with your 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.
75. And this is my everlasting covenant, that when your posterity shall embrace the truth, which has been taught by the fathers, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy;
76. 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 my everlasting covenant which I made with your father Enoch.
77. And when you and your children and every living creature shall look upon the bow in the cloud, then shall you remember the covenant which you made with me this day on this mount.
78. By these covenants shall my purposes be fulfilled. And when you shall look upon the bow in the heavens, let it remind you that the purposes of God do not fail. Guided by the wise vision of God, and by the intelligent hand of man, they find their mark, as arrows shot from a bow, properly strung and attuned.
79. Let us fulfill these covenants together. And, when your children look upon this bow and remember this covenant, then "the Zion on high, unto earth shall draw nigh and the earth shall be heaven's abode".

Chapter 22: Melchizedek

1. Now Melchizedek was a man of faith, who wrought righteousness;
2. And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, which is after the order of the Firstborn, even our Father Adam.
3. For this holy order came not by man nor the will of man, neither by father nor mother, neither by beginning of days nor end of years, but of God.
4. For it was established in the beginning of the earth by the Ancients of days, the Sons of God, therefore it was called the Holy Order after the Son of God, and it was delivered to men from the beginning by the calling of God's own voice according to His own will and through the voice of His Priesthood, to as many as believed on His name and were faithful until they had obtained.
5. Behold, these could transcend the veil, according to the will of God, and commune with the General Assembly and Church of the Firstborn in heaven and many were caught up to be with them.
6. And God had sworn to Enoch and to his seed with an oath by Himself that everyone being ordained after this order and calling should have power by faith to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God, to do all things according to His will according to His command, subdue principalities and powers, and this by the will of the Son of the Only Begotten of the Father which was from before the foundation of the world.
7. And men having this faith and coming up unto this order of God could be translated and taken up into heaven.
8. Now Melchizedek was a priest after this order which is the Holy Order of God; therefore, he obtained peace in Shalom and was called the prince of peace.
9. And his people wrought righteousness and obtained heaven for they sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days or the end of the world.
10. For God has said and sworn with an oath that the heavens and the earth should come together again and the sons of God be tried even by fire.
11. And thus Melchizedek, having established righteousness, was called the king of heaven by his people or, in other words, the king of peace.
12. And they communed with those in the city of Enoch and in the city of Peleg and had access to them and were blessed all their days.
13. Shem ruled in the city of Shalom and he was called Melchizedek, for he reigned as king under his father Noah, and was a priest of the Most High God.
14. After the departure of Ham from the presence of his father Noah, Shem and Japheth dwelt together in peace under the benign rule of Noah; but in time, conflict arose among them and Noah led the seed of Shem to a new land which the Lord showed him where they built a city which they called Shalom, the City of Peace.
15. Noah invested his son Shem with authority to reign as Prince of Peace, and Noah devoted his days to instructing his people after the Order of the Ancients.

16. And his people dwelt in righteousness and worshiped the Lord their God and served Him.
17. They established the order of heaven among them and sought after the City of Enoch and the Lord came among them and ministered to them and those who sought for the gain of this world went out from among them, for they held all things common after the order of Enoch and no man had above his neighbor.

Chapter 23: Abraham

1. Here follows an account of Abraham.
2. WHEN I, Abraham, was ten years of age, I departed from the cave by night while my mother and my nurse slept and the angel of God met me and led me to the city of Shalom where Noah and his son Shem dwelt, and no man knew where I was.
3. And I dwelt with Noah and Shem for thirty-nine years, being instructed in all the ways of the Most High God.
4. And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.
5. I received, under the direction of Noah and Shem, those instructions whereby I might enter into the Order of the ancients and I became a rightful heir and high priest, holding the right belonging to the Fathers. For I was ushered into the Church of the Firstborn and tasted of the fruits of heavenly life.
6. 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 to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers to me.
7. And when he had done this, Melchizedek again lifted up his voice and blessed me saying, Blessed are you, Abraham, for the Most High God shall visit you and shall bestow upon your riches and honor and lands for an everlasting possession when you have proven that you will be true and faithful to the covenants which you have entered before Him this day and in this place, before these witnesses.
8. Therefore, you shall continue to increase, worlds without end, and the glory of the Lord shall never depart from you. The blessings of your Fathers shall rest upon you and you shall stand at the head and in you and in your seed after you, those who shall bear your priesthood, shall all the nations of the earth be blessed.
9. Therewith, I, Abraham, departed from Melchizedek, rejoicing in his blessing, and returned to the land of my fathers.
10. My fathers, having turned from their righteousness, and from the holy commandments which the Lord their God had given them, unto the worshiping of the gods of the heathen, utterly refused to hearken to my voice;

11. And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice to the Lord my God, and the Lord hearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands;
12. And his voice came to me: Abraham, Abraham, behold, my name is Jehovah, and I have heard you, and have come down to deliver you, and to take you away from your father's house, and from all your kin-folk, into a strange land which you do not know of;
13. And this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who has lifted up his hand against you, Abraham, my son, to take away your life.
14. Behold, I will lead you by my hand, and I will take you, to put upon you my name, even the Priesthood of your fathers, and my power shall be over you.
15. As it was with Noah so shall it be with you; but through your ministry my name shall be known in the earth forever, for I am your God.
16. But I, Abraham, and Lot, my brother's son, prayed to the Lord, and the Lord appeared to me, and said to me: Arise, and take Lot with you; for I have purposed to take you away out of Haran, and to make of you a minister to bear My Name in a strange land which I will give to your seed after you for an everlasting possession, when they hearken to my voice.
17. And this is the Name which you shall bear, for I am the Lord your God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains--Depart hence--and behold, they are taken away by a whirlwind, in an instant, suddenly.
18. My name is Jehovah, and I know the end from the beginning; therefore, my hand shall be over you.
19. And I will make of you a great nation, and I will bless you above measure, and make your name great among all nations, and you shall be a blessing to your seed after you, that in their hands they shall bear this ministry and Priesthood to all nations;
20. And I will bless them through your name; for as many as receive this Gospel shall be called after your name, and shall be accounted your seed, and shall rise up and bless you, as their father;
21. And I will bless those who bless you, and curse those who curse you; and in you and in your seed, for I give you a promise that this right shall continue in you, and in your seed after you shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.
22. Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: **Your servant has sought you earnestly; now I have found you;**
23. And, thus we see that Abraham, as Noah and Shem before him, was ordained a high priest after the order of the covenant which God made with Enoch, it having come not by man nor the will of men, but by the calling of the Voice of God, according to His own will, to as many as believed in His Name.

Part 3: A Modern View

Chapter 24: Babylon has Always Masqueraded as Zion

The following was given on September 5 & 6, 1985, in Los Angeles, CA, and on August 7, 2011, in Austin, TX.

1. The Word and Will of the Lord unto those who seek after the gift of charity, even the Pure Love of Christ; he that has ears to hear, let him hear, and she that has eyes to see, let her see:
2. My little ones, My Friends; for you are My Friends if you seek to know Me and truly do the will of My Father; even My will concerning the laws and principles which reach unto eternity.
3. Now, therefore, know that when I have heretofore spoken of the need for My Saints to keep My commandments, I have spoken to those who have gone before you about the Two Great Commandments upon which hang all the Law and the Prophets.
4. But, My Church (meaning collectively and not individually) has not understood - for they have before supposed that I spoke unto them of the law of carnal commandments.
5. My commandments are but two: Love the Lord your God with all your might, mind, and strength; and Love your neighbor as yourself.
6. Anything more or less than these, was added because of disobedience, and were meant to provide a schoolmaster for those who are unable to take the Holy Spirit for their guide in living the two great commandments.
7. I have set the example for all to follow. Search the scriptures and know that I am The Way, The Truth, and The Light; he or she who follows Me shall be blessed of My Father, and I shall know him and she shall see Me and know that I am, for you shall be like me.
8. Nevertheless, none can fulfill these Two Great Commandments unless an endowment be given to them for the fulfillment of such; for, herein are the principles which reach unto eternity.
9. I say to you collectively that you must individually seek after this endowment; you must all seek individually so that the body may be endowed collectively with the endowment of charity. For, this is even as My Servant Enoch taught his people diligently so to do.
10. Charity is the Pure Love of Christ - meaning that this charity is typical of Christ; even typical of Me - for I Am The Way. Nevertheless, this Pure Love of Christ is a gift of the Father, given through an endowment of the Spirit, which you receive after you have repented of all your sins and been cleansed from all unrighteousness, and then press forward, feasting upon the eternal words of Christ and living by every word that proceeds forth from the mouth of God.
11. This gift is shed forth upon all those who are just and true. And, how are they "just and true"? It is by their diligently seeking after this gift, and when they receive it, by living to that which they have

received, working no hypocrisy and no guile. As My Servant James has written, pure religion is the application of this pure love called charity; and, as I have heretofore stated also: The Pure in Heart shall see God; these are they who overcome because they have practiced pure religion and they are rewarded accordingly; they are endowed with this gift, even the Pure Love of Christ.

12. Therefore, know, My Little Flock, that these principles which reach unto eternity, even My Two Great Commandments, are those which do empower with purity of heart and lead unto sanctification - which sanctification brings redemption in the Kingdom of God.

13. Blessed are those who understand these commandments and abide by them with full purpose of heart, for these shall be born again, which is to say, born anew from above, and only those who are reborn in such manner can even see and enter into the Kingdom of God.

14. Now, I have somewhat to say concerning those who take my promises lightly upon their lips, and who proclaim to the world that they are born again, that they may boast of their righteousness and set themselves up above their brethren. This commandment was not given to cause division among my disciples, but, if there is division, it is of the world, and not of me. This teaching was given to all who would come to my wedding feast to unite and be one in heart and in mind. Such have not seen my kingdom and will have no part of it unless they repent and come to me, and view their brethren, like unto themselves. My servant John wrote that he who is born of God does not sin, but whosoever does not righteousness and does not love his brother is not of God.

15. At the Final Day, those who have been endowed with this pure love shall, as My Servant Matthew wrote, will be found at My right hand, for they will have been endowed of My Father with this blessed gift of charity - to inherit all that My Father hath.

16. For those found on the opposite side of charity shall reap destruction even as the City of Sodom. For My Servant Matthew truly wrote that their nature is typical of that which was written in his gospel, even that of those which will be on My left hand at the Final Day. And to those found on My left hand, I will say unto them: depart, for you never knew me.

17. Even as the City of Enoch is my example to the children of men of those of My right hand, so is the City of Sodom an example to the children of men of those of My left hand, for verily, I say: She fed Me no meat; she gave Me no drink; she visited Me not; yea, she took Me not in. Even as I was willing to spare her of her iniquities, even at that time, she did desire to use Me as she did even the animals for her lusts; and, at that time, she followed the Master of her nature, even the Father of Lies.

18. Those of this nature despise holiness and purity; they even seek continually the will of their god and their deceiver, the father of false oaths, even Lucifer, the Master of all that loveth and maketh a lie.

19. Herein is a mystery revealed to you: Throughout all the ages of time, Babylon has masqueraded as ZION, and this was the case even within the gates of Sodom and the other cities of the Plain. For, they

chose to follow the Evil One by their hypocrisy and their total rejection of those principles which reach unto eternity.

20. Here is the key: He who rejects those principles which reach unto eternity shall suffer even as Sodom. And herein is the mind of God revealed unto you.

21. Upon this key hangs all that has heretofore been revealed unto you: Without this understanding, you shall be tossed to and fro by every wind of doctrine.

22. My House is a house of order, and even as I have revealed My will regarding the laws of all human relations among My saints, even so I say to you now:

23. Do all that you do in the Name of the Son and you shall be blessed, as were Adam and Eve, and their righteous posterity.

24. You cannot comprehend at this time what great that blessing await shall be unto you both individually and collectively.

Chapter 25: The Meaning of Babylon

Babylon and Zion are opposites. The meaning of the term “Babylon” is *confusion*. But the essence and strength of Zion comes from the manner in which it is **ordered and connected, and therefore, empowered**. Because righteousness is organized, many people see evil as being equally organized, but with opposite purposes. But this is not necessarily so. In order to deter and derail a righteous cause, all evil must do is gum up the works, slow things down, side-track from the main purpose, persuade people to veer off onto useless and non-productive tangents. One of the most tempting, and destructive of these tangents is to forsake the cause of pursuing and promoting Good, and to divert off onto the course of stopping Evil. The two are not the same thing. Think how much evil is done in the world today in the name of suppressing evil and forcing men to do good! This is the reason why churches, themselves, have ceased being agents for good and began to be agents for evil. But Satan cannot go on forever fighting against Satan. A house divided against itself cannot stand for long.

Satan does not need a plan to promote Evil, he just must get people side-tracked from following the plan which promotes Good. And, to cite an old cliché, a miss is as good as a mile. Do not be overcome by evil, but overcome evil with Good.

Chapter 26: A Vision of the Unity of Zion

1. On the evening of September 28, 1986 I had a dream. During the previous week I had read where the Lord promised the apostles in Wilford Woodruff's day that it was their right, duty, and privilege to inquire of the Lord concerning themselves, the inhabitants of ZION, and their interests.

2. I had been praying for that which the Lord was willing to give me concerning the growth of the Kingdom and of the establishment of ZION.

3. This evening I had a dream. In the dream I saw the peoples of all the nations of the world coming forward nation by nation and people by people swearing their allegiance to the government of ZION.

4. I was impressed with the fact that all these people - and it seemed as if I could see all the peoples of the earth - were climbing a broad staircase shaped like a pyramid. That is, the stairs were very wide at the bottom and gradually grew more narrow toward the top. Each nation came forward one by one as a group and took their place on the stairs or the side of the pyramid.

5. Then the nations came forward one by one - and it seemed as if all the people in each nation came forward as a group - and swore their allegiance to the council which constituted the government of ZION.

6. Then that council turned upward and swore its allegiance to ZION and the principles that ZION stood for. The government of ZION had already been established and the Saints were living according to its principles, now the rest of the world was acknowledging ZION and its glory, and the people were all individually, and as nations, of their own free will (and I really want to emphasize this as it was impressed to me in the dream -- of their own free will) submitting to the laws of ZION.

7. The very top of the pyramid was yet empty for the Lord had not at this time come to His Temple, but I realized that His coming would be soon. The feeling I received was of glad anticipation and rejoicing and that the nations, weary of warring and contending one with another were now desirous to acknowledge the ZION of our God.

8. I was then taken to the United Nations building. It was deserted. I went into the General Assembly chamber where a few people were having a brief informal meeting attended by a mere handful of public. They were shutting the whole operation down because there was no longer a need for the United Nations anymore.

Chapter 27: Christ Comes to His Temple

The following came the next day, September 29, 1986.

1. Thus says the Lord, even that Jesus who said he would suddenly come to his temple, and who said he would come, not in judgment, to each heart which seeks after Him:

2. Look and listen, for I speak to those of you who have received My Spirit, who have kept all My commandments, and who have overcome the world through faith, and have received the holiest anointing and, thus, are prepared to receive Me but have not as yet received Me.

3. Behold, as you come to Me, so shall I come to you.

4. For those of you who fear, I say that My love is stronger than your fear. Fear not to become even as Me, for I am meek and lowly of heart.

5. For those of you who wonder and are astonished, I say that when you shall find Me, you shall find Me even as you expected -- and more.

6. For those of you who expect a mighty king who comes with power, fear not to extend yourselves and I shall come to you in power and great glory.

7. For those of you who are as little children, I am more eager to see you than you are to see Me. I will speak to you in a way that you can understand.

8. As I said in days of old: blessed are the pure in heart, for they shall see God. And, through the Office of the Holy Spirit of Promise, I will plant the promises of the Fathers in your heart, and thus, seal you unto Them, and Them unto you. For, as My servant Malachi said, I Am the Messenger of the New Covenant, whom you delight in.

9. I, the Lord, shall suddenly come to My temple. And what is My temple? Each of you is a temple, and when I come to lay the capstone and seal upon you your exaltation, you will be complete -- even Holy as I am Holy.

10. And, My Temple is also the Kingdom of God here upon the earth as represented by the Golden Pyramid. Continue to ponder this image in your minds for much good shall be revealed and understood thereby -- for, this Chief Cornerstone, even that which the builders rejected, shall soon be set in Its place at the head of a Kingdom which has been rightly fitted and circumscribed by the Hand of the Carpenter unto a measure of the stature of the Christ. And thus, we are One -- even as the stones in the pyramid are one. Amen.

Chapter 28: Building the Pyramid

1. If the Kingdom of God is a great pyramid being built and Jesus Christ is the Chief Cornerstone, the Apex of this building, the Tip of the Angle, and the Topmost Pinnacle and we, as members of the Kingdom, are the living stones which make up this building, then the role of the Aaronic Priesthood is to secure the land and maintain the building, the role of the Spirit and Power of Elias is to gather the stones and set them in order.
2. The role of the Spirit and Power of Elijah is to cement the stones together. Both in the sense of strengthening the testimonies of the members and using the sealing power.
3. The prophet Ezekiel, in a revelation from the Lord (Ezek. 13:10:15), condemns those false prophets who speak out of their own hearts and not in the name of the Lord. He compares them to those who build false walls. Likewise, he condemns those who come along after the false wall is built and who daub the wall with untempered (i.e. unseasoned) mortar. The Lord says that He will send a stormy wind and hailstones (a whirlwind) to destroy the work that was not wrought in His name and by His command. (See Isa. 28:15, D&C 85)
4. There are true prophets who indeed speak the true Word of God, and there are those who follow behind and daub the wall (or in other words cement the stones together) with tempered (seasoned) mortar which will hold the stones fast together, even when the whirlwinds come, or in other words teach true principles which bind the people together in one heart and one mind.
5. Anciently, buildings were constructed out of bricks or stones and bound together by mortar. Modern building also uses nails, bolts, screws, and other fasteners, in addition to mortar. When you look at a great building, the last things you notice is the mortar, nails, etc. which hold the whole thing together, but without them, the building would crumble. Throughout the Bible, in addition to mortar, we hear reference to nails, as in "a nail in a sure place" (Isa. 22:23). The

Hebrew letter “vav”, means “nail”, a means of binding two pieces of wood together, and it is also the conjunction “and”, a word that binds two thoughts or sentences together.

6. The purpose of this treatise is to discuss the covenants we make with each other that bind us together and bind groups together with each other, and with God. No wonder that the images of “mortar” and a “nail” figure prominently in understanding these covenants. If you contemplate the symbols used in the temple endowment ceremony, it will add even more understanding.

Chapter 32: A Vision of the City of Zion

1. On October 2, 1987 in Desert Hot Springs, CA, I received a dream which taught me that I was not wanted or needed in the work of the current church with which I was engaged, and the time had come to serve the Lord in other areas.
2. Upon awakening from the dream, I prayed for an interpretation and a confirmation of the interpretation. I received both. I know the dream was sent from the Lord in answer to prayer.
3. Then, I prayed and asked the Lord to shine His Light upon me. I placed myself totally in His Hands to do with me what He willed, whether the light be for knowledge or for healing or for both.
4. I received both. Following the experience, which I am about to relate, I felt much better and was able to resume my daily work.
5. At first, I was lying on my side with my hands cupped. My physical eyes were closed, but with my spiritual eyes, I could see that within my cupped hands, there was cradled a quantity of light.
6. Then, I turned on my back and was totally enveloped in light. I really felt the Spirit strongly and felt knowledge and intelligence surge into my being.
7. I received a vision.
8. In the vision, I was shown the creation. It began with light. Then the light was divided into two parts: pure intelligence, and the less refined material substance. Both were concentrated into the central part of what is now our galaxy. The material substance was hurled out across the cosmos by the action of the light. This substance formed all the stars and the planets.
9. Then in like manner, intelligence was hurled out across the universe. The original light was God, and we are all pieces of this light which was hurled out; we are all pieces of God.
10. Just as there is a hierarchical arrangement in the material world with the galaxy, the stars, and planets, right down to the atoms, there is a corresponding arrangement of kingdoms among the family of mankind.
11. There is an order, that forms a chain or hierarchy of stewardship or responsibility among the heavenly bodies from this earth right on up the line to the place where God dwells. From what I saw, I suppose I saw what Abraham saw and what is described in the Pearl of Great Price. As one progresses from world to world, “worlds without end”, on the way to Godhood, a person may travel up and down this “ladder” (as Jacob expressed it) until one comes to God, but normally a person does not venture outside of this order until one has mastered it, and move ahead to something higher.
12. I was shown the mission of The Twelve. These special individuals are special witnesses of God. In the Book of Mormon, the prophet Lehi saw a vision where he saw the heavens open and he saw God sitting upon his throne, and he saw one descending out of the midst of heaven, and that his luster was above that of the sun at noon-day. And he saw twelve others following him, and their

brightness did exceed that of the stars in the firmament. (1 Nephi 1:8-10). These are among the 144,000 who follow the Lamb “whithersoever he goeth”. “These were redeemed from among men, the first fruits unto God and to the Lamb.” (Rev. 14:3-6). (It is interesting that we read in the next verses of Revelation about seeing and hearing an angel, flying through the highest point of the heavens, having the everlasting gospel, not the preparatory gospel, but the everlasting gospel, to preach to the inhabitants of earth.)

13. They have received their exaltation and have received power over life and death. They have returned to earth many times, sometimes being born as mortal men, and sometimes appearing suddenly as glorious messengers or angels of God.
14. Even when coming as mortal men, they serve as messengers of God in all times and in all ages. They were the Twelve Patriarchs before the Flood. They were the Twelve Patriarchs over the Twelve Tribes of Israel. Each had a special mission at one time or another as a Deliverer, or “Redeemer”, or “Savior” in the House of Israel. Take Daniel, for instance. Or David. Each in their own turn was a prophet to Israel. Each will be a watchman upon the towers of ZION.
15. They were the Twelve Apostles who served with Our Lord Jesus Christ during His mortal ministry. These are they whom He promised would return with Him to judge the Twelve Tribes of Israel.
16. The vision left me unclear as to whether all the Twelve would participate in all these missions, but I do know that there are at least Two who are designated as the Lord’s Witnesses. And, there are the Seven “who are the eyes of the Lord who run two and fro through the whole earth”. (Zech. Chapter 4.) Coming to earth through the family of Adam, they possess the same keys Adam possessed, and they obtained them in the same way in which Adam obtained them.
17. On Judgment Day, mankind will stand before the Throne of God with Christ as Advocate, and Satan as Accuser. Just as Christ continually pleads the cause of mankind before the Throne of the Father, Satan likewise stands and continually accuses men for all their sinful acts.
18. These independent witnesses will be called upon to bear witness of the acts of men upon the earth. They will also provide independent testimony of the fall of Adam, the suffering, atonement, and resurrection of Jesus Christ. They will bear independent witness of all the good and evil which mankind has committed upon the earth, both as individuals, and as nations.
19. All that I have stated is clearly shown in the Scriptures, but in this vision, the Lord tied the loose ends together for me and impressed me with the necessity of this special mission.
20. Next, I was taken to the City of ZION. I saw the Holy City spread out upon a broad plane. It filled the valley where it was located. The valley was surrounded by hills and small mountains. The hills were not particularly lush. The climate seemed to be that of a desert or semi-desert.
21. As I looked out over the city, the buildings seemed to glow with a small sparkle. The primary architectural feature I noticed was that all the buildings and the roofs were quite horizontal. There were no buildings higher than two or three stories, but all their roof lines were horizontal.
22. Then my eyes were led over to the Temple which stood in the center of the City. In stark contrast, the primary feature of the Temple was the vertical towers. I began to count the towers. At first, I saw only one tower, but as I began counting the towers, more towers sprang up one by one, until there were thirteen towers. One for the Lord and one for each of the Twelve. The towers were arranged in parallel rows running north to south. Looking down from the air, the towers were

arranged like the diagram below. Each "X" represents one tower. The center tower was the tallest. The top of the diagram is north.

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+-----+
|   x       x   |
|             |
|   x x     x x  |
|           x     |
|   x x     x x  |
|             |
|   x       x   |
+-----+

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24. I wanted to know what the people in the City were like. I was told that they were not like those in today's society. Each person was holy. Each person was pure in heart and knew God. Each person relied on the power of God and not on the arm of flesh. There was love and unity and a caring atmosphere like that of a large family.
25. I looked into a home as a mother taught her young son how to say his evening prayers. As they were praying, the Lord appeared to them as a glorious being and taught and comforted them. The scene appeared to be quite an ordinary occurrence in that household, and the Savior was as welcome as any member of the family.
26. Next, I was taken to a public marketplace where several men had gathered to discuss the Gospel. While they were teaching and instructing one another, again Jesus appeared in their midst and began teaching them and taking part in the discussion.
27. I was next taken to an ordinance room of the Temple where a large body of people had gathered. During the service, the Savior again appeared behind the altar.
28. I was given to know that there were several gatherings taking place all over the city at any given time, and these were usually attended by a visit from the Lord or one of the Twelve.
29. These Thirteen governed the city. Or, in other words, they served as advisors, because the people were free and governed themselves. The people were mortal, but these Thirteen had glorified bodies.
30. The people had gathered to ZION of their own accord because they sought to live in a society that was peaceful and free. They voluntarily subjected themselves to sit at the feet of these Thirteen to learn wisdom and knowledge.
31. From these Thirteen they learned how to organize themselves into a ZION society and how to be glorified like the Thirteen and like the angels of heaven who also appeared from time to time.
32. I cannot speak for the rest of the world, but here was a happy people. They were tired of the man-made systems of the world which only sought to glorify mortal man and the works of man. Here they came of their own free will to learn the ways of God and how they might become more like Him by glorifying Him, thus bringing out the best of their own natures, which had originally come from God.

33. I could not help but realize that THIS is the time of the Restoration of the Gospel of the Kingdom and when the Priesthood is organized as it was in the beginning with Twelve Patriarchs, serving this time not under Adam but under Christ.
34. THIS is the chosen remnant, gathered out of all the tribes of Israel, out of all creation.
35. THIS is the time spoken of by all the Holy Prophets.
36. THIS is the Holy City referred to in the Book of Revelation.
37. THIS is when the Temple Ordinances will be taught in all their power and not just as mechanical rituals or symbolic ceremonies. The powers of heaven will truly be in the midst of this people during the 1000-year period in which they prepare for the total Celestialization and glorification of the earth.

Chapter 30: A Mystery Revealed

Study the wording used in the scriptures to describe when God makes a decision, how His purposes are carried out. There are many mysteries to be revealed as you contemplate these verses.

As you read, consider the following questions and seed-thoughts:

- Who is God? Answer this question in as many different ways as you can.
- Why does God say, for example, “Let there be light”, instead of “I command there to be light.” Or “I will that there be light.”?
- Who or what is God talking to? Is he speaking to one or more than one entity? Does God use force or ask nicely, or does he use some other method?
- How much understanding is required in order to understand the nature of God, or the voice of God?
- What does this phrase mean to you? “God’s honor is his power.”
- What happens when you want something to happen and you decide to be attached to (or identify with) a particular outcome or effect? I.e. The outcome **must** not only happen, but it **must** happen in exactly the way you expect.
- What happens when you want something to happen and you decide to be attached to (or identify with) a particular cause. I.e. The event **must** come about in exactly the way you expect it to.
- Consider the principles behind Cause and Effect. What is the difference between Cause and Effect? Things which act and things which are acted upon. Consider this scenario. (A) You go to work for two weeks. (B) After two weeks, you receive a paycheck. Which is the Cause? A or B? Which is the Effect? A or B?
- Does Cause always come before Effect in time? Is time necessary for Cause and Effect to work.
- Is it possible to cause something without also being its effect and vice versa? To help you with this, think of some examples of why and why not.
- Is it possible for God to create a rock so big that He cannot lift it? If so, how “big” would that rock need to be? Clue: this is NOT a paradox, as some philosophers think. There is a very simple answer to both questions.

This is a mystery that I should not explain to you and cannot fully explain because I am still in the process of coming to understand it, myself. And, I believe that God, himself, is still in the process of coming to understand it, because this is a very deep principle, and regardless if you are considered a god, or a god-in-training, like us, we are all still growing and progressing. However, as you contemplate this, the Spirit will reveal to you what you are ready to understand at this point in your life, then if you revisit this later in a few years, more will come to you. I can tell you this: this is a very fundamental principal that makes God, God.

1. He that hath ears to hear, **let** him hear. (Matt. 11:15)
2. And God said, **Let** there be light. And there was light. (Genesis 1:3)
3. If any man serve me, **let** him follow me; and where I am, there shall also my servant be. (John 12:26)
4. So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, **let** him first cast a stone at her. (John 8:7)
5. **Let** both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Matthew 13:30)
6. **Let** your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:16)
7. Wherefore, now **let** every man learn his duty, and act in the office in which he is appointed, in all diligence. (D & C 107:99)
8. **Let** thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distill upon thy soul as the dews from heaven.
9. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (D & C 121:45-46)
10. Much more could be said on this great mystery and the key to godliness. As you meditate and contemplate these scriptures and these words, more will be revealed to you.
11. Goodness is free. It flows, without constraint and without obstruction, to itself. Light attracts light. Darkness cleaves unto darkness. And so, it is from all eternity. It is through the agency of man that goodness is brought forth. It is not restrained nor coerced.
12. All intelligence is light. Therefore, with agency, light flows freely unto light, and by and by, darkness is overcome. Without agency, constraint and obstruction would cause darkness to overcome the light and it would prevail. But, instead, the light shines in the darkness and the darkness cannot put it out.
13. That which is not free or blessed with this agency, cannot become holy. For holiness is attained through light adding itself to light. Know that you are agents unto yourselves and, thus, you may become Holy.
14. Be not as the world, for the rulers of the world seek dominion over the children of men after the manner of the flesh, even by virtue of their office, and by force and fear. Such as these seek not to let the light of Christ flow and seek unto its own that the glory of God might be added upon, but

they seek to establish their own way. They set themselves up as a light, even as Satan sought to do in the beginning. Wherefore they call darkness light and light darkness.

15. Come unto Me and let Me bless you. Hear My Gospel and receive it and know that you too are numbered among My people.
16. Therefore - Arise now O Israel! Take upon yourselves the whole armor of God! Put on your beautiful garments and let your light shine before those in the darkness that they may come out of Babylon and come unto ZION - even unto the unity of the Saints of God that love may increase amongst you.

Chapter 31: Teach the Covenants

What is one of the things a person does when he has made an everlasting covenant with God and is part of the Holy Order of God? What does the Father do, according to D&C Section 84? What did Adam and Eve do with their children once they received the covenant? Answer: they taught it to others. And, as members of the like same covenant, we must not only teach it to others, but our joy in the participation in this Circle of Friends will be such that we will desire all others to partake of the same joy, and we will want to teach and share it with others.

Many LDS parents teach their children to attend church, and then expect the church to take it from there. But, the church, as a self-preserving and self-perpetuating institution, focuses on training its members on the rules, the ways, and the traditions of the church, and neglects the weightier matters of the Gospel, let alone the rudiments of the Gospel, much less an understanding of the New and Everlasting Covenant.

The church teaches that man may someday become God, but teaches no practical plan or program by which man may achieve exaltation, how to prepare in this lifetime to meet God, or how to establish Zion. We have discussed all of this in this document.

As an example of the church not teaching these principles, take for example the doctrine of exaltation and how one may prepare oneself to obtain it. D&C 76 lays out the attributes of one who is a candidate for the Celestial glory, the highest glory of which we can conceive, but the church does not teach how one may achieve and nurture these attributes. One such attribute is to be “valiant in the testimony of Jesus” (D&C 76:79). Those who are not valiant will not obtain the crown over the kingdom of God. But to be valiant often means that one must take courageous action, go against the grain, and challenge the status quo. But, honestly, how can a church member be valiant when he or she is taught only to meekly obey the authorities and never think for himself?

Here are some scriptures which illustrate what happens when people are taught traditions instead of Gospel covenants.

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

But I have commanded you to bring up your children in light and truth. (D&C 93:38-40)

And it came to pass that the children, being brought up in subjection to the law of Moses, **gave heed to the traditions of their fathers and believed not the gospel of Christ, wherein they became unholy.** (D&C 74:4)

Thus, have ye made the commandment of God of none effect by your tradition. (Matt. 15:5)

Here, below, the Lord is speaking of the covenants and commandments given to the church and commanding that the members teach them to their children, or the sin be upon the heads of the parents. The Lord itemizes the specifics of the basic principles of His covenants, which parents must begin to teach their children, so that their children learn to focus their attention on higher things.

And if he repent, he shall be forgiven, according to the covenants and commandments of the church.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

Parents should not only teach about the external form of these ordinances, but teach that these ordinances symbolize an inner process, and that they symbolize covenants or promises which must not be taken lightly, but entered into with singleness of heart and mind.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

And they shall also teach their children to pray, and to **walk uprightly** before the Lord.

*To walk uprightly before the Lord means to have **integrity and holiness.***

And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; **they also seek not earnestly the riches of eternity, but their eyes are full of greediness.** (D&C 68:24-31)

How shall we again learn about this covenant in our day without a teacher or a messenger to direct us and reveal to us the nature of this covenant? In the Book of Malachi, in the closing pages of the Old Testament we read about the prophesied reappearance of the prophet Elijah.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal. 4:5-6)

Before explaining these verses, let us quote from a clearer translation of the same passage which was given to Joseph Smith by the angel Moroni.

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming. (D&C 2:1-3)

So, Elijah will return, perhaps once, perhaps many times. Perhaps he will reappear at the time of Christ, and he will reappear in the latter days before the coming of Christ. Perhaps he will appear in his true identity as an ancient prophet, or perhaps he will incarnate as an ordinary human being with an extraordinary mission. John the Baptist came in the “spirit and power of Elias (Elijah)”, and it may well be that one or many will be sent to the earth in the latter days in the spirit and power of Elijah.

But is the sole mission of Elijah to get people interested in genealogy and temple work, as the Mormon church claims? This is yet another example of taking a doctrine which is not understood and substituting a false doctrine which can be easily explained and used to reinforce the hierarchical organization. No, Elijah is coming as the “messenger of the covenant”, as Malachi explains.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. (Mal. 3:1)

Elijah will come as a messenger of the covenant to prepare the way before the coming of the Lord. What does a messenger of the covenant do? First, he will reveal the Priesthood. In other words, he does not come in order to restore the Priesthood, or to bestow the Priesthood, but to unveil the proper use and power of the Priesthood, which have been hidden by ignorance and the traditions of men. He will most certainly have the keys of this Priesthood in order to properly understand and teach its principles.

“Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His Temple, which is last of all. ... Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord.” (Joseph Smith, DHC 6:254)

Joseph Smith is not speaking only of a literal temple building, but also of the temple in the same sense of which we have been discussing – the house of Israel – the living embodiment of the Kingdom of God here upon the earth.

And what are those keys and principles which have been hidden and need to be unveiled (i.e. revealed)? He will explain the covenants which are part and parcel of the Priesthood, and the foundation for the establishment of Zion, which our first fathers understood and taught, and which we are now seeking to understand, live, and teach to others. In this way, he will plant in the hearts of the children (namely, us) an understanding and a desire to live according to the same promises and covenants which were made to the fathers (namely: Adam, Enoch, Noah, and Abraham).

He must come to teach these lessons, and we must learn and apply them, in order to prepare a people and a society or societies properly organized and prepared for the second coming of Christ. If not, then the whole purpose for which the earth was created, and the symbolic vineyard which Noah planted after the flood, which represents the crop of mankind which God planted and nourished all these years, will not come to fruition.

Without an understanding of these covenants, we have no power to gather, remain gathered, and organize ourselves after the pattern of heaven. In agricultural terms, the crop will not be harvested, but instead be left in the fields to fester and rot. And the Lord of the vineyard will see no increase for his efforts.

And, according to the promise given to Enoch and Noah, the heavenly Zion will not look down upon the earth, because there would be no earthly Zion to look up to heaven. And, the whole enterprise would be for no purpose whatsoever.

But, in a very real way, every one of us who is under this covenant is a teacher or messenger of the covenant, in the same way that Elijah is. Since in these Order we are equals, we share the same blessings *and* the same responsibility to be messengers of this covenant. Just like Elijah. These are the promises made to the fathers which must be planted in our hearts, and which we must teach and plant into the hearts of our children.