

## Podcast 118: True Vine, Part 3

**This is Part 3 of a special series on the "True Vine" where Denver answers the question, "Why is Christ referred to as the 'True Vine' in scripture, and what can we learn from this analogy?"**

**DENVER:** We're enacting ancient events. We're part of a process that began a long time ago and is going on still. You read (what is it, Genesis chapter 49?) the patriarchal blessings of the various Patriarchs. You look at the lives of those men in the flesh. We're just reenacting them on a grander scale and with more of us, to be sure, but the patterns are there.

The records of the prophets are not just history. As the Book of Mormon demonstrates very ably, it's not history. It's highly edited, very limited, highly selected—at one point, they estimate less than one percent of their history even gets alluded to—material that has been selected on account of prophetic foreknowledge of our circumstance. And so, it constitutes not merely a history but a prophetic pattern in which they try to get us to see the process that we ought to be reenacting in our lives to do the things that they did that brought them to know the Lord.

Nephi couldn't have been more plain if he had said, "Here's my guidebook; here's my rule book; here's my pattern-recognition sequence. You go and do likewise." He's trying to get us to get our hands around, as Joseph Smith put it, the fullness of the gospel of Jesus Christ. And the fullness of the gospel of Jesus Christ involves the path to and through the veil into the presence of God, becoming joint heir, becoming a Son of God. *Teachings of the Prophet Joseph Smith*, page 375— He refers to, and I don't have a copy of it with me, but I think I can quote it: "Sons of God who exalt themselves to be God even before they were born, and all can cry Abba, Father." Joseph wanted us to take the religion that he restored to the earth rather seriously and to search into and contemplate both the heavens and the darkest abyss.

In an— I don't want to use the word *evangelical*; I'll use the *evangelistic*... In a proselytizing church, in a church in which, at any given moment, the largest segment of the adult population are *novices* (introductory novices to a faith), you should never expect the church to forfeit the interests of the novices (who rightly need to be fed and nurtured) for the interests of those who are maybe a little more mature and have a little more robust comprehension of what the Savior was trying to teach us all.

And it's probably rightly so that the Church makes no effort to really address that, and rightly so that you're left to your own. We have the scriptures. I mean, when the rich man said to Abraham in Christ's parable, "Well, send Lazarus back so he can warn my brothers," Abraham's response in Christ's parable was: "They have Moses, and they have the prophets, and if they won't believe them, they won't believe Lazarus even *though one...rise from the dead* (See Luke 9:20 RE), which is a very interesting foreshadowing of how people would treat the Lord."

Here's the problem: People do not believe Him even though He rose from the dead—period. Today. Us. You and I—do not believe Him even though He rose from the dead. It was not intended to be a one-off event that occurred in the meridian of time. It was intended to be a gathering. I mean, the little seed grows up into the great mustard plant into which the birds, or as Joseph put it, the angels, were intended to come and watch. It was intended to be a super structure for housing contact between the divine and the mortal. It was intended to be the moment of intersection between all that is in eternity and the life of the mortal. It was intended to be the journey into the Holy of Holies, into the presence of God.

In the ordinances as they have been restored in the temple today, everyone who enters in is expected to come to the veil possessing certain knowledge, capable of identifying themselves as having been true and faithful, and be received in an embrace and then welcomed into the presence of God. It's a normal and expected part of the ordinances as they have been restored.

Those ordinances are supposed to be teaching us something. They are the Lord's way of shouting in a multimedia presentation, "Here is how I did what I did, and what I would like you to do in the process of you becoming like me, a Son of God, a Daughter of God, a member of the household of faith, and part of the church and kingdom of the Firstborn." You have to become the Firstborn. You have to become one with Him. You have to become part of that, not in an organized group-think kind of way—in an individual way in which you connect up with holiness, in which you become a vessel of holiness. You are someone to whom sacred things have been entrusted, and you become, in turn, sacred as the bearer of them.

The Law of Moses prescribed the death penalty for a variety of offenses. One of the ways to avoid the execution of the penalty was to go to one of the *safe harbor* cities. Another way was to go and to come in contact with the altar because if you came in contact with the altar, it was considered most holy. Things that are most holy communicate holiness. You can't profane them. If you come in contact with them, and you are unholy, you don't make it unholy. It makes you holy because it is most sacred.

Part of the rites in the temple are intended to communicate to you things that are most holy. They are intended to make you holy. They are intended to make you a suitable recipient for an audience. They are intended to make you a suitable companion for a walk down a dusty road with the risen Lord who is trying to get you to notice exactly who it is that speaks to you. It's intended to have you understand that He lives and that He's willing to associate with you and that it's not, as Joseph Smith put it, relying on the words of an old book (the people who lived once long ago) that's going to save anyone. It's the dialogue that you engage in with Him now. It's the living, breathing, vital— He uses the figure of the living vine, and you have to connect to the living vine. And He's the vine, and you connect to it, and you get life through that. Words could not be more plain.

He's trying to get— I mean, what does it mean to be connected up with the vine and to derive sustenance from it? Well, you have to be alive, which is not inert or an object that you move from there to there. If it's alive, it's going to grow; it's going to increase; it's going to improve; it's gonna have connection with; it's gonna have...

And Christ was extraordinary in His selection of the things that He wanted to use to communicate to us what He intended the gospel to be. And we read them and say, "*That's cool. I'll pay my tithing. I'm connected. I got a card, and I'm connected.*" Well, it's intended to be more than that. And the way that it becomes more than that is an individual journey in which you receive from Him and become a part of Him. And He does His best to try and use

analogies and parables and stories to make it clear to us. And the history of the events that are recorded in scripture are intended to try and make it clear to us. But at the end of the day, it's up to you to have the *aha!* moment and realize He really is talking to and inviting you, **you**, individually—whoever you are, wherever you're at, whatever your confusion, whatever your doubts, whatever your uncertainties. He wants to talk to *you* about them.

I do not like the Gentile reaction to the word or understanding of *not lawful* or the term *forbidden*. I think those words convey an idea that today can be easily misunderstood. I think I would prefer those words to be understood that it's not wise to tell Gentiles because they will abuse it when they learn it; and it's because of that potential for abuse why man is not capable of making it known. But it is only to be understood by the Spirit because when it comes to a person by the power of the Spirit, it comes to them in a way that helps them understand who our Lord is and what He's about.

Likewise, the word *dominion* in the understanding of the Gentile can convey the impression of a prison warden who is exercising control over captives. I think the word *dominion* should be understood, instead, to convey the idea of a gardener who's responsible for making the garden **thrive** and **grow** and **bear fruit**.

To be clear, the three greatest examples of wielding dominion in the correct manner that we should understand it are: first, Christ who is probably without any peer, unquestionably the greatest example of one holding the greatest dominion, and who, also, likewise showed the greatest example of how to wield dominion. He beseeched people to believe. He pled with them for their own good. He knelt to serve them. He denied that He had a kingdom of this world; He tried to prepare people for a better one. But He was more intelligent than they all, and He was the greatest of them all, unquestionably holding the greatest dominion, and He wore it as a light thing. His yoke was easy.

Adam likewise (after Christ in this world) held the greatest dominion. But Adam taught and pled and instructed but did not abridge the agency of his children, even when one of his sons killed another of his sons. Adam did not execute Cain. Cain was sent away. Adam held dominion, but he exercised that like our Lord, pleading for the best interest of others, inviting and enticing them, hoping for their best interests.

And then, there's Moses, who is called in scripture, the meekest of all men (see Numbers 7:22 RE), and Gentiles depict him as a bully and a strongman. And yet, Moses saw no reason to be jealous when others were out prophesying—would that all men would do that (see Numbers 7:19 RE). Moses, like Adam, like Christ, is an example of how the word *dominion* should be understood: all three gardeners—responsible for trying to make their garden thrive, grow, and bear fruit. In reality, those who have held the greatest dominion given by God have all lived lives of meekness and service. They were the opposite of what Gentiles regard as a strongman, the opposite.

Think about what it would take to transplant various populations from various locations (not in haste) with everything having been prepared in advance. And in our currently

fragmented society, unless you're willing to experiment with your own effort to live the law of tithing by organizing yourselves and governing yourself... Miscellaneous groups will never make it, but people of God will.

Doctrine and Covenants section 65, verse 5:

*Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth. Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen. (D&C 65:5-6; see also T&C 53:2-3 RE)*

If you read that, and you know that the Lord is going to come to that, you realize that He cannot come unless it exists. If it doesn't exist, He cannot come to it. If He cannot come to it, then He delays the day of His coming. And generation after generation may come and go, never having accomplished what the Lord invites us to **do**, what the Lord invites us to **be**.

Moses chapter 7: This is the Lord speaking to Enoch in a vision recorded subsequently by Moses by revelation. But it is a restoration of the book of Enoch, and the conversation and the speaker is the Lord. Beginning in Moses chapter 7, verse 60:

*And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah. [This is the Lord's oath to Enoch. He's going to come. He's going to come in the last days.] And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and [the] veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be [had] among the children of men, but my people will I preserve; And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood [a thing that is possible now by you sitting at a keyboard anywhere in the world; you can cause the truth to flood the earth], to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle [In this context, the tabernacle to be built is His house], and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other [this is the second return of Enoch, as well—first, His house, then, Enoch]; And*

*there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest. And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years. (Moses 7:60-65; see also Genesis 4:22-23 RE)*

Zion exists before these things can happen. If Zion does not exist, these things will be delayed. They will not be prevented because the Lord has, by a covenant, insured that they will happen. But the fact that the Lord has, by a covenant, insured that it will happen, is no guarantee that **we** will see it. Because **we** will only see it if **we** undertake to abide the conditions by which He can accomplish His work.

This is a Joseph Smith Translation of Genesis chapter 9:

*And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; [yea] that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; And the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch [the covenant that God made again with Noah; the covenant that He made originally with Adam; the covenant which **some** generation will rise up to receive. Whether that's you or whether you go to the grave without realizing it or not is entirely up to you]. (JST Genesis 9:21-23; see also Genesis 5:22 RE; emphasis added)*

Now, I need to read you something. This is Ezekiel, beginning in chapter 33 at verse 25:

*Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and [ye] lift up your eyes toward your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?*

*Say thou thus unto them, Thus saith the Lord GOD; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. For I will lay the land most desolate, and the pomp of her strength shall cease; and the [mountain] of Israel shall be desolate, that none shall pass through. Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed.*

*Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and [speaking] one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.*

*AND the word of the LORD came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, ...say unto them, Thus saith the Lord GOD unto the shepherds; Woe be [unto] the shepherds of Israel that do feed themselves! should not the shepherds feed the [flock]? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty ye have ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.*

*Therefore, ye shepherds, hear the word of the LORD; As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the LORD;*

*Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves anymore; for I will deliver my flock from their mouth, that they may not be meat for them.*

*For thus saith the Lord GOD; Behold, **I, even I**, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will **I** seek out my sheep, ...where they have been scattered in the cloudy and dark day. And **I** will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and...all the inhabited places of the country. **I** will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie [down] in the good fold, and in a fat pasture [and they shall] feed upon the mountains of Israel. **I***

**will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed **them** with judgment.**

*And as for [thou], O my flock, thus saith the Lord GOD; Behold, I [will] judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk [from] the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; ...they drink that which ye have fouled with your feet.*

*Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with [the] side and with [the] shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; [for] I the LORD have spoken it.*

*And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them...the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of [blessings]. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that **I am the LORD**, when I have broken the bands of their yoke, and delivered them out of the [hands] of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I [am] the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD. (Ezekiel 33:25–34:31; see also Ezekiel 17:2-11 RE; emphasis added)*

Today marks a moment when the stirrings that have been underway for years result in God's offering to establish His people on Earth by a covenant He ordains. The few ready to receive the Lord's offer today are scattered to the nethermost parts of His vineyard. It's verse 52 (see Jacob 5:52; see also Jacob 3:23 RE).



Despite this, a live broadcast on the internet allows them to be grafted in at the same moment this is happening in Boise, Idaho. Correspondingly, those who utterly refuse to accept the offered covenant are plucked from the restoration's tree of life because they are bitter fruit, unable to meet the Lord's requirements. The Lord is taking the step to preserve part of humanity, not to destroy it. That's verse 53 (ibid; vs. 23 RE).

A few descendants of the covenant Fathers have the natural gift of faith. That gift belongs to the natural branches. That's verse 54 (ibid; vs. 23 RE).

When grafted, we are connected to the natural roots, or covenant Fathers, as heirs of the promises made to them. Even after the covenant, there will still be those who are bitter and wild who will be unable to produce natural fruit despite the covenant. These will remain for a time despite their bitterness—verses 56 and 57 (ibid; vs. 24 RE). Today, only the most bitter who refuse to be grafted in will be trimmed away.

We look forward to more *nourishing*, or restoring of truths, lights, and commandments which will bless those who receive. But for those who will not, the continuing restoration will prune them away—verse 58 (ibid; vs. 24 RE).

These bitter and wild branches must still be cut off and cast away. These steps are necessary to preserve the opportunity for the natural fruit to fully return. It's verse 59 (ibid; vs. 24 RE).

The **good** must overcome the **evil**. This takes time, and it means that the Lord's patience is extended to give time to develop and further improve. We are not expected and cannot become natural fruit in a single step. But we are expected to accept the initial graft today.

The Lord is taking these steps **so that perhaps**—that's a deliberate word—**perhaps** we may become natural fruit, worthy to be preserved in the coming harvest. That's verse 60 (ibid; vs. 24 RE). **Perhaps** is the right word. Some who are grafted will still be plucked away and burned. But others will bear natural fruit and be preserved.

Accepting the covenant is not the final step. Our choices will determine whether we are bitter or natural fruit. **That** will decide our fate.

Just as the ancient allegory foretold, the covenant makes us servants and laborers in the vineyard—verse 61 (ibid; vs. 24 RE). We are required to (this is from the covenant): *Seek to recover the lost sheep remnant of this land and of Israel and no longer forsake them. Bring them unto the Lord and teach them of His ways to walk in them.* If we fail to labor to recover them, we break the covenant.

We must labor for this last time in the Lord's vineyard. There **is** an approaching, final pruning of the vineyard—verse 62 (Jacob 5:62; see also Jacob Jacob 3:25 RE).

The first to be grafted in are Gentiles so that the last may be first, the lost sheep remnant

next, and then, Israelites so that the first may be last—verse 63 (ibid; vs. 25 RE).

But grafting is required for all, even the remnants, because God works with His people through covenant-making. There will be more grafting and further pruning. As more is revealed—and therefore, more is required—some will find the digging and dunging too much to bear and will fall away or, in other words, will be pruned despite the covenant. That's verse 64 (ibid; vs. 25 RE).

The covenant makes it possible for natural fruit to return. The bad fruit will still continue, even among the covenant people, until there is enough strength in the healthy branches for further pruning. It requires natural fruit to appear before the final pruning takes place—verse 65 (ibid; vs. 25 RE). The good and bad will coexist. It will damage the tree to remove the bad at once. Therefore, the Lord's patience will continue for some time yet. The rate of removing the bad is dependent fully upon the rate of the development of the good.

It is the Lord's purpose to create **equality** in his vineyard. In the allegory **equality** in the vineyard appears three times in verses 66, 72, and 74 (ibid; vs. 25, 27 RE). We cannot be greater and lesser nor divide ourselves into a hierarchy to achieve the equality required for Zion. When a group is determined to remain equal (and I am personally determined to be no greater than any other), then it faces challenge that never confront unequal people. A religion of bosses and minions never deals with any of the challenges of being equals.

Critics claim we will never succeed because of our determined desire for equality. **None of our critics** can envision what the Lord has said in verses 66, 72, and 74 about His people. But equality among us is the **only** way **prophesied** for us to **succeed**. That does not mean we won't have a mess as we learn how to establish equality.

Similarly, Zion cannot be established by isolated and solitary figures proclaiming a testimony of Jesus from their home keyboard. The challenge of building a community must be part of a process. Zion is a community, and therefore, God is a God of community. And His people must learn to live together with one heart, one mind, with no poor among us. Isolated keyboardists proclaiming their resentment of community can hardly speak temperately of others. How could they ever live peacefully in a community of equals?

**We** must become *precious* to each other.

Although the laborers in this final effort are few, you will be the means used by the Lord to complete His work in His vineyard—verse 70 (Jacob 5:70; see also Jacob 3:26 RE). You're required to labor with your might to finish the Lord's work in His vineyard—verse 72 (ibid; vs. 27 RE). **But He will labor alongside you.**

**He**, not a man or a committee, will call you to do work. When He calls, do not fear, but do not run faster than you have strength. We must find His people in the highways and byways, invite them to join in. Zion will include people from every part of the world. This conference is broadcast worldwide as part of the prophecy to Enoch that God would send:

*Righteousness and truth will [He] cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto 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. (Moses 7:62; see also Genesis 4:22 RE)*

We must proclaim this to the world.

Do not despair when further pruning takes place. It must be done. Only through pruning can the Lord keep His tree of life equal without those who are lofty overcoming the body—verse 73 (Jacob 5:73; see also Jacob 3:27 RE). The lofty branches have always destroyed equality to prevent Zion.

The final result of the Lord's labor in His vineyard is declared by the ancient prophet in unmistakable clarity: *The trees have become again the natural fruit; and they became like unto one body; and the fruits were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.* Mark those words. That's verse 74 (ibid; vs. 27 RE).

When the Lord explained this to me, I realized how foolish it was to expect natural fruit, worthy of preservation, in an instant. The Lord works patiently, methodically, and does not require any to run faster than they have strength.

We cannot allow ourselves to be drawn into inequality when the result of this labor is to make us one body, equal with one another. We cannot imitate the failures of the past by establishing a hierarchy, elevating one above another, and forgetting that we must be of one heart, one mind, and no poor among us.

The restoration was never intended to just restore an ancient Christian church. That is only a halfway point. It must go back further. In the words of the ancient prophet, God intends to do according to His will and to preserve the natural fruit, *that it is good, even like as it was in the beginning*—verse 75 (ibid; vs. 28 RE). This means the beginning, as in the days of Adam, with the return of the original religion and original authority. Everything must be returned as it was in the beginning.

Civilization began with the temple as the center of learning, law, and culture. The temple was the original university because it taught of man's place with God in the universe.

God will return the right of dominion once held by Adam to man on earth to make us humble servant gardeners laboring to return the world to a peaceful paradise. The covenant received today restores part of that right.

There is a land inheritance, given to us as part of the covenant, and therefore, if we keep the

covenant, we have the right to remain when others will be swept away. Ultimately, all rights given to us must be turned back to the Fathers who went before, who will likewise return them to Adam, who will surrender them to Christ. When Christ returns, He will come with the right to exercise complete dominion over the earth and to exercise judgment over the ungodly. Things set into motion today are part of preparing the way for the Lord's return in glory.

In the name of Jesus Christ. Amen.

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The foregoing excerpts are taken from:

- Denver's talk entitled "Christ's Discourse on the Road to Emmaus" given in Fairview, Utah on April 14, 2007;
- His conference talk entitled "Things to Keep Us Awake at Night" given in St. George, Utah on March 19, 2017;
- Denver's *40 Years in Mormonism Series* Talk #6 entitled "Zion" given in Grand Junction, Colorado on April 12, 2014; and
- His Opening Remarks given at the Covenant of Christ Conference in Boise, Idaho on September 3, 2017.

For more information on this topic, please see the following blog posts:

The "Jacob 5" Series beginning March 23, 2012 and continuing through April 12, 2012:  
<https://denversnuffer.com/2012/03/jacob-chapter-5/>

Themes from Jacob 5, April 12, 2020:  
<https://denversnuffer.com/2012/04/themes-from-jacob-5/>