

Denver Snuffer Podcast 172: Cry Peace, Part 1

In this series, Denver addresses the importance of becoming peacemakers, learning to live together peacefully, and crying peace in these last days.

READING FROM THE ANSWER TO PRAYER FOR COVENANT: *Cry peace. Proclaim my words. Invite those who will repent to be baptized and forgiven, and they shall obtain my Spirit to guide them. The time is short and I come quickly, therefore open your mouths and warn others to flee the wrath which is to come as men in anger destroy one another. The wicked shall destroy the wicked, and I will hold the peacemakers in the palm of my hand and none can take them from me.*

Be comforted, be of good cheer, rejoice, and look up, for I am with you who remember me, and all those who watch for me, always, even unto the end. Amen.

DENVER: Throughout the Judeo-Christian landscape, individual salvation is the great quest, the overarching yearning, and the religious end to be obtained.

Salvation is individual. There is only individual salvation and no such thing as collective salvation. While I accept this as true, there is something else that is equally true: God wants “people” to collectively be His.

In the revelations of July 14, 2017 and October 4, 2018 received from God (those are in the Teachings and Commandments as sections 157 and 176), the emphasis has been on “people.” Both responses by the Lord have gone beyond individual salvation to focus on people, Zion, and the New Jerusalem. Consider these words from the Answer to the Prayer for Covenant, addressing the importance of God’s people:

*I, the Lord say to you: You have asked of me concerning the scriptures prepared on [your] behalf of all those who seek to become **my covenant people**, and therefore I answer you **on behalf of all the people**, and **not** as to any individual. For there are those who are humble, patient and easily persuaded. Nevertheless, people who are quarrelsome and proud are also among you, and since you seek to **unite to become one people, I answer you as one**. I covenanted with Adam at the beginning, which covenant was broken by mankind. Since the days of Adam **I have always sought to reestablish people of covenant among the living**, and therefore have desired that man should love one another, not begrudgingly, but as brothers and sisters indeed, that I may establish my covenant and provide **them** with light and truth...*

*For the sake of the promises to the fathers [I will] labor with you **as a people**, and not because of you, for you have not yet become what you must be to **live together in peace**. If you will hearken [unto] my words, **I will make you my people** and my words will give you peace. Even a single soul who stirs up the hearts of others to anger **can destroy the peace of all my people**. Each of you must equally walk truly in my path,*

not only to profess, but to do as you profess...

*There are many things yet to be restored **unto my people**. It is ordained that some things are **only to be given to people who are mine** and cannot otherwise be given to mankind on Earth. You do not yet understand the glory to be revealed **unto my covenant people**...*

*It is not enough to receive my covenant, but you must also abide it. And all who abide it, whether on this land or any other land, will be mine,...I will watch over **them** and protect **them** in the day of harvest, and gather **them**...as a hen gather[eth] her **chicks** under her wings. I will number you among the remnant of Jacob, no longer outcasts, and you will inherit the promises of Israel. You shall be **my people** and I will be your God, and the sword will not devour you. And unto **those** who will receive will more be given, until **they** know the mysteries of God in full...*

*You pray each time you partake of the sacrament to always have my Spirit to be with you. And what is my Spirit? It is to love one another as I have loved you. Do my works and you will know my doctrine; for you will uncover hidden mysteries by obedience to these things that can be uncovered in no other way. This is the way I will restore knowledge **to my people**. If you return good for evil, you will cleanse yourself and know the joy of your Master. You call me Lord, and do well to regard me so, but to know your Lord is to love one another. Flee from the cares and longings that belong to Babylon, obtain a new heart, for you have all been wounded. In me you will find peace, and through me will come Zion, a place of peace and safety...*

*Be of one heart, and regard one another with charity. Measure your words before giving voice to them, and consider the hearts of others. Although a man may err in understanding concerning many things, yet he can view his brother with charity and come unto me, and through me he can with patience overcome the world. I can bring him to understanding and knowledge. Therefore, if you regard one another with charity, then your brother's error in understanding will not divide you. I lead to all truth. I will lead all who come to me to the truth of all things. The fullness is to receive the truth of all things, and this too from me, in power, by my word and in very deed. For I will come unto you if you will come unto me. Study to learn how to **respect your brothers and sisters and to come together** by precept, reason and persuasion rather than sharply disputing and wrongly condemning each other, causing anger. Take care how you invoke my name. Mankind has been controlled by the adversary through anger and jealousy, which has led to bloodshed and the misery of many souls. Even strong disagreements should not provoke anger, nor to invoke my name in vain as if I had part in your every dispute. Pray together in humility and together meekly present your dispute to me, and if you are contrite before me I will tell you my part. (T&C 157:1-2,19,44,48,51,53-54, emphasis added)*

These are God's words in the Answer to the Prayer for Covenant. The focus is on the community and not on the individual. It's taken me years to notice that. This focus is different for a reason. Our traditions have not and cannot bring Zion; that will require

viewing God's work in a new way. Individuals may be saved individually and have been throughout history. But Zion is not about individual salvation. Zion is about covenant people of God, individually saved as a prerequisite, then gathered together to live in peace. As part of the same revelation there is a covenant that contains language that also moves the focus to community instead of individual:

Do you covenant with [the Lord] to cease to do evil and to seek to continually do good?

Second: Do you have faith in these things and receive the scriptures approved by the Lord as a standard to govern you in your daily walk in life, to accept the obligations established by the Book of Mormon as a covenant, and to use the scriptures to correct yourselves and to guide your words, thoughts and deeds?

*Third: Do you agree to assist **all others— who covenant to [do] likewise accept this standard to govern their lives—** to keep the Lord's will, to succor **those** who stand in need, to **lighten the burdens of your brothers and sisters** whenever you are able, and to...**care for the poor among you?***

*Fourth: ...do you covenant to **seek to become of one heart with those who seek the Lord to establish His righteousness?** (T&C 158:2-5, emphasis added)*

After those questions are answered:

Now, hear the words of the Lord to those who receive this covenant this day:

***All you** who have turned from your wicked ways and repented of your evil doings, of lying and deceiving, and of all whoredoms, and of secret abominations, idolatries, murders, priestcrafts, envying, and strife, and from all wickedness and abominations, and have come unto me, and been baptized in my name, and have received a remission of your sins, and received the Holy Ghost, are **now numbered with my people** who are of the house of Israel. I say to you:*

Teach your children to honor me. Seek to recover the lost sheep remnant of this land and of Israel and no longer forsake them. Bring them unto me and teach them of my ways, to walk in them.

*And I, the Lord your God, will be **with you** and will **never forsake you**, and I will lead **you** in the path which will bring peace to you in the troubling season now fast approaching.*

*I will **raise you up** and **protect you**, **abide with you**, and **gather you** in due time, and this shall be **a land of promise to you as your inheritance** from me.*

*The Earth will yield its increase, and **you will flourish** upon the mountains and upon the hills, and **the wicked will not come against you** because the **fear of the Lord will be with you.***

*I will visit my house, which **the remnant of my people shall build**, and I will dwell therein, to be **among** you, and no one will need...say, "Know ye the Lord," for **you all shall know me**, from the least to the greatest.*

*I will **teach you** things that have been hidden from the foundation of the world and **your understanding** will reach unto Heaven.*

*And you shall be called **the children of the Most High God**, and I will **preserve you** against the harvest.*

*And the angels sent to harvest the world will gather the wicked into bundles to be burned, but will **pass over you** as **my** peculiar treasure.*

*But if **you do not honor me**, nor seek to recover my people Israel, nor teach your children to honor me, **nor care for the poor among you**, nor help **lighten one another's burdens**, then you have no promise from me and I will raise up **other people** who will honor and serve me, and give unto them this land, and if **they** repent, I will abide with **them**. (T&C 158:9-19, emphasis added)*

People claim they have kept the covenant, but such claims cannot possibly be true. God's covenant is for and about "people"—His people. It is not possible for *an individual* to keep the covenant. Everybody rises together, or everybody falls together. The covenant can only be kept as a community. Individuals acting alone can never accomplish what is required of the group.

God mentions His "people" in order to get our attention. The prophecies of God's last-days work and the fulfillment of God's covenants with the Fathers are not merely for individual salvation. The covenants are about "people" or a divinely organized community. Righteous individuals isolated and scattered throughout the world are incapable of vindicating the promises made to the Fathers. There must be people gathered together and living the correct pattern before the Lord returns.

Enoch saw the crucifixion, resurrection, and ascension of Christ into heaven. He wanted to know if Christ would return again from heaven to save the earth. In response to Enoch's inquiry, the Lord gave a promise and covenant that is still unfulfilled. Here is the account. Enoch asks:

*Wherefore, I ask you if you will not come again on the Earth? 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 fulfill the oath which I have made unto you concerning the children of Noah. And the day shall come that the Earth shall rest. But before that day, the heavens shall be darkened and a veil of darkness shall cover the earth, and the heavens shall shake and also the Earth. And great tribulations shall be among the children of men, but **my people will I preserve**. And righteousness will I send down out of heaven. 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, **to gather out [mine] own elect** from the four quarters of the earth, **unto a place which I shall prepare, a 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. And the Lord said unto Enoch, Then shall you and all your city meet **them** there, and we will receive **them** into our bosom. And **they shall see us**, and we will fall [on] **their** necks, and **they** shall fall upon our necks, and we will kiss each other, and there shall be my 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 shall the Earth rest. (Genesis 4:22 RE, emphasis added)*

The Lord has every intention of keeping His promise to Enoch. There will be those who are gathered. There must be people gathered to a place, a holy city that meets the description and fulfills the promises God made. The people must gird up their loins or, in other words, must be living the godly religion that declares things as they really are—a religion founded on truth. Truth requires us to know things as they were, as they are, and as they are to come. Many past things that are hidden from the world must be revealed. God’s people must know ancient truths so their hearts can turn to the Fathers. But it will be to covenant *people*, not individuals, to whom this outpouring will be given. A covenant body will belong in a New Jerusalem. The City of Enoch will *meet them there*, and then they and the Lord will *receive them [unto] our bosom*. This is something more than individual salvation. Those involved will be individually saved, but the community itself must exist as something greater than individuals. There must be a “body” or a “bride” for the Bridegroom to embrace.

The focus on community or people in these last two revelations is similar to that throughout the Old and New Testaments. It’s everywhere. It is particularly clear that the prophecies about the last-day’s Zion require a people to belong to God and to be regarded by Him as His.

In Isaiah, foretelling the future Zion, we learn:

*And then shall they say, How beautiful upon the mountains are the feet of him that brings good tidings unto them, that publishes peace, that brings good tidings unto them of good, that publishes salvation, that says [to] Zion, Your God reigns. Your watchmen shall lift up the voice; [and] with the voice together shall they sing, for **they shall see eye to eye** when the Lord shall bring again Zion. Break forth into joy, sing together, you waste places of Jerusalem; for the Lord has comforted **his people**, he has redeemed Jerusalem. The Lord has made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. Depart, depart, go out from there, touch no unclean thing; go out of the midst of her; be you clean that bear the vessels of the Lord. For you shall not go...with haste, nor go by flight, for the Lord will go before you; and the God of Israel will be your rear guard. (Isaiah 18:8 RE, emphasis added)*

John also revealed how a group must depart from Babylon to be saved: *And I heard another*

voice from heaven, saying, Come out of her, **my people**, that you be not partakers of her sins, ...that you [may] receive not of her plagues. For her sins have reached unto heaven, and God has remembered her iniquities (John 7:2 RE, emphasis added).

This theme is also throughout the Book of Mormon and revelations through Joseph Smith. Christ describes the end-times' Zion and its accompanying sign in 3 Nephi:

*And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion **my people**, O house of Israel, and shall establish again among **them** my Zion. And behold, this is the thing which I will give unto you for a sign: for verily I say unto you that when these things which I declare unto you...shall be made known unto the gentiles, that they may know concerning this **people** who are a remnant of the house of Jacob, ...concerning this **my people** who shall be scattered by them, ...that the gentiles, if they will not harden their hearts, that they may repent, and come unto me, and be baptized in my name, and know of the true points of my doctrine, that **they** [the gentiles] [that they] **may be numbered among my people**, O house of Israel — and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto **them** that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto **[all] the people** who are of the house of Israel. (3 Nephi 9:11 RE, emphasis added)*

“[All] of [them] of the house of Israel” in Christ’s prophecy includes the gentiles who have accepted a covenant with Him.

In a prophecy from Joseph about those who will be in Zion, he states:

*The Lord hath brought again Zion. The Lord hath redeemed **his people** Israel according to the election of grace, which was brought to pass by the faith and covenant of their Fathers. The Lord hath redeemed **his people**, and Satan is bound, and time is no longer. The Lord hath gathered all things in one. The Lord hath brought down Zion from above, the Lord hath brought up Zion from beneath. The Earth hath travailed and brought forth her strength, and truth is established in her bowels, and...Heavens have smiled upon her, and she is clothed with the glory of her God, for he standeth in the midst of **his people**. Glory, and Honor, and Power, and Might be ascribed to our God, for he is full of Mercy, Justice, Grace, and Truth, and Peace, for ever and ever. Amen. (T&C 82:28, emphasis added)*

These are just examples. The scriptures foretelling a return of God’s people are in all passages of prophecy describing the latter-day Zion. *You cannot keep the covenant. I cannot keep the covenant. Only we can keep the covenant.* The covenant was apparently designed by God to require *all* to labor together. This is a long way off, but God is working to bring His people along so they may be able to keep the covenant together.

Creating unified people who qualify to worship God in truth (that is, knowing accurately the past, present, and future) is an extraordinary challenge. Only God can do it, and He must

have willing people. It will require a new civilization.

There have been only two societies in recorded history that became Zion. Because of the age of the world at the time, both were taken up into heaven. We have very little to help us understand why these two succeeded. Apart from describing them as of “one heart, one mind, and no poor among them,” we know little else. But perhaps that is one of the most important things we *can* know about them. Maybe the point is that *nothing* and *no-one* stood out as remarkable or different within the community. There were no heroes and no villains; no rich and no poor; no Shakespearian plot lines of betrayal, intrigue, ambition, conflict, and envy. There was no adultery, theft, robbery, murder, immorality, and drunkenness—in other words, nothing to entertain us. Because all our stories, movies, music, novels, television plots, and social media are based upon and captivated by everything that is missing from these societies.

The centuries-long period of peace described in the Book of Mormon occupies only a few short pages in 4 Nephi. Their society was marked by the presence of peace, the absence of conflict, and abiding stability. This is what they attained: *There were no contentions and disputations among them, and every man did deal justly one with another. And they had all things common among them; therefore, there were not rich and poor, bond and free, but they were all made free and partakers of the Heavenly gift* (4 Nephi 1:1 RE). Because there was no future ministry for them to perform, their Zion society was not taken up to heaven. Because the world was not yet ready for the Lord to return in judgment, neither Enoch nor Melchizedek returned with their people to fall on their necks and kiss them.

These people were most remarkable for what they *lacked*. How they grew to lack these divisions, contentions, and disputes is described in very few, simple words: *They did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft, both to pray and to hear the word of the Lord. And it came to pass...there was no contention among all the people in all the land* (4 Nephi 1:2 RE).

What were the names of their leaders? We don't know because, apparently, there were none. Who were their great teachers? Again, we don't know because they were not identified. Who governed? Apparently no one. They had things in common, obeyed God's commandments, and spent time praying and hearing the word of the Lord. They were so very unlike us.

To make the point clear for us, the record of these people explains: *There was no contention in the land because of the love of God which did dwell in the hearts of the people; and there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness* (4 Nephi 1:3 RE). All the negatives were missing because the love of God dwelt in their hearts.

Something else describes them: *And surely there could not be a happier people among all the people who had been created by the hand of God* (ibid). Consider those words carefully. You cannot be happier than by allowing the love of God to dwell in you. The happiest people

who have ever lived did so by the profound peace they displayed, equality they shared, fairness they showed one another, and love of God in their hearts.

This is a description of our social opposites. Reviewing the Answer to the Prayer for Covenant, the Covenant, and the recent parable of the Master's House shows that the Lord is pleading for *us* to become *this*. It's not easy; it will require civilizing the uncivilized. However, it is necessary to become the wise virgins and the invited guests wearing the wedding garment.

Five of the virtuous virgins who were expecting the wedding party to arrive were, nevertheless, excluded. They were virgins like the others; but the others were allowed to enter, and they were not. They did not lack virginity. They did not lack notice. They were not surprised by an unexpected wedding party arriving. But they lacked "oil," which is a symbol of the Holy Ghost. They failed to acquire the necessary spirit with which to avoid conflict, envy, strife, tumult, and contention. To grow into the kind of people God will want us to welcome into His dwelling requires practice, experience, and effort. People have not done it. Devout religious people are not prepared to live in peace, with all things in common, with no poor among them. God is trying to create a civilization that does not yet exist.

It is a privilege for God to give guidance to help prepare His people. There has always been a promise from the Lord that those who inherit Zion will be given commandments from Him to follow. He declared:

Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth, and it shall bring forth [it's] strength. And they...shall [also] be crowned with blessings from above, yea...with commandments not a few, and with revelations in their time, [that] they...are faithful and diligent[ly] before me. (T&C 46:1)

Those who mock or criticize efforts to complete the Restoration are defining themselves as unworthy by their own words. No matter how good they may otherwise be, when they embrace conflict, envy, strife, tumult, and contention, they cannot be invited to the wedding of the Lamb.

We need more commandments from God to prepare for what is coming. The example in 4 Nephi commends those people who walk after the commandments received from our Lord and God. There should be fasting and prayer. People should meet together, pray, and review the words of the Lord. Every step taken will make us more like those virgins who have oil in their lamps and less like the foolish virgins who took no effort to make the required preparation.

It's not enough to avoid outright evil. We have to be good. Being "good" means to be separate from the world, united in charity towards each other, and to have united hearts. If we are ready when the wedding party arrives, we must follow the Lord's commandments to *us*. They are for our good. He wants us to awaken and arise from an awful slumber.

The third such society will not be taken into heaven. Instead, it will welcome the return of the first two to the earth. Why would ancient, righteous societies caught up to heaven want to leave there to come and meet with a city of people on earth? Why would they fall on their necks and kiss that gathered body of believers? And above all else, why would Christ want to occupy a tabernacle and dwell with such a community? Obviously, because there will be people living on earth whose civilization is like the society in heaven.

The Ten Commandments outline basic social norms needed for peace and stability. Christ's Sermon on the Mount was His exposition on the Ten Commandments. He expounded on the need to align the intent of the heart with God's standard to love your fellow man, do good to those who abuse you, and hold no anger. He took us deeper. Where the Ten Commandments allowed reluctant, resentful, and hard-hearted conformity, the Sermon on the Mount requires a willing readiness to obey. Christ wants us to act with alacrity to follow Him. He taught us to treat others as you would want to be treated.

The answer to these questions is easy to conceptualize and easy to verbalize. But living the answer is beyond mankind's ability to endure. We do not want to lay down our pride, ambition, jealousy, envy, strife, and lusts to become that community.

Enoch prophesied about the last-days Zion. He saw the earth was pained by the wickedness upon her. He wrote this account:

Enoch looked upon the earth and he heard a voice from the bowels thereof, saying, Woe, woe 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 has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord will you not have compassion upon the earth? (Genesis 4:20 RE)

The answer describes things that have not happened—but may happen in our day, if we choose to follow the Lord. The opportunity has been offered. The Lord's answer to Enoch was in the form of a covenant. That covenant will be vindicated, but only by those who will rise up to obey Him. God's words will not fail, and this will happen:

*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 fulfill the oath which I have made unto you concerning the children of Noah. And the day shall come that the earth shall rest. But before that day, the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth. And great tribulations shall be among the children of men, but **my people** will I preserve. And righteousness will I send down out of Heaven...[I will] gather out [mine] own elect from the four quarters of the earth, unto a place which I [have] prepare[d], a holy city, that **my people** may gird up their loins and be looking forth for [a] time of my coming. For there shall be my tabernacle...it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch,*

*Then shall you and...your city meet **them** there, and we will receive **them** into our bosom. And they shall see us, and we will fall [on] **their** necks, and **they** shall fall [on] our necks, and we will kiss each other, and there shall be my abode. (Genesis 4:22 RE, emphasis added)*

The last-days Zion and her people were planned, foretold, and chosen thousands of years ago to live on earth when righteousness would come down out of heaven. They will be here when truth is sent forth out of the earth to bear testimony of Christ. And, like a flood, righteousness and truth will sweep the earth. Any who have witnessed a flood know floodwaters carry a great deal of debris, dirt, and detritus. Today there is a flood of information, recordings, and teachings sweeping the earth. The Internet has made it possible for an individual sitting at a keyboard to speak to the entire world. Righteousness is sweeping the earth, while floodwaters are disturbing the whole world.

Prophets have described how this will happen. Isaiah described a coming age of peace when righteousness and truth have their opportunity to bear fruit. He spoke of Christ and of the power in Christ's teachings to transform the world itself. That same world that Enoch heard lamenting, pained by the violence on her face, will find rest. Isaiah foretells what will happen just prior to the Lord's return:

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the spirit of the Lord shall rest upon him—the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord—and shall make him of quick understanding in the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and [the] little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of [an] asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And in that day, there shall be a root of Jesse [which] shall stand for an ensign of the people; to it shall the gentiles seek, and his rest shall be glorious. (Isaiah 5:4 RE)

How will Christ smite the earth with the rod of His mouth? By teaching peace to people who are willing to obey and live at peace.

The scriptures speak of an idyllic time, in the beginning, when man and nature were entirely at peace with one another. The scriptures also foretell of a coming idyllic age when that peace is restored again. Why do we accept these bookends as true without ever considering the role of man in destroying the original peace? Why do we assume we have no obligation imposed upon us to reform creation back to the original? The prophecy of

Isaiah is not magic imposed by God on a reluctant creation. It will require shepherds to care for creation.

Who are “they” in this passage? — *They shall not hurt nor destroy in all my holy mountain.*

And why is the passage, *They shall not hurt nor destroy in all my holy mountain*, followed by the statement: *for the earth shall be full of the knowledge of the Lord as the waters cover the sea*? These are connected thoughts. It should be obvious to you that this can only be fulfilled by a different civilization than the one in which we live. Ours can never produce such results.

Isaiah also describes what it will be like after the Lord’s return. After He comes to dwell with those prepared to welcome His return, events will unfold in this way:

For behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. In those days, there shall be no more from there an infant of days, nor an old man that has not filled his day; for the child shall not die, but shall live to be a hundred years old. But the sinner living to be a hundred years old shall be accursed. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat; for as the days of a tree are the days of my people, and [mine] elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that before they call, I will answer, and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent’s food. They shall not hurt nor destroy in all my holy mountain, says the Lord. (Isaiah 24:9 RE)

The same words are used to describe the prepared people before the return of the Lord and those with whom He will dwell after His return. Neither of these *shall not hurt nor destroy in all my holy mountain, says the Lord*. What will they be like who do not hurt nor destroy? Can you imagine such a society?

In the first Zion, the people were at peace with nature. But that place was apparently protected *by* nature. What scripture describes is not magic or “fairy dust,” but a perfectly natural process. This creation has been ordained by God and framed with intelligence to follow certain principles established before the foundation of the world. Any people in any age who follow the same pattern will receive the same result. What is described in this passage about Enoch and his city?

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...lions were 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. (Genesis 4:13 RE)

Would a lion that had been befriended by Enoch and his people be inclined, by its nature, to protect the people it viewed as part of its clan? Would a bear protect its shepherd and guardian? Would a wolf? Is it possible for a civilization to exist that does not hurt nor destroy in all their land? If they would not hurt nor destroy in all their land, would it be a holy place?

We live in a very different civilization from the one described in prophecy. But the one described prophetically will not just one day appear. It will require effort, learning, obedience, and sacrifice to change.

The earth rejoiced at Enoch's people. The earth protected those people. Earthquakes, landslides, and floods stopped the wicked—and the animal kingdom, including predators like the lion, rose up to protect the City of Enoch. For those who are prepared to receive the people of Enoch and Melchizedek, and those who will welcome the Lord to dwell among them, that can and will happen.

Everybody will have to make changes. The most important changes have been provided in a blueprint revealed in the Answer to Prayer for Covenant, including the terms of the Covenant. We are expected to remember and obey these words:

You have not yet become what you must be to live together in peace. If you will hearken to my words, I will make you my people and my words will give you peace. Even a single soul who stirs up the hearts of others to anger can destroy the peace of all my people. Each of you must equally walk truly in my path, not only to profess, but to do as you profess.

The Book of Mormon was given as my covenant for this day and contains my gospel, which came forth to allow people to understand my work and [to] obtain my salvation. Yet many of you are like those who reject the Book of Mormon, because you say, but you do not do. As a people you honor with your lips, but your hearts are corrupt, filled with envy and malice, returning evil for good, sparing none— even those with pure hearts among you— from your unjustified accusations and unkind backbiting. You have not obtained the fullness of my salvation because you do not draw near to me...

Hear therefore my words: Repent and bring forth fruit showing repentance, and I will establish my covenant with you and claim you as mine....

It is not enough to receive my covenant, but you must also abide it. And all who abide it, whether on this land or any other land, will be mine, and I will watch over them and protect them in the day of harvest, and gather them in as a hen gathers her chicks under her wings. I will number you among the remnant of Jacob, no longer outcasts, and you will inherit the promises of Israel. You shall be my people and I will be your

God, and the sword will not devour you. And unto those who will receive will more be given, until they know the mysteries of God in full...

You pray each time you partake of the sacrament to always have my Spirit to be with you. And what is my Spirit? It is to love one another as I have loved you. Do my works and you will know my doctrine; for you will uncover hidden mysteries by obedience to these things that can be uncovered in no other way. This is the way I will restore knowledge to my people. If you return good for evil, you will cleanse yourself and know the joy of your Master. You call me Lord, and do well to regard me so, but to know your Lord is to love one another. Flee from the cares and longings that belong to Babylon, obtain a new heart, for you have all been wounded. In me you will find peace, and through me will come Zion, a place of peace and safety....

Be of one heart, ...regard one another with charity. Measure your words before giving voice to them...

There remains [a] great work yet to be done. Receive my covenant and abide in it, not as in the former time when jarring, jealousy, contention and backbiting caused anger, broke hearts and hardened the souls of those claiming to be my saints. But receive it in spirit, in meekness and in truth. I have given you a former commandment that I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. And again, I have taught [you] that if you forgive men their trespasses, your Heavenly Father will also forgive you; but if you forgive not men their trespasses neither will your Heavenly Father forgive your trespasses. How do I act toward mankind? If men intend no offense, I take no offense, but if they are taught and should have obeyed, then I reprove and correct, and forgive and forget. You cannot be at peace with one another if you take offense when none is intended. But again I say, Judge not others except by the rule you want used to weigh yourself....

The Earth groans under the wickedness of mankind upon her face, and she longs for peace to come. She withholds the abundance of her bounty because of the offenses of men against me, against one another, and against her. But if righteousness returns and my people prove by their actions, words and thoughts to yield to my Spirit and hearken to my commandments, then will the earth rejoice, for the feet of those who cry peace upon her mountains are beautiful indeed, and I, the Lord, will bring again Zion, and the earth will rejoice.

In the world, tares are ripening. And so I ask you, What of the wheat?...

Cry peace. Proclaim my words. Invite those who will repent to be baptized and forgiven, and they shall obtain my Spirit to guide them. (T&C 157)

That excerpt contains nearly 2,000 words of instruction. There is no basis to claim ignorance. Is it possible for people to change their civilization and go from strident, quarrelsome, and pugnaciousness to loving one another?

We are not Zion. We will never be Zion if we do not repent. All of us must repent, turn to face God with full purpose of heart, acting no hypocrisy, or we will not establish godly peace among us.

The foregoing excerpts were taken from:

- The presentation of “Answer and Covenant”, given at the Covenant of Christ Conference in Boise, ID on September 3rd, 2017; and
- Denver’s conference talk titled “Civilization”, given in Grand Junction, CO on April 21, 2019