

## Denver Snuffer Podcast 177: New Civilization

In this installment, Denver discusses the new civilization to be built around a temple, that the Lord intends to bring about if we are willing.

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DENVER: 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 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. Prophecy likens that civilization to a stone carved out of a mountain that will roll out to destroy all the corruptions of Babylon, Medes and Persians, Greeks, Romans, and modern societies.

Anciently, civilizations were founded around the temple. Hugh Nibley studied ancient temples because of the LDS temples. He saw the effects temples had in the ancient world. In *Temple & Cosmos*, he explained their role. All of what I'm about to read comes from *Temple & Cosmos*:

It is the hierocentric point around which all things are organized. It is the *omphalos* ("navel") around which the earth was organized. The temple is a scale model of the universe, boxed to the compass, a very important feature of every town in our contemporary civilization, as in the ancient world. (Years ago, Sir James George Frazer noticed a definite pattern among ancient religious cult practices: they all followed the same patterns throughout the whole world. He explained that as representing certain stages of evolution in which the mind naturally expressed itself in those forms. But since then the gaps between these various cultures have been filled in, to show that civilization was far more connected.) Civilization is hierocentric, centered around the holy point of the temple. The temple was certainly the center of things in [Babylon], in Egypt, in Greece—wherever you go...

It is the scale model of the universe, for teaching purposes and for the purpose of taking our bearings on the universe and in the eternities, both in time and in space...

The temple is the great teaching institution of the human race; universities are much older than we might...expect. A university began as a Greek *Mouseion*, a temple of the Muses, who represented all departments of knowledge. The Egyptian called it the "house of Life." It was an observatory, a great megalithic complex of standing stones (later columns and pylons), with amazingly sophisticated devices for observing and recording the motions of the heavens...

The creation hymn was part of the great dramatic presentation that took place yearly at the temple; it dealt with the fall and redemption of man...

In short, there is no part of our civilization which doesn't have its rise in the temple. Thanks to the power of the written word, records were kept. And in the all-embracing relationship to the divine book, everything is relevant; nothing is really dead or forgotten. In the time of gathering of all things together, we gather everything good that ever was—not just people—that nothing be lost but everything

be restored in this last dispensation. In an all-embracing relationship nothing is ever really dead or forgotten. Every detail belongs in the picture. ...Where the temple that gave us birth is missing, civilization itself becomes a hollow shell.

The temple must be there. It is not just a myth, it is the core of all...our civilization. (*Temple and Cosmos*, Hugh Nibley, 1992)

I read that from *Temple and Cosmos* because I agree with those words.

The Lord is equal to the challenge. He will establish a new civilization. It will be founded on the fullness of His gospel. Lost truths will be restored; the path of righteousness will be returned.

Society is broken. Everywhere we see corrupt cultures based on corrupt laws, corrupt religions, corrupt values, and ultimately, corrupt thought. Beginning again requires re-civilizing people. To be free from corruption requires a change in thinking. If the Lord is to accomplish this, there will need to be a new temple at the center of that new civilization.

The Lord talked with Enoch regarding His return and started with a description of His temple: *For there shall be **my tabernacle**, and it shall be called Zion, a New Jerusalem* (Genesis 4:22 RE, emphasis added). It can only become Zion and a New Jerusalem if the Lord's tabernacle is there. His temple will be where He teaches all that must be understood to please God. Then, when people rise up to become what the Lord expects, His risen Tabernacle of glory, and the Lord Himself, will come to dwell there.

There is a great deal of work to be done to establish a foundation. And an even greater work thereafter. When God has His people, they are always commanded to build a temple. Joseph Smith explained:

What was the object of gathering the...people of God in any age of the world? ...The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. (*Joseph Smith Papers*, History, 1838–1856, Vol. D-1, p. 1572)

Joseph Smith taught the Relief Society that “the church is not now organized into its proper order, and cannot be until the temple is completed” (*Joseph Smith Papers*, Relief Society Minute Book, p. 36). Some believe that meant temple rites would fit inside the existing church organization. However, it is possible, if the temple had been completed, the people might have been organized in a new and different order, resembling the order in the age of the patriarchs. Joseph never had the opportunity to participate in that advancement. Before the temple was finished, Joseph was dead; and those who were leading had no intention or ability to reorganize the church into the “proper order.”

The need for covenant people to cooperate in building a temple has been the same in any

age. Temple builders founded the earliest civilizations. They did this to imitate the antediluvians. The Book of Abraham account suggests there was something in Egypt below the floodwaters worth waiting for the waters to recede. Some observers claim there is physical evidence that the earliest temple-complex structures in Egypt were built prior to the flood. They use archeological evidence at the Giza site to conclude the place was once under water, consistent with the description in the Book of Abraham.

When the first temples were built, or inherited by ancient civilizations, the center of life, government, education, culture, and art was at the temple. This was handed down from the first generations. The temple was founded before and will be needed to be the foundation again. When there has been an apostasy, temple building has been part of restoring. A new civilization will only become possible through teachings learned in the future House of God. The necessary ordinances can only be restored in that setting. There you will receive an uncorrupted restoration of the original faith taught to Adam and the patriarchs.

Joseph Smith was told that God intended to restore what was lost (meaning the fullness of the priesthood), but it was only to be accomplished through a temple. These were the Lord's words to Joseph:

*For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise that those ordinances might be revealed which had been hid from before [the foundation of] the world... Therefore, verily I say unto you that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments for the beginning of the revelations and foundation of Zion, and for the glory and honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name. (T&C 141:12)*

Joseph was martyred before there was a place where God could come to restore what had been lost. Joseph began to roll out a portion of temple ceremonial worship, but it was never completed. Uninspired men who have changed, deleted, and added to what remained from Joseph have corrupted those incomplete ceremonies.

The gospel is for redemption. Redemption from the fall returns man to God's presence. Ascending the heavenly mount is always taught in a properly-organized-temple's ceremonies. Ascending to heaven, redemption, and becoming part of the Family of God are all part of the ancient temple rites and must also be part of future temple rites.

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.

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.

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.

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:

*My will is to have you love one another. As people, you lack the ability to respectfully disagree among one another....*

*Wisdom counsels mankind to align their words with their hearts, but mankind refuses to take counsel from Wisdom....*

*There have been sharp disputes between you that should have been avoided. I speak these words to reprove you that you may learn, not to upbraid you so that you mourn. I want my people to have understanding....*

*Satan is a title and means accuser, opponent and adversary; hence once he fell, Lucifer became, or in other words was called, Satan, because he accuses others and opposes the Father. I rebuked Peter and called him Satan because he was wrong in opposing the Father's will for me, and Peter understood and repented.*

*In the work you have performed there are those who have been Satan, accusing one another, wounding hearts and causing jarring, contention, and strife by their accusations. Rather than loving one another, even among you who desire a good thing, some have dealt unkindly as if they were...opponents, accusers and adversaries. In this they were wrong...*

*For you are like a man who seeks for good fruit from a neglected vineyard—unwatered, undunged, unpruned and unattended. How shall it produce good fruit if you fail to tend it? What reward does the unfaithful husbandman obtain from his neglected vineyard? How can saying you are a faithful husbandman ever produce good fruit in the vineyard without doing the work of the husbandman? For you seek my words to recover them even as you forsake to do them. You have heretofore produced wild fruit, bitter and ill-formed, because you neglect to do my 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?

Until there is a community that has tamed the wild hearts of human residents and has a land to occupy, animals will remain justifiably fearful of man. Nature will not distinguish between the righteous and the wicked, the hostile and the benign, the people of peace and the people at war with the animal kingdom *until* there is a "holy mountain." That will be the place made holy by the actions of the people who dwell there. When the earth sees that righteousness has returned to her face, she will yield her abundance for those whose feet walk in the way that is beautiful.

If we obey the commandments that have been given, we can qualify to inherit a land on which to build a temple. The objective of the covenant was to confer the right to live on the land, surviving the judgments coming upon the wicked. *We* need to live up to our end of the covenant. It is clear the Lord is willing to bear with, guide, give commandments to help prepare, and reprove His people when needed. We should not rely on the Lord's patience, but should be eager to obey His guiding instruction. His commandments are not to limit us, but to increase light and truth. Some intelligence is only gained by obedience to His commandments.

Why, during His mortal ministry, did Jesus Christ not establish a place of peace, a city of Zion? Was not Christ the greatest teacher of all?

Reflect on this and consider whether the people who were taught by Melchizedek lived with and were taught by Joseph Smith, would they have repented, obeyed and obtained the fullness?

If Enoch's people lived in Nauvoo, would they have repented? If Joseph, instead of Enoch, taught the people of Enoch, would there have been Zion? Had Joseph, instead of Melchizedek, taught the people of Salem, would they have forsaken their abominations?

Is Zion the result of the teacher or the people?

The people matter more than the teacher. As long as the gospel is taught, including the need for repentance and obedience, any faithful teacher may be enough. But nobody can bring Zion with people who refuse to repent and obey God's commandments. The teacher is necessary, but only a community of people willing to heed the gospel can fulfill the prophecies.

If people who had all gone astray and were filled with iniquity and abominations were moved by his message of repentance, could Melchizedek have persuaded Nauvoo to abandon their wickedness, strife, ambition, jealousy, and adultery? There is no answer

because of Christ's inability to bring Zion. Christ was greater than Melchizedek, and He could not accomplish with His contemporaries what Melchizedek did with his.

None of us is spared from mutual failure. 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 Answer to the Prayer for Covenant and the Covenant are the beginning blueprint. That blueprint teaches the need to be better people. Following it is more challenging than reciting it. No one can learn what is required *without doing*. Working together is the only way a society can grow together. No isolated spiritual mystic is going to be prepared for Zion through his solitary personal devotions. Personal devotion is necessary, of course, but the most pious hermit will collide with the next pious hermit when they are required to share and work together in a society of equals having all things in common. Do not pretend it will be otherwise. Failing to do the hard work outlined in the covenant is failing to prepare for Zion. It's failing to have oil in the lamp. It's failing to put upon you the wedding garment.

If you think you are one of the five virgins who will be invited in when the bridegroom arrives and have never attempted to obey the Lord's commandments, you will find yourself left outside when the door is shut. If you come from the highways and byways without a wedding garment because you failed to keep the covenant, you'll be excluded.

As aggravating and trying as people are on one another, we need to go through this. There is no magic path to loving one another. Some people refuse and must be left outside. When it comes to loving others, some things must be abandoned, some things must be added, some things must be forgotten, and some things must be ignored. But learning what to abandon, add, forget, or ignore is only through the doing. We chip away at ourselves and others by interacting and sharing.

We will learn things about one another that will distress us. And we may well wish we didn't know some things about others. How will the socially-offensive become socially-acceptable without help from a loving society? And how can a society become loving if people are not broad-minded enough to figure out that some things just don't matter? Few things really are important. If a man is honest, just, virtuous, and true, should you care if he swears? If a man has a heart of gold and would give you assistance if he thought it was needed, should you care if he is rough and uncouth?

The adulterous and predatory will rarely reform and must often be excluded. They will victimize and destroy. We are commanded to cast out those who steal, love and make a lie, commit adultery, and refuse to repent. The instructions we have been given state:

*You shall not kill; he that kills shall die. You shall not steal...he that steals and will not repent **shall be cast out**. You shall not lie; he that lies and will not repent **shall be cast out**. You shall love your wife with all your heart, and shall cleave unto her and*

*none else...he that looks upon a woman to lust after her shall deny the faith, and shall not have the spirit, and if he repent not...**shall be cast out.** You shall not commit adultery, and he that commits adultery and repents not **shall be cast out;** and he that commits adultery and repents with all his heart, and forsakes [it] and does it no more, you shall forgive him; but if he does it again, he **shall not be forgiven, [and] shall be cast out.** You shall not speak evil of your neighbor [nor] or do him any harm. You know my laws, they are given in my scriptures. **He that sins and repents not shall be cast out.** If you love me, you shall serve me and **keep all my commandments.** (T&C 26:6, emphasis added)*

This teaching is still binding. If your fellowship includes those who ought to be “cast out” you have the obligation to do so rather than encouraging evil. Be patient, but be firm. If a person refuses to repent and forsake sins, you may end fellowship with them and include those who are interested in practicing obedience and love.

There is work to be done. Almost all of it is internal to us. The five prepared virgins and the strangers who brought a wedding garment will be those who keep the covenant. It is designed to give birth to a new society, new culture, and permit a new civilization to be founded.

The Lord’s civilization will require His tabernacle at the center. Through it, a recovered religion will be fully developed. God’s house will include a higher law—an education about the universe—and a divine university will be established. It will be an ensign in the mountains, and people from all over the earth will say: Come, let us go up to the house of the God of Jacob. He will teach us; we will learn of his paths, to walk in them (see Isaiah 1:5; 2 Nephi 8:4 RE). That place will house a new civilization. There will be no hermit gurus proud of their enlightenment.

No one will offer himself or herself up as some great idol to follow. It will be a place of equality, where people are meek and lowly, serving one another without any attempt to compete for “chief seats.”

It is impossible to understand the promises that Elijah will “turn the hearts of the children to the Fathers” unless the fullness is recovered. Joseph Smith cannot fix or finish the Restoration by returning as a resurrected being in the Millennium, as conjectured by Wilford Woodruff. If the necessary rites are not returned before the Lord’s return, *the whole earth would be utterly wasted at his coming* (JSH 3:4 RE). There will be a new civilization built around God’s tabernacle where He will dwell. We know the purpose of that house will be for the God of Jacob to teach those people to walk in His ways.

The fullness can only be returned through a temple accepted by God as His House. He must return to restore that which has been lost. But ungodly people cannot build an acceptable house for God. There is no commandment to build a temple because people are not yet qualified to do so. So far we have been spared the experience in Nauvoo, where an abortive attempt to build a temple in which the fullness could be restored resulted in the Lord not performing His oath. Nor did the Lord fulfill the promise they expected to receive. Instead

of blessings, the people in Nauvoo brought upon themselves cursings, wrath, indignation, and judgments by their follies and abominations. If we are going to receive that same condemnation, it would be better to not begin to build a House of God.

Only *we* can keep the covenant. Only those who keep the covenant *together* can establish a new civilization with God's holy House at its center.

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The foregoing excerpts were taken from Denver's conference talk titled "Civilization", given in Grand Junction, CO on April 21, 2019.