

October 29, 2017

**A Statement of Principles, adopted by the mutual agreement of the Lord's people, required at our hands and added as a guide and standard for the Lord's people to follow. The guide and standard is to bless, benefit and inform others of His work now underway**

As a group, we recognize the following words to be from Christ our King. We give thanks and praise to Him for His condescension in providing them for us that we may govern ourselves according to His commandments to the salvation of our souls. Praise be to Him forevermore.

**Doctrine of Christ –**

“**Behold**, verily, verily, I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me. And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost. And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one. And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them.” (LE 3 Nephi 11: 31 – 40)

“And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father? And the Father said: Repent ye, repent ye, and be baptized in the name of my Beloved Son. And also, the voice of the Son came unto me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do. Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel. But, behold, my beloved brethren, thus came the voice of the Son unto me, saying: After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy

Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you that ye had not known me. And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved. And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved. Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive. And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save. Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.” (LE 2 Nephi 31: 10 – 21)

### **Qualifications for Baptism** –

“Any who want to be baptized should be. If you have this power given by Christ and anyone comes to be baptized, do not refuse them. Freely give what has been received from God. Never charge to perform an ordinance. The ordinance is between them and God. They need it performed for them by someone God has asked to do it. We must rise up to become the people God asks and empowers. Before baptism, teach the Doctrine of Christ. Christ explained His Doctrine immediately following His instructions on baptism.” (Preserving the Restoration, pgs. 516 – 517)

### **Manner of Baptism** –

“I tell you in the name of the Lord that He renews this commandment. He expects us to follow His pattern and obey this to receive a remission of sins.” (Preserving the Restoration, pg. 516)

“On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them—Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize

in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you thus shall ye baptize.” (LE 3 Nephi 11: 22 – 28)

“This living ordinance should be performed in living water, if possible. Connect with God by using the things He provides...When someone has received power to baptize directly from heaven, the words should be as Christ commanded: “Having authority given me of Jesus Christ.” (Preserving the Restoration pgs. 515 – 516)

“There is coming distress. Those who believe Christ’s doctrine will need the required baptism to survive judgments to come. This is the only way to face Him when He comes again. A record needs to be kept of the names of those baptized. Only names. Therefore, after you have power to baptize, and have taught the Doctrine of Christ and a person has repented, baptize them. Record their name and submit them to the central recorder through the central recorder’s clearinghouse ([www.recordersclearinghouse.com](http://www.recordersclearinghouse.com)). A single volume with names will be deposited in a temple to be built before the Lord’s return.” (Preserving the Restoration, pg. 521)

### **The Holy Ghost -**

“And also, the voice of the Son came unto me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do.” (LE 2 Nephi 31: 12)

“Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.” (LE 2 Nephi 31:13)

“All that was needed to obtain power to baptize was (and is) for Christ to tell you it is given. This is in contrast to the power given by Christ to lay on hands for the Holy Ghost. For power to do that, Christ must touch a man. Later in the record, when Christ actually gives power to give the Holy Ghost, the account stresses Him touching them...[Laying on hands for the Holy Ghost is an ordinance belonging to an “apostle” or witness to whom Christ has ministered and empowered.] (Preserving the Restoration pgs. 506 – 507)

“[The Doctrine of Christ is connected to the ordinance of baptism. Once baptized, we can receive the Father’s testimony of His Son by the power of the Holy Ghost. It comes as a result of baptism. If Christ lays hands on any of us, then we can also confer the Holy Ghost by the laying on of hands. Even in the absence of such an ordained man, the Holy Ghost is given according to the Doctrine of Christ to any who repent and are baptized following His direction.]” (Preserving the Restoration, pg. 517)

"In addition to this, I hope you all understand the Holy Ghost can and does speak to everyone, Baptists, Lutherans, and Catholics included....There is no organization that controls the Holy Ghost....To the unbaptized, unwashed, uninitiated, missionaries extend the invitation to ask God, and then listen for the Holy Ghost speak to them. If they submit to this process, the Holy Ghost will speak to them. The Holy Ghost does, can, and will speak to anyone. You need these concepts in your mind in order to understand. "(Preserving the Restoration, Lecture 10, pp. 3-4)

### **Baptism of Children -**

"And now, my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you. For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children. And now, my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle. For immediately after I had learned these things of you I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying: Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. " (LE Moroni 8: 4 – 9)

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old,..." (LE Doctrine and Covenants 68: 26 – 27)

"And it came to pass, that Abram fell on his face, and called upon the name of the Lord. And God talked with him, saying, My people have gone astray from my precepts, and have not kept mine ordinances, which I gave unto their fathers; And they have not observed mine anointing, and the burial, or baptism wherewith I commanded them; But have turned from the commandment, and taken unto themselves the washing of children, and the blood of sprinkling;... thou mayest know forever that children are not accountable before me until they are eight years old. And thou shalt observe to keep all my covenants wherein I covenanted with thy fathers; and thou shalt keep the commandments which I have given thee with mine own mouth, and I will be a God unto thee and thy seed after thee." (LE JST Genesis 17:3 – 11)

### **Receiving Authority and Power to Baptize and Perform other Public Ordinances in a Community or Fellowship –**

"How does authority to baptize come? Because John the Baptist laid his hand on Joseph and Oliver, we have continued the practice to lay hands to confer Aaronic Priesthood. We should continue to respect that tradition. No one should baptize until they have had Aaronic priesthood conferred on them by someone who can trace their authority back to John the Baptist, through Joseph and Oliver. Importantly, however, before baptizing, one should obtain Christ's "word" through the Spirit. This is the same thing Alma did in Mosiah chapter 18:12 before baptizing.

Alma “stood forth in the water, and cried saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart. And when he had said these words, the Spirit of the Lord was upon him... To perform a baptism, no matter what we have been taught and from whom, ask God to give you the power. Get His “word” through the Spirit, just as Alma did. His example is in the scriptures to teach us the way. We have lost it, and need to reclaim it. If we get the power to baptize, we get it from Him and then are not dependent on someone else. Power is required. It must come from Christ. The pattern must be followed.” (Preserving the Restoration, pg. 508 - 509)

“But behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.” (LE 2 Nephi 32:9)

“The manner of disseminating authority (by asking God to approve authority to baptize and, once received proceeding to baptize) allows preparation to begin worldwide simultaneously. Even isolated groups can begin to prepare.” (Preserving the Restoration, pg. 524)

“There are people coming from different faiths to associate with fellowships, including RLDS or Community of Christ, fundamentalist groups, and other splinter “Mormon” denominations. Some of these have been previously ordained within their affiliations. These, like men who are Catholic, Baptist, Lutheran or other Christian faiths will need to be sustained and ordained. They should understand something about priesthood before being sustained. Once sustained, when ordaining someone to serve in these fellowships ordain no one to an office, only confer priesthood. Let everyone be equal. Keep lines of authority. It will reckon through the one who confers the priesthood. But power can only come from Christ. First time ordinations (after April 2014) should be done within a fellowship. All who are ordained in these communities should keep a record of the line of authority and pass it down. Be prepared to defend those lines of authority using the records kept.” (Preserving the Restoration, pgs. 512 – 513)

“If you have already been ordained then you have the right to continue to minister to your family as a matter of right. But outside your family it is different. Even though already ordained, a community needs to recognize and authorize anyone to minister for them. For any who would qualify to minister outside his family, he must meet in a community and obtain a sustaining vote of a minimum of seven women. When that is done, all seven who vote to sustain should sign a certificate. The JS Papers show copies of the certificates given in the early church. These were handwritten certificates to function as authorization. Among your own fellowships, do as they did in the early church. If the man is married, his wife must be among the seven women. If his wife will not sustain him, he is unworthy to provide priesthood service for the fellowship. There is nothing implied in the word regarding as man’s standing before God. Within the community of fellowship, until his wife is prepared to support him acting outside the family, his effort should be within the family. Husbands and wives are one flesh. The struggle to live that kind of oneness is godly, noble and elevating. The word “unworthy” is not a statement of condemnation, but only of qualification. It was the word the Lord used and therefore I do not feel at liberty to change it.” (Preserving the Restoration, pgs. 510 -511)

“All the women who vote to sustain should not only sign the certificate, but also record it in diaries or journals. Let records be kept so if anyone questions, there will be abundant witnesses and documentation. There can be conferences that can be called by anyone, but must include seven women if the business includes priesthood ordination.”(Preserving the Restoration, pg. 513)

“Sustaining of a priest is only required in order for that priest to function outside the family as part of a larger fellowship of believers. Inside the family, there is no such requirement. I did not go to the trouble of being sustained by anyone until someone outside of my immediate family asked me to perform a priestly function. At that point I told them that while I’m qualified inside of my family, I have to meet the same criteria. So I had to delay what they had asked until I could be sustained. I had no authority to act outside my family as a priest without it. Many of you were qualified before I was, but God spares no one. I would not dare proceed without meeting the criteria once the criteria had been set. ... Before sustaining, in any fellowship group, you should first ask if any are opposed. If there are people who are opposed, they should be given the opportunity to explain the reasons before there is any further vote taken, so that they know why there is opposition. Those who vote to sustain should consider the opposing views and the opposition’s reasons, and deliberate about that before they go forward. But if seven women are still willing to sustain, go forward. There are three steps. The first is ordination. Any man holding priesthood can ordain another man. Man alone can do this first step. The second, if you’re functioning outside of a family, is sustaining, which requires seven women. And thirdly, and this can be done at any time, confirmation must come from heaven. Heaven must ratify. This has been discussed previously in some detail. All these should precede performing any ordinance in a fellowship. You should keep a record of the line of authority from the one who does the ordination. I would have in my possession a written certificate signed by the seven women proving the sustaining vote, and everyone involved should record it in their personal records, particularly the day when the Lord confirms the authority to the man. The priest ought to keep that in his personal record.” (“Things to Keep Us Up at Night,” St George Conference, March 2017, p. 14 par. 1-4)

### **Removal of Authority to Act in a Fellowship or Community in Public Ordinances –**

“Sustaining is by women, and removing authority to act within a community or fellowship is likewise to be done by the vote of women. If a man’s worthiness to function is called into question, then a conference can be convened to deal with the question. In removing authority, at least two witnesses should speak against the accused, and he should be allowed to speak on his behalf and call such witnesses as he chooses. Men can be witnesses, but only women are allowed to vote. Removal should be by unanimous vote of the women present, with at least 12 votes against a man to end his authority to act in the fellowship community. As for his family, he is free to do as he chooses, but he cannot act in the community until restored by the vote of a conference of that community.” (Preserving the Restoration, pgs. 511 – 512)

“I have told you that to remove authority to use priesthood outside a man’s family requires a unanimous decision by twelve women. A council of twelve women must be convened either in the man’s home fellowship among those who are acquainted with his daily walk, or in private at a general conference also including among the twelve women from the conference those who are acquainted with his daily walk, so that no injustice results. Reinstatement of the man’s authority

must be considered by the same council of twelve women when the man petitions for the decision to be rescinded, and requires seven of the twelve to agree upon his reinstatement, which can occur at any time. During the period of suspension, nothing affects the man's duties and responsibility in his own family." (Answer and Covenant, pg. 8, par. 5)

### **Women and Priesthood** –

“Because of the potential and actual abuse by some priesthood holding men, I asked the Lord to extend priesthood to women. I was told as to public rites, “priesthood is confined to men because of the Fall and the conditions ordained at that time.” Until things are reversed at the Millennium, it will remain for men alone to perform the public ordinances thus far given to us. This order is not going to change until the Millennium. I asked the Lord that if only men were to hold priesthood for our public ordinances, then could only women vote to sustain them. This pleased the Lord, for it was already in His heart. But he added: “There shall be a minimum of seven women to sustain the man in any vote, and if the man is married, his wife shall be one of them.”

(Preserving the Restoration, pgs. 509 – 510)

### **Sacrament** –

“And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him. And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine, he took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat. And when they had eaten and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto the disciples: Behold there shall one be ordained among you, and to him will I give power that he shall break bread and bless it and give it unto the people of my church, unto all those who shall believe and be baptized in my name. And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you. And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you. And it came to pass that when he said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it. And it came to pass that they did so, and did drink of it and were filled; and they gave unto the multitude, and they did drink, and they were filled. And when the disciples had done this, Jesus said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you. And I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my rock. But whoso among you shall do more or less than these are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are

ready open to receive them. Therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you.” (LE 3 Nephi 18: 1 – 13)

“The manner of their elders and priests administering the flesh and blood of Christ unto the church; and they administered it according to the commandments of Christ; wherefore we know the manner to be true; and the elder or priest did minister it— And they did kneel down with the church, and pray to the Father in the name of Christ, saying: O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen. The manner of administering the wine—Behold, they took the cup, and said: O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.” (LE Moroni 4 and 5)

“The sacrament should be taken in the way God commanded. Partake of the sacrament in your families and in your gatherings. Christ commanded it. Follow the pattern in ... Moroni 4:2-3. “Kneel with the church” is how the scriptures direct it to be done. Use wine. If you are opposed to alcohol or have a medical condition that prevents you from using wine, use red grape juice. Use the symbol of the blood of our Lord. Red wine is bitter for a reason. Drinking that bitter wine in remembrance of His blood is symbolic and appropriate.” (Preserving the Restoration, pg. 521)

### **Conducting our Fellowships or Communities –**

“And their meetings were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done.” (LE Moroni 6:9)

“And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls. And they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus.” (LE Moroni 6:5-6)

“There are entirely local and independent fellowshiping groups, comprised primarily of family and friends. This is how Christianity functioned in the days of Christ’s apostles in the era of the New Testament. The apostles were traveling missionaries who converted people and taught them. The early Christians met in small groups in homes or borrowed facilities. That small, independent fellowshiping is the way that this has and will operate.” (Things to Keep us Awake at Night, St. George Conference, March 20, 2017, pp. 14-15)

“Before the Lord’s appearance to the Nephites, society broke down into tribes of families and friends. Immediately before the Lord’s coming return we should expect something similar. Therefore, part of the preparation by God’s house for the coming social chaos should include

fellowshipping in local gatherings, completely apart from control by any centralized hierarchy. Only by functioning independently can we prepare for social chaos prophesied to accompany Zion, and precede the Lord's return." (Preserving the Restoration, pgs. 523 – 524)

"There can be conferences that can be called by anyone, but must include seven women if the business includes priesthood ordination." (Preserving the Restoration, pg. 513)

### **Tithing** –

"There is nothing divine in neglecting the poor. The primary purpose of collecting the tithes and the yield upon it is to bless and benefit the lives of those in need. Given the commandment to pay tithing, and the Lord saying, "Organize yourselves," one small step that might be taken would be to collect our own tithing in local groups. Assist the poor directly; looking for God's guidance in so doing. In groups of common believers, pay tithing into a common fund. Then by the voice of those in the group, dispose of it by common consent so that everyone knows everything that comes in and everything that goes out. Have no poor among us. Help provide for those who need housing, food, clothing, healthcare, educations, and transportation. Take the money the Lord intended for the poor and administer it for the poor... Do it by the voice of common consent, through unanimous approval. Let the woman's voice be equal with the man's in these decisions. In any tithing group not only should women have an equal voice, but women have a great role to fill. When we think of "love unfeigned" in a religious sense, who is more compassionate, and loves more, the man or the woman? When it comes to the home and hearth, the needs of children, women have innate competency worth trusting." (Preserving the Restoration, pp. 258 – 259)

"In D&C 101:6 we see their (the early Saints in the 1800s) problems in scripture: "...there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them." If you want to know why the early Saints failed, make this attempt to organize yourselves. Even in a small group, you will find challenges. You want to know how far away you are at this moment from Zion? This will tell you. If you want an accurate barometer of what lack you yet, then organize yourselves and you, unitedly, in small groups, gather your tithing into the storehouse you maintain, and by your common consent, take care of those who are poor among you. You will receive an education like none other in the reasons why men fail to have Zion." (Zion, Lecture 6, p. 15 par. 2)

"And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace. And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; Him whom God had appointed to receive tithes for the poor. Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." (LE JST Genesis 14: 36 – 39)

"Tithes and offerings should not be used to support leaders, managers or administrators. Tithes are to help the poor, the weak and the infirm. There is "enough and to spare" according to the revelation given to Joseph Smith (D&C 104:17), but only if the purpose for which the tithes are paid are satisfied first; not to enrich men. I would not dare participate in a ministry unless it was based on sacrifice to serve. There is an inevitable hardness associated with taking pay for

ministry. It leads to arrogance that sets the one receiving payment above the flock that donates the payment. It is better to pay than to receive tithes and offerings. It is better to give than to take.” (Zion Will Come, Moab talk, pg. 2 paragraph 4)

“If you meet in homes as the early Christians did, and if you gather your tithing - one tenth of your surplus after you have taken care of all your responsibilities, all your needs, whatever’s left over - one tenth of that is your tithe. After you gather your tithe then you ought to look at your brothers and your sisters who are there in your meeting, and you ought to help those who have needs, who have health needs, who have education needs, who have transportation needs, who have food needs, who have children that need care. Christians should take care of the poor among them, and no one should be looking at the flock and saying, I need your money to support myself. Christian charities should be used to take care of the poor among you and not to engage in acquiring the cares of this world. This is why all Christian churches have become corrupt. They love money and acquiring financial security and church buildings more than caring for the poor and the needy, the sick and the afflicted.” (Christian Talk 1-2017.09.21.DenverSnuffer, pg. 7 paragraph 1)

“The relief of 'the poor among you' refers to the poor among the individual fellowship. If there are no poor among you, then excess donations should go to the temple, but they can be shared as your fellowship determines by common consent." (Things to Keep Us Awake at Night, pg.14 par. 6)

When asked the question of sharing tithing between groups the Lord’s servant responded: It should be a once-only occurrence, and if it needs to occur again, it should be by common consent in a once-only occurrence because when the church at Rome began to aggregate wealth, they used what they aggregated in order to influence and gain preeminence over other congregations in the Mediterranean world. By the use of monetary authority and the aggregation of political influence, because they were headquartered in Rome, you wound up over time with a universal, hierarchically commanded, vertically integrated church structure in which all you have to do to corrupt the whole is to corrupt the top (Q&A St George Conf., pg. 7 par. 4)

### **The Law of Christ –**

“The greatest instruction that I know to have been given by God at any time, to any generation, is a rule of community found in the Sermon on the Mount and in the Sermon at Bountiful (Matthew 5 – 7 and LE 3 Nephi 12 – 14). Now we have the Answer to the Prayer for Covenant, that not only resonates with the message of those two sermons but applies it directly to us in our peculiar circumstances, to fix our peculiar defects and urges us to be more like Him.” (Boise Opening Remarks, pg. 3 par. 5)

“I give you a new commandment: That you love one another. Love each other as I have loved you. If you have love for each other it will be a sign that will identify you to all mankind as my followers.” (Testimony of St John, pg. 23 par. 3)

“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.” (Answer and Covenant, pg. 1 par. 2)

“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.” (Answer and Covenant, pg. 7 par, 5)

### **A New Covenant –**

“The Lord revealed His plan for our day approximately three thousand years ago. We now begin fulfilling that ancient prophecy. Our current struggles were foreseen and foretold: The Lord of the whole earth considered destroying all the wicked, but His servant pled for Him to grant more time (Jacob 5:49- 50). The Lord of the whole earth hearkened to His servant and decreed that He would spare it, and would labor within His vineyard a final time in our day (Id., v. 51). The Lord determined long ago He would use a covenant to graft back people who had become wild and bitter, and connect them to the original roots of the tree of life, or in other words restore a people in our day to His covenant. The covenant offered today is from God and is the first step required to restore the family of God or tree of life on the earth. It will change the lost, wild and bitter fruit and begin to recover them and turn their hearts to the fathers. This will connect those who are living today, with the natural roots or those Fathers who still hold rights under the original covenant. (Id., v. 52-54). Work for this grafting began years ago and it took a great leap forward approximately two years ago with the effort to recover as near as possible the text of the Book of Mormon and Joseph Smith revelations.” (Boise Opening Remarks, pg. 3 par. 6-9)

“I have been given authority from God to deliver His covenant this day. Every formality required from the days of Adam until now for establishing a covenant has been kept and met. Once the covenant is established, those sustained by seven women (or a man inside his own family) who receive it also have authority to administer the ordinance to others who want to be numbered among God’s people. To administer to others, repeat the ordinance. Read aloud the Lord’s Answer and the words of the Covenant. Ask them to stand and say, Yes, and they will become one of the Lord’s covenant people. Do not change the words of the covenant, for to change an ordinance is to break it. (Isa. 24:5.)” (Boise Opening Remarks, pg. 2 par. 7)