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I have been discussing the restoration through Joseph Smith. The focus of the restoration was not to end with achieving a New Testament church. It was intended to accomplish something ancient. We are to return to the beginning. Take for example the revelation called "The Great Revelation on Priesthood" by the LDS Church. It does divide up the church organization and define roles for the first presidency, twelve apostles, seventies and high councils. But it also contains information about something quite different than a church organization. You should consider why the Lord would talk about something so apparently off topic in a revelation about the church organization.

We read in Section 107 that three years previous to the death of Adam, there were gathered together at Adam-Ondi-Ahman a group of seven patriarchs, one from each generation (because you can only have one in each generation): Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah. All their posterity who were righteous were likewise gathered with them. A total of seven generations from Adam stood together in the valley of Adam-Ondi-Ahman. The Lord came and ministered comfort to Adam on that occasion. Then Adam, being filled with the Holy Ghost, got up and predicted all things that were going to happen to his posterity down to the latest generations of time.

That is in the same section of the Doctrine and Covenants that describes the first presidency of the church and the twelve and so on. If you will open your eyes to what Joseph was really assigned to accomplish, you will discover the Lord was preparing for the end of time using the church as an incubator. The incubator was supposed to produce a product. The end-product would literally graduate from the church and become Kings and Queens, Priests and Priestesses. The idea was that those who qualified would go off and they would establish their own kingdom. They, in turn, might use "churches" to prepare and incubate their groups. But once they qualified, they would be fully equipped to establish another branch of the Kingdom of God on earth. It never happened.

They had one dry run. The one dry run occurred in the Counsel of Fifty in a meeting in which Joseph and Emma were made a King and a Queen, a Priest and a Priestess. It was done in such a way that it could not be systematized or regularized and therefore was lost as a potential ordinance. In the post martyrdom era of the church we have adopted the phraseology of "King and Queen, Priest and Priestess" and have incorporated that language into the Temple Endowment. It is not repeated in the sealing ceremony, but it is implied with "kingdoms, principalities, powers" language. The

actual wording used in the LDS ceremony is as follows:

By virtue of the Holy Priesthood and the authority vested in me, I pronounce you _____, and _____, legally and lawfully husband and wife for time and all eternity, and I seal upon you the blessings of the holy resurrection with power to come forth in the morning of the first resurrection clothed in glory, immortality and eternal lives, and I seal upon you the blessings of kingdoms, thrones, principalities, powers, dominions and exaltations, with all the blessings of Abraham, Isaac and Jacob and say unto you: be fruitful and multiply and replenish the earth that you may have joy and rejoicing in the day of our Lord Jesus Christ. All these blessings, together with all the blessings appertaining unto the New and Everlasting Covenant, I seal upon you by virtue of the Holy Priesthood, through your faithfulness, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Unfortunately those words do not really relate to the original intended status of being a “King and Queen, Priest and Priestess” here on earth. The post-Joseph Smith temple rites are claimed as the exclusive property of the LDS Church. The church administers them, and when you receive them you are supposed to be a good member of the church over which a first presidency rules as your head. That is it. You never do graduate.

But Joseph turned the church over to Hyrum to be its president. Joseph was trying to move on to be and do something different. Hyrum was the one who was to take over and run the church. Joseph complained to the members that they were not paying attention to Hyrum the way they ought to be attention to Hyrum. Hyrum had replaced Joseph as the church’s head, and it was him they were to look to run the organization. All of that has been lost.

The system the Lord intends to restore was never been fully developed while Joseph was still here. It is difficult for anyone to reconstruct what the Lord’s original objective was. In the wisdom of the Lord we are are not given enough information to complete that process. The path is guarded. It will not be passed by those who just invent claims. It will require a temple to restore. A temple which the Lord Himself plans, has built according to His commandment, and then accepts and visits. Remember a temple was required in Nauvoo so there would be a place found on earth where the Lord could

come to and restore again that which had been lost, even the fullness of the priesthood. (D&C 124:28.) To the extent that there is any description of what Joseph did, or any vocabulary that relates to “Kings and Queens”, all the latter-day saints assume it has been adopted and is incorporated into the ordinances of the LDS Church.

So there is a lot of work left to be done, if the restoration is to be completed.

We know that Joseph prophesied that there would be another Adam —ondi-Ahman. But this will be a “bookend” event. Instead of the first, looking prospectively at the not-yet lived history of the world, although Adam prophesied everything yet to happen, —in the coming assembly, it will be retrospective. Everything that has happened in history will be reviewed, and those who were given assignments by the Lord will account for their work. Instead of Adam and his posterity having the center stage, it will be the Lord. Instead of the government of mankind entrusted to a line of patriarchs, it will be recognized that the Lord has the right to rule as the King of kings, and Lord of lords. He will be returned the right of government. Then His kingdom will be of this world and He will be duly and property given the right to reclaim it. His succession to the status of the world’s governing King will be an orderly process, because His house has always been one of order.

In the next Adam-ondi-Ahman all the privileges and accountabilities for what has happened will be the subject matter for that future meeting.

The term “Adam-ondi-Ahman” means ‘Adam in the presence of Ahman’ or in the presence of God. It is a description of an event, it is an occurrence, not just a place. It is like BYU/UCLA football game. BYU/UCLA football game happened yesterday in the coliseum in LA, but it also happened a few years ago in the LaVell Edwards stadium in Provo. But each time it was still the BYU/UCLA football game. The fact is that football game could be played anywhere. You could play these teams in a bowl game somewhere in Louisiana but it would still be the same event: BYU/UCLA football game. Adam-ondi_Ahman is a description of an event, and it will happen at a location that is not owned by the Corporation of the President of the Church of Jesus Christ of Latter-day Saints, because quite frankly they don’t belong in that meeting and they won’t be allowed into that meeting. When it occurs, not be what the LDS Church thinks it will be.

How we get from where we are now to the point where it would be suitable and appropriate for that event to even be understood, is a long, long effort. I may mention this subject, but that does not mean I have told you anything about it. Foolish and enthusiastic people want to rush forward, heedless of the offense they give to God. Evil, designing and ambitious men want to create false images to distract and confuse

the people of God. The more information they have the better they are equipped to deceive. Therefore, all the information required to accomplish it will never be given publicly. It is God's work. God alone will be responsible for it.

We have a restoration to complete. We have prophecies to fulfill, we have things that need to be done. And we have covenants that need to be renewed.

It all begins in embryo with the very basic level of faith, repentance, baptism, fellowships, collecting tithing, assisting one another and acting like we are Christians. We must care for one another. If we reject the notion that climbing up and having authority over someone is a "good thing" and recognizing it for what it is: Evil, then we have taken an important first step. It is an evil thing for one man to rule over another. You may think it a contradiction to speak of "Kings and Queens" and reject one man ruling over another. But the contradiction is cured in the Lord. For He, the greatest of all, the Lord of all, the Creator and Finisher of our faith, He knelt and washed others' feet. He served. He set a kingly example, worthy of inspiring our trust. Likewise, King Benjamin spoke of his service as the king. He labored with his own hands, and he sought to never be a burden to his people. He imitated the Lord. This is the Lord's "kingship" and the only way in which He recognizes those He calls. He expects service to be given to others. He expects sacrifice in similitude of His own sacrifice. He does not expect us to be like the world, for only the gentiles call their cruel masters "benefactors" and only the gentiles want to abuse and exploit their followers.

No power or influence can or ought to be exercised by one man over another. The only way that you should exercise influence is by meekness, gentleness and persuasion. If you know more than I do, then enlighten me. Persuade me. But don't presume that you have the right to "call me" to your service, nor to inflict me and tell that if I don't bend my knee at this particular moment then you are going to use some compulsory means in order to get from me exactly what you hope to extract from me. No one should be imposing their will upon anyone else. I heard someone comment on how all these fellowships gathered here are remarkably diverse. That is because people are diverse. God went to the trouble of making every tree unique. Every snowflake is unique. Every living organism is unique. Every fingerprint is unique. I suspect when we are at last able to distinguish on that scale we will find that every atom of this universe is likewise unique. If God has gone to that trouble, why should we think each fellowship ought to be a copy of the next? Why would we impose uniformity upon one another when God does everything BUT uniformity? It is true there is one Lord, one faith, and only one baptism, but each believer comes to Him as an individual. Every soul has unique gifts, and individual weaknesses. Each struggle for faith is a struggle for that individual alone. WE become one through Him, not through trying to make ourselves uniform. He is the only

common ground for very distinct individuals to come into unity.

I do not believe any two fellowships should be put together with a cookie cutter that says, “this is what you must do and this is what you must not do,” when the needs are so diverse from one to another. There ought to be diversity. There ought to be uniqueness. There ought to be recognition in terms of what each group has in contributions and what each group has in terms of needs. It ought to be flexible enough to do that.

I was reading in the *Times and Seasons* various conference minutes from a number of conferences held in the early church. This was in 1841, so we are quite a ways into the restoration at that point. They were still ordaining elders by the voice of the congregation. In other words, there wasn't this concept of marrying together priesthood and priesthood lines of authority. The office of elder was filled pretty much the way the office of relief society president is still filled. For example, in a group we ask, “Can we all agree to support her as the next relief society president?” We all raise our hands and thereby she just became that. We've ordained her by our common consent. Just by that act. Well someone will then set her apart. But she's already been ordained and the congregation did that through common consent.

They ordained them to offices in the early church. Offices were not priesthood. We have conflated priesthood and offices in such a way that we don't even appreciate the rudiments of priestly authority. Priestly authority comes down in a line by men, but it isn't empowered until the man connects with heaven. If you go to the scriptures and read, over and over again it describes ordination in two steps. The laying on of hands by someone that is in that tradition and then secondly connecting with heaven and God empowering you. And so here we have this long standing tradition, there's probably not a male here, including someone as young as 12 years old, that has not had someone lay hands on their head and give them some form of priesthood. But the second part, that is the connection to heaven and having heaven animate that, is not considered necessary by those who don't understand priesthood. But connecting to heaven is considered vital by those who do understand the priesthood. It is God who completes the process. That is explained in some detail in *Preserving the Restoration*.

I saw an article, the church is now building a memorial where they are claiming Peter, James and John came and restored “Melchizedek priesthood” which the LDS Church understands had to happen before their church was organized. This is an error, as I have pointed out citing Joseph Smith's own history as published in the *Joseph Smith Papers*. His ordination to the priesthood did not happen until June of 1831, more than a year following the church organization. It happened at a conference when the voice of

God gave permission and instruction to do the ordinations.

Peter, James and John are referred to by Joseph (apart from the additions to Section 27 that were added by a committee and not Joseph) in his letter now printed as D&C 128. There he wrote that Peter James and John came and “declared themselves as possessing the keys of the dispensation of the fullness of times.” So I am in possession of the keys to my office [showing his keys in his hand]. If I show them to you do you now hold the keys to my office? I declare myself as possessing the keys to my office. Great for Peter. Great for James. Great for John. But that does nothing for Joseph or Oliver. So what did happen if they did not confer priesthood? If the Melchizedek priesthood was given in June, three years later, what did they confer?

It did not confer upon Joseph or Oliver authority, but it did connect them in a line of patriarchs to the fathers. If you are doing a genealogy chart and you are identifying the father of Joseph, he would not be connected to Joseph Smith Sr. Joseph Smith Sr. if he were connected he would be a son of Joseph. That connection was not something that was understood or appreciated during Joseph Smith’s lifetime (or even now, really). Still is not appreciated in way it will be some day. There is so much more to the restoration that still has to be put on the ground. The restoration has hardly begun. Joseph laid the ground work and in order to take the very next step you have to return to the point of the beginning where it ended with Joseph. You have to gather back together everything that happened before, in order to be able take the next step in that line. It does not matter if you are over in one direction if the destiny is up there in another direction. Develop all you want out there in Missouri, but you’re never going to find yourself back in the final gathering of Adam-ondi-Ahman in which Adam will be present with Ahman, or Son Ahman, and a meeting happens.

But there’s a lot left to be done. We tend to think as soon as we’ve got *something* that that means we’ve got *everything*. And when we’ve got something, what we’ve got is only the mere *something* we have been given. But *everything* is a lot further down the road with a lot more diligence, heed, effort and study. I’m constantly amazed at our arrogance. I said it, I don’t think it’s in the book but it’s on the recording, I said that there’s absolutely nothing special about us - **yet!** And the fact is that there can be. There can be. If we are diligent.

Are there any questions anyone wanted to ask?

Question — Comment on how disjointed or “octopoid,” that is having eight separate folks vying for primacy, how disjointed the fellowships can be?

Answer -That is not a bad thing. That is a normal thing. Try to envision yourselves as a temporary family. A temporary gathering together of members of a family. If you don't have some wonky aunts and some curious uncles, in fact maybe an uncle or two you want to keep the kids away from, I mean every family has some strange folks in it. Consider the fellowships nothing more than an extension of that and try to love one another. There are going to be those who through their behavior in fellowships are going to disqualify themselves from being able to be gathered. They will prove that they are just not the kind of people that can live in peace one with another. That also is a good thing.

Then there are others who come to the fellowships whose primary interest is in what they can *take* and what they can *get*. There are others who come with the only idea in their heart being what can I *give*, how can I *serve*. And even through they may not be able to give or serve much that is what is in their heart. And you all recognize that, you can all see that in people. Those are the kinds of people from which the Lord is going to gather and build Zion.

No one in Zion is going to be a threat to someone else. It can't be. It defeats the purpose of it all. To be able to live in peace with one another means that you literally are harmless to one another. The diversity you find among yourselves and the ability to bump the corners off one another in fellowships are healthy, good, normal things. Hopefully they run their course and result in people becoming smoother and becoming easier with one another. There are some people I admire immensely but they are tough personalities and they are difficult to deal with. And there are other people who are hard to deal with because they are too easy going and they really need to speak up more. They have more to add but they won't do it until you coax it patiently out of them. You do not figure out that you have to coax it patiently out of them, that you are missing the treasure this person represents, until you have enough fellowship time with them to realize that about them. In your fellowships think of yourselves as members of a family and then work out your issues, because that is how you grow into being a community. You may really prize the difficult members if you take that approach.

Question –It seems to be difficult out there to find fellowships with which to gather. There does not seem to be a way to readily find fellowships. Mine is not listed on Tim Malone's site for example. It frustrating there is not a better way for people to find fellowships.

Answer - There is work underway on several things that will help. A website should be live in the next two weeks or 10 days out in which anyone worldwide who wants to be baptized can submit a request and someone who has the ability to perform the baptism

can check worldwide and they will be able to connect up with one another. That site has security features built in to it, it has anonymity, it has confidentiality built in to it. That will be live in the next two weeks.

There will be another site that is in the development stage where you can click on a map anywhere in the world and find a fellowship in your area. There may be, for example, people in Indiana and Ohio people who may not live close enough to fellowship with one another face to face, but those people could get together in a conference from time to time. Eventually the numbers will grow and be located closer to one another.

There is also another phase of the work that is going to launch in the next year which will literally have nothing to do with the Mormon corridor. It will focus instead on other people who may be interested in the Doctrine of Christ, the Restoration and in learning about more than their typical Christian view of Joseph Smith and the Restoration and Mormonism.

Joseph Smith has been maligned and misconstrued by the church that claims to have been established by him. If you take Joseph Smith's words, sermons and conversations and you put them on one side, and then take the LDS essays to compare, there are two different "Josephs." The LDS Church sold *Rough Stone Rolling* in Desert Book. They approved it for sale because they did not see anything different than what they thought was accurate about Joseph. If you take the typical history told by the Latter Day Saints, Joseph Smith is required to go through a metamorphosis in order to make what Brigham Young claimed. Joseph had to change. In the preface to *Preserving the Restoration* I quote one of the employees in the church historian's office. He wrote in his diary of watching them alter the history. The LDS Church made the changes precisely to accommodate the claims the church is making. So although the *Joseph Smith Papers* have proven to be extremely useful, they are useful because the church does not know what to edit out they do not know what to change. So in their ignorance they have published things which I have extensively footnoted to demonstrate exactly what Joseph was working on. The restoration was not complete. The manner in which it has been managed thereafter has altered our understanding of Joseph. It has also altered the trajectory of God's work. There will be an effort to go out in to the Christian world and reintroduce Joseph Smith to the evangelicals, even the Catholics. The Catholics have had people in their history that stood exactly in the same position as Joseph did in introducing a new religious insight. You take St. Francis and the struggles that St. Francis had, you take Martin Luther and all though Catholics hated him at the time, they respect him now. You take John Wesley, you take religious reformers throughout history and Joseph Smith stacks up favorably in a comparison with any one of them. He said

and he did magnificent things in the struggle to perpetuate faith in Jesus Christ. The most remarkable thing about Joseph is that he never doubted and it didn't matter how big a mess the people made of it.

Two things about Joseph that I'm hoping will become clear: The first is, Joseph Smith never doubted, never turned back, never relented, never said, "is what I'm doing really what God wants done?" That was never the question. His doubts were about his ability to get others to recognize it, his ability to preach it, his ability to teach it, his ability to get others to practice it. That was what he doubted. That is the first point.

The second point is that from the beginning, Joseph Smith's biggest enemies, his biggest opposition and his greatest detractors were those who were one-time members of the church. Members of the church were the ones who drove him out of Kirtland. Members of the church were the ones who betrayed in Missouri and wound up getting them driven out of Jackson County. Members of the church were responsible in the wake of the Salt Sermon for stirring up literally the extermination order issued by Governor Lilburn Boggs. The extermination order was a concept drawn from Sidney Rigdon's 4th of July Salt Sermon. "A war of extermination..." Sidney Rigdon preached it first. Lilburn Boggs took the Mormons at their word. In Nauvoo, if it were not for Mormons betraying Joseph Smith he would never have been martyred. A mob may have killed him, but he was surrendered to the mob by members of his own church.

Sixty days before his death he said "You don't know me, you never knew my heart..." talking to the people that were subsequently entrusted to preserve and teach the legacy of Joseph Smith. So we have borrowed a history relayed to us from people that Joseph Smith said never knew him. One of the things about getting back to the starting point necessarily therefore is we have got to do a better job of making our way through the fog to return to the point of departure, so the work can resume.

As far as I can tell Joseph Smith greatly respected women. This is evident in what he said, and what he taught, and how he taught it. I know all the arguments. I've read all the histories. I've read what the people said. I've read the accusations. The fact of the matter is that they are not accurate and the histories are based upon information that was ginned up to protect the assets of the LDS Church. Because of litigation, Joseph F. Smith went around gathering affidavits in the two affidavit books from which we draw most of the information to redefine what Joseph Smith's involvement with Nauvoo and earlier plural marriage.

Plural marriage was denounced by him as and abomination. He got up and said before a crowd "I hear all the time that I have wives, I've got seven wives, I'm looking out in the audience and can only see one." meaning Emma. If you read the letters Joseph sent to

Emma and her replies, you recognize that those two, whatever else was going on around them, they were in love with one another. Joseph relied on her, respected her and she loved him. They had a fabulous relationship between them. I don't care what *In Sacred Loneliness* portrays. A fair reading of Joseph's life is that he was a man who was faithful to his wife. I'm off on a tangent now. Is there something else we ought to talk about?

Question - I've been hearing of some other groups and even some of the people in the group I meet with they talk about receiving revelations that it's time to flee Babylon and prepare a place of refuge. So people are actually leaving their jobs, selling their homes, buying up remote properties and deciding to live together and live the law of consecration. As I've prayed and fasted about this I've felt concerned about that, I don't know we're anywhere near that? So the question is "Does the Lord actually want us to do something physically to prepare or is it all spiritual preparation at this point? Are we anywhere near the law of consecration?"

Answer - I don't think it is useful for people to argue over the revelations that they have received in contrast to the revelations anyone else has received. I think that we should give allowances for the possibility that someone has received for themselves some communication that *for themselves* they ought to act on. Therefore, I do not want to be dismissive of someone's revelation that says they ought to be doing something. But, I was reading out loud to my wife's amusement a letter written in 1841 by Wilford Woodruff in England sent back to the saints in Nauvoo, about how obvious it was that were right then at the end of all time. The poverty in England he saw, the abuse of people, the great pollutions on the land, and all of the signs, the cholera, the earthquakes, it was really clear the earth was in the final distress, and that God was coming soon. The plagues had been opened, the angels were then released to harvest the world, and the end was upon them. That was, I think it was in March edition of the *Times and Seasons* for 1841. The apostle Paul wrote a New Testament letter about the times of distress are upon us. Everyone in every generation sees that.

In order for the entire earth not to be smitten and utterly wasted at the Lord's return it will be necessary for there to be a Zion. It's almost a cause and effect. You have to have the reestablishment of what was in the beginning of the world in the end of the world also. That was a prophecy of Adam, he made it in the valley of Adam-ondi-Ahman. Enoch was the one the preserved Adam's prophecy, so it appears in the Enoch portion of the Book of Moses. That same priesthood which was in the beginning of the world shall at the end of the world be also.

It is not done merely by laying hands on someone's head and inciting an incantation. It

will not be done by someone declaring, “you are senior chief, apostolic, high and holy pontificate of the 9th order,” or some such nonsense. It’s not that, it’s not that at all.

It will be reestablishing something about which we know very, very little. That has to occur only within an environment that has been insulated from the world and accepted by God. It has to be physically accepted by the Lord. That edifice has to be located in a place approved by the Lord. We don’t know the place as yet. We don’t have the right to proceed. All of this must occur before the invitation for the Lord’s return is extended. Because God is not going to come to a planet that He utterly wastes at His coming. An invitation has to precede the return of our Lord. That invitation needs to be done in His way, at a place of His choosing, in a manner that He ordains, that occurs according to His will. It will be established as a consequence of Him returning what was once here, back to the earth again.

People are wildly enthusiastic about a lot of things and I don’t deny the possibility that their enthusiasm can be based upon something that is authentic and God talking to them. But as for wrapping up of the creation and the culmination of the ages, God’s direct involvement in that and the impressive nature of how that will roll forward, will not be some people deciding to flee and go farm somewhere. It’s going to be a different kind of enterprise, culminating in a city of righteousness and a people of righteousness, and in that sense righteousness will include a great deal of knowledge. The glory of God is intelligence or in other words light and truth. Knowledge and redemption all of that go together.

I don’t talk about any of the revelations or visitations I’ve received except to say that they have happened. I will tell you, they have happened. The Lord in His wisdom does not require me to speak of them. I did a little post on Nephi and the Lord constraining him to remain silent about some things, and how smart I thought that was in the long run. The Lord in His wisdom has asked that I talk using the scriptures and the things put on the ground by Joseph Smith and not anything else. I think that is an important thing to do.

Until we have first remembered and straightened out what it was that came to us through Joseph, we have no business going out and starting another experiment. I have used this analogy and some of you have heard it and I apologize to those that have heard it, but I’m going to use it again. Edison tried iron, he tried copper, he tried aluminum, he tried a number of elements all of which failed. Until he finally used carbon as the filament and then he got light.

Joseph Smith proceeded with the restoration as a come-as-you-are party. He believed that with the right kind of preaching he could take any people, convert them and turn

them in to Zion. There was some reason to think it may be a possibility, because of what learn about with Melchizedek in the book of Mosiah. Melchizedek's preaching resulted in people repenting from their wickedness and becoming righteous. So it's not an irrational thought, not an unscriptural thought, for Joseph to have entertained. My conclusion however is that there is no reason to try iron if Edison tried it and it didn't work and there's no reason to try copper if Edison tried it and it didn't work. There is no reason to expect that you can take people and gather them and then try to produce Zion. It makes a whole lot more sense, as the scriptures seem to indicate, that first people are taught repentance and then some few repent then are gathered, one of city, two of a family. They are gathered by those angels to whom the keys are entrusted to do the gathering. Then you put them together.

We know what Joseph tried to do failed. He did not produce Zion. Brigham Young doubled down on the model he assumed Joseph was putting on the ground, and in doubling down on that model he didn't produce Zion. We didn't get it in Kirtland, we didn't get it in Missouri, we didn't get it in Nauvoo and we sure as hell don't have it and have never had it in Salt Lake City. Therefore, there is no reason for us to try and repeat exactly the same thing. It's time to try something new, something other, something different.

I'm getting the signal that it is time to wrap this up. I'm pleased to see everyone who is here and to renew acquaintances with a number of you folks, some of whom I know came some distance in order to be here. God bless you all. God's hand is moving again. This is going somewhere. It will eventually culminate in the fulfillment of the prophecies. The trouble is whether we do it or whether it is left for another generation depends on what we do. I don't think religious enthusiasm or religious fanaticism produces it. It's kindness to one another. It is taking seriously the things that God asked us to do and in a meaningful way being self sacrificing and trying to help and lift other people. Because at the end of the day Christ summarized all the law and all the prophets in loving God and loving your fellow man. Which goes back to the first question that was asked about all you quirky people liking one another. Well, that's the right challenge. If you want to see Zion get a little closer, then love one another.

In the name of Jesus Christ. Amen.