

SCRIPTURE, PROPHECY AND COVENANT:  
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The adoption of latter-day scriptures as a law and covenant is a necessary step foretold by the Book of Mormon. It has not yet happened. If it is not done at this time, then it will require some other gentile body of believers at some future day to take the step we could take today.

The Book of Mormon was preserved to come forth in the last days to restore the covenant people. At the time it was being prepared for publication the Lord described it as, “the Book of Mormon which contains the truth and the word of God which is my word to [the] Gentile.” (March 1830) A gentile audience was always to be the first to receive the last-days’ covenant. This step is to fulfill the oft-repeated promise of the Lord to have the last become first and the first become last. The gentiles were the last to originally receive the gospel and covenant, and will necessarily be the first to receive it at the end.

The year following the publication of the Book of Mormon, the Lord declared He had “sent mine everlasting covenant unto the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it...” (7 March 1831) The gentiles were expected “to seek to it,” but were free to do otherwise. The Lord pled for them to “come unto it”.

In that same revelation, the Lord retold a prophecy He had given to His twelve disciples in Jerusalem. He explained that Israel would be driven away from the land of Jerusalem. He explained to His disciples, “...that day shall come that a

remnant be scattered among all nations, but they shall be gathered again, but they shall remain until the times of the Gentiles be fulfilled.” This means that the remnant would remain scattered among all nations. That would only change when the “times of the Gentiles” were fulfilled. The Lord planned to use a restoration through the gentiles to “gather again” the remnant of Israel.

Six months after publication of the Book of Mormon, the first missionary assignment was given by revelation. The Lord commanded, “And now behold, I say unto you that thou shall go unto the Lamanites and preach my gospel unto them and cause my church to be established among them. And thou shall have revelations...” (September 1830) The purpose of the first missionary work was to announce the fullness of the gospel to the scattered remnants, and the first remnant of Israel to be sent the invitation was the Lamanites.

That mission failed to produce any Lamanite converts. Instead, gentile, Campbellite disciples of Sidney Rigdon in Kirtland, Ohio joined by the hundreds. The focus quickly changed from recovering remnants of Israel, to successfully growing a large gentile church. This was not a temporary change. Its lasting effect has skewed the entire gentile effort. While some limited gestures have been made, recovering the remnants of Israel has been secondary. Once the focus left the Lamanites, all subsequent Mormon sects have likewise failed to fulfill the covenant in the Book of Mormon to seek to reclaim the remnants of Israel. They have remained intent on converting gentiles.

The Lord declared to the Kirtland gentiles that they were subject to false spirits, and the people were welcoming them. He warned, “there are many false

spirits which have gone forth in the earth, deceiving the world; and also Satan hath sought to deceive you that he might overthrow you. Behold, I the Lord have looked upon you and have seen abominations in the church which professes my name. ...wo be unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment.” (9 May 1831) The abominations and welcoming false spirits did not end with early gentile converts.

Returning to Christ’s prophecy to His disciples in Jerusalem, the Lord explained, “when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness and it shall be the fullness of my gospel, but *they receive it not for they perceive not the light and they turn their hearts from me* because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled.” Although a light will break forth to the gentiles, they, the gentiles, will neither perceive nor receive it. Instead they will prefer false precepts, or the learning and wisdom of men.

In November 1831 the Lord clarified that everything He was offering to the gentiles was conditional and not guaranteed to them: “that mine everlasting covenant *might be established* that the fullness of my gospel *might be proclaimed* by the weak and the simple unto the ends of the world... that they *might come to understanding*... that *they might repent* and inasmuch as they were humble they *might be made strong and blessed from on high and receive knowledge from time to time after they having received the record of the Nephites...*” (1 November 1831) Once the Book of Mormon was given to them, gentiles had an opportunity. That

opportunity included the chance to receive “additional knowledge from time to time” to be added after the Book of Mormon had been given to the gentiles.

In addition to the Book of Mormon, the Lord intended to give other blessings to the gentiles. Before they could receive what He offered, He commanded them to “with one heart and with one mind gather up your riches that you may purchase an inheritance which shall hereafter be appointed you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God. And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it. And it shall be called Zion.” (7 March 1831) These early days of the restoration were filled with opportunity and potential. It was not restored to create a wealthy and popular institution. It was to create a holy people who could build a holy city to be called the New Jerusalem.

The gentiles did not seek it; nor come unto it. By September 1832, the Lord warned those gentiles who accepted the Book of Mormon, “your minds in times past have been darkened because of unbelief and because you have treated lightly the things which you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all, and they shall remain under this condemnation until they *repent and remember the new covenant, even the Book of Mormon and the former commandments* which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father’s Kingdom. Otherwise there remaineth a scourge and a judgment to be poured out

upon the children of Zion, for shall the children of the Kingdom pollute my holy land? Verily, verily I say unto you, Nay.” The condemnation was not merely because of their failure to receive the Book of Mormon, but also because there were other commandments they had ignored.

In response to condemnation by the Lord, the gentiles did not repent, nor remember the Book of Mormon, nor obey the former commandments. As they had been warned, they were in fact scourged. Over the next fifteen years they experienced cursing in Kirtland and Missouri, and were driven from Illinois into the wilderness in the dead of winter. They polluted the land because of their continued “follies, and by all your abominations” which brought God’s cursing. The gentiles provoked “cursings, wrath, indignation, and judgments”. (19 January 1841)

The initial restoration failed to redeem the gentiles because, as Christ prophesied to His disciples at Jerusalem, the gentiles did indeed “*perceive not the light and they turn their hearts from me* because of the precepts of men.” This ended, for a season, any progress of the gentiles. They did not receive additional revelations. Heaven did not bestow additional knowledge from time to time. They did not obtain the New Jerusalem.

This was all foreseen. The Book of Mormon accurately prophesies how it and all other promised opportunities would initially be received and treated by the gentiles. It explains what would happen, and included what now could happen if the gentiles are willing to repent:

*...these things shall be hid up to come forth unto the Gentiles by the gift and power of the Lamb. And in them shall be written my gospel, saith the Lamb, and my rock and my salvation. And blessed are they who shall seek to bring forth my Zion at that day, for they shall*

have the gift and the power of the Holy Ghost. And *if they endure unto the end*, they shall be lifted up at the last day and shall be saved in the everlasting kingdom of the Lamb. (1 Ne. 4)

It was necessary for the Nephite record to come forth to the gentiles first, not to the remnant. Before it will go to the remnant the gentiles must accept the new covenant. The record does contain Christ's gospel. But the gentiles are conditionally blessed if they seek to bring forth Zion. The record is to facilitate only that purpose for the gentiles. If the gentiles failed to focus on that, they would fail altogether. The Book of Mormon is not entrusted to the gentiles to create an institution, or to build numerous chapels, or construct hundreds of temples before seeking to bring forth Zion, nor to enable a gentile body of millions to be assembled. It was entrusted to the gentiles for the purpose of gathering the remnant and establishing Zion.

For that end alone, the gentiles are required to endure in the approved course until they reach the end. Or, in other words, endure and labor for the purpose of establishing Zion. When gentiles pursue any end other than establishing Zion, the Book of Mormon calls it "priestcraft". That is what the gentiles have accomplished with the Book of Mormon thus far. The account continues:

...I beheld *other books* which came forth by the power of the Lamb from the Gentiles unto them, unto the *convincing of the Gentiles and the remnant of the seed of my brethren and also the Jews* who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true. And the angel spake unto me, saying, These *last records which thou hast seen among the Gentiles shall establish the truth of the first* which are of the twelve apostles of the Lamb and shall make known the *plain and precious things which have been taken away* from them and shall make known to all kindreds, tongues and people that *the Lamb of God is the Son of the Eternal Father and the Savior of the world and that all men must come unto him, or they cannot be saved.*

The Book of Mormon is not the sole text the gentiles will have given to them by the power of the Lamb. The other “books” to be given to them are not numbered, but their content and purpose are described. They will convince gentiles and the remnant of the Nephites and Jews that the testimony of Jesus Christ from the twelve apostles is true. Jesus will be clearly identified in these additional books as the Lamb of God, the Savior of the world, and that all men must come to Him alone for salvation. These additional books will contain the plain and precious things that were taken away.

To fulfill the promise of the Book of Mormon, additional records are necessary. Therefore a record claiming to be what is promised cannot be categorically rejected. Something is going to come, and when it does it must be accepted if it is provided by the power of the Lamb. When evaluating whether something is given to the gentiles by the power of the Lamb, the test is whether it restores the plain and precious things that testify Christ is the Lamb of God and Savior of the world. The record continues:

...if the Gentiles shall hearken unto the Lamb of God in that day that *he shall manifest himself unto them in word and also in power, in very deed*, unto the taking away of their stumbling blocks, and harden not their hearts against the Lamb of God, *they shall be numbered among the seed of thy father. Yea, they shall be numbered among the house of Israel and they shall be a blessed people upon the promised land forever* they shall be no more brought down into captivity, and the house of Israel shall no more be confounded.

The purpose of the Book of Mormon, and additional books given by the power of the Lamb to the gentiles, is to permit the Lamb to manifest Himself to them 1) in word, 2) in power and 3) in deed.

They are to receive His word, or the Book of Mormon, other inspired records that testify of Him, and revelations He provides to them to guide them back to Him.

They are to receive His power, or the ability to effectively perform those required ordinances for repentance and receiving the Holy Ghost. Both baptism and the sacrament require God's power.

And He will indeed appear to some of the gentiles so they can likewise testify that He is the Lamb of God and salvation can be obtained only through Him.

If the gentiles are willing to receive these things from God, then they are no longer numbered as gentiles, but are instead numbered among the seed of the remnant; to also receive a right to this promised land. But this requires the gentiles to receive all that Christ offers: The Book of Mormon, the other books, His word or continuing revelations, His power or authority to perform ordinances, and have living witnesses of His appearance in very deed. This is necessary to be numbered among the remnant, be part of Israel, and have the land of promise as theirs.

These terms are set out in the Book of Mormon and other commandments. If gentiles intend to accept the Lord's offered covenant, the terms of the covenant must be accepted by them, not only to say but to do. The record continues:

*...Therefore wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God. For the time cometh, saith the Lamb of God, that I will work a great and marvelous work among the children of men, a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity and also unto destruction, both temporally and spiritually, according to the captivity of the devil of which I have spoken.*



The gentiles cannot be forced to receive from the Lamb any of His words, accept His power, or allow Him to appear in very deed to witnesses among them. They can harden their hearts and receive none of these. But if they refuse what is offered to them, they are left in blindness and will fall into captivity both temporally and spiritually. They are not required to become numbered among the remnant, or receive His words. The account continues:

...I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb and upon the covenant people of the Lord, who were scattered upon all the face of the earth, and *they were armed with righteousness and with the power of God in great glory.*

If they will receive it, this is the potential that exists for gentiles. Few are willing to receive it, but even so, those who will allow the Lamb of God to guide them will be armed with righteousness and with the power of God. Only those few who are righteous and obedient to the Lamb will become armed with the associated power that comes from righteousness. Then they will seek for and be able to establish Zion.

Since the failure in 1844, there have been significant changes in population demographics within the United States and elsewhere. Data for the United States are more readily available than elsewhere, but these changes are not limited to that single nation. In the current US population, the largest single mixed race group is white-Native Americans. They constitute approximately 50% of all the mixed race people. Despite this, they overwhelmingly identify themselves as white, and many do not know or claim to have Native American blood. (See *Native American and white, but not 'multiracial'*, D'Vera Cohn, Pew Research Center, June 11, 2015.) The

result of this mixing is that significant numbers of living descendants of Lehi, or the remnant of Lehi's people, now appear to be, and identify as, white. But their status as a member of a remnant of Israel remains. There are some now active in this effort who are part of Israel's remnant.

Other books are required for the gentiles to fulfill the Book of Mormon covenant. Since other books are now being offered along with the Book of Mormon to be adopted as a law and covenant, the question that should be asked is not whether more is unacceptable or necessary. The Book of Mormon proclaims that more is to be expected and will be required. The question is whether the proposed books to be adopted by the gentiles contain the fullness of Christ's gospel. Do they testify of the Lamb of God? Do they claim to come from Him and include His word? Do they reaffirm that salvation is through Christ alone? Do they point to recovering the remnant of Israel and establishing the New Jerusalem? Are they a step toward Zion?

A true and living body of believers must be connected to Christ. If the gentiles are indeed connected to Christ, then the Book of Mormon promised that additional books and additional revelations will be given from time to time. The present condition of the gentiles claiming to be God's people, does not fit the description. A better description of the gentiles is found in Christ's words originally given to His twelve disciples at Jerusalem: They perceive not the light and fail to come to Christ. They have not received His word, nor His power, nor Him in very deed. As a remedy for this, the present draft of scripture responds to all of these promises.

If the present offered body of scripture is not fulfillment of Christ's promises and the prophecies of the Book of Mormon, then another great work lies ahead. For many years I, Denver Snuffer, have labored under the direction of the Lord to address this awful state of the gentiles. The Lord has led me by the hand through these years of effort. In the last few months the Lord has added content to the draft scriptures. He approves the proposal to present this to an assembly of gentiles in September for approval as a law and covenant. If this work does not accomplish what is required, then others will need to accomplish it at some future date. The present state of the gentiles does nothing to adopt and advance the covenant that was offered by Christ. Without the covenant, the gentiles are not numbered among the remnant. They have no right to be upon the land. They are not protected from the coming judgments.

Moses recovered Israel from captivity in Egypt. They had been enslaved for generations, and lost a proper understanding of their covenant with God. He read the law to Israel and asked them to accept God's word as a covenant. When he did, Israel responded, "All the words which the Lord hath said will we do." (Exo. 4)

The Book of Mormon records a pattern for establishing a covenant between the people willing to obey the Lord and God. King Benjamin gathered together those who were willing to receive a covenant from God. King Benjamin inquired to "know of his people if they believed the words which he had spoken unto them." In both examples, the words of the covenant were read to the people. In our day, to satisfy the requirement for the people to know the words of the covenant, rather than read

it, the entire body of books to be adopted as a law and covenant are being provided in advance for all to read.

When King Benjamin asked the people if they believed, ...they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually. And we, ourselves, also, through the infinite goodness of God, and the manifestations of his Spirit, have great views of that which is to come; and were it expedient, we could prophesy of all things. And it is the faith which we have had on the things which our king has spoken unto us that has brought us to this great knowledge, whereby we do rejoice with such exceedingly great joy. And we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a never-ending torment, as has been spoken by the angel, that we may not drink out of the cup of the wrath of God.

The people of King Benjamin willingly agreed to the covenant. They had a desire to be obedient to the covenant. They wanted to receive blessings from God. In the act of accepting the covenant with full purpose of heart, intending to repent and follow God, they had gifts poured out upon them from heaven. The covenant contained prophetic information that allowed them to know and prophesy of things to come. They likewise acknowledged that disobedience would bring upon them the judgments of God.

King Benjamin then explained to his people:

Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant. And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters. And under this head ye are made free, and there is no other head whereby ye can be made free. There is no

other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives. And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ. And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God. And I would that ye should remember also, that this is the name that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts. I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you.

The reaction of King Benjamin reflects the greatness of what having a covenant of God holds for people willing to receive it. Accepting the covenant offered in our day includes the obligation and right to gather scattered remnants of Israel, the right to inherit this land as a promised land, the right to become numbered with Israel, the right and obligation to assist in building the New Jerusalem, the right and obligation to help establish Zion.

There is also the example of Joseph Smith and the early days of the restoration when gentiles had an opportunity to receive what they ultimately neglected, transgressed and rejected. In the dedication of the Kirtland Temple, even though the gentiles were under condemnation, Joseph petitioned God with these words:

Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants who walk uprightly before thee, with all their hearts— Thou who hast commanded thy servants to build a house to thy name in this place [Kirtland]. And now thou beholdest, O Lord, that thy servants have done according to thy commandment. And now we ask thee, Holy Father, in the name of

Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men, we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build. For thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people. (D&C 41)

Joseph understood that to become covenant people it would be necessary for them to walk uprightly and follow God “with all their hearts.” The hope was for the Son of Man to have a place to manifest Himself to His people. His people were those who would walk uprightly with all their hearts. While many failed, there were some who did have the Lord manifest Himself to them in that temple.

The Lord has asked for a temple in Zion. This is to be a place where He can come to dwell, and not merely to manifest Himself to some.

Any individual acting alone, in the sincerity of their heart, can commune with God. Any sole person can believe the Book of Mormon. But covenants to bring Zion are not with solitary individuals. It requires a people to be restored again, by covenant, as God’s people. All of them must unite in accepting a law, a standard, the covenant for those who will help establish the New Jerusalem. This is a city, not isolated individuals scattered across the world. They must be gathered. Before they gather they must have one heart and one mind which requires them to receive and act on a covenant with the Lord; not only to say, but to do what has been asked of them.

Men cannot make covenants with God. God offers a covenant and mankind accepts or rejects. God has inspired by His Spirit multiple bodies at the same time to recover the original language of revelation, including the Book of Mormon and

former commandments given through Joseph Smith. General instructions given by Hyrum Smith when he held an office Joseph expected the saints to respect and honor have also been included. Other revelations, instructions and teachings which have been considered valuable by those who have worked to prepare the compilation are also included in what has been proposed for the gentiles to accept this coming September.

Every individual is free to suggest changes, including deletions, additions and alterations. Every interested believer is expected to help in the work to recover what God has revealed, offered, commanded, counseled and taught in the Book of Mormon, the former commandments, and the other books given to the gentiles by the Lamb of God. The objective is to include every relevant document.

Before September every believer should ask the Lord if it contains the covenant He promised to restore through the gentiles in the last days. Despite our best efforts, the Lord will need to confirm what we compile accurately reflects the covenant He intends to offer to the gentiles of the last days. To confirm we have accurately compiled all the covenants and commandments we will need the Lord to approve the final result. Because I have been able to inquire and receive an answer from the Lord on other matters before, I have full confidence in being able to obtain an answer from Him on this matter. I expect every individual to do likewise and learn from God whether we are expected to approve the completed scriptures as a law and covenant.

Zion will require people of one heart and one mind, who have all things in common. Equality in Zion is unlikely if we do not treat one another as equals along

the way. This project was begun by volunteers working for more than a year to reassemble the revelations, covenants, commandments and most accurate text for the Book of Mormon. Everyone has a half-year to review, study, contribute and discuss the material. We are all equal.

#### CONCLUSION:

This is a brief summary of what is revealed concerning the Lord's intent for the gentiles. This analysis could be expanded greatly by adding other material showing the Lord's plan for the last days' gentiles and how they are to be recovered and added into the covenant people. Studying the Book of Mormon and other revelations, including some recent revelations about our day, shows that the Lord has been consistent in everything He has said concerning the gentiles. If gentiles do not take this step now, it will need to be done at some point in the future.