

## Guiding Principles for Fellowships

*We will obey every word that proceeds forth from the mouth of the Lord. The scriptures, as well as teachings from Christ's authorized servants, should be the source by which any individual as well as any body of believers govern themselves. While redemption is individual, it takes a community to bring about the purpose of Zion. The following principles from the Lord, Jesus Christ were given to us today through His servant, Denver Snuffer, Jr.*

*"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."*  
*Matthew 22:37-40 (KJV)*

### **Getting Started:**

True religion, when it is present on earth, always exists as a community of believers. We need to be willing to mourn with those that mourn, comfort those that stand in need of comfort, stand as a witness to one another of God at all times and in all places, and bear one another's burdens that they may be light as is required by the Gospel and by the covenant of baptism. (Mosiah 18: 8-9 LE) None of this can be done without fellowship between believers. However, we do not need a new church. The only thing we need is a community of fellowship, not an organization, not a hierarchy, but a group of equals.

Every denomination in the world may be represented among our fellowships. This is not designed to limit the possibilities of shared faith, but to greatly expand them.

Part of the preparation by God's house for coming social chaos is likely to include some preliminary preparations by families and friends to fellowship with one another in local gatherings. Only by independently functioning can we hope to prepare for what has been prophesied to accompany Zion and precede the Lord's return.

### **Priesthood Ordination, Sustaining and Confirmation:**

Priesthood is confined to men because of the Fall and the conditions ordained by God at that time. Until we reverse things in the Millennium that is the way it is going to remain, as to the ordinances thus far given in public. A man has the right to perform any ordinances for his family if he has been ordained and received confirmation from Heaven. If a man desires to serve in performing ordinances outside of his family in a fellowship it requires additional steps of receiving a sustaining vote of seven women.

Ordination: Any man holding priesthood can ordain another man. When you ordain someone to serve in these fellowships you should ordain no one to an office, only confer the priesthood. Let everyone be equal. Be without ranks. Keep your lines of authority. It will reckon through the one ordaining.

If someone is ordained to priesthood for the first time within your fellowship after April 2014, they should reckon their line of authority from the proceedings for your fellowship.

Sustaining of seven women: In your conferences attended by a minimum of seven women at least seven women must vote to sustain one to be a priest to the community. Let the fellowship respect a balance between the obligations of the men and the rights of the women. All seven who vote to sustain should sign a certificate. If the man is married, his wife should be one of them. Before sustaining, in any fellowship group, 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.

All of the women who vote to sustain should not only sign the man's certificate, but also put it in their journals. Let the records be kept so that if anyone questions, there will be an abundance of witnesses.

Confirmation from Heaven: Power can only come from Christ. Wait until the Spirit ratifies your ordination before you act.

The men should keep a record of the line of authority from the one who does the ordination and have in their possession a written certificate signed by the seven women proving the sustaining vote and record it in their personal records, particularly the day when the Lord confirms the authority to the man.

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. If a woman is present and cannot judge the matter she may abstain, and the vote of remaining women, if unanimous and there are 12 votes, will be sufficient. 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.

### **Baptism:**

Baptism has always been required from the days of Adam until the present. Baptism is always the sign of acceptance of what God is doing in each generation. Baptism is a mandatory sign of penitence; turning and facing God, and then walking in a new path. From the days of Adam, it will continue through the end of the millennium. Whenever there has been believing people upon the earth, they have always been invited to perform the ordinance of baptism as a sign of their faith.

Any who desire to be baptized, should be baptized. If you have this power given to you by Christ and *anyone* comes to you, baptize them. Refuse no one. Freely give what you received from God. Before baptism, teach the 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” 3 Nephi 5 (RE)*

“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.” 3<sup>rd</sup> Nephi 5 (RE)

If at all possible a living ordinance can be performed in living water using the things God created.

### **Recording of Baptism:**

After a man has complied to have power to baptize, and taught an individual the Doctrine of Christ and the individual has repented, and been baptized, their name must be recorded. Choose a recorder in your fellowship and have them submit the names to a single central record keeper on an annual basis. Do not record their email addresses, vital statistics, phone numbers, or any contact information, only their name. There is being annually compiled a single volume containing the names of those baptized that will be deposited in a temple.

### **Sacrament:**

When you get together, even if it is only in your own family, partake of the Sacrament together. Let no one forbid you from partaking in remembrance of Christ. He commanded that you do it. Follow the pattern that is given in scripture. You can use wine. Or, if you are opposed to alcohol, alternatively you have some medical condition that prevents you from using wine, then use grape juice. Use the symbol of the blood of our Lord. Red wine is bitter for a reason. Partaking of that bitter wine in remembrance of the blood that was shed is appropriate.

Moroni 4 (RE): “...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.*”

Moroni 5 (RE): “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.*”

### **Tithing:**

Organize yourselves, collect your own tithing and manage it yourselves, to assist the poor who are among you, and do this by the voice of your own local group. Do it by common consent. Provide for

those who need housing, food, clothing, healthcare, education and transportation. Do it by the voice of united agreement in small groups in which all know one another.

Tithing is for the poor. It is not designed to pay for a professional clergy class. No general fund exists between fellowships. Each fellowship is independent in their funds. No general fund is collected even at conferences. The relief of the "poor among you" refers to the individual fellowships. If there are "no poor among you" then excess donations should go to the temple but may be shared as your fellowship determines by common consent.

### **Marriage:**

*" And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness, and it was so...And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone, Wherefore, I will make an help meet for him... And I, the Lord God, caused a deep sleep to fall upon Adam, and he slept, and I took one of his ribs, and closed up the flesh in the stead thereof, and the rib, which I, the Lord God had taken from man, made I a woman, and brought her unto the man. And Adam said, This I know now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."* Genesis 2 (RE)

The image of God includes necessarily offspring. If the commandment to multiply and replenish the earth arises within the context of marriage, necessarily it requires there be the man and the woman.

Adultery is one of the things so threatening to the foundation of society that it is forbidden in the 10 Commandments. The Lord included within the definition of the adulterous those who commit adultery in their heart, hence the need for men to reject polygamy. It is adultery in a man's heart to entertain the possibility that he will one day have multiple wives. The practice of plural wives is an abomination. *"... For there shall not any man among you have save it be one wife, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, thus saith the Lord of hosts."* Jacob 2 (LE)

Even in a fallen world, among a fallen people, who are proud and who are arrogant to think themselves more than they really are, if you will love your wife, and if your wife will love you, you are in the image of God and that will be preserved unto all eternity. No matter what else you may have to go through between now and then, that's what He's trying to preserve. That is the image of God.

### **Zion:**

We must overcome "jarrings," "contentions," "envyings," "strifes," "lusts" meaning ambitions, and "covetous desires." These conflicts need to be worked out. We must be put through a refining process. We must grow; we must rise up first, before God will gather us to Zion.

Zion will include people who are willing to receive revelations from God and obey commandments. He provides a blessing to them: *"blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength. And they shall also be crowned with blessing from above, yea, and with commandments not a few, and with revelations in their time-they that are faithful and diligent before me."* (D&C 59:3-4 LE)

Zion can only come about as a consequence of consecration and sacrifice, and not as a result of seeking to get gain. To accomplish purity, there are absolutes that are necessary. Sacrifice is absolutely necessary, and equality is necessary as well.

Every time there is a covenant, there is always a land given to man as part of His covenant. This is the land God covenants He will give to the people who receive the covenant, including the Gentiles, in whose ears this first shall sound. Coming into the covenant is not possible because we are not yet proven. It requires more than has been given at present, but it will not be given until first we accept and act on the Doctrine of Christ. It is possible to come in and become part of His church, as He calls it. That is a heaven-recognized group, not something men control. It must be done in His way, according to His commandments, practiced in purity before Him. It is possible, if you follow as instructed today, to become part of the church He recognizes and will preserve. But coming fully into the covenant spoken of in this verse (3 Nephi 21:22 LE) will require more than can be given right now. It will require a covenant. It will require adoption. It will require sealing. In our day, we will not even learn enough about it to attempt to practice it until after we have eliminated jarrings, contentions, envyings, strifes, lusts, and covetous desires from us. Then we must become of one heart, having no poor among us. Gentiles have never accomplished that. Some few, however, are prophesied to accomplish this, and to be given the covenant spoken of here.

All the scattered remnants will be brought back again. The original unified family of God will be restored again. The fathers will have our hearts turned to them, because in that day, once it is permitted to get that far, we will be part of their divine family again.

Christ will come. Once the covenant has been renewed, the city of Zion will follow. The Lord will come, and then the final stage begins. *"...even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward."* (3 Nephi 21, LE)