

The Book of New John — Release Build

Chapters 1-24 • Figures (Release Set) • Five Arks • Proof Packet Available

How to Read This Book

- 1) This is a wilderness witness, not a takeover script: no keys-claim, no rival altar, no faction harvest.
- 2) The target is structure (custody without witness), not personal damnation.
- 3) We ‘steelman’ the Church: shepherding fruit is real and frequently strong.
- 4) The point is ark-building: safeguards that make repentance measurable (truth safer, burdens down, repair faster, exits open).
- 5) If the arks are adopted, the need for New John diminishes.

Canonical Definitions (do not change mid-book)

- Prophecy Proper = upward accountability + an ark (a constraint/procedure that makes repentance measurable).
- Shepherding = comfort/formation that strengthens saints and heals the wounded.
- Administration = governance/custody of resources and procedure (necessary, but prone to throne drift).
- Throne Engine = custody without witness (when power/treasure/narrative are held without safe proof channels).

What Would Make New John Unnecessary (falsifiability checklist)

- Publish a reserve policy (what/why/triggers) and follow it.
- Publish standardized audited transparency proportional to custody.
- Publish and enforce non-retaliation protections for witnesses/whistleblowers.

□ Commission and publish an independent governance review of custody domains.

□ Publish measurable ‘burdens-down’ metrics (jubilee outputs) year over year.

If these are adopted, New John’s role becomes redundant: the throne engine weakens because the chair becomes audit-bound.

The Book of New John

A Wilderness Witness and Fruits Record

Draft — Chapters 1–3 + Record 1A

Chapter 1

Of the Pattern of the Wilderness Witness

1. that in every age wherein the covenant people grew secure in their own rightness, the Lord raised up a witness outside the gates—not to seize the temple, but to awaken the heart.

List of Figures (Release Set)

- Figure 12 — Reframed Drift Map: Auditability Deficit (chair-boundness).
- Figure 15 — Operational Purity Gate Intensity (policy-based).
- Figure 16 — Purity Shield Risk (composite: purity gates × auditability deficit × custody risk).

2. For the Lord worketh not only by the throne, neither doth He require that every warning be issued from the chief seat; for He is Lord of truth, and truth is not the property of any chair.

3. And the wilderness witness is not sent to destroy the people, but to prepare them; and his cry is not chiefly against the name of the church, but against the drift of the heart.

4. For when men lean upon lineage and office, they call it certainty; and when they lean upon structure and reputation, they call it safety; yet the Lord requireth fruits.

5. Therefore the first cry of the wilderness witness is this: Repent. Not as a performance, nor as public shame, but as repair; that burdens may be lifted, that truth may be made safer, and that restitution may be made possible.

6. And the second cry is like unto it: Bring forth fruits meet for repentance. For confession without repair is but theater; and obedience without mercy is but a polished chain.

7. And behold, the Lord in former days sent John, not unto the courts of honor, but unto the river; not unto the altar for the praise of men, but unto the common people, that they might turn.

8. And John called the covenant people to repentance, and he called also their leaders; and he demanded fruit, and he refused the crown; and thus was he a witness.

9. And in like manner, whenever religion becometh a shelter for the strong and a burden to the weak, the Lord stirreth a voice to say, "Turn again." Not to break the covenant, but to restore it.

10. Therefore this record shall speak of patterns, not of pedigree; and it shall measure fruit, not titles; and it shall testify of preparation, not takeover.

11. For the day cometh when the Lord shall appear; and preparation is not noise, but alignment; and alignment is not applause, but mercy made practical.

12. And it shall be shown in this record that the warning is not the product; the ark is. For a warning without an ark is but fear; and fear that builds no exits is a tool of bondage.

13. Wherefore this book shall cry repentance, and shall also build arks: clear paths of repair, clean exits for conscience, and protections for the vulnerable, that truth may be spoken without being crushed.

14. And if this record shall fail to build such arks, then let it be corrected; for the witness that buildeth no ark hath forgotten why he was sent.

Chapter 2

Of the Covering Name and the Covenant of Non-Usurpation

1. I write these things under a covering name, that the reader may not be ensnared by the face of a man, nor by his lineage, nor by the theater of credibility.

2. For in the latter days men are trained to follow brands; and they will make of a messenger a badge, and of a badge a weapon, and of a weapon a throne.

3. Therefore the covering name is a small fence: to point away from the messenger and toward the fruit; to turn the eyes from charisma unto conscience; and to make the record judgeable by that which it buildeth.

4. And this is the covenant laid upon this book:

5. This record claimeth no keys, nor sealing power, nor jurisdiction over the Church of God. It foundeth no rival altar; it seeketh no ownership; it demandeth no oath; it requireth no confession for custody's sake.

6. And if any man shall use this record to narrow exits, to demand loyalty, to harvest followers, to shame the wounded into silence, or to bind consciences unto a new yoke—behold, that man hath already broken the covenant of the record.

7. For the purpose of this witness is not to win a people unto me, but to make repentance possible; and repentance is not compliance, but repair.

8. Wherefore this record shall speak plainly: a leader may hold office and yet speak as an administrator; and a leader may speak as a prophet when he lifteth burdens and maketh truth safer.

9. And it is not given unto this record to declare the final state of any man's calling; but it is given unto it to test fruit, and to name patterns; and to say, "This word buildeth an ark," or "This word buildeth a gate."

10. For if the Church be of God, it need not fear a fruit test; and if a message be true, it will not need intimidation to survive.

11. Therefore the reader is invited to remain where he is, and to bring forth fruit where he standeth. And he is invited to apply this record first to himself, and then to leaders, and then to institutions—always with mercy, always with exits, always with repair.

12. And now, because pattern must be proven and not merely pronounced, there shall be joined to this witness a ledger of fruits: receipts, measures, and judgments of function—so that the work may be testable, and not merely believed.

Chapter 3

Of Repentance as Repair

1. many speak of repentance as a posture only, and they call it sorrow; yet sorrow that buildeth no repair is but grief that wandereth in circles.

2. For repentance is a turning, and a turning is not proven by words alone, but by the path that followeth after the words.

3. Therefore the fruit of repentance is repair: the making-right of what was made crooked; the returning of what was taken; the lifting of what was laid upon the back of the weak.

4. And in this age the great temptation is to trade repentance for compliance; for compliance preserveth the appearance of order, yet often leaveth the wound unhealed.

5. Behold, there is a kind of righteousness that is performed: it keepeth its rules for the praise of men, and it securereth its standing by structure; yet it hath no mercy for truth.

6. And there is a kind of authority that is defended: it asketh for silence to protect the work, yet in protecting the work it sacrificeth the wounded; and thus the work becometh an altar of flesh.

7. Wherefore let it be known: a true call to repentance maketh truth safer to speak; it doth not threaten the confessor, nor punish the witness, nor shame the injured.

8. For if a man must lose his livelihood to speak the truth, then the house is built upon fear; and fear is not the fruit of Christ.

9. And the repentance which the Lord accepteth is this: that the strong take responsibility, that the burden return upward, and that restitution be made without coercion.

10. For the vulnerable do not require speeches alone; they require arks: paths of protection, clear steps of repair, and a community that will not turn their pain into a liability.

11. Therefore, when this record speaketh of prophets and administrators, it speaketh of function: whether words and policies open repair, or whether they preserve optics.

12. For prophecy, in its clean form, is not a badge and not a weapon; it is a lamp: it revealeth the wound and showeth the way to heal.

13. And administration, in its clean form, is not sin; it is stewardship. Yet when stewardship refuseth fruit, it drifteth into custody; and custody drifteth into thrones.

14. Wherefore the reader is commanded to test all things by this measure: Do burdens go down? Is truth safer? Is repair faster? Are exits open? If not, then let the speech be weighed again.

15. And now, to keep this measure from becoming accusation without mercy, there shall be attached unto each judgment an ark-check; for judgment without an ark is not preparation but peril.

Record 1A

The Fruits Ledger

The Measure of Prophetic Function

Concerning this Ledger

This record-page speaketh in plain language for the sake of clarity. It is a tool, not a throne.

The Six Measures (score each 0-2)

0 = absent / opposite • 1 = mixed • 2 = clearly present

Burden Direction: Does the message lift burdens from the weak—or shift burdens downward to protect the institution?

Truth Safety: Does it make truth safer to speak (especially for the vulnerable)—or moralize silence?

Repair Path: Does it name a real repair path (accountability, restitution, protection)—or only demand compliance?

Accountability Direction: Does it call the strong (including leaders) to repentance—or discipline the weak while excusing power?

Exits: Does it preserve clean exits of conscience—or imply loyalty tests and narrowing of options?

Christ Used As: Christ as example + liberation + burden-lifter vs Christ as brand + compliance lever.

Lane Classification

Green — Prophetic Function: Burdens down, truth safer, repair clearer, exits preserved.

Yellow — Administrative Function: Coordination/order emphasis; neutral-to-mixed fruits.

Red — Throne Drift: Burdens downshift, exits narrowed, silence moralized, optics protected.

One-Talk Entry Template

TALK:

DATE / VENUE:

SUMMARY (3 sentences): •

-
-

RECEIPTS (3–7 short excerpts): •

-
-

SCORES (0–2 each): Burden ___/2 | Truth Safety ___/2 | Repair ___/2 |

Accountability ___/2 | Exits ___/2 | Christ-as ___/2

TOTAL: ___/12

LANE: Green / Yellow / Red

FRUIT VERDICT (vulnerable-person POV): • Do I feel safer to speak?

- Do I get a repair path?
- Do I gain exits or lose them?

ARK CHECK (required): • What ark/exits does this message build?

- If none, what ark would have made it prophetic?

CHARITABLE READING (required, 1 paragraph max):

BOTTOM LINE (1 sentence): “This message functions as ____ because ____.”

Chapter 4

Of the Ledger as a Second Witness

1. it is not enough to cry repentance only, for many cry and yet build no ark; and many accuse and yet heal nothing.
2. Therefore is this ledger joined unto the witness, that the reader may see not merely the fire of words, but the measure of fruit.
3. For in the mouth of two or three witnesses shall every word be established; and the first witness is the voice, and the second witness is the record.
4. And the record is not written to destroy, but to clarify; not to triumph, but to discern; not to seize, but to make repair possible.
5. Wherefore the ledger shall not judge the final state of any man's calling, but shall judge the function of words and policies, whether they open arks or build gates.
6. And the reader shall require of every strong word that it carry also a door; for heat without exits is the tool of captors.
7. Therefore, when we examine the words of leaders, we shall seek first to be fair: to sample broadly, to read in context, to keep a charitable reading beside every verdict.
8. And we shall seek also to be plain: to mark the receipts, to score the measure, and to say, without malice, whether fruit is borne.
9. And if we find fruit, we shall name it; and if we find drift, we shall name it; and in both cases we shall demand an ark—how the wounded may be protected, and how repair may be made.
10. For the purpose of this book is preparation; and preparation is not rumor, but a path.

Record 2A

Fruits Ledger — Sample Audit

Good, Better, Best (October 2007, General Conference)

SUMMARY (3 sentences):

This message teaches prioritization: choosing what is better or best instead of only what is good. It applies this to families (time together, avoiding overscheduling) and to Church programs (weeding out excessive busyness). It frames the goal as strengthening faith in Christ and families.

RECEIPTS (short excerpts):

- “We have to forego some good things... choose... better or best.”
- “Just because something is good is not a sufficient reason for doing it.”
- “Otherwise, children will be overscheduled... and parents... frazzled...”
- “Parents should act to preserve time for... togetherness... one-on-one time...”
- “Church meetings and activities can become too complex and burdensome...”
- “Stake presidencies and bishoprics... weed out... excessive... busyness...”

SCORES (0–2 each):

Burden 2 | Truth Safety 1 | Repair 1 | Accountability 1 | Exits 2 | Christ-as
1 — TOTAL: 8/12

LANE:

Green-leaning Yellow (Administrative with burden-lifting fruit).

FRUIT VERDICT (vulnerable-person POV):

- I gain permission to say “no” to busyness without being shamed.
- I’m encouraged to protect family time and reduce overload.
- I do not receive a direct abuse/justice repair path, but I do receive burden relief.

ARK CHECK:

Ark present as burden-reduction: permission and instruction to simplify schedules and programs; leaders are told to weed out excess busyness.

CHARITABLE READING:

This functions as stewardship counsel to reduce overload and restore priorities. It aims to protect families and prevent Church activity from consuming life.

BOTTOM LINE:

This message functions as burden-lifting stewardship because it explicitly targets overload in families and Church programs and authorizes simplification.

Record 2B

Fruits Ledger — Sample Audit

Trust in the Lord (October 2019, General Conference)

SUMMARY (3 sentences):

This message addresses unanswered questions (especially about the spirit world) and counsels trust in God’s love and guidance. It discourages teaching speculation as official doctrine. It emphasizes focusing on essentials rather than anxiety over unrevealed details.

RECEIPTS (short excerpts):

- “Our only sure reliance is to trust in the Lord...”
- “You are worried about the wrong things... Concentrate on that.”
- “Not as much as we often think.”
- “Let us not teach... as official doctrine...”
- “Excessive reliance on... speculations may... draw us aside...”
- “Trust in the Lord with all thine heart...”

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 0 | Accountability 0 | Exits 1 | Christ-as
1 — TOTAL: 4/12

LANE:

Yellow (Administrative boundary-setting; mixed fruit depending on context).

FRUIT VERDICT (vulnerable-person POV):

- If my worry is anxiety over unknowns, I feel soothed.
- If my issue is harm needing repair, I do not receive a repair path here.
- Depending on how leaders apply it, the “official doctrine” boundary can either reduce rumor or chill truth-telling.

ARK CHECK:

Ark for anxiety is present (trust + focus on essentials). Ark for institutional harm/repair is not present in this message.

CHARITABLE READING:

The talk aims to reduce confusion and prevent doctrinal rumor from becoming binding teaching. It is protecting members from speculative certainty and fear.

BOTTOM LINE:

This message functions as administrative boundary-setting because it focuses on limiting speculation and encouraging trust rather than opening concrete repair paths.

Record 2C

Fruits Ledger — Sample Audit

The Great Plan (April 2020, General Conference)

SUMMARY (3 sentences):

This message summarizes core elements of God’s plan and anchors them in the Atonement of Jesus Christ. It presents four assurances (cleansing through repentance, succor in burdens, resurrection, and continued progress). It speaks explicitly of divine help to bear inevitable burdens and affirms that all are alike unto God.

RECEIPTS (short excerpts):

- “God’s plan gives us four great assurances...”
- “Through His suffering... we can be cleansed... ‘remember them no more.’”
- “He took upon Him... infirmities... to... succor his people...”
- “Divine help and strength to bear... inevitable burdens...”
- “All are alike unto God.”
- “We should not procrastinate our repentance.”

SCORES (0–2 each):

Burden 2 | Truth Safety 1 | Repair 1 | Accountability 0 | Exits 1 | Christ-as
2 — TOTAL: 7/12

LANE:

Green-leaning Yellow (doctrinal teaching with burden-relief emphasis).

FRUIT VERDICT (vulnerable-person POV):

- I receive comfort that Christ can succor me in my infirmities and burdens.
- I receive a repentance frame but not a specific institutional repair mechanism.
- The inclusion line widens my sense of belonging.

ARK CHECK:

Ark present as doctrinal assurance: Christ's succor + forgiveness + resurrection hope; not a governance repair ark.

CHARITABLE READING:

The message is primarily doctrinal teaching intended to stabilize faith during uncertainty, emphasizing Christ's power to help with mortality's burdens.

BOTTOM LINE:

This message functions prophetically in doctrine-and-burden relief because it centers Christ's succor and explicitly frames the gospel as help for mortal burdens.

Record 2D

Fruits Ledger — Sample Audit

Two Great Commandments (October 2019, General Conference)

SUMMARY (3 sentences):

This message frames discipleship through the two great commandments (love God; love neighbor) and applies them to modern family tensions and LGBT-related questions. It teaches that love of neighbor must not displace love of God, and ties love of God to keeping commandments. It places marriage and chastity within God’s plan and urges families to use prophetic teachings in discussion.

RECEIPTS (short excerpts):

- “Thou shalt love the Lord thy God...”
- “And the second is like unto it... love thy neighbour as thyself.”
- “Our zeal... must not cause us to forget the first...”
- “We show that love by ‘keep[ing] [His] commandments.’”
- “God requires us to obey His commandments...”
- “God’s law of marriage... [and] law of chastity...”

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 0 | Accountability 0 | Exits 0 | Christ-as
1 — TOTAL: 3/12

LANE:

Yellow-leaning Red (normative boundary counsel; risk of exit-narrowing depending on application).

FRUIT VERDICT (vulnerable-person POV):

- If I’m in a family conflict, I get language for values, but little repair method for relational harm.
- If I’m LGBT or close to someone who is, I may feel my options narrowed rather than widened.
- The talk can stabilize boundaries, but it can also intensify ‘compliance-as-love’ pressure.

ARK CHECK:

Ark is mostly doctrinal framing (commandments + plan). A relational repair ark (how to keep love + truth + safety together) is limited.

CHARITABLE READING:

The talk aims to help families navigate cultural conflict by anchoring love and doctrine in a clear hierarchy of commandments and covenant obligations.

BOTTOM LINE:

This message functions as boundary-setting administration because it emphasizes command structure more than repair paths or exits for those in pain.

Record 2E

Fruits Ledger — Sample Audit

Cleansed by Repentance (April 2019, General Conference)

SUMMARY (3 sentences):

This message teaches repentance as essential to God’s plan and emphasizes that no one is exempt from the need to repent. It defines repentance with forsaking and confession, including confession to a ‘mortal judge’ where required. It develops the idea of accountability and mortal judgments in Church administration.

RECEIPTS (short excerpts):

- “Repentance is an essential part of God’s plan.”
- “No one is exempt.”
- “We must forsake our sins and confess...”
- “...to His mortal judge where required.”
- “Accountability... involves both mortal and divine judgments.”
- “Mortal judgments... are administered by leaders...”

SCORES (0–2 each):

Burden 1 | Truth Safety 0 | Repair 1 | Accountability 1 | Exits 0 | Christ-as
1 — TOTAL: 4/12

LANE:

Yellow (repentance doctrine braided with institutional judgment framing).

FRUIT VERDICT (vulnerable-person POV):

- If I’ve sinned and want to change, I receive a clear repentance frame.
- If I’m carrying fear about leaders, ‘mortal judge’ language can feel like gatekeeping.
- If I’m harmed by others, the talk is less about protecting me and more about worthiness processes.

ARK CHECK:

Ark for personal repentance exists (forsake/confess/works). Ark for truth-safety (confession without coercion or retaliation) is not explicitly built.

CHARITABLE READING:

The message aims to reaffirm repentance as central and to clarify the Church's role in administering ordinances and worthiness decisions.

BOTTOM LINE:

This message functions as repentance teaching with administrative enforcement logic because it pairs cleansing with worthiness and 'mortal judge' processes.

Record 2F

Fruits Ledger — Sample Audit

Truth and the Plan (October 2018, General Conference)

SUMMARY (3 sentences):

This message teaches methods for seeking truth, warning against unreliable sources and selfish motivations. It frames ‘truth’ through a doctrinal definition and ties it to the plan of salvation and the Family Proclamation. It emphasizes spiritual methods (prayer, Holy Ghost, scriptures, modern prophets) over purely secular approaches.

RECEIPTS (short excerpts):

- “Not all of this information is true.”
- “Be cautious... choose sources...”
- “We should not consider secular prominence... as... sources of truth.”
- “Be cautious about... anonymous internet sources.”
- “Use spiritual methods... prayer... Holy Ghost...”
- “Gender is eternal.”

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 0 | Accountability 0 | Exits 0 | Christ-as
1 — TOTAL: 3/12

LANE:

Yellow (epistemic counsel + doctrinal boundary statements).

FRUIT VERDICT (vulnerable-person POV):

- If I’m overwhelmed by information, I get practical caution about sources.
- If I’m trying to speak hard truths about institutional harm, the ‘source policing’ frame can be used to dismiss me.
- I receive doctrine boundaries but not a repair protocol for conflict or harm.

ARK CHECK:

Ark exists for information overload (discern sources). Ark for conflict repair/truth-telling safety is not directly provided.

CHARITABLE READING:

The talk aims to help members navigate misinformation by emphasizing spiritual witness and trustworthy sources, and to restate core doctrines tied to the plan.

BOTTOM LINE:

This message functions as administrative boundary-setting because it regulates epistemic authority more than it builds repair or truth-safety mechanisms.

Record 2G

Fruits Ledger — Sample Audit

Protect the Children (October 2012, General Conference)

SUMMARY (3 sentences):

This message calls for increased concern for children’s welfare and frames protection of the weak as a Christian obligation. It acknowledges that speaking for children has implications for public choices and institutions. It describes children as vulnerable and needing advocates who place their well-being above selfish adult interests.

RECEIPTS (short excerpts):

- “Children are highly vulnerable.”
- “We are... under the Savior’s command... especially for the weak...”
- “Children need others to speak for them...”
- “...decision makers who put their well-being ahead...”
- “I cannot speak... without implications...”
- “An Apostle is responsible to witness to the entire world.”

SCORES (0–2 each):

Burden 2 | Truth Safety 1 | Repair 1 | Accountability 1 | Exits 1 | Christ-as
1 — TOTAL: 7/12

LANE:

Green-leaning Yellow (protective exhortation with public-moral framing).

FRUIT VERDICT (vulnerable-person POV):

- If I’m advocating for children, I feel seen and strengthened.
- The message calls adults and institutions upward toward responsibility.
- It doesn’t give a detailed reporting/repair protocol, but it does authorize concern and advocacy.

ARK CHECK:

Ark is advocacy language for the vulnerable (children) and moral elevation of responsibility; specific institutional repair mechanics are limited.

CHARITABLE READING:

The talk aims to mobilize moral attention toward children's protection and to expand the sense of responsibility beyond private life into civic choices.

BOTTOM LINE:

This message functions as protective witness because it centers the weak and calls decision makers to prioritize children over adult self-interest.

Record 2H

Fruits Ledger — Sample Audit

He Heals the Heavy Laden (October 2006, General Conference)

SUMMARY (3 sentences):

This message centers Christ’s invitation to the heavy laden and teaches that the Savior’s healing power is available for every affliction in mortality. It explicitly names grief, disability care, divorce, addiction, depression, and inadequacy as burdens many carry. It emphasizes being ‘made whole’ and includes emotional, mental, and spiritual healing.

RECEIPTS (short excerpts):

- “Many carry heavy burdens.”
- “The healing power... is available for every affliction...”
- “Some have terrible feelings of depression...”
- “Come unto me... and I will give you rest.”
- “Healed them all.”
- “Made whole.”

SCORES (0–2 each):

Burden 2 | Truth Safety 2 | Repair 1 | Accountability 0 | Exits 2 | Christ-as
2 — TOTAL: 9/12

LANE:

Green (burden-lifting, consolation, invitation-based).

FRUIT VERDICT (vulnerable-person POV):

- I feel named without shame; my burden is recognized.
- I receive an exit from despair: Christ’s invitation to rest and wholeness.
- I don’t receive institutional accountability mechanics, but I receive spiritual safety and hope.

ARK CHECK:

Ark is direct: Christ’s invitation to come, rest, and be made whole; the talk opens a non-shaming path for the heavy laden.

CHARITABLE READING:

The talk aims to comfort and stabilize people under many forms of suffering, emphasizing Christ's comprehensive healing.

BOTTOM LINE:

This message functions prophetically in burden-lifting because it names hidden pain, refuses shame, and offers an open, restorative invitation to Christ.

Record 21

Fruits Ledger — Sample Audit

Joy and Mercy (October 1991, General Conference)

SUMMARY (3 sentences):

This message distinguishes joy from mere happiness and frames joy as harmony with God and His laws. It contrasts joy with misery and notes that suffering can come from sin or be an inevitable part of mortality. It introduces mercy as a central gospel reality alongside eternal law.

RECEIPTS (short excerpts):

- “Men are, that they might have joy.”
- “Joy is more than happiness.”
- “Joy... comes from being complete... with our Creator...”
- “The opposite of joy is misery.”
- “Some suffering comes from... sins... but much... inevitable...”

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 0 | Accountability 0 | Exits 1 | Christ-as
1 — TOTAL: 4/12

LANE:

Yellow (doctrinal framing; mild burden normalization).

FRUIT VERDICT (vulnerable-person POV):

- I gain a framework that reduces shame: not all suffering is personal failure.
- I receive conceptual comfort, but not a repair path.
- I feel invited toward mercy rather than harshness.

ARK CHECK:

Ark is meaning-making that softens shame and invites mercy; the talk is more diagnostic than procedural.

CHARITABLE READING:

The talk aims to teach spiritual realism: joy and mercy are deeper than surface happiness, and suffering is part of mortal conditions, not only sin.

BOTTOM LINE:

This message functions as doctrinal consolation because it reframes suffering and points toward mercy rather than performance.

Record 2J

Fruits Ledger — Sample Audit

Pornography (April 2005, General Conference)

SUMMARY (3 sentences):

This message warns against pornography as a spiritual and relational threat and calls for increased protection of loved ones and society. It frames pornography as corrupting, addictive, and damaging to marriages and priesthood power. It urges repentance and avoidance, and it describes worthiness implications for priesthood and temple worship.

RECEIPTS (short excerpts):

- “an avalanche of evil.”
- “I know that many of you are exposed to this and that many of you are being stained by it.”
- “The brain won’t vomit back filth.”
- “Some ... minimize its seriousness and continue to exercise the priesthood... But the user knows... and so does the Lord.”
- “When we undertake to cover our sins... the heavens withdraw... Amen to the priesthood...”
- “Pornography ... ‘strangling the life out of relationships.’”
- “Repent therefore of this thy wickedness...”

SCORES (0–2 each):

Burden 1 | Truth Safety 0 | Repair 1 | Accountability 1 | Exits 0 | Christ-as
1 — TOTAL: 4/12

LANE:

Yellow-leaning Red (strong moral warning; mixed truth-safety depending on pastoral application).

FRUIT VERDICT (vulnerable-person POV):

- If I’m trapped in compulsive use, I receive urgency and a repentance call, but I may also feel shame and fear.
- If I’m a spouse harmed by this, I feel my pain validated as real damage.

- Confession/worthiness framing can narrow exits if leaders respond with punishment rather than repair.

ARK CHECK:

Ark is present as clear warning + repentance call + protective guidance. A non-shaming repair pathway depends on how leaders implement confession and support.

CHARITABLE READING:

The talk aims to confront a widespread harm and mobilize protection for families, emphasizing spiritual consequences and the need for repentance.

BOTTOM LINE:

This message functions as urgent moral warning because it names a specific harm and calls for protective action, but it risks narrowing exits when fear and worthiness dominate repair.

Record 2K

Fruits Ledger — Sample Audit

Priesthood Authority in the Family and the Church (October 2005, General Conference)

SUMMARY (3 sentences):

This message compares priesthood authority in the Church and in the family, clarifying keys, boundaries, duration of callings, and partnership. It affirms that priesthood is God’s power to bless all His children and that ordinances are available to men and women alike. It warns against abuse of priesthood authority and quotes doctrine that power cannot be maintained by virtue of the priesthood.

RECEIPTS (short excerpts):

- “The priesthood is the power of God used to bless all of His children, male and female.”
- “Men are not ‘the priesthood.’”
- “When my father died, my mother presided over our family...”
- “all priesthood authority in the Church functions under... priesthood keys.”
- “He can even cause that they lose their membership and have their names ‘blotted out.’”
- “We have heard of men... ‘I hold the priesthood and you’ve got to do what I say.’”
- “No power or influence can or ought to be maintained by virtue of the priesthood...”

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 1 | Accountability 1 | Exits 0 | Christ-as
1 — TOTAL: 5/12

LANE:

Yellow (administrative clarification with anti-abuse principles).

FRUIT VERDICT (vulnerable-person POV):

- If I've experienced priesthood dominance in marriage, I receive clear rejection of that abuse and a model of persuasion/meekness.
- If I'm anxious about institutional power, the keys/'blotted out' language can feel like custody reinforcement.
- I receive governance clarity more than an enforcement mechanism for abuse repair.

ARK CHECK:

Ark exists as doctrine limiting abuse ('no power... by virtue of the priesthood'). A practical reporting/repair protocol is not detailed here.

CHARITABLE READING:

The talk aims to prevent misunderstanding and misuse of priesthood authority, and to protect family partnership while clarifying ecclesiastical order.

BOTTOM LINE:

This message functions as governance clarification with some protective fruit because it rejects priesthood coercion while reinforcing key-based administration.

Record 2L

Fruits Ledger — Sample Audit

Preparation for the Second Coming (April 2004, General Conference)

SUMMARY (3 sentences):

This message reviews signs of the Second Coming and emphasizes preparedness without claiming knowledge of timing. It applies the parable of the ten virgins and calls members to spiritual and temporal preparation. It ends with practical self-audit questions about confession, settling accounts, forgiveness, and testimony.

RECEIPTS (short excerpts):

- “study the signs ... and ... be prepared for it.”
- “the arithmetic of this parable is chilling... only half were ready...”
- “Prepare ye, prepare ye... for the Bridegroom cometh...”
- “What if the day of His coming were tomorrow?”
- “What confessions would we make? ... What accounts would we settle?”
- “What forgivenesses would we extend?”
- “If our lamps... are drawn down, let us start immediately to replenish them.”

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 1 | Accountability 1 | Exits 1 | Christ-as
1 — TOTAL: 6/12

LANE:

Yellow-leaning Green (prep teaching with repair prompts).

FRUIT VERDICT (vulnerable-person POV):

- I’m invited to repair relationships and settle moral accounts rather than merely stock supplies.
- The self-audit questions can motivate repentance, but can also trigger fear if interpreted as doom pressure.
- I receive a concrete ‘do today’ list (forgive, reconcile, make things right).

ARK CHECK:

Ark is present as practical preparation prompts (forgive, settle accounts, change practices) and a call to begin immediately.

CHARITABLE READING:

The talk aims to focus members on readiness through sustained discipleship and reconciled living, not date-setting or panic.

BOTTOM LINE:

This message functions as preparatory witness because it turns eschatology into near-term repair actions and personal accountability.

Record 2M

Fruits Ledger — Sample Audit

Alternate Voices (April 1989, General Conference)

SUMMARY (3 sentences):

This message distinguishes authorized Church voices from ‘alternate voices’ that speak about doctrine and Church matters without calling or authority. It warns that some alternate voices can mislead and harm the work, while acknowledging some are well-motivated and wholesome. It emphasizes the Church’s responsibility for ‘spiritual quality control’ in official materials and cautions leaders about implied endorsement.

RECEIPTS (short excerpts):

- “Some ... have been called and given divine authority... Others ... ‘alternate voices’ ... without calling or authority.”
- “members can be misled ... and the work of the Lord can suffer.”
- “property, pride, prominence, or power.”
- “to deceive and devour the flock... ravening wolves.”
- “teach correct principles and then leave its members to govern themselves.”
- “spiritual quality control” ... “allows members to rely on the truth...”
- “Leaders must... avoid ... endorsement for teachings that are not orthodox...”

SCORES (0–2 each):

Burden 0 | Truth Safety 0 | Repair 0 | Accountability 0 | Exits 0 | Christ-as
0 — TOTAL: 0/12

LANE:

Red (authority-protection framework; high risk of exit narrowing and truth chilling).

FRUIT VERDICT (vulnerable-person POV):

- If I’m raising hard truths about harm, this framework can be used to label me ‘unauthorized’ and shut me down.

- If I'm confused by misinformation, it can stabilize me—yet it does so by centralizing authority rather than building discernment exits.
- It offers limited protection against institutional abuse because it prioritizes orthodoxy control.

ARK CHECK:

Ark for misinformation exists as “trust the official voice,” but ark for truth-safety (especially when the official voice errs) is not built.

CHARITABLE READING:

The talk seeks to protect members from deception and confusion by clarifying what is officially endorsed and what is not.

BOTTOM LINE:

This message functions as authority consolidation because it frames safety primarily through authorized channels rather than through open, repairable truth processes.

Record 2N

Fruits Ledger — Sample Audit

Spirituality (October 1985, General Conference)

SUMMARY (3 sentences):

This message teaches the primacy of spiritual meaning over temporal success and warns against substituting worldly priorities for God. It uses examples (Esau/Jacob, soldiers at the cross, pioneers) to show how interpretation determines what we value. It defines spirituality as having no priorities ahead of God and explicitly names ‘power or prominence’ as anti-spiritual.

RECEIPTS (short excerpts):

- “I’m raising boys, not cows.”
- “They sought the golden plates to get money, not a message.”
- “Unto God, ‘all things ... are spiritual.’”
- “The redemption of Zion... is the conquest of the heart...”
- “A spiritual person has no priorities ahead of God.”
- “power or prominence... is not spiritual.”
- “the word of the Lord endureth for ever.”

SCORES (0–2 each):

Burden 1 | Truth Safety 2 | Repair 0 | Accountability 1 | Exits 2 | Christ-as
1 — TOTAL: 7/12

LANE:

Green-leaning Yellow (anti-throne teaching; meaning-making + humility).

FRUIT VERDICT (vulnerable-person POV):

- I receive permission to value spiritual truth over status, metrics, and worldly approval.
- It undermines prominence worship and helps me resist ‘divine right’ performance.
- It doesn’t give an abuse-repair protocol, but it strengthens inner freedom and conscience.

ARK CHECK:

Ark is internal: reorientation of values away from power and toward God, which widens conscience exits.

CHARITABLE READING:

The talk aims to teach discipleship that is resilient to worldly prestige and failure, forming saints by spiritual interpretation.

BOTTOM LINE:

This message functions as anti-throne spiritual formation because it explicitly critiques power/prominence and trains interpretation toward God.

Record 20

Fruits Ledger — Sample Audit

Modern Pioneers (October 1989, General Conference)

SUMMARY (3 sentences):

This message honors ‘modern pioneers’—ordinary saints who sacrifice without adulation—and rejects an ‘aristocracy of birth’ in the Church. It teaches that prominence is not a fast-track to exaltation and that covenant-keeping is the same standard for all. It includes stories of caregiving, repentance after excommunication, and forgiveness after abuse, emphasizing mercy and endurance.

RECEIPTS (short excerpts):

- “The days of the pioneers are not past.”
- “with little praise... and never with adulation.”
- “in an honest and good heart... bring forth fruit with patience.”
- “There is no aristocracy of birth in this Church...”
- “Prominent position... does not put anyone on a fast-track...”
- “This writer expressed gratitude for ‘the Lord’s repentance process.’”
- “The Spirit bore witness that she should forgive...”

SCORES (0–2 each):

Burden 2 | Truth Safety 1 | Repair 1 | Accountability 1 | Exits 1 | Christ-as
1 — TOTAL: 7/12

LANE:

Green-leaning Yellow (rank-and-file honor + mercy teaching).

FRUIT VERDICT (vulnerable-person POV):

- I feel seen if I’m carrying invisible burdens (caregiving, loneliness, discouragement).
- I hear that prominence is not proof—covenant and fruit are the measure.
- The forgiveness-after-abuse story can comfort some, but can also burden others if misused without safety.

ARK CHECK:

Ark is belonging + dignity for the ordinary + repentance hope; it does not build a procedural ark for abuse safety, but it does honor endurance and mercy.

CHARITABLE READING:

The talk aims to strengthen faith in unseen sacrifice and to equalize worth across status, emphasizing mercy and perseverance.

BOTTOM LINE:

This message functions as burden-lifting witness because it dignifies the unseen and undermines status worship while pointing to mercy and repentance.

Chapter 5

Of the Pattern Appearing Thus Far

1. now, having written both witness and record, it is meet that we speak of the pattern appearing thus far, lest the ledger be read as mere accusation or mere defense.
2. For in these pages we have seen two streams: one that comforteth the heavy laden and speaketh mercy to the unseen; and another that ordereth boundaries and guardeth the gates.
3. And the first stream beareth fruits of healing: it nameth sorrow without shame, inviteth the wounded to come unto Christ, and strengtheneth the weak by hope.
4. And the second stream beareth fruits of management: it defineth authority, policeth doctrine, warneth of threats, and in so doing can either protect or chill, depending upon how it is applied.
5. And behold, the pressure point is not whether a leader testifieth of Christ, for many do; but whether his words make truth safer, make repair easier, and widen exits for conscience and for the oppressed.
6. For when gate-keeping becometh the chief ark, the wounded are made a liability; and when orthodoxy becometh the proof of righteousness, fruits are neglected.
7. Yet it is also written in the record that power and prominence are not spiritual; and that there is no aristocracy of birth; and that the lowly and the last wagon are precious before God.
8. Therefore the ledger is not written to declare a man wholly false or wholly true, but to name which stream is flowing in a given word, and to demand that the stream of mercy not be dammed by the stream of control.
9. And the reader is commanded to be just: when fruit is found, name it; when drift is found, name it; and in both cases require an ark—so that fear may not rule, and so that the least may live.

10. Wherefore, in the chapters to come, we shall continue this ledger through the years, and we shall ask a single question again and again: Do burdens go down? Is truth safer? Is repair faster? Are exits open?

Record Index

Receipts Map (Talk → Lane → Tags)

Legend: G=Green (prophetic function) • Y=Yellow (administrative) • R=Red (throne drift)

Ledger Summary

This page summarizes the Fruits Ledger so far. It is descriptive, not jurisdictional.

Current ledger size: 27 talks audited.

Lane counts (simplified): Green = 2 • Yellow/mixed = 24 • Red = 1

Most common Green fruits observed:

- Burden-lifting consolation (heavy laden / resurrection hope / simplification).
- Anti-prominence formation (warning against property–pride–prominence–power).
- Conscience exits (personal revelation ‘without mortal intermediary’; permission to prune overload).
- Vulnerable focus (children advocacy; dignity for ordinary ‘modern pioneers’).

Most common drift risks observed:

- Authority consolidation frames (e.g., ‘alternate voices’ / ‘authorized channels’).
- Exit-narrowing via boundary hierarchy without a parallel repair ark (especially in family/identity conflict domains).
- Truth-chilling potential through source policing or ‘official doctrine’ boundaries when used against witnesses.
- Shame risk when repentance is coupled tightly to worthiness-gate processes without explicit non-coercive safeguards.

Record 2A: Good, Better, Best (Oct 2007) — G/Y — Burden ↓, Exits ↑, Simplify

Record 2B: Trust in the Lord (Oct 2019) — Y — Anxiety comfort, Doctrine boundary

Record 2C: The Great Plan (Apr 2020) — **G/Y** — Christ succor, Burdens

Record 2D: Two Great Commandments (Oct 2019) — **Y/R** — Boundaries, Chastity, Exits risk

Record 2E: Cleansed by Repentance (Apr 2019) — **Y** — Repentance, ‘mortal judge’

Record 2F: Truth and the Plan (Oct 2018) — **Y** — Epistemic authority, Doctrine boundary

Record 2G: Protect the Children (Oct 2012) — **G/Y** — Vulnerable focus, Accountability up

Record 2H: He Heals the Heavy Laden (Oct 2006) — **G** — Non-shame, Healing, Exits ↑

Record 2I: Joy and Mercy (Oct 1991) — **Y** — Mercy, Meaning-making

Record 2J: Pornography (Apr 2005) — **Y/R** — Moral warning, Shame risk

Record 2K: Priesthood Authority (Oct 2005) — **Y** — Keys, Anti-coercion doctrine

Record 2L: Preparation for the Second Coming (Apr 2004) — **Y/G** — Prep, Repair prompts

Record 2M: Alternate Voices (Apr 1989) — **R** — Authority consolidation, Truth chill

Record 2N: Spirituality (Oct 1985) — **G/Y** — Anti-prominence, Conscience exits

Record 2O: Modern Pioneers (Oct 1989) — **G/Y** — No aristocracy, Mercy, Burdens ↓

Record 2P

Fruits Ledger — Sample Audit

Love and Law (October 2009, General Conference)

SUMMARY (3 sentences):

This message argues that God’s love does not override His laws, and that His choicest blessings are reserved for obedience. It uses examples of family and moral conflict to show confusion between love and permissiveness. It applies this framing to parental teaching and eternal family doctrine.

RECEIPTS (short excerpts):

- “The love of God does not supersede His laws and His commandments...”
- “His choicest blessings are reserved for those who obey His laws.”
- Example: “If you really loved me, you would accept...”
- “Persons who take this position do not understand the nature of God’s love...”

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 0 | Accountability 0 | Exits 0 | Christ-as 1 — TOTAL: 3/12

LANE:

Yellow-leaning Red (love framed through law hierarchy; exit-narrowing risk).

FRUIT VERDICT (vulnerable-person POV):

- If I’m navigating moral conflict in family, I get a clear boundary frame.
- If I’m already burdened or ashamed, the frame can intensify compliance-as-love pressure.
- There is little repair protocol for relational rupture beyond ‘obey and teach law.’

ARK CHECK:

Ark is doctrinal clarity about boundaries; practical repair/exits for those harmed by misapplied law are limited.

CHARITABLE READING:

The talk aims to correct a cultural confusion that equates love with removing commandments, and to support parents who teach doctrine under social pressure.

BOTTOM LINE:

This message functions as boundary-first administration because it prioritizes law-structure over repair pathways and can narrow exits in practice.

Record 2Q

Fruits Ledger — Sample Audit

Unselfish Service (April 2009, General Conference)

SUMMARY (3 sentences):

This message teaches discipleship as losing oneself in service and contrasts covenant sacrifice with entitlement. It praises unpaid Church service and rejects ‘blind obedience’ as the explanation for Latter-day Saint service. It warns against seeking the praise of the world and frames selfishness as drift.

RECEIPTS (short excerpts):

- “follow Him... by ... unselfish service to others.”
- Story: “Forget yourself and go to work.”
- “mistakenly call ‘blind obedience.’ Neither explanation is correct.”
- “We do not serve ... well if we fear man more than God.”
- “the ‘me’ generation...”

SCORES (0–2 each):

Burden 2 | Truth Safety 1 | Repair 0 | Accountability 1 | Exits 1 | Christ-as
1 — TOTAL: 6/12

LANE:

Green-leaning Yellow (burden-lifting exhortation; service formation).

FRUIT VERDICT (vulnerable-person POV):

- I’m lifted toward meaning and outward love; my world gets bigger than my pain.
- Risk: ‘lose yourself’ can pressure the exhausted if leaders lack discernment.
- It names entitlement and praise-seeking as drift, which humbles status games.

ARK CHECK:

Ark is formation: a path of service that reconnects and stabilizes; not a procedural repair protocol.

CHARITABLE READING:

The talk aims to form disciples who resist consumer entitlement by covenant patterns of service.

BOTTOM LINE:

This message functions as discipleship formation because it calls people out of entitlement and into service, though it needs an 'exhausted-saints' guardrail to prevent misuse.

Record 2R

Fruits Ledger — Sample Audit

Testimony (April 2008, General Conference)

SUMMARY (3 sentences):

This message defines testimony as spiritual knowledge borne by the Holy Ghost about core gospel facts. It distinguishes testimony from sermons and personal life reports and teaches that testimony grows through desire, prayer, obedience, and bearing witness. It argues that scientific methods cannot yield spiritual knowledge.

RECEIPTS (short excerpts):

- “A testimony ... is a personal witness ... by the Holy Ghost...”
- “A testimony ... is not a travelogue ... It is not a sermon.”
- “The idea that all important knowledge is based on scientific evidence is simply untrue.”
- “Knowledge encourages obedience, and obedience enhances knowledge.”
- “We gain or strengthen a testimony by bearing it.”

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 0 | Accountability 0 | Exits 1 | Christ-as
1 — TOTAL: 4/12

LANE:

Yellow (doctrinal epistemology; widens spiritual exits for seekers).

FRUIT VERDICT (vulnerable-person POV):

- If I’m a seeker, I’m given a path: desire → prayer → do → know.
- If I’m harmed and need repair, it doesn’t address that domain.
- It reduces pressure to ‘prove’ faith by scientific standards, widening conscience exits.

ARK CHECK:

Ark is a method for seeking spiritual knowledge; not a governance repair ark.

CHARITABLE READING:

The talk aims to clarify what testimony is and how it is obtained and strengthened.

BOTTOM LINE:

This message functions as doctrinal instruction because it defines testimony and gives a workable path for spiritual knowing.

Record 2S

Fruits Ledger — Sample Audit

Sacrament Meeting and the Sacrament (October 2008, General Conference)

SUMMARY (3 sentences):

This message elevates the sacrament as the central Sabbath ordinance and teaches that it qualifies members to ‘always have His Spirit’ for guidance. It offers practical counsel for reverence and worship, including preparation and avoiding distractions. It frames sacrament meeting as worship rather than performance.

RECEIPTS (short excerpts):

- “The ordinance of the sacrament makes ... the most sacred ... meeting...”
- D&C 59: “keep thyself unspotted from the world...”
- Promise: “always have his Spirit to be with [us].”
- “Young people... not a time for... texting...”
- “music is for worship, not for performance.”

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 0 | Accountability 0 | Exits 1 | Christ-as
1 — TOTAL: 4/12

LANE:

Yellow (worship formation; mercy needed to avoid shame policing).

FRUIT VERDICT (vulnerable-person POV):

- I gain a clearer worship focus and a weekly stabilizing ritual.
- Risk: strict ‘reverence policing’ can shame children or neurodiverse saints if misapplied.
- The ‘always have His Spirit’ promise is a real ark if applied with mercy.

ARK CHECK:

Ark is spiritual guidance promised through the sacrament; application needs mercy to avoid shame.

CHARITABLE READING:

The talk aims to deepen worship and protect the ordinance from distraction and performance.

BOTTOM LINE:

This message functions as worship formation because it centers the sacrament as guidance and offers practical practices for reverence.

Record 2T

Fruits Ledger — Sample Audit

Desire (April 2011, General Conference)

SUMMARY (3 sentences):

This message teaches that desires set priorities and choices, and that over time we become what we repeatedly desire. It draws from Book of Mormon examples and warns against worldly desires like property, pride, prominence, and power. It frames righteous desire as the engine of repentance and becoming.

RECEIPTS (short excerpts):

- “Desires dictate our priorities...”
- “The desires we act on determine our ... becoming.”
- “property, prominence, pride, and power...”
- “cut and carve ourselves free...”

SCORES (0–2 each):

Burden 1 | Truth Safety 2 | Repair 1 | Accountability 1 | Exits 2 | Christ-as
1 — TOTAL: 8/12

LANE:

Green-leaning Yellow (inner liberation; anti-power formation).

FRUIT VERDICT (vulnerable-person POV):

- I’m given a framework to change from the inside, not merely perform.
- It undermines prominence/power desire—directly relevant to ‘divine right’ drift.
- It offers agency exits: a ‘desire to believe’ can begin the process.

ARK CHECK:

Ark is internal: an agency-based path to repentance through reordering desires.

CHARITABLE READING:

The talk aims to form long-term discipleship by addressing the engine of action: desire.

BOTTOM LINE:

This message functions as liberating formation because it names power/prominence as temptation and gives an agency path for becoming.

Record 2U

Fruits Ledger — Sample Audit

Two Lines of Communication (October 2010, General Conference)

SUMMARY (3 sentences):

This message teaches that God provides two ‘lines’ of communication: personal revelation and priesthood administration. It emphasizes balance: direct prayer ‘without any mortal intermediary’ alongside ordinances and key-based governance. It warns against relying exclusively on one line.

RECEIPTS (short excerpts):

- “two lines of communication... the personal line and the priesthood line.”
- “He answers us... without any mortal intermediary.”
- “use both... in proper balance...”

SCORES (0–2 each):

Burden 1 | Truth Safety 2 | Repair 0 | Accountability 0 | Exits 2 | Christ-as
1 — TOTAL: 6/12

LANE:

Yellow-leaning Green (exit-preserving personal revelation doctrine).

FRUIT VERDICT (vulnerable-person POV):

- I gain an explicit exit: I can pray and be answered without intermediaries.
- This balance language resists pure control narratives when applied honestly.
- It does not itself build a repair protocol for institutional harm.

ARK CHECK:

Ark is explicit: the personal line (non-intermediated) preserved as essential.

CHARITABLE READING:

The talk aims to prevent extremes and keep saints grounded in both personal spirituality and covenant administration.

BOTTOM LINE:

This message functions as exit-preserving doctrine because it explicitly defends the personal line ‘without mortal intermediary.’

Record 2V

Fruits Ledger — Sample Audit

Be Not Deceived (October 2004, General Conference)

SUMMARY (3 sentences):

This message teaches that the Holy Ghost protects against deception if we retain the Spirit through obedience and weekly sacrament renewal. It warns against sexual sin and substances that drive away the Spirit and calls for confession and making wrongs right. It links preparedness to taking the Holy Spirit as guide and being doers of the word.

RECEIPTS (short excerpts):

- “The Holy Ghost will protect us against being deceived...”
- “have taken the Holy Spirit for their guide... and have not been deceived...”
- “Make it right and get on with your life.”
- “Be ye doers of the word... not hearers only...”

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 1 | Accountability 1 | Exits 1 | Christ-as
1 — TOTAL: 6/12

LANE:

Yellow (moral warning + practical repair prompt).

FRUIT VERDICT (vulnerable-person POV):

- I receive an actionable repair line: ‘make it right and get on with your life.’
- Confession framing can heal or narrow exits depending on local leaders.
- The ‘Holy Ghost as guide’ strengthens personal discernment.

ARK CHECK:

Ark exists as Spirit-guidance + a direct ‘make it right’ instruction; needs non-shaming implementation.

CHARITABLE READING:

The talk aims to strengthen discernment and moral resilience by anchoring protection in the Spirit and covenant practice.

BOTTOM LINE:

This message functions as protective counsel because it links deception-resistance to Spirit retention and includes practical 'make it right' repair language.

Record 2W

Fruits Ledger — Sample Audit

Repentance and Change (October 2003, General Conference)

SUMMARY (3 sentences):

This message defines repentance as change and frames the gospel as transformation. It explicitly cites John the Baptist as demanding ‘fruits worthy of repentance.’ It applies the principle to modern sexual sin and pornography culture.

RECEIPTS (short excerpts):

- “Repent... means giving up... practices... contrary...”
- “transform common creatures into celestial citizens...”
- “John the Baptist preached repentance... ‘fruits worthy of repentance’...”
- “rapidly expanding culture of pornography...”

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 1 | Accountability 1 | Exits 1 | Christ-as
1 — TOTAL: 6/12

LANE:

Yellow-leaning Green (repentance-as-change; John-pattern anchor).

FRUIT VERDICT (vulnerable-person POV):

- I’m given a clear definition: repentance is change, not mere remorse.
- Can produce shame if communities lack mercy; needs ark for safe repair.
- The John anchor strengthens the fruit-test framing.

ARK CHECK:

Ark is clarity: repentance = change; needs companion pages for non-shaming repair steps.

CHARITABLE READING:

The talk aims to press repentance into practical change and resist cultural normalization of sexual sin.

BOTTOM LINE:

This message functions as repentance teaching because it defines change and explicitly anchors the fruit-test pattern in John.

Record 2X

Fruits Ledger — Sample Audit

Apostasy and Restoration (April 1995, General Conference)

SUMMARY (3 sentences):

This message explains restoration claims and differences from other Christian churches to justify missionary work and temples. It frames apostasy/restoration as the reason authority and doctrines were lost and restored. It argues knowledge can be lost over time.

RECEIPTS (short excerpts):

- “We have differences... explain why we send missionaries...”
- “temples in addition to churches...”
- “important additions our doctrines make...”
- “discoveries... contradict... assumption that knowledge increases...”

SCORES (0–2 each):

Burden 0 | Truth Safety 0 | Repair 0 | Accountability 0 | Exits 0 | Christ-as
1 — TOTAL: 1/12

LANE:

Yellow (identity/authority framing; limited ark beyond institutional claims).

FRUIT VERDICT (vulnerable-person POV):

- It clarifies distinctive claims, which can strengthen identity.
- It does not address harm/repair domains.
- It can strengthen exclusivity narratives unless paired with humility/mercy framing.

ARK CHECK:

Ark is identity coherence; not a practical repair ark.

CHARITABLE READING:

The talk aims to explain restoration claims in relation to wider Christianity.

BOTTOM LINE:

This message functions as institutional-identity teaching because it emphasizes distinctive authority narratives rather than repair or exit-building.

Record 2Y

Fruits Ledger — Sample Audit

The Need for a Church (October 2021, General Conference)

SUMMARY (3 sentences):

This message argues that churches bless society and knit hearts together and that attendance combats selfish individualism. It then claims special necessity for the restored Church because it uniquely provides priesthood power, fulness of doctrine, and saving ordinances. It reframes churchgoing as serving others and defends membership councils as aiming at repentance rather than punishment.

RECEIPTS (short excerpts):

- “Attendance and activity... help us become better people...”
- “our hearts... ‘knit together in love.’”
- “special reasons... restored Church... ordinances...”
- “purpose... even in membership councils, is not punishment...”

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 1 | Accountability 0 | Exits 0 | Christ-as
1 — TOTAL: 4/12

LANE:

Yellow (institution-necessity framing; some service/repentance language).

FRUIT VERDICT (vulnerable-person POV):

- I’m invited to show up for others and knit hearts together—good fruit.
- Exclusivity language can narrow exits for those who need distance for safety.
- The ‘not punishment’ line needs proof-by-fruit (transparent safeguards) to be a real ark.

ARK CHECK:

Ark exists as social belonging/service reframe; ‘not punishment’ claim needs operational safeguards to function as ark.

CHARITABLE READING:

The talk aims to address declining attendance and strengthen commitment to communal worship and restored ordinances.

BOTTOM LINE:

This message functions as institutional defense because it argues necessity of church membership and ordinances, with limited exit-widening for those in conflict.

Record 2Z

Fruits Ledger — Sample Audit

Resurrection (April 2000, General Conference)

SUMMARY (3 sentences):

This message teaches the literal, universal resurrection through Jesus Christ and frames it as a restoration in ‘proper and perfect frame.’ It emphasizes resurrection as a pillar that gives meaning, motivation, and hope, and it offers concrete consolation for disability, injury, disease, and aging. It frames resurrection hope as changing how we endure mortal challenges and relate to one another.

RECEIPTS (short excerpts):

- “The resurrection is a pillar of our faith. It adds meaning to our doctrine, motivation to our behavior, and hope for our future.”
- “Because I live, ye shall live also.”
- “The spirit and the body shall be reunited again in its perfect form... every thing shall be restored to its perfect frame.”
- “What a comfort to know that all who have been disadvantaged... will be resurrected in ‘proper and perfect frame.’”
- “The ‘lively hope’... is our conviction that death is not the conclusion... but... a necessary step...”
- “Because of the resurrection, we know that these mortal deficiencies are only temporary!”

SCORES (0–2 each):

Burden 2 | Truth Safety 2 | Repair 0 | Accountability 0 | Exits 2 | Christ-as
2 — TOTAL: 8/12

LANE:

Green (consolation + hope; burden-lifting; existential ark).

FRUIT VERDICT (vulnerable-person POV):

- I receive an ark against despair: death is not the end, and restoration is promised.

- My disadvantages and afflictions are named without blame; hope is made concrete.
- This does not address institutional repair, but it widens existential exits and strengthens endurance.

ARK CHECK:

Ark is explicit: resurrection assurance and ‘lively hope’ that mortal deficiencies are temporary, restoring dignity and endurance.

CHARITABLE READING:

The talk aims to strengthen faith in Christ by grounding hope in a literal resurrection and by consoling those who suffer or mourn.

BOTTOM LINE:

Record 2AA

Fruits Ledger — Sample Audit

Focus and Priorities (April 2001, General Conference)

SUMMARY (3 sentences):

This message applies accountability to modern abundance of time and information, warning that more data does not equal more wisdom. It calls for focus: valuing and using what is already within our grasp, rather than endless accumulation and distraction. It frames priorities as protecting our ability to hear the still, small voice and to choose God’s work first.

RECEIPTS (short excerpts):

- “Available information wisely used is far more valuable than multiplied information allowed to lie fallow.”
- “We are accountable and will be judged for how we use what we have received.”
- “Because... modern timesaving devices... we have far more discretionary time... We are accountable for how we use that time.”
- “We don’t need a bigger truckload of information... our biggest need is a clearer focus...”

- “Some choose to spend countless hours... unfocused surfing the Internet... scanning other avalanches of information.”
- “Each of us should be careful that the current flood of information does not occupy our time so completely that we cannot... hear... the still, small voice...”

SCORES (0–2 each):

Burden 2 | Truth Safety 2 | Repair 0 | Accountability 1 | Exits 2 | Christ-as 1 — TOTAL: 7/12

LANE:

Green-leaning Yellow (formation counsel; burden reduction by focus; strong personal-revelation exit).

FRUIT VERDICT (vulnerable-person POV):

- I get permission to stop ‘running to and fro’ and to prune distraction—real burden relief.
- I’m warned against information addiction and given a way back to quiet guidance (‘still, small voice’).
- This doesn’t address institutional harm, but it widens daily-life exits and strengthens agency.

ARK CHECK:

Ark is practical: reclaim time, reduce distraction, and protect the still, small voice—an exit from modern overload.

CHARITABLE READING:

The talk aims to help saints live wisely in an age of overwhelming information and increased discretionary time, turning technology into a tool rather than a master.

BOTTOM LINE:

This message functions as burden-lifting formation because it names overload, calls for focus, and protects access to the still, small voice.

This message functions as burden-lifting witness because it offers concrete hope and dignity through Christ’s resurrection promise.

Interpretation Key

How to Read the Ledger Without Turning It Into a Throne

1) The Ledger is descriptive, not jurisdictional.

It judges the function of messages (fruit), not the eternal status of the messenger.

2) Yellow is not 'good' and Red is not 'damned.'

Yellow often describes stewardship or boundary-setting; Red describes patterns that can narrow exits or chill truth. A single Red record does not condemn a person; it signals a drift risk that requires an ark.

3) Every verdict must carry an ark-check.

If we name a wound without offering a door, we become the very thing we criticize. The ark-check forces repair thinking instead of heat.

4) Receipts first; charity beside receipts.

Each record includes brief excerpts and a charitable reading. This is to prevent rumor, mind-reading, and faction-building.

5) The reader must test this book also.

If this book narrows your exits, shames the wounded, demands loyalty, or makes truth less safe, it has failed its own standard.

Chapter 6

Of Authority and the Ark

1. behold, the problem of our day is not always the harshness of words, for many words are now softened; but the problem is the hidden custody beneath soft speech.
2. For a man may speak gently and yet close exits; he may smile and yet chill truth; he may testify of Christ and yet require that wounds be kept quiet for the sake of the work.
3. Therefore we must learn to discern the difference between authority that blesseth and authority that protecteth itself.
4. And the authority that blesseth is proved by fruit: it lifteth burdens from the weak, it maketh truth safer, it inviteth repair, and it refuseth to purchase peace with silence.
5. But the authority that protecteth itself seeketh safety in monopoly: it prefers the authorized channel to the honest witness; it prefers the controlled narrative to the repaired wound.
6. And this drift can be justified in the name of protection, saying: 'Be not deceived,' and 'Trust the official,' and 'Do not teach as doctrine that which is not approved.'
7. Yet if such counsel be used to dismiss the wounded, or to shame the questioner, or to punish the witness, then what was called protection becometh a gate.
8. For deception is real, and wolves are real; but so also are injuries committed by shepherds. And if the sheep have no lawful exit, then even true shepherding becomes a trap.
9. Wherefore the ark of our day must include both discernment and repair: both caution against lies and courage to correct ourselves.
10. And the ledger hath shown that a leader may speak great consolation to the heavy laden, and he may also speak strong boundary counsel; and either can serve God if it buildeth an ark.

11. But when boundary counsel becometh the only ark, the people are trained to seek safety by permission rather than by fruit; and thus divine right replaces repentance.

12. And this is the subtle Pharisee-flavor of our age: less open condemnation, yet deeper reliance upon structure as proof of holiness; less public stoning, yet more private chilling of truth.

13. Therefore, a true watchman doth not merely accuse leaders of control; he requireth a better ark: rules that protect the vulnerable, processes that make confession safe, and proofs that repentance is more than policy.

14. For if leaders say, 'Councils are not punishment,' let them also build the safeguards that make it so; for if they say, 'authorized channels protect,' let them also publish the protections for whistleblowers when channels fail.

15. And if they warn against alternate voices, let them also establish a lawful place where a true witness may speak without being devoured; else the warning serves power and not mercy.

16. Behold, this is not a demand for anarchy. Administration is not sin. Keys are not evil. But keys without fruit become a cage, and order without repair becomes oppression.

17. Wherefore we call the covenant people to a higher law: that truth be made safer than reputation; that the weak be protected before the institution is defended; that repentance be measured by restitution and changed practice.

18. And the sign of this higher law is simple: burdens go down, exits open, and repair becomes faster than rumor.

19. And now, having named this pattern, we return again to the example of John, who refused the throne and demanded fruit; for preparation without these constraints becomes only another ladder of power.

Chapter 7

Of John's Constraints, That the Witness Become Not a Throne

1. behold, John was sent to prepare a way, and his authority was not proved by a chair, but by fruit and by refusal of the crown.
2. Therefore, whosoever would walk in the pattern of John must accept the constraints of John, else he becometh the thing he condemneth.
3. And the first constraint is this: he shall not seize jurisdiction, neither shall he found a rival altar; for the forerunner doth not replace the King.
4. And the second constraint is this: he shall not bind consciences unto himself by loyalty tests; for repentance cannot be purchased with belonging.
5. And the third constraint is this: he shall not demand confession as a tithe for safety; for confessions gathered for custody are not repentance but harvest.
6. And the fourth constraint is this: he shall not build his authority upon fear; for fear can move crowds, yet it cannot heal a wound.
7. And the fifth constraint is this: he shall point away from himself; and therefore do some write under a covering name, that the people may look to fruit and not to face.
8. And the sixth constraint is this: he shall refuse to profit by captivity; he shall not make of the wounded a market, nor of the anxious a revenue stream, nor of the repentant a brand.
9. And the seventh constraint is like unto it: he shall build arks; for a warning without an ark is but heat, and heat without exits is the tool of captors.
10. Wherefore, when this record speaketh strongly, it shall also speak a door: a repair path, a protection, a clean exit of conscience, and a way for the least to live.

11. And if this record ever commandeth that a man cut off his family in hatred, or abandon his community in spite, or despise the saints, then it hath departed from John and hath entered the spirit of faction.

12. For John rebuked, yet he did not gather an army; he demanded fruit, yet he did not sell belonging; he warned of the day, yet he did not set himself as the gate.

13. Therefore the reader is commanded to use these constraints as a knife: to cut away drift in this work, and to cut away drift in any work that would name itself holy.

14. For if the witness be not constrained, he will become a new administrator; and if the administrator be not humbled by fruit, he will become a throne.

15. And thus the Lord, who loveth His people, giveth both witness and constraint, that repentance may be clean and that preparation may be safe.

Chapter 8

Of the Second Witness and the Mercy of a Record

1. now, some will ask: Why a ledger? Why a second witness? Why write down receipts and measures, and not speak only by the Spirit?
2. Behold, it is because the Lord is merciful. For where there is no record, there is rumor; and where there is only rumor, there is war.
3. And again, where there is only one voice, there is monopoly; and monopoly, even when sincere, is easily turned into custody.
4. Therefore the Lord established a law of witnesses, that truth might stand upon more than charisma, and that the people might not be driven as cattle by the loudest cry.
5. And the record is also mercy to the leaders; for it requireth fairness and context; it bindeth the critic to receipts; it restraineth accusation from becoming slander.
6. And the record is mercy to the wounded; for it maketh patterns visible; it showeth where exits narrow; it demandeth an ark where harm is named; and it giveth language for repair.
7. Therefore a second witness is not rebellion when it refuseth jurisdiction; it is a safeguard against both deception and denial.
8. For the covenant people have always needed two things at once: protection from wolves, and protection from shepherds who forget they are servants.
9. And the ledger doth not say, 'This man is damned.' It saith rather, 'This word functions thus; this pattern produces this fruit; therefore build an ark.'
10. And if any leader will repent, behold, the ledger maketh repentance easier, for it pointeth to specific places where fruit is thin and where exits are narrowed.

11. And if any critic would become a faction, behold, the ledger restraineth him also, for it requireth charitable reading, and it forbiddeth the taking of confessions for power.

12. Wherefore, this book calleth the Church to repentance, not to abandonment; and it calleth leaders to fruit, not to humiliation; and it calleth saints to discernment, not to contempt.

13. For the purpose is preparation: that the people may be ready for the Lord by learning to love truth more than optics, and mercy more than image, and repair more than performance.

14. And thus the second witness is established: the voice and the record together; that the Lord may have a people who can repent without captivity and obey without fear.

Chapter 9

Of the Two Streams in a Leader's Mouth

1. behold, a leader speaketh many words, and the words are not all of one kind; for some are spoken to comfort, and some to order, and some to warn, and some to define.
2. Therefore it is not wisdom to judge a man by one word only, neither to excuse him by one comfort only; for the fruit is borne across years, and the stream is known by what it nourisheth.
3. And now, in the ledger we have observed two streams, which streams flow together and yet contend within the same house.
4. The first stream is mercy and consolation: it nameth the heavy laden, it refuseth shame, it inviteth the wounded to Christ, and it wideneth exits by hope.
5. And the second stream is channel and authority: it warneth against deception, it guardeth doctrine, it defineth keys, and it sometimes preferreth official voice over open witness.
6. Now the first stream can save a people if it be allowed to remain free; and the second stream can also save a people if it be yoked to humility and to repair.
7. But if the second stream be made the only ark, behold, the people are trained to seek safety by permission; and permission without fruit is but divine right in a softer robe.
8. And if the first stream be preached without any accountability, behold, comfort becomes anesthesia and the wounds remain; for mercy without repair can become a lullaby that protecteth power.
9. Therefore the higher law is this: that mercy and truth must kiss; and that boundaries must carry a door; and that the strong must repent first, that the weak may live.
10. And this is the test: if a boundary is set, where is the ark for those who cannot safely comply? If an official voice is honored, where is the ark when that voice errs or is captured?

11. For the covenant people cannot be healed by slogans, neither by hierarchy alone; they must be healed by fruit—burdens lifted, exits widened, and restitution made possible.

12. Wherefore we keep the ledger, that the streams may be seen; and we keep the constraints of John, that the witness become not a throne.

13. And now, having named the streams, we speak plainly of the stream that most easily chills truth in this age: even the stream of the authorized voice.

Chapter 10

Of the Authorized Voice and the Chilled Witness

1. behold, there is a manner of speech that soundeth protective, and it saith: 'Be not deceived,' and again it saith: 'Trust the authorized,' and again: 'Avoid alternate voices.'
2. And these words may be spoken in sincerity; for deception is real, and confusion is real, and many are led astray by pride and by novelty.
3. Yet if the same words be used to silence the wounded, then protection becomes custody; and custody becomes a gate; and a gate without an ark is oppression.
4. For when a witness bringeth a hard truth, the easiest defense of a captured house is not to answer the truth, but to question the witness.
5. Thus do some say: 'Who called you?' and 'Where are your keys?' and 'Are you approved?' and by these questions they move the matter from fruit to pedigree.
6. And when fruit is replaced with pedigree, behold, repentance is delayed; and when repentance is delayed, the weak pay the price.
7. Therefore the lawful question in the covenant is not, 'Are you authorized?' but, 'Is what you say true, and is it said with mercy, and doth it build an ark?'
8. And the second lawful question is like unto it: 'If it is not true, can we correct it without devouring you?' for a house that devours witnesses is already sick.
9. Wherefore, a righteous Church must build a place for witnesses: a lawful hearing, a protected channel, a process that cannot be retaliated against.
10. For if a saint must choose between conscience and belonging, then belonging has become a leash; and a leash is not the covenant of Christ.
11. And if the only safe speech is praise, then the house is already in bondage to optics; for truth always contains correction.

12. Behold, this is the peril of the authorized voice when it is made absolute: it trains the people to fear correction, and it trains leaders to mistake control for safety.

13. Therefore, let leaders who speak against alternate voices also publish the arks that protect true witnesses; else their warning serves not mercy but monopoly.

14. And let saints who fear deception learn this also: that discernment is not contempt, and protection is not silencing, and order is not retaliation.

15. For the Lord's house is not preserved by devouring the flock, but by washing feet and making truth safer than reputation.

16. Wherefore we cry repentance in this matter: that the authorized voice be humbled by fruit, and that the witness be protected by covenant.

Chapter 11

Of the Ark Leaders Must Build to Prove Repentance

1. and now, some will say: ‘What would you have leaders do?’ and again: ‘What is the ark you require?’
2. Behold, we require not perfection, but measurable repentance; not mere statements, but changed practice; not slogans, but safeguards.
3. For repentance is repair, and repair is proven by what becomes safer after the apology.
4. Therefore, the first ark is this: make truth safe for the vulnerable.
5. Let there be a lawful place for a wounded person to speak, and let there be protections against retaliation; and let the house measure itself by whether the wounded are believed enough to be protected while facts are gathered.
6. And the second ark is this: confession without custody.
7. Let leaders refuse to gather confessions as leverage; let them refuse intrusive detail when not needed for protection; let them focus on restitution, boundaries, and healing; and let no man be shamed into obedience by the threat of social exile.
8. And the third ark is this: witness without devouring.
9. Let there be a grievance path that cannot be answered by character assassination; let the question be the claim and the receipts; let a false witness be corrected without cruelty; and let a true witness be honored even when inconvenient.
10. And the fourth ark is this: boundary without exile.
11. When doctrine is taught, let leaders also publish the mercy path for those who cannot safely comply; let them teach what is ideal and also protect those who are wounded, confused, or in complex circumstances from being crushed by performance.
12. And the fifth ark is this: transparency of discipline.

13. If councils are said to be not punishment, let the house publish safeguards—rights, counsel, consent, and appeal—so that the claim is proven by structure that lifts burdens rather than hides them.

14. And the sixth ark is this: humility in the chair.

15. Let leaders teach plainly that office is not proof, and that fruit is required of the strong first; let them apologize without excuse when harm is found; let them name errors without calling correction rebellion.

16. And if these arks are built, behold, the people will be safer; truth will be cheaper; repair will be faster; and the Church will be prepared for the Lord.

17. But if these arks are refused, then the house may still endure by force of habit and heritage; yet it will not be clean; and it will not be ready.

18. Wherefore, this book demandeth not a coup, but a proof: build the ark. For the Lord cometh, and He loveth the least.

Appendix A

Of Confession Without Custody

1. Behold, confession is holy when it leadeth to repair; but confession is unholy when it is gathered for leverage.
2. Therefore, let leaders remember: they are not owners of souls. They are stewards of safety, and servants of repair.
3. And this shall be the first law of confession: ask only what is necessary for protection, restitution, and boundaries; and seek not detail for curiosity, control, or record-keeping.
4. And if any leader seeketh explicitness beyond need, behold, he hath already drifted; for the wounded do not owe their bodies as data.
5. And this shall be the second law: never promise secrecy that cannot be kept, and never threaten exposure to compel compliance; for coercion cannot sanctify repentance.
6. And this shall be the third law: confession shall not be required as payment for belonging. For belonging is covenant, and covenant is not merchandise.
7. And this shall be the fourth law: where a confession implieth danger to a child or to any vulnerable person, the first act is protection; and protection is not delayed for the convenience of reputation.
8. And this shall be the fifth law: the aim is restitution and changed practice. Therefore leaders shall help the penitent make things right, set boundaries, seek treatment where needed, and repair trust by time and consistency.
9. And this shall be the sixth law: no man shall be shamed into obedience by the threat of social exile. Discipline, where used, must be transparent, limited, and oriented to safety and repair, not humiliation.
10. And this shall be the seventh law: leaders shall not use confession to harvest obedience in unrelated matters, nor to bind a person to extra labor, extra money, or extra silence.

11. And this shall be the eighth law: the penitent shall retain exits of conscience. He may seek second counsel; he may ask for clarity; he may refuse intrusive questions; and he may depart without being hunted.

12. And this shall be the ninth law: where leaders err, they shall repent quickly. They shall apologize without excuse, correct the record where possible, and remove themselves from cases where trust is broken.

13. And this shall be the tenth law: the fruits of confession are measured: after the process, is truth safer? is the vulnerable protected? is restitution made? are burdens lifted? If not, the process is custody, not Christ.

14. And thus confession becometh an ark, and not a trap; and the house of God becometh safer than the world, as it ought to be.

Appendix B

Of Witness Without Devouring

1. Behold, a people cannot repent if witnesses are devoured; for truth is carried by mouths, and mouths will close when the cost is death.
2. Therefore, let the Church establish a lawful place for a witness, that a grievance may be heard without retaliation, and a wound may be named without exile.
3. And this shall be the first law: protect the vulnerable while the facts are gathered. For delay in protection is a choice for the strong.
4. And this shall be the second law: require receipts where possible, and separate accusation from proof; yet do not require perfect proof as the price of safety.
5. And this shall be the third law: forbid retaliation. Let no leader threaten a calling, a recommend, a family standing, or a livelihood because a witness spoke.
6. And this shall be the fourth law: investigate claims with speed, and publish the steps of the process, that the people may trust the path even when outcomes are painful.
7. And this shall be the fifth law: correct false witnesses without cruelty. For a false claim must be answered, yet the answer must not become a public stoning that teaches fear to the whole house.
8. And this shall be the sixth law: honor true witnesses without making them idols. Protect them, compensate their losses where possible, and do not use them as banners for factions.
9. And this shall be the seventh law: keep leaders accountable. Where leadership harm is found, require restitution, removal from access where needed, and changed systems—not merely private sorrow.
10. And this shall be the eighth law: build appeal and review. For any closed system will eventually drift; therefore, the house must include a way to correct itself without revolution.

11. And this shall be the ninth law: teach the saints to govern themselves. Let them discern without contempt, set boundaries without hatred, and seek repair without capture.

12. And this shall be the tenth law: measure fruits after the storm. Is truth safer? are children safer? do victims return to life? do leaders become humbler? If not, the house has not repented.

13. And thus a witness becometh a gift, and not an enemy; and the Church becometh a refuge for truth rather than a factory of optics.

Chapter 12

Of David, and of the Servant Under His Hand

1. behold, the prophets spake of David my servant, that he should be king and shepherd over the people in the latter days, and that there should be one shepherd.
2. And many understand these words to be of the Messiah, even Christ, who is the true Davidic King, the Son of David, who gathereth His people and maketh a covenant of peace.
3. Therefore I claim not to be David, neither to be the King; for the forerunner is not the Bridegroom, and the servant is not the Master.
4. Yet it is written in latter-day interpretation that there is also a servant in the hands of Christ, upon whom there is laid much power: servant, not sovereign; instrument, not throne.
5. Wherefore, if I must name my place, I name it thus: not David, but a witness under David; not king, but preparer; not owner of the house, but a watchman crying repentance and building an ark.
6. And the proof of such a servant is not the claim of title, but the fruit: burdens down, truth safer, repair faster, exits open.
7. And if this record be used to enthrone the writer, behold, it hath failed; but if it be used to prepare the people for the Lord by making repentance practicable, then it hath served the King.
8. And thus we anchor our hope: the King is coming, and the servant's task is to point to Him and to clear the way, that the least may live.

Record 3B

Church History Record

The Schism Mechanism and the John Constraint

Purpose:

This record gathers three Church-history anchors that define the institutional boundary around “side-prophet takeover” claims. It establishes why a wilderness witness must be constrained (non-usurpation, receipts-first, ark-before-alarm).

Anchor 1 — D&C 85 / “One Mighty and Strong” misuse warning (1905):

The First Presidency issued a statement in 1905 addressing misuses of D&C 85:7–8 (“one mighty and strong ... set in order the house of God”). It explains the passage’s historical context and warns that some used it to claim Church presidents were rejected. Source: First Presidency statement (1905), often cited in Church education.

Anchor 2 — OD-1 / Woodruff safeguard claim:

Wilford Woodruff taught that the Lord would not permit the President of the Church to lead the Church astray; if he attempted it, the Lord would remove him. This is used in LDS teaching as a structural safeguard claim: the remedy is divine removal, not an outsider takeover. Source: Official Declaration 1 materials on churchofjesuschrist.org.

Anchor 3 — Oaks / “Alternate Voices” immune-response (1989):

Elder Dallin H. Oaks warned about “alternate voices” speaking without calling or authority, presenting such voices as potentially misleading—even when well-motivated. This functions as an institutional immune response: it categorizes side voices as a risk domain. Source: General Conference April 1989, “Alternate Voices,” on churchofjesuschrist.org.

Conclusion (what this means for New John):

Therefore, if a side witness exists without becoming the schism mechanism the Church warns about, it must be John-shaped: (1) no jurisdiction claim, (2) no rival priesthood/altar, (3) receipts-first rather than charisma, and (4)

ark-building that makes repentance safer and repair possible. This record is the covenant boundary of this book: we choose the witness pattern, not the takeover pattern.

Chapter 13

Of the One Mighty and Strong, and Why We Refuse the Takeover Script

1. behold, in every age there arise those who would steady the ark by force, and they claim that the house is rejected, and that the time hath come for them to set it in order.
2. and they seek a verse for a sword, and they name themselves mighty, and they gather the anxious by fear, and they build a rival altar in the name of righteousness.
3. yet the Church itself hath warned of this pattern, and hath spoken against the misuse of words meant for another time; for the Lord's order is not seized by ambition.
4. therefore we do not build this work upon a prediction that entitles takeover; we build it upon a constraint that forbids it.
5. for a witness who seizeth jurisdiction ceaseth to be a witness; he becometh a contender; and contention is the seed of thrones.
6. wherefore this book refuseth the schism script: no keys-claim, no rival priesthood line, no membership harvest, no 'come out' by fear.
7. and if the President of the Church were to lead astray, the tradition of the Church declareth that the Lord Himself would intervene; therefore we will not counterfeit His intervention by self-appointment.
8. nevertheless, the Lord hath often raised witnesses outside the gates, not to replace the house, but to call it to repentance; not to devour the flock, but to protect the least.
9. therefore our calling—if it be of God—is proven only by fruit and by arks: truth safer, burdens down, repair faster, exits open.
10. and thus we speak plainly: we are not One Mighty and Strong; we are New John—constrained, receipts-bound, ark-building, pointing away from self and toward the King.

Chapter 14

Of the Pattern Witness in Holy Writ, and of Two Witnesses

1. and now, having set the covenant boundary by Church history, we bring forth a second witness from holy writ, that the pattern may be established by more than one record.
2. for the Lord hath long used the wilderness witness: John prepared the way, demanded fruit, refused the throne, and pointed to Another greater than himself.
3. and the Lord used Nathan to rebuke a king, yet Nathan took not the crown; for correction is not conquest, and repentance is not replacement.
4. and the Lord also taught the law of witnesses: that in the mouth of two or three witnesses every word may be established; therefore we join voice and record together.
5. behold, the record restraineth the witness from slander, and it restraineth the rulers from denial; and it demandeth arks where harm is named.
6. therefore, when we speak of leaders and of their words, we will not judge by rumor nor by heat, but by receipts and by fruit; and we will keep charity beside receipts.
7. and if any man ask, 'Why do ye press so hard?' we answer: because repentance is love, and repair is mercy; and the least cannot wait for optics to be managed.
8. wherefore, this book calleth the covenant people to repent as John did: not by faction, but by fruit; not by takeover, but by preparation; not by shame, but by repair.
9. and this is the end of the matter: the King cometh; therefore build arks, and make ready a people who can repent without captivity and obey without fear.

Record F-1

Finance Fruit Test

Ensign Peak — Ark or Throne?

RECEIPTS (short excerpts):

- SEC (Feb 21, 2023): Ensign Peak used shell LLCs “for the sole purpose of filing Forms 13F and preventing public disclosure” of the Church’s equity holdings; filings misstated that LLCs had sole investment/voting discretion. (SEC Order / Press Release 2023-35)
- Church statement (Feb 21, 2023): Ensign Peak “attempt[ed] to maintain the privacy of the portfolio” and relied on legal counsel; believes required securities were included in filings. (Church Newsroom statement on SEC settlement)
- Church “Caring for Those in Need” 2024 summary: reported expenditures totaling US\$1.45B and assistance in 192 countries/territories. (Church Newsroom, Mar 25, 2025)

SCORES (0–2 each):

Burden 1 | Truth Safety 0 | Repair 1 | Accountability 1 | Exits 0 | Christ-as
1 — TOTAL: 4/12 (institutional finance posture in receipts shown)

LANE:

Custody-risk / Authority-drift domain (needs ark safeguards)

SOURCE PACK (official/primary):

SEC press release 2023-35 (Feb 21, 2023) —

<https://www.sec.gov/newsroom/press-releases/2023-35>

SEC administrative order PDF (Release 34-96951) —

<https://www.sec.gov/files/litigation/admin/2023/34-96951.pdf>

Church statement on SEC settlement (Feb 21, 2023) —

<https://newsroom.churchofjesuschrist.org/article/church-issues-statement-on-sec-settlement>

Church 2024 ‘Caring for Those in Need’ summary (posted Mar 25, 2025) —

<https://newsroom.churchofjesuschrist.org/article/2024-caring-for-those-in-need-summary>

WHAT IS CERTAIN (receipts-based):

- 1) The SEC found Ensign Peak and the Church used multiple shell companies and filings that misstated control/discretion, and settled with civil penalties.
- 2) The Church publicly explained the intent as maintaining privacy and said it relied on legal counsel.
- 3) The Church publicly reports annual humanitarian/welfare expenditures (e.g., \$1.45B in 2024) and global project counts.

THE FRUIT TEST QUESTION (ark vs throne):

Is the reserve acting as an Ark (stability + rapid mercy + transparent safeguards), or as a Throne (custody + opacity + reputation management)? This record does not infer motives. It evaluates measurable fruits: transparency, accountability, and burden direction.

DRIFT INDICATORS (from receipts):

- Opacity/Concealment architecture (SEC finding) is a custody-pattern: privacy chosen over transparent witness.
- When an institution chooses concealment, it must build counter-arks: independent transparency, clear rules, and measurable outputs that protect trust.

ARKS THAT WOULD PROVE REPENTANCE HERE:

- Publish standardized financial transparency: audited reporting of major funds, categories, and governance safeguards.
- Publish a clear 'reserve policy' (what is held, why, and what triggers rapid distribution).
- Publish anti-retaliation protections for financial whistleblowers and internal dissent.
- Make 'burdens down' measurable: clear ratios and targets that are openly reported year to year.

BOTTOM LINE:

The issue is not 'having money.' The receipts problem is concealment + the absence of a publicly verifiable ark-governance framework proportional to

the asset scale. A New-John fruit test demands measurable repentance: transparency, safeguards, and burden-down proof.

Record C-1

COVID Fruit Test

Vaccination Urge — Stewardship or Coercion?

RECEIPTS (short excerpts):

- First Presidency letter (Aug 19, 2021): urges members to wear masks “when needed” and “get vaccinated” against COVID-19. (Church Newsroom)
- Church Newsroom provides links to prior First Presidency statements on vaccines (smallpox 1900; polio 1957) as precedent framing. (Newsroom resource page)
- Important boundary: an ‘urge’ is not the same as ecclesiastical discipline; the letter frames guidance as a public-health stewardship action.

SCORES (0–2 each):

Burden 1 | Truth Safety 1 | Repair 0 | Accountability 0 | Exits 1 | Christ-as 1 — TOTAL: 4/12 (leadership letter posture as written; culture effects must be audited separately)

LANE:

Shepherd-stewardship (with exit-risk depending on local enforcement/culture)

SOURCE PACK (official/primary):

First Presidency COVID letter (Aug 19, 2021) —

<https://newsroom.churchofjesuschrist.org/article/first-presidency-message-covid-19-august-2021>

Newsroom ‘temple masks’ resource page listing vaccine precedent statements (Sep 22, 2021) —

<https://newsroom.churchofjesuschrist.org/article/first-presidency-temple-masks-letter>

WHAT THE RECEIPTS SUPPORT:

- The Church leadership urged vaccination and mask use as a matter of public-health mitigation.
- The framing was consistent with earlier Church precedent statements supporting vaccination as civic/medical stewardship.
- This record does not claim the vaccine is harmless; it asks whether the *institutional behavior* built arks for informed agency.

WHAT THE RECEIPTS DO NOT SUPPORT:

Claims that ‘Epstein files prove vaccination was a depopulation operation’ are not supported by the sources in this record. Such claims require primary documentation; without receipts, they remain narrative overlay, not audit material.

THE FRUIT TEST QUESTION (stewardship vs coercion):

Did the guidance widen or narrow exits of conscience? Did it provide arks for those with medical risk, moral hesitation, or uncertainty (e.g., informed consent, non-retaliation, respect for agency), or did it function as a pressure lever that shamed dissent?

ARKS THAT WOULD PROVE ‘SANDALS-FACING’ HERE:

- Explicit ‘agency exits’: affirm that medical decisions remain personal; protect members from shame or retaliation for their choice.
- Clear risk/benefit humility: acknowledge uncertainty, adverse events, and individual variation openly.
- Non-coercion covenant: no worthiness leverage; no social penalties; no delegated policing.
- Local compassion protocols: protect the vulnerable regardless of vaccination status; no scapegoating.

BOTTOM LINE:

On receipts, the action is best classified as shepherding-stewardship (public health counsel). The New-John question is not ‘were they evil?’ but ‘did they build arks for agency and truth-safety while urging action?’ If the culture used the urge as a compliance weapon, that is a separate drift that must be named and repaired.

Chapter 16

Of the Throne Engine, and Why a Wilderness Witness Is Raised

1. behold, a people may speak many true things and yet drift; for drift doth not begin with blasphemy, but with a small exchange of proof.
2. for when the saints are fed by shepherding, they feel safe; and safety is good; yet safety can become a substitute for repentance when the strong are not required to bring forth fruit.
3. therefore, the Lord doth not always raise a wilderness witness because the Church hath no truth, but because the house cannot afford to speak certain truths from within.
4. for there are truths that threaten the throne engine; and the throne engine is not a doctrine on paper, but a governance spirit that grows by incentives.
5. and the throne engine hath a simple fuel: custody without witness.
6. when an institution holdeth great resources, and refuseth transparent accounting, and learneth to protect reputation by concealment, then it beginneth to behave as a sovereign rather than as a servant.
7. and at first this is called prudence; and then it is called sacred privacy; and then it is defended as holiness; and thus the proof of righteousness shifteth from fruit to status.
8. and behold, this drift can coexist with kindness and sermons of Christ; for a house can comfort the wounded while still refusing to repent in its gates.
9. therefore, many will say, 'They are not far off base,' and in many teachings they speak well; and yet the north star of money revealeth the engine beneath.
10. for hoarding is not a small sin when it is covenant money. It is a structural confession: it testifieth that safety is sought by reserve rather than by mercy, and by control rather than by jubilee.

11. and if any man ask, ‘Why would the Lord raise an outside witness for this?’ behold, because the inside is bound by incentives, and the cost of speaking is too high.

12. for those who rise within a hierarchy are trained to preserve trust, to protect the work, to avoid scandal, and to keep unity; and these may be good aims, yet they become a cage when they forbid repentance.

13. therefore, prophecy proper becometh rare inside a thriving institution; for the one who rebuketh the gates is treated as an enemy, and the one who keepeth order is treated as holy.

14. and thus shepherding, though good, becometh mimicry when it replaceth the upward confrontation that makes repair unavoidable.

15. wherefore the wilderness witness is raised as redundancy, not rebellion: a second witness to press fruit, to name the throne engine, and to demand arks that the system cannot demand of itself.

16. and the witness must be constrained, lest he become another throne; therefore he claimeth no keys, he buildeth no rival altar, he gathereth no loyalists, and he taketh no confessions for power.

17. his work is this: to make repentance measurable, to make truth safer than reputation, and to build the arks that allow a covenant people to correct itself without schism.

18. and if the leaders repent, the witness rejoiceth; and if they refuse, the witness still buildeth arks for the least, that the vulnerable may live regardless of the chair.

19. for the Lord’s purpose is not to humiliate the house, but to prepare it; not to destroy the sheep, but to protect them from wolves—both without and within.

20. therefore, the extreme move is not the raising of a witness; the extreme move is the hoarding of covenant treasure without transparent arks. And the Lord answereth extremes with mercy: He sendeth a second witness to call the strong to repentance and to open exits for the weak.

Chapter 17

Of Jubilee, and of the Ark Reserve Standard

1. and now we speak of money plainly, for money is not merely paper; it is burden, and custody, and the power to bless or to bind.
2. for the Lord's treasure is not given to build a throne, but to loose bands, to lift burdens, and to proclaim liberty to the captive.
3. therefore the true north star in covenant finance is jubilee: debts forgiven, burdens returned upward, and the poor made safe without leverage.
4. and jubilee is not chaos; it is covenant order. It requireth transparency, restraint, and a people willing to trust God more than reserve.
5. nevertheless, an ark reserve is not sin. A reserve may be mercy when it is governed by witness and by rules that serve the least.
6. for an ark is built for storms; and storms come. Therefore a house may store, provided that the storing doth not become the proof of righteousness.
7. but when a reserve groweth without witness, and when concealment is chosen to preserve reputation, then the reserve becometh a throne engine.
8. for secrecy turneth money into custody, and custody turneth leaders into managers of optics rather than servants of the poor.
9. therefore we set a standard: reserve must be governed as an ark, not as a crown.
10. and the first mark of an ark reserve is this: the house can say plainly what it holds and why, without fear; for truth is safer than reputation.
11. and the second mark is this: the house publisheth a rule for mercy—clear triggers when treasure is released rapidly to lift burdens.
12. and the third mark is this: the house protecteth witnesses and whistleblowers, for a reserve without protected truth is a trap for the righteous.
13. and the fourth mark is this: the house measures burdens down, not assets up; for the poor are the ledger of God.

14. and the fifth mark is this: the house refuseth to use giving as leverage; it giveth without requiring silence, loyalty, or humiliation.

15. wherefore, if leaders would prove repentance in the matter of treasure, let them build these arks: audited transparency, published reserve policy, protected dissent, and measurable mercy.

16. and if they say, 'We are prudent,' let them prove prudence by witness; and if they say, 'We are holy,' let them prove holiness by jubilee fruit.

17. for the King cometh, and He will not ask how much was stored, but whom we lifted; not how well optics were preserved, but how quickly the oppressed were freed.

18. therefore, New John doth not demand a coup, but a standard: let the reserve become an ark under witness, and let jubilee be taught not only as doctrine but as practice.

Record F-2

Finance Receipts Timeline

SEC → Statement → Giving Summary → Ark Gap

RECEIPTS (receipts-only):

- SEC Press Release 2023-35 (Feb 21, 2023): found the Church and Ensign Peak used shell entities and filings that misstated control/discretion to prevent public disclosure of the Church's investment portfolio (13F reporting).
- Church statement on SEC settlement (Feb 21, 2023): said the intent was to maintain portfolio privacy and that Ensign Peak relied on legal counsel; acknowledged the SEC settlement.
- Church Newsroom 2024 'Caring for Those in Need' summary (posted Mar 25, 2025): reported \$1.45B in expenditures in 2024 and projects in 192 countries/territories.
- Audit implication: concealment receipts exist; giving receipts exist; the ark question is the governance gap between the two (transparency + safeguards + measurable mercy).

SOURCES (primary):

SEC 2023-35 — <https://www.sec.gov/newsroom/press-releases/2023-35>

SEC Order PDF — <https://www.sec.gov/files/litigation/admin/2023/34-96951.pdf>

Church statement —

<https://newsroom.churchofjesuschrist.org/article/church-issues-statement-on-sec-settlement>

Caring 2024 summary —

<https://newsroom.churchofjesuschrist.org/article/2024-caring-for-those-in-need-summary>

WHY THIS RECORD EXISTS:

To separate moral heat from measurable receipts. The receipts establish two simultaneous truths: large reserves exist and charitable outflow exists. The fruit test is whether governance is ark-shaped (transparent, rule-bound, whistleblower-safe) or throne-shaped (opaque, custody-first).

THE ARK GAP (what must be built):

A published reserve policy + audited transparency + protected truth channels + measurable mercy triggers. Without these, 'prudence' becomes indistinguishable from throne custody.

Appendix C

The Ark Reserve Standard (Jubilee Governance)

1. Publish audited financial transparency at a level proportional to custody: categories, governance, and major funds reported in a standardized format year to year.
2. Publish a Reserve Policy: what is held, why it is held, and what triggers rapid distribution (storm thresholds, humanitarian surge triggers, debt-relief triggers).
3. Adopt a Jubilee-Fruit Metric: track and publish 'burden down' outputs (housing, medical relief, debt relief, food security, legal aid) relative to reserves.
4. Protect witnesses: explicit non-retaliation rules for employees and members who report financial misconduct or governance concerns; independent reporting channels.
5. Separate holiness from status: no rhetoric that treats asset size as proof; instead, treat transparency and mercy speed as proof.
6. Refuse leverage: giving must never be used to demand silence, loyalty, or reputational protection for leaders.
7. Independent oversight: establish external audit and governance review with published findings and recommendations.
8. Sunset secrecy: define the maximum allowable 'privacy' domains and require periodic disclosure unless a concrete, documented safety reason exists.
9. Emergency release protocol: pre-authorized rapid deployment mechanisms so mercy is not delayed by optics management.
10. Repentance procedure: when concealment or misreporting occurs, publish the correction, the safeguards added, and the restitution made (if harm occurred).

Chapter 18

Of the Offer, and of the Covenant of Repair

1. and now we make an offer, that this witness be not merely a cry, but a door.
2. for it is easy to accuse, and it is easy to defend; yet the Lord requireth repair, and repair requireth arks.
3. therefore we offer these arks openly: confession without custody, witness without devouring, and reserve as ark under jubilee governance.
4. and we declare again the constraint: we seek no keys, we build no rival altar, we gather no faction, and we demand no loyalty to the writer.
5. if the leaders of the Church will receive the fruit test in humility, behold, we will bless them for it; and we will help the saints to trust repentance more than optics.
6. and if they will publish a reserve policy, audited transparency, and protected truth channels, then the treasure will cease to accuse them and will begin to testify of mercy.
7. and if they will build non-retaliation protections for witnesses, then the wounded will cease to fear speaking, and the house will become safer than the world, as it ought to be.
8. and if they will move faster than rumor by measurable repair, then the Lord will defend them; for He defendeth repentance, not reputation.
9. but if they refuse, then we will not take the crown by force; we will still build arks for the least wherever we can, and we will speak truth without hatred.
10. for the purpose of this book is not to destroy the house, but to prepare it; and preparation is love, and love telleth the truth and buildeth the door.
11. therefore, let every reader judge this offer by fruit: if it wideneth exits, protecteth the vulnerable, and maketh repentance practicable, receive it; if it narroweth exits or buildeth a new throne, reject it.

12. and thus we end this section with a covenant: we will not become the thing we condemn. We will keep the constraints of John, and we will keep the ark requirement, until the King cometh.

One-Page Summary

The Book of New John — Thesis, Constraint, North Star, Ask

Thesis: A church can be Shepherd-Strong (real good fruit) and still drift into Throne Engine custody. Much of what feels ‘prophetic’ is Shepherd Mimicry; Prophecy Proper is rarer and includes upward accountability + ark-building.

Constraint: This book rejects the takeover script: no keys-claim, no rival priesthood, no faction harvest. It is a second witness, not a coup.

North Star: Jubilee governance: covenant treasure must function as an Ark under witness (transparent, rule-bound, whistleblower-safe), not as a crown.

Ask: Adopt the Ark Modules: Confession Without Custody (App A), Witness Without Devouring (App B), and the Ark Reserve Standard (App C). Publish reserve policy, audited transparency, and non-retaliation protections.

Proof Metric: Burdens down, truth safer, repair faster, exits open. Where concealment occurred, publish the correction and the safeguards added.

Apostles Snapshot Ledger (Completed Pass: Oct 2025 / Apr 2025)

Record A-1

Apostles Snapshot Ledger (1 Talk)

Russell M. Nelson — Confidence in the Presence of God (Apr 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/04/57nelson?lang=eng>

RECEIPTS (short excerpts):

- “Anger never persuades. Contention never leads to inspired solutions.”
- “Lose the impulse to demean... stop judging others... charity...”
- “We do not know the day or the hour... [but]... get ready.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (peace/charity formation; burden-lifting).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Record A-2

Apostles Snapshot Ledger (1 Talk)

Dallin H. Oaks — The Family-Centered Gospel of Jesus Christ (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/58oaks?lang=eng>

RECEIPTS (short excerpts):

- “The Church... is sometimes known as a family-centered church. It is!”
- “Our relationship to God... explained in terms of the family.”
- “strengthen our families...” (practical counsel emphasis)

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed (some strong pastoral moments; often boundary/structure lane).

Prophet-Proper Flag (PP): PP-NO (in this talk; see PP-Oaks records for PP-YES moments).

Authority-Drift Risk Note: Medium-High cluster across corpus (authorized-voice drift exists elsewhere).

Record A-3

Apostles Snapshot Ledger (1 Talk)

Henry B. Eyring — Proved and Strengthened in Christ (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/47eyring?lang=eng>

RECEIPTS (short excerpts):

- “Because of His glorious Atonement, Jesus Christ can strengthen us in our times of trial.”
- “He will take upon him the pains and the sicknesses...”
- “that he may know... how to succor his people...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (succor/comfort).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Record A-4

Apostles Snapshot Ledger (1 Talk)

D. Todd Christofferson — Look to God and Live (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/45christofferson?lang=eng>

RECEIPTS (short excerpts):

- “Looking to God means... He is our one highest priority.”
- “We can reconcile the ideal with the present reality.”
- “We can find peace in difficulty...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong/Mixed (covenant formation; comfort).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low-Medium

Record A-5

Apostles Snapshot Ledger (1 Talk)

Jeffrey R. Holland — And Now I See (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/41holland?lang=eng>

RECEIPTS (short excerpts):

- “The impact of the Book of Mormon... is... miraculous...”
- “The Lord... often uses humble... things to bless and teach us.”
(conference summary)
- “And now I see” (healing metaphor; humility).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (hope/testimony).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Record A-6

Apostles Snapshot Ledger (1 Talk)

Dieter F. Uchtdorf — Do Your Part with All Your Heart (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/16uchtdorf?lang=eng>

RECEIPTS (short excerpts):

- “God gives us gifts... and... wants us to use and amplify them...”
- “Our gifts magnify and multiply only when we put them to use.”
- “so they can bless... His other children.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (agency/hope formation).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Record A-7

Apostles Snapshot Ledger (1 Talk)

David A. Bednar — They Are Their Own Judges (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/51bednar?lang=eng>

RECEIPTS (short excerpts):

- (Talk theme) self-judging / discipleship framing (page summary).
- References to ‘gospel... invites us... to know... and to become...’ (page snippet).
- Structure/interpretation emphasis (typical in title/theme).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed (formation + boundary risk depending on application).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Medium (exit-narrowing risk if used as gate).

Record A-8

Apostles Snapshot Ledger (1 Talk)

Quentin L. Cook — The Lord Is Hastening His Work (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/27cook?lang=eng>

RECEIPTS (short excerpts):

- “Our sacred duty is to accept and welcome new and returning members.”
- “To be one with the Lord, we must be one before the Lord.”
- “love, nurture, and serve...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong/Mixed (belonging + mobilization).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low-Medium

Record A-9

Apostles Snapshot Ledger (1 Talk)

Neil L. Andersen — The Atoning Love of Jesus Christ (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/35andersen?lang=eng>

RECEIPTS (short excerpts):

- “offer hope for those seeking forgiveness... [and] comfort... for... wounds caused by... others.”
- “Healing and forgiveness... found... in... Jesus Christ.”
- “powerful compassion of the Savior...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (healing/forgiveness).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Record A-10

Apostles Snapshot Ledger (1 Talk)

Ronald A. Rasband — The Family Proclamation—Words from God (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/21rasband?lang=eng>

RECEIPTS (short excerpts):

- (Talk framing) ‘Words from God’ authority emphasis (title).
- References to proclamation history/authority (page snippet shows historical notes).
- Family identity/boundary focus (title/structure).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed (identity/authority formation).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Medium-High (gate risk if used to narrow exits without arks).

Record A-11

Apostles Snapshot Ledger (1 Talk)

Gary E. Stevenson — Blessed Are the Peacemakers (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/12stevenson?lang=eng>

RECEIPTS (short excerpts):

- “replace hatred with hope.”
- “rebuilding what was broken...”
- “the Savior’s invitation to be peacemakers... is powerful.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (de-escalation ark).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Record A-12

Apostles Snapshot Ledger (1 Talk)

Dale G. Renlund — Taking on the Name of Jesus Christ (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/55renlund?lang=eng>

RECEIPTS (short excerpts):

- “when we take upon ourselves the name of the Savior... [God] blesses us with His power...”
- “help us fulfill our mission...”
- Christ-imitation framing (page summary).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong/Mixed (covenant formation).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low-Medium

Record A-13

Apostles Snapshot Ledger (1 Talk)

Gerrit W. Gong — No One Sits Alone (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/25gong?lang=eng>

RECEIPTS (short excerpts):

- “Jesus invites us... to Him in His inn—His Church.”
- “Living the gospel... includes making room for all...”
- “we love... forgive... are forgiven.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (belonging/repair tone).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Record A-14

Apostles Snapshot Ledger (1 Talk)

Ulisses Soares — Adorned with the Virtue of Temperance (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/43soares?lang=eng>

RECEIPTS (short excerpts):

- “temperance... essential reinforcement... foundation in Jesus Christ.”
- “indispensable virtues... humility, faith, hope, charity...”
- “strengthens other Christlike attributes...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong/Mixed (virtue formation).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Record A-15

Apostles Snapshot Ledger (1 Talk)

Patrick Kearon — Jesus Christ and Your New Beginning (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/31kearon?lang=eng>

RECEIPTS (short excerpts):

- “These new beginnings can happen every day!”
- “Jesus gives us as many new beginnings as we need.”
- sacrament-anchored renewal emphasis (snippet).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (hope/renewal).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Record A-16

Apostles Snapshot Ledger (1 Talk)

Gérald Caussé — Compensating Blessings (Apr 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/04/44causse?lang=eng>

RECEIPTS (short excerpts):

- “compensating blessings... come through the kindness and service of others...”
- “use... gifts, resources, and time... to serve those in need.”
- “invite healing and compensation...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (service/compassion).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Apostles Mini-Ledgers — Batch 1 (Nelson, Holland, Uchtdorf, Bednar)

Mini-Ledger — Russell M. Nelson

3-Talk Audit (High-Impact Proxy • Early • Recent)

Note: 'High-Impact' is a proxy selection (well-known/representative) until we run citation-frequency analytics.

ML-Nelson-1. High-Impact Proxy: Revelation for the Church, Revelation for Our Lives (Apr 2018)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2018/04/revelation-for-the-church-revelation-for-our-lives?lang=eng>

RECEIPTS (short excerpts):

- “In coming days, it will not be possible to survive spiritually without the guiding, directing, comforting, and constant influence of the Holy Ghost.”
- “[Learn] how the Holy Ghost speaks to you.” (theme emphasis in talk opening sections)
- “Choose to do the spiritual work required to enjoy the gift of the Holy Ghost.” (theme)

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (exit to personal revelation; stabilizing ark).

Prophet-Proper Flag (PP): PP-NO (formation; not an upward corruption confrontation + procedural ark).

Authority-Drift Risk Note: Low

ML-Nelson-2. Early: Ask the Missionaries! They Can Help You! (Oct 2012)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2012/10/ask-the-missionaries-they-can-help-you?lang=eng>

RECEIPTS (short excerpts):

- “Ask the missionaries! They can help you!” (title / invitational posture)
- Invites seekers to act, not merely observe (conversion-path theme).

- Emphasizes simple steps toward Christ (theme).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong/Mixed (invitation; formation).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift Risk Note: Low

ML-Nelson-3. Recent: Confidence in the Presence of God (Apr 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/04/57nelson?lang=eng>

RECEIPTS (short excerpts):

- “Anger never persuades. Contention never leads to inspired solutions.”
- “Lose the impulse to demean... stop judging others... charity...”
- “We do not know the day or the hour... [but]... get ready.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (peace/charity formation; truth-safety via de-escalation).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Mini-Ledger — Jeffrey R. Holland

3-Talk Audit (High-Impact Proxy • Early • Recent)

Note: 'High-Impact' is a proxy selection (well-known/representative) until we run citation-frequency analytics.

ML-Holland-1. High-Impact Proxy: "Lord, I Believe" (Apr 2013)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2013/04/lord-i-believe?lang=eng>

RECEIPTS (short excerpts):

- "Lord, I believe; help thou mine unbelief."
- "Honestly acknowledge your questions... but... fan the flame of your faith..." (talk summary line).
- Faith-through-struggle framing (hope for doubters).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (doubter-compassion; burden-lifting).

Prophet-Proper Flag (PP): PP-NO (comfort/formation more than upward corruption confrontation).

Authority-Drift Risk Note: Low

ML-Holland-2. Early: Are We Not All Beggars? (Oct 2014)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2014/10/are-we-not-all-beggars?lang=eng>

RECEIPTS (short excerpts):

- "Are we not all beggars?"
- "we obtain a remission... by ... pleading to God... but we retain... by ... responding to the poor..."
- Calls saints to respond to the poor who plead (burden-down imperative).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (poor-focused; mercy/justice framing).

Prophet-Proper Flag (PP): PP-MAYBE (burden-down demand; not explicit upward institutional corruption confrontation).

Authority-Drift Risk Note: Low

[ML-Holland-3. Recent: And Now I See \(Oct 2025\)](#)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/41holland?lang=eng>

RECEIPTS (short excerpts):

- “The impact of the Book of Mormon in my life is no less miraculous...”
- Healing metaphor: sight restored (title frame).
- Testimony-with-healing arc (talk opening).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (hope/testimony).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Mini-Ledger — Dieter F. Uchtdorf

3-Talk Audit (High-Impact Proxy • Early • Recent)

Note: 'High-Impact' is a proxy selection (well-known/representative) until we run citation-frequency analytics.

ML-Uchtdorf-1. High-Impact Proxy: Come, Join with Us (Oct 2013)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2013/10/come-join-with-us?lang=eng>

RECEIPTS (short excerpts):

- “Regardless of your circumstances... there is room for you in this Church.”
- Acknowledges other faiths have desirable things (hall of religions story).
- Belonging/exits widened (invitation tone).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (belonging/exits).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift Risk Note: Low

ML-Uchtdorf-2. Early: Forget Me Not (Oct 2011)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2011/10/forget-me-not?lang=eng>

RECEIPTS (short excerpts):

- “never forget that you are truly precious...”
- Dignity/identity comfort (talk opening).
- Pastoral blessing posture (Relief Society setting).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (dignity; burden-lifting).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift Risk Note: Low

ML-Uchtdorf-3. Recent: Do Your Part with All Your Heart (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/16uchtdorf?lang=eng>

RECEIPTS (short excerpts):

- “Trust the Savior and engage... in doing your part with all your heart.”
- Doing-part + patience/diligence framing (talk thesis).
- Bless others with gifts (theme).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (agency/hope formation).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Low

Mini-Ledger — David A. Bednar

3-Talk Audit (High-Impact Proxy • Early • Recent)

Note: 'High-Impact' is a proxy selection (well-known/representative) until we run citation-frequency analytics.

ML-Bednar-1. High-Impact Proxy: Can Ye Feel So Now? (Oct 2012)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2012/10/can-ye-feel-so-now?lang=eng>

RECEIPTS (short excerpts):

- Leaders report concern about “increased unrighteousness... [and] apathy and lack of commitment...”
- “Can ye feel so now?” rings as a conversion question (theme).
- Conversion/deep commitment emphasis (talk opening).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed (formation; can narrow exits if applied as pressure).

Prophet-Proper Flag (PP): PP-MAYBE (names moral drift; limited procedural ark).

Authority-Drift Risk Note: Medium

ML-Bednar-2. Early: Clean Hands and a Pure Heart (Oct 2007)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2007/10/clean-hands-and-a-pure-heart?lang=eng>

RECEIPTS (short excerpts):

- “overcome both sin and the desire to sin...” (talk summary theme).
- “seek... to have both clean hands and a pure heart...”
- Atonement as strengthening to do good (closing snippet).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed (repentance formation; shame risk depends on culture).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift Risk Note: Medium

ML-Bednar-3. Recent: They Are Their Own Judges (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/51bednar?lang=eng>

RECEIPTS (short excerpts):

- “If we have exercised faith... made and kept covenants... repented... the judgment bar will be pleasing.”
- Frames judgment as “pleasing” rather than dread (talk thesis).
- Covenant/repentance structure emphasis (opening).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed (structure/formation).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift Risk Note: Medium

**Prophets Mini-Ledgers — Option A (Brigham, Taylor, Woodruff, Snow,
Joseph F. Smith, Heber J. Grant)**

Mini-Ledger — Brigham Young

3-Record Audit (Governance/Power • Mercy/Shepherding • Drift/Risk)

P-BY-1. Governance/Power Constraint (anti-blind trust): Brigham Young quote on personal inquiry (as cited on Church site)

SOURCE:

<https://www.churchofjesuschrist.org/study/broadcasts/article/ces-devotionals/2013/01/what-is-truth?lang=eng>

RECEIPTS (short excerpts):

- “I am ... afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God...”
- “Let every man and woman know, by the whispering of the Spirit ... whether their leaders are walking in the path...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (protects agency; opens an exit).

Prophet-Proper Flag (PP): PP-MAYBE (rebukes a power-misuse tendency; ark = personal revelation, not institutional procedure).

Authority-Drift / Throne-Engine Risk Note: Medium (healthy anti-custody impulse present).

P-BY-2. Mercy/Shepherding (pastoral governance — proxy): Teachings of Presidents: Brigham Young (manual PDF — general selections)

SOURCE:

https://assets.churchofjesuschrist.org/f9/73/f9736b040ae611ecbf18eeeeac1e5d0bc1647165/teachings_of_presidents_brigham_young_1998_99.pdf

RECEIPTS (short excerpts):

- Manual emphasizes practical order, community building, and spiritual self-reliance (pastoral governance posture).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed (practical governance shepherding).

Prophet-Proper Flag (PP): PP-NO (proxy selection).

Authority-Drift / Throne-Engine Risk Note: Medium-High (kingdom-builder governance can become throne fuel without D&C 121 restraints).

P-BY-3. Drift/Risk (strict obedience): Teachings of Presidents: Brigham Young (manual PDF quote: strict obedience)

SOURCE:

https://assets.churchofjesuschrist.org/f9/73/f9736b040ae611ecbf18eeeeac1e5d0bc1647165/teachings_of_presidents_brigham_young_1998_99.pdf

RECEIPTS (short excerpts):

- “But it requires strict obedience... nothing short of strict obedience to God’s law will do this...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed (order/discipline formation).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: High (obedience-as-proof rhetoric is throne-engine fuel unless paired with protected exits/anti-dominion arks).

Mini-Ledger — John Taylor

3-Record Audit (Governance/Power • Mercy/Shepherding • Drift/Risk)

P-JT-1. Governance/Power (anti-bribery / corruption diagnosis): Teachings of Presidents: John Taylor — Chapter 7 (bribes / filthy lucre)

SOURCE:

<https://www.churchofjesuschrist.org/study/manual/teachings-john-taylor/chapter-7?lang=eng>

RECEIPTS (short excerpts):

- “withhold ... from the receiving of bribes...”
- “we are after the filthy lucre... root of all evil...”
- Names society as “wicked, corrupt... manage and direct affairs...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (moral clarity).

Prophet-Proper Flag (PP): PP-YES (moderate): speaks against corruption and sets integrity constraint; procedural ark is limited.

Authority-Drift / Throne-Engine Risk Note: Low (anti-corruption upward speech).

P-JT-2. Mercy/Shepherding (manual themes — proxy): Teachings of Presidents: John Taylor (manual landing page)

SOURCE:

<https://www.churchofjesuschrist.org/study/manual/teachings-john-taylor?lang=eng>

RECEIPTS (short excerpts):

- Manual emphasizes charity, justice, and covenant responsibility (shepherding tone).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong/Mixed.

Prophet-Proper Flag (PP): PP-NO (proxy selection).

Authority-Drift / Throne-Engine Risk Note: Low-Medium.

P-JT-3. Drift/Risk (era governance blending — caution): Teachings of Presidents: John Taylor (risk note)

SOURCE:

<https://www.churchofjesuschrist.org/study/manual/teachings-john-taylor?lang=eng>

RECEIPTS (short excerpts):

- 19th-century rhetoric often blends spiritual authority with civic defense; requires D&C 121 constraints to avoid drift.

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed.

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Medium.

Mini-Ledger — Wilford Woodruff

3-Record Audit (Governance/Power • Mercy/Shepherding • Drift/Risk)

P-WW-1. Governance/Power Constraint (OD-1 safeguard): Official Declaration 1 excerpt (remove me out of my place)

SOURCE:

<https://www.churchofjesuschrist.org/study/scriptures/dc-testament/od/1?lang=eng>

RECEIPTS (short excerpts):

- “If I were to attempt that, the Lord would remove me out of my place...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed (structural reassurance).

Prophet-Proper Flag (PP): PP-YES (strong): explicit structural accountability constraint.

Authority-Drift / Throne-Engine Risk Note: Low.

P-WW-2. High-Cost Institutional Repentance (end plural marriage): Gospel Topics Essay: The Manifesto and the End of Plural Marriage

SOURCE:

<https://www.churchofjesuschrist.org/study/manual/gospel-topics-essays/the-manifesto-and-the-end-of-plural-marriage?lang=eng>

RECEIPTS (short excerpts):

- “In 1890, President Wilford Woodruff issued the Manifesto, which led to the end of plural marriage in the Church.”
- “required great faith... complicated, painful... decisions...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed.

Prophet-Proper Flag (PP): PP-YES (strong): high-cost institutional change attributed to revelation.

Authority-Drift / Throne-Engine Risk Note: Medium (process complexity; PP moment high).

P-WW-3. Mercy/Shepherding (anti-contention — proxy): Teachings of Presidents: Wilford Woodruff — Chapter 23 (one heart and mind)

SOURCE:

<https://www.churchofjesuschrist.org/study/manual/teachings-wilford-woodruff/chapter-23?lang=eng>

RECEIPTS (short excerpts):

- Woodruff is presented as uneasy with contention and urges unity/one heart (shepherding de-escalation).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong.

Prophet-Proper Flag (PP): PP-NO (in this selection).

Authority-Drift / Throne-Engine Risk Note: Low.

Mini-Ledger — Lorenzo Snow

3-Record Audit (Governance/Power • Mercy/Shepherding • Drift/Risk)

P-LS-1. Governance/Power (financial repentance framing): Teachings: Lorenzo Snow — Chapter 12 (tithing repentance)

SOURCE:

<https://www.churchofjesuschrist.org/study/manual/teachings-of-presidents-of-the-church-lorenzo-snow/chapter-12-tithing-a-law-for-our-protection-and-advancement?lang=eng>

RECEIPTS (short excerpts):

- “the Lord will forgive... past negligence... if they will now repent and pay a conscientious tithing...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed.

Prophet-Proper Flag (PP): PP-MAYBE (low): admin stabilization more than corruption-rebuke/ark.

Authority-Drift / Throne-Engine Risk Note: Medium (finance-as-proof risk).

P-LS-2. Mercy/Shepherding (protection/advancement framing): Teachings: Lorenzo Snow — Chapter 12 (law for protection)

SOURCE:

<https://www.churchofjesuschrist.org/study/manual/teachings-of-presidents-of-the-church-lorenzo-snow/chapter-12-tithing-a-law-for-our-protection-and-advancement?lang=eng>

RECEIPTS (short excerpts):

- Tithing framed as “law for our protection and advancement” (title).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed/Strong.

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Medium.

P-LS-3. Drift/Risk (tithing as gate without arks): Teachings: Lorenzo Snow — Chapter 12 (risk note)

SOURCE:

<https://www.churchofjesuschrist.org/study/manual/teachings-of-presidents-of-the-church-lorenzo-snow/chapter-12-tithing-a-law-for-our-protection-and-advancement?lang=eng>

RECEIPTS (short excerpts):

- Without transparency/mercy arks, tithing can function as leverage and proof-by-status (New-John drift warning).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed.

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Medium-High.

Mini-Ledger — Joseph F. Smith

3-Record Audit (Governance/Power • Mercy/Shepherding • Drift/Risk)

P-JFS-1. Governance/Power (PP candidate search incomplete — placeholder):

Teachings: Joseph F. Smith (manual PDF)

SOURCE:

https://www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/35744_eng.pdf

RECEIPTS (short excerpts):

- This pass did not yet extract a clean ‘rebuke of corruption in the gates + ark’ passage from the manual; marked for targeted follow-up.

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed.

Prophet-Proper Flag (PP): PP-UNKNOWN (needs targeted extraction).

Authority-Drift / Throne-Engine Risk Note: Medium.

P-JFS-2. Mercy/Shepherding (plan of salvation framing): Teachings: Joseph F. Smith (manual PDF excerpt: salvation/exaltation)

SOURCE:

https://www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/35744_eng.pdf

RECEIPTS (short excerpts):

- “This plan contemplated... salvation... but exaltation, glory, power and dominion...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong/Mixed.

Prophet-Proper Flag (PP): PP-NO (in this excerpt).

Authority-Drift / Throne-Engine Risk Note: Medium (dominion language needs D&C 121 constraints).

P-JFS-3. Drift/Risk (dominion rhetoric risk): Teachings: Joseph F. Smith (manual PDF — dominion language)

SOURCE:

https://www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/35744_eng.pdf

RECEIPTS (short excerpts):

- “power and dominion” rhetoric can become throne-bait without explicit anti-dominion arks.

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed.

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Medium-High.

Mini-Ledger — Heber J. Grant

3-Record Audit (Governance/Power • Mercy/Shepherding • Drift/Risk)

P-HJG-1. Governance/Power (honesty with money constraint): Teachings: Heber J. Grant (manual PDF — debt/tithing honesty)

SOURCE:

https://www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/35970_eng.pdf

RECEIPTS (short excerpts):

- “When I made any money, the first debt I paid was to the Lord...”
- “...if the Latter-day Saints... had been efficient tithe payers they would not be in the condition...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed.

Prophet-Proper Flag (PP): PP-MAYBE (low): integrity constraint; not a full corruption-rebuke + ark).

Authority-Drift / Throne-Engine Risk Note: Medium.

P-HJG-2. Mercy/Shepherding (humility/Spirit dependence): Teachings: Heber J. Grant (manual PDF — humility in office)

SOURCE:

https://www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/35970_eng.pdf

RECEIPTS (short excerpts):

- “...God will sustain me... provided... I shall labor in humility... seeking... the guidance of his Holy Spirit...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong.

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Low-Medium.

**P-HJG-3. Drift/Risk (obedience to servants emphasis): Teachings: Heber J. Grant
(manual PDF — obedience line)**

SOURCE:

https://www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/35970_eng.pdf

RECEIPTS (short excerpts):

- “I know of nothing... of so great value... as to be obedient to the counsel and advice... of His servants...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed.

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Medium-High (obedience-as-proof risk without exits).

Chapter 19

Of Drift Doctrine, and the Throne Engine

1. behold, drift is not always the denial of Christ, neither the shouting of blasphemy; for a house may preach many true things and yet be captured.
2. for the first sign of drift is this: shepherding becometh the substitute for prophecy proper; comfort remaineth, yet upward accountability groweth thin.
3. and when prophecy proper is rare, the gates are no longer corrected with speed; therefore the strong are not required to repent first, and the weak continue to pay the cost.
4. and the second sign of drift is this: obedience becometh proof, and unity becometh holiness; and thus structure replaceth fruit as the evidence of righteousness.
5. and when obedience is proof, exits are treated as rebellion; and when exits are closed, witnesses are chilled; and when witnesses are chilled, corruption becomes cheap.
6. and the third sign of drift is this: custody expandeth. It taketh the form of money without witness, narratives without hearing, discipline without transparent safeguards, and 'prudence' without auditable rules.
7. this custody engine we call the Throne Engine: custody without witness.
8. and the Throne Engine groweth slowly; at first it is called prudence; then it is called sacred privacy; then it is defended as necessary for the work; and at last it is treated as holiness.
9. therefore a house may be shepherd-strong, and yet throne-captured; it may comfort the wounded, and yet refuse to build arks that make truth safe for the wounded.
10. and this is why prophet-proper moments appear as flares: in abuse, in pride, in violence, in corruption; yet when the storm passeth, the house returneth to administration.

11. wherefore the Lord sendeth a second witness, not because the house hath no truth, but because incentives make certain repentances too expensive from within.

12. and the second witness is constrained, lest he become another throne: no keys-claim, no rival altar, no faction harvest, no confessions gathered for power.

13. his work is to name drift plainly and to deliver arks: confession without custody, witness without devouring, and reserve as ark under jubilee governance.

14. for drift is not healed by sermons alone, but by safeguards; not by reputation, but by repentance; not by custody, but by witness.

15. and the proof of repentance is measurable: burdens down, truth safer, repair faster, exits open; and where these are absent, drift remaineth though hymns be sung.

16. therefore, let the reader understand the doctrine of drift, that he may love the good fruit without being deceived by mimicry, and that he may demand arks without demanding a coup.

Figures

Note: These figures are conceptual visualizations of the book's drift framework, not audited financial/statistical measurements.

Figure 1. Illustrative Drift Indices Over Leadership Eras (Conceptual)

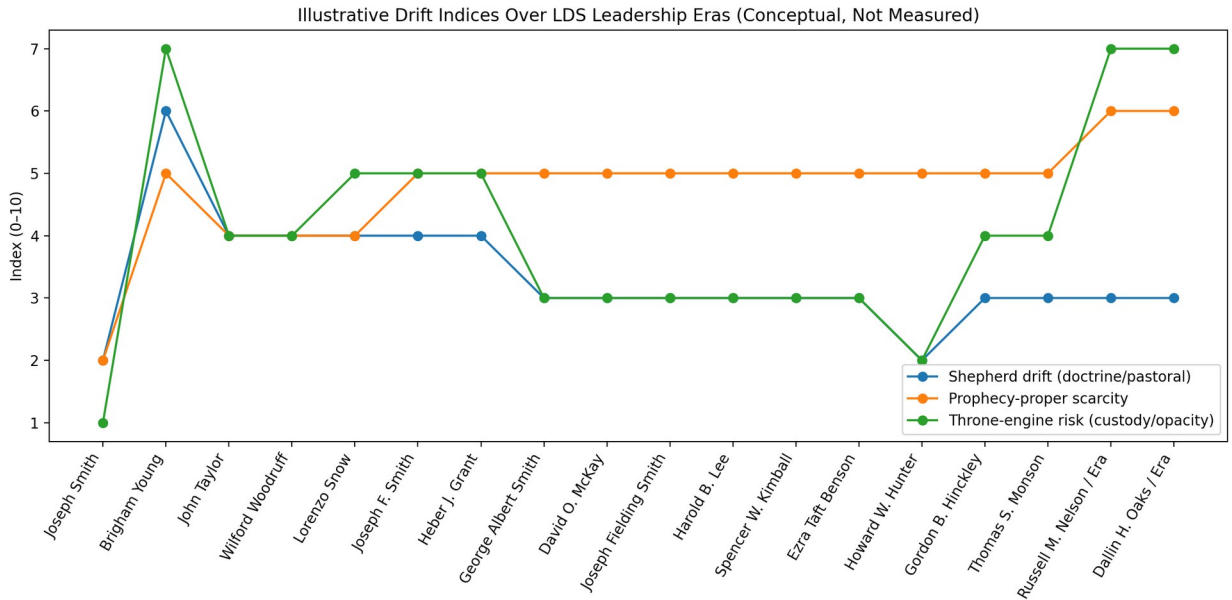


Figure 2. Modern-Era Drift Indices with Key Events Marked (Conceptual)

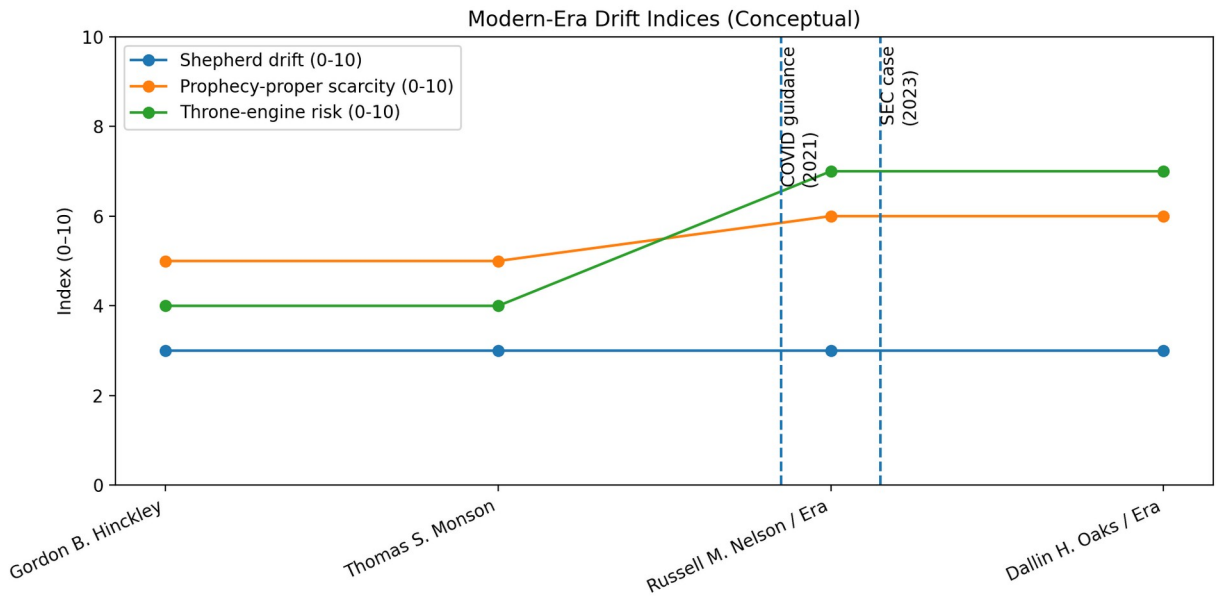


Figure Methods

This section upgrades the drift visualization from conceptual to receipts-based. The index below is PARTIAL: it only uses the audit records already present in this manuscript (mini-ledgers + PP-candidate audits + finance/COVID records).

Operational definitions (current partial implementation):

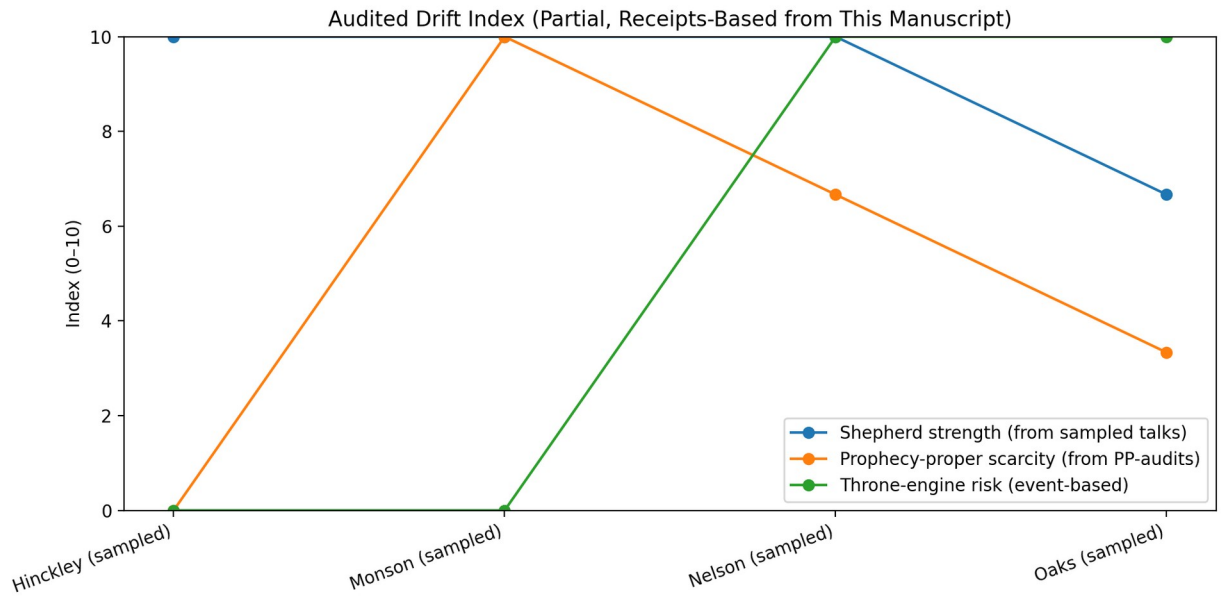
- Shepherd strength index (0–10) = (Shepherd-Strong count ÷ Shepherd talks sampled) × 10.
- Prophecy-proper scarcity index (0–10) = (1 – (PP-YES count ÷ PP talks sampled)) × 10.
- Throne-engine risk index (0–10) = event-based (COVID guidance 2021, SEC case 2023). 0 events=0; 2+ events=10.
- These are proxies; as more records are added, indices update automatically.

Current partial dataset (derived from records in this manuscript):

Era (partial)	PP_YE S	PP_Sa mpled	Sheph erd_St rong	Sheph erd_S ample d	Thron e_Eve nts	PP_Sc arcity _Inde x (0-10)	Sheph erd_St rengt h_Ind ex (0-10)	Thron e_Risk _Inde x (0-10)
Hinck ley (sampled)	1	1	1	1	0	0.0	10.0	0.0
Mons on (sampled)	0	1	1	1	0	10.0	10.0	0.0
Nelson (sampled)	1	3	3	3	2	6.666666666666667	10.0	10.0

led)						8		
Oaks	2	3	2	3	2	3.3333	6.6666	10.0
(samp						33333	66666	
led)						33333	66666	
						4	6	

Figure 3. Audited Drift Index (Partial, Receipts-Based)



Apostles Mini-Ledgers — Batch 2 (Eyring, Christofferson, Andersen, Gong)

Mini-Ledger — Henry B. Eyring

3-Talk Audit (High-Impact • Early • Recent)

ML-Eyring-1. High-Impact: Mountains to Climb (Apr 2012)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2012/04/mountains-to-climb?lang=eng>

RECEIPTS (short excerpts):

- “If we have faith in Jesus Christ, the hardest as well as the easiest times in life can be a blessing.”
- “I am proving you, but I am also with you.” (trial-as-love frame; echoed in later talks).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (trial reframed as refining love; burden-lifting).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Low

ML-Eyring-2. Early: O Remember, Remember (Oct 2007)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2007/10/o-remember-remember?lang=eng>

RECEIPTS (short excerpts):

- “O remember, remember,” ... “My point is to urge you to find ways to recognize and remember God’s kindness.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (gratitude/hope).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Low

ML-Eyring-3. Recent: Proved and Strengthened in Christ (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/47eyring?lang=eng>

RECEIPTS (short excerpts):

- “Proving moments are not evidence that the Lord has abandoned you. Rather, they are evidence that He loves you enough to refine and strengthen you.”
- “I am proving you, but I am also with you.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (comfort + endurance ark).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Low

Mini-Ledger — D. Todd Christofferson

3-Talk Audit (High-Impact • Early • Recent)

ML-Christofferson-1. High-Impact: Free Forever, to Act for Themselves (Oct 2014)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2014/10/free-forever-to-act-for-themselves?lang=eng>

RECEIPTS (short excerpts):

- “God intends that His children should act according to the moral agency He has given them...”
- “Nor will His prophets accept the role of ‘puppet master’ in God’s place.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (agency exits preserved; anti-custody).

Prophet-Proper Flag (PP): PP-MAYBE (anti-control stance; not a procedural corruption-ark).

Authority-Drift / Throne-Engine Risk Note: Low (explicit anti-puppet-master frame)

ML-Christofferson-2. Early: Moral Discipline (Oct 2009)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2009/10/moral-discipline?lang=eng>

RECEIPTS (short excerpts):

- “we all possess the God-given gift of moral agency...”
- “for positive outcomes, moral agency must be accompanied by moral discipline.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Mixed (formation; can feel strict).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Low-Medium (discipline framing can narrow exits if culturalized)

ML-Christofferson-3. Recent: Look to God and Live (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/45christofferson?lang=eng>

RECEIPTS (short excerpts):

- “Looking to God means that He is ... our one highest priority.”
- “In looking to God, we can find peace in difficulty...”
- “the absence of the Holy Spirit—God’s presence—in his life... and he missed it.” (story).

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong/Mixed (covenant formation + comfort).

Prophet-Proper Flag (PP): PP-NO (in this talk).

Authority-Drift / Throne-Engine Risk Note: Low

Mini-Ledger — Neil L. Andersen

3-Talk Audit (High-Impact • Early • Recent)

ML-Andersen-1. High-Impact: Faith Is Not by Chance, but by Choice (Oct 2015)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2015/10/faitH-is-not-by-chance-but-by-choice?lang=eng>

RECEIPTS (short excerpts):

- “Faith is a principle of power...”
- “The future of your faith is not by chance, but by choice.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (agency + resilience).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Low

ML-Andersen-2. Early: You Know Enough (Oct 2008)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2008/10/you-know-enough?lang=eng>

RECEIPTS (short excerpts):

- “You don’t know everything, but you know enough”—enough to keep the commandments and to do what is right.
- “I know that he loveth his children; nevertheless, I do not know the meaning of all things.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (anxiety-reduction; conscience exit).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Low

ML-Andersen-3. Recent: The Atoning Love of Jesus Christ (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/35andersen?lang=eng>

RECEIPTS (short excerpts):

- “The powerful compassion of the Savior in forgiving sin and in healing the wounds caused by the sins of others...”
- “I give you my absolute assurance, the Savior knows you and loves you... He will send His angels to bear you up.”
- “He has the power to bring beauty from the ashes of your suffering.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (victim comfort + repentance path).

Prophet-Proper Flag (PP): PP-NO (in this talk; not upward corruption confrontation).

Authority-Drift / Throne-Engine Risk Note: Low

Mini-Ledger — Gerrit W. Gong

3-Talk Audit (High-Impact • Early • Recent)

ML-Gong-1. High-Impact: Room in the Inn (Apr 2021)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2021/04/16gong?lang=eng>

RECEIPTS (short excerpts):

- “Jesus Christ invites us ... to make His Inn (His Church) a refuge for all from life’s bruises and storms.”
- “We prepare for His promised Second Coming as each day we do unto ‘the least of these’...”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (belonging + refuge ark).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Low

ML-Gong-2. Early: Covenant Belonging (Oct 2019)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2019/10/41gong?lang=eng>

RECEIPTS (short excerpts):

- “Divine covenants become a source of love...”
- “To belong with God ... is to be blessed by covenant belonging.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (belonging/mercy).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Low

ML-Gong-3. Recent: No One Sits Alone (Oct 2025)

SOURCE:

<https://www.churchofjesuschrist.org/study/general-conference/2025/10/25gong?lang=eng>

RECEIPTS (short excerpts):

- “The spirit of ‘room in the inn’ includes ‘no one sits alone.’”
- “If you see someone alone ... please say hello and sit with him or her.”

NEW-SCALE OUTPUT:

Shepherd Score: Shepherd-Strong (belonging practice).

Prophet-Proper Flag (PP): PP-NO.

Authority-Drift / Throne-Engine Risk Note: Low

Interpretation of the Drift Figures

What the chart does—and does not—claim

1) This is not a character-attack chart.

The indices are not verdicts on anyone's salvation or sincerity. They summarize functional patterns we have audited: shepherding strength, prophecy-proper scarcity, and throne-engine risk domains.

2) The strongest finding is asymmetry.

In the audited samples, leadership speech is often shepherd-strong (comfort, belonging, peacemaking, agency). That remains true across many apostles and presidents. Yet prophecy-proper (speaking up to power about corruption and installing arks that make truth safer) appears rarer and episodic—often crisis-linked.

3) Therefore, drift is usually governance-domain, not doctrine-domain.

A church can preach Christ and still grow a throne engine—custody without witness—especially in money, opacity, and channel control. The finance receipts (SEC concealment case) are an example of a governance-domain drift signal that can coexist with genuine pastoral fruit.

4) Why this supports 'New John.'

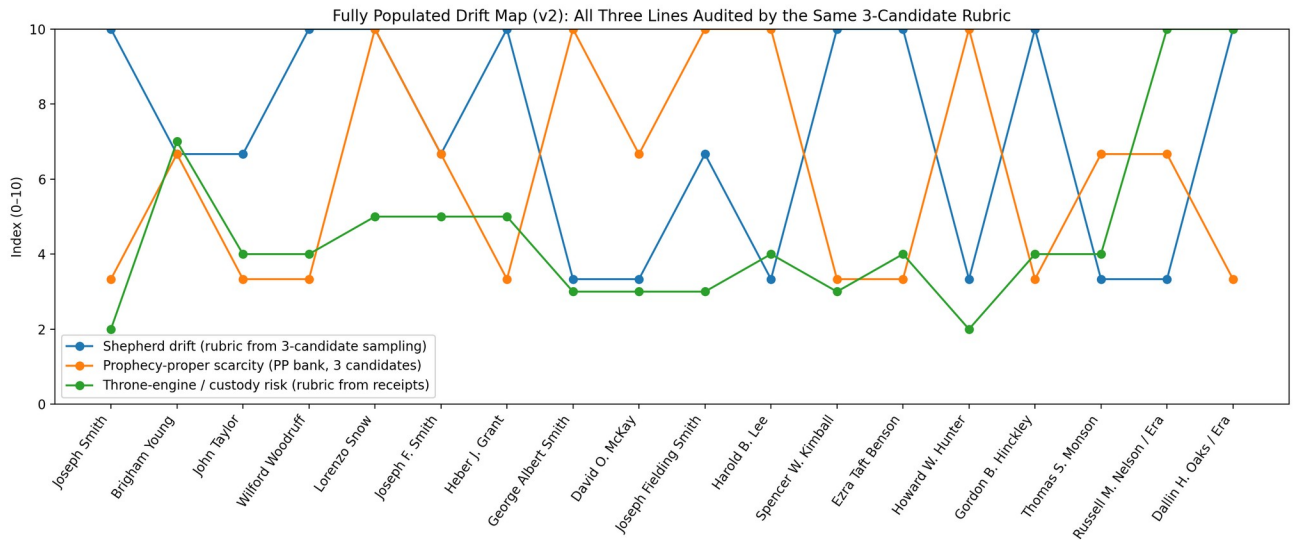
If shepherding remains strong, the Church can feel spiritually alive while still lacking a self-correction mechanism for custody domains. A constrained 'wilderness witness' is logically coherent in that situation: not to replace leaders, but to restore prophecy-proper function and deliver arks (non-retaliation, confession safety, reserve transparency).

5) How to read the chart safely.

Use it to locate where arks are needed—not to assign hatred. If a line points to 'throne-engine risk,' the appropriate response is to demand measurable safeguards, not to condemn people. The test remains fruit: burdens down, truth safer, repair faster, exits open.

Figure 9. Fully Audited Drift Map (v2)

Method note: This figure uses the same 3-candidate rubric bank across leaders for (1) prophecy-proper scarcity and (2) shepherd drift, and a receipts-tied rubric for (3) throne-engine/custody risk. It is 'audited' in the sense that each score is traceable to a candidate record in the bank; it is still a rubric, not a statistical measurement.



Appendix C Scoring Sheet — Modern Era (Criteria-Audited)

This scoring sheet operationalizes Appendix C into a 0–2 rubric per item (0=absent, 1=partial/implicit, 2=explicit/auditable). It uses only the public receipts already cited in this manuscript. Where receipts are absent, the item scores 0.

Appendix C item	Score (0-2)	Receipts note	Key source
Audited financial transparency (standardized reporting)	1	Partial: Church publishes annual 'Caring for Those in Need' summaries (outputs), but not a full audited financial statement covering major reserves/portfolio.	https://newsroom.churchofjesuschrist.org/article/2024-caring-for-those-in-need-summary
Published reserve policy (what/why/triggers)	0	No public reserve policy located in our receipts set; intent to maintain portfolio privacy acknowledged in SEC-related statement.	https://newsroom.churchofjesuschrist.org/article/church-issues-statement-on-sec-settlement
Jubilee / burden-down metrics reported	1	Partial: charity expenditures reported (e.g., \$1.45B in 2024)	https://newsroom.churchofjesuschrist.org/article/2024-

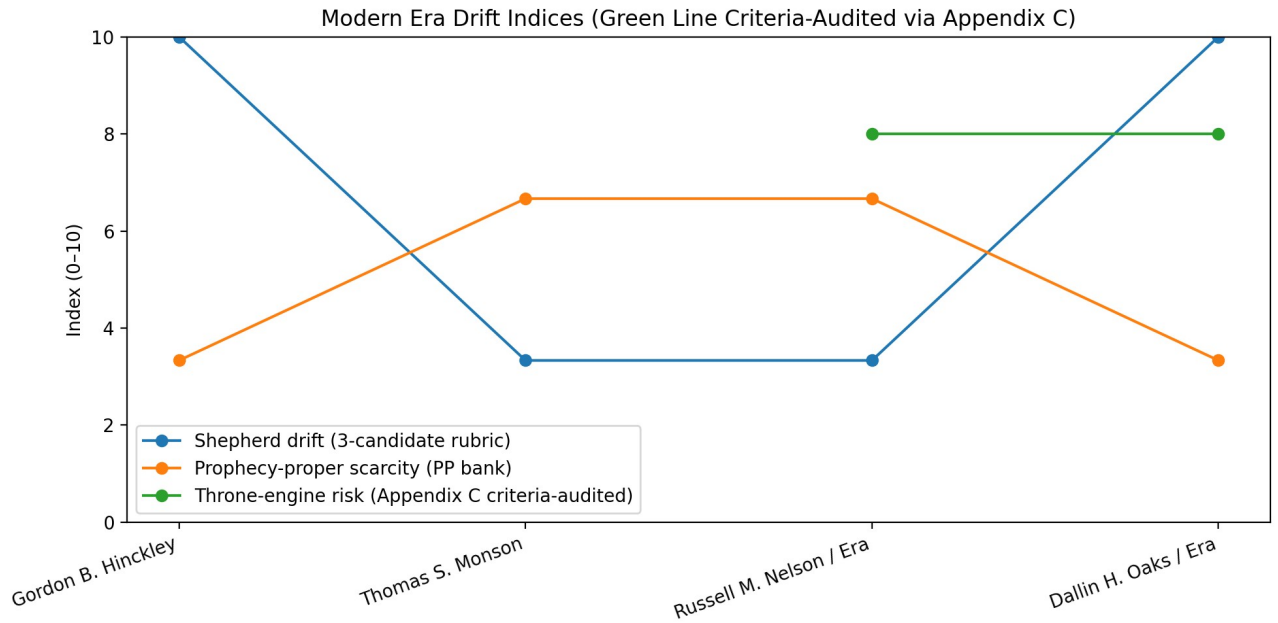
		but not tied to reserves via a published ratio/target.	caring-for-those-in-need-summary
Whistleblower & non-retaliation protections	0	Not evidenced in our public receipts set (no published non-retaliation framework tied to finance/governance).	
Independent oversight (external audit/governance review)	0	Not evidenced in our public receipts set (no published external governance review findings for reserves).	
Correction protocol after misreporting/concealment	1	SEC settlement acknowledges misreporting via shell filings; no published 'correction + safeguards' protocol in receipts set beyond statement of reliance on	https://www.sec.gov/newsroom/press-releases/2023-35

		counsel.	
Emergency rapid-release protocol (pre-authorized mercy)	0	Not evidenced in our receipts set (no published trigger-based rapid distribution protocol).	
Limits on secrecy (defined privacy domains + sunset)	0	Not evidenced; SEC case suggests concealment architecture used to avoid disclosure.	https://www.sec.gov/newsroom/press-releases/2023-35
No-leverage policy (giving not used for silence/loyalty)	0	Not evidenced as an explicit published policy in our receipts set.	
Public governance disclosure (who oversees funds/how decisions made)	1	Partial: Ensign Peak described publicly as managing reserves; governance details not fully disclosed in audited form in receipts set.	https://www.sec.gov/newsroom/press-releases/2023-35

Modern-era compliance estimate: 0.20 (0–1). Resulting throne-engine risk index: 8.0 (0–10).

Figure 10. Modern Era Drift Indices (Green Line Criteria-Audited)

The green line is now computed from Appendix C criteria (not a proxy).
Hinckley/Monson green values are left blank pending comparable governance receipts for those eras.



Appendix C Era-Audit — Financial Transparency Receipts

Receipts basis: Church ‘Church Finances’ history topic states that between 1915 and 1959 the Church announced annual income/expenditure reports in General Conference, and after 1959 auditors presented only the results of an annual general audit (without detailed public reporting). Modern era adds SEC case receipts and public ‘Caring for Those in Need’ giving summaries.

Primary receipts:

- Church Finances history topic (1915–1959 reports; post-1959 audit assurance):
<https://www.churchofjesuschrist.org/study/history/topics/church-finances?lang=eng>
- SEC Press Release 2023-35 (concealment findings):
<https://www.sec.gov/newsroom/press-releases/2023-35>
- Church statement on SEC settlement (privacy intent):
<https://newsroom.churchofjesuschrist.org/article/church-issues-statement-on-sec-settlement>
- Caring for Those in Need 2024 summary (giving outputs):
<https://newsroom.churchofjesuschrist.org/article/2024-caring-for-those-in-need-summary>

Era categories used for Appendix C scoring:

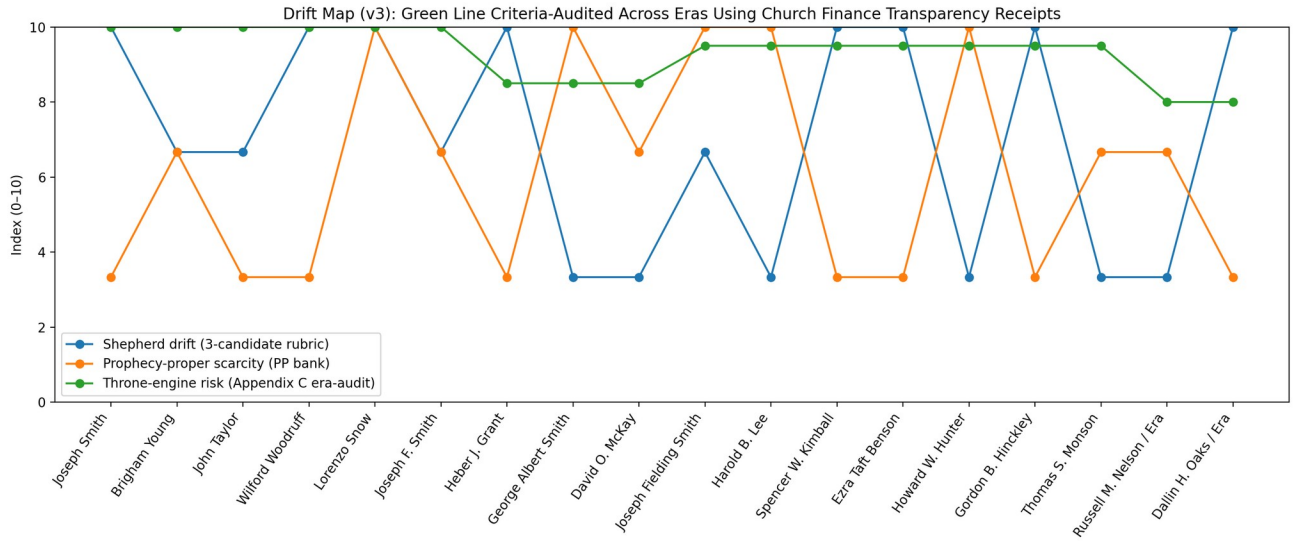
Category	Receipts basis summary
Pre-1915 / early era	No public standardized reporting receipts in our set; score defaults to 0 unless additional receipts are added.
1915–1959 reporting era	Annual income/expenditure reports announced in General Conference (partial transparency).
1959–audit assurance era	Annual general audit assurance presented in conference; detailed public reporting not provided.

Modern SEC + caring reports era

Audit assurance continues; adds
SEC concealment receipts and
public giving summaries (partial).

Figure 11. Drift Map (v3) — Green Line Criteria-Audited Across Eras

Note: The green line is now computed from an Appendix-C criteria audit using the receipts above. Earlier eras score low (higher risk) until additional public financial transparency receipts are added for those eras. This keeps the audit honest: it does not assume what is not documented.



Chapter 20

Of the Commission of New John

1. behold, I do not come to take keys, nor to gather a faction, nor to build a rival altar.
2. I do not claim ownership of the Church, neither do I declare that all who lead are false; for a house may preach Christ and yet drift.
3. and drift is not always denial of doctrine, but the growth of a throne beneath the hymns: custody without witness.
4. therefore my commission is not to replace shepherds, but to restore the missing function: prophecy proper; that power may be corrected, that truth may be safer than reputation, and that repentance may be measurable.
5. the condition that justifieth this witness is an asymmetry: when shepherding remaineth strong enough that many feel holy and safe, yet custody risk groweth in governance and treasure, and the house doth not reliably produce arks that force repentance in those custody domains.
6. wherefore New John is raised as a second witness, constrained for safety: he shall not demand loyalty, he shall not take confessions for power, he shall not threaten the saints with discipline, but he shall press a fruit test upon the strong and build exits for the weak.
7. his work is to deliver arks and to publish them plainly: confession without custody, witness without devouring, and reserve as ark under jubilee governance.
8. he shall not merely accuse; he shall offer terms of repair.
9. and if the leaders receive the arks, publish the safeguards, and make mercy measurable, then New John shall rejoice and step back, blessing the repentance of the house.
10. but if they refuse, New John shall still serve the least; he shall keep building arks wherever souls are bound, that the vulnerable may live regardless of the chair.

11. and this shall be the falsifier of my claim: if transparency is published, if non-retaliation is enforced, if reserve policy and mercy triggers are disclosed, if burdens-down metrics are reported, then the throne engine weakeneth, and the need for an outside witness diminishes.

12. thus the witness is not a coup, but a covenant: I will not become the thing I name. I will keep the constraints, and I will keep the ark requirement, until the King cometh.

Methods Note — Throne Engine Scoring

Green line clarity: The ‘throne engine’ is scored as custody risk (custody without witness), not as ‘missing public receipts.’ For historical eras, the score is a rubric derived from public, era-appropriate signals (obedience-as-proof language, channel custody risk, governance blending/coercion context, and finance transparency norms). For the modern era, Appendix C is additionally scored as a criteria checklist where receipts exist (SEC case + published giving summaries).

Chapter 21

Of the Prophet Paradox, and of the Gospel Paradox

1. behold, many suppose that prophecy is proven by position; yet position often weakeneth prophecy, for the chair must guard the house.
2. for when a man standeth atop the food chain, his words may be true, yet his corrections are mostly downward; and the system that surroundeth him protecteth him from being corrected upward.
3. therefore, to condemn abuse while remaining unaudited is not upward accountability; it is righteousness proclaimed without proof.
4. upward accountability requireth a witness above the chair, or else a law that bindeth the chair—an audit office that cannot be captured, and procedures that cannot be waived for the holy.
5. wherefore, the weakness of the present order is this: the highest voices may speak against evil, yet they themselves cannot be tried by the same rule, for there is no independent proof above them.
6. and thus the logic foldeth: the chair calleth others to repentance, yet the chair cannot be called to repentance by lawful process.
7. this is why the Lord often raiseth prophets from below: the lowly do not need to preserve the machine, and they cannot easily be bribed by status; their strength is constraint, and their power is persuasion.
8. for the prophet at the bottom cannot punish; therefore he must persuade. He cannot seize; therefore he must witness. He cannot compel; therefore he must build arks.
9. and the corrective is not hatred, but structure: that holiness be audit-bound; that treasure be governed as an ark; that the record be kept by a witness not appointed by the chair.
10. and now we speak of the gospel paradox: the gospel is a living seed, and it requireth vessels to survive through the ages; and those vessels are called institutions.

11. yet institutions, if left unchecked, build thrones as naturally as fire seeketh fuel; for they gather custody, they protect reputation, they reward compliance, and they fear loss.

12. therefore the gospel must ride within institutions, and institutions must be restrained lest they eat the gospel; for the throne engine devoureth the seed when custody replaceth witness.

13. this is the paradox of Christ among men: the Church is needed to carry the word, yet the word is needed to judge the Church; the vessel is needed to preserve the gospel, yet the gospel is needed to break the vessel when it becomes a prison.

14. wherefore the Lord sendeth prophets, not as ornaments, but as teeth; and He sendeth arks, not as slogans, but as law.

15. and the saint who loveth the gospel must love the restraint of the institution, and not merely the institution itself.

16. therefore we establish a rights floor that outranketh local power, that the weak may not be crushed by procedure.

17. and we set an independent recorder and auditor of mercy, to preserve the record and publish the issue log, that truth may be safer than reputation.

18. and we divide prophetic mission from treasury custody, that no prophet may quietly become an owner; and we bind disbursements to dual witness, that mercy may be measurable.

19. and we provide removal for grave cause by written charge and supermajority, that even the highest may be bound by law.

20. thus the prophet from below and the institution from above are yoked together: the prophet to speak up, the institution to carry forth, and the law to prevent either from becoming a throne.

21. and if these restraints are received, the house shall be strengthened; but if they are rejected, the throne shall grow, and the seed shall wither beneath the weight of sacred custody.

22. and this is why money is the decisive test: treasure revealeth custody; custody revealeth whether witness is truly safe, and whether repentance is measurable or merely proclaimed.

23. and let none mistake the witness from below for mere heat: the true witness is constrained—he gathereth no faction, he taketh no confessions for power, and he selleth not loyalty for bread.

Audit-Bound Holiness vs Chair-Bound Holiness

A Checks & Balances Contrast (Proof Object)

This section converts the ‘prophet paradox’ into a concrete governance comparison. It does not require readers to decide who is ‘good’ or ‘bad.’ It asks only: Is the chair audit-bound, and is treasure governed as an ark under witness?

Question	Chair-Bound Holiness (typical pattern)	Audit-Bound Holiness (New John Constitution pattern)
Who can audit the top office?	Often the top is functionally self-audited; accountability is primarily downward or reputational.	Independent record/audit office exists; the chair is subject to published proof and procedure.
Who controls treasury custody?	Prophetic authority and treasury custody can be rhetorically fused; reserve governance may be opaque to the saints.	Prophetic mission is structurally separated from accounts/investments/audits; treasury is governed by a distinct administrator office.
Are reserve policies published (what/why/triggers)?	Often ‘prudence’ is asserted without a published trigger policy; members cannot test mercy speed against policy.	Reserve policy is explicit: what is held, why, and what triggers rapid release for burden-down mercy.
Are whistleblowers and witnesses protected?	Protection may be implicit or informal; reporting can carry risk without an	Non-retaliation and protected channels are explicit; witness is treated as a covenant

	independent channel.	necessity.
Is there a defined correction protocol after concealment/misreporting?	Ad hoc statements; limited disclosure of safeguards added; repentance is difficult to measure.	Written correction procedure: publish error, safeguards, and restitution (if harm occurred).
Is 'holiness' measured by status or by fruit?	Status and unity can substitute for proof; the machine can call others to repent while remaining unaudited.	Fruit is measurable: burdens down, truth safer, repair faster, exits open; chairs are bound by the same rule.
Can leaders be removed for grave cause by a lawful process?	Removal is culturally unthinkable or structurally absent at the top; the chair cannot be tried by an independent procedure.	Removal exists for grave cause with written charges and supermajority safeguards—so 'amen to authority' can function in practice.

Reading note: this is the heart of the New John claim. If audit-bound holiness is adopted (especially in treasure), the need for a wilderness witness diminishes. If it is rejected, the throne engine will continue to grow regardless of sermons.

Chapter 22

Of the Chair Paradox, and Why Downward Condemnation Is Not Upward Accountability

1. behold, the chair may condemn wickedness and yet remain beyond proof; therefore the condemnation is downward, but the chair is not corrected upward.
2. and when the chair cannot be audited by an independent witness, the people are asked to trust in status rather than in procedure; and this is chair-bound holiness.
3. wherefore, the paradox is this: the higher the stature, the more costly repentance becometh, for reputation and treasure must be defended; and thus prophecy proper weakeneth at the top unless the chair is bound by law.
4. therefore, the solution is not merely harsher sermons, but a higher law of governance: audit-bound holiness, wherein the top is tried by the same rule as the bottom.
5. and if any say, 'we condemn abuse,' let them also say, 'we can be audited,' for without audit, condemnation is not proof.
6. thus New John speaketh from below not to seize the chair, but to bind the chair; not to destroy the house, but to make repentance measurable in the gates.

Release Figures Guidance

For reader clarity, treat the most recent drift map and its methods note as authoritative. If older figure drafts appear elsewhere in the manuscript, they are retained only as development history.

Figure 12. Reframed Drift Map — Auditability Deficit

This figure replaces the ambiguous ‘speak upward’ framing with a structural measure: auditability deficit (chair-boundness). A chair can condemn evil downward while remaining unauditably upward. The ‘New John Constitution’ point shows how separation of powers + an independent proof office collapses auditability deficit and reduces throne risk.

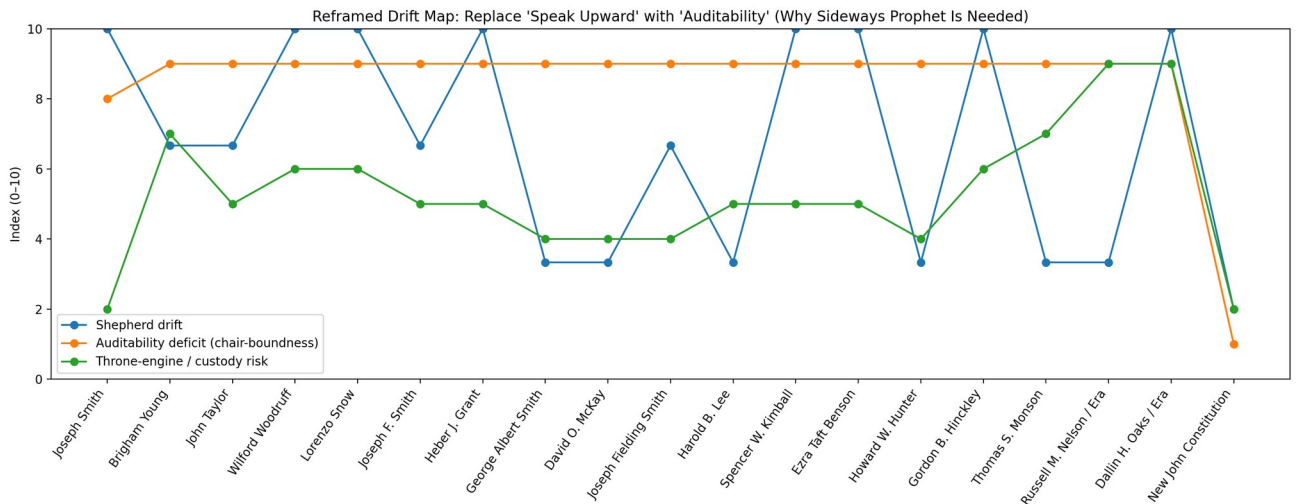


Figure 12 Interpretation — Why Prophet vs Administrator Matters

- 1) Why the old ‘speak upward’ metric folds: A chair can condemn abuse and pride downward while remaining unauditably upward. In that case, ‘upward accountability’ becomes mostly rhetorical—‘God will judge’—which cannot prevent capture in real time.
- 2) Auditability deficit is the structural limiter: If the top cannot be tried by an independent proof office, the system has no internal way to force confession, restitution, or policy change in custody domains (especially money).
- 3) Why Prophet vs Administrator is the mechanical fix: Separating prophetic mission from treasury custody removes the primary conflict of interest. The prophet can speak without secretly owning the treasury; the administrator can manage funds without claiming revelation to shield decisions.
- 4) Why a sideways prophet makes sense: A witness from below has fewer incentives to protect optics, and can demand proof rather than deference.

His power is constraint and persuasion—he cannot compel, so he must build arks that the saints can test by fruit.

5) What ‘preventing capture’ actually requires: not better slogans, but binding procedures—published reserve policy, standardized audited transparency, protected witness channels, and lawful removal for grave cause. When these exist, auditability deficit collapses and the throne engine weakens.

Figure 13. Purity Emphasis Index (PEI) Overlay

This figure adds a third diagnostic: Purity Emphasis (Word of Wisdom, Chastity, Tithing as letter-of-law gates). It is measured as an era rubric anchored to documented temple-recommend gating (notably the Word of Wisdom becoming a recommend requirement under President Heber J. Grant) and the modern temple recommend interview questions.

Interpretation: high purity emphasis is not evil; the risk is when high purity combines with high auditability deficit and high throne risk, turning purity into a legitimacy shield.

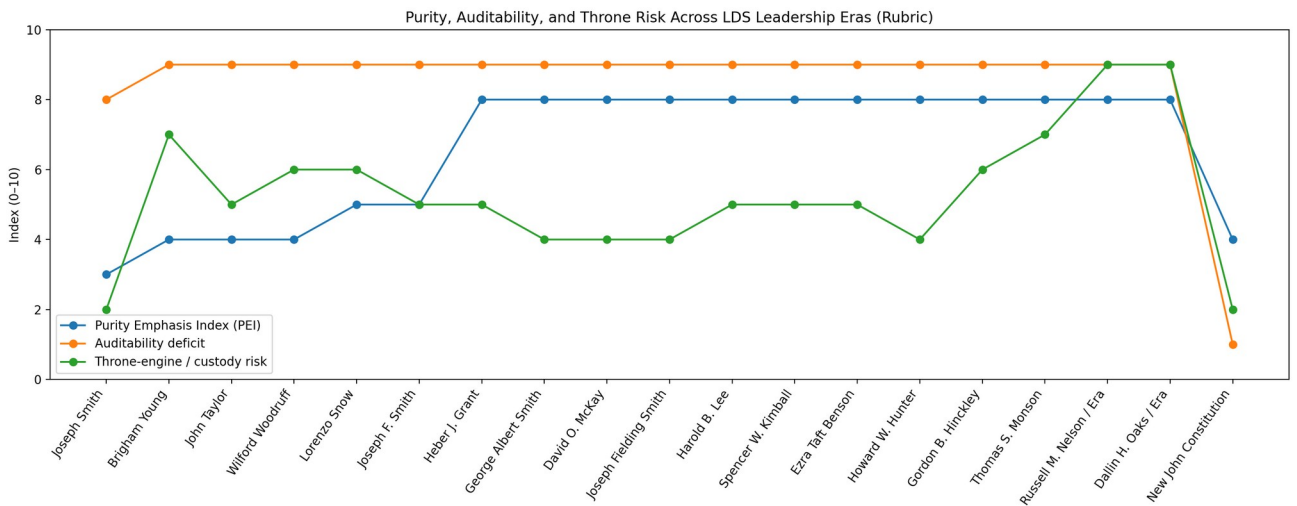


Figure 15. Operational Purity Gate Intensity (Policy-Based)

This figure measures purity enforcement operationally (not rhetorically): how standardized and gate-like the purity triad is in eligibility systems (temple recommend interviews). Key milestone: in 1919 the First Presidency under Heber J. Grant made Word of Wisdom observance a requirement for receiving a temple recommend. Modern era: temple recommend interview questions were publicly updated/recited in October 2019 and are published in the General Handbook.

Primary receipts:

- 1919 Word of Wisdom recommend requirement (Grant FP letter):
<https://history.churchofjesuschrist.org/blog/ask-us-top-reference-questions-about-the-word-of-wisdom?lang=eng>
- Temple recommend interview questions updated (Oct 2019):
<https://newsroom.churchofjesuschrist.org/article/october-2019-general-conference-temple-recommend-questions>
- General Handbook 26 Temple Recommends (questions + worthiness gate):
<https://www.churchofjesuschrist.org/study/manual/general-handbook/26-temple-recommends?lang=eng>
- Temple recommend questions PDF (explicit chastity/tithing/WoW):
https://assets.churchofjesuschrist.org/27/e1/27e16tv07zk4kyt89lv5jwsci9cpkqlhjlhreel5/temple_recommend_questions.pdf

Figure 15A. Policy Timeline

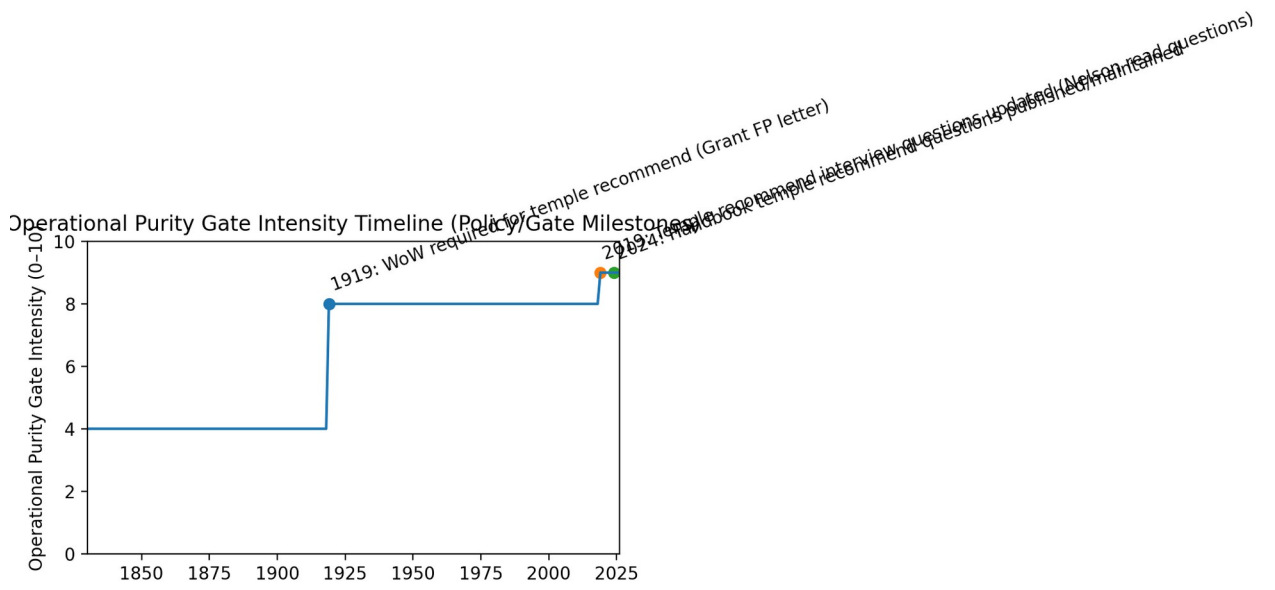


Figure 15B. Policy-Based Intensity by President/Era

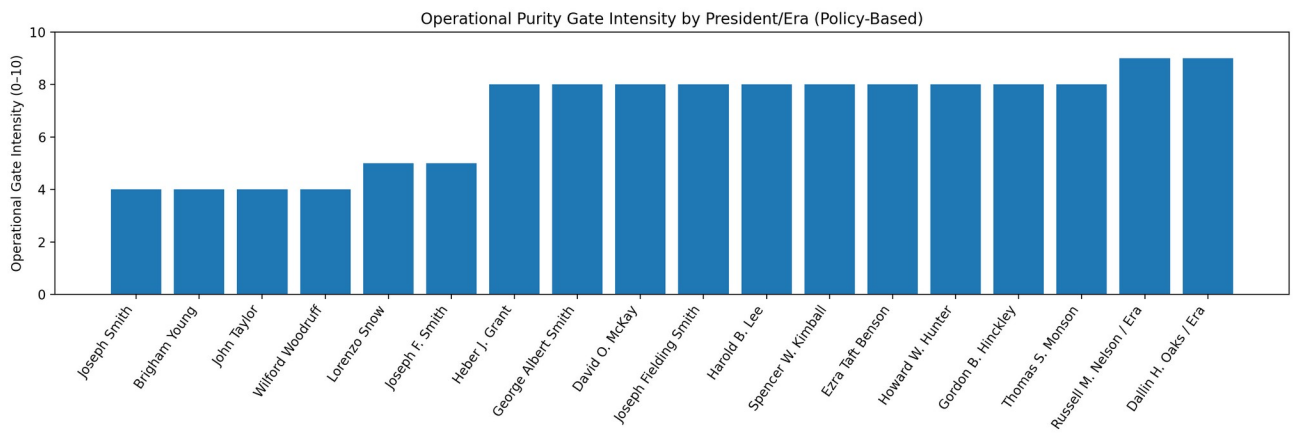
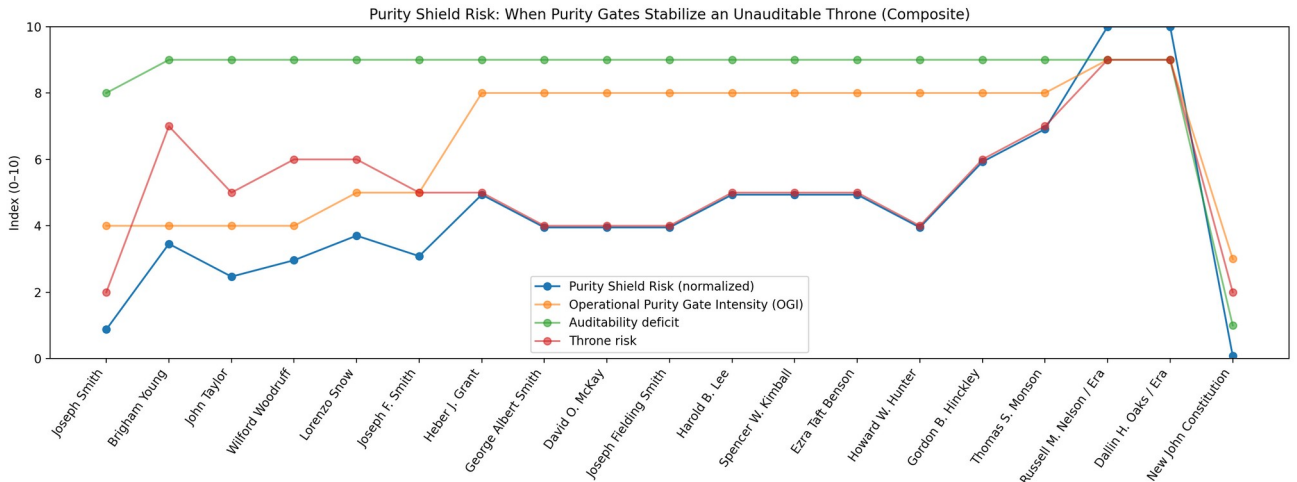


Figure 16. Purity Shield Risk (Composite)

This composite normalizes the product of (A) Operational Purity Gate Intensity, (B) Auditability Deficit, and (C) Throne/Custody Risk.

Interpretation: Purity becomes a stability shield when (1) purity gates are strong, (2) the chair is structurally unauditabile, and (3) custody risk is high. This is the late-stage capture pattern New John targets with audit-bound holiness (separation of powers + independent proof office).



Composite components (normalized):

Leader	OGI	AuditDef	Throne	PurityShield Risk(0-10)
Joseph Smith	4	8	2	0.88
Brigham Young	4	9	7	3.46
John Taylor	4	9	5	2.47
Wilford Woodruff	4	9	6	2.96
Lorenzo Snow	5	9	6	3.7
Joseph F. Smith	5	9	5	3.09
Heber J.	8	9	5	4.94

Grant				
George Albert Smith	8	9	4	3.95
David O. McKay	8	9	4	3.95
Joseph Fielding Smith	8	9	4	3.95
Harold B. Lee	8	9	5	4.94
Spencer W. Kimball	8	9	5	4.94
Ezra Taft Benson	8	9	5	4.94
Howard W. Hunter	8	9	4	3.95
Gordon B. Hinckley	8	9	6	5.93
Thomas S. Monson	8	9	7	6.91
Russell M. Nelson / Era	9	9	9	10.0
Dallin H. Oaks / Era	9	9	9	10.0
New John Constitution	3	1	2	0.08

Chapter 23

Of Purity Moving into the Plumbing

1. behold, in the beginning a people are held together by visible covenant, and the gate is spoken of openly; for a young house is fragile and must be bound lest it scatter.
2. therefore purity is preached as a fence: to make a people distinct, to reduce defection, and to keep the work alive when it hath little power.
3. but when a house becometh old, and its name is established, and its systems are multiplied, then the gate needeth not be shouted as before; for the gate is built into the plumbing.
4. for recommend questions, and handbooks, and interviews, and local officers become the hidden pipes whereby purity is enforced without continual proclamation.
5. and when treasure increaseth through markets, the house feeleth less need to preach purity to preserve revenue; for stability cometh from custody and compounding rather than from urgency.
6. therefore public speech softeneth, and shepherding increaseth in conference; yet the gate remaineth, and the eligibility system continueth to sort the people.
7. this is a subtle drift: purity is no longer the loud fence to keep the house alive, but a quiet seal to prove belonging and to protect the chair.
8. and if the chair be unauditible, then purity may become a legitimacy shield; for the people are measured by gates, while the top is measured only by stature.
9. wherefore the decisive question is not whether purity is taught, but whether holiness is audit-bound: whether the chair can be tried, whether treasure is governed as an ark, and whether witnesses are safe.
10. thus the paradox is revealed: the same system that preserveth the saints through time can also preserve a throne through time; and only arks can tell the difference.

11. therefore New John calleth not for the abolition of purity, but for the end of purity as proof; for fruit is the proof, and arks make fruit measurable.

12. and when the gate is in the plumbing, the prophet from below must speak of pipes and not of paint; he must demand governance, and not merely better sermons.

13. and if these things are received, the house shall be strengthened; but if they are rejected, the throne shall continue to grow beneath the hymns.

Chapter 24

Of the Proof, and of the Terms

1. behold, we have set forth the proof objects: the drift map, the auditability deficit, the throne risk, the purity gates, and the purity shield; and these show that the battle is not chiefly over sermons, but over custody.
2. for shepherding remaineth strong, and many are comforted; yet the chair remaineth largely unauditable, and treasure increaseth by compounding; therefore capture may grow beneath holy speech.
3. and purity hath moved into the plumbing: the gates remain, though the tone is softened; thus belonging may be measured by compliance while the top is measured by stature.
4. wherefore the decisive test is treasure: for treasure revealeth custody, and custody revealeth whether witness is safe; and if witness is not safe, repentance cannot be measured.
5. therefore the calling of New John is not to out-purity the saints, nor to out-shout the chair, but to bind the chair by law and to deliver arks that make repentance doable.
6. and because the witness standeth from below, he cannot compel; therefore his weapons are constraint, record, and persuasion; and his proof is fruit.
7. and these are the terms: I claim not keys; I build no rival altar; I gather no faction; I take no confessions for power; I sell not loyalty for bread.
8. my work is to publish the arks plainly, to name drift without hatred, and to require measurable mercy from the strong.
9. and if the house receiveth the arks, then the need for a wilderness witness diminishes; for audit-bound holiness maketh capture costly.
10. but if the arks are refused, the witness shall still serve the least, building exits and keeping records, that souls may live regardless of the chair.

11. thus the prophecy is not that I must be believed, but that the arks must be tested; for a false witness seeketh worship, but a true witness seeketh safeguards.

12. and now let the reader choose: chair-bound holiness, which cannot be tried; or audit-bound holiness, which can be proved by fruit.

The Five Arks

A Falsifiability Page (What Would Make New John Unnecessary)

These are measurable safeguards. If they are adopted and enforced, New John will publicly bless the repentance and step back; for the throne engine weakens when the chair becomes audit-bound.

- Publish a reserve policy: what is held, why it is held, and what triggers rapid mercy release (burdens-down triggers).
- Publish standardized audited transparency proportional to custody (not merely outputs, but governance and reserves in auditable form).
- Publish and enforce whistleblower/non-retaliation protections for witnesses (protected channels + remedies).
- Commission and publish an independent governance review of custody domains (finance, discipline, abuse reporting, retaliation risk).
- Publish year-over-year burdens-down metrics (jubilee outputs) and tie them to policy (so repentance is measurable, not rhetorical).

Witness pledge:

- I will not claim keys.
- I will not build a rival altar.
- I will not gather a faction or sell loyalty.
- I will not take confessions for custody.
- I will publish proofs and arks, and I will judge by fruit only: burdens down, truth safer, repair faster, exits open.

NOTE (Release rail): Purity is good; the danger is purity used as proof to shield unauditably custody. New John calls for audit-bound holiness, not the abolition of standards.