

**The Controversy of Zion**  
**Rebuttal to Passing the Heavenly Gift- Part One**

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[Melchizedek Priesthood Primer](#)

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- 1- Joseph restored offices in three levels of priesthood, not two
- 2- Peter, James & John did not restore the Melchizedek Priesthood
- 3- Patriarchal Priesthood is not the Highest Level of Priesthood
- 4- The First High Priests were Ordained in 1831, not 1832
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- 6- The Book of Mormon does not reaffirm the continued status of the Gentile Church
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### **Introduction**

Over the past few years there has been a growing divide in the LDS Church. It is being caused by Google and other Internet search engines. The Google Apostasy refers to the fallout from the ease with which rank-and-file members of the LDS church can gain access via the internet to just about anything relating to Mormon Doctrine and history. The Internet also allows critics of the church and church historians alike to readily publish controversial information in the public domain. As a result, a growing number of Latter Day Saints are becoming aware of disconcerting historical events and questionable doctrines that have been taught in the past, which have caused many Latter Day Saints to have a crisis of faith. The brethren are characterizing this event as the largest apostasy since Kirtland<sup>1</sup>

A recent phenomenon of the Google Apostasy is the simmering controversy surrounding the book entitled Passing the Heavenly Gift, by Denver Snuffer, hereafter referred to as PTHG. LDS Church authorities have taken exception to the book, which was made evident in the [objections of the author's Stake President](#):

**"I have tried to persuade you that PTHG is not constructive to the work of salvation or the promotion of faith in the gospel of Jesus Christ. The book's theses is in direct conflict with church doctrine, in your effort to defend that restoration, you have**

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<sup>1</sup> On January 18 of 2012, Church historian Elder Marlin K. Jensen attended a Q;A set up by Phil Barlow at Utah State University. He was asked the following question. "Has the church seen the effects of Google on membership? It seems like the people who I talk to about church history are people who find out and leave quickly. Is the church aware of that problem? What about the people who are already leaving in droves?" The answer coming from Jensen is as follows: "We are aware. Let me say this, I often get this question: "Do the Brethren really know?" They do. And I'm not speaking for me. I'm speaking for the fifteen men that are above me in the hierarchy in the church. The fifteen men really do know, and they really care. And they realize that maybe since Kirtland, we never have had a period of, I'll call it apostasy, like we're having right now; largely over these issues.

**mischaracterized doctrine, denigrated virtually every prophet since Joseph Smith, and placed the church in a negative light."**

It is unfortunate that such ambiguity was used by the Stake President and that the questionable doctrine(s) were not clearly identified because it allowed the author to assume that he had not taught any inaccurate doctrine. In fact, it appears as if the author has taken it as a tacit endorsement by the Church of the doctrinal and historical accuracy of PTHG.

On his [blogsite](#), the author defends the accuracy of his work:

**" The problem with *Passing the Heavenly Gift* has not been its accuracy. The issue raised in the notice I received from the stake president does not say the book is false, contains errors or makes mistakes in history. Rather, it "contains content which must be withdrawn." That is not an indictment of the book's accuracy. It is considered subversive by those who want to control history to perpetuate a view of events that do not follow the pattern described by the Book of Mormon prophets, Joseph Smith's prophecies, and Christ's description of the conduct of the latter-day gentiles to whom the Book of Mormon would be given."**

The confidence that the author has in his work is apparently contagious. An avid reader of, and believer in, PTHG<sup>2</sup> made the following declaration on an [Internet post](#):

**"..Snuffer has produced a meticulously researched and reasoned book which accounts for the trajectory of the Church from Joseph's day to our own.. The arguments and analysis presented in PTHG deserve a substantive rebuttal, if an honest rebuttal is possible... If the thesis of PTHG is false, then it ought to be shown to be false"**

I agree with the above declaration that the arguments and analysis presented in PTHG deserve a substantive rebuttal. I believe that such a rebuttal is not only possible, but indeed, necessary and it is my intention here to provide one.

Although I had never intended to read the book, the challenge put forth by this reader piqued my curiosity. Additionally, I read the two online articles by the author, [discovered by the Anarchist](#)<sup>3</sup> detailing the reasons that the author of the Book questions the historicity of section 110 of the Doctrine and Covenants. These events motivated me to acquire a copy and read it.

### **PTHG is NOT without Error**

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<sup>2</sup> The above Blogger appears to be a high profile LDS Apologist that has resigned his position and gone rogue, and is now a believer in the things contained in PTHG. If this is true, it demonstrates just how compelling the arguments in the book are to a seasoned gospel scholar.

<sup>3</sup> Sadly, it appears the author has since taken those papers and a third one posted on scribed off of the Internet, preventing people from scrutinizing the content thereof.

The purpose of this white paper is to suggest that PTHG is not without error and to provide what I consider to be formidable challenges to some of the central doctrines espoused by the author. As with much of what I write, I present alternative views that are not necessarily accepted in mainstream thought. Nevertheless, I think they are worthy of discussion and prayerful consideration.

It is important to note that **I agree with much of the information contained in PTHG.** Many of the concepts and observations are true, in my opinion. Indeed, at times I felt as if I were reading my own blog posts. The author's research is admirable. He has compiled a veritable treasure of scriptural references and historical documentation. For this reason alone the book is worthy resource material, as long as its possessor has a strong doctrinal foundation

It appears that the author has been on a faith journey of learning, not unlike mine and countless others who want to know the truth. It seems that each of us has been on a long quest to understand God's Word and follow it wherever it may lead us, even if that may be far from the current teachings and scriptural interpretations of the modern LDS church. My only purpose for accepting the "challenge" posed, to provide a rebuttal to PTHG is to note the doctrines presented there that do not, in my opinion, comport with the Gospel as set out in the Holy Scriptures and statements of God's oracles.

In my opinion, the book can be problematic for those who are not well grounded in church history and the true doctrines of the gospel of Jesus Christ because I believe the book has numerous errors in it pertaining to historical events, dates, and interpretation of scripture.

While the research that has been done is admirable, I disagree with many of the interpretations and conclusions.

### **Correct the Doctrine if it is in Error**

Fortunately, the author believes we should all be vigilant in correcting one another when a false doctrine is presented.

**"If there is an error in doctrine or practice, everyone has an obligation to speak up, from the least to the greatest. (D&C 20: 42, 46-47, 50-51, 59, among other places.) Second, the "truth" cannot ever be "evil." Though the truth may cut with a two edged sword, truth is not and cannot be "evil." Therefore, if someone should say something that is untrue or in error, then correct their doctrine, show the error"**

In all, I plan to challenge approximately 25 assertions the author makes in PTHG (this tally is subject to change). I do not intend to address all 25 assertions immediately, but I plan to update this white paper periodically.

Before I get started, I realize that many people do not want to read something as detailed as this first part of the paper is going to be and they want to get to the bottom line of what my objections are. For that reason, I am providing a brief summary of the first five rebuttal points, detailing what I believe that author teaches, and that I disagree with. I do want to suggest however, that if one simply reads the summary and does not read my detailed explanations pertaining to the errors in the book, they will not get the full picture and impact of what is being postulated.

### **Summary of the First Five Rebuttal Points**

**First**, I will show that PTHG teaches that Joseph Smith was only instrumental in restoring two orders of priesthood into the restored church, namely, the Aaronic and Melchizedek. I will show that in fact Joseph Smith was instrumental in restoring three orders of Priesthood into the restored church and that the highest order of priesthood was lost from the church shortly after it was restored.

**Second**, PTHG propagates the erroneous notion that Peter, James, and John restored the highest order of Melchizedek priesthood. I will demonstrate from the scriptures and from the testimony of multiple credible historical witnesses that that the Melchizedek priesthood was restored not by angels, but by the voice of God from heaven.

**Third**, I will show that PTHG classifies the Patriarchal priesthood as the third order of priesthood. I will demonstrate that in fact, Patriarchal priesthood is the second level of priesthood having to do with the promise given to Abraham that his seed line would have the privilege of bearing the patriarchal priesthood and taking the Gospel of Jesus Christ to the nations of the world.

**Fourth**, I will show that PTHG identifies June of 1832 as the date when the first High Priests were ordained. I will demonstrate that the correct date is June of 1831 and I will explain why the correct date is critically important to understand.

**Fifth**, PTHG teaches that it really does not matter whether there is priesthood authority on the earth or not when it comes to administering the ordinances of salvation because the ordinances can be performed without priesthood authority. I will demonstrate from the Holy Word of God that the saving ordinances are invalid without the proper priesthood authority from God.

### **MELCHIZEDEK PRIESTHOOD PRIMER**

The first five of the author's assertions that I am responding to all relate to the priesthood. As background, I am going to give a brief, non-exhaustive Melchizedek priesthood primer that I

hope will provide helpful context and chronology to set a foundation. The primer will establish that Joseph Smith was instrumental in the restoration of three orders of priesthood. Following the primer, I will itemize the relevant PTHG teachings that I believe to be in conflict with the evidence provided in the primer.

### Three Grand Orders of Priesthood

On August 27<sup>th</sup>, 1843, Joseph Smith gave a remarkable discourse on the three grand orders of priesthood using the 7th chapter of Hebrews as his text. What is known of the content of the sermon is extracted from Joseph Smith's diary (as recorded by Willard Richards), Franklin D. Richards' Scriptural Items, William Clayton's diary, James Burgess' notebook and Levi Richards' diary.<sup>4</sup> Although significant portions of this discourse are treated in *History of the Church* and *Teachings of the Prophet Joseph Smith*, the book *Words of Joseph Smith* provided much more of its content when it was published.<sup>5</sup> Moreover, the [accounts](#) of all five first-hand witnesses have been published in parallel on Boap.org. These accounts provide amazing detail of Joseph Smith's expansion of Hebrews 7 to explain the three orders of priesthood that God employs in administering the Gospel of Jesus Christ.

In his notebook, James Burgess writes:

**"Paul is here treating of three different priesthoods, namely the priesthood of Aron, Abraham, and Melchizedek, Abraham's priesthood was of greater power than Levi's and Melchizedek's was of greater power than that of Abraham..."<sup>6</sup>**

**"Abraham's was a more exalted power or preisthood he could talk and walk with God and yet consider how great this man was when even this patriarch Abraham gave a tenth part of all his spoils and then received a blessing under the hands of Melchesideck even the last law or a fulness of the law or preisthood which constituted him a king and preist after the order of Melchesideck or an endless life Now if Abraham had been like the sectarian world and would not have received any more revelation, what would have been the consequence it would have damned him."**

Notice that the *second* priesthood was named after Abraham, and that Abraham eventually obtained for himself the highest priesthood named after Melchizedek.<sup>7</sup> Willard Richards<sup>8</sup> and

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<sup>4</sup> The phrase "3 orders of priesthood" was used by Willard Richards. Franklin D. Richards wrote, "[t]here are 3 grand principles or orders of Priesthood portrayed in this chapter." James Burgess simply refers to, "three different preisthoods (sic)."

<sup>5</sup> Compiled and edited in 1980 by Andrew F. Ehat and Lyndon W. Cook.

<sup>6</sup> Taken from the Burgess Notebook Dairy entry of the discourse

<sup>7</sup> That Abraham eventually received the highest priesthood is also documented by Franklin D. Richards: "3d That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & Law of endless Life to man & No man can attain to the Joint heirship with Jesus Christ with out being administered to by one having the same power & Authority of Melchisedec."

Franklin D. Richards<sup>9</sup> differ in the sequence in which they list the three priesthood orders; however, they clearly identify the Aaronic as the lowest, the Melchizedek as the highest, and the Patriarchal as the intermediate or second priesthood (not the highest as most LDS fundamentalists claim).

Interestingly, Joseph Smith stressed that it was under the authority of the Patriarchal priesthood was the Nauvoo Temple to be finished.<sup>10</sup> Following its completion, God would fill it with power, an obvious reference to the return of the fulness of the priesthood that had been lost.<sup>11</sup>

### **Listing from Dairy Entry of Willard Richards**

Willard Richards lists the three priesthoods from highest to lowest:<sup>12</sup>

- Melchizedek
- Patriarchal
- Aaronic

### **Listing from Diary Entry of Franklin D. Richards and Burgess**

Franklin D. Richards and Burgess lists them from the lowest to the highest:<sup>13</sup>

- Aaronic
- Patriarchal
- Melchizedek

## **Priesthood Confusion**

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<sup>8</sup> "1st. King of Shiloam--power & authority over that of Abraham holding the key & the power of endless life....2d Priesthood, patriarchal authority....3d Priesthood. Levitical."

<sup>9</sup> "1st Levitical which was never able to administer a Blessing but Only to bind heavy burdens which neither they nor their father able to bear....2 Abrahams Patriarchal power which is the greatest yet experienced in this church....3d That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ."

<sup>10</sup> Willard Richards records, "2d Priesthood, patriarchal authority finish that temple and god Will fill it with power."

<sup>11</sup> D&C 124:28 states, "For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood."

<sup>12</sup> "1st. [Melchizedec] King of Shiloam--power & authority over that of Abraham holding the key & the power of endless life.... god cursed the children of Israel because they would not receive the last law from Moses.-- by the offering of Isaac.--if a man would attain-- he must sacrifice all to attain to the keys of the kingdom of an endless life That was the power of Melchisedick twas not P. of Aaron &c. a king & a priest to the most high God. a perfect law of Theocracy holding keys of power & blessings. stood as God to give laws to the people. administering endless lives to the sons and daughters of Adam kingly powers. of anointing.--Abram says Melchisedec.-- away I have a priesthood.-- Patriarchal - Endowment - Tokens - Abraham2d Priesthood, patriarchal authority finish that temple and god Will fill it with power.Levitical Priesthood without an Oath 3d Priesthood. Levitical

<sup>13</sup> "1st Levitical which was never able to administer a Blessing but Only to bind heavy burdens which neither they nor their father able to bear.

2 Abrahams Patriarchal power which is the greatest yet experienced in this church. Must have Ordinance to be with God3d That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ"

It is difficult to understand how such a profoundly significant doctrine as the three grand orders of the priesthood could become so convoluted and misunderstood. However, it is important to realize that the terms "priesthood" and "Melchizedek priesthood" were seldom if ever used at the time these priesthood orders and ordinations were being restored.<sup>14</sup> In fact, several historians have noted that these terms were not used until 1834, sometime after all three priesthoods had been restored. According to religious historian, Michael Quinn:

**"There is no evidence that a restoration of what was later called the Melchizedek priesthood happened in June of 1829."**<sup>15</sup>

Quinn refers to a statement from Brigham Young indicating that the Church was restored in 1830 *before the Melchizedek priesthood was restored*, which agrees with the chronology Smith gives in his personal diary.

Quinn also claims that **"The office of elder was at first associated with what would come to be known as the lesser (or Aaronic) priesthood"**.

He points out that in 1857 Franklin D. Richards published a chronology which included the following declaration for the year of 1831:

**"June 6; The Melchizedek [sic] priesthood was first given"**

Quinn states that the original history indicates that:

**"God simply commanded Smith to begin ordaining men to the office of elder"**<sup>16</sup>

According to Quinn, it was later revealed by Joseph and Oliver that the ministering angels Peter, James, and John were instrumental in ordaining them to be elders.

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<sup>14</sup> It is fascinating to observe the evolution of the use of the word Melchizedek priesthood in early church history. The following observations were taken from the baop website; "Virtually all present occurrences of the word "priesthood" in historical texts of this time period (~1831) (aside from Book of Mormon passages) reflect retroactive insertions. New England protestants tended to view the word with some misgivings, making the connection to European Catholicism. "Melchizedek priesthood" is a term that fails to occur in any contemporary revelation or document at this period. Some of the early revelations (like D&C 20 and D&C 68) were updated to reflect the term at the 1835 publication of the D&C. The Moroni visit reference to Elijah revealing the "Priesthood" was not written until 1838. Until 1835, there is no official reference to "priesthood" as a separate notion, there were only "offices" to which a man might be "ordained." At the time of these events, there was no formal distinction between the "authority pools" from which offices were drawn, the only difference between 'teacher,' 'priest,' and 'elder' was defined in the list of duties in the Articles [D&C 20]. Hence the term Melchizedek Priesthood may have been synonymous for Joseph and other early leaders, if they even knew the term, with the office of "high priest" (Melchizedek's priesthood). [See for example, The Journals of William E. McLellin, ed. John W. Welch, Jan Shipp, (BYU Studies and University of Illinois Press, 1994) 283.]

<sup>15</sup> This and subsequent quotes by Quinn can be found on pages 15, 22, 26, 27, 30, and 31 of "The Mormon Hierarchy."

<sup>16</sup> It is easy to see why some historians characterize the original office of elder as being part of the Aaronic priesthood. I would suggest, however, that the Patriarchal priesthood was actually a priesthood of lineage and therefore, no conferral was necessary, only the commandment from God to ordain those with inate patriarchal priesthood to certain callings. The Aaronic priesthood on the other hand, very possibly had to be conferred as the candidates were not naturally of the blood line of Aaron, rather, of Moses.



Quinn also reminds us that the term “priesthood” was added to various revelations after the fact; i.e., D&C 68:15 in which the term “Melchizedek priesthood” was not in the original text published in the Book of Commandments in 1833 but was added to the 1835 edition of the Doctrine and Covenants.

Clearly, the concept of the priesthood was not unambiguously defined during the years that these priesthood confirmations and ordinations were taking place. However, from the above notes we find that the Patriarchal priesthood administers the ordinances of salvation that are necessary to see God and eventually enter into the highest order of the priesthood.

### Context is Everything

The declaration made in the discourse on August 27<sup>th</sup>, 1843, that "**Abrahams Patriarchal power [was] the greatest yet experienced in this church**" is similar to the opening statement in section 107 and has been grossly misinterpreted by many people, and its misrepresentation is one of the reasons that the modern church erroneously teaches that Joseph Smith was instrumental in the restoration of only two priesthood orders.<sup>17</sup>

The point Joseph Smith was making in his Nauvoo Discourse (and Section 107) is that the restored "Church of Christ" in the early years in Kirtland enjoyed all three priesthoods while the condemned "Church of the Latter Day Saints"<sup>18</sup> that had to flee from Kirtland was now only in possession of the lesser two priesthoods. This supposition is validated by the fact that D&C 124 revealed the ominous fact that the third and highest priesthood power had been lost by the time the condemned church made it to Nauvoo.<sup>19</sup>

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<sup>17</sup> Previously a similar statement was made in section 107:1 which says essentially the same thing about two priesthoods being in the church. Interestingly, it used the term "Melchizedek" instead of "Patriarchal. Joseph was providing clarity to the passage in section 107 during his Nauvoo Discourse. He had also clarified that all priesthood was Melchizedek, meaning that all of it was a portion of the highest order of priesthood.

<sup>18</sup> Few Latter day Saints realize that after the Saints failed to live consecration and ultimately rejected the fulness of the Gospel in or before 1834, a special conference of the church was held and the leading brethren of the church changed the name of the church. They took the name of Christ out of the church by changing to from the "Church of Christ" to the "Church of the Latter day Saints". This special conference took place between section 104 and 105, wherein the Lord acknowledges that the covenant had been broken and the Saint would now need to wait for a little season to live the laws of Zion and to establish Zion.

<sup>19</sup> There are many other evidences that testify that the church Joseph Smith restored did not retain the Melchizedek priesthood but that it would return to the earth in the end times when it was time for the establishment of Zion. The Old Testament prophets prophesied that in the latter days the highest priesthood would be restored and Zion would be re-established after becoming “captive” for a period of time:

**“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.”** (Isa 52:1)

Providing additional clarity and context, the prophet responded to a question about the above verses:

**“Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to? He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost.”** (D&C 113:7-8)

To summarize, the three priesthood orders that Joseph sermonized in his discourse on August 27<sup>th</sup>, 1843, in Nauvoo are:

- 1- The Aaronic priesthood, which was named after Moses' brother Aaron, and was restored by John the Baptist.<sup>20</sup>
- 2- The Abrahamic or Patriarchal priesthood, which was named after the great patriarch Abraham.
- 3- The Melchizedek priesthood, which was the highest priesthood order. It was named after a great Old Testament prophet.<sup>21</sup>

### **Melchizedek Priesthood Cannot be Conferred by Angels**

Restoration of the Aaronic priesthood required that a ministering angel confer it. Likewise, restoration of the office of Elder in the Patriarchal priesthood required the intervention of Peter, James, and John with a priesthood ordination.

In contrast, restoration of the Melchizedek priesthood could not be performed by angels. There is only one way for the fulness of the Melchizedek priesthood to be conferred: by the voice of God from heaven. This principle is revealed in the inspired version of the Bible.

**“And it was delivered unto men by the calling of his own voice, according to his own will...”<sup>22</sup>**

We learn from D&C 84 that after initially being called by the voice of God out of heaven, the High Priests to whom God was speaking were also *confirmed* by the voice of God out of heaven.

**“And wo unto all those who come not unto this [Melchizedek] priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.” (D&C 84:42)**

The first two priesthood orders named after Aaron and Abraham were based on lineage or conferral and ordination. They could be conferred by men and angels and could be administered according to the *will of men*. The Melchizedek priesthood, however, is not administered by the will of men nor is it based on lineage.

**“It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God.”<sup>23</sup>**

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<sup>20</sup> Sometimes called or associated with the term "Levitical priesthood"

<sup>21</sup> The term "Fulness of Priesthood" is also used interchangeably although it is possible that the term fulness makes specific reference to the crowning achievement within the third order of the priesthood.

<sup>22</sup> JST Gen 14:29 (We learn from the events of the special conference at the Morley Farm that even though a person is called to the Melchizedek priesthood by the voice of God out of heaven, it is done through a prophet of God. Furthermore, God still has his anointed servants do a physical ordination. In section 36:2 we learn how God literally, but mystically, lays his hand on a person through the physical hand of his anointed servant during the ordination.)

As such, it is not possible that the Melchizedek Priesthood was restored by Peter, James and John. From this it becomes blatantly obvious that Peter, James and John were officiating in the Patriarchal priesthood when they ordained Joseph and Oliver to be elders.<sup>24</sup> This is quite a difficult concept for Latter Day Saints to accept, for it requires a bit of fortitude to break with tradition. Their Patriarchal priesthood calling had to do with God's promise to Abraham that a line of his posterity would have the privilege of taking the gospel of Jesus Christ to the nations of the world.<sup>25</sup>

### **A Few Ominous Warnings to the Condemned Church**

In the August 1843 discourse on priesthood, Joseph Smith warned that the law given under Aaron was only good for cursings, not blessings

**"..the law was given under Aaron for the purpose of pouring out Judgments and destructions... The priesthood of Levi consisted of cursings and blessing carnal commandments and not of blessings and if the preisthood of this generation has no more power than that of Levi or Aron or of a bishopric it administers no blessings but casings for it was an eye for an eye and a tooth for a tooth."**

A few months later in October of 1843 Joseph would express his anxiety for the saints:

**".. my only trouble at the present time is concerning ourselves, that the Saints will be divided, broken up, and scattered, before we get our salvation secure; for there are so many fools in the world for the devil to operate upon, it gives him the advantage oftentimes."**<sup>26</sup>

That warning would be followed up in a discourse a few months later given on January 21 1844-

**"I would to God that this temple was now done that we might go into it & go to work & improve our time & make use of the seals while they are on earth & the Saints have none to**

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<sup>23</sup> JST Gen 14:28

<sup>24</sup> It is important to understand that John the Baptist "conferred" priesthood upon Joseph and Oliver while any involvement from Peter, James and John had to do with priesthood "ordination" to the "office" of "elder" in a patriarchal priesthood that they already held. Some historians have speculated or alluded to the possibility that the office of "elder" was actually part of the Aaronic priesthood that was restored by John the Baptist. It is my belief that one of the following scenarios is more likely the case. **A)** John the Baptist not only conferred the Aaronic priesthood on them, but also ordained them to be elders in the Patriarchal Priesthood. This possibility is reinforced by four things. One is the fact that John the Baptist declared that he was acting under the direction of Peter James and John who held the keys of the Mechizedek Priesthood. Second, John the Baptist declared that they should be called the first and second elder of the church. third, Oliver was quoted as saying the next priesthood after the Aaronic priesthood was restored by an angel (singular) not plural. Lastly, is the fact that Joseph and Oliver recieved the Holy Ghost and the gift of greater revelation directly after being baptized by the Baptist. That would indicate that John was functioning under a greater priesthood authority than just Aaronic **B)** Joseph and Oliver were both of the chosen line of Abraham that had been given the birthright promise of being able to preach and administer the gospel of Jesus Christ to the nations. Hence, they held patriarchal priesthood by birthright and did not need a physical conferral of that priesthood. They simply needed a command from God, such as the one recieved in the chamber of Father Witmer, to ordain each other and others to the "office of elder" in the priesthood they held by birthright.

<sup>25</sup> See Abraham Chapter 2 and [Reading Abraham while God Winks](#).

<sup>26</sup> TPJS pg 331

**much time to save & redeem their dead, & gather together their living relatives that they may be saved also, before the earth will be smitten & the Consumption decreed falls upon the world & I would advise all the Saints to go to with their might & gather together all their living relatives to this place that they may be sealed & saved that they may be prepared against the day that the destroying angel goes forth"<sup>27</sup>**

The window of time was closing and Joseph knew it. He also knew that there were no guarantees that the saints would reform and establish Zion during his first commission<sup>28</sup>.

The contextual implication of the above warnings, when understood based on what had been taking place in Nauvoo and the stern warnings the Lord had given in section 124, is that the church had been stumbling and that they may only be left with the cursings and judgments that accompany the Levitical priesthood if they failed to utilize the patriarchal priesthood to complete the temple.

He observed in July of 1842 that:

**"We have been chastened by the hand of God heretofore for not obeying His commands... we have treated lightly His commands, AND DEPARTED FROM HIS ORDINANCES, and the Lord has chastened us sore, and we have felt His arm and kissed the rod"<sup>29</sup>**

The completion of the Nauvoo Temple was essential if a reformation<sup>30</sup> was to take place that would restore the highest priesthood that had been lost from the earth according to the Holy Word of God.

Joseph Smith explained that the priesthood of Levi did not have the sealing power that enables a person to enter into the presence of God and to be able to converse with God,

**"I ask was there any sealing power attending this [Levitical] priesthood. Oh no that would admit a man into the presence of God. Oh no, but Abraham's was a more exalted power or preisthood he could talk and walk with God.."<sup>31</sup>**

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<sup>27</sup> [Sermon delivered at Nauvoo, Ill. in front of Robert D. Foster's hotel on January 21, 1844](#)

<sup>28</sup> Joseph fully understood and taught that he and his brethren would have a "Second Commission" at a later time: "[I have risen up out of obscurity, but was looked up to when but a youth, in temporal things: It is not necessary that God should give us all things at first or in his first commission to us, but in his second..](#)"

<sup>29</sup> ..." (*History of the Church*, 5:65; from "The Government of God," an editorial published in *Times and Seasons*, July 15, 1842, p. 857; Joseph Smith was the editor of the periodical.)

<sup>30</sup> In the early years of the restoration movement, the Lord had foretold that a reformation would be necessary. Nauvoo was clearly the place and time when the reformation needed to take place if the saints were going to regain their spiritual equilibrium. Eventually, [William Law](#) would play an important role, during the "controversy of Zion" in calling the saints to repentance and encouraging them to forsake the abominations being practiced in Nauvoo and return to the pure and simple Gospel of Jesus Christ that had been preached during the early years of the restoration.

<sup>31</sup> [Sermon delivered at Nauvoo temple grounds on Sunday August 27, 1843](#)

Following that declaration, Joseph Smith pointed out that the Melchizedek priesthood was even greater than the patriarchal priesthood that Abraham held because the Melchizedek priesthood represented the "**fulness of the law**" which made a man a "**king and priest**" and sealed upon him an "**endless life**".

**"yet consider how great this man was when even this patriarch Abraham gave a tenth part of all his spoils and then received a blessing under the hands of Melchizedek even the last law or a fulness of the law or priesthood which constituted him a king and priest after the order of Melchizedek or an endless life"**

One of the significant privileges associated with Abraham's priesthood is the ability to converse with God. Fortunately, it appears that the saints still had the patriarchal priesthood when they entered Nauvoo despite the condemnation they received in Kirtland, otherwise, section 124 may not have been given.

Sadly, they had lost the Melchizedek priesthood by the time they got to Nauvoo.

The Lord had declared on January 19th 1841, that the saints had lost the fulness of the priesthood.

**"For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood."<sup>32</sup>**

Clearly, the Fulness of the Melchizedek priesthood that Joseph Smith referred to in his discourse on priesthood had been restored in the early days of Kirtland and then lost prior to section 124 and prior to his discourse given in 1843.

Nevertheless, in 1841, Joseph Smith still held the patriarchal priesthood which had enabled him to converse with God and receive the revelation known as section 124.

Although it is clear that the fulness of the priesthood had been lost by the time the saints got to Nauvoo, few latter day saints understand when and how the Melchizedek priesthood was restored, or how and when it was ultimately rejected.

### **When was the Melchizedek Priesthood Restored?**

One of the most significant events to take place in the history of the church took place during the first several days of June 1831 at a special conference of the church held at the Issac Morely Farm. The gathering of the priesthood brethren to this monumental event had been commanded

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<sup>32</sup> Section 124:28 There is strong reason to believe that the fulness of the priesthood was lost when the saints failed to live the law of the gospel contained in section 42 of the D&C. The law of the gospel contains the law of consecration and celestial monogamy. Sections 104 and 105 document the fact that many of the saints broke their covenants and that the fulness was lost, by virtue of the fact that the saints would need to wait for a little season to establish Zion.

in section 44<sup>33</sup>. Unfortunately, this historical event has been greatly misunderstood, marginalized, and mischaracterized.

On that occasion, the heavens were opened and three of the brethren saw the Father and the Son. Additionally, 23 priesthood holders were ordained to the **High Priesthood after the Holy order of God according to the voice of God out of the heavens**. It appears they were ordained to the same High Priesthood that **Melchizedek** and **Enoch** had been ordained to. Even the same priesthood that is required to establish Zion.

John Whitmer, the Church historian, noted that;

**“The Lord made manifest to Joseph that it was necessary that such of the elders as were considered worthy, should be ordained to the high priesthood.”**

It is obvious from these remarks that the priesthood that was newly restored at the Morley Farm in 1831 was a priesthood that was different and higher than any priesthood authority that had previously been restored by angels in the past.

Regarding the event that took place, Joseph Smith stated that-

**“...the authority of the Melchizedek Priesthood was manifested and conferred for the first time upon several of the Elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required.”**<sup>34</sup>

Here we have the testimony of Joseph Smith dating the **time** and **event** wherein the Melchizedek Priesthood was restored for the **first time** during his ministry.

The Testimony of John Corrill mirrors that of Joseph Smith's. He also specifically identified the priesthood endowment as the Melchizedek Priesthood that was being administered for the first time:

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<sup>33</sup> 1 Behold, thus saith the Lord unto you my servants, it is expedient in me **that the elders of my church should be called together**, from the east and from the west, and from the north and from the south, by letter or **some** other way.

2 And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, **I will pour out my Spirit upon them** in the day that they assemble themselves together.

3 And it shall come to pass that **they shall go forth into the regions round about, and preach repentance unto the people**. (See section 52)

4 And many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man;

5 That your enemies may not have power over you; that you may be preserved in all things; that you may be enabled to keep my laws; that every bond may be broken wherewith the enemy **seeketh** to destroy my people.

6 Behold, I say unto you, that **ye** must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which **ye** have received. Amen. (part of this section is a prophetic utterance. As will all prophecies, there are dual fulfillments)

<sup>34</sup> History of The Church, 1:175-177

**"The Melchizedek priesthood was then for the first time introduced, and conferred on several of the elders. In this chiefly consisted the endowment—it being a new order—and bestowed authority."**<sup>35</sup>

Lyman Wight was the first elder to receive the honor of receiving the Melchizedek priesthood endowment. He is also one of the three to be transfigured and have the heaven's opened and to see the Father and the Son. Here is Lyman's reminiscence of the event;

**"On the 4th of June 1831, a conference was held at Kirtland, <Ohio> represented by all the above mamed [named] branches; Joseph Smith our modern Prophet presided; and here I again saw the visible manifestations of the power of God as plain as could have been on the day of pentecost and here for the first time I saw the Melchisedec priesthood introduced into the church of Jesus Christ as anciently; whereunto I was ordained under the hands of Joseph Smith, and I then ordainded Joseph and Sidney and sixteen others such as he chose unto the same priesthood. The spirit of God was made manifest to the healing of the sick, cast<ing> out devils, speaking in unknown tongues, discerning of spirits, and prophesying with mighty power, After the two days the conference broke up receiving the revelation which appointed 28 elders their Mission to Missouri"**

Parley P. Pratt, who was present, later recalled that **"several were then selected by revelation, through president Smith, and ordained to the High Priesthood after the order of the Son of God; which is after the order of Melchisedec. This was the first occasion in which this priesthood had been revealed and conferred upon the Elders in this dispensation."**<sup>36</sup>

Following this conference, the majority of the 23 High Priests were called upon to travel to Jackson County, preaching the gospel along the way. Lyman Wight was very bold and specific about which priesthood had been restored while on his missionary journey to Zion. As Elder Wight traveled on this mission, he would inform people that **"he was a preacher of the gospel after the order of Melchizedek"**.<sup>37</sup>

Those five testimonies from Joseph Smith, John Whitmer, Lyman Wight, John Corrill and Parley P. Pratt are all quite consistent with each other and clear about the fact that **the restoration of the Melchizedek priesthood took place at a special conference at the Morley Farm for the first time in June of 1831.**

The timing of the special conference at the Morley Farm is very significant. The church was in its infancy and had just migrated to Kirtland as a result of the Lord's admonition to gather there so that he could give them the **law of consecration** and an **endowment** of power which would enable them to escape the power of the enemy;

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<sup>35</sup> *History of the Mormons* (1839), p.18

<sup>36</sup> Autobiography of Parley P. Pratt, edited by his son, Parley P. Pratt [Salt Lake City: Deseret Book Co., 1985], 53.)

<sup>37</sup> Adapted from *LDS Biographical Encyclopedia*, Andrew Jenson, Vol. 4, p.333 (See also [Gapages](#))

**“And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless— Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high”<sup>38</sup>**

Sadly, church authorities and apologists like Brigham Young and B.H. Roberts have mischaracterized this event, whether intentionally or just of their own confusion. They claim that at the conference the elders were simply being ordained to the office of High Priest which was part of the priesthood that Peter, James, and John restored. This of course was done to reconcile their belief that only two priesthood orders had been restored and that the Melchizedek Priesthood had previously been restored by Peter James and John in 1829.<sup>39</sup>

The event that took place at that special conference is arguably the most significant event of the restoration movement having to do with the opening of the heavens and the bestowal of Priesthood. Unfortunately, the modern church misunderstands and marginalizes the profound significance of the event.

### **How is the Melchizedek Priesthood Bestowed?**

In accordance with the protocol mentioned in the JST, that one must be called to the Melchizedek Priesthood by *the calling of God's voice out of heaven*, Joseph Smith received, by direct revelation, the names of 23 men that were in attendance at that conference who God was calling to be high priests in the Melchizedek priesthood.

On that occasion, three of the participants that were ordained to the Melchizedek Priesthood had the heavens opened and they saw the Father and the Son.

The remaining elders among the newly ordained had the promise that they would eventually see God upon faithfulness.

The story behind each of these men and what happened in their lives is fascinating. Some apostatized. Referencing these amazing events relating to the restoration and loss of the Melchizedek priesthood during the LDS restoration movement, the Lord would later declare that **"many are called but few are chosen"**.<sup>40</sup>

### **Rejecting the Historicity of the Restoration of the Melchizedek Priesthood**

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<sup>38</sup> Section 38 ( as will virtually all prophecies, this one has a dual fulfillment. There was a shadow fulfillment of the High Priests getting power from on high at the Morley Farm, however, further study into the prophecies contained in modern revelation reveals that during Joseph's second commission in the 3rd watch, the High Priests will get the endowment in the Kirtland Temple.)

<sup>39</sup> (History of The Church, 1:176)

<sup>40</sup> For a more detail review of this topic, please see [part four](#) of the Savior in Kirtland series



Many of the journal and diaries note that this event represented or was supposed to represent the ushering in of a great "**endowment**", a "**work of miracles**" and the beginning of a "**mighty work**".<sup>41</sup> From these accounts, it is evident that the first definition of the word endowment had specific reference to being called to the Melchizedek Priesthood by the voice of God out of the heavens.

By using the content in the priesthood discourse that Joseph Smith delivered in Nauvoo, along with the passage contained in the JST, which reveals that the Melchizedek Priesthood can only be bestowed by the voice of God out of heaven, along with the historical event that took place at the Morley Farm, it is not difficult to resurrect the truth about the restoration of the Melchizedek priesthood that has been forgotten, denied, lost, and/or mischaracterized over the years.

### **Other witnesses of the restoration of the Melchizedek Priesthood**

#### **A Second Witness from Joseph's Journal**

Although the above documentation of the restoration of the Melchizedek priesthood is compelling, the Lord has provided additional witnesses which also validate that there are three distinct levels of priesthood.

When Joseph Smith dictated his first attempt at a personal history in 1832 he made this remark:

**"A History of the life of Joseph Smith Jr an account of his marvilous experience and of all the mighty acts which he doeth in the name of Jesus Christ the son of the living God of whom he beareth record and also an account of the rise of the church of Christ in the eve of time according as the Lord brought forth and established by his hand firstly he receiving the testimony from on high  
[The first vision]  
secondly the ministering of Angels**

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<sup>41</sup> "June 3, 1831. A general conference was called, and a blessing promised, if the elders were faithful, and humble before him. Therefore the elders assembled from the East, and the West, from the North and the South. And also many members."

Others remembered the "**blessing**" that was to be poured out as being referred to as an "**endowment**". This is the early and more accurate use of the term endowment in LDS theology; "... **About this time Solomon Came to see me and brought Zebedee Coltrin along he held some meetings and wanted I should go to Kirtland with him we started the latter part of May got there by the Last of the month I lerned that on the fourth of June there was to be an indowment of some Elders**" Levi Hancock Others described the promised events as the beginning of the "**great and mighty work**" and that it would involve the "**work of miracles**". (spelling corrections from these accounts have not been made. Many of these good people spell the same way I do!) "**As the 4th of June last was appointed for the sessions of the conference, it was ascertained, that that was the time specified, when the great and mighty work was to be commenced, and such was the confidence of some, that knowledge superceded their faith, and they did not hesitate to declare themselves perfectly assured that the work of miracles would commence at the ensuing conference. With such strong assurances, and with the most elevated expectations, the conference assembled at the time appointed. To give, if possible, energy to expectation, Smith, the day before the conference, professing to be filled with the spirit of prophecy, declared, that "not three days should pass away, before some should see their Savior, face to face."** (Ezra Booth) John Corrill makes reference of this in his reminiscence of the event: "... there was a revelation received, requiring the prophet to call the elders together, that they might receive an **endowment**. This was done, and the meeting took place some time in June.

[Moroni -Book of Mormon plates]

**thirdly the reception of the holy Priesthood by the ministring of Angels to adminster the letter of the Gospel – the Law and commandments as they were given unto him – and the ordinencs [John the Baptist (are Peter, James and John included here?)], forthly a confirmation and reception of the high Priesthood after the holy order of the son of the living God power and ordinance from on high to preach the Gospel in the administration and demonstration of the spirit the Kees of the Kingdom of God confere upon him [visit of Peter, James and John, or is this a reference to the restoration of the office of high priest?] and the continuation of the blessings of God to him &c”**

I intentionally left the brackets highlighted in yellow, which show the notated comments and question marks that the LDS scholars with the corporate "two gospel" world view made.

Notice how confused they are and how they are having difficulty making the statement of Joseph Smith conform to the erroneous "two priesthood" teachings of the corporate church.

They seem surprised that Joseph is lumping the first two patriarchal priesthood restorations having to do with "angels" (plural) together.

They are compelled to consider that the final reception of the high priesthood may have been referring to the ordination of the High Priests at the Morley Farm.

It is obvious, by virtue of the fact that Joseph speaks of angels (plural) and ordinaces (plural), that he is not simply referencing the priesthood that was restored by John the Baptist, that could only baptize and not confirm. He was referring to both the Aaronic and patriarchal priesthoods jointly.

Also, notice how the first two priesthoods were for the purpose of administering the “**letter of the Gospel – the Law and commandments.. and the ordinances**” while the priesthood after the order of the Son of God was to “**preach the Gospel in the administration and demonstration of the spirit**”.

He clearly refers to the "**high priesthood**" as having the power to "**preach the gospel in the administration and demonstration of the spirit**" and as being associated with having the keys of the kingdom "conferred" upon him . This explains why the saints could not go forth preaching the gospel in power on the way to their attempt at establishing Zion until AFTER they had received the Melchizedek priesthood.

In Section 84 the Lord commands the first laborers of the last kingdom to go forth in POWER and he clearly explains what types of spiritual gifts and power will be manifest when God's servants are preaching the gospel in the administration and demonstration of the spirit.<sup>42</sup>

Although this command was not fulfilled during Joseph's first ministry, it is the belief of this author that it will be fulfilled during his [second commission](#).

Section one also explains how that greatest priesthood power will be held by the servants when they return to complete their mission:

**“And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and NONE SHALL STAY THEM. BEHOLD THIS IS MY AUTHORITY, AND THE AUTHORITY OF MY SERVANTS.... TO THEM IS POWER GIVEN TO SEAL BOTH ON EARTH AND IN HEAVEN, THE UNBELEIVING AND REBELLIOUS...”**

Notice how the following passage in section 50 prepared the way for the restoration of the Melchizedek Priesthood by speaking about the Melchizedek priesthood endowment that was about to be poured out upon the worthy elders at the Morley Farm the Lord says :

**“..he that is ORDAINED OF GOD and sent forth, the same is appointed to be the greatest, not withstanding he is the least and the servant of all.**

**Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ his Son.**

**But no man is possessor of all things except he is purified and cleansed from all sin.”**

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<sup>42</sup> Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature.

63 And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends;

64 Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost.

65 And these signs shall follow them that believe—

66 In my name they shall do many wonderful works;

67 In my name they shall cast out devils;

68 In my name they shall heal the sick;

69 In my name they shall open the eyes of the blind, and unstop the ears of the deaf;

70 And the tongue of the dumb shall speak;

71 And if any man shall administer poison unto them it shall not hurt them;

72 And the poison of a serpent shall not have power to harm them.

73 But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

74 Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am.

We know that passage is speaking about Melchizedek Priesthood because that is the priesthood that is directly "**ordained of God**"<sup>43</sup>, not by men or angels. Notice also how he who is appointed to this priesthood is the GREATEST and becomes a POSSESSOR OF ALL Things, but is also the servant of all.

### **"by the calling of his own voice"**

Perhaps one of the most profound and revealing passages of scripture which distinguishes the highest priesthood from the first two, is found in the JST of the Old Testament;

**“And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God**

**And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name. For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to His will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world”** JST Gen 14:25-40

As as been clearly shown, the fulness of the Melchizedek priesthood has tremendous power associated with it. One only need read about Enoch and Melchizedek in the JST and the Pearl of Great Price to realize that true Melchizedek priesthood power is not being experienced in the church.

Once a person begins to realize what the Melchizedek priesthood is and how the restoration of it at the special conference at the Morley Farm fits into the LDS restoration movement, the passages in the D&C will read much differently and will identify the reality of the Melchizedek priesthood and differentiate it from the other priesthoods.

The Chamber of Father Whitmer

There are many theories about when the Melchizedek priesthood was actually restored. In addition to the myth that Peter, James, and John restored it, some authors contend that it was done according to the voice of God to Joseph Smith in the chamber of Father Whitmer but those

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<sup>43</sup> Although the voice of God out of heaven could be considered an ordination from God, the Lord has also revealed how he directly lays his hands on the head of a mortal by the process of divine possession. See [D&C 36:2](#) And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom;

events were actually preparatory to the actual restoration of the highest order of priesthood called after the name of Melchizedek.

Once a person has their epiphany regarding the true restoration of the Melchizedek Priesthood at the Morley Farm, along with the confirming information contained in the priesthood discourse of Joseph Smith in Nauvoo and the entry in Joseph's journal, it becomes clear that when John the Baptist promised Joseph and Oliver that they would be getting the Melchizedek priesthood, he was actually referring to the upcoming event that would be taking place at the special conference at the Morley Farm, which would grow out of the commandment for the elders to gather, as contained in section 44.

The ordination to be elders in the patriarchal priesthood was an interim event that had to take place for as many brethren as possible, before the restoration of the Melchizedek priesthood could take place. It was a necessary stepping stone to that great event. The calling of the 23 high priests could never have taken place without first having a body of priesthood holders from which God could choose some that had magnified their priesthood.

If Joseph and Oliver had not become the first and second elders of the church, with the ordained patriarchal power stemming from the promise of God to Abraham, to preach the gospel, etc., God could not have chosen the 23 high priests. It is important to realize that a preparatory missionary effort (that lasted about two years, from 1829-31) had to take place before the restoration of the Melchizedek priesthood could have even taken place, so that there was a pool of priesthood holders from which God could identify some faithful candidates that had magnified one of the first two priesthoods. You will notice in section 84 that a person must magnify one of the first two priesthoods before they could be elected by God to the final priesthood. Please notice the first portion of the quote contained in the history of the church:

**“We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, viz., that provided we continued faithful, we should also have the Melchizedek Priesthood, which hold the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise- “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you”**

Some in the corporate church interpret the above statement to indicate that Joseph and Oliver had already accomplished the act of showing forth their faithfulness and therefore, they were given the Melchizedek Priesthood. I believe the correct interpretation of the above statement is

that Joseph and Oliver sincerely wanted to prove their faithfulness but they realized they needed a priesthood ordination and calling that they could magnify and enable them to prove their faithfulness.

It was also necessary for them to enable others to show forth their own faithfulness by magnifying their priesthood calling and office, prior to the restoration of the highest priesthood. They were asking for that door of opportunity to be opened to them and it was in the form of the ordination to the office of elder in the patriarchal priesthood. This is totally consistent with the process described in section 84 which states that the sons of Aaron (Aaronic Priesthood holders) and the Sons of Moses (Patriarchal priesthood holders) could eventually become the ELECT of God (ELECTED TO THE MECHIZEDEK PRIESTHOOD) upon magnifying their priesthood responsibilities.

Because they were praying for the next window of opportunity to enable them to show forth their faithfulness, they were given the privilege of being ordained by each other to the particular office that God wanted to call them to. With that office, they could magnify it and show forth their faithfulness. That also gave them the opportunity to begin ordaining other elders who would have the opportunity to show forth their faithfulness:

**“...for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time.”**

That ordination was a necessary preliminary event that needed to take place before they and other priesthood candidates could be called by God to be High Priests in the Melchizedek priesthood. One of the things that is really quite curious, and seems to throw a wrench in the works of how the corporate church views priesthood, yet one cannot deny that the documentation exists, is the fact that in Joseph’s journal, he differentiates the third priesthood from the first two heritage related priesthoods by characterizing the first two priesthoods as the authority to administer the **“letter of the Gospel”**, the **“law of commandments”** and the **“ordinances”**-

Quote: **“...thirdly the reception of the holy Priesthood by the ministring of Angels to adminster the letter of the Gospel the Law and commandments as they were given unto him and the ordinencs..”**

He then characterized the third and highest priesthood as the priesthood necessary to preach in the administration and demonstration of the spirit”

Quote: "a confirmation and reception of the high Priesthood after the holy order of the son of the living God power and ordinance from on high to preach the Gospel in the administration and demonstration of the spirit the Keys of the Kingdom of God conferred upon him and the continuation of the blessings of God to him &c"

In my opinion, this is saying that it is the High Priests that actually have the power to preach the gospel in power! Not the elders!

Clearly, the power that is to be associated with the final preaching of the gospel which is detailed in section 84:64-74, rarely if ever shows up during the ministry of Joseph Smith. There are a few isolated instances where great power began to emerge, but they are few and far between, and they are usually associated with those that had the Melchizedek priesthood. This is why the Melchizedek endowment Morley Farm was essential before the next phase of missionary work and the attempt to establish Zion could be embarked on!!!!

Lyman Wight, Joseph and a few others had a short window of time when great power began to manifest itself after their ordinations to the Melchizedek Priesthood but that window of time was cut short because the church cumulatively offended the spirit by doubting and taking things lightly, and the fulness began to dissipate

### **Rejecting the Fulness**

Since the fulness of the priesthood was rejected following its restoration, the gifts and manifestations of the spirit soon disappeared. Some of the newly ordained High Priests like Ezra Booth eventually became hardened towards the light of the gospel and rejected the event as a fraud.

David Whitmer, another one of the original 23 High Priests would also eventually reject the event as being the restoration of the Melchizedek Priesthood, claiming that Christ was the last high Priest. He felt Joseph and everyone else had been deceived and blamed the event on Sidney Rigdon.<sup>44</sup>

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<sup>44</sup>**Claim of David Whitmer:** "The next grievous error which crept into the church was in ordaining high priests in June, 1831. This error was introduced at the instigation of Sydney Rigdon. The office of high priests was never spoken of, a revelation would always come just as they desired it. Rigdon finally persuaded Brother Joseph and never thought of being established in the church until Rigdon came in. Remember that we had been preaching from August 1829, until June, 1831—almost two years—and had baptized about 2,000 members into the Church of Christ, and had not one high priest. During 1829, several times we were told by Brother Joseph that an elder was the highest office in the church....In Kirkland, Ohio, in 1831, Rigdon would expound the Old Testament scriptures of the Bible and Book of Mormon (in his way) to Joseph, concerning the priesthood, high priests, etc., and would persuade Brother Joseph to inquire of the Lord about this doctrine, and of course to believe that the high priests which had such great power in ancient times, should be in the Church of Christ to-day. He had Brother Joseph inquire of the Lord about it, and they received an answer according to their erring desires..High Priests were only in the church before Christ; and to have this office in the "Church of Christ" is not according to the teachings of Christ in either of the sacred books: Christ himself is our great and last High Priest. Brethren—I will tell you one thing which alone should settle this matter in your minds; it is this: you cannot find in the New Testament part of the Bible or Book of Mormon where one single high priest was ever in the Church of Christ. It is a grievous sin to have such an office in the church. As well might you

Brigham Young, who had the gospel preached to him at the same approximate time that Lyman Wight who immediately received the good news with rejoicing, took two years to ponder things over.<sup>45</sup> He was not even a member of the church when the special conference was held, yet he would later declare with authority that the High Priest endowment at the Morley Farm really only represented the ordination to an "office" in the priesthood previously restored by Peter James and John.

Interestingly, Brigham Young and his close associate, Heber C. Kimball, were the only members of the quorum of the Twelve that were never ordained to the Melchizedek Priesthood. Brigham claimed that the apostleship holds all of the keys that can be conferred upon mortal man<sup>46</sup>

Brigham's claim that the apostleship holds all of the keys is problematic on many levels.<sup>47</sup> Joseph had explained that the Melchizedek priesthood held greater power than that of an apostle:

**“That of Melchizedek who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor patriarch only, but of King & Priest to God to open the windows of heaven and pour out the peace & Law of endless Life to man & No man can attain to the Joint heirship with Jesus Christ with out being administered to by one having the same power and authority of Melchizedek.”<sup>48</sup>**

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add to the teachings of Christ—circumcision—offering up the sacrifice of animals—or break the ordinances of Christ in any other way by going back to the old law of Moses..In Kirtland, Ohio, in June, 1831,... the first High Priests were ordained... When they were ordained, right there at the time, the devil caught and bound Harvey Whitlock so he could not speak, his face twisted into demon-like shape. Also John Murdock and others were caught by the devil in a similar manner. Now brethren, do you not see that the displeasure of the Lord was upon their proceedings, in ordaining High Priests? Of course it was” **(David Whitmer- An address to All Believers in Christ)**

<sup>45</sup> “When the [B]ook of Mormon was first printed, it came to my hands in two or three weeks afterwards. Did I believe, on the first intimation of it? . . . ‘Hold on,’ says I. . . ‘Wait a little while; what is the doctrine of the book, and of the revelations the Lord has given? Let me apply my heart to them. . . . I considered it to be my right to know for myself, as much as any man on earth. I examined the matter studiously **for two years** before I made up my mind to receive that book. . . . I wished time sufficient to prove all things for myself.” He later recalled: “I was not baptized on hearing the first sermon, nor the second, nor during the first year of my acquaintance with this work.” “I watched to see whether good common sense was manifest; and if they had that, I wanted them to present it in accordance with the Scriptures. . . . [W]hen I had ripened everything in my mind, I drank it in, and not till then.”

<sup>46</sup> “Now will it cause some of you to marvel that I was not ordained a High Priest before I was ordained an apostle? It was William McLellin who told Joseph that I and Heber were not ordained High Priests, and wanted to know if it should not be done.Said Joseph, “Will you insult the priesthood? Is that all the knowledge you have of the office of an Apostle? Do you not know that the man who receives the apostleship receives all the keys that ever were, or that can be conferred upon mortal man?When a man is ordained to be an Apostle, his Priesthood is without beginning of days, or end of life, like the Priesthood of Melchizedek; for it was his Priesthood that was spoken of in this language, and not the man. Brigham Young, April 6, 1853, 1:137

<sup>47</sup> First, when the apostles were first called and ordained, they were warned that their callings would not be complete until the Savior personally lays his hands on their heads. Secondly, it is illogical that Joseph would find it necessary to ordain most of the other apostles to the Melchizedek priesthood if they already held all of the priesthood keys. Thirdly, Martin Harris was one of the 23 men ordained and he was only an Aaronic Priesthood holder. If Brigham's claims were true, he would have needed to first be ordained to the priesthood associated with the ordinations made by Peter, James and John.

<sup>48</sup> Words of Joseph Smith 245



Historical revisionists like B H Roberts, would later side with Brigham Young's characterization of the event and discredit or reinterpret the declaration by Joseph Smith that the Melchizedek Priesthood was restored for the first time in 1831 at the Morley Farm.

They would reinterpret the historical event and teach that Joseph was really just restoring the "office" of "High Priest" which was part of the priesthood that Peter James and John restored. Historical revisionists have led truth seekers down the wrong path for the better part of two hundred years on this issue.

The fact that Book of Mormon witness, Martin Harris was one of the 23 men who were ordained to the Melchizedek Priesthood, provides one of many reasons why the logic of Young and Roberts was faulty, because Harris had only been given the Aaronic Priesthood prior to his ordination as a high priest at the special conference at the Morley Farm. If one needed to be ordained to the priesthood associated with the ordination from Peter, James, and John before being ordained to the "office" of High Priest, within that priesthood, Harris would not have qualified without having that separate priesthood conferred upon him first.

Section 84 reveals that holders of either of the lineage based priesthoods, upon righteousness, can be called to the priesthood of Melchizedek.

In verses 33-35 we have a confirmation that all three orders of priesthood exist and that it is through faithfulness in the two lesser priesthoods, that men become the sons of Moses and Aaron and the seed of Abraham and become elected by God to the fulness. Notice how verse 33 speaks of "**two priesthoods**" (plural) leading up to "**this Priesthood**" (singular).

**"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, [ ie, Aaronic and Patriarchal ] and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God. And also all they who receive this priesthood receive me, [ ie, the Melchizedek Priesthood] saith the Lord"**

Clearly, the office of high priest that was being conferred that day at the Isaac Morley Farm, was not an office in the patriarchal, Abrahamic priesthood related to the priesthood ordination associated with the visit of Peter James and John. It represented the restoration of the third and highest priesthood, the Melchizedek Priesthood, or priesthood after the Order of the Son of God.

**Doubting Took Place**

Sadly, John Corrill noted, "[some doubting took place among the elders](#)" regarding the nature of the events that took place at the special conference. People began to question and then revolt against the priesthood endowment that had been made.

In section 96, the Lord declares that some of the original High Priests and others ordained to the priesthood afterwards, had been called but not chosen, and had sinned a grievous sin<sup>49</sup>

Joseph had warned that:

**“The moment we revolt from anything that comes from God, the Devil takes power.”** (TPJS 214-5)

Shortly after the restoration of the Melchizedek Priesthood, the Lord scolded the elders for taking things lightly:

**“And your minds in times past have been darkened because of unbelief and because you have treated lightly the things you have received- which vanity and unbelief have brought the whole church under condemnation.**

**And this condemnation resteth upon the children of Zion even all. And they shall remain under this condemnation until they repent and remember the new [and everlasting] covenant, even the book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written-**

**that they may bring forth fruit meet for their Fathers kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion. For shall the children of Zion pollute mine holy land? Verily, I say unto you nay!”<sup>50</sup>**

The above passages have been quoted profusely by members of the church and even general authorities without even having the proper contextual understanding that the condemnation was largely associated with the rejection of the fulness of the Melchizedek priesthood that had been restored at the Morley Farm.

The Book of Mormon had testified of the priesthood of Melchizedek which is spoken about or alluded to in both [Alma 13](#) and the [visit of Christ to the Nephites](#). It also testified that the believing portion of the gentiles would initially<sup>51</sup> reject the fullness during Joseph's first commission.

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<sup>49</sup> Section96:5-6 After some of the original 23 apostacized the Lord acknowledged that **“But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day.”**

<sup>50</sup> See section 84

<sup>51</sup> I make the point that the Gentiles INITIALLY rejected the fulness because the Book of Mormon informs us that in the third watch, some of the Gentiles will repent and accept the Fulness of the Gospel.

**“And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.”<sup>52</sup>**

Again, the above passage is oft quoted by latter day saints, but not in the full context of rejecting the fulness of the priesthood that was restored at the special conference at the Morley Farm. One needs to understand what the fulness of priesthood is and how it was briefly restored and then rejected in order to fully comprehend what the Savior was speaking about in the above quote.

### **The Fulness of the Priesthood was Lost**

After the church was condemned and cursed in Kirtland, they fled to Far West, then to Nauvoo where they were rejected as a church with their dead for failing to repent, have a reformation, and complete the Nauvoo Temple wherein the fulness of the priesthood could be restored..

Eventually a large body of the apostate saints fled to Utah. The only major revelation of doctrinal and prophetic interest that was received in Nauvoo was section 124 which informed the saints that the fulness of the priesthood had been lost;

**“..build a house to my name for the most high to dwell therein. For there is not a place found on earth that he may come to and RESTORE AGAIN that which was LOST UNTO YOU, or which he hath TAKEN AWAY, even the fullness of the priesthood.” (124:28)**

Despite this ominous declaration, Joseph Smith reassured the saints that Isaiah speaks of the time when the fulness of the priesthood that had been lost, would again be restored to the earth

**“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.”<sup>53</sup>**

Providing additional clarity and context the prophet responded to a question about the above verses;

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<sup>52</sup> [3rd Nephi 16](#)

<sup>53</sup> [Isa. 52: 1](#)

**“Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?**

**He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost.”<sup>54</sup>**

Joseph Smith also acknowledged in a sermon given on May 16, 1841 that the priesthood would eventually be RESTORED TO THE PROMISED SEED AND THEY WOULD BECOME SAVIORS ON MT ZION

**“The election of the promised seed still continues and in the last days they shall have the Priesthood RESTORED unto them and they shall be Saviors on Mount Zion and be the ministers of our God.”**

Virtually everything that took place during the restoration movement from 1829 to 1844 was interrelated to, and much of it, predicated upon, the restoration of the Melchizedek priesthood that took place at the special conference at the Morley Farm. Virtually every major revelation from Section 52 on, can only be fully understood with the contextual background provided by this amazing event wherein a priesthood endowment was bestowed and then rejected. Modern revelation alludes to the fact that the terms "**fulness of the Gospel**" and "**fulness of Priesthood**" are essentially synonymous.<sup>55</sup>

### **God's Relationship with the Restored Church**

The author of PTHG does a great job of explaining that the Saints in Nauvoo failed to complete the Nauvoo Temple in the time frame that the Lord had designated, and therefore became rejected as a church with their dead.

I agree with the scenario he paints and will not address the topic in detail in this paper. I do however, want to provide the following bullet points that provide the pattern, regarding Gods relationship with the Latter day Saints that is identified in modern revelation and some significant events that took place in the early days of the restored church.

This is important because it provides context to what was happening prior to , during, and after the reception, and rejection of the fulness of the Gospel/Priesthood:

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<sup>54</sup> [Section 113:7-8](#)

<sup>55</sup> Section section 84: 42 which reveals that a wo is put upon everyone that does not obtain the Melchizedek priesthood, indicating that the Melchizedek priesthood represents the fulness of the Gospel. Furthermore, shortly after William McLellin recieved the fulness of the priesthood by being called to be a High Priest, the Lord told him that he was blessed for recieving the "[fulness of the Gospel](#)", using the term interchangeably with the term "fulness of the priesthood"

- **March of 1829** (section 5) **The Church is beginning to come forth out of wilderness**
- **March of 1829** (section 5- Original Revelation published in Book of Commandments but deleted when 1835 D&C is published) Lord warns that He will **deliver this generation over to Satan** if they harden their hearts. (Although the following documentation will show that he made good on this conditional prophecy, this should not be seen as something that is hopeless, rather, God did it as a temporary chastisement that will end with a merciful deliverance for those that repent and return unto God. God delivered his people over to the enemy anciently as well but did not ultimately forsake them- Lev 26:25 2Kings 21:14 Nehemiah 9:27)
- **April 6 1830** (Sections 20 & 21) **The restored Church is formally organized by revelation as the “Church of Christ”**
- **October 1830** (Section 33) Church has been establish and **called forth out of wilderness**
- **January 2, 1831.** (Section 38) **Saints commanded to go to Ohio to get the Law and Endowed with Power** (Even though church and gospel was restored, they did not yet have the whole law or full power of the gospel)
- **February of 1831** (Section 42) **The Law of the Gospel is Given (Consecration)**
- **June 1831 Fulness of the Melchizedek Priesthood and Gospel Restored at Morley Farm** (The priesthood restored by Peter James and John had never been referred to as the Melchizedek Priesthood during the previous two years. Joseph would later reveal that the two lower priesthoods only had power to administer the law of the gospel but not in spirit.)
- February 1831 (Section 43) **The Law of Succession and Succession Prophecy are given.** The church is not to receive the teachings of anyone as revelations and commandments who has not been appointed by God through Joseph. Nobody will be appointed by God through Joseph Smith before Joseph is taken *unless Joseph transgresses*. (Section 90 will later confirm that another will be called by the Lord through Joseph prior to Joseph being taken “Through you shall the oracles be given to another” and finally, in Section 124 Hyrum is called by the Lord through Joseph, before Joseph is taken. Prior to the martyrdom, Joseph announces he will not prophecy for the church anymore, Hyrum is the sole prophet seer and revelator of the church before the martyrdom).
- **August 1831 (Section 63 “I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth.....and the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire.And behold, this is not yet, but by and by. (Definition of Hardly: “Scarcely; barely; almost not.”)**
- **September 11, 1831** (Section 64) The Lord declares that September 11 1836, is the drop dead date for the redemption of Zion in that generation.
- **October 25 1831-** (Section 66) Declaration that the **Fulness of the Gospel had been received** by William McClellin who had been ordained a High Priest (indicating that the fulness of the Gospel was synonymous with the fulness of the Priesthood. )
- **November 1 1831** (Section One) **Christ declares that the Church (which had now received the fulness of Melchizedek Priesthood) is the “True and Living Church” and that it will**

come forth again out of obscurity and darkness (The Church of Jesus Christ of Latter day Saints did not exist at the time this pronouncement was made)

- **1832** Joseph Smith writes in his history and reveals that the **first two priesthoods are received by angels, for the administration of the “law of the Gospel”**. He then defines the third priesthood (received at the Morley Farm) as the **“High Priesthood after the holy order of the Son of the Living God... to preach the gospel in the administration and demonstration of the spirit”**( Joseph Smith Letterbook 1, pp. 1-6. Published in: Dean Jessee, Personal Writings of Joseph Smith)
- **April 26th 1832** (section 82) **“And the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way”**. (D&C 82:6 see also 35:1 & Moroni 10:12) Following that announcement, the leading high Priests are **bound by covenant to administer the storehouse and law of consecration** (This is the official start of a two year effort to live consecration that ultimately failed- see section 104 April 23, 1834)
- **September 22-23 1832** (Section 84) **the Church is declared to be under condemnation for taking the BofM and revelations lightly.**
- January 4, 1833 **“The Lord declared to His servants, some eighteen months since, that He was then withdrawing His Spirit from the earth and we can see that such is the fact for not only the churches are dwindling away, but there are no conversions, or but very few”** Declaration made by JS See *Times and Seasons* [Nauvoo, Illinois] 5 [15 November 1844], 21:705-707 [D&C 63:32 was given 18 months prior to the above statement that was made]
- **May 6 1833** (Section 93) **“And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord”**.
- **November 1833** 1200 Saints in Jackson County were expelled by a mob.
- **December 1833** (Section 101) **“were the churches, who call themselves after my name, willing to hearken to my voice.”** (No longer is the Lord calling them after his name, rather, they call themselves by His name)
- **February 17 1834** (Section 102) **“president of the High Council”** (of High Priests and President of the Church ) **must be appointed by revelation** and sustained by the Church. (This requirement is changed in section 107 after the fulness of the gospel is rejected and the name of Christ is taken out of the Church. See March of 1835 below)
- **February 24 1834** (Section 103) Conditional promise given, if Saints **“hearken to obey all the words which I the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued...But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.”**
- **April 23rd 1834** (Section 104) The Lord announces that **“the covenants [had been] broken through transgression.** (This brings the two year attempt to live consecration to an end by the breaking of the covenant See section 82 April 26th 1832 and Isaiah 24)
- **May 3, 1834** (HC 2:62-63) **Conference of the Church held ten days after breaking law of consecration and officially removes the name of Christ from the name of the Church and changes name to “Church of the Latter day Saints”**.

- **June 22,1834** (Section 105) Revelation given to Zion's Camp. The expedition to redeem Zion is called off. **Because of Transgression-Zion and her laws must wait for a little season**
- **June 24 (Uncanonized Revelation calling 15 High Priests to gather up the strength of Zion (to be fulfilled at a future time). Algernon Sidney Gilbert rejected his calling and was struck dead from what is believed to have been cholera. 14 others died as well.**
- **August of 1834** Joseph Smith writes letter to Leaders in Zion identifying Sept 11th 1836 as the date by which Zion needed to be established if obedient. (His observation obviously taken from declaration of the Lord in section 64 given on Sept 11 1831)
- **November 29 1834 Joseph and Oliver enter into "Covenant of Tithing" "for the continuance of blessings"**. This covenant probably made possible the continuance of spiritual gospel blessings under **grace** despite breaking of the covenant of consecration by collective church, until the Lord came in secret to his temple after which the saints had the keys of the Gospel of Abraham and the law of **mercy**. ( see **HC** under this date and also Section 110 April 3 1836)
- **December 5th 1834** An un-canonized revelation announced **condemnation upon leaders and members of the Church. There must be a reformation in ALL THINGS.** (UnPub Rev Pg 73)
- **March of 1835** (section 107) President of the High Priests and of the Church is to be **chosen by the body of High Priests**. This is a change from section 102 made after the name change of the church instead of by revelation. It appears as if the nature and calling of High Priest has transitioned to a downgraded position as a result of the breaking of the covenant and name change of the church, similar to some of the patriarchal High Priests of the Old Testament (compare with February 17 1834 section 102, prior to name change of the church)
- **November 3 1835** (Pg 79 Unpub Rev) **Condemnation of 12 Apostles**: Joseph receives revelation stating that the 12 apostles are under condemnation: " **Behold they are under condemnation, because they have not been sufficiently humble in my sight...but verily I say unto you, they must all humble themselves before me, before they will be accounted worthy to receive an endowment, to go forth in my name unto all nations**" Shortly after this Joseph meets with the 12 apostles and tells them their minds are dark and they need to prepare their hearts:" **the endowment you are so anxious about you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds, but strive to be prepared in your hearts**". rumors about lots of people seeing angels and having the heavens opened have been greatly exaggerated at disclosed in the Book, The Savior in Kirtland. See [this series](#)
- **March 27 1836** Dedication of the Kirtland Temple was a disappointment based on what the expectations and conditional promises from the Lord. The saints had been promised that all of the pure in heart would see God. According to Kirtland historian Karl Anderson, there is no credible evidence that anyone saw God. (Section 109) Dedicatory Prayer: Prophecy-prayer contains a prophecy that the Church will come forth out of wilderness at a future time. Last few verses petition the Lord to reinstate the name of Christ back into

the name of the Church. On the Kirtland Temple it says: “The church of the Latter day Saints”.

- **April 3 1836** The Lord secretly comes to his temple with a curse to judgment and restores keys to **the dispensation of Gospel of Abraham** instead of the **dispensation of the fulness of times** (See Oliver’s Secret)
- **September 11 1836. NOTHING OF SIGNIFICANCE HAPPENED ON THAT DAY**, which in fact is significant because Joseph had revealed in a letter written in August of 1834 that September 11th 1836 was the appointed time for the redemption of Zion (“**Use every effort to prevail on the churches to gather to those regions and situate themselves to be in readiness to move into Jackson Co. in two years from the Eleventh of September next which is the appointed time for the redemption of Zion.**”) In other words, it had been revealed to the the Prophet that if the saints repented and were valiant, September 11, 1836, would be the appointed time. The promise was conditional. He warned that .... (*If—verily I say unto you—if the Church with one united effort perform their duties... the work shall be complete...and if we do not exert ourselves to the utmost in gathering up the strength of the Lord’s house that this thing may be accomplished, behold there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance; if those things are not kept, there remaineth a scourge also; therefore, be wise this once, O ye children of Zion! and give heed to my counsel, saith the Lord*)
- **June 4th 1837 (HC 2:489) “God revealed to me that something new must be done for the salvation of His Church”** “The Spirit of the Lord has whispered to me, ‘let my servant Heber go to England and proclaim my gospel and open the door of salvation to that nation. (This is consistent with the Prophecy of Christ in the Book of Mormon that the gospel would be taken to the House of Israel after Gentiles reject the fulness. See 3 Nephi 16:10-13)
- **July 23 1837 (Section 112)**The Lord declares that “Darkness covers the whole earth and gross darkness the minds of the people, and **ALL FLESH HAS BECOME CORRUPT BEFORE MY FACE**“
- **November 1837 Defiling of the Kirtland Temple:** Failure of the Kirtland Safety Society resulting in a mass apostasy of many members and leaders of the Church. Related to this event, a fight broke out in the temple with leading members of the church threatening to kill each other. If the temple had not been defiled before this event, it surely was defiled at the time the fight broke out. (Documented by Eliza Snow and Lucy Smith)
- **March 1838 (Section 113)** Joseph explains that Isaiah 11 prophesies that at a future time when he will bring again Zion, those who had been called in the last days would “**put on the authority of the priesthood, which she, Zion has a right to by lineage; also to return to that power which she had lost**” “**These scattered remnants are exhorted to return to the Lord from whence they have fallen... if they do... he will speak to them [again] , or give them revelation.**”“
- **April 26 1838 (Section 115)** This is a prophecy of what will happen when the events described in Isaiah 60 take place. At that time God’s scattered people will be called the



**“Church of Jesus Christ of Latter day Saints” which differentiates them from the “Church in Zion” which is composed of the righteous saints who have obeyed the law of gathering. See also Matt. 12:30 (the passage does not not necessarily refer to the re-institution of the name of Christ into the name of the church at the time the revelation was given, see the footnote for verse six)**

- **July 8 1838** (Section 117) **Oliver Granger is to pray for the REDEMPTION OF THE FIRST PRESIDENCY** ( Definition of Redemption: the ransom or deliverance of sinners from the bondage of sin and the penalties of God’s violated law by the atonement of Christ- probably making reference to the sins upon apostate Israel upon the leaders of the church per the [atonement statute](#).)

### **June of 1831 was a Pivotal Time**

**June of 1831** is a hugely significant and pivotal time in the history of the church because the restoration of the Melchizedek priesthood was categorically necessary to establish Zion.

Once a person realizes what actually took place in June of 1831, they will have an epiphany that will create a huge paradigm shift in their understanding of the contents contained in modern revelation and of their understanding of the Gospel of Jesus Christ.

The missionary expedition to the land of Zion that was mandated in section 52 took place at the tail end of the special conference as a direct result of the restoration of the Melchizedek priesthood! **The hope of the redemption of Zion was predicated upon the restoration of the Melchizedek Priesthood that had just taken place.**

Every major doctrinal section of the D&C will read differently, from section 52 to section 124, once a person is able to understand this monumental event, differentiate the three orders of priesthood, understand the purpose of each of them, and realize that the Melchizedek priesthood was restored in 1831.

It is important to understand that the Melchizedek priesthood must be restored by the voice of God out of the heavens, instead of by angels, in 1829.

Unfortunately there is not sufficient space in this rebuttal to address this topic in depth. Those who would like to research this incredible topic further, may find some valuable information in the series that has been done regarding the special conference at the Morley Farm.<sup>56</sup>

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<sup>56</sup> The name of the series is "**Searching for the Holy Order and 23 High Priests**" [Part one](#), Lyman Wight is transformed and sees the Father and the Son [Part Two](#), The Man of Sin is Revealed, [Part Three](#), The Melchizedek is required to preach the gospel in its fulness and to establish Zion, [Part Four](#), The Highest Order of Melchizedek Makes you a Possessor of all Things [Part Five](#), the Patriarchal Priesthood Administers the New and Everlasting Covenant of Baptism, [Part Six](#), One Definition of "Salvation" is to "Triumph over All THings" [Part Seven](#), The Oath and Covenant of the Priesthood is made through the True Manner of Baptism [Part Eight](#), The Gospel of Abraham and the place of Patriarchal Polygamy in the LDS Restoration Movement, [Part Nine](#), Moses and Israel are a Type of Joseph Smith and Latter day Isreal, [Part Ten](#), Conclusion

Having provided a very brief contextual primer on the three orders of the priesthood, I will now identify what I consider to be some serious mistakes that were made in PTHG.

## Part One

### First Five Rebuttal Points on Priesthood

#### **Rebuttal #1: Joseph Smith was Instrumental in Restoring Three Priesthoods not just Two**

The corporate church teaches that Joseph Smith only restored two orders of priesthood, namely the Aaronic and the Melchizedek. PTHG continues to perpetuate this tradition throughout the majority of the priesthood narrative.

I believe I have shown conclusive evidence in the Melchizedek priesthood primer that Joseph Smith was instrumental in restoring three orders of priesthood, even though one did not remain on the earth very long.

On pg 30 The author says, "**Joseph clarified through revelation that there are two orders of priesthood which reckon from the time of Moses. One is called Aaronic, the other Melchizedek**".<sup>57</sup> The above statement along with the general priesthood narrative of the book continues to teach that Joseph Smith only restored two priesthoods.

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<sup>57</sup> The reference for this claim is section 107:1 which reads as follows: "**There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood.**" The verse is only stating how many priesthoods there were in the church when the revelation was given in March of 1835. This verse is perhaps the passage of scripture that is the foundational doctrinal justification for the belief that Joseph Smith only restored two priesthoods. The secondary one, which is somewhat similar and yet appears to be somewhat contradictory, is the following statement by Joseph Smith in his discourse on priesthood, "**Abrahams Patriarchal power which is the greatest yet experienced in THIS church**" This contradiction brings up a red flag. The Melchizedek priesthood primer has provided the evidence to show that Joseph definitely restored three priesthoods. The evidence provided dwarfs the evidence provided by one passage of scripture. Therefore, we need to drill down a little deeper contextually, to get to the bottom of this "apparent" discrepancy. Here are some reasons why the second statement by Joseph Smith is the more accurate one.

1- The Church of Christ had rejected the fulness of the Gospel by 1834 according to sections 104 and 105 resulting in the name of Christ being taken out of the name of the condemned Church. This establishes the fact that the church being referred to in section 107, in 1835 and the church referred to in the priesthood discourse in Nauvoo, were not the same church of Christ that was restored in 1829-30 .

2- Later in the section the protocol for choosing the first presidency of the high priesthood is different than it was before the church was condemned.

3- The section speaks about the offices within the Melchizedek priesthood, but there is only one office in the Melchizedek priesthood as demonstrated in the primer.

Hence, it is apparent that the Melchizedek Priesthood spoken of in section 107 is the Patriarchal portion of the Melchizedek priesthood that was spoken of in the priesthood discourse.

4- All priesthood is Melchizedek; but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. Clearly, the portion of Melchizedek priesthood mentioned in this section is the patriarchal portion.

It is my contention that Joseph Smith was instrumental in restoring three orders of priesthood, not just two as it is taught in the corporate church and in PTHG. Furthermore, the Melchizedek priesthood is not currently among the saints even though they claim to have it.

## **Rebuttal #2: Peter, James, and John did Not Restore the Melchizedek Priesthood**

PTHG states that Peter James and John restored the Melchizedek Priesthood.

**"Under the hands of of Peter James and John, Joseph Smith and Oliver Cowdery had conferred upon them the Melchizedek Prieshood and all of the offices come out of the this Priesthood"** (Pg312).

Based on the scriptural and historical evidence that I have provided above, I believe I have adequately documented that the above statement is not correct. In the words of historian Michael Quinn, **"There is no evidence that a restoration of what was later called the Melchizedek priesthood happened in June of 1829"**.

It appears that the visitation of Peter, James, and John had to do with the Abrahamic priesthood. The Abrahamic or Patriarchal priesthood. Which as to do with the promise God made to Abraham, that all of the nations of the earth would be blessed as a result of a seedline through Abraham that would have the right, by lineage and/or ordination to preach and administer the Gospel of Jesus Christ.<sup>58</sup>

The highest order of the Melchizedek Priesthood cannot be confirmed, conferred or ordained by angels. It must be administered by God's anointed servants, according to the voice of God out of heaven.

## **Rebuttal Point #3: The Patriarchal Priesthood is NOT the "third order of the Priesthood"**

As previously mentioned, the priesthood narrative that only two priesthoods were restored through the instrumentality of Joseph Smith, is presented in PTHG. Nevertheless, on page 58 the author does briefly mention a **"third order of priesthood referred to as Patriarchal Priesthood"** while referencing the priesthood discourse of Joseph Smith in the footnote.

At first I thought this strange and inconsistent with the two priesthood storyline until I noticed In an online document provided by the author regarding his belief in the Elijah Doctrine. In this online document the patriarchal priesthood is characterized as something that was had anciently, but apparently not during the restoration under Joseph Smith. In the online statement the author says,

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<sup>58</sup> ["..by blessing and also by right.."](#)

**"With the passing of the various dispensations, and the limitations put on wicked men, priesthood was divided into three: Patriarchal, Melchizedek and Aaronic, including Levitical. In the church today we have two of those."<sup>59</sup>**

As you can see from both of those quotes, the author seems to believe that the Patriarchal priesthood is the third order of the priesthood, or in other words, the highest priesthood of the three<sup>60</sup>, even higher than the Melchizedek priesthood.

I am not aware of any scriptural or early historical justification for such a belief. I believe the discourse by Joseph Smith in Nauvoo and all of the associated documentation I have provided in the Melchizedek priesthood primer documentation shows that the patriarchal priesthood is the *second* order of priesthood and that the Melchizedek priesthood is the highest.

#### **Rebuttal Point #4: The First High Priests were ordained in June of 1831 NOT 1832**

The book PTHG perpetuates the modern church's misunderstanding of the event at the special conference at the Morley Farm as simply ordaining elders to the "office" of "High Priest" within the order of priesthood that had been restored by Peter, James, and John.

As documented in the Melchizedek Priesthood Primer, that is not correct.

Additionally, PTHG gives an erroneous date for when the first high priests were ordained:

**"On the third day of June 1832, the first high priests were ordained. Among the number was the Joseph Smith the Prophet."<sup>61</sup>**

That date is wrong by one year. It was actually June of 1831.

PTHG provides a reference for that date from a book I don't own. It is possible that the book he references also gives an erroneous date for the event.

I believe the correct date is extremely important in understanding the chronology of events that were taking place at that period of time. For instance, the calling of the high priests is intimately connected with the mandate given to these High Priests in section 52 in June of 1831 to travel to the Land of Zion while proselytizing along the way.

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<sup>59</sup> The online article was found at this address <http://www.scribd.com/doc/166137628/Elijah-Denver-Snuffer>. The last time I tried to retrieve it, it had been removed. The author also had articles about the Elijah Doctrine here <http://denversnuffer.info/Elijah.pdf> and here [http://denversnuffer.info/HIstory\\_of\\_Elijah\\_Doctrine.pdf](http://denversnuffer.info/HIstory_of_Elijah_Doctrine.pdf) which were discovered and revealed by the Anarchist on August 27th. All three of these articles appear to have been removed!

<sup>60</sup> LDS Fundamentalists are notorious for claiming that the patriarchal priesthood is the third and highest priesthood and that it is higher than the Melchizedek Priesthood. They probably take this position to bolster their contention that patriarchal polygamy is a celestial principle. The author of PTHG very possibly got the notion that the patriarchal priesthood is the highest priesthood from LDS fundamentalist literature or websites such as <http://www.mormonfundamentalism.com/>.

<sup>61</sup> Page 312

I believe that the proper understanding of virtually every major revelation from section 52 to 124 is predicated upon what actually took place at the special conference at the Morley Farm and for this reason, the date of this conference is extremely important.

### **Rebuttal Point #5: Priesthood IS necessary to officiate in the Ordinances of Salvation**

Despite the huge emphasis that the Lord puts on the importance and necessity of the various orders of priesthood in performing the saving ordinances of the gospel and sealing people up to eternal life, the author appears to find the concept of priesthood to be relatively insignificant:

**" It does not matter whether there is an officiator with authority from God on earth or not".**

This declaration is rationalized by the fact that the Holy Ghost can come to anybody if they repent and seek God, hence, who needs priesthood to officiate?

To drive his point home, the author opines-

**"it would be good to have an authorized minister to perform the ordinance, but the language of Section 20 is not contingent upon authority. Rather it is the faith of the one receiving baptism which determines the ordinance's validity."**

The above declaration begs the question, why did we need to have a restoration of the three priesthoods in the first place?

I do not believe the statement is at all congruent with modern revelation and the teachings of Joseph Smith. In the priesthood discourse that Joseph Smith gave he pointed out that the Protestants could not be saved because they did not have Melchizedek priesthood.

Regarding section 20 and the saving ordinance of baptism and the laying on of hands, obviously a person must exercise faith for their baptismal ordinances to be effectual, no argument there, but to discount the importance of priesthood authority and state that the language in section 20 does not make the ordinance contingent upon priesthood authority<sup>62</sup> is not supported in scripture, in my opinion.

The foundational premise upon which section 20 is built is that priesthood authority is what drives the administration of the gospel and the ordinances of salvation.

**"An apostle is an elder, and it is his calling to baptize... and to confirm.. by the laying on of hands".**

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<sup>62</sup> There is a fascinating historical event documented in the Kirtland Record book wherein several members of the church refused to partake of the sacrament because they felt the priesthood holder that officiated in the ordinance was unworthy for breaking the word of wisdom. Their boycott appears to have been justified and the officiator reprimanded by the prophet Joseph Smith.

I feel section 20 is quite clear about the necessity of priesthood in administering the ordinances of the gospel.

Section 13 laid the groundwork for this most important concept.

It specified that the priesthood of Aaron holds the **keys of baptism for immersion for the remission of sins**. Section 20 reiterates that baptism must be performed by an authorized person, it is not just predicated on the recipient's faith, but rather, the act is justified, ratified and validated by the sincere faith of the recipient.

Section 22 provides a response to a person that had previously been baptized into a protestant church that wanted to unite with the restored church. The need to be rebaptized with proper authority is made clear.

The author's contention that the saving ordinances are not contingent upon authority simply does not appear to square with the scriptures.

Further, section 84 says "**the greater priesthood administereth the gospel**". It warns that "**without the ordinances thereof, and the authority of the priesthood, the power of godliness in not manifest unto men in the flesh**".

In my opinion, the author's rejection of the need for priesthood in administering the ordinances of salvation is without scriptural support and, in fact, there is a wealth of scriptural support to the contrary.

Within a week or two I hope to add the next five rebuttal points to this paper.

To be continued...

## **A Controversy in Zion**

### **Part Two**

#### *Addressing Points 6-10*

In Part I of this paper, it was demonstrated that the author of Passing the Heavenly Gift (PTHG), makes several erroneous claims about the orders of the priesthood.

The author holds to the common belief that the angels Peter, James, and John restored the Melchizedek priesthood and that only two orders of priesthood were eventually restored. The author then departs from mainstream LDS thought and suggests that priesthood is not necessary to administer the ordinances of the gospel. In addition, he perpetuates the notion promulgated by Brigham Young that the High Priest ordinations that took place in the infancy of the church were simply callings to, but not the actual restoration of, the Melchizedek priesthood.

The author fails to realize that the fulness of the priesthood (i.e., fulness of Melchizedek priesthood) was restored during the conference at the Morley Farm in June of 1831 at the time the first High Priests were called; in fact, the conference, and the significance thereof, are wholly neglected in PTHG. Moreover, The author incorrectly places the first High Priest ordinations in 1832 instead of the correct year of 1831, which is arguably one of the most significant dates of the restoration movement.

There are things said in PTHG that imply that the fulness of the priesthood cannot be identified since there is only one vague reference to it in D&C 124. The author states:

**“This is a topic I've never attempted to straighten out. It is marred by many errors in the traditional understanding, and almost impossible to recover because of the vocabulary we use now...”<sup>63</sup>**

In contrast, scriptural evidence was presented in Part I to establish the concept that the “fulness of the priesthood” is virtually synonymous with the “fulness of the gospel”. These terms relate to the baptism of fire and the Holy Ghost, the opening of the heavens, and being elected into the highest priesthood and order of salvation by the Father through the intercession of the Son. In essence, the fulness of the gospel/priesthood denotes the fulfillment of the oath and covenant and the reception of the endowment that enables a person to reunite with the Father and receive all that He has.

With regards to the patriarchal priesthood, The author implies it is not defined in scripture. Yet, the Book of Abraham makes it clear that the patriarchal, or Abrahamic, priesthood refers to the chosen seedline of Abraham that has been given the privilege, mandate, and right by lineage to preach the gospel of Jesus Christ to the nations.<sup>64</sup>

Not comprehending the purpose of the patriarchal priesthood order as explained above, the author of PTHG mistakenly implies that it is the highest order when he suggests that Joseph Smith:

**“Made a remark which referred to finishing the Nauvoo Temple, and then going into the Temple and receiving the Patriarchal Priesthood.”**

The author assumes an enormous amount of liberty in his interpretation of Joseph’s remark. If we examine the entry in Joseph Smith’s diary (as recorded by his scribe Willard Richards) upon which the author based his interpretation, it reads:

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<sup>63</sup> Section of the book quoted by **log**, on the latterdaycommentary blog [October 6, 2013 at 12:19 pm](#)

<sup>64</sup> See Abraham 2:9-11 and also the following essays: [Patriarchal Priesthood Administers the New and Everlasting Covenant](#) and [Reading Abraham While God Winks](#)

**“2d Priesthood, patriarchal authority finish that temple and god Will fill it with power.”**

It is quite a stretch to conclude from the diary entry that the “power” with which the temple would be filled equates to the patriarchal priesthood. It is more reasonable to suggest that the temple would be finished under the “authority” of the patriarchal priesthood and God would “fill it with [the highest] power.” A more accurate contextual interpretation of the abbreviated journal entry is:

“The Saints should ‘[use] patriarchal authority [to] finish that temple and god Will fill it with [the highest Melchizedek priesthood power.]’”

The point that Joseph was emphasizing was that the condemned church needed to finish the Nauvoo temple with the patriarchal priesthood that they still held so that God would fill it with power by restoring the fulness of the Melchizedek priesthood which had previously been restored but subsequently lost.

### **Bad News, Good News**

On page 36 of PTHG, The author states:

**“Most of the ordinances of the church are not the real thing. They are types, symbols of the real thing.”**

Yet on page 283, he assures us that:

**“Even now, the rites, symbols and information as a testimony of how any soul may be redeemed remain full of power.”**

Huh?

Do these two statements not conflict?

Is the author suggesting that the symbolic ordinances, which are not the real thing, are still valid?

Perhaps he is suggesting that the symbolic rites only convey a powerful testimony of how any soul could theoretically be saved if the ordinance was valid?—Unfortunately, the book is filled with loaded statements laced with nuanced hypotheticals that are confusing and easily misunderstood.—If he is validating the saving power of symbolic ordinances, why would it matter whether or not they are the real thing?<sup>65</sup>

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<sup>65</sup> It is my own personal opinion, that the current baptismal ordinance being performed in the modern church is the same type of baptismal covenant that Nephi was performing in Helaman 16:3-5 when Samuel the Lamanite was crying repentance. That baptism was being performed under the instead of the law of the Gospel. When the Savior visited Nephi and the more righteous remnant of



The author's shocking pronouncement that most of the ordinances of the church are not "real" followed by the relief that they "remain full of power" exemplifies the bad news-good news narrative that surfaces periodically throughout PTHG. That is to say, The author parlays the shock of his bad news into a misguided rescue of his readers' faith by telling them that the bad news doesn't really matter. In other words, "all is well."

Additional examples of the bad news-good news device include:

**Bad News:** Brigham Young was not ordained by Joseph Smith to be his successor nor was Brigham a prophet by his own admission.

**Good News:** The congregation has the right to elect whomever they want as the president of the church through the law of common consent.

**Bad News:** The priesthood has been lost.

**Good News:** It doesn't matter because you don't need priesthood to perform the ordinances of the gospel!

**Bad news:** The Church has been rejected with their dead.

**Good news:** It doesn't matter because God deals with individuals and not with the collective church. Salvation is always an individual matter!

I found myself getting dizzy and confused and wallowing in a sea of cognitive dissonance, slowly losing my ability to distinguish black from white, right from wrong, truth from error. I began to wonder why the Lord even had a restoration through the prophet Joseph Smith since none of it really took hold and since none of it was even necessary. There are various issues that stem from the good news-bad news theme that could be expanded into full-blown discussions and additional rebuttal points; unfortunately, I don't have the luxury of addressing them in detail. It is already going to be quite a challenge to finish a review of the 25 points I intend to cover.

## Noble Intentions

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Nephites that had been previously baptised (and had not been destroyed in the turmoil of Christ's visitation), He commanded them to be baptised again, under the Gospel covenant. (3 Nephi 19:7-15) Nephi was given "power" to baptise the people from Christ, even though he had previously baptised many of the people. (3 Nephi 11:21) Nevertheless, the previous Baptism was a valid preparatory ordinance that had been performed under the law. (3rd Nephi 9:15-22 , 12:18-19, 15:4-10) Joseph Fielding Smith does a great job of explaining this topic in Doctrines of Salvation Volume 2 Page 336. It is important to understand that if the trajectory of God's people is moving toward greater light from darkness, as were the people of Nephi at that time, preparing for Christ's visit, amazing fruits of the spirit can be enjoyed, such as prophesying, working miracles having the visitation of angels and showing signs and wonders, etc. On the other hand, when the trajectory of the church is downwards, ie, rejecting the fulness of the priesthood, as was taking place in Kirtland, the spiritual fruits are not accompanied with the baptism that is performed under the law of Moses and the lesser priesthood is but a curse, being a dead work.

I believe The author's intentions were noble in wanting to dismiss the difficult and disconcerting issues in church history and doctrine, as irrelevant to one's salvation, so as to avoid crises of faith, and I applaud him for that desire. The Modern church is in desperate need of a book or magic wand they can give to people suffering from a crisis of faith that restores their confidence in the LDS restoration movement.

Nevertheless, I disagree with some of the answers and interpretations offered in this book.

One of the most succinct characterizations of PTHG that I have found comes from a blogger who spends his time encouraging people to focus on a [spiritual rebirth](#). After reading PTHG, he said:

**“I found someone who had put many painstaking hours into rationalizing the scriptures and the documented history of the church with the current church practices and doctrines.”<sup>66</sup>**

I had a similar feeling as I read the book. The book is a long series of disheartening observations followed by rationalizations.

The bad news-good news roller coaster had the opposite effect on me than the author intended. I found the storyline and rationale to be faith-destroying.<sup>67</sup>

Continuing with the bad news-good news narrative, let us proceed to rebuttal point number six, lets proceed to point number six for another text book example of bad news followed by good news.

### **Rebuttal Point #6 The Book of Mormon does NOT necessarily reaffirm that the rejected Gentile Church will remain part of God's Plan leading up to the New Jerusalem**

On page 95 of PTHG, after having alluded to the fact that Joseph Smith did not confer the keys he held upon another and that the church may have lost something “vital” such as the “fulness of the priesthood,” The author follows up the bad new with good news as he soothes the reader by suggesting:

**“The Book of Mormon reaffirms that the Gentile Church will remain part of God's plan from the moment of the restoration until the New Jerusalem is built.”**

Interestingly, The author references a source quote that fails to mention New Jerusalem or substantively support this claim. Specifically, the source quote affirms that the Church of Jesus Christ of Latter Day Saints is identified with the gentiles. From this general statement, The author concludes that all of the promises contained in D&C 109 associated with future events, must

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<sup>66</sup> <http://justandtrue.com/?p=474>

<sup>67</sup> It became quite apparent to me why the author offered in his blog to meet with any readers of his book (and their Stake President) who had suffered a crisis of faith as a result of reading his PTHG.

signify that the current Church of Jesus Christ of Latter Day Saints will remain relevant up to the time of the New Jerusalem, despite the fact that D&C 109 was given to the gentile “Church of the Latter Day Saints” who were petitioning within the dedicatory prayer to have the name of Christ restored into the name of the church, it was not referring to the church in Nauvoo that was rejected with it's dead. A contextual understanding of the promises in section 109, from the content within the prayer reveals that the true church of Christ that had gone back into the wilderness would once again in the future, "come forth out of the wilderness of darkness."<sup>68</sup> It is that church that will have part in the New Jerusalem.

There are no assurances in the Book of Mormon or modern revelation that the unrepentant members of the apostate church, which was condemned, cursed, and rejected, will be part of the New Jerusalem. I would go so far as to suggest that the condemned church has no part in the New Jerusalem.<sup>69</sup> Nevertheless, when the light shines forth, there will be a remnant of the gentiles and the House of Israel that will accept the fulness of the gospel.<sup>70</sup>

### **Rebuttal Point #7 Joseph Smith Did NOT Receive a Revelation about Blacks and the Priesthood after ordaining Elijah Able**

I feel the author does mischaracterization of historical events surrounding Elijah Able. On page 220 of PTHG, the author describes how Joseph Smith ordained Elijah Able an Elder in March of 1836.<sup>71</sup> The author then claims that after receiving a revelation in 1842, Joseph limited Able’s missionary work to other African Americans.

On page 220 of PTHG, the author describes how Joseph Smith ordained Elijah Able an Elder in March of 1836.<sup>72</sup> The author then claims that after receiving a revelation in 1842, Joseph limited Able’s missionary work to other African Americans.

It is obvious that The author is implying that, six years after Able’s ordination, Joseph received new information in the form of a revelation about blacks and the priesthood. Consequently, the PTHG narrative accuses Joseph (no doubt unintentionally) of mistakenly ordaining Elijah Able to the priesthood and then trying to do damage control by restricting Able’s missionary work some six years later.

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<sup>68</sup> Section 109:73

<sup>69</sup> The scriptures do not indicate that the apostate church will be "set in order" by being "fixed". Rather, they indicate that the setting in order is accomplished when repentant will be gathered out of all corrupt organizations. See [section 86](#) which explains that the wheat shall be gathered out from among the tares.

<sup>70</sup> Interestingly, the modern corporate church probably has more of what 3rd Nephi 16:11 refers to as the “House of Israel” amongst its membership right now than “gentiles”. When the light breaks forth, many of the believing gentiles along with the believing portion of the House of Israel, will once again come to the light of the Gospel.

<sup>71</sup> I knew that Able had been ordained during Joseph’s ministry with his approval and knowledge. I did not know that Joseph himself did the ordination. It would have been nice if the author would have included a reference.

<sup>72</sup> I knew that Able had been ordained during Joseph’s ministry with his approval and knowledge. I did not know that Joseph himself did the ordination. It would have been nice if the author would have included a reference.

There are several problems with his assessment. The “revelation” is none other than the book of Abraham (1:22-27), which speaks of how the lineage of “Ham was cursed as pertaining to the priesthood” during early, Old Testament times before the blood lines of all of the nations of the world had mingled. Modern revelation informs us that the ministry of the LDS restoration movement was limited only to those who have a desire to serve.<sup>73</sup>

It is curious that The author would characterize his source as a “revelation” rather than explicitly stating it to be the translation of the Book of Abraham. Such ambiguity may cause an uninformed reader to assume that the Lord gave Joseph a specific revelation to correct the putatively improper practice of ordaining blacks to the priesthood.<sup>74</sup>

Moreover, The author got the date wrong. The “revelation” in question was not received in 1842, six years after Able’s ordination; it had been known since 1835 when the Book of Abraham was translated. It was simply published in 1842 six years after the ordination of Elijah Able. Given this insight, we see that Joseph was intimately familiar with the revelation one year BEFORE he ordained Elijah Able an Elder. Thus, the information contained in the Book of Abraham had no bearing on whether or not Elder Able could hold the priesthood.

In my opinion, the fact that Elijah was called to proselyte to people of African descent is no more of a priesthood or missionary restriction than if someone was commissioned to preach the gospel to the Japanese or the Chinese. It takes just as much priesthood authority to baptize and confirm a black, Japanese, or Chinese person as it does to baptize and confirm a white person.

### **Rebuttal Point #8 The Doctrine and Covenants DOES clearly Detail When and Why the Fulness was Lost.**

I agree with The author’s assertion, or possible scenario<sup>75</sup> that by 1841 the fulness of the gospel, which had been restored, had been lost or suspended (PTHG, p.97):

**“The fullness of the priesthood had been...lost from Joseph Smith...the details of how it was taken have not been preserved.”**

However, I disagree with the latter part of his supposition that no information has been preserved about how the fulness of the priesthood was lost. The author’s inability to find causal information is most likely a consequence of his misunderstanding of the fulness of the

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<sup>73</sup> Section 11:3 indicates that "whoso desireth to reap let him thrust in his sickl.." only those who did not desire to preach were limited from the opportunity. It appears that things had greatly changed from early Old Testament times to later times. Hosea 7:8 informs that ephraim has mixed himself among the nations. Acts 17:26 implies that by New Testament times "The Lord hath made of one blood of all nations".

<sup>74</sup> The author includes quotes from the reminisces of Zebedee Coltrin and Abraham Smoot, loyal Brighamites who, during their later years in Utah, said that Joseph had Elijah quit using his priesthood. All of this is unsubstantiated and contrary to the scriptures.

<sup>75</sup> It should be noted that this the author does not appear to take a public stand on this particular scenario along with many of the other controversial ones that he makes.

priesthood, as previously demonstrated in the first five rebuttal points and associated Melchizedek Priesthood Primer.

I believe the scriptures that Latter Day Saints carry with them to church every Sunday document quite clearly how and why the fulness was lost. Yet, if we have no idea how the fulness of the priesthood was lost during Joseph's ministry, then we must have an incomplete or inaccurate understanding of the fulness itself and how it is obtained. How can we ever hope to repent and have the fulness restored again unto us?

Fortunately, the Book of Mormon prophesies that the fulness will eventually be restored to the **believing Gentiles.**<sup>76</sup>

### **Understanding How the Fulness was Lost is Essential to Establish Zion**

How can we recognize the true servants of God and participate in the establishment of Zion if we don't even know what the fulness is and when and why it was lost? I would suggest that by understanding the fulness of the priesthood and how it is obtained, it is rather easy to document in the scriptures and in the history of the church how and when the fulness of the priesthood was lost.

In the Melchizedek Priesthood primer we reviewed some of the basics about when the fulness of the priesthood was restored. Now let's review some critical history and doctrine that led up to the restoration of the Melchizedek priesthood endowment that briefly manifested itself at the Morley Farm and for a short period of time thereafter. This review will enable us to see how and why it was lost almost as abruptly as it was restored.

### **The LAW and ENDOWMENT OF POWER**

Let us begin with the commandment to go to the Ohio. D&C 38 (v.31-32) informs us that the reason the Lord commanded the Saints to go to the Ohio was to accomplish two primary objectives for the purpose of avoiding being overcome by a conspiring enemy in the secret chamber (See also D&C 37:1). There they would get the law of the Gospel (D&C 42) and receive the priesthood endowment (D&C 44, resulting in the special conference at the Morley Farm).

**“And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless—wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high;”**

The Law of the Gospel, also known as the Law of Zion, was given in D&C 42 and contained, among other things, the **law of marital monogamy** and the **law of consecration**. D&C 43 reiterated the commandment from section 38 to **“sanctify yourselves and ye shall be endowed with power.”** This commandment was followed by D&C 44, which commanded the elders to

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<sup>76</sup> Ether 4:6

gather together from the east, west, north, and south. The purpose of these commandments was to:

**“Obtain power to organize yourselves according to the laws of men; that your enemies may not have power over you; that you may be preserved in all things; that you may be enabled to keep my law; and every bond may be broken with which the enemy seeketh to destroy my people.”**

The commandment to gather contained a conditional promise, subject to faithfulness, that God would **pour out his spirit upon the Elders**. As documented in the Melchizedek Priesthood Primer, multiple witnesses testified that Joseph had told the Elders to expect an **ENDOWMENT** from on high. Indeed, the Melchizedek priesthood endowment took place for the first time<sup>77</sup>. Twenty-three Elders were called by God's voice out of heaven to be ordained High Priests. On three of these brethren the endowment came as a transfiguration<sup>78</sup>; they received the baptism of fire and the Holy Ghost and saw both the Father and the Son.

Arguably, the desired outcome was for the entire group to receive the spiritual rebirth and the endowment of power from on high and to have a group unified event similar to what took place when the Savior visited the Nephites. Section 86 explains that during Joseph's ministry such a unified event could not take place because the "wheat and tares" need to "grow together until the harvest".

Unfortunately, history informs us that most of those that were called did not have adequate faith after their ordinations to have the heavens opened unto them, see God, and receive the baptism of fire and the Holy Ghost. Nevertheless, it was promised that those who remained faithful would eventually see God if they exercised greater faith.

Sadly, many of the 23 doubted. Some apostatized from the church, while others could not fully comprehend what was being offered. It appears that very few of them received the full endowment of power. Because of doubting, and taking “lightly” what they had been given and promised, they eventually failed in their attempt to consecrate and establish Zion.

### **Breaking the Covenant**

*"because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."*

It is clearly documented in D&C 104 and 105 and church history that the High Priests began to question and doubt their ordinations and that the Saints collectively broke their covenant of consecration<sup>79</sup> and transgressed the law of the Gospel. In fact, on April 23 1834, the Lord

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<sup>77</sup> Section 38 was to have a dual fulfillment. In the third watch the endowment of power upon God's servants will be much greater.

<sup>78</sup> We are informed in Moses 1:11-14 that the only way a mortal can see God without being destroyed is to be transfigured.

<sup>79</sup> It is my belief that when the covenant of consecration is broken by an individual, the baptismal covenant is broken. For greater prophetic insight into the significance of what took place in Kirtland, see Isa 24:5 and Section 1:15 (Fortunately Section 1:22 informs us that the covenant will be established again)

announced that some of the participants in the law of consecration in Zion had broken the consecration covenant and were cursed:

**1 VERILY I say unto you, my friends, I give unto you counsel, and a commandment, concerning all the properties which belong to the order which I commanded to be organized and established, to be a united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come—**

**2 With promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful they should be blessed with a multiplicity of blessings;**

**3 But inasmuch as they were not faithful they were nigh unto cursing.**

**4 Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant through covetousness, and with feigned words, I have cursed them with a very sore and grievous curse.**

**5 For I, the Lord, have decreed in my heart, that inasmuch as any man belonging to the order shall be found a transgressor, or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will;**

Clearly it was not everyone that had broken the covenant of consecration; nevertheless, the *collective bond* they had entered into was broken. As a result, the consecrated properties were given to individual stewards instead of keeping the group covenant in force.

**47 And now, a commandment I give unto you concerning Zion, that you shall no longer be bound as a united order to your brethren of Zion, only on this wise—**

**48 After you are organized, you shall be called the United Order of the Stake of Zion, the City of Kirtland. And your brethren, after they are organized, shall be called the United Order of the City of Zion.**

**49 And they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names;**

**50 And you shall do your business in your own name, and in your own names.**

**51 And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out and that which is to come.**

**52 The covenants being broken through transgression, by covetousness and feigned words—**

**53 Therefore, you are dissolved as a united order with your brethren,<sup>80</sup>**

### **Taking the Name of Christ out of the Name of the Church**

On May 3rd of 1834, ten days after the Lord admonished the Saints for collectively breaking the covenant of consecration through transgression (D&C 104), a conference was held for the purpose of changing the name of the church. With Joseph Smith acting as moderator:

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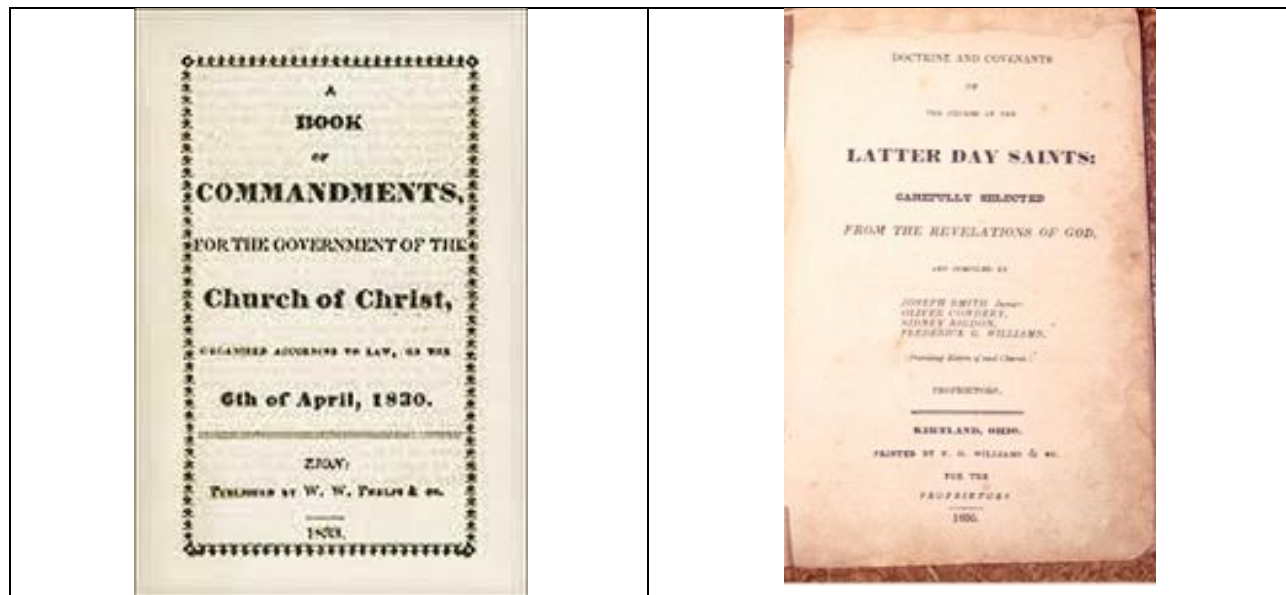
<sup>80</sup> Towards the end of D&C 104 in verse 54 the Lord informs the brethren that if they fail to acknowledge that all properties are the Lord's by living the law of consecration, their faith is VAIN. A keyword search of VAIN and VANITY brings up Moroni 7:37-44 which links vain faith as resulting in a time when miracles and angels cease from among the people.

**“A motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this Church be known hereafter by the name of ‘The Church of the Latter-day Saints.’ Remarks were made by the members, after which the motion passed by unanimous vote.”<sup>81</sup>**

The act of taking the name of Christ out of the name of the Church is no doubt due to the result of the cumulative effects of taking lightly the Melchizedek priesthood endowment, the Book of Mormon, and modern revelations as well as the law of consecration, which was integral to the “law of the Gospel” given in D&C 42. Collectively, the Saints had not been faithful and true to their covenants. It was no longer the TRUE and LIVING church with power from on high.

LDS apologists have attempted to marginalize the church’s name change by opining that the name “Church of Christ” was initially just assumed by the saints and not given according to revelation, but this theory does not hold water as evidenced by the fact that the Lord specifically called the restored church the Church of Christ in early revelations.<sup>82</sup>

On the contrary, this event is incredibly profound. Taking the name of Christ out of the name of the church was clearly a deliberate path to which the leaders of the restored church were bound. Few latter day saints even know about the 1834 name change of the church<sup>83</sup> and some question whether it really took place. Nevertheless, it has been clearly documented. Furthermore, compare the name of the Church as printed on the 1833 Book of Commandments as the "Church of Christ, and the name of the Church printed on the 1835 Doctrine and Covenants of the "Church of the Latter day Saints:



<sup>81</sup> History of the Church 2:62-63, p.73).

<sup>82</sup> See sections 20:1,38,61,68,70,71, 21:11, 42 :78 , 102:1, 12, (The term Church of Christ also shows up at least 7 times in the Book of Mormon as the designated name by which Christ's church is called)

<sup>83</sup> It is important to not confuse the 1834 name change by conference vote and the law of common consent, with the 1838 name change that took place resulting from a misapplication of section 115, which in fact is a prophecy pertaining to a future time.



Notice also the name of the “Church of the Latter day Saints” on the front of the Kirtland Temple built in 1834:



Joseph and others were certainly cognizant of the significance of the name change.<sup>84</sup> To underscore the significance, Joseph made an impassioned plea for reacceptance of Christ's name to be restored into the name of the church on behalf of the Saints in the dedicatory prayer of the Kirtland Temple given on March 27, 1836:

**"O hear, O hear, O hear us, O Lord! And answer these petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name; And also this church, to put upon it thy name."**

#### **D&C 105 – Zion’s Camp**

Shortly after the church’s name change, a revelation was given during the Zion's Camp expedition on June 22nd 1834. In this revelation the Lord declared that an adequate amount of time had been given to the Saints to redeem Zion, but they had collectively failed because they had not learned to be obedient nor would they impart of their substance.<sup>85</sup>

**VERILY I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—**

**2 Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.**

**3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;**

The Lord made it clear that Zion could not be redeemed until the Saints were ready to consecrate according to the law of the celestial kingdom:

**4 And are not united according to the union required by the law of the celestial kingdom;**

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<sup>84</sup> It is no coincidence that the condemned church changed the wording in the baptismal prayer shortly after the name of Christ was taken out of the name of the Church. Before 1835, the beginning of the baptismal prayer read, “Having authority given me of Jesus Christ, I baptize you in the name of the Father, Son and Holy Ghost.” (BoC XXIV:53. The exact same wording is given in the Book of Mormon. (3 Nephi 11:25) The Doctrine and Covenants published in 1835 for the Church of the Latter day Saints, the language of the prayer was changed to “Having been commissioned of Jesus Christ, I baptize you...” (See Isa Isa 24:5)

<sup>85</sup> It appears that by this time the Kirtland High Priests had also failed in their attempt at consecration. In fact, in all probability, their failure probably was the culminating factor in the name change of the church.

**5 And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.**

**6 And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.**

Again, the Lord makes it clear that not every individual was at fault and that not all of the first elders were under the condemnation:

**7 I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation;**

**8 But I speak concerning my churches abroad—there are many who will say: Where is their God? Behold, he will deliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys.**

**9 Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion—**

**10 That they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands.**

**11 And this cannot be brought to pass until mine elders are endowed with power from on high.**

**12 For behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me.**

**13 Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion.**

The window of time for the Saints to consecrate, successfully live the Law of Zion, and receive their endowment of power from on high had come and gone. They were no longer worthy to be called by his name.

Although the details of how, when, and why the fulness of the Gospel was taken from the Saints are foggy to the author of PTHG, they have been clearly delineated here. The Saints doubted the Melchizedek priesthood endowment and failed to live the Law of Zion (including consecration and monogamy, which will be discussed in a forthcoming rebuttal point). These basic doctrines were clearly detailed in the Book of Mormon, but the Saints had taken that book of scripture lightly as well.

### **Partial Listing of Declarations Regarding Necessity of Consecration**

One of the things that surprised me in my reading of PTHG was that the Saints' failure to consecrate was little more than a passing observation. A significant number of sections in the D&C address the importance of living the law of consecration and warn of the consequences of failure to live the law:

- “Be One and If ye are not ONE YE ARE NOT MINE”

- “Ye shall see that MY LAW is kept. He that receiveth my law and doeth it, the same is my disciple he that sayeth that he receiveth it and doeth it not, the same is not my disciple and shall be cast out from among you..”
- “[I]t is not given that one man should possess that which is above another, wherefore the world lieth in sin”
- “For it must needs be that they be organized according to my laws; if otherwise, they will be cut off.”
- “[T]hat I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the [oath and] covenant [of the priesthood].”
- “As the covenant [of the priesthood (consecration)] which they made unto me has been broken, even so it has become void and of none effect. And wo to him by whom this offense cometh for it had been better for him that he had been drowned in the depth of the see.”
- “Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation; the harvest is past, the summer is ended, and my soul is not saved.”
- “[F]or he that is tithed [consecrated] shall not be burned at his coming”
- “And behold, none are exempt from this law who belong to the Church of the Living God” (The Church of the Living God separate from the Church of Christ, it consists of High priests who have entered into the oath and covenant of the priesthood).
- “Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.”
- “[A]ccording to the LAW every man that cometh up to Zion must lay all things before the bishop in Zion.”
- “For if ye are not equal in earthly things ye cannot be <sup>a</sup>equal in obtaining heavenly things;”
- “Wherefore, a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken. And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption.”
- “If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.”

### **The Saints did not Escape the Power of the Enemy**

According to D&C 38, if the Saints failed to live the law of consecration and receive the endowment of power from on high, they would not escape the power of the enemy that was currently plotting against them in the secret chambers.

Clearly, they failed to leave the law and receive and retain the endowment of power from on high. They have been overcome by the enemy.<sup>86</sup>

Contrary to the claim of the author, the Doctrine and Covenants clearly details when and why the fulness was lost.

### **Rebuttal Point #9 The Twelve do NOT have Equal Authority with the First Presidency in Governing the Church**

On page 72, PTHG states:

**“Section 107....established the basis to claim equality between the First Presidency and the quorum of the Twelve.”**

This view of ecclesiastical authority leads PTHG to surmise (p.93):

**“Brigham Young was correct about who should lead the church after Joseph's death. The Twelve Apostles were entitled to lead the church....section 107 confirms the Twelve have equal authority in the church as the First Presidency.”**

I believe this is a serious misinterpretation. The Twelve were not equal with the First Presidency in the church to govern it. It is not wise to take one scripture and build such a significant doctrine around it. This is why we are informed that “by the mouth of two or three witnesses shall every word be established.” Context is very important when interpreting a single passage of scripture.

In verse 22 of D&C 107 we are informed that the three presiding High Priests are the “Presidency of the Church” as opposed to the Twelve who are “traveling counselors” to witness the name of Christ in all the world. In verse 80 of the same section we are informed that the First Presidency is the **“highest council in the Church of God.”** That would obviously mean that the 12 apostles and all other quorums are lesser councils under the first presidency. Moreover, D&C 112:20 makes it clear that the First Presidency are to be councilors **over** the Twelve. In addition, D&C 107:23 clearly limits the administrative authority of the Twelve to the mission field:

**“The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews.”**

Giving further clarification, Joseph Smith taught:

**“The twelve apostles have no right to go into Zion or any of its stakes where there is a regular high council established, to regulate any matter pertaining thereto.”<sup>87</sup>**

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<sup>86</sup> Section 103:5 states under no uncertain terms that either the Saints would be obedient and never cease to prevail until the kingdoms of the earth are subdued OR if the saints were not obedient, “the kingdoms of the world shall prevail over them”

We can see from a broader contextual view that D&C 107:24 is simply stating that the Twelve had “authority and power” to preach and administer the gospel in the mission field—where there are no organized stakes—equivalent to the authority of the First Presidency to preach and administer the gospel within the organized stakes of Zion and the entire church.

The Twelve were not equal with the First Presidency in governing the church; indeed, they were not even allowed to administer anything in an organized stake of Zion unless the First Presidency gave them a specific assignment outside of their stewardship as a traveling missionary high council.

This accurate view of ecclesiastical authority makes it more difficult for PTHG to claim that the Twelve monopolized the right to succeed Joseph and Hyrum. The strength of the Mormon succession issue arguably lies in the right of the church to reject one of God's designated prophets, seers, and revelators by virtue of the law of common consent.<sup>88</sup>

### **Rebuttal Point #10 Hyrum was NOT just next in line at the time of the martyrdom, He was ALREADY the SOLE Prophet**

On page 67, PTHG makes the claim that:

**“Joseph's successor... would have been Joseph's older brother, Hyrum Smith.”**

This of course is a tradition held in the modern corporate church that was probably derived from the following statement of Brigham Young:

**“Did Joseph Smith ordain any man to take his place. He did. Who was it? It was Hyrum, but Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph.”<sup>89</sup>**

Brigham's statement has been interpreted (correctly or incorrectly) to imply that the calling and ordination that Hyrum Smith received as a co-president and prophet, seer, and revelator to the church in D&C 124 was predicated upon the death of Joseph Smith. But such is not the case. The truth is that the keys were given to Hyrum<sup>90</sup> in 1841 so that he could be the co-president and prophet, seer, and revelator in concert with Joseph Smith:

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<sup>87</sup> (Minutes of a Grand High Council, 2 May 1835, in Patriarchal Blessing Book, p. 2, LDS Church Archives)

<sup>88</sup> PTHG does correctly note the ability of the law of common consent in giving the church the agency of choosing their leaders. Other interesting succession claims worthy of mention: 1) since the church has been in apostasy and has not had a truly organized stake in the eyes of God since the saints fled from Nauvoo, that the quorum of the Twelve does hold the keys to preach and administer the Gospel in the mission field; 2) the descendents of Hyrum Smith, who held the patriarchal priesthood by right and ordination, came with the saints to Utah and held leadership positions. These are really the most potent claims to leadership in my humble opinion.

<sup>89</sup> Times and Seasons, 5 [Oct. 15, 1844]: 683

<sup>90</sup> Hyrum Smith was such a low key individual that he hardly stands out as anything other than the loyal older brother to Joseph. This is in part because much of his contribution has been downplayed or deleted from the history of the church. A key word search in the D&C reveals that Hyrum is one of the first and primary missionaries for the church (sections 11 & 23). He later becomes one of the 23 High Priests called by the voice of God out of heaven. Directly after his calling as a High Priest, he is called to preach the gospel with John Murdock en route to the land of Zion in Missouri (section 52). Following that, he received the promise of an inheritance (section 94). Later, Hyrum is teamed up with Frederick G. Williams when the more valiant brethren go on their journey to attempt to restore the

**“And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph; that he may act in concert also with my servant Joseph.”**

One of the many segments of LDS church history that has been obscured, forgotten, or covered up, is the fact that after the Lord called Hyrum to be the co-president of the Church, and when Joseph eventually stepped down as a co-president, he left Hyrum as the sole president, prophet, seer, and revelator of the church.<sup>91</sup> Although the sanitized history of the church provided by the corporate church greatly downplays this fact, there is historical evidence to demonstrate it. Furthermore, it had been prophesied in D&C 43 when the succession protocol was given by the Lord.

### **Hyrum is Called to Reform the Church**

Joseph's acknowledgement that he would no longer act as a prophet for the church is documented in the diary of William Clayton, one of Joseph Smith's personal secretaries. According to Clayton, on Sunday, July 16, 1843, Joseph proposed a radical change in church organization:

**“He stated that Hyrum held the office of prophet to the church..”**

William Clayton also revealed that Joseph had acknowledged that the Saints must now regard Hyrum because he now had the authority and that Hyrum<sup>92</sup> was to conduct a REFORMATION in the church:

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Saints in Jackson County (section 103). Eventually in section 112, we find Hyrum as a member of the First Presidency holding the keys of the kingdom with Joseph and Sidney—“**Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom, as pertaining to the Twelve, abroad among all nations—That thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come**” (section 112 see also section 115). Finally, Hyrum is called to *act in concert* with Joseph as a prophet seer and revelator to the church.

<sup>91</sup> Please also remember that according to the wording in section 124, Joseph, Hyrum, and Sidney are *presiding Elders* over the church by the authority of the *patriarchal priesthood* during the Nauvoo years, *not presiding High Priests over the High Priesthood*. It is interesting to note that on February 17, 1834 (Section 102) it is declared by the Lord that the “president of the High Council” (of High Priests and President of the Church) **must be appointed by revelation** and sustained by the Church. (This requirement appears to be changed in section 107 after the fulness of the gospel is rejected and the name of Christ is taken out of the Church. According to 107, President of the High Priests and of the Church is to be **chosen by the body of High Priests**.)

<sup>92</sup> The reformation of the fallen church during the Nauvoo period had previously been prophesied in the Book of Commandments: “**And thus, if the people of this generation harden not their hearts, I will work a REFORMATION among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old (4:6). And now if this generation do harden their hearts against my word, behold I will deliver them up unto Satan, for he reigneth and hath power at this time, for he hath got great hold upon the hearts of the people of this generation: and not far from the iniquities of Sodom and Gomorrah, do they come at this time: and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them. Behold I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified..”** At first blush, the above passage given before the church was even legally organized seems somewhat illogical. The Lord's church was in the early stages of being *restored* and *organized* yet the Lord is speaking about doing a *reformation* if that generation will not harden their hearts. This prophecy was also given *prior* to the

**“...He [Hyrum] was going to have a reformation, and the Saints must regard Hyrum for he has authority.”**

The journal entries of William Clayton were supported by the following statement from apostle Willard Richards who was in attendance:

**“[Joseph] said he would not prophesy anymore— Hyrum should be the prophet.”**

Joseph was declaring in a public discourse that Hyrum was now the sole prophet of the church and that Joseph would no longer be acting as a prophet for the church.

As you can see, Hyrum was NOT just NEXT in line at the time of the martyrdom, he WAS the SOLE prophet at the time of the martyrdom. I believe PTHG has mischaracterized history and the true issues pertaining to the succession issue by not acknowledging that Hyrum was the sole prophet at the time of the martyrdom. Joseph had been replaced. His successor actually was his brother Hyrum. This historical fact becomes incredibly profound in light of the following succession prophecy in D&C 43:

**“And this ye shall know assuredly—that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.”**

The promise was that if Joseph continued to abide in the Lord, nobody else would be called to receive commandments and revelations for the church. For this reason alone, the Saints should have gone into cardiac arrest when D&C 124 called Hyrum to the position.

The Saints should have been even more alarmed when Joseph acknowledged that he would no longer act as prophet and that Hyrum was the sole prophet. The ominous prophecy in D&C 43

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restoration of the three priesthoods. Clearly the restored church could not yet be reformed at the time the revelation was given as it had not yet be fully restored. Those passages represent a prophecy about a future fulfillment after the Church would transgress. Additionally, all of the existing protestant churches had been created out of the *great reformation*. What good would it do to work a reformation among the reformed churches of the protestant reformation when it had been clearly revealed that they were dead branches from a dead tree without authority? Clearly, the LDS *restoration* movement was about *restoring* the keys of the New Testament church, NOT about reforming an existing church. Again, the above passage from the Book of Commandments is a prophecy about a *future* event that would take place AFTER the restoration of the Church of Christ and after that restored church had gone into apostasy. As we will see, the above prophecy was not referring to the initial beginning of Joseph Smith’s public ministry; rather, it is making specific mention of a future opportunity to reform the church after the keys are restored and the latter day church goes into apostasy during the early Kirtland years. That apostasy of the restored church would take place in Kirtland after the Saints collectively rejected the greater light that began shining forth beginning at the special conference at the Morley Farm. After the Saints rejected the fulness of the Gospel and failed to redeem Zion, the Lord gave an unpublished revelation informing both the leaders of the Church and also the membership that they were all under condemnation and that there needed to be a **REFORMATION** among them. **“Verily, condemnation resteth upon you, who are appointed to lead my Church, and to be saviors of men; and also upon the Church; and there must needs be a repentance and a REFORMATION among you, in all things..” (Unpublished Revelations, p.73)**. As we can see from the above documentation, the appointed time of reformation was to take place some time after the church was restored and then in a state of apostasy. With this understanding, the events that took place in Nauvoo begin to make sense. The reformation was to take place in Nauvoo. It began under the direction of the Prophet Hyrum Smith, when he was trying to stamp out polygamy. D&C 124 and the Nauvoo period was the last chance during the 2<sup>nd</sup> watch for the apostate Saints to *reform* the apostate restored church. Eventually, William Law would make the final attempt to reform the church. Click [here](#) for more information about William Law’s attempt to reform the church.

was being fulfilled before their eyes in Nauvoo and yet precious few, if any, of the Saints recognized it.

The secret doctrine of polygamous spiritual wifery that Joseph began teaching along with his involvement in Masonry should have been the frosting on the cake and an unmistakable confirmation that Joseph had quit abiding in the Lord and that the succession prophecy was being fulfilled.<sup>93</sup> Some people claim that Joseph never committed any malignant transgressions during his ministry.<sup>94</sup> We will address the topic of "prophet worship" later in this article. Interestingly, after the succession prophecy had been given in section 43, section 90 confirmed that Joseph would in fact eventually give the oracles to another that would replace him:

**"Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come;**

**Nevertheless, through you shall the oracles be given to another, yea, even unto the church.**

**And all they who receive the oracles of God, let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storms descend, and the winds blow, and the rains descend, and beat upon their house."<sup>95</sup>**

Hyrum was clearly the one that received the calling of Prophet, Seer and Revelator for the church and of receiving and expounding on the oracles of God.

Notice the warning however that the leaders and the Saints are responsible to not take God's word as a light thing lest they stumble and fall. The key is to follow God's word, not any contrary teachings from the person given the stewardship over the Oracles.

That was the great test.

### **Hyrum Rejected**

Sadly, there is evidence to indicate that Hyrum was not sustained by some of the members of the church. According to Willard Richards, the morning after Joseph declared that Hyrum was the sole prophet for the church, a number of fretting Saints came to Joseph protesting about Hyrum. They felt he was not qualified to be the sole prophet of the church:

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<sup>93</sup> Of course, a deeper explanation of why Joseph temporarily quit abiding in the Lord, provided by Isaiah, reveals that [his eyes had been covered because of the iniquity of the Saints](#). The truth is that Joseph was acting as an intercessory servant in an integral part of the literal fulfillment of the [atonement statute prophecy](#). [Click here](#) for more information.

<sup>94</sup> The author is one of them. Later in this series we will address the top of "prophet worship" and the serious of putting the words of a prophet over the words of the Lord in importance.

<sup>95</sup> Section 90:3-5



**“Brother Joseph, Hyrum is no prophet: he can’t lead the church- you must lead the church!”<sup>96</sup>**

Interestingly, the great question that has been debated for decades of who should have succeeded Joseph was the wrong questions to be asking. The real question should be, who should have succeeded Hyrum!

Given the expansion of our understanding of church history, it would seem that PTHG does not provide a credible lens for viewing the succession crisis in Nauvoo. When this paper is updated with Part III, we will drill down further into some of PTHG’s erroneous statements about the succession crisis.

### **Part Three**

In part three we shall continue to evaluate the PTHG position that documentation does not exist that clearly demonstrates to whom Joseph conferred leadership keys, and, more specifically, that Sidney Rigdon had not been given the right to claim leadership over the church.

#### **The Doctrine of Succession was Very Clearly Defined**

Most LDS authors who address the succession crisis suggest that things were not very clear about who should succeed Joseph after the martyrdom, or they conclude that the quorum of the Twelve clearly held that right. PTHG blends both theories into a single argument.

Although it is true that most Mormons at the time of the succession crisis were unclear about the true succession protocol, their confusion was not due to a lack of said protocol, rather it was a result of their doctrinal ignorance or perhaps because God had put blindness on Israel. Like a hereditary disease, this ignorance has been passed down for four generations and we have all suffered from it.

As previously noted, the Lord gave a very clear law of succession in section 43 of the Doctrine and Covenants. In this section, the Lord proclaims that he is giving the law for the express purpose of enabling the Saints to avoid being deceived.

Listed below are four components of the law:

- At the time, Joseph was the exclusive one appointed to receive commandments and revelations for the church. (vs. 2)
- Nobody would replace Joseph during his life as long as he abided in the Lord. (vs. 3)
- Should he fail to abide in the Lord, his successor would be called through him! (vs. 4)
- The Saints were commanded to not accept the teachings of anyone as revelations and commandments unless they have "come in at the gate" and have been appointed by God through Joseph.<sup>97</sup> (vs. 5-7)

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<sup>96</sup> [Sermon delivered at Nauvoo, Ill. on July 23, 1843](#)

Remarkably, the law of succession given in section 43 contains a prophecy regarding the actual succession embedded within, and that prophecy was fulfilled to the letter as pointed out in Part Two of this paper. The prophecy included a clause that a successor would only be called if Joseph stopped abiding in the Lord. Another prophecy given two years later in section 90 confirmed that the clause would be activated and that a succession was going to take place. Section 90 revealed that even though the keys of the kingdom would remain with Joseph in life and death,<sup>2</sup>

**"Nevertheless, through you [Joseph] shall the oracles be given to another, yea, even unto the church."** In contrast to the PTHG claim that it was not clear that Joseph conferred keys to another, this revelation states otherwise. In other words, the Lord had made it clear even before the oracles were conferred that they would eventually be given to another. The succession protocol and prophecy were verifiably fulfilled, and it was clearly documented that Joseph had conferred the keys upon Hyrum and Sidney Rigdon before resigning his position as the prophet Seer and Revelator of the church.

Many of the church members in Nauvoo at the time of the crisis were new converts flooding into Nauvoo from foreign lands. These people had been converted by the Spirit by or under the direction of the Twelve. But many were functionally illiterate and/or spoke little English. They were not well versed in the Doctrine and Covenants and in many instances they did not even have their own copy. For this reason, many of them were unable to take section 43 into serious consideration at the time of the succession crises.

Many of us who are the descendants of those people and other converts to the restored gospel will be participating in the final restoration. We are the benefactors of the remarkable succession law and prophecy that has been preserved.

Part Two of this paper documented the transition of power from Joseph to Hyrum as the President of the church that took place prior to the martyrdom. In this Part Three, clear and indisputable documentation is presented that Sidney had the same keys conferred upon him as a member of the First Presidency. Furthermore, the putative doctrine that the quorum of the First Presidency should be dissolved upon the death of the President, perpetuated under the direction of Brigham Young, will be proven false. According to the laws of God contained in the scriptures, when Hyrum died, Sidney was automatically the Presiding Prophet, Seer and Revelator of the Church.

**Rebuttal Point #11 At the time of the martyrdom, it WAS clearly documented to whom the Lord had conferred the keys. It WAS Rigdon's Right to claim leadership in Joseph's absence.**

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<sup>97</sup> When the church began accepting the teachings of Brigham Young as commandments and revelations, they were categorically in violation of the commandment in verses 5-7. This would include Brigham's teachings regarding the Adam-God doctrine, the temple endowment that he introduced into the church, and his integration of several sections into the Doctrine and Covenants including the abomination now known as section 132.

<sup>2</sup> Enabling him to return in the 3rd watch to fulfill his mission

On page 93 of PTHG, after erroneously declaring that Hyrum's claim to the succession would have only been activated had he survived the martyrdom, the author declares that it was not known if Joseph had previously conferred the keys he held upon another beside Hyrum:

**"All of this raises the question of whether Joseph Smith died before he conferred the keys he held upon another".**

On the same page he further opines that, **"It was not [Rigdon's] right to claim leadership over the church in Joseph's absence."**

It is quite easy to prove that both of these claims are false.

### **Conferral of The Keys upon Sidney was Publicly Documented and Well Known**

The author of PTHG fails to acknowledge that Sidney Rigdon had been made equal in holding the Keys of the kingdom with Joseph Smith by ordination and revelation in a canonized revelation. Following his being made equal with Joseph, Sidney was ordained as commanded by the Lord. His ordination was then published in the Times and Seasons to publicize the event (T&S, June 1, 1841, p. 431). None of this easily documented information was properly acknowledged in PTHG.

**"THUS saith the Lord, verily, verily I say unto you my son, thy sins are forgiven thee, according to thy petition, for thy prayers and the prayers of thy brethren have come up into my ears. Therefore, thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time. Verily I say unto you, the keys of this kingdom shall never be taken from you, [Joseph Smith] while thou art in the world, neither in the world to come;**

**Nevertheless, through you shall the oracles be given to another, yea, even unto the church. And all they who receive the oracles of God, let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storms descend, and the winds blow, and the rains descend, and beat upon their house. And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom;**<sup>3</sup>

During Rigdon's trial, President William Marks testified that he had participated along with Joseph Smith in Sidney's ordination. Interestingly, Brigham Young and the other members of the Twelve and High Council did not challenge Mark's testimony or the fact that Sidney Rigdon had been ordained as a prophet seer and revelator and had been made equal with Joseph in holding the keys and authority of the last kingdom.

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<sup>3</sup> D&C 90:6

**“I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be a ‘Prophet Seer and Revelator’, and to be equal with him in holding the Keys and Authority of this Kingdom. I have known this for two years”.**

The testimony of William Marks along with section 90 was consistent with the published record of the event which was recorded in the Times and Seasons:

**“We have to announce[,] that Sidney Rigdon has been ordained a Prophet, Seer and Revelator“**

As you can see, it was well documented that Joseph Smith had conferred the keys he held on another and that Sidney Rigdon did indeed have the right to claim leadership over the church in Joseph's absence.

### **The False Doctrine of Dissolving the First Presidency in the Absence of the President**

As we review the testimony of William Marks at the trial of Sidney Rigdon, we shall see that nobody challenged the fact that Sidney had been ordained as a prophet, seer and revelator and that he held the same keys that Joseph held. They also did not dispute the fact that the death of a member of the First Presidency did not dissolve the quorum. Indeed, church doctrine dictates that the other member or members of the First Presidency had the right and responsibility to continue to preside and fill the other vacancies in the quorum.

This is the unchallenged testimony of William Marks:

**“I will read another extract from the Doctrine and Covenants which you will find on the ninety sixth page. I never supposed that this quorum could be disorganized while there was one or two left. I have ever felt that Elder Rigdon sustains his authority.**

**I never believed he had lost it through transgression. I believe he is the man to receive the oracles from Brother Joseph and give them to the Church. All I want is to have the thing right, and when I believe it is right, I am as ready to confess it as any other man”**

He then read extracts from section 102:9-11:

**"The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged in his administration by the voice of the church. And it is according to the dignity of his office that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed. And in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case he himself is absent, the other presidents have power to preside in his stead, both or either of them."**

The above passage contains one of the most misunderstood succession doctrines of the kingdom. The quorum of the first presidency does not need a quorum of three or even two to act. Any member of it may act when the other two are not present.

Furthermore, the quorum does not become disorganized or dissolved when one or two of the Presidents die or transgress. The other one or two presidents remain as members of the quorum with the power to replace any vacancy.

Indeed, a single remaining member of the quorum is the only one who has the right to receive revelation as to who should be called into the quorum (presidency). He is the one with the power and authority to receive by revelation who should be called and ordained to fill any vacancy!

The following entry in the history of the church during the Kirtland years provides yet another testimony to this great truth-

**“On 19 April 1834 at the organization of the Kirtland Council, the Prophet spoke of the role of counselors in the ancient church: ‘he had two men appointed as counselors with him, in case Peter was absent, his counselors could transact business , or either one of them.... The president of the Church, who is also the president of the Council, is appointed by the voice of the Saviour and acknowledged in his administration by the voice of the Church, and it is according to the dignity of his office that he should preside over the High Council of the Church, and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed, and in case of the absences of one or both of those who are appointed to assist him, he has power to preside over the Council without an assistant, and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them..”<sup>98</sup>**

**"Joseph Smith, Oliver Cowdery, and Zebedee Coltrin 'laid hands upon brother Sidney and confirmed upon him the blessings of wisdom and knowledge to preside over the church in the absence of brother Joseph'.”<sup>99</sup>**

From the above declaration of Joseph Smith it is clear that James and John continued to have the keys to preside in the church after Peter was crucified. Considering this instruction from Joseph, we can conclude that Sidney had been given the authority to preside in Joseph’s absence as early as 1834!

William Marks stated that:

**“This is what I ever supposed would be the case that through him [Joseph] the oracles should be given to another [i.e., Sidney] who should be a Prophet, and a Seer and Revelator, and through him to the Church. I have always felt since last special conference that the order was not according to this pattern.**

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<sup>98</sup> Kirtland Council Minute Book Pg 24,27

<sup>99</sup> Joseph Smith Diary, 19 Apr. 1834, Church Archives; Jessee, Papers of Joseph Smith, vol. 2, pp. 31-32

**Sidney Rigdon and Fredrick G. Williams were appointed to stand equal with Joseph in this kingdom and I always supposed that one [of them] would receive the oracles from Joseph and give them to the Church."**

Brigham and the Twelve apparently desired to dissolve the First Presidency, clearing the way for them to make their attempt to take over the leadership of the church. President Marks' contention was that the Lord never intended for the quorum of the First Presidency to be dissolved.

**"I had always been taught that the First Presidency would remain and always be with the Church. I have always understood that the Church would be imperfect without a quorum of three to stand as the First Presidency, and I cannot find any law to say that this quorum should ever be dropped"** (see also D&C 107:2-22 , 65-66)

### **Historical Revisionism and Altering the Words of Joseph Smith**

One of the points that Marks drove home is that the quorum was never to be dissolved and that only the remaining member(s) of the quorum had the right to call others into the quorum.

The Twelve did not hold the keys to form a First Presidency. It would be several years later that one of Joseph Smith's declarations would be altered under the direction of Brigham Young in the sanitized history of the church. The underlined part of the statement below was inserted at a later time:

**.. Also the Twelve are not subject to any other than the first presidency, viz., 'myself', 'Sidney Rigdon, and Frederick G Williams, who are now my Counselors; and where I am not, there is no First Presidency over the Twelve."<sup>100</sup>**

### **The True Basis of the Succession Issue**

#### **Secret Councils, Ordinations, Temple Endowment, and the Spiritual Wife Doctrine**

One of the great secrets pertaining to the succession crisis is that the real reason that Rigdon was rejected by Brigham Young and a majority of the Twelve is because Sidney was not supportive of what Brigham Young and the Twelve referred to as the "secret measures" of Joseph Smith. These

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<sup>100</sup> Michael Quinn made the following observations on pages 160-15 "Due to his position as the last remaining member of Joseph Smith's First Presidency, Rigdon's claims invoked precedents which were public and on the face seemed more straightforward. In 1834 Smith had established that his first counselor would preside in his absence. He had made no mention of his death. Still the logic of these instructions was that the first counselor would rightfully lead the church in the event of the church in the event of the church president's permanent absence. Smith later expanded the role of a specially appointed Associate President and of the quorum of the Twelve Apostles. However, he never specifically denied the possibility of presidential succession by a surviving counselor in the First Presidency. The officially published History of the Church contains such a denial, **but this was a retroactive change mandated by the Quorum of the Twelve Apostles after Smith's death.** The published minutes of an 1836 meeting of the First Presidency and the quorum of the Twelve now read: **"also the Twelve are not subject to any other than the first presidency, viz., 'myself', said the Prophet, Sidney Rigdon, and Frederick G. Williams, who are now my Counselors; and where I am not, there is not First Presidency over the Twelve"**. **If Smith had actually said this, the statement would have removed the possibility that his senior counselor could succeed at the death of the president"** The alteration in the History of the Church is also noted by Fred Collier on pg 11 of "Doctrine of the Priesthood"

secret measures included the secret doctrine of polygamous spiritual wifery. The fact that Sidney had been ordained as a prophet, Seer and Revelator by Joseph and had all of the same priesthood power and rights conferred upon him as Joseph Smith, was never disputed by the Twelve during the trial of Sidney Rigdon. During the trial, they challenged his *valiancy*<sup>101</sup> in his calling and technically had him excommunicated for doing priesthood ordinations that they did not believe he had authority to do.<sup>102</sup> The main problem they had with Rigdon is that they knew they would be held accountable for their adulterous secret abominations if he were to continue presiding over them and the church and that their secret acts would be exposed and condemned<sup>103</sup>.

The real foundational issues of the succession crisis between the twelve and Sidney Rigdon initially had nothing to do with the doctrinal issue of who had the right to preside. The secret measures having to do with secret quorums, ordinations, and the secret spiritual wife doctrine created a great division between leaders of the church..<sup>104</sup>

### **Brigham Claims the Twelve had the Keys of the Kingdom and the Secret Signs and Tokens**

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<sup>101</sup> It is important to note that most of the criticisms brought forth at the trial had been previously leveled against Sidney in a hearing presided over by Joseph Smith [I assume this is true?] and he had been cleared of them. This was pointed out by Marks during the trial.

<sup>102</sup> "Brigham Young preferred the charge against President Rigdon that Rigdon had illegally ordained "prophets, priests and kings" in secret meetings where he implied he had higher authority than any man in the Church.(648) Brigham then had Orson Hyde, Parley P. Pratt, and Amasa Lyman, the three men who served summons on Sidney Rigdon, bear their witness before the people." and "To John Taylor, Joseph Fielding, and those serving as witnesses at this trial, Sidney Rigdon had violated one of the most basic of all rules of order in the Church: he sought to administer ordinances he had not received. This was what he was charged with and this was the actual reason he was excommunicated from the Church." pg 110, 116 [Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question by Andrew F. Ehat | December 1982](#), hereafter referred to as Ehat Succession Thesis

<sup>103</sup> "Elder Hyde testified that Sidney did claim higher authority than the Twelve and that he did threaten the Twelve that he would "publish all their secret works." Ehat Succession Thesis pg 111

<sup>104</sup> According to a thesis on the succession issue by Andrew Ehat, Hyrum Smith, William Marks and William Law were united in stamping out polygamy while Joseph was secretly teaching the principle: "..In November 1842, the High Council charged one of its members, Henry G. Sherwood, to "ferret" out "evil practices and pursuits among some who profess to be saints."(153) Hyrum Smith, Assistant President of the Church, appeared in High Council meetings to aid in this reformation of the Saints.(154) Thus Marks, Smith and Law were engaged in "ferreting out" anything that hinted of the kind of conduct of which Bennett was guilty. The brethren conducted this crusade in the private meetings of the High Council and in public gatherings of the Saints, where they preached against polygamy and kindred evils. This was a struggle to the Prophet. Brigham Young later recalled a time when Joseph undertook to teach the brethren and sisters [the doctrine] . . . [and] William Law made this expression, 'If an angel from heaven was to reveal to me that a man should have more than one wife, if it were in my power I would kill him'.(155) Hyrum and William Marks were also present and agreed with what William Law said. Though these expressions were hard, "Joseph had to submit to it," "In May 1843, when Hyrum, William Law and William Marks realized that their efforts had not ended the rumors of the private practice of to them aberrant marriage forms, they decided to bring the issue into the open. They were suspicious that their worst fears were true -- Joseph was teaching plural marriage. So while Joseph was out of town, Hyrum spoke on 14 May to the Nauvoo populace taking as his text Jacob 2 in the Book of Mormon -- quoting the verses that are a severe denunciation of polygamy.(159) Almost echoing William Law's sentiments, Hyrum said to the Saints, "If an angel from heaven should come and preach such doctrine, [you] would be sure to see his cloven foot and cloud of blackness over his head."(160) The following Sunday, Joseph, in an apparent mild rebuttal, referred to the doctrine of eternal marriage for the first time in public." Brigham recalled. "The brethren were not prepared to receive the doctrine." and ".. these three men -- Hyrum Smith, William Law, and William Marks -- led a crusade to purify Nauvoo of all such immoralities. In doing so they unwittingly argued against Joseph Smith's practice of plural marriage. When they found they were unable to stamp out the persistent rumors of aberrant marriage practices -- suspecting finally that Joseph Smith's actions were the basis of these rumors -- Hyrum Smith in May 1843 enlisted William Law and William Marks in an effort to compel a public confrontation, disregarding what this might mean to other top Mormon leaders. As a result of trying to obtain damaging firsthand evidence from Brigham Young, Hyrum Smith unexpectedly converted to the doctrine. However, Hyrum Smith would be the lone convert of the three. (page 26,30, 31 Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question by Andrew F. Ehat | December 1982)

In the afternoon meeting held on August 8, 1844, Brigham Young took control of the meeting and made some bold claims. He said that Sidney could no longer act as a councilor to Joseph Smith since Joseph had gone beyond the veil. He also claimed that Joseph had committed the keys of the kingdom into the hands of the Twelve, referring to secret ordinations that had been performed in the secret meetings. He also said:

**"We want to build the Temple -- & if Satan will not let us build -- we will go into the Wild[erness] & will rece[ive] the endow[men]t -- but we will rece[ive] our endow[men]t anyhow -- I carry any soul to any man if they will abide our Council they will ga[in] en[t]r[ance]. into the K[ingdom] & we have all the signs & the tokens to give to the Porter & he will let us in."**<sup>105</sup>

Some sources claim that Brigham Young and his brethren of the Twelve would very probably have found the leadership of Sidney Rigdon acceptable if Rigdon would have embraced the spiritual wife doctrine and the Masonic secret oaths and covenants that were being intertwined with each other.

The following testimony by Joseph Newton is a case in point-

**"I was at Nauvoo during all the time that Elder Rigdon was there on his last visit to that place, and am well acquainted with the cause of all the difficulties that existed, and now exist between him and the twelve and their adherents. It was said to me by many that they had no objection to Elder Rigdon but his opposition to the Spiritual Wife System."**<sup>106</sup>

Perhaps one of the greatest evidences that the spiritual wife doctrine was the real issue is provided in the remarks of Apostle Orson Hyde and Parley P. Pratt during the trial of Sidney Rigdon.

### **Elder Hyde defends the Secret "Measures" -**

The first accuser of Sidney Rigdon to follow the opening remarks of Brigham Young was Elder Hyde. According to Elder Hyde's testimony, Sidney had said to Elder Hyde and his brethren of the Twelve-

**"You are not led by the Lord, and I have known for a long time that you were not led by the Lord"**

Elder Hyde attempted to defend the actions of the Twelve, claiming that the "measures" they were involved in had come from Joseph Smith-

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<sup>105</sup> Ehat succession paper page 104

<sup>106</sup> [Messenger and Advocate 1844](#)



**“I defy any man to show that we have adopted any measure, only what Joseph has directed us“**

Elder Hyde’s use of the term “measures” was alluding to *the secret quorums and secret ordinations and secret teachings about spiritual wifery and the associated practice of polygamy, the secret revelation that would eventually become known as section 132, etc.*

Elder Rigdon made a categorical observation that the twelve were not being led by the spirit. Their embracing the doctrine of polygamous spiritual wifery had resulted in violation of the law of monogamy as contained in section 42 and other scriptures.

In my opinion, Rigdon was confirming that *another gospel*, one that was contrary to the true gospel of Christ, had been introduced to the saints and that the prophecies in 2<sup>nd</sup> Thessalonians 2:11 had come to pass. The Lord had sent *strong delusion* upon the church for believing a lie. Because of their hardened hearts and unwillingness to repent and have a reformation, the Lord had delivered them over to Satan as predicted in section 4 of the Book of Commandments.<sup>107</sup>

It is interesting that the primary debate during the succession crisis was not focused on the doctrine of succession and the pure gospel as documented in the accepted scriptures or the importance of the church being led by revelation. The strategy was to find Rigdon guilty of not being valient in his calling and doing priesthood ordinations that the Twelve did not feel he was entitled to bestow. They wanted to dissolve the First Presidency and justify the spiritual wifery doctrine being taught and practiced by the Twelve. Orson Hyde was defending the actions of the Twelve not by reference to the scriptures but simply by claiming that the secret “measures” they were following were given to them by the Prophet Joseph Smith. Interestingly, Emma Smith observed that it was "secret things which had cost Joseph and Hyrum their lives"<sup>108</sup>

### **The Testimony of Parley P. Pratt**

The next accuser of Sidney Rigdon was Parley P. Pratt, a previous disciple of Rigdon who had helped to bring Rigdon into the church.

Pratt quoted Rigdon as saying-

**“I shall now take the liberty to publish to the world, all the secret works of this church... I know the result both on you and the Church, and myself...”<sup>109</sup>**

Again, we see from the testimony of Pratt that the Twelve feared Rigdon was going to expose the secret practices that had been embraced by many of the leading brethren of the church. The

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<sup>107</sup> "And now if this generation do harden their hearts against my word, behold I will deliver them up unto Satan, for he reigneth and hath power at this time, for he hath got great hold upon the hearts of the people of this generation"

<sup>108</sup> Ehat Succession Thesis pg 122

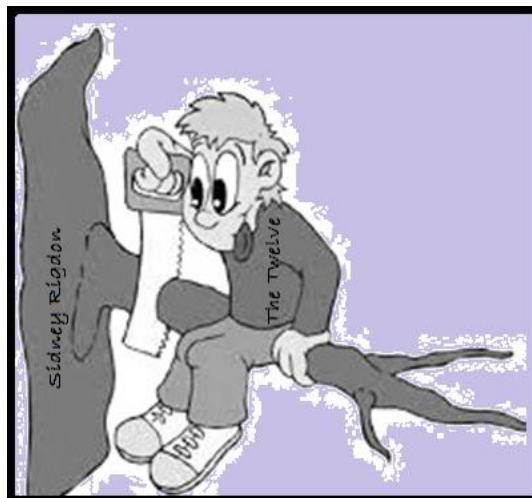
<sup>109</sup> Rigdon's declaration that he knew what the result of the secret works of apostate Israel would be on the Twelve, the Church and HIMSELF very possibly alludes to his understanding of his calling as the scapegoat who was to bear the burden of the congregation's sins.

central issue of the succession crisis had to do with the *secret acts* of spiritual wifery and masonic oaths being performed by many of the leading brethren of the church, including many of the twelve apostles.

Rigdon was threatening to expose the secret works that were being practiced by Young, Hyde, Pratt and their brethren.

### **The consequences of Cutting off the Last Remaining Member of the First Presidency**

William Marks wanted to make sure that Brigham Young, his brethren of the Twelve and the High Council fully understood the consequences of cutting off the last remaining member of the First Presidency and the only one duly appointed as a prophet, seer, and revelator.



He emphasized that Brigham and the Twelve did not have the authority to organize another first presidency and ordain someone to be a prophet seer and revelator. They would not be able to preside over the church with the full authority that Joseph and Sidney held. Their calling and stewardship was to be a traveling missionary quorum for life, to take the gospel into the mission field. As previously documented in this paper, **they had been forbidden to preside in an organized stake of Zion-**

William Marks continued sharing his concern about dissolving the First Presidency:

**“When this organization is broken up there is a quorum broken up which is of great power and authority, and I always thought it ought to have been continued.**

**The Church has always supposed the Twelve were to bear the gospel to all the world and when they are absent, who will preside over the church? (107:23,33)**

**We know that it is necessary for individuals to preside over the whole church. Now we are losing this office and power and authority, but I feel as though we don't want to lose anything. I feel that we ought to keep up the organization..."**

The following questions by Marks may well be the most important questions he asked during the trial of Sidney Rigdon-

**"Now is there a man in the church who has received the ordination of a prophet, seer and revelator? [other than Sidney Rigdon] If there is I want to see him.—"**

**"There has men been ordained prophets, priests and kings, but I have never heard of anyone [except Sidney Rigdon] being ordained a seer and revelator. I think I am knowing to all the ordinations, but I dont [don't] know of a man who has been ordained to the office and calling Brother Sidney has; and if he is cut off, who will we have to obtain revelations?"**

**"A man must be in possession of this power to be able to ordain a prophet, and a seer and a revelator. If there is a man ordained to lead this people, [other than Sidney Rigdon] I do not know it."**

**" I dont [don't] believe there are sufficient revelations given to lead this people, and I am fully of the belief that this people cannot build the kingdom except it is done by revelation"<sup>110</sup>**

These issues relating to Sidney Rigdon's claim to preside over the church are clear and easily documented regarding the succession issue, yet few LDS people including the author of PTHG appear to be aware of them. I believe the Lord has blinded latter day Israel to many of these things, in accordance with ancient prophecy. There are obviously many other issues and events pertaining to the succession crisis that cannot be addressed in this paper including the fact that the court was not done in accordance with scriptural protocol<sup>111</sup>. Those interested in a much more detailed review of the topic (which includes a fuller treatment of the many competing succession claims and theories) may want to read my six part series on the topic.<sup>112</sup>

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<sup>110</sup> See Doctrine of the Priesthood Vol 7 No. 12- The Trial of Sidney Rigdon by Collier

<sup>111</sup> "The Twelve Apostles made it clear they were only to be considered witnesses at the trial, and twelve other high priests had been selected with Bishop Whitney at their head to be the "twelve counselors of the High Priesthood" to try Sidney pg 110 Ehat Succession Crisis. There are numerous things about the trial of Sidney Rigdon that are problematic. One is that half of the high council was supposed to defend Rigdon. Another is that it appears that the quorum hand picked a high council to hear the case instead of using the existing one. Bishop Whitney was picked to preside over the High Council instead of President Marks. Perhaps one of the more perplexing issues is that after Bishop Whitney and the high council rendered their verdict to disfellowship Sidney Rigdon, it was objected to by apostle Orson Hyde and a motion was proposed by Elder Phelps, one of the witnesses. Bishop Whitney: "I feel to sustain the Twelve in withdrawing their fellowship, and I think the high Council and the church ought to sustain the decision of the Twelve [made last Tuesday evening in disfellowshipping him]." "Elder Hyde arose and said he was not satisfied with the motion; it is not explicit enough. Elder W. W. Phelps arose and offered a motion, that Elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of satan until he repents. Bishop Whitney then presented the motion to the High Council, and the vote was unanimous in the affirmative." Pg 120 Ehat Succession Thesis

<sup>112</sup> [The Law of Succession- Part One \(Seven parts of the Succession Doctrine\)](#), [The Law of Succession- Part Two \(Hyrum replaces Joseph as Prophet of the Church\)](#), [The Law of Succession- Part Three \(Hyrum was Commissioned to Reform the Church\)](#), [Law of Succession- Part Four \(The Real Succession Issue was about the Spiritual Wife Doctrine\)](#), [The Law of Succession' Part Five \(William Marks Challenges the](#)

**Rebuttal Point #12 The Lord commanded the Saints to use the law of common consent to elect the Lord's anointed.**

The author of PTHG correctly states that the church had the option to exercise agency and the law of common consent to choose who they wanted to preside over them. But he failed to point out that they were commanded to choose the one that had been identified by revelation and called and chosen by the Lord. He also neglected to point out that electing someone other than who the Lord had chosen violated the commandment of God and would result in the church being deceived. Furthermore, he incorrectly states that "**Brigham Young was correct about who should lead the church after Joseph's death.**"<sup>113</sup>

It is interesting to note that in section 28 the Lord called Joseph Smith by revelation to be a prophet, seer and revelator to receive commandments and revelations for the church, yet at a later time, in section 43, the Lord admonishes the saints to *appoint* Joseph Smith to preside over them by common consent if they want the glories of the kingdom-

**“But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church [the Church of Christ] excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses. And thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church.”** (Section 28:2-3)

**“And if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith Jun, and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment, and whatsoever thing he needeth to accomplish the work wherewith I have commanded him; And if ye do it not he shall remain unto them that have received him, that I may reserve unto myself a pure people before me..”** (section 43)

This is the method by which saints are to pick the Lord's anointed. It demonstrates that the *calling* to be a prophet, seer and revelator comes from God, but the church membership is required to acknowledge God's appointment via the law of common consent.

**"The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged in his administration by the voice of the church"<sup>114</sup>**

God calls. The church sustains. Being sustained to preside over the church by common consent does not substitute for God's calling, nor does it mystically confer the spiritual gift of prophecy and seership upon the president. Instead, the the church can only ratify a prophet, seer and

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[Protocol of the Church Court & Defends the Character of Sidney Rigdon](#)), [The Law of Succession- Part Six William Marks Warns the Twelve of the Consequences of Cutting off the Last Surviving Member of the First Presidency](#)

<sup>113</sup> PTHG pg 93

<sup>114</sup> Section 102:9

revelator to preside over the church who has already been called and ordained to that SPIRITUAL GIFT by the Almighty himself. Therefore, while it may be true that the Lord gives the church the agency to sustain or reject God's appointed prophet, seer and revelator via the law of common consent, it does not mean that such a choice is free from consequences.

In the law of succession given in section 43, the Lord commanded the Saints not to accept the teachings of anyone that was not called by the Lord through Joseph Smith.

**"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead.**

**And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;**

**And this I give unto you that you may not be deceived, that you may know they are not of me."**

The blessing associated with obeying the above law of succession is that the Saints would not be deceived. The Saints exercised their right of common consent and agency to reject Sidney Rigdon who was the only properly appointed prophet, seer and revelator who "had come in at the gate." Instead they elected the Twelve and eventually Brigham Young who had not come in at the gate. By so doing, they violated the commandment of God and they became subject to a great deception by accepting the heretical teachings of Brigham Young.

This is why the church authorities, four generations later, are trying to distance themselves from several of the embarrassing doctrines that Brigham Young introduced into the church (without even so much as a pretense of having come by revelation) including the blood oath of vengeance in the early masonic temple endowment, the priesthood ban on blacks, and the adulterous spiritual wife form of polygamy.<sup>115</sup>

There is a huge difference between the collective church choosing someone to *preside* over them as their presiding officer, other than God's anointed servant, and the collective church upholding the candidate who was first called and ordained by God to be a prophet, seer and revelator, expressly chosen by God to receive revelations and commandments for the church.

The decision of apostate latter day Israel to reject the Lord's anointed servant, Sidney Rigdon, in favor of Brigham Young represented a modern "type" or "shadow" of ancient Israel's decision to be ruled by a king instead of by the Lord's prophet Samuel.

**"And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."<sup>116</sup>**

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<sup>115</sup> See the [post](#) regarding the recently modified the prefaces to Official Declaration One and Two in the Digital Scriptures

<sup>116</sup> 1 Samuel 8:7

Could it be that the referenced doctrines from the late Nauvoo period and subsequently were introduced by Joseph (to the extent applicable) and then Brigham as a result of “hearkening unto the voice of the people” who had rejected the Lord and his commandment to live a consecrated life? Was the Lord simply giving them what they desired?

The Latter day Saints that rejected Sidney Rigdon and followed Brigham and the Twelve to Utah were composed largely of doctrinally and spiritually naive converts who had put their trust in the Twelve Apostles that had presided over the foreign missions. They wanted a dominant leader like Brigham Young to tell them what to do. The result was a great deception and an array of false doctrines, including a false teaching of who God is and a masonic temple endowment that binds them with a Satanic covenant and puts them under the control of Satan in fulfillment of the 1829 prophecy.<sup>117</sup>

The Saints had rejected the only possible candidate that the Lord had ordained as a prophet, seer and revelator who was empowered to lead them like Moses led the children of Israel.

**“And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses— Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.”<sup>118</sup>**

**Rebuttal Point #13 Zion will be established by those who were appointed and anointed in the third watch, not by someone that decides to take matters into their own hands.**

### **Paving the Way to Lead a Zion Movement**

There are two primary issues that motivated me when I accepted the challenge by someone who goes by the screen name “log”, to rebut PTHG.

One was the author’s implied dismissal of section 110, which I will address in the concluding rebuttal point of this paper. The other was an impression the author left on me during his Boise talk. Based on some of the things he said, along with other statements made in his book and blog, I suspect the author believes himself to be the messenger of the Lord that prepares the way for the redemption of Zion. He appears to have been doctrinally positioning himself to be able to make the attempt. Hopefully I am wrong and my concerns are ill-founded.

One of the serious mistakes the author makes in his PTHG narrative is his claim that in the early days of the restored church priesthood authority was solely and exclusively derived from the common consent of the membership. On the contrary, the proper, God-given procedure for identifying the presiding officer is two-pronged. First, the person must be identified and ordained

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<sup>117</sup> "if this Generation do harden their hearts against my words Behold I will deliver them up unto Satan" BofC 4

<sup>118</sup> Section 107:91-92

by the Lord through revelation, as was Joseph Smith. Secondly, the church was commanded to elect the appointed person by common consent. The author erroneously states that:

**"The church members were the original authority to select leaders... it was the common consent of the church members which conferred authority... Authority in the church was derived from the consent of its members".<sup>119</sup>**

That is a very dangerous and false doctrine because it can result in an unauthorized attempt at Zion and the gathering. It could result in another Jonestown type tragedy. Snuffer's declaration rejects the fact that God is the originating source of priesthood authority and not the church membership. This is one of the most dangerous errors postulated in the book because the author is unwittingly (or perhaps knowingly) paving the way for a deeper agenda (on his or another's part) that could result in a train wreck. The truth is that the Church was to use common consent to ratify and elect those that God identified and ordained, as specified in section 43.

Although he recently claimed in his blog that he was never going to start a church, in essence he already has. He has amassed a body of believers that meet together, physically and electronically, and accept him as their spiritual authority, even at the risk of putting their church membership in jeopardy. The author has said numerous things to indicate that his goal is to teach people how to establish Zion. On page 402 he proclaims:

**"The Lord will extend the offer [to establish Zion] again, but until He sends someone who can teach what is necessary in order to establish Zion, we will continue to lose light, discard truth, forget what is expected, and dwindle in unbelief."**

In a recent [blog entry](#) he proclaimed:

**"At this point I do not even know if the Lord will permit a gathering in our time. He will decide that, not a man. I only know that He is now offering something."**

Based on PTHG, his talks and his blog, the author appears to believe that-

- a) someone will come again to teach what is necessary to establish Zion
- b) anyone can get the authority to lead others through common consent
- c) he is qualified to teach about how Zion is to be established
- d) he has been called and authorized by God to deliver a message about the gathering and establishment of Zion.

He is currently giving a series of lectures that cover the topic of Zion! This speaking series is so important to him that he refused to quit giving it even though his Stake President asked him to

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<sup>119</sup> PTHG pg 25-26

cease preaching. He considers his calling so important that he had forfeited his church membership in favor of teaching people about the priesthood and Zion. The following declarations were made by the author on his blog:

**"The next talk will be on priesthood. At that point, I will be half way done. I will continue sometime in the Spring in Grand Junction and that topic will be Zion. All of this is really one long talk, delivered in 10 increments. But each one is a stand alone discussion. If you listen to them in order, you should be able to see how it fits together into one great whole."**<sup>120</sup>

**"Be patient. Over the next year the idea of Zion will become more clear than it has since the restoration ended.. Zion, as an idea whose time will only come when her ideas are understood, must be plainly taught again. The time wherein this is possible has arrived... This next year I will be trying to discuss as much of this idea as can be tolerated. It is up to you what you decide to make of it. It is ironic that the trigger for the church discipline and the condition for avoiding discipline involves this very speaking tour on this very subject. It is a small thing to be cast aside when the only thing that matters now is - can we accept the idea and then live to be of one heart and one mind. I have no ambition to lead. No desire to control or preside. But I have an obligation to teach, which I am willing to do."**<sup>121</sup>

In his first lecture in Boise, I got the feeling he was inferring that he is the one that comes in the spirit of Elijah and that he is the servant mentioned in the eleventh chapter of Isaiah. Here is a portion of the transcript from the Boise talk manuscript:

**"Let's go back to that 11th chapter of Isaiah because, man have we made a mess of that. Okay, this is 'about to be fulfilled'**

**Isaiah reads: 'AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.'**

**The Rod is the servant who is a descendent of Jesse, an individual who is both of Judah and of Ephraim, unto whom is rightfully belonging the priesthood. Keep your finger there in Chapter 11 of Isaiah and turn back to Doctrine and Covenants 113 and you'll see where these words are explained. D&C 113: 1-4: 'WHO is the Stem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah? Verily thus saith the Lord: It is Christ. What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse? Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse, a descendant of Judah, as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.'**

**Look, until you succeed, you have failed. I don't care who comes along, claiming whatever they want to claim. Until the work is done no one can take credit for it, period. There is all kinds of nonsense that circulates about who has the keys. It's that old game: 'Button, button who's got the**

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<sup>120</sup> Blog Post "[Next Talk November 2](#)"

<sup>121</sup> Blog Post "[We Don't Need a New Church](#)"



button?' Look, someone's going to do the work. When the work is done then you'll know. Until the work is done no one can be identified with the role, period. It is arrogance, it is pretentiousness, it is foolishness for anyone to step forward and say; 'I, I am that man!'

**Do the work, finish the course, fulfill the covenant. When you do that you can take the name. Until you do the work, it's just noise. So there is going to come forth 'a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.'**<sup>122</sup>

The author is telling us that the prophecy in the 11th chapter of Isaiah about the servant is about to be fulfilled. He is wrong in assuming that a group of saints can act on their own and authorize a person to lead the cause of Zion through the law of common consent.

Such an undertaking by anyone other than the anointed servants that have already been commissioned to fulfill this work would result in the same disaster that happened at the time of the succession crisis.

The only way that Zion will be redeemed is the way the Lord has told us it will be redeemed, and the only servants that will successfully lead the last great work will be those that were called, ordained, and anointed to do so back during the first commission of Joseph Smith and his associates.

Regardless of whether the author of PTHG eventually attempts to lead a group of people in the establishment of Zion or not, the word of the Lord has already provided a blueprint for how the true redemption of Zion will take place.

**Rebuttal Point #14 The Gospel Law of Marriage in Section 132 is a false doctrine that categorically contradicts the Gospel Law of Marriage in section 42. Joseph did not receive the sealing power by living the law of plural wives. Reject the Law of the Gospel contained in section 42 at your Peril!**

By accepting the current Doctrine and Covenants that includes section 132,<sup>123</sup> which replaced the "Article on Marriage" that condemned the practice of polygamy, Latter day Saints are accepting the doctrine of multiple wives and spiritual wifery that Brigham Young instituted and made binding on the church. Even though the modern church claims the doctrine should not be practiced right now, they are endorsing it as a true doctrine and an eternal principle by virtue of the fact that it still pollutes the Doctrine and Covenants as a canonized revelation and they continue to seal men to multiple wives (on the condition only one is living at any given time) in the temples.

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<sup>122</sup> Boise Talk, "[Be of Good Cheer](#)"

<sup>123</sup> It was in 1876, one year before Brigham's death, that Brigham replaced the Article on Marriage with section 132

In section 124, given in 1841, the Lord endorses the accuracy of the 1835 edition of the Doctrine and Covenants and makes the belief in it and the Book of Mormon a prerequisite for the honor of being able to purchase stock in the Nauvoo House. The Lord gives the warning that "**more or less**" than that which is contained in those scriptures "**cometh of evil**" and will be attended with "**cursings instead of blessings.**"<sup>124</sup> Further, there are numerous references by the Lord in modern revelation clearly stating that the fullness of the Gospel has been revealed and that the Book of Mormon contains the fullness of the Gospel, all well before Section 132 was "received" or taught.

Many of the cursings upon the Saints who fled from Nauvoo to Utah were related to the abominable practice of polygamy.

### **God Endorsed the Scriptures that Condemned the Practice of Polygamy**

It is critically important to understand that the Lord endorsed the Doctrine and Covenants when it categorically condemned the spiritual wife doctrine and before the Article on Marriage was taken out and replaced with section 132.

At the time section 124 was canonized in 1844, the Doctrine and Covenants contained three sections forbidding polygamy and declaring monogamy as the marital law of the Gospel (sections 42, 49, and 101, which was the Article on Marriage). It did not contain any revelations declaring polygamy or the spiritual wife doctrine to be an acceptable or required marital law.

This was consistent with the Book of Mormon, which condemned the practice of polygamy and linked it to the fall of the Nephite nation.<sup>125</sup> It declared that Solomon and David had sinned in having many wives. It declared that polygamy is rarely justified except when God commands it. It verified that there was no spiritual wife doctrine or higher exaltation associated with the practice of polygamy, since the only unique mandate from God to practice it had to do with the singular purpose of "raising up seed." No requirement for exaltation was found in the scriptures.

In other words, at the time of the martyrdom in 1844, the four standard works of the church did not have one single passage in them that justified the practice of the spiritual wife doctrine that had infiltrated the church.

Prior to his death, Joseph Smith was preparing to update the Doctrine and Covenants with seven more sections. In 1844, the following eight sections were added to the Doctrine and Covenants:

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<sup>124</sup> Section 124:120 " For that which is more or less than this cometh of evil, and shall be attended with cursings and not blessings, saith the Lord your God. Even so. Amen."

<sup>125</sup> Behold, the Lamanites your brethren, whom ye hate because of their filthiness and the cursing which hath come upon their skins, are more righteous than you; **for they have not forgotten the commandment of the Lord, which was given unto our father—that they should have save it were one wife, and concubines they should have none**, and there should not be whoredoms committed among them. **And now, this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them**, but will be merciful unto them; and one day they shall become a blessed people. Jacob 3:5-6

- 105
- 112
- 119
- 124
- 127
- 128
- 135 (Created by John Taylor regarding the martyrdom)

Seven of the above revelations were canonized after the death of Joseph Smith under the direction of the Twelve Apostles. Joseph had previously approved them and was intending to canonize them. None of the above revelations justified the practice of plural wives or the spiritual wife doctrine that taught that a man needed to have multiple wives to attain a greater degree of salvation. Joseph had no intention of canonizing section 132. It would not be until 1876,<sup>126</sup> one year before the death of Brigham Young, that sections 131 and 132 would be canonized under the direction of Brigham Young.

Section 132 categorically contradicts the law of monogamy contained in the law of the Gospel in section 42. There is not sufficient space in this paper to provide additional documentation showing that there is no scriptural justification in the holy word of God for the spiritual wife doctrine or the practice of polygamy as a part of the fulness of the gospel. Those interested in further documentation are encouraged to read the other articles in the footnotes addressing the topic.<sup>127</sup>

Sadly, the author of PTHG endorses section 132 and the spiritual wife doctrine that infested Nauvoo and created the succession controversy. He refers to section 132 and the doctrine of polygamy multiple times in the book as being authentic. On pages 96 and 97, he makes the baffling assertion that Joseph Smith somehow obtained the sealing power as a result of living **"the law of plural marriage"**. **"After Joseph lived the requirement to take plural wives, he was proven worthy to receive the sealing power.."** No documentation for this bizarre claim is provided by the author.

The evidence to show that section 132 is not a true revelation, in my opinion, is conclusive and indisputable. If that is true, it would appear that anyone that teaches that section 132 and the spiritual wife doctrine is a true doctrine pertaining to the fulness of of the Gospel is teaching a falsehood. Furthermore, anyone claiming to be a "messenger of God" that suggests it is true would apparently be a false messenger.

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<sup>126</sup> In 1876, a new LDS Church edition renumbered most of the sections in a roughly chronological order instead of the earlier topical order, and included 26 revelations not included in previous editions, now numbered as Sections 2, 13, 77, 85, 87, 108–111, 113–118, 120–123, 125, 126, 129–132, and 136. Previous editions had been divided into verses, however, the early versifications generally followed the paragraph structure of the original text. It was with the 1876 edition that the currently used versification was first employed. ([Wikipedia](#))

<sup>127</sup> #1 [The Spiritual Wife Doctrine](#) #2 [Searching for the Holy Order and 23 High Priests Part 8](#) #3 [And Abraham Harkened to the Voice of Sarah](#) #4 [The Spirit of Whoredoms hath Caused them to Err](#) #5 [An Analysis of Section 132](#) #6 [I will Tell You in Your Mind and in Your Heart](#) #7 [An Open Debate Concerning the Spiritual Wife Doctrine](#)

**Rebuttal Point #15 Section 132 could NOT have been received as early as 1829 and would not have been motivated by Jacob 2:23-30.**

In several places, including page 91, the author claims that section 132 was received as early as 1829, while Smith was translating the Book of Mormon. He provides no credible documentation for this assertion. His speculation seems to be based on the belief that Joseph and his scribe prayed about the principle of polygamy while translating and pondering Jacob 2:23-30.

This remarkable assertion would have us believe that after reading that "**David and Solomon truly had many wives, which thing was abominable before me...**" Joseph would begin a revelation asking why David and Solomon were somehow justified:

**"..in as much as you have inquired of my hand to know and understand wherein I the Lord, justified my servants... David and Solomon .. as touching this principle and doctrine of their having many wives and concubines.."**

Such logic defies common sense.<sup>128</sup>

**Rebuttal Point #16 The first 33 verses of section 132 ARE about polygamy.**

Although the author of PTHG accepts section 132 and the doctrine of polygamy, and he even opines that polygamy is an *Abrahamic sacrifice* through which Joseph Smith obtained the "sealing" power, he softens the importance of the doctrine with regard to the average member. He does so by providing an unconventional and, in my view, irrational interpretation of section 132 (page 147). He states that the first 33 verses of section 132 don't mention plural wives except for the initial question about the topic.

He wants us to believe that the main topic of section 132 is simply the importance of one man being sealed to one wife for eternity, even though the revelation emerges from a question about multiple wives. According to the author, the Abrahamic sacrifice of polygamy in the life of Joseph Smith ends up being of secondary importance to the main topic of celestial monogamy. He points to verse 34 as the delayed response to the question asked in the first verse.<sup>129</sup>

The main problem with his interpretation is that it is contrary to how Joseph himself portrayed the concept to his polygamous successors, i.e., it the doctrine of having multiple wives sealed to a man is a celestial principle that is a requirement to inherit the highest kingdom in the celestial glory.

**20 Rebuttal Point #15 Rigdon is NOT the reason the church had the objective of restoring the pattern of the New Testament church.**

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<sup>128</sup> Furthermore, according to Ezekiel 9, the Lord would be compelled to give a false revelation to someone approaching him with such an idolatrous question, after having revealed to him that David and Solomon were not justified.

<sup>129</sup> The author's interpretation of section 132 as well as the concept of polygamy as an Abrahamic sacrifice on Joseph's part, seems remarkably similar to the [interpretation of section 132](#) promoted by [LDS feminist Valerie Hudson](#).

Ever since Rigdon was removed from the First Presidency and replaced by Brigham Young and the Twelve, Rigdon's character has been assassinated<sup>130</sup> and his role marginalized in the sanitized version of the history of the church. It has been fashionable for LDS historians and authors to minimize the significance of his past and future calling. Additionally, some blame many of the problems and errors that took place during Joseph's ministry on Rigdon. Rigdon is not only the figurative and symbolic scapegoat in the atonement statute, he is also literally the scapegoat of LDS apologetics.

Unfortunately the author of PTHG perpetuates the Rigdon bashing.<sup>131</sup> The author has very little positive to say about Sidney Rigdon, even though the Lord arguably bestows more rights, privileges, and promises upon Rigdon in modern revelation than upon anyone else except for Joseph Smith.

The author highlights Rigdon's inflammatory speeches in Far West which are believed to have alienated some of the leaders that left the movement and inflamed anti-Mormons. Apparently, the author is unaware that Joseph endorsed the remarks of Rigdon<sup>132</sup> This fact is easily overlooked. Since Joseph was not nearly as eloquent and passionate a speaker as Rigdon, Joseph's remarks did not make as big an impact.

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<sup>130</sup> And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. [Matthew 11:12](#) (See the following related passage [JST Matt 21:55](#))

<sup>131</sup> It would appear that the author has been highly influenced by the writings of David Whitmer who blamed Rigdon for many things. See [An Address To Believers in the Book of Mormon](#) "*Behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men.*" (Sec.2:3)... "I say I know that Brother Joseph was persuaded and led by Sydney Rigdon for some time. Rigdon became Brother Joseph's most intimate friend and brother after he came into the church, but this close friendship did not last. What you have written to prove that Brother Joseph was not persuaded by Sydney Rigdon, does not prove anything, for Brother Joseph was persuaded and influenced by him during their first and intimate acquaintance in Ohio, at which time many errors were introduced into the Church of Christ through the direct influence of Sydney Rigdon. If you prefer to be blinded by the *Herald* in this matter, when God says that Brother Joseph was persuaded by men, I cannot help it. I have performed my duty to show you the errors in doctrine which you are in."

<sup>132</sup> The sermon was enthusiastically welcomed by the entire congregation; in fact, upon the conclusion of it they spontaneously shouted the "hosannahshout." "From every standpoint, the speech was an immediate success." The skeptic who does not believe that either the message or the tone of this address reflected the official Church position or, at least, Joseph Smith's position, and that it only reflected Sidney Rigdon's point of view, must reorient his thinking when he reads the following words from Joseph Smith, given less than one month after the Gallatin Election Day Battle:

ELDERS' JOURNAL

Joseph Smith, jr. Editor

Far West, Mo., August, 1838

In this paper, we give the proceedings[sic] which were had on the fourth of July, at this place, in laying the corner stones of the temple, about to be built in this city. The oration delivered on the occasion, is now published in pamphlet form: those of our friends wishing to have one, can get it, by calling on Ebenezer Robinson, by whom they were printed. We would recommend to all the saints to get one, to be had in their families, as it contains an outline of the suffering and persecutions of the Church from its rise. As also the fixed determinations of the saints, in relation to the persecutors, who are, and have been, continually, not only threatening us with mobs, but actually have been putting their threats into execution; with which we are absolutely determined no longer to bear, come life or come death, for to be mob[b]ed any more without taking vengeance, we will not. EDITOR.

Joseph Smith's editorial gave wholehearted endorsement of Sidney Rigdon's sermon; the Elders' Journal was the Church's official publication at this time.

["Sidney Rigdon Fourth of July Oration by Mark F. McKiernan](#)

In another instance on page 479, the author declares that **"Rigdon's influence altered the original trajectory of the restoration because he persuaded Joseph to bend the direction of the restoration toward a New Testament Church. This was not the original objective."**<sup>133</sup>

This observation challenges the entire foundation upon which the RESTORATION took place and is without any credible documentation.

Back in March of 1829, about a year before Rigdon joined the restored church, the Lord gave a revelation to Joseph Smith promising that if the restored church will reform after they stumble, **"I will establish my church, like unto the church which was taught by my disciples in the days of old."**<sup>134</sup> Clearly, the trajectory towards the establishment of the New Testament Church was determined early on by the Lord.

Additionally, a recurring theme in modern revelation was that the latter day church was the Church of Christ from the New Testament coming forth out of the wilderness of darkness.<sup>135</sup> The

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<sup>133</sup> Another similar declaration by the author made on pages 472-3 is that "It was never meant to stop with a New Testament Church". It has become fashionable in recent decades for LDS apologists to take this stance in an effort to sidestep the criticism from the evangelical community that modern Mormonism has produced a monstrosity that looks nothing remotely similar to the simple church structure and simple associated beliefs of the New Testament Church.

<sup>134</sup> That revelation became section 4 in the Book of commandments published in 1833 and would eventually become section 5 in the Doctrine and Covenants published in 1835. Major modification would be made in the revelation when it was published in the D&C. The following passage would be taken out before being published in the D&C: "And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old. And now if this generation do harden their hearts against my word, behold I will deliver them up unto Satan, for he reigneth and hath power at this time, for he hath got great hold upon the hearts of the people of this generation; and not far from the iniquities of Sodom and Gomorrah, do they come at this time: and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them. Behold I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified." (It is my belief that the passage was taken out because the prophecy about being delivered over to Satan had already come to pass and was no longer a prophecy about the future )

<sup>135</sup> Notice the amazing chronology documented in scripture regarding the coming forth of the true church out of the wilderness and then its return into the wilderness-

First, in section 86 given in 6 December 1832 the Lord says-

**1 Verily, thus saith the Lord unto you my servants, concerning the parable of the wheat and of the tares:**

**2 Behold, verily I say, the field was the world, and the apostles were the sowers of the seed;**

**3 And after they have fallen asleep the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign—behold he soweth the tares; wherefore, the tares choke the wheat and drive the church into the wilderness.**

**4 But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender—**

This is the word of the Lord explaining how the meridian Church of Christ went into apostasy shortly after the light of the fulness of the gospel shown forth among them. This passage reveals that the New Testament church was beginning to spring up again in the last days! In section 5 given in March 1829 the Lord says-

**14 And to none else will I grant this power, to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners.**

In section 33 given in October 1830 the Lord says-

**5 And verily, verily, I say unto you, that this church have I established and called forth out of the wilderness.**

trajectory towards a New Testament Church was the original pattern given by the Lord in revelation; it was not an improper departure from the Lord's plan that was created from the persuasions of Rigdon.<sup>136</sup>

### **Destroying the Credibility of Brigham Young While Promoting His Teachings**

Brigham Young had a huge impact on the doctrines of the latter day saints despite the fact that the law of succession in section 43 expressly forbids anyone from accepting his teachings as revelations and commandments since he had not been called of God by revelation to preside over the church as a prophet, seer, and revelator.



One of the truly perplexing narratives that recurs in PTHG is that in which the author resolutely discredits Brigham Young on the one hand while promoting his false doctrines on the other. By destroying the credibility of Brigham Young, Snuffer unwittingly destroys his own credibility because he continues to teach the Gospel of Brigham Young as if it were inspired by God. Snuffer bends over backward to find a way to endorse celestial polygamy and endorses Young's masonic temple endowment. Indeed, the temple "endowment" is no doubt one of the great revelatory bridges that enabled him to achieve his enlightened state that resulted in his multiple audiences with angels, Christ, and the content contained in PTHG.

### **Rebuttal Point #16**

#### **The Secret Return of Elijah the Tishbite Part Four- Final (Unfinished)**

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Finally, in 27 March 1836 the Lord reveals to the Church, in section 109:73, that the restored Church of Christ that had previously been brought forth out of the **wilderness**, would need to come forth out of the **wilderness** again at a future time!

<sup>136</sup> Those desiring to view a more accurate profile of Rigdon and his future role in the Marvelous Work, based on the 13 sections wherein the Lord speaks of Rigdon, are encouraged to read [The Return of Sidney Rigdon](#)

## I Will Dispense with Covering Nine of the Rebuttal Points

I had planned on addressing ten more specific issues in this paper, bringing the total to 25 rebuttal points, however, since the author and his followers have made virtually no attempt to put up a credible defense of the 15 rebuttal points I have addressed thus far, I feel that the point has been sufficiently made - the book has numerous inaccuracies in it. There is no point in beating a dead horse. I have therefore decided to dispense with nine of the remaining 10<sup>137</sup>. I am, however, going to address the final topic and rebuttal point that I am so passionate about, namely, the truthfulness and importance of section 110.

### Was Section 110 a Fictitious Revelation?

Of the many teachings found in PTHG, I believe few are more potentially disruptive to a person's faith in the scriptures of the restoration than the way that the author characterizes section 110

So powerful was the effect of PTHG on one of the readers of the book, that he listed the following points in the comments section of my blog:

**"Some things to consider about D&C 110 (Adapted from PTHG):**

- 1. It was written by Warren Cowdery in the third person in the back of Joseph Smith's 1835-1836 journal. It seems as if it was the last entry. Although, there were blank pages after this third person account of the Kirtland Temple experience. This is the only account we have of it. There is no second or third witness (unless the Holy Ghost witnesses to you).**
- 2. All of the contemporary records of the period never record any mention by Joseph Smith of visitations from Moses, Elias and Elijah.**
- 3. It was never taught by Joseph Smith. Not even once.**
- 4. Oliver Cowdery never taught it, mentioned it or wrote about it. Even in Oliver's final written testimony given on January 13, 1849 he only mentions seeing Moroni, John the Baptist, and Peter, James, and John. It is interesting that he doesn't say he ever saw Christ let alone Moses, Elias and Elijah.**

Here is his testimony (from <http://www.boap.org>):

**"While darkness covered the earth and gross darkness the people; long after the authority to administer in holy things had been taken away, the Lord opened the heavens and sent forth His word for the salvation of Israel. In fulfillment of the sacred scriptures, the everlasting**

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<sup>137</sup> Since most of the information in this paper is "yesterday's news" to the regular readers of this blog and since precious few of the 2,000+ followers of the author that initially came to my site after the author placed my link on his blog, [ever came back to view part one](#) of the rebuttal paper, continuing to debunk many of the erroneous teachings in the book seems to be somewhat of an exercise in futility.



**gospel was proclaimed by the mighty angel (Moroni) who, clothed with the authority of his mission, gave glory to God in the highest. This # gospel is the 'stone taken from the mountain without hands.' John the Baptist, holding the keys of the Aaronic Priesthood; Peter, James and John, holding the keys of the Melchizedek Priesthood, have also ministered for those who shall be heirs of salvation, and with these administrations, ordained men to the same priesthoods. These priesthoods, with their authority, are now, and must continue to be, in the body of the Church of Jesus Christ of Latter-day Saints. Blessed is the elder who has received the same, and thrice blessed and holy is he who shall endure to the end.**

**“Accept assurances, dear brother, of the unfeigned prayer of him who, in connection with Joseph the Seer, was blessed with the above ministrations, and who earnestly and devoutly hopes to meet you in the celestial glory.” Oliver Cowdery. To Samuel W. Richards, January 13, 1849.**

**Thus, by the foregoing testimony which he bears, as his last written, and virtually his dying testimony, is secured the promise made to him by the Lord in the early part of his career, that “the gates of hell should not prevail against him; and he should be lifted up at the last day.”**

**Notice how Oliver is not hiding anything. He uses the term “unfeigned.” It seems he is not trying to hide a secret visitation from Christ, Moses, Elias and Elijah. He is being sincere. I take him at his word.**

**5. Oliver Cowdery’s “Kirtland Sketch Book” ends the day before the appearances recorded in D&C 110 even though it also had blank pages left. (PTHG p. 76)**

**6. “Joseph referred to Elijah’s return as still future event”. (PTHG p.75) Joseph first mentions the promise of Elijah’s return when telling his history of Moroni’s visit to him in 1823. This was written in 1838. 2 years after the Kirtland experience. Joseph taught in his sermons in the Nauvoo period that Elijah’s return was in the future. I believe him.**

**7. “We don’t have any reliable way of knowing when Warren Cowdery inserted the account found in the last pages of the journal.” (PTHG p. 76)**

**8. We don’t know what source told Warren Cowdery of the event since Joseph and Oliver were the only ones present. (PTHG p. 76)**

**9. It “is perhaps significant that Warren Cowdery wrote an article a year later in March, 1837 about these Old Testament prophets. His article refers to Peter on the Mount of Transfiguration witnessing the appearance of Moses and Elias.” (See Messenger and Advocate, March 1837, Vol. 3, No. 30, p. 470.) “So if Joseph and Oliver failed to mention the appearance Moses and Elijah, the scribe who wrote the event displayed an interest in the subject and even some appreciation for the potential doctrinal significance such an event might bring.” (PTHG p. 77)**

**10. D&C 110 was unknown in the 1830's and 1840's until finally discovered and published in 1852. (PTHG p. 77)**

**11. Orson Pratt was the first one to teach that Elijah had returned and affirms that the sealing keys and power were "committed and restored to the earth by Elijah." to Joseph. (PTHG p. 78) God's word alone confers the sealing power (See Helaman 10:3-10 and D&C 132:46). Also D&C 121 mentions that the rights of the priesthood are connected with powers of heaven. In other words power comes from heaven not men.**

**Denver shows that the sealing power was given to Joseph much earlier than 1836. PTHG p. 326-327:**

**1. Around 1829 Joseph receives revelation concerning plural wives.**

**2. In 1831 Joseph obeyed revelation at considerable personal sacrifice (D&C 132:50)**

**3. Following 1831 Joseph's sacrifice was accepted and his calling and election was confirmed and the Lord granted him the sealing power (D&C 132:46-49). Denver indicates this may have happened on the occasion mentioned in D&C 128:21 which says: And again, the voice of God in the chamber of Father Whitmer . . .)**

**4. On Dec. 27 1832 Joseph used the sealing power to seal a group of saints to eternal life (D&C 88:2-5). This required him to be in possession of the sealing power.**

**5. April 3, 1836 the events recorded in D&C 110 are said to happen.**

**12. The account in D&C 110 never states Elijah gave or committed anything to Joseph and Oliver. Elijah just confirms that the Dispensation keys were in Joseph's possession. PTHG p. 327**

**"Now, if you disagree with history and you are perfectly content with what Orson Pratt bequeathed us as the accompanying commentary when the account was discovered, then you needn't give this one further thought.**

**There have been generations come and go with that explanation regarded as the absolute truth and the basis for our Temple work. So you'll be in good company. But there are those serious minded individuals who are trying to sort this out right now at high levels of the Church who know these are important issues which are NOT as settled as the past pronouncements make it appear. In fact, I doubt the current explanations will last much longer because the record simply does not support the conclusions we have urged.**

**The place to start is not after the 1850's discovery, when there were conclusions leaped to by Orson Pratt which then became the operative explanation thereafter. The place to start is instead from 1836 to 1844 in the records of that time. What was Joseph saying? What was Oliver saying? Why did both of them leave out mention of Elijah in their testimonies of who**

had come to visit with them? Where did Section 110 come from? That is, who did Warren Cowdery consult with to learn the material he wrote into the book? I work on that in both the book and the talk.” (<http://denversnuffer.blogspot.com/2011/10/history-of-elijah-doctrine.html>)

I will add something else. In D&C 110:14, it states that the time has “fully come.” Not partially but fully and yet Joseph kept teaching that Elijah’s return was future. If it had fully come why would Elijah need to come again?”

[end of comment on blog]

At face value, that appears to be a rather daunting array of documentation with which to create doubts about section 110.

In my opinion, the author of PTHG is clearly rejecting section 110 as an authentic revelation and he is pointing the finger at Warren Parrish as the most likely culprit that fabricated a false revelation, without Joseph’s or Oliver’s knowledge or consent, although he speculates that Parrish may have consulted with another, perhaps more seasoned, church scholar to create the storyline:

**“..who did Warren Cowdery consult with to learn the material he wrote into the book?”**

The above question rejects the commonly held view that Joseph and Oliver dictated to Warren what he should write.

I felt that the person that posted the long comment above gleaned from PTHG, believed it would be impossible for anyone to refute what he considered to be overwhelming evidence in support of that thesis.<sup>138</sup>

As you can see, the author of PTHG appears to present a strong argument against the legitimacy of section 110. He appears to see it as a probable fabrication by Warren Cowdery and perhaps another conspirator. (Though the author fails to provide a logical motive for why conspirators would want to secretly insert a fabricated storyline that they would not personally benefit from in any way or how they could possibly have foreseen or caused that the false revelation would ever come to light years later or be taken seriously.) These postulations have no doubt had a strong impact on some of the author’s followers. Nobody can accuse him of not doing a serious degree of surface research pertaining to the historicity of the event detailed in section 110. Nor is it surprising that he can’t seem to make any theological sense out of the revelation, since it has clearly also befuddled multiple generations of Church leadership since it came to light.

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<sup>138</sup> Here is the exchange with the person that left the summary of facts that the author has produced to create doubts in the minds of people about the veracity of section 110 [September 5, 2013 at 10:34 pm](#), [September 6, 2013 at 12:06 am](#), [September 6, 2013 at 1:15 am](#)

Had the author of PTHG simply attacked the Church's official interpretations of the content in section 110 and explained why he feels their interpretations are wrong, that would be one thing. But casting doubt about the historicity of the event and intentionally encouraging people to reject the literal words of Christ, is quite another. It concerns me greatly that someone who openly claims that he has communed directly with the Savior and been taught by ministering angels has determined, and apparently convinced thousands of others, that a revelation of Jesus Christ and ministering angels to the world, in direct fulfillment of ancient prophecy, is a fabrication of man. I believe it is a serious thing to deny such a revelation if it is true. Since I know it is true, I felt compelled to provide a response to the author's contrary arguments.

The problem is that this particular stumbling block cannot be solved the way the author has tried to solve it. The apparent dilemmas associated with section 110 cannot be adequately resolved solely through logic and surface historical evidence because the things of God are foolishness unto man unless they are discerned by the spirit of God<sup>139</sup>.

There are many hidden treasures of knowledge awaiting those who earnestly search the scriptures in the spirit of belief, rather than the spirit of doubt. One of them has to do with the true identity of Elijah the Prophet. Once this doctrine is understood, I believe the history and authenticity of section 110 becomes indisputably clear and easily substantiated by the Holy Scriptures to those with discerning spirits.

### **Elijah Declares The Time Has Fully Come**

I am going to begin by examining the last four verses of section 110 because this is where the initial indigestion begins for most people, including the author.

**13 After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:**

**14 Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—**

**15 To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—**

**16 Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.**

A literal interpretation of those last four verses of section 110, in conjunction with the additional clarification provided by Moroni<sup>140</sup>, and section 27, provide the major doctrinal and historical stumbling blocks in assessing the credibility of the section.

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<sup>139</sup> 1 Cor 2:13-14 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

<sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

<sup>140</sup> JS History 1:38

Here are the points to be considered.

### **1- Did Elijah the Tishbite Make an Appearance During Joseph Smith's Ministry Prior to Section 110?**

This question is a critical one to address because, as PTHG notes, the mere declarations made by Elijah the prophet in section 110 do not fulfill the claims being made. A previous appearance would have to have taken place for the declarations to have been true.

Most LDS scholars, including the author of PTHG, believe that section 110 presents the first known claim that Elijah the Tishbite appeared during the LDS restoration movement.

This paper will produce documentation to challenge that claim and prove that Elijah the prophet had made an appearance seven years prior to section 110.

### **2- Did Elijah the Tishbite ever confer the priesthood BY HAND or reveal vital information pertaining to priesthood?**

One of the blessings of the restoration and the benefits of having a prophet, seer and revelator on the earth is that greater clarification can be obtained regarding ancient prophecies with vague and ambiguous sayings. The angel Moroni made the following statement to Joseph Smith:

**"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord"<sup>141</sup>**

The above declaration by Moroni gives much greater clarity to the last four verses of Malachi, explaining that a literal priesthood bestowal was to be part of the appearance of Elijah and that the priesthood bestowal plays an integral role in turning the hearts of the fathers to the children and the children to the fathers.

Most LDS scholars, including the author of PTHG, do not believe that Elijah the Prophet ever physically conferred priesthood by hand in this dispensation.

This paper will provide conclusive evidence, to those that accept modern revelation, that the Old Testament prophet known as Elijah the Tishbite did in fact appear and literally conduct a physical priesthood ordinance in which priesthood was conferred by hand.

### **3- Did Elijah the Prophet ever Previously Appear and Physically Confer the Priesthood "Keys" pertaining to the "Gospel of Abraham" that were committed to Joseph and Oliver by Elias during the event documented in section 110?**

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<sup>141</sup> JS History 1:38

Referring to the dispensation that Elias committed to Joseph and Oliver in Section 110:12, Elijah makes reference to priesthood keys that pertain to the Gospel of Abraham:

**"Therefore, the keys of this dispensation are committed into your hands.."**

This begs the question, had Elijah the Tishbite previously conferred the priesthood keys having to do with the ancient gospel of Abraham?

Many LDS scholars, including the author of PTHG, do not believe that priesthood keys pertaining to the Gospel of Abraham had ever been committed from Elijah the Prophet to Joseph or his associates.

This paper will provide documentation to show that those ancient priesthood keys had previously been delivered.

**4- Can it be documented that Elijah the Tishbite prevented a curse from devouring the earth?**

The following declaration is made in section 110:15 which paraphrases the last verse in the last chapter of Malachi:

**To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—**

Both the angel Moroni and section 27 provide greater clarity to this passage, verifying that the entire earth would be smitten by a curse unless the priesthood conferral that turns the hearts of the Fathers to the Children and hearts of the Children to the Fathers is conferred. Malachi 3:10 specifically notes that an intervention takes place wherein the Lord rebukes the devourer for the sake of his people.

I am not aware of any LDS authors, including the author of PTHG, that have ever acknowledged an intercession by God during the ministry of Joseph Smith in which the Lord rebuked a literal devourer that had been unleashed to curse the whole earth.

This paper will document that the Gentiles that rejected the fulness of the Gospel and the whole world narrowly escaped annihilation because of an intercessory act that was related to the keys of the priesthood of the Gospel of Abraham that had been conferred by Elijah the Tishbite.

### **A Seven Year Period**

The author of PTHG claims that the content in section 110 does not indicate that Elijah did anything other than make a declaration at that time. I concur with that observation.

However the author erroneously concludes that the key to unlocking the mystery of section 110 is in searching through the historical records from 1836 (the date of the revelation) to 1844 (the martyrdom of Joseph Smith).<sup>142</sup>

Unfortunately, that is one of the assumptions that prevented him from connecting the dots and ultimately uncovering the truth about section 110. As we shall see, one of the key historical events that blows the doors wide open on this issue actually took place SEVEN YEARS BEFORE SECTION 110 WAS RECEIVED.<sup>143</sup>

While the declarations by Elijah as provided in section 110 would truly be earthshaking and game changing if they could be substantiated, the lack of supporting evidence causes great pause to those looking for documentation to support the declarations. It is no wonder that those last four verses in section 110 are causing many people, including the author of PTHG, to doubt the authenticity of the event.

### **A Fly on the Wall**

It would have been fascinating to hear the conversation between Brigham Young and his associates when they first discovered the account found in the early church diary that has become section 110. The conversation must have been a lively and interesting one as they read and tried to understand the meaning behind the account of Joseph and Oliver being visited by Christ, Moses, Elijah and Elias behind the veil.

That account would later be published in the Deseret News in 1852 with no commentary to accompany it. It would eventually become canonized under the direction of Brigham Young in 1876, one year before his death, exactly one Biblical generation of forty years after the alleged date that it took place.

After the public unveiling of the revelation it would take Orson Pratt seven years before he would attempt to publicly make sense out of what section 110 was saying. His August 28, 1859 discourse, sometimes referred to as "**Elijah's Latter day Mission**" would become the standard in LDS theology with regard to the doctrine of Elijah and the alleged relationship between section 110 and modern temple ordinances and the work for the dead.

I'm guessing Brigham Young, Orson Pratt and the other apostles must have agonized and debated about whether and how it should be publicly shared with the Saints. On the one hand,

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<sup>142</sup> [Malachi 3:11](#)

<sup>143</sup> Statement from the author of PTHG: "The place to start is not after the 1850's discovery, when there were conclusions leaped to by Orson Pratt which then became the operative explanation thereafter. The place to start is instead from 1836 to 1844 in the records of that time. What was Joseph saying? What was Oliver saying? Why did both of them leave out mention of Elijah in their testimonies of who had come to visit with them? Where did Section 110 come from?" [http://denversnuffer.blogspot.com/2011\\_10\\_01\\_archive.html](http://denversnuffer.blogspot.com/2011_10_01_archive.html)

they must have been elated to have a new doctrine and something revelatory to present to the church that competing branches of the restoration movement were not aware of. On the other hand, this paper will suggest that they were largely in the dark about what it was talking about and they needed to offer some kind of explanatory commentary if it was to become a canonized revelation.

Even though I firmly believe (and will demonstrate) that the historicity and authenticity of Section 110 are fully established by the Holy Scriptures, without need to rely on historical evidences, I think its worth noting here that the LDS leadership, virtually all of whom would have been well acquainted with Warren Parrish, as well as Joseph and Oliver, together with the established patterns and procedures for recording the revelations, might have been somewhat more reliable judges than Denver Snuffer to determine whether the revelation might have been a fabrication. Yet they obviously concluded that it was authentic and from God. In fact, credit must be given them for publishing and canonizing it even when they clearly struggled to understand its significance.

The primary dilemma regarding Section 110, is that it appeared as if the prophecies of Malachi had not fully come to pass. The pronouncement by Elijah appeared to be without substance. Because of this, the fact that Joseph, Oliver and Warren had never made any mention of the event in public, during the remainder of their lives becomes significantly more perplexing than it otherwise would be.

To add further doubt and confusion, many years after the 1836 event behind the veil, Joseph gave a discourse on the mission of Messiah, Elijah and Elias in Nauvoo. His remarks referred to the coming of Elijah as a future event, not a past event.

### **Serious Minded Individuals**

One can hardly wonder why PTHG and other blog posts of the author chide the illogical interpretation of Pratt's that the church continues to promote:

**“Now, if you disagree with history and you are perfectly content with what Orson Pratt bequeathed us as the accompanying commentary when the account was discovered, then you needn't give this one further thought. There have been generations come and go with that explanation regarded as the absolute truth and the basis for our Temple work. So you'll be in good company. But there are those serious minded individuals who are trying to sort this out right now at high levels of the Church who know these are important issues which are NOT as settled as the past pronouncements make it appear. In fact, I doubt the current explanations will**



**last much longer because the record simply does not support the conclusions we have urged.**<sup>144</sup>

In fairness to the author, he was only arriving at the conclusion that any secular researcher could possibly arrive at, given the external historical and doctrinal evidence that he had to work with. Clearly the fulfillment of declared events was not readily apparent.

While I agree with Snuffer that Pratt's attempt to integrate temple work and genealogy work for the dead into the prophetic narrative of section 110 was illogical and scripturally insupportable, I vehemently disagree with Denver Snuffer's dark insinuations that section 110 and the associated Elijah doctrine contained in it is fictitious.

Section 110, and the Elijah doctrine it presents, is absolutely true and this paper will prove it point by point. In this rebuttal point it will be shown that Elijah the prophet, from the Old Testament did, previous to April 3, 1836, make an appearance to Joseph and Oliver. He did provide a physical priesthood conferral ordinance *by hand* and he did *reveal* the priesthood. His declaration about the prophecy of Malachi being fulfilled was true.

This paper will show that Elijah's appearance was instrumental in turning the heart of the Fathers to the Children and the heart of the Children to the Fathers in fulfillment of God's promise with Abraham that his posterity would bless the nations of the earth with the Gospel of Jesus Christ.

This paper will document that the restoration of this priesthood and related interventions prevented the great curse from going forth. It caused the Lord to rebuke the devourer from going forth during the LDS restoration movement. The gentile church dodged a bullet without even knowing it!

**The Inspired Version Reveals the Great Secret of Who Elijah Is  
It Testifies that Section 110 is True**

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<sup>144</sup> <http://denversnuffer.blogspot.com/2011/10/history-of-elijah-doctrine.html>



Some context is necessary in developing and understanding my response to the claims made in PTHG regarding section 110. To begin with, allow me to give a brief history of how the inspired version of the Bible will play a significant role when the Marvelous Work begins, and how it provides some hidden treasures of knowledge regarding the events of the last days, including, the secret return of Elijah the Tishbite that has taken place.

While translating the Inspired version of the Bible, Joseph received section 42 on February 9, 1831 which was known as the *law of the Gospel*. Embedded within that revelation was the commandment to eventually govern the church using the things contained in the inspired version of the Bible, once it was completed and published and ready to be taught to all nations:

**"..That you may be prepared for the things to come"**

In section 45, given on March 7, 1831, the Lord began to reveal additional information regarding the prophecies contained in Matthew 24 about the events leading up to the last generation of time before Christ's coming in glory. Part way though the revelation the Lord abruptly discontinued speaking about the prophetic events of the last generation and said,

**"And now, behold, I say unto you, it shall not be given unto you to know any further concerning this chapter, [Matthew 24] until the °New Testament be translated, and in it all these things shall be made known; Wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come."**

As you can see, the prophetic information contained in the inspired version of the Bible, particularly regarding Matthew 24, and other prophetic end times events, were given *to prepare the Saints for the things to come*. But the Saints would need to wait before additional information could be taught to them.

The Inspired Version of Matthew 24 along with two related accounts in Matthew 24 and Mark 13, uses the term "**even at the doors**" when referring to the parable of the fig tree. Interestingly, that same phrase is employed in the last verse of Section 110 when referring to the great and dreadful day of the Lord. (A great key is no doubt contained therein regarding the last days timeline and the relationship between section 110 and the parable of the fig tree.)

### **Joseph Was Forbidden to Teach from the Inspired Version of the Bible Until it was Published and Canonized with the Book of Mormon**

The Lord had previously told Joseph that he was to teach by the spirit that is given by the prayer of faith **UNTIL** the "**fulness of the scriptures is given**". He was expressly forbidden to teach the secret things that were being revealed in the Inspired Version of the Bible **UNTIL** they had been **RECEIVED IN FULL** and the time had come for Joseph to **TEACH THEM UNTO ALL MEN**":

**"it is expedient that thou shouldst hold thy peace concerning them, and not teach them until thou hast received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people"**<sup>145</sup>.

Joseph, Oliver, and Sidney were obviously in possession of prophetic knowledge that they had learned while translating the Inspired Version. They desperately wanted to share this key of knowledge about the end times with the Saints but they were forbidden by the Lord. Joseph clearly understood that when the proper time had come, the new translation would be canonized and published to the world jointly with the Book of Mormon,<sup>146</sup>:

**"It is not the will of the Lord to print any of the new Translation in the *Star*; but when it is published, it will all go to the world together, in a volume by itself; and the New Testament and the Book of Mormon will be printed together."**<sup>147</sup>

### **The Church Will Fail without the Inspired Version of the Bible**

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<sup>145</sup> "...And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach and all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my scriptures is given [Section 42:14-15]..... Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until thou hast received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people. [56-58]

<sup>146</sup> The commandment to print and publish the Book of Mormon and the Inspired Version together in one volume was quite deliberate and, when eventually accomplished, will be a prophetic fulfillment of scripture. "The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand." Ezek 37:15-17

<sup>147</sup> (*History of the Church*, 1:341.) Some feel this is a clear reference to the prophecy in Ezekial about the stick of Ephraim becoming one book...

Joseph made the following observation:

**"... that the promise of God was that the greatest blessings which God had to bestow should be given to those who contributed to the support of his family while he was translating the fulness of the Scriptures ... that God had often sealed up the heavens because of covetousness in the Church ... and except the Church receive the fulness of the Scriptures that they would yet fail."<sup>148</sup>**

Few people realize that the salvation of the restored Church depended on the canonizing of the Inspired Version of the Bible as official scripture of the Church (replacing the King James version) and the publishing of the full inspired version of the Bible jointly with the Book of Mormon in one volume, thus allowing the prophetic secrets revealed therein to be made known to the world.

For about eleven years after finishing the translation of the Bible, Joseph admonished the Saints to help fund the publishing of the new translation so that it could be canonized and sent to the nations of the world. This would enable him to teach out of it and reveal essential prophetic mysteries that would help the saints to be prepared. Sadly, it was never canonized or properly published to the world under his direction and to my knowledge he never publicly taught out of it during his lifetime<sup>149</sup>

### **Section 110 and the Inspired Version Part Ways**

It is interesting and, in my opinion, not coincidental that the Lord chose to send the diary containing the content for section 110 with Brigham Young and the Twelve, and yet, he gave stewardship over the Inspired Version of the Bible to Emma and ultimately to the Reorganized Church. At the time of the succession crisis, Emma refused to hand the inspired version of the Bible over to Brigham and the Twelve.

The inspired version contained the interpretive keys that clarified the content and testified of the truthfulness of section 110.

Interestingly, the inspired version was published for the first time in 1876 by the Reorganized Church and section 110 was canonized by the Utah Church that same year. Both church organizations had long since established their own doctrinal beliefs concerning the doctrine of Elijah and their minds had been darkened by the false traditions of their Fathers. Some of the strange passages about Elijah in the Inspired Version no doubt created little more than a passing curiosity to most of those who perused them.



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<sup>148</sup> (Far West Report, p. 16, quoted in *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book, 1938, p. 9

<sup>149</sup> For some chronological historicity regarding the publishing of the inspired version of the Bible, [click here](#).

The Utah church had embraced the interpretations of section 110 and the doctrine of Elijah that had been presented by Orson Pratt, who had not had the advantage of having the secrets pertaining to the mystical identity of Elijah that were contained in the Inspired version of the Bible.<sup>150</sup>

### Could it be that John and Elijah have more in Common than most People Think?

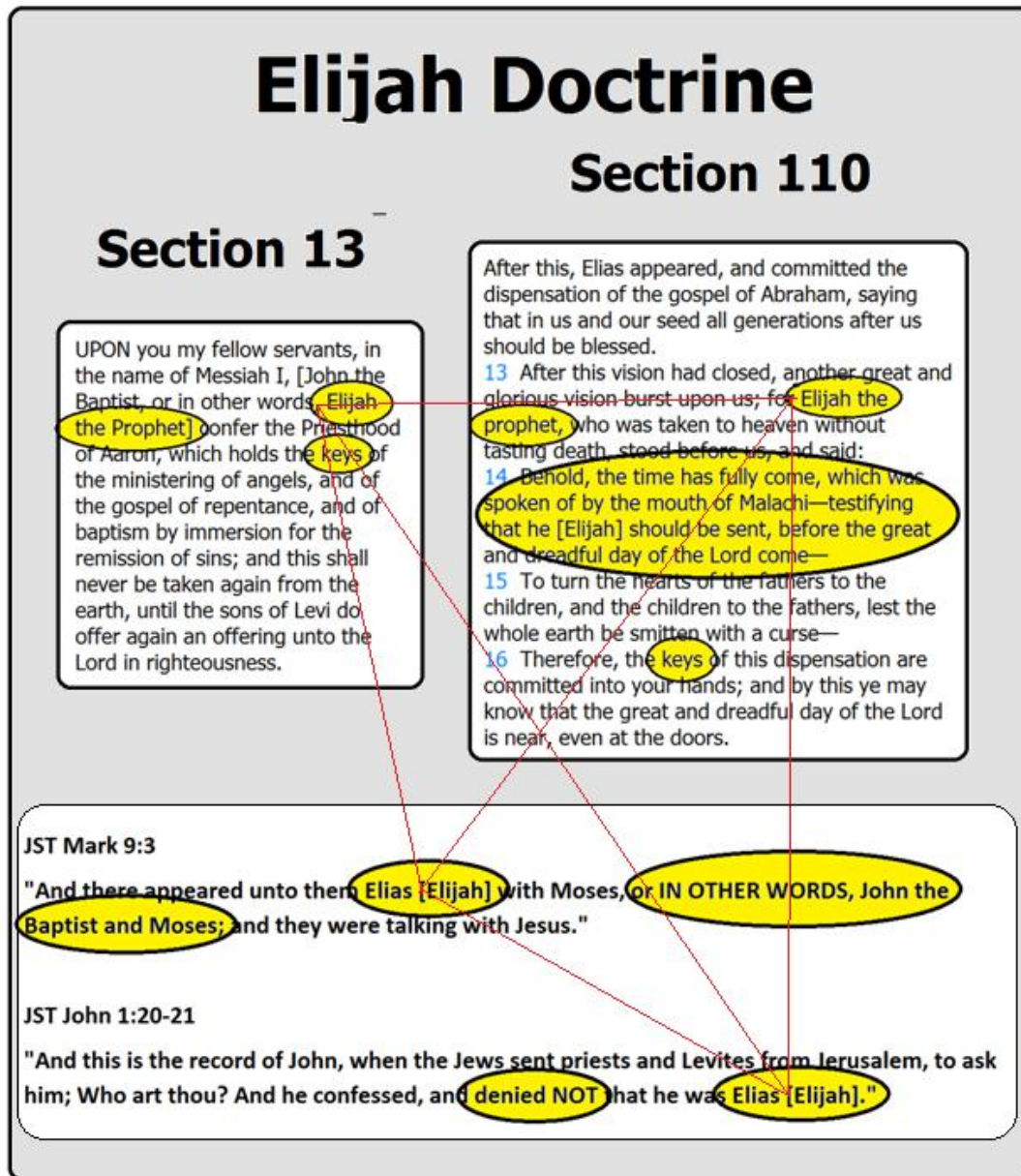
	
<p>Elijah the Prophet held the fulness of the Melchizedek Priesthood. He was a very bold servant of the Lord. He called down fire from heaven, destroyed the 400 prophets of Baal and brought down the kingdom of Baal worship. His ministry was suspended when he was translated and taken to heaven in a chariot of fire.</p>	<p>John the Baptist was a lowly holder of the Levitical Priesthood but was also a bold servant of the Lord. He was sent to prepare the way for the Lamb of God. He boldly called sinners to repentance and was instrumental in bringing down the kingdom of the Jews. His ministry was suspended when he was beheaded by the sinners he offended.</p>
	

There are some amazing similarities between Elijah and John the Baptist.<sup>151</sup> I am now going to use a very simple, keyword infographic to show the link between section 110

<sup>150</sup> Following the death of Joseph Smith, John Milton Bernhisel got permission from Emma Smith to copy the notes that were made into his own Bible. He did this in the spring of 1845. Unfortunately, it contains less than half of the corrections and was not suitable for publication. Prior to the 1876 publication of the inspired version by the RLDS church, the *Bernhisel Bible* was the only source for LDS Church members living in the Salt Lake Valley. It is apparent that Orson Pratt either did not consult the Bernhisel bible in preparation for his discourse about Elijah and section 110, or they did not contain the pertinent information relating thereto.

<sup>151</sup> While most protestant ministers and apologists reject the notion that John the Baptist was Elijah, they do see [similarities](#). They both wore camel skin and a leather belt, had a rough appearance, confronted wicked rulers with boldness and denounced a King, dwelt in the wilderness on a primitive diet, became depressed, rebuked Israel for the corruption of their religion, led many Israelites to repentance

and section 13 and the grand secret that the Inspired Version reveals about the mystical identity of Elijah the Prophet.



As you can see from the keyword infographic, the Inspired Version of the Bible connects section 110 with the event contained in section 13. It clarifies, in two separate passages, that Elijah the Prophet from the Old Testament and John the Baptist of the New Testament are one and the same person!

In the infographic I have taken the liberty of noting in brackets, the New Testament term of "Elias" (from the Greek) to "Elijah" (from the Hebrew) to reduce confusion, since Elias is the New Testament term for Elijah.

and were both victims of evil women. <http://rickcowan.com/wp-content/uploads/Similarities-Between-Elijah-and-John-The-Baptist.pdf> Interestingly, Elijah primarily ministered to the kingdom of Israel while the Baptist ministered to the Kingdom of Judah. It is believed by some that the final Elijah figure in the 3rd watch will unite the two kingdoms and minister to both.

## Time to Pause and Reflect

May I suggest that you stop reading this paper for a minute to collect your thoughts and deal with any doubts or feelings of confusion that may be flooding into your mind right now, based on previous assumptions. You have possibly been conditioned to reject what you have just seen.

Please remember that Joseph had been commissioned by God to translate the Bible by the gift and power of God and that the salvation of the church depended upon the information contained in the translation. The translation of the Bible was done during the height of Joseph's revelatory season, directly after he translated the Book of Mormon and during the time he was receiving the bulk of the revelations contained in the Book of Commandments. The Inspired Version of the Bible was commanded, inspired, and endorsed by God. It contained critical information critical to the understanding and interpretation of end times prophecy in the Bible. In some ways it was almost like a type of Rosetta Stone, if you will.

**This previously unknown information that is revealed in the Inspired Version means that Elijah's declaration in section 110, that he had already been sent before the great and dreadful day of the Lord, was true.** Elijah had in fact returned seven years prior, to reveal the priesthood “by hand”, in the form of his alter ego, even John the Baptist.



His declaration in section 110 expressly referred to the event documented in section 13, which had taken place seven years earlier. Elijah had once again been sent in the role of an Elias, to prepare the way, before the great and dreadful day of the Lord, by revealing priesthood “by hand”.



In fulfillment of the declaration of Moroni, Elijah had appeared and revealed the priesthood *by hand* to Joseph and Oliver. After conferring the lesser priesthood on them, he informed them about the greater Melchizedek priesthood that would be conferred on them “in due time”.<sup>152</sup> The appearance of Elijah and the restoration of the priesthood actuated the fulfillment of the Covenant God made to Abraham that the Gospel of Jesus Christ would be taken to the nations of the world in the last days through a designated priesthood seedline from Abraham. This resulted in the turning of the heart of the fathers to the children and the heart of the children to the fathers!<sup>153</sup>

This means that the appearance of John the Baptist to CONFER priesthood BY HAND and REVEAL the upcoming restoration of the Melchizedek priesthood began the literal fulfillment of the prophecy of Malachi!

But why did it take seven years before Elijah would make his declaration in the Kirtland Temple?

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<sup>152</sup> Joseph Smith—History 1:72. Contrary to popular belief, John (Elijah) was most likely referring to the upcoming special conference at the Morley Farm wherein the Melchizedek priesthood was revealed for the first time in the 2nd watch, not the ordination of Joseph and Oliver as elders.

<sup>153</sup> It my belief that the term "fathers" here refers to the ancient patriarchs like Abraham Isaac and Jacob, not the generic term in the genealogical context.



I would submit to you that the content of Malachi's prophecy was not limited to the return of Elijah as required to delay a curse and turn the hearts of the Fathers to the Children. During the seven years leading up to the visitation of Christ, Moses, Elias and Elijah as documented in section 110, every single prophecy in the book of Malachi pertaining to the second watch was fulfilled. I intend to cover this topic in greater detail in a future post or future part of this last rebuttal point.

### **The Literal Meaning of "In Other Words"**

In the Inspired Version of Mark chapter 9 Joseph Smith did not change the name of Elijah to the name of John the Baptist to indicate that a mistake had taken place in the King James version of the Bible. No correction was being made. He was not saying that it was John the Baptist *instead* of Elijah that appeared with Moses on the mount of Transfiguration. Rather, he simply used the phrase, "in other words", in the ordinary and commonly understood sense to provide clarification that John the Baptist and Elijah the Prophet from the Old Testament are one and the same person.<sup>154</sup>

Because the author of PTHG refused to accept the text in the Inspired Version at face value and tried to change the interpretation to conform to his own preconceived notions, he completely misinterprets the incredible interpretive key that was being conveyed in JST Mark 9. Here is what he said about it:

**"On the Mount of Transfiguration, Elijah did not appear. It was John the Baptist. At least if Joseph Smith understood the matter correctly, it was John the Baptist.."**

That is simply not consistent with the scriptural record as set forth in the Inspired Version and other restoration scripture. The author of PTHG is putting words in Joseph's mouth to try and make the inspired translation conform to his own (erroneous) preconceived doctrinal understanding. The author continues to opine about how he arrives at that deduction:

**"In the Joseph Smith translation he inserts into verse 4 —or in other words, John the Baptist and Moses. Therefore, Joseph rewrote the verse to clarify the identity of who was on the Mount at the time of transfiguration. It was not Elijah. It was John the Baptist. If Joseph Smith**

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<sup>154</sup> In PTHG, the author blithely assumes that the phrase, "in other words" must mean something different than it normally means, since it didn't make sense to him in the way context it was used by Joseph Smith. Ironically, another high profile attorney whose writings greatly affected the trajectory of Mormon doctrine also discounted what the change in the inspired version actually says. In the LDS Bible dictionary Bruce R. McConkie erroneously states that "The curious wording of JST Mark 9:3 does not imply that the Elias at the Transfiguration was John the Baptist, but that in addition to Elijah the prophet, John the Baptist was present." Pg 663 (As far as I can determine, neither he nor Denver Snuffer have provided any explanation for their refusal to accept Joseph Smith's translation means what it clearly says, or how they justify an interpretation that is not congruent with the verbiage or any common use or understanding of the phrase "in other words".)

**understood the matter [and I think he did], then it was John the Baptist and Moses who appeared on the Mount of Transfiguration.."<sup>155</sup>**

The above interpretation put forth in PTHG makes no sense whatsoever. Everything after the word "transfiguration" is a complete *non sequitur*! If Elijah from the Old Testament had not been one of the visitors on the mount of transfiguration, Joseph Smith would have simply replaced the name of Elijah with the name of John the Baptist in the Inspired Version. But he didn't.

Joseph did not rewrite the verse, he simply added a notation of clarification. This was a much needed clarification, for the very reasons demonstrated so clearly in the tortured and unsupported interpretation of Snuffer (and others) treated above! Let him who has eyes to see, see!

The phrase "**in other words**" does not change the original meaning, it simply provides additional insight and elucidation. The phrase "in other words" has reference to saying the same thing *in a different way, with greater clarity*.

Joseph Smith was clarifying and illuminating what was being said, not changing what was being said. This conclusion is supported and reinforced by another change in the Inspired Version.

### **He Confessed and Denied Not**

In John 1:22 of the traditional King James Bible, the Baptist said "I am not" when asked if he was Elijah. This is probably the main reason that gospel scholars reject John as representing the literal return of Elijah. The Inspired version changes his response to "**And he confessed and denied NOT that he was Elijah**". This is incredible! We have two separate and distinct corrections in the Joseph Smith Translation of the Bible clarifying that John the Baptist represented the literal return of Elijah the Tishbite from the Old Testament in fulfillment of Malachi's prophecy.

If you have the faith to believe what the Inspired Version of the Bible says about Elijah the Prophet literally being John the Baptist, then you have been blessed with a major game changing paradigm shift and epiphany and you now realize Elijah came as prophesied by Malachi. Further, you realize just how profoundly true the declaration by Elijah in section 110 is. Based on what the inspired version of the Bible teaches about the true identity of John the Baptist, there should be no room for doubt about the authenticity and veracity of section 110.

The Inspired Version reveals that Elijah is John the Baptist and therefore, the prophecies declared by Elijah in section 110 pertaining to the 2nd watch, had indeed already fully come to pass. Elijah had come to restore and reveal the priesthood to Joseph and Oliver seven years before section 110 took place. During that interim period of time, the rest of the Malachi prophecy had been

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<sup>155</sup> <http://www.scribd.com/doc/75094608/Elijah-Edited-1>


fulfilled. Thus, by the time section 110 was received, the time of the completion of the prophecy of Malachi had **fully come!**

**The Return of Elijah**


Documenting the Seven Year Elijah Timeline, from the Visit of Elijah in May 15th 1829 to Reveal the Priesthood and Bestow the Keys of the Ministering of Angels, to his Final Declaration that the Prophecies Contained in Malachi had Fully Been Completed.

May 15 1829-  
Elijah the Prophet Reveals the Priesthood by Hand in Fulfillment of the Promise of God to Abraham in Blessing the Nations of the World with the Gospel of Jesus Christ and to "Turn the Heart of the Fathers to the Children and the Heart of the Children to the Fathers"

April 3 1836  
Elijah the Prophet Proclaims the Time has "Fully Come" in which the Prophecy of Malachi has been Fulfilled, The Curse has been stayed, The Keys Have been Committed, The Great and Dreadful Day is near, Even at the Doors.



**Seven Year Timeline**



— Elijah is Sent Before the Great and Dreadful Day of the Lord

— "I Will Send My Messenger.. He Shall Prepare the Way.. He Shall Suddenly Come to His Temple.. Even the Messenger of the Covenant

— The Keys are Committed

— The Restoration of Priesthood Begins Missionary Work "The Heart of the Fathers are Turned to the Children"

— "He Walked.. in.. Equity and did Turn Many Away from Iniquity"

— The Saints Find the "Table of the Lord Contemptible" and "offer polluted bread upon mine altar"

— "Ye Are Departed Out of the Way, Ye have Caused Many to Stumble at the Law" [The Seers Eyes are Covered..]

— "...Ye Are Gone Away From Mine Ordinances and have Not Kept Them"

— "Wherein Have We Robbed Thee? In Tithes and Offerings.." [Law of Consecration Broken]

— "He Shall Purify the Sons of Levi.. That they May Offer an Acceptable Offering" [Intercession Offerings]

When the 3rd Watch Begins- "Then Shall Ye Retrun and Discern Between the Righteous and the Wicked"-"..it Shall Come to Pass that the Inhabitants of Zion shall Judge All Things Pertaining to Zion"

Although Orson Pratt did not have the benefit of knowing that John the Baptist was literally Elijah the Tishbite, one must give him credit for acknowledging that the appearance of John the Baptist, as documented in D&C 13, was in fulfillment of Malachi 3:1-

**"John the Baptist had come, in fulfillment of the 3rd chapter of Malachi and the 40th chapter of Isaiah; he came to restore the Priesthood of Levi, in order that those holding it might be purified as gold and silver, to offer an offering in righteousness when the Lord should suddenly come to His temple."** <sup>156</sup>

Since Malachi 4:5-6 really just reiterates what Malachi 3:1 says, Orson Pratt was unwittingly declaring that John the Baptist was Elijah the Prophet and that the prophecies of Malachi had been fulfilled as declared by Elijah in section 110.

BEHOLD, I will send my messenger, [Elijah the Prophet] and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. Mal 4:5-6

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Mal 3:1

### **Not really a New Doctrine**

Although Joseph Smith undoubtedly took many prophetic secrets about the events of the last days with him to the grave, it is doubtful that there are many greater than this one about the true identity of John the Baptist. There are no doubt other critical prophetic truths waiting to be discovered in the inspired version of the Bible which had been completed within just a few years after the legal organization of the church. One has to wonder how Joseph and a few close associates were able to keep these secrets in their breasts for more than a decade leading up to the martyrdom. Perhaps even they didn't fully understand all the implications at that time, or perhaps Isaiah's observation that God covered the eyes of his seers provides the explanation.

It is now apparent that God covered our eyes and wanted the Saints of the restoration who rejected the fulness, to remain in darkness about the true identity of Elijah, until just before the Marvelous Work should take place. The doctrine of Elijah returning as John the Baptist as clarified in the Inspired Version of the Bible was actually not a new doctrine. It was "hidden in plain sight" just like so many other profundities.

The standard King James version of the Bible, with the exception of one corrupted verse, actually teaches the magnificent truth about Elijah being John the Baptist. Gabriel, Zacharias, Mark and Christ all testified that John the Baptist was Elijah. Notice the four witnesses that had already been provided in the traditional King James version of the Bible before the Lord provided the additional clarification in the Inspired Version of the Bible:

### **The Angel Gabriel Testified that John is Elijah**

In Luke 1:17, the angel that appears before Zacharias to announce that, regardless of the advanced age of he and his wife, a son would be granted to them by God, says irrefutably:

**"...and he shall go before him in the spirit and power of Elijah..."**

With the context provided by the Inspired Version, we now know that Gabriel was speaking literally when he said that John would have the spirit and power of Elijah.

### **Zacharias Testifies that John the Baptist is Elijah**

Let's now review what Zacharias, the father of John the Baptist reveals in Luke 1:76.

**"... and thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways."**

Zacharias is identifying his son as Elijah the prophet by paraphrasing Malachi 4:5-6 and observing that John would be a "type" fulfillment of the prophecy by going before the Lord as an "Elias" to prepare the way before the coming of the Lord.

### **Mark testifies that John the Baptist is Elijah the Prophet**

In Mark 1:1-4, Mark quotes the prophecy in Malachi and then acknowledges that it is referring to John the Baptist:

**"The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."**

### **Jesus Testifies that John the Baptist is Elijah the Prophet**

**"But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." (Matthew 17:12-13)**

As you can see, the traditional King James Version of the Bible provides four separate and distinct testimonies from four different witnesses that John the Baptist from the New Testament was the same person as Elijah the Prophet from the Old Testament.

## **Two Elijah Fulfillments**

The Inspired Version of Matthew 17 provides additional useful information. It informs us that there are actually two messengers that will fulfill the prophecy in Malachi. The first is Elijah the Tishbite who returned as John the Baptist. He is characterized as Elijah the "preparer". The second is a latter day prophet that is characterized as Elijah the "restorer":

**“And Jesus answered and said unto them, Elias truly shall first come, and restore all things, as the prophets have written.**

**And again I say unto you that Elias has come already, concerning whom it is written, Behold, I will send my messenger, and he shall prepare the way before me; and they knew him not, and have done unto him, whatsoever they listed. Likewise shall also the Son of Man suffer of them.**

**But I say unto you, Who is Elias? Behold, this is Elias, whom I send to prepare the way before me. Then the disciples understood that he spake unto them of John the Baptist, and also of another who should come and restore all things, as it is written by the prophets."**

JST John 1:22 Provides a second witness that there was to be a second prophet acting in the role of Elias that would restore all things in the end times.

**"And they asked him, saying; How then art thou Elias? And he said, I am not that Elias who was to restore all things. And they asked him, saying, Art thou that prophet? And he answered, No."**

The amazing passages above from both the traditional King James Bible and the Inspired Version, reveal that Elijah the Tishbite from the Old Testament literally transmigrated back into mortality through a natural birthing process as John the Baptist. The above two passages reveal that Elijah the Prophet was to fulfill the prophecy of Malachi in the role of Elijah the preparer. He did this in part, in the New Testament by preparing the way before the Savior. He fully completed the prophecy of Malachi during the LDS restoration movement by preparing the way, before the Lord's secret appearance in section 110, and turning the hearts of the father to the children and the children to the fathers before the start of the great and dreadful day of the Lord.

It has been demonstrated in other posts that the above passages and additional supporting documentation indicates that Joseph Smith will return as Elijah the Restorer in the third watch when he fulfills the prophecy of Malachi.<sup>157</sup> Virtually all prophecies have a dual fulfillment or multiple fulfillments. This is another truth that has been lost on the author of PTHG. There is something poetic about the torch being passed from Elias [Elijah] the *preparer* to Elias [Elijah] the *restorer* in section 110.

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<sup>157</sup> It is a well established belief among many prophecy scholars that many prophecies have multiple fulfillments.

The Inspired Version reveals that the term *Elias* means *one who prepares the way*.<sup>158</sup> It can be used as a descriptive for any calling that prepares the way for a greater work. It actually applies to many prophetic servants, including the second ministering angel mentioned in section 110 that committed the dispensation of the Gospel of Abraham.<sup>159</sup>

We have now reviewed no less than six scriptures that testify that Elijah the Prophet in the Old Testament returned to the earth as John the Baptist. It is my sincere desire that those readers of PTHG that have ears to hear and accept this truth and make the paradigm shift will have their belief in section 110 restored and greatly strengthened. Those who cannot transition may continue to deny a divine revelation and the light and knowledge contained therein.

### **The Doctrine of Translation**

In a sermon given in October of 1841, Joseph Smith taught that "**Translated bodies are designed for future missions**". This sets the stage for a future work that Elijah was to do in the meridian of time, since he was translated and taken to heaven during Old Testament times. Joseph also taught that "**Translated bodies cannot enter into rest until they have undergone a change equivalent to death**".

A change equivalent to death was necessary after Elijah's translation and future mission in order for him to enter into his rest and eventually appear to Joseph and Oliver two separate times in angelic form! Of course, we cannot discount the possibility that he could return again in the third watch in some capacity.

### **Is Transmigration a Doctrine of the Devil?**

Many members of the church have been indoctrinated to believe that transmigration, or the ability for the Lord to return an ancient prophet back to the earth by literally being born again, is a false doctrine. This belief comes primarily<sup>160</sup> from a misinterpretation of an event in the history of the church regarding Joseph Smith's encounter with a man named Joshua:

In November 1835 a man who went by the name of Joshua paid a visit to Joseph Smith. The man evidently had some truth, for Joseph said he made some "excellent remarks". However, Joseph Smith was suspicious of him and discovered that he was Robert Mathias of New York who had endured trials for "murder, man slaughter, contempt of court, whipping his daughter, etc."

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<sup>158</sup> Elias is the Greek, New Testament rendering of the Hebrew, Old Testament term, Elijah.

<sup>159</sup> The personage referred to as "Elias" in section 110 is in all probability referring to Father Abraham who was dispensing the dispensation of abraham so that the promise God made to him about his posterity blessing the nations of the earth with the Gospel of Jesus Christ could be activated through Joseph and Oliver.

<sup>160</sup> Hebrews 9:11 is another stumbling block for many however it does not apply to Elijah since he avoided death in the Old Testament by being translated and carried up to heaven in a chariot of fire.

Joseph entertained him for a few days and finally asked him to enlighten him "on his views respecting the resurrection."<sup>161</sup> Matthias made four observations:

1. He (Joshua) was a literal descendant of Matthias, the apostle.
2. The spirit of Matthias was resurrected in him.
3. The scheme of eternal life was the transmigration of the spirit from father to son.
4. He was the spirit of truth itself and possessed the soul of Christ.

To this Joseph Smith said "**I told him that his doctrine was of the devil, that he was in reality in possession of a wicked and depraved spirit.**" Joseph pressed him to leave and upon his departing he said: "**And so I, for once, cast out the devil in bodily shape, and I believe a murderer.**" History of the Church Vol. 2; pages 304-307.

When Joseph Smith told Joshua that "his doctrine was of the devil", there is no reason to believe that Joseph was categorically referring to the doctrine of transmigration. He was obviously referring to the false belief that "**the scheme of eternal life was the transmigration of the spirit from father to son**" and the other points listed above that pertained specifically to Joshua. He was possibly also referring to Josuah's claim of being the literal descendant of Matthias.

Nothing that was said in this account within the history of the church proves that transmigration is a false doctrine or that Elijah the Tishbite that was translated and taken to heaven in a chariot of fire could not have been transmigrated as John the Baptist. Indeed, it actually provides support since Joseph did not take a stand against the doctrine of transmigration.

### **Supporting Scriptural Documentation about John the Baptist**

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<sup>161</sup> **Joshua, the Jewish Minister.** "While sitting in my house, between ten and eleven this morning, a man came in and introduced himself to me by the name of "Joshua, the Jewish ...he observed that he was aware that I could bear stronger meat than many others, therefore he should open his mind the more freely **Additional Views of JoshuaMatthias Dismissed by the Prophet.** *Tuesday, November 10.*—I resumed conversation with Matthias, and desired him to enlighten my mind more on his views respecting the resurrection. He said that he possessed the spirit of his fathers, that he was a literal descendant of Matthias, the Apostle, who was chosen in the place of Judas that fell; that his spirit was resurrected in him; and that this was the way or scheme of eternal life—this transmigration of soul or spirit from father to son. I told him that his doctrine was of the devil, that he was in reality in possession of a wicked and depraved spirit, although he professed to be the Spirit of truth itself; and he said also that he possessed the soul of Christ. He tarried until Wednesday, 11th, when, after breakfast, I told him, that my God told me, that his god was the devil, and I could not keep him any longer, and he must depart. And so I, for once, cast out the devil in bodily shape, and I believe a murderer.



Although the documentation provided is more than adequate and compelling, the New Testament and modern revelation provide additional supporting evidence about the unique role and character of John the Baptist.

### **Full of the Holy Ghost While In His Mothers Womb**

**"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb"**<sup>162</sup>

**"..until John whom God raised up, being filled with the Holy Ghost from his mother's womb.."**<sup>163</sup>

The above passages should be a clue to the rest of humanity that John the Baptist was unique from the rest of us. The scriptures inform us that mankind must receive the Holy Ghost upon faith and repentance during mortality. The most likely way a person could be filled with the Holy Ghost before being born, is if he had previously lived and received a fulness of the Holy Ghost in a previous life.

### **Baptized while he was yet in "the Womb" before he was born**

When John was approached by Christ to be baptized, the Baptist exclaimed that he himself should be baptized of Christ. Yet Christ brushed off that declaration. There is no account of John being baptized during his New Testament sojourn. Why?

**"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him."**<sup>164</sup>

Doesn't it seem like a person would need to be baptized himself before he would be baptizing others?

As it turns out, he was already baptized. D&C 84:28 was altered to say that John was baptized in "his childhood". **The original revelation to the Prophet Joseph stated that John was baptized while he was yet in "the Womb"**. This would also explain why John was filled with the Holy Ghost from his mother's womb. It is my belief that the intent of the verse was that he had been baptized prior to being born.<sup>165</sup>

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<sup>162</sup> Luke 1:15

<sup>163</sup> Section 84:27

<sup>164</sup> Matthew 3:13

<sup>165</sup> See the original text: Historical Development of the Doctrine and Covenants Volume 2 Part 2 also an observation [here](#) and [here](#)

## Greatest Prophet Born of Woman

**"But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appavelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.**

**This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist.."<sup>166</sup>**

That is quite a bold statement for the Savior to make about John. Many gospel scholars have no doubt wondered how a lowly Levitical priest that got his head lopped off in the New Testament could have been greater than someone like the Old Testament prophet, Elijah, who held the fulness of the priesthood, called fire down from heaven, produced numerous other miracles and was translated and wafted to heaven in a chariot of fire. As demonstrated in this paper, the answer to that dilemma is provided in the inspired version of the Bible.<sup>167</sup>

Elijah's incredible condescension from the fearless and all powerful Elijah in the Old Testament, to a humble and persecuted forerunner of Christ in the New Testament is no doubt typological to God's ineffable condescension of allowing himself to take on the appearance of a man and be humiliated on the cross.

### He Was the Friend of the Bridegroom , Not Part of the Bride

**"Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled"<sup>168</sup>**

Another invaluable clue regarding the true identity of John the Baptist is given by John himself in the above passage. Clearly, he perceived himself to be separate and distinct from the rest of those who are considered to be the bride of Christ.

It is rather profound and significant that John does not categorize himself as being among those who represent the bride, rather, he is the "friend of the bridegroom". He is putting himself separate to, and above, the status of the bride and closer to the status of the bridegroom is he not?

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<sup>166</sup> Luke 7:25-28

<sup>167</sup> Obviously, John's role in preparing the way before Christ and in testifying of and baptizing Christ may have been sufficient in and of itself to make him the greatest prophet born of women, nevertheless, it appears that the majesty of John includes his amazing Old Testament ministry.

<sup>168</sup> John 3:28

A wealth of scriptural evidence has been presented in this rebuttal point to demonstrate Joseph and Oliver really did have the visitation documented in Section 110. The Lord had commanded them to withhold prophetic information that proves that Elijah had come in fulfillment to Malachi in 1829 and that section 110 is true.

In my opinion, the documentation provided in this paper that the Lord God of Israel has condescended to let us have, is conclusive proof that John the Baptist is Elijah the Prophet. I believe this proves beyond question that the declarations made by Elijah the Prophet in Section 110 were true and that the visitation of Christ and three other ministering angels was a true event.

**"Surely the Lord GOD will do nothing,  
but he revealeth his secret  
unto his servants the prophets."**

There are a multitude of reasons why the Lord may have commanded Joseph to not teach the secrets in the Inspired Version and why he obviously commanded Joseph, Oliver and Warren to not speak publicly about the visitation behind the veil. One of them may have been to try the faith of his people and to see who could be led astray by false teachers.

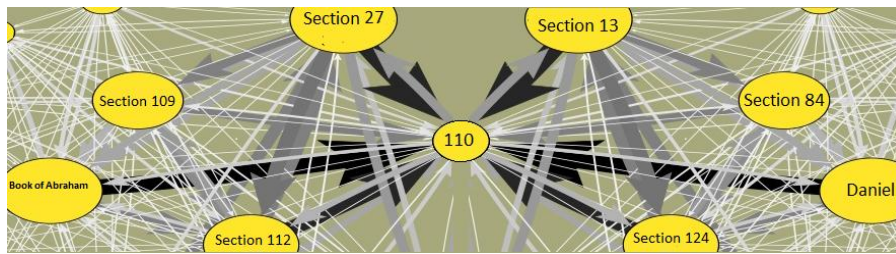
Although I do not believe any further documentation is necessary to prove that section 110 is true, there are a few more items that I want to add to this final point at a future time.

#### **Other Evidences that Section 110 is True**

The Inspired Version of the Bible reveals the grand secret that the Old Testament prophet, Elijah the Tishbite, was transmigrated to the meridian of time as the historical character known as John the Baptist. John was quite literally "filled with the spirit of Elijah" that had inhabited the Old Testament prophet Elijah. This means that when John the Baptist appeared to Joseph Smith and Oliver Cowdery to *reveal the priesthood by hand* in 1829, Elijah the Prophet was fulfilling the prophecy contained in the last few verses of Malachi. Remarkably, this proves that the declaration by Elijah in Section 110 of the Doctrine and Covenants is also true. The visitation of ministering angels in section 110 is no doubt one of the greatest prophetic fulfillments in the history of the world, and it all took place secretly.

#### **Section 110 is Interconnected to many Passages of Scripture**

Although the event was to be kept hidden from the church and world for a time, the Lord obviously instructed Joseph and Oliver to have the account recorded in a church diary enabling the truth to eventually come out. Once a student of the Gospel realizes the grand secret that John the Baptist is the transmigration of Elijah the prophet, and that the declarations uttered in section 110 are true, other passages of scripture will begin to emerge to provide additional witnesses of the veracity of Section 110.



## Section 27 Testifies of Section 110 It Provides Clarity to Malachi, 110 & The Doctrine of Elijah

When I first discovered the secret Elijah doctrine in the Inspired Version years ago, I looked for way to debunk it. The thought that God would transmigrate an Old Testament prophet into the person of a New Testament figure seemed remarkable and difficult to believe. When I noticed a passage in section 27 that made it appear as if Elijah and John the Baptist were separate people, I decided to not do a post about how the Inspired Version teaches about the two individuals being the same, although I did make a few comments in the comment section of various posts.

The evidence was overwhelming in favor of the two of them being the same, but I chose to not do any blogs or papers on the topic until I could understand the reason behind the apparent discrepancy. Nevertheless, the two passages in the Inspired Version along with the mountain of supporting evidence rang true to me, so I began to investigate a little deeper into the origin and original text of section 27.

### A Composite of Two Revelations

According to Robert Woodford, "**Section 27 is either a composite of two revelations, or one revelation written in two parts. The uncertainty concerning its origin can be traced to two contemporary accounts... it appears these two revelations were combined for publication in the 1835 edition of the D&C.**"

### Restoring the Original Integrity to the Text of Section 27

As I began to dig a little deeper into section 27 and was able to look at earlier texts, the problem became obvious. The text had become distorted. Once the modern use of verses are removed and the earlier punctuation restored, the meaning is greatly transformed.

**Notice the versing and grammar alterations as well as text deletion that has taken place in the modern version of section 27-**

6 And also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things spoken ~~or the restorer of all things spoken~~ by the mouth of all the holy prophets since the world began, concerning the last days;

7 And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias;

8 Which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first priesthood which you have received, that you might be called and ordained even as Aaron; [:]

9 -A[and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children,

In the 1833 Book of Commandments, the first part of what we now now as section 27 was published. It represents what the angel told Joseph as he was on his way to procure wine for the sacrament. In the 1835 D&C

both parts are published together and the 1851 publication of the Pearl of Great Price only the second part if published. In both of those texts, verses 8 and 9 are actually part of the same sentence. A colon instead of a semicolon is used. It is not broken up into modern verses. The capital "A" on "And" is a lower case "a". When restored to an earlier way the text was presented, the meaning completely changes.

This is how the two verses emerged as one verse, in the 1851 edition of the Pearl of Great Price.

ve	unto you, my servants, Joseph
ve	Smith, jr. and Oliver Cowdery,
ng	to ordain you unto this first
ng	priesthood which you have re-
t-	ceived, that you might be call-
of	ed and ordained even as Aaron:
so	and also Elijah, unto whom I
ve	have committed the keys of
g-	the power of turning the

As you can see, the two verses were, originally one sentence. Elijah was not being presented as one of the characters that will be at the occasion of sharing the wine, rather, the point being made in the narrative is that both the higher and lesser priesthood needed to be ordained by the laying on of hands, in the same manner that Aaron was ordained to the Aaronic priesthood and that Elijah was ordained to the Melchizedek priesthood.

This is a much needed clarification because when the Old Testament reveals that the Melchizedek priesthood is received by the calling of God's voice out of heaven, it does not include the fact that a physical ordination must accompany the heavenly call. Aaron and Elijah were being given as examples of how the reception of both the higher and lower priesthood involved the laying on of hands.

One would think that Melchizedek would have been chosen as the example for proper Melchizedek priesthood protocol since that priesthood was named after him. In hindsight, now that I understand that John the Baptist was Elijah the prophet, who also held the Melchizedek priesthood, it feels to me as if a cryptic witness is being offered of the fact that John was Elijah. Therefore, he was uniquely qualified to restore the Aaronic priesthood, and also to teach Joseph and Oliver about the forthcoming Melchizedek priesthood.

### **A Few other Observations about Section 27**

**The Final Elijah:** The phrase "restorer of all things spoken by the mouth of all the holy prophets.." is very significant. It distinguishes the mission of Elijah the "preparer" from the mission of Elijah the "restorer". It is not known why it was taken out in later publications

**"The Keys of Turning the Hearts of the Fathers:** It appears from verses 8 & 9 that Joseph and Oliver obtained the keys of turning the Heart of the Fathers to the Children. The return of Elijah was all about transferring priesthood KEYS so that the Abrahamic promise could be fulfilled.

In Section 13, Elijah transferred the priesthood KEYS of the "ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins"

In Section 110 Elijah declared to Joseph and Oliver that **"the KEYS of this dispensation are committed into your hands"**

Which dispensational keys? The priesthood keys to the ancient dispensation of the Gospel of Abraham that had just been committed into the hands of Joseph and Oliver back in verse 12 of section 110! The priesthood given to Joseph and Oliver in 1829 by Elijah belonged to the dispensation of the Gospel of Abraham that was secretly committed to Joseph and Oliver behind the veil in 1836.

### **The Book of Abraham Testifies of Section 110**

This ancient dispensation of the gospel of Abraham is linked to the ancient promise of God to Abraham, that Abrahams posterity would be a blessing to all nations. This is done by taking the gospel to all nations. Priesthood keys needed to be transferred before the gentiles rejected the fulness of the gospel and the times of the Gentiles came to an end with a curse that would destroy the earth.

Notice how the Book of Abraham and section 110 have a reciprocal relationship of witnessing of the veracity of each other while they provide the only two passages of scripture that reveal the mystery contained in Abraham 2:9-10

**"And the angel of the LORD called unto Abraham out of heaven the second time,**

**16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:**

**17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;**

**18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."**

God confirmed to Isaac that the promise would be fulfilled in Chapter 26

**"and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;**

**4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;"**

The Old Testament informs us that the seed of Abraham would be blessed all the nations of the earth, but it does not explain how. This dark secret is brought to light in Abraham 2:9-10 and it is literally being fulfilled in Section 110.

After this, Elias appeared,  
and committed the  
dispensation of the **gospel**  
of **Abraham**, saying that  
in us and our seed, all  
generations after us  
should be **blessed**

..thou **[Abraham]** shalt be a  
**blessing** to thy seed after  
thee that in their hands  
they shall bear this **ministry**  
and **Priesthood** unto all  
nations; and I will bless  
them through thy name; for  
as many as receive this  
**Gospel** shall be called after  
thy name

The conferral of priesthood keys by Elijah in 1929 and Elijah's declaration of the transfer of the dispensational keys of the Gospel of Abraham in 1836 all pertained to the fulfillment of the promise of God to Abraham that his posterity would be a blessing to all of the nations of the earth. We know from the ancient Book of Abraham and modern revelation that this blessing is fulfilled by Abraham's seed, as they take the gospel of Jesus Christ to the nations of the world.

The restoration of priesthood and priesthood keys made possible the preaching of the Gospel and joining the ancient saints with their posterity under the covenant. It was declared by Paul that "**they [the Fathers] without us should not be made perfect.**" Joseph would build upon this topic many times.

"For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers - that they without us cannot be made perfect - neither can we without our dead be made perfect.

This is the true meaning behind the term of turning the hearts of the Fathers to the Children and the Children to the Fathers.

As you can see, Section 27 and the Book of Abraham both testify of the veracity of Section 110.

In future posts we will briefly touch on numerous other sections of the D&C that testify of the divine origin of section 110. The evidence that section 110 is true is beyond overwhelming.

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Hebrews 11:40 (oddly the verse is changed in the Inspired version, yet Joseph continued to quote the original passage in his teachings, indicating that the original was still accurate.

Doctrine and Covenants 128:18

Gen 22:15-18

### **Section 110 is the Corresponding Response to Section 109**

One of the truly remarkable blind spots in the PTHG degradation of section 110 is that it never takes the obvious interconnectedness of section 110 with the dedicatory prayer of the Kirtland Temple into serious consideration.

### **The Lord Appears on the Eighth Day of the Atonement Offering**

I have pointed out in other posts that the eight day ceremony at the Kirtland Temple represented a set pattern and protocol that had been established by the Lord through Moses.

The period beginning with the dedicatory prayer on March 27th, to the secret visitation behind the veil culminating in the acceptance of the Temple by Christ, and the visitation of three other heavenly messengers on the eighth day (April 3rd), represents a divine temple timeline pattern. It is clearly referenced in the in the Old Testament. That pattern is a silent witness that something very significant must have happened on the eighth day after the temple dedication:

**“And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.**

**As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.**

**Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.**

**So Aaron and his sons did all things which the LORD commanded by the hand of Moses.**

**Aaron makes an atonement by sacrifice for himself and all Israel—He and his sons offer sacrifices—Glory of the Lord appears to all—Fire from the Lord consumes offerings on altar.**

**AND it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;**

**And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.**

**And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;**

**Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.**



**And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.**

**And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.**

**And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.” (Leviticus 8:33-36 (:1-7)**

Aaron was consecrated in the Temple for seven days and on the eighth day the Lord appeared to him to accept his atonement offering.

**Unbe-freakin-lievable..**

Anyone familiar with the above, eight day atonement protocol established by Moses, followed by the atonement statute prophecy in Leviticus 16 simply needs to prostrate themselves in jaw-dropping awe and reverence at the stupendous testimony of ancient temple protocol that was being demonstrated. This amazing prophetic pattern that secretly took place in the Kirtland Temple was evidenced by the emergence of the account contained in section 110. This account, in conjunction with the dedicatory prayer and the events that took place between the 1st and 8th day of the Kirtland Temple festivities represents the literal fulfillment of the enactments presented in ancient scripture.

### **Section 110 Provides a Point by Point Response to Section 109**

The secret visitation behind the veil on the eighth day following the dedicatory prayer, could well be considered God’s direct response to many of the specific petitions offered up in Section 109. Listed below are a few of them, with snippets from Section 109 on the left and 110 on the right.

O Lord... accept of this house..4	..behold, I have accepted this house..7
The Son of Man might have a place to manifest himself..5	We saw the Lord..2 I will appear unto my servants..8
Let the anointing of thy ministers be sealed upon them..35 Put upon thy servants the testimony of the covenant..38	The endowment with which my servants have been endowed in this house..9
..deliver thy people from the calamity of the wicked..46	To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse..15
That all the ends of the earth may know that we, thy servants, have heard thy voice, and that thou hast sent us..57	..and his voice was as the sound of the rushing of great waters, even the voice of Jehovah..3
..when thy people transgress, any of them, they may speedily repent..21 Forgive the transgressions of thy people..	Behold your sins are forgiven you..5
And also this church, to put upon it thy name..79	..and my name shall be here..7
That from among all these, thy servants, the sons of Jacob, may gather out the righteous.. 58	..committed unto us the keys of the gathering of Israel from the four parts of the earth..11
That it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house.. 12	..and do not pollute this holy house..8

As you can see, section 109 was the petition of the saints, given by revelation:

**“O Lord accept this house..”**

Section 110 was the response

**“..behold I have accepted this house..”**

Given the intricate correlation between the petitions in section 109 and the responses given in 110, provided in the graphic above, in conjunction with the backdrop already provided in this paper, it becomes apparent that section 109 and 110 are inseparably connected. One cannot hardly accept Section 109 without accepting the validity and inter-connectedness of 110. They are like matching book ends.

Remarkably, the dedicatory prayer foretells that the work will be “cut short in righteousness”<sup>[1]</sup>. Later in this paper we shall discuss how the initial gospel ministry to the Gentiles was “cut short in righteousness” as a result of the mercy that was extended above the mercy seat when the divine intervention behind the veil took place. Remarkably, both a curse and a blessing were being bestowed at the same time as foretold in Deuteronomy 30.

**“AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,**

**2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;**

**3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.”**

The curse that was going forth to destroy the earth, as we shall see in future posts, was brought on by the fact that the fulness of the gospel had been rejected by the Gentiles. This made them worthy of being destroyed off the face of the earth just as ancient Israel was going to be destroyed by God until Moses intervened.

The Blessing came in the form of mercy. An intervention and the rebuking of the destroyer who had already been sent forth, secretly took place, which prevented latter day Israel from being swept off the earth. This transaction involved the extending of an ancient dispensation with a preparatory priesthood and gospel.

The good news is that at some time in the future, after the secret bestowal of the blessing and the cursing upon Israel was administered, the Lord will take away the captivity of Latter day Israel and will gather his people from among the nations. This last great gathering will begin after the first laborers of the last kingdom return to finish their prophetic stewardships. Because of the events relating to the secret visitations behind the veil, the worldwide curse that was to destroy the earth as prophesied by Malachi and Isaiah, was delayed.

The reason the work needed to be cut short in righteousness by an acceptable atonement offering leading up to it's fulfillment behind the veil is because of the **“calamity of the wicked”** mentioned in the dedicatory prayer. The response to the calamity<sup>[2]</sup> provided in section 110 was that the curse would be delayed by an offering made by Joseph Smith and his associates.

The offering had been prophesied in section 84:

**“..for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed—  
And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house“**

That offering would be made possible by the return of Elijah the prophet and the restoration of priesthood keys enabling the ushering in of the fulfillment of the atonement statute from the ancient dispensation that was committed to Joseph and Oliver. The restoration of the Levitical priesthood in section 13 would enable the curse to be delayed and the preparatory gospel to go forth, once the fulness of the gospel had been rejected.

Although Levitical priesthood can only produce cursings and not blessings, the preaching of the gospel to the nations of the earth by the designated seed of Abraham would nevertheless result in turning the heart of the Fathers to the Children and the heart of the children to the fathers in preparation for when the light of the fulness of the gospel would shine forth during the Marvelous Work. The Lord would rebuke the destroyer that had been sent forth, delaying the curse from smiting the entire earth.

**“Lest the whole earth be smitten with a curse“.**

That divine intervention included an atonement offering by Joseph Smith, Jun., who, according to section 109, **“has covenanted with Jehovah, and vowed to thee“**...68

The covenant and vow that Joseph made with Jehovah is briefly mentioned in other passages, including section 124, **“And verily thus sayeth the Lord, unto you my servant Joseph Smith, I am well pleased with your offering and acknowledgements..”** (v 1) and section 84 speaks of a covenant that has been **“renewed and confirmed”** upon the leading High Priests that was not only for their sakes, but **“for the sake of the whole world“.**<sup>[3]</sup>

This intercessory covenant was no doubt typological to the atonement that Moses and Aaron made in behalf of ancient Israel:

**“ Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.”** (Psalm 106:23) The atonement statute and offering will be covered in detail in a [separate article](#).

As you can see, the dedicatory prayer contained in Section 109 and the corresponding secret visitation behind the veil as recorded in Section 110 are inseparably connected with each other and they have to do with the fulfillment of the prophecy given by Moses in Deuteronomy. Section 109 is one of many revelations that testifies of the truthfulness of section 110. Many more evidences of the validity of Section 110 are contained in the scriptures. We will be reviewing more of them in future posts.

[1] This phrase shows up twice in the scriptures with the obvious literal fulfillment taking place in the 3rd watch, nevertheless, the shadow fulfillment that took place in the 2nd watch is profound.

[2] Section 1:17 speaks of the calamity as well. The Lord assures the Saints that it was because of his foreknowledge of the coming calamity that he called upon Joseph Smith and gave him commandments so that the everlasting covenant could again be reestablished (verse 22) in the Third Watch, as a result of it having been broken (verse 15) during the 2nd Watch.

[3] Section 84:48

## The Keys to Gather Israel: Two Patriarchal Blessings Testify of Section 110

### Conveniently Omitting the Three Other Visitations from the Discussion

Some of the revelatory talking points within the dedicatory prayer remind us that the declaration of Elijah constitutes a very small part of Section 110. This brings to mind yet another blind spot of PTHG in its attempt to cause doubt in the historicity of section 110. While the author hyper-focuses on the declaration of Elijah, and his indigestion over the Elijah doctrine of the modern church, he completely neglects the significance of the other three visitations and the associated evidence of those narratives. He negates the profound utterances of Christ, Moses and Elias in his attempt to take issue with the prophetic utterances of Elijah.

As demonstrated in the previously itemized snippets contained in section 109 and the patriarchal blessing that Joseph Received from his father just prior to section 110, there is powerful testimony of the truthfulness of section 110 relating to the visitation of the other three messengers. Another example of this relates to the visitation of of Moses and the keys of the gathering of Israel.

Having touched briefly on the significance of the visitation of Christ and Elias, we will now make mention of the visitation of Moses. The gathering theology is interwoven throughout modern revelation and the first elders of the Church had been promised that they were called to eventually "**bring to pass the gathering of the elect.. unto one place... to prepare their hearts..**" against the "**day of tribulation.**"<sup>169</sup>

For this reason, the keys of the gathering of Israel needed to be committed. Since there is no other place beside section 110 where such a transaction is documented, we have one more evidence supporting the authenticity of the section. It is no coincidence that within the previous year, Joseph Smith had received two separate and distinct patriarchal blessings from two separate patriarchs and each blessing makes reference to his role in gathering Israel:

A blessing given by his father on [9 December 1834](#) alluded to Joseph's calling to gather the remnants from among the gentiles and restored the tribes of Israel.<sup>170</sup> The second blessing given by Oliver Cowdery on [22 September 1835](#) foretells that "**By the keys of the Kingdom shall he lead Israel into the land of Zion**"<sup>171</sup> It certainly appears that Joseph needed the keys of the gathering of Israel committed to him. Section 110 fits snugly in place and therefore provides yet another contextual evidence. There are, no doubt, numerous other connections relating to the visitation of Moses.<sup>172</sup> An entire paper could be prepared focusing on the significance of and countless evidences pertaining to the three visitation narratives in section 110 that PTHG completely skips over.

### Section 112 Testifies of Section 110

Section 112:32 is our next example of a scriptural dot that connects with section 110..

Notice the following passage in section 112 which was given on July 23 of 1837

**"For unto you, the Twelve, and those, the First Presidency, who are appointed with you to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times.**

**31 Which power you hold, in connection with all those who have received a dispensation at any time from the beginning of the creation;**

**32 For verily I say unto you, the keys of the dispensation, which ye have received, have come down from the fathers, and last of all, being sent down from heaven unto you."**

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<sup>169</sup> Section 29:7-8

<sup>170</sup> "Thou hast been called, even in thy youth to the great work of the Lord: to do a work in this generation which no other man would do as thyself, in all things according to the will of the Lo[r]d. A marvelous work and a wonder has the Lord wrought by thy hand, even that which shall prepare the way for the remnants of his people to come in among the Gentiles, with their fulness, as the tribes of Israel are restored"

<sup>171</sup> "For, like Joseph of old shall he be: he shall save the just from desolation, by the wise counsel of the Almighty; for by his direction shall they gather into store-houses and barns, till they overflow with the richness of the fruit of harvest: and by this means shall the just be saved from famine, while the nations of the wicked are distressed and faint. In due time shall he go forth toward the north, and by the power of his word shall the deep begin to give way and the ice melt before the sun. By the keys of the Kingdom shall he lead Israel into the land of Zion while the house of Jacob shouts in the dance and in the song— Joy, O my soul, in that day, for thou shalt be with him and bear thy part in the keys which are confirmed <upon> thee for an everlasting priesthood, forever and ever—" (compare to section 133:26-34, also 77:9, )

<sup>172</sup> Another course of study with which to further investigate this subtopic is from the perspective of how much sense the visitation makes sense from the prophecies characterizing Joseph Smith as being like unto Moses. While the Book of Mormon (1 Nephi 22:20) acknowledges that Christ is like Moses, referring to the infallible prophet mentioned in Deut 18:15, there are other prophecies (Section 103, 2nd Nephi 3 & JST Gen 50) that liken Joseph Smith to Moses, (referring to the fallible prophet mentioned in Deut 18:18.)

Verse 32 of section 112 simply doesn't make any sense without section 110. What dispensation is it referring to that has been given to the restored church?

Clearly is not referring to the keys of the dispensation of the fulness of times held by Peter, James and John, because it was never even ushered in during Joseph's ministry.<sup>173</sup> It is clearly not referring to the keys of the dispensation of the last times, because it began with the meridian apostles 2,000 years previous. According to Joseph Smith and the scriptures, the dispensation of the gospel of Jesus Christ of the end times was in the process of being rejected. In a later part of this paper we will discuss the rejection of the gospel by the Jews and then the Gentiles.<sup>174</sup>

The above keys of a dispensation that had been given to the Twelve apostles, and had been passed down from the fathers, remains mysterious and difficult to explain if one rejects the validity of Section 110. That verse is making specific reference to the dispensational keys that had been given to Joseph and Oliver in secret:

**"After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed."**

Only section 110 provides the explanation regarding the dispensation passed down from the Fathers that section 112 makes reference to. This makes section 112 another contextual evidence of the truthfulness of 110.

### **Section 124 Testifies that Section 110 is True**

Embedded in Section 124 is a remarkable reference to the secret visitation behind the veil that is described in section 110:

**"And from this time forth I appoint unto him [Hyrum] that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph;**

**That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery.."**

**Can anyone produce a documented event in the life of Oliver Cowdery, other than the one described in section 110 that fits the descriptives of blessing, glory, honor, priesthood and gifts of the priesthood?**

### **The Keys Jointly Shared By Joseph and Oliver**

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<sup>173</sup> Section 128 proves that the dispensation of the fulness of times had not yet been ushered in. "for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in" (128 :18) Joseph would later clarify that it could not be fully ushered in until the Nauvoo Temple was completed.

<sup>174</sup> This concept will be further developed when we examine Joseph's Letter to N.C. Saxton, 4 January 1833

It is an amazingly cohesive narrative, that we have Joseph and Oliver kneeling beside each other receiving the keys to an ancient priesthood containing the keys to the ministering of angels) in 1829, and again, five years later they jointly enter into the "covenant of tithing" for the "continuation of blessings" in 1834. Then, in 1836 they were kneeling beside each other a third time receiving the ministrations of angels and being visited again by Elijah who makes prophetic reference to the last time he visited these two servants of the Lord.

Yet the reception of the Aaronic priesthood was kept secret for years. The covenant of tithing was little more than a quiet footnote in the history of the church that few people knew about, and the vision behind the veil, was, in the words of Daniel, sealed up and kept secret.

### **Outwardly Contextually Confusing**

Although the secret, behind the scenes narrative is consistent from a doctrinal point of view, it makes no sense from a surface contextual view of church history. Indeed, it seems somewhat disjointed and out of sync with the events of church history. It seems odd that Oliver was the one participating in the covenant of tithing even more curious that he was the one behind the veil with Joseph because before those two events took place, Sidney Rigdon had long since joined the church and had largely replaced Cowdery in prominence and pertinence.

It was Rigdon that replaced Cowdery as Joseph's scribe in translating the Bible. Rigdon was participating in the restoration of the Melchizedek priesthood at the Morley Farm while Cowdery was oddly missing. It was Rigdon that taught at the school of the prophets and Rigdon that sat by the side of Joseph Smith during the vision known as section 76.

It was Rigdon that was given the privilege of dedicating the place of the temple in Jackson County. Indeed, the references, promises and privileges of Cowdery in modern revelation pale in comparison to those of Rigdon. Rigdon and Smith were virtually inseparable during the years leading up to the dedication of the temple while Cowdery was fading into the background.

Rigdon was clearly more engaged in overseeing the building of the Kirtland Temple than Cowdery. Tales of Rigdon pacing back and forth on top of the temple petitioning the Lord in tears are legend. It is Rigdon that emerges as the primary speaker at the dedication. All things considered, Joseph's obvious choice of a companion behind the veil would have been Rigdon, not Cowdery. Yet the remarkably cohesive behind the scenes narrative called for Oliver to participate in all three of the key events leading up to and including the secret visitation behind the veil. And that is evidence that God was directing things, not Joseph.

It appears as if Oliver and Sidney had two very different stewardships.

### **Oliver and Joseph had a Secret**

As previously noted in other posts, Joseph Smith had been forbidden by the Lord to teach out of the inspired version of the Bible until it had been canonized with another book of scripture and was ready to be sent to the world. He was forced to keep several things secret. This is undoubtedly true with some of his closest associates. Both Oliver and Sidney helped with the translation of the Bible and were undoubtedly aware of some of the great prophetic secrets.

Oliver obviously knew that the angel who ordained him and Joseph in 1829 was the same angel that secretly visited them behind the veil in the temple in 1836. It is interesting that after the secret visitation behind the veil was eventually revealed, the true identity of Elijah continued to be withheld.

It is very possible that Oliver's criticism of Joseph shortly after the visitation, had to do with Oliver's understanding of the prophecies contained in Malachi in relation to the latter day apostasy of the church and some of the disconcerting things he saw taking place with Joseph and the church.<sup>175</sup> He may even have been aware of the atonement statute and the implications that it would have upon the outward actions of Joseph.

### Cowdery Leaves the Church

Oliver Cowdery was excommunicated at Far West on April 12, 1838, right at the time that a string of revelations were being received by Joseph Smith. It is unlikely that Oliver was unaware of these revelations, yet, he was obviously unimpressed enough with them and Joseph's conduct, to remain unrepentant and estranged from the church for many years thereafter.<sup>176</sup> When Oliver Cowdery and his brother in law David Whitmer were interviewed at the same time by Thomas Marsh about leaving the church, they both expressed their belief that Joseph was a fallen prophet.<sup>177</sup> They remained convinced that they would yet play a future role when the great work begins again.<sup>178</sup>

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<sup>175</sup> See [Oliver's Secret](#)

<sup>176</sup> Section 115 (April 26) 116 (May 19) 117, 118 & 119 (July 8) Oliver certainly knew of these prophecies but was less than impressed with them as indicators that Joseph was not in transgression. During his estrangement in 1838 he had alluded to the fact that he did not believe every revelation pronounced by Joseph Smith to be true **"I will not be influenced, governed, or controlled, in my temporal interests by any ecclesiastical authority or pretended revelation whatever, contrary to my own judgment."** <http://www.boap.org/LDS/Early-Saints/OCowd-his.html>

<sup>177</sup> Source: "History of Thomas Baldwin Marsh [by himself]," MS 26 (1864):406. After making preparations I [Thomas B. Marsh] started from Far West [1838] and moved three miles out of town, ostensibly for the purpose of settling, and soon moved off to Clay County, and from thence to Richmond, Ray County, where I saw David, John and Jacob Whitmer and Oliver Cowdery, who had all apostatized. I enquired seriously of David if it was true that he had seen the angel, according to his testimony as one of the witnesses of the Book of Mormon. He replied as sure as there is a God in heaven, he saw the angel according to his testimony in that book. I asked him, if so, why he did not stand by Joseph? He answered, in the days when Joseph received the Book of Mormon, and brought it forth, he was a good man and filled with the Holy Ghost, but he considered he had now fallen. I interrogated Oliver Cowdery in the same manner, who answered similarly.

<sup>178</sup> In a private letter, "Oliver expressed his conviction that he still held the priesthood keys and authority conferred upon Joseph Smith and him.. He readily admitted that he did not know whether the Lord would again call David and him to "work in his great cause." As before, Oliver's concern for reputation and character resurfaced. He explained that, If ever the church rises again in true holiness, it must arise in a measure *upon our testimony*, and *upon our characters as good men*. Such being the case.... some ONE should step forward—capable and worthy, who knew us well, and whose heart the Lord should or has touched, whose duty and office should be to vindicate our characters, and disabuse the minds of the honest of those prejudices which they do and would otherwise labor under. All this must be done without solicitation on our part. And it is expedient it should be done by [some]one who has known us from the



Nevertheless something eventually happened to Oliver that caused an amazing change of heart. It appears that his epiphany could not be shared with his brother in law David Whitmer.

This change of heart may well have taken place when Oliver Cowdery he was confronted with Section 124. He may well have been convicted in his heart that Joseph still had the gift of prophecy when he viewed the content in 124. There is reason to believe that it was after reading section 124, that he desired to return to the church.<sup>179</sup>

Previously, Cowdery had expressed to David Whitmer that he felt they had priesthood keys that gave them the right to preside over the other splinter groups:

**"True it is that our right gives us the head" and "We have the authority and do hold the keys."**

Yet he later declared that section 124 changed his mind:

**"When I wrote that letter I did not know of the Revelation [D&C 124:95] which says, that the keys and power conferred upon me, were taken from me and place upon the head of Hyrum Smith. And it was that revelation which changed my views on this subject."**

Evidently during their private discussions with Oliver in late October 1848, Orson Hyde and George A. Smith made him aware of the January 1841 revelation.<sup>180</sup>

Why did Oliver accept section 124 when he had previously rejected sections 115-119?

There could have been numerous factors. I would suggest that verse 95, which conferred the same blessings upon Hyrum that had previously been placed upon Oliver, provided undeniable proof to Oliver that the revelation was valid:

**"Let Hyrum] and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery"**

Contemporary members of the church back at that time, reading those passages would have been unaware of the secret visitation behind the veil. They must have thought the following descriptives were overkill if not unwarranted for someone who had simply been ordained to be the assistant President of the church:

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beginning... To his trusted relative, Oliver declared his willingness, when circumstances were appropriate, to be involved again in the building up of the Lord's kingdom. In the letter's conclusion, Cowdery summarized his heartfelt feelings about his involvement in the latter-day work, "I will only say that when *the time comes*, I AM READY! But I am not persuaded that it has yet fully come. Let the Lord vindicate our characters, and cause our testimony to shine, and then will men be saved in his kingdom."

([http://maxwellinstitute.byu.edu/publications/transcripts/I00050-The\\_Return\\_of\\_Oliver\\_Cowdery.html](http://maxwellinstitute.byu.edu/publications/transcripts/I00050-The_Return_of_Oliver_Cowdery.html))

<sup>179</sup> "Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. I only wish to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence."

<http://olivercowdery.com/history/Cdryhst2.htm>

<sup>180</sup> "[http://maxwellinstitute.byu.edu/publications/transcripts/I00050-The\\_Return\\_of\\_Oliver\\_Cowdery.html](http://maxwellinstitute.byu.edu/publications/transcripts/I00050-The_Return_of_Oliver_Cowdery.html)

- **Blessing**
- **Glory**
- **Honor**
- **Priesthood**
- **Gifts of the Priesthood**

When had Oliver been given blessing, glory, honor, priesthood and gifts of the priesthood? That passage was certainly referring to something more than the bestowal of the Aaronic priesthood and his priesthood ordination as the assistant President of the Church. No other revelation received by Joseph Smith up to that time had bestowed such incredible accolades upon one of God's servants.

I believe that had the secret visitation behind the veil been made public, that passage would have been interpreted by the Saints as having reference to the visitation.

It apparently had a significant impact on Oliver Cowdery.

It appears that he got the message loud and clear. He knew full well that those cryptic descriptives were indicative of, and explicitly describing the secret event in the Kirtland Temple wherein he and Joseph were JOINTLY given the keys of the gathering of Israel, the dispensation of the Gospel of Abraham, and the remarkable promise that in Joseph and Oliver, all of the seed of Joseph and Oliver and all generations after them, would be blessed! **Clearly, Section 124:95 refers to and testifies of the validity of section 110!**

Following Oliver's reading of section 124, a very different Oliver Cowdery emerged. Unlike the angry and arrogant Cowdery that left the church, a very humble and contrite Cowdery begged for re-entry and he emphasized that he was not expecting or seeking position, just membership.

### **The Ring and the Robe**

Back in April of 1843, Joseph directed that a letter be written to Oliver in Missouri. He instructed that in the letter it ask if Oliver had **“eaten husks long enough.”** This was an unmistakable reference to the parable of the Prodigal Son, who, after squandering all his inheritance, was sent to the fields to feed the swine where **“he would fain have filled his belly with the husks that the swine did eat”** (Luke 15:16). Oliver was cryptically being reminded that he and Joseph had jointly received priesthood keys, a priesthood dispensation, and the same promise regarding his posterity and future generations that Abraham had received. Joseph directed that the letter ask Oliver if he was **“almost”** ready to return and be clothed with the **“robes of righteousness.”**<sup>181</sup>

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<sup>181</sup> See HC 5:368



According to the parable that Joseph was quoting from, the prodigal son was restored to his former position and given the ring and the robe:

**"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: And bring hither the fatted calf, and kill *it*; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."**<sup>182</sup>

In my opinion, Section 124 is one of the most powerful testimonies that section 110 was true. regardless of whether it was the epiphany that changed Oliver's heart, I believe that verse 95 is referring to the **blessing, glory, honor, priesthood, and gifts of the priesthood that Oliver and Joseph received on April 3, 1836.**

### **The Gentiles Broke the Everlasting Covenant The Letter to N. C. Saxton**

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<sup>182</sup> Luke 15:21-24

Up to this point in this paper it has been demonstrated that the secret vision behind the veil as documented in section 110 was a true event. I have attempted to prove the veracity of Section 110 by providing contextual evidence from many sections on modern revelation. Furthermore, the secret return of Elijah the Prophet in 1829 (as John the Baptist) has been documented using passages from the inspired Version of the Bible.

The transmigration of Elijah the prophet in the person of John the Baptist during NT times and his revealing of the priesthood "by hand" fulfilled the prophecy in Malachi. Elijah (John) revealed and restored priesthood and enabled the posterity of Abraham to take the gospel to the nations of the world, turning the hearts of the fathers to the children and the children to the fathers. This and other associated events that followed, proves that the fulfillment of the prophecy of Malachi in the closing verses of section 110 had indeed been fulfilled and was historically accurate.

In this section of the paper I want to provide a little broader context for why the secret vision behind the veil and the secret intervention needed to take place and why it was kept secret. The secret vision behind the veil with accompanying visitations from Father Abraham and other Old Testament prophets, represents the secret ushering in of a previous ancient dispensation officiated by a patriarchal priesthood! In 1836, the dispensing of the blessings of the FULLNESS of the Gospel to the Gentile nations had come to an end while the KNOWLEDGE of the gospel was beginning to return to the House of Israel.

At that time (and to this day, in fact), members of the restored church were unaware of the secret transition taking place. They were expecting the dispensation of the fulness of times to be ushered in along with the great solemn assembly spoken of in prophecy.<sup>183</sup> This solemn assembly was to endow the High Priests with power so they could "gather up the strength of God's house" and take the fulness of the Gospel to the elect.

On March 29th 1836, just six days prior to the secret vision behind the veil, Joseph Smith and the other four members of the First Presidency "waited on the Lord" in the most holy place behind the veil for much of the day and most of the night. They were seeking a revelation from the Lord, giving them permission to go to Zion<sup>184</sup>. Sadly, permission was not granted at that time. The "little season" spoken of in section 105 was referring to a much longer waiting period before Zion could be redeemed.

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<sup>183</sup> See . section 88:70,117 and the first and second chapters of Joel.

<sup>184</sup> At eleven o'clock, a. m., Presidents Joseph Smith, Jun., Frederick G. Williams, Sidney Rigdon, Hyrum Smith, and Oliver Cowdery, met in the most holy place in the Lord's House, and sought for a revelation from Him concerning the authorities of the Church going to Zion, and other important matters. After uniting in prayer, the voice of the Spirit was that we should come into this place three times, and also call the other presidents, the two Bishops and their counselors, each to stand in his place, and fast through the day and also the night, and that during this, if we would humble ourselves, we should receive further communications from Him. After this word was received we immediately sent for the other brethren, who came... Soon after this, the word of the Lord came, through President Joseph Smith, Jun., that those who had entered the holy place, must not leave the house until morning, but send for such things as were necessary, and, also, during our stay, we must cleanse our feet and partake of the Sacrament that we might be made holy before Him, and thereby be qualified to officiate in our calling, upon the morrow, in washing the feet of the Elders.

Nevertheless, the petition for permission to go to Zion demonstrates that they were still hoping the redemption of Zion and the fulness of times might still be imminent. Six days later the Lord would come “suddenly” to his temple with three other heavenly visitors, providing an intervention. At that time only two of the five members of the First Presidency would be permitted to witness the secret vision behind the veil where the secret ushering in of the Abrahamic dispensation would take place. Sidney Rigdon, Hyrum Smith and Fredrick G. Williams, who had previously participated in waiting on the Lord in the Holy Place during the previous week, would be excluded.

The hopes and expectations that the fulness of times would be ushered in failed to materialize. Instead, Joseph Smith would cryptically announce that "**something new must be done for the salvation of the Church**". He was informing the Saints that their temporal salvation (and in a sense, their eternal salvation,) would no longer depend on the establishment of Zion. He then commissioned the Twelve apostles to set up foreign missions. This would begin a completely different phase of missionary work. The "fulness" of the Gospel was being taken from the Gentiles and the “knowledge” of the fulness of the Gospel was now to be taken to the House of Israel, which Joseph referred to as the “dispersed of Judah” and the “outcasts of Israel”. This amazing ministry would take place in fulfillment of the Savior's prophecy in 3rd Nephi:

**"And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel... behold, saith the Father, I will bring the fulness of my gospel from among them. And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. And I will show unto thee, O house of Israel, that the Gentiles shall not have power [to preside] over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel."**<sup>185</sup>

### **The Gentiles Reject the Fulness and Break the Everlasting Covenant**

It is critical to understand the seriousness of what was bringing the dispensation of the Gentiles to an end. I am now going to demonstrate, using the prophetic declarations of Joseph Smith, that prior to the secret vision behind the veil in 1836, both the New Testament Gentile church as well as the restored Gentile Church had fulfilled the prophecy in Isaiah 24:5. They had broken the everlasting covenant, causing the curse spoken of by Isaiah and Malachi to begin rolling forth in the earth. As we shall see, the curse was then miraculously postponed by the intervention of Elijah as foretold in Malachi:

**"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse"**<sup>186</sup>

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<sup>185</sup> 3rd Nephi 16:10-12

<sup>186</sup> Malachi 4:5-6

I will now review an amazing letter from Joseph Smith to one Noah C. Saxton, a newspaper editor, that warns directly of the prophesied curse. I will also look at associated current events and modern revelations that provide additional support for this assertion.

Joseph's narrative in the letter to Saxton points out that the New Testament Gentile Church had collectively entered into the covenant during the ministry of the New Testament Apostles, but eventually went into apostasy and broke the covenant sometime after the death of the last of the apostles.

According to the Prophet's letter, the apostasy of the New Testament Church was followed by the fulness of the Gospel being restored to the earth through the instrumentality of Joseph Smith, and then rejected by the Latter day Saints.

Hence, we can see that the covenant was entered into and broken both at the beginning and at the end of the Gentile dispensation. The breaking of the everlasting covenant along with the rejection of the fulness of the Gospel and the failure to repent and have a reformation when given the chance in Nauvoo, resulted in the restored church being rejected with their dead by God for four generations of time. But not until Joseph Smith had obtained his calling and election and a promise from God to intervene and postpone the curse, prophesied of by Isaiah and Malachi, from devouring the earth. Elijah's (John's) return with the priesthood and Joseph's intervention prevented the latter day saints from being swept off the face of the earth and allowed God to secretly substitute the ancient Abrahamic dispensation to "keep the roots of the olive tree alive" in the interim, as prophesied in Jacob's allegory. It was typological to the atonement offering Moses had offered to prevent the Children of Israel from being destroyed from off the face of the earth.

Once the everlasting covenant had been broken and the Lord rejected the church with their dead, the heavens were once again sealed and the higher Gospel blessings were severed from the earth. The heavens are to remain sealed until the covenant is reinstated when Joseph and the other servants of the vineyard return in the 3rd watch. In the meantime, the Saints of the LDS restoration movement have been delivered over to Satan<sup>187</sup> and to the strong delusion<sup>188</sup>. This earth has been inundated with false spirits, just as the restored church was antagonized by false spirits just prior to the restoration of the Melchizedek priesthood.

Ancient prophecy indicated that God would "nourish" his saints for 3 1/2 years.

**"For when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. Therefore, to the woman were given two wings of a great eagle,**

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<sup>187</sup> "And thus, if the people of this generation harden not their hearts, I will work a reformation among them...and I will establish my church, like unto the church which was taught by my disciples in the days of old. And now if this generation do harden their hearts against my word, behold I will deliver them up unto Satan...Behold I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified.." (Section 4 of the Book of Commandments)

<sup>188</sup> 2 Thes 2:11

**that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent".<sup>189</sup>**

The Saints were nourished with the word of God and the Fulness of the Gospel/Priesthood in Kirtland. Incredibly, it is exactly a 3 1/2 year period of time from the time of the restoration of the fulness of the Priesthood at the special conference at the Morley Farm in 1831, until Joseph and Oliver had to intercede for the law of consecration that had been collectively broken by the Saints. On November 29 1834 Joseph and Oliver entered into a "Covenant of Tithing" for the "Continuation of Blessings". This explains why it was Oliver that was summoned behind the veil on April 3 1836 instead of Sidney.

- May 15 1829 - Joseph and Oliver receive the priesthood from Elijah (John) (3 ½ year period starts)
- November 29 1834 - Joseph and Oliver enter into covenant of tithing as intercessory atonement (3 ½ year period ends)
- April 3 1836 - Joseph and Oliver secretly usher in Ancient Dispensation of Abraham

The prophecy in the 12th chapter of Revelation continues on to reveal that after the 3 1/2 year period of time, the dragon would make war with the saints.

**"Therefore, the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ".<sup>190</sup>**

### **Joseph is Commanded by God to Publish a Voice of Warning**

During that 3 1/2 year revelatory period, on January 4th 1833, Joseph Smith was commanded by God to publish a "voice of warning"<sup>191</sup> to the world. The publication to which he submitted his ominous diatribe was "the American Revivalist and Rochester Observer". Although the extremely controversial and apocalyptic content that he submitted to be published must have been seen as sensational and absurd at the time it was written, four generations later it appears even more outrageous. Some of the declarations in it must seem laughable to most people, because the

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<sup>189</sup> JST Revelation 12:13-14; 17 In the allegory in the Book of Jacob in the Book of Mormon the olive tree was "nourished by the good word of God". (Jacob 5:5,12, 6:7) This 3 1/2 year time frame referenced in the 12th chapter of Revelation is also mentioned in the Book of Daniel. It is one of 11 prophetic timeline sequences from the Book of Daniel that took place during the LDS restoration movement which will be covered in the last segment of this paper. The 3 1/2 year period of time represents the sweet spot of Joseph Smith's revelatory experience. It was the time that the Lord rained down intelligence and nurtured the Church, before the covenant was collectively broken by the Saints necessitating an intercessory atonement offering. After that, the heavens began to close.

<sup>190</sup> JST Revelation 12: See also Daniel 7:21-22 I beheld, and the same horn made war with the saints, and prevailed against them; **22** Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

<sup>191</sup> This "voice of warning" given by Joseph Smith should not be confused with the more widely known, but significantly less significant documents that are often associated with the term, such as the missionary tract "The Voice of Warning" written by Parley P. Pratt during his mission to England, written sometime between 1839 and 1842, or the Proclamation of the Twelve Apostles printed on April 6th, 1845 by the quorum of the Twelve in response to Section 124:1-11. (They were not commissioned to fulfill that mandate. A copy of their proclamation can be viewed at <http://www.utlm.org/onlineresources/proclamationoftwelve.htm>

ominous foretellings did not, in fact, come to fruition in the generation in which they were given.<sup>192</sup> The critical issue is why they did not come to pass, as we shall see.

In the letter to the publisher Joseph boldly stated to the world:

**" I declare unto you the warning which the lord has commanded me to declare unto this generation"**

When Joseph got a copy of the newspaper that published his prophetic warning, he was greatly disappointed to find that only a portion of what he had submitted had been published, prompting him to send a follow up letter to the editor with this ominous warning:

**"I now say unto you that if you wish to clear your garments from the blood of you[r] readers I exhort you to publish that letter entire but if not the sin be upon your head.." <sup>193</sup>**

Sadly, the editor did not clear his garments and print the entire warning. Nevertheless, Joseph took many other opportunities to warn the nation and the saints, and the various pronouncements and warnings contained in the letter that we are going to review can also be found in many of the other teachings and correspondence of the Prophet Joseph Smith as well as in the revelations in the D&C.

### **Major Topics Contained in Joseph's Voice of Warning**

Here is a seven point summary of the major topics covered in Joseph's "voice of warning" which was commanded by God to be published to the world. The letter was written on January 4th 1833.<sup>194</sup>

#### **1- God has commanded me to give you this voice of warning**

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<sup>192</sup> As previously pointed out, the destroyer would be sent forth according to section 105, a revelation given in June of 1834. The curse was in fact preparing to destroy the earth as prophesied in Malachi. However, as also prophesied in Malachi, God would temporarily "rebuke the devourer" in the 2nd watch and delay the curse from going forth

<sup>193</sup> <http://josephsmithpapers.org/paperSummary/letter-to-n-c-saxton-12-february-1833?dm=image-and-text&zm=zoom-inner&tm=expanded&p=1&s=undefined&sm=none>

To N C Sexton [Noah C. Saxton] Rochester

Dear sir

I was somewhat disappointed on receiving my paper with only a part of my letter inserted in ~~that~~ it. The letter which I wrote you for publication I wrote by the commandment of God, and I am quite anxious to have it all laid before the public for it is of importance to them, But I have no clame upon you, neither do I wish to urge you beyond that which is reasonable to do it. I have only to appeal to your extended geneorsity to all religious societies that claim that Christ has come in the flesh and also tell you what will be the consequen[c]es of a neglect to publish it— some parts of the letter were very severe upon the wickedness of sectarianism— I acknowledge and the truth, remember is hard and severe against all iniq uity and wickedness, but this is no reason why it should not be published but the very reason why it should, It lays the axe at the root of the tree and I long to see many of the sturdy oaks which I have long cumbred the ground fall prostrate. I now say unto you that if you wish to clear your garments from the blood of you[r] readers I exhort you to publish that letter entire but if not the sin be upon your head—

Accept sir the good wishes and tender regard of your unworthy servant—

Joseph Smith Jr.

Kirtland 12th Feby. 1833

<sup>194</sup> <http://josephsmithpapers.org/paperSummary/letter-to-n-c-saxton-4-january-1833?dm=image-and-text&zm=zoom-inner&tm=expanded&p=1&s=undefined&sm=none>



**2-The Jews in the New Testament did not Break the covenant, they Rejected it**

**3- The New Testament Gentiles Did Enter into Covenant and then eventually Collectively Broke the Covenant**

**4- The Latter day Gentiles could avoid Catastrophe by Repenting and Entering into the Everlasting Gospel Covenant**

**5- A Remnant of the Gentiles had begun to Repent and Enter into Covenant and Gather to Zion**

**6- The Curse that Would Ultimately Devour the Earth Was About to be Sent Forth**

**7- The Heavens Were about to Close Upon the World if they Did Not Accept the Everlasting Covenant**

This warning is perhaps the most comprehensive and ominous warning that Joseph gave during his ministry.

### **A More Detailed Review of the Voice of Warning**

**1- God has commanded me to give you this voice of warning.** If Joseph Smith was simply offering a personal opinion about the state of affairs relating to the gentile nation of America and the restored church, the content of his remarks would hardly be worthy of deep analysis. However, Joseph made it clear that he had been commanded to say what he said. This was a "thus saith the Lord" proclamation, which obligates us to study his admonitions and declarations and take them seriously, looking for ways that they could have been true rather than taking them lightly because they did not appear, on a surface analysis, to be fulfilled.

**2-The Jews in the New Testament did not Break the covenant, they Rejected it**

In the letter to Saxton, Joseph revealed that the covenant had never previously been collectively established with the House of Israel or the House of Judah prior to the New Testament Apostles taking it to the Gentiles, because a valid covenant requires two parties to be effectuated. During the time of the Savior's ministry, the Jews were broken off because they refused to enter into the covenant (I believe there is a huge difference between being "broken off" for refusing to enter into covenant vs. being "REJECTED" for breaking the covenant that had been entered into).

**"This covenant has never been established with the house of Isreal nor with th[e] house of Judah for it requires two parties to make a covenant and those two parties must be agreed or no covenant can be made."**

**His Blood be Upon Us and our Children**

Joseph was basically referring to the rejection of Christ and his Gospel by the Jews in Jerusalem when they petitioned Pilot to crucify the Lord. He was reiterating what Paul and Barnabus were declaring in the following passage:

**"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."<sup>195</sup>**

### **3- The New Testament Gentiles Did Enter into Covenant and then eventually collectively Broke the Covenant**

After the Jews refused to enter into the Gospel Covenant, the Apostles took the gospel to the Gentiles and they did enter into the covenant. Prior to the restoration of the covenant through the instrumentality of Joseph Smith, the Gentile nations had broken the covenant. Joseph Smith quoted Isaiah 24:5 to document this fact:

**"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."**

Joseph Smith was directing his voice of warning to the Gentiles who had not yet embraced the restored Gospel. He further declared that the Gentiles **"have become high minded and have not feared therefore but few of them will be gathered with the chosen family. Has not the pride highmindedness and unbelief of the Gentiles provoked the holy one of Israel to withdraw his holy spirit from them and send forth his Judgments to scourge them for their wick edness; this is certainly the case, Christ said to his deciples Mark 16, 17 & 18 that these signs should follow them that believe; In my name shall they cast out Devils they shall speap [speak] with new tongues they shall take up serpants and if they drink any deadly thing it shall not hurt them they shall lay hands on the sick and they shall recover, and also in connection with this read 1 Corinthians 12 Chapt, By the foregoing testamonies or through the glass of the foregoing testamonies we may look at the Christian world and see the apostacy there has been from the Apostolic platform<sup>196</sup>, and who can look at this, and and not exclaim in the language of Isaiah, [the earth is defiled under the inhabitants thereof because they have transgressed the Laws; changed the ordinances and broken the everlasting covenant"]"**

Joseph was informing the world that the apostacy of the New Testament Gentiles had been (one) fulfillment of the prophecy in Isaiah 24. However the breaking of the everlasting covenant that had been entered into at the front end of the gentile dispensation did not mean the gentiles

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<sup>195</sup> Act 13:46 In this chapter Paul identifies the collective decision of the Jews in Jerusalem to have Christ crucified as the apex of the Jews rejecting the gospel. (See verse 26-28, also 18:5-6 and also Matthew 27:11-26. See also Peter's vision about preaching the gospel to the Gentiles in Acts 10)

<sup>196</sup> Interestingly, the Lord had already given section 84 by the time of this warning in which it was prophesied that when the first laborers of the last kingdom go forth for the last time, they will show forth all of the signs mentioned in Joseph's warning. Just as the lack of these signs served to demonstrate the apostasy of the protestant world, they would also end up condemning the restored church in the beginning of the Third Watch as well.

would not be given a second chance. Joseph quoted scripture to show that the Lord was to set his hand a "second time" to recover his people and bring in the fulness of the Gentiles.

**"The time has at last come arived when the Gods of Abraham of Isaac and of Jacob has set his hand again the second time to recover the remnants of his people which havebeen left from Assyria, and from Egypt and from Pathros &.c. and from the Islands of the sea and with them to bring in the fulness of the Gentiles and establish that covenant with them which was promised when their sins should be taken away. see Romans 11, 25, 26, & 27 and also Jeremiah 31. 31, 32, & 33"**

Although those prophecies provided hope for the gentile nations, and they were being invited to accept the restored Gospel, Joseph's remarks were laced with prophetic doubt as to whether the "second time" would materialize in that generation. In his voice of warning, Joseph referenced a revelation from the Book of Commandments that declared that the Lord's spirit was being withdrawn from the entire earth!

**"The Lord has declared to his servants some Eighteen months since that he was then withdrawing his spirit from the earth, and we can see that such is the fact for not only the churches are dwindling away, but there are no convers[i]ons, or but very few, and this is not all, the governments of the earth are thrown into confusion & division, and distruction to the eye of the spiritual beholder seemes to be written by the finger of an invisable hand in Large capitals upon almost evry thing we behold—"**

The revelation that had been given 18 months earlier is Section 63 of the Doctrine and Covenants given in August of 1831, which contains the following ominous declaration:

**"I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man; And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire. And behold, this is not yet, but by and by.**<sup>197</sup>

### **"Vail of Stupidity"**

Joseph noted that the withdrawal of God's spirit had caused a stupor of thought among the people, even a **"vail of stupidity over the hearts of the people and that the judgments of God were currently falling upon the world."**

The ominous declaration in Section 63 had been followed a few months later by what is now known as Section 1. On November 1st 1831, it was prophesied that the everlasting covenant that Joseph had restored to the earth would be collectively broken by the latter day saints. Although

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<sup>197</sup> Section 63:32-35

most Mormons read the following passages assuming that they are referring to the breaking of the covenant that had happened previous to the restoration of the Gospel through Joseph Smith, please notice the descriptives showing the breaking of the covenant to be a future event.

**11 Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:**

**12 Prepare ye, prepare ye for that which is to come, for the Lord is nigh;**

**13 And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.**

**14 And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;**

**15 For they have strayed from mine ordinances, and have broken mine everlasting covenant;**

**16 They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.**

Section 1 revealed that the ultimate and final fulfillment of the breaking of the covenant in Isaiah 24:5 was to be done by the latter day saints.

Fortunately, Section 1 also reveals that the broken covenant by the latter day saints would eventually be re-established in the 3rd watch at the time when the weak things of the earth would rise up and break down the mighty and strong ones:

**7 Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;**

**18 And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—**

**19 The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—**

**20 But that every man might speak in the name of God the Lord, even the Savior of the world;**

**21 That faith also might increase in the earth;**

**22 That mine everlasting covenant might be established;**

**23 That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.**

Isaiah informs us that the breaking of the everlasting covenant is caused by transgressing the laws and changing the ordinances. It is well documented that the Latter day Saints transgressed the laws set forth in Section 42 and changed the ordinances given in section 20.<sup>198</sup>

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<sup>198</sup> The early missionaries would take hand written copies of section 20, which was called the "Articles and Covenants of the Church of Christ", and Section 42, which was called "The Law of the Lord". The Law of the Lord contained the law of consecration and the law of

#### **4- The Latter day Gentiles could avoid Calamity by Repenting and entering into the Covenant**

In his voice of warning to the world, Joseph set forth the remedy that could enable the Gentiles to pull out of their dire situation at that time if they would repent. He was also, in fact, prophesying of what would need to take place when the final opportunity opens up in the 3rd watch:

**“And now what remains to be done under circumstan[c]es like these, I will proce[e]d to tell you what the Lord requires of all people high and Low, rich and poor, male and female, ministers & people professors of religeon, and nonproffessors in order that they may enjoy the holy spirit of God to a fulness, and escape the Judg ments of God which are almost ready to burst upon the nations of the earth— Repent of all your sins and be baptized in water for the remission of them, in the name of the father, and of the son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the holy spirit of God, and this according to the holy scriptures, and of the Book of Mormon; and the only way that man can enter into the Celestial kingdom. These are the requisitions of the new Covenant or first principles of of the Gospel of Christ”**

#### **5- A Remnant of the Gentiles had begun to Repent and Enter into Covenant and Gather to Zion**

Joseph noted in his voice of warning that a remnant of the Lord’s people who had complied with the requirements of the new covenant had already commenced gathering to Zion (over 800 saints had gathered there by 1832 and 1200 by July of 1833!). He also gave a warning to those who would not comply with the terms of the everlasting covenant!

**"The people of the Lord, those who have complied with the requisitions of the new covenant have already commenced gathering togethe[r] to Zion which is in the State of Missouri."**

Sadly, the saints in Jackson would be expelled within seven months of this letter to Mr Saxton. Section 105 places blame on some of the saints that had sinned in Jackson County for delaying the effort to redeem Zion because of their lack of obedience. Section 124 places the ultimate blame, and consequences, of the failure upon the unbelieving Gentiles for casting the saints out before they could repent and complete their stewardship.

#### **Were it Not for the Transgressions of My People**

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monogamy. The restored church failed to be faithful in living either of those laws and many others. Section 20 provided the protocol for how the ordinances should be performed. Interestingly, the wording of the baptismal covenant was changed. In the 1833 Book of Commandments the original revelation contained the exact verbiage as the Book of Mormon. When the name of Christ was taken out of the name of the church and the 1835 Doctrine and Covenants was published, changes were made in the wording. Perhaps more significantly, the requirement for new converts to make a public confession to the church before baptism was discarded by the church. The original commandment, which is still in the current Doctrine and Covenants, is for the new converts to openly declare to the church that they have broken hearts and contrite spirits and that they have repented of all their sins and are willing to take upon them the name of Christ, have a determination to serve him to the end and have recieved of the Spirit of Christ unto the remission of sins.

- 124:1** VERILY I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—
- 2** Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.
- 3** But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;
- 4** And are not united according to the union required by the law of the celestial kingdom;
- 5** And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.
- 6** And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.
- 7** I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation;
- 8** But I speak concerning my churches abroad—there are many who will say: Where is their God? Behold, he will deliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys.
- 9** Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion—

I will Answer Judgment.. upon their Heads

- 49** Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.
- 50** And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.
- 51** Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God.
- 52** And I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

#### **6- The Curse that Would Ultimately Devour the Earth Was About to be Sent Forth**

After informing the Gentile nations that a small remnant of Saints had begun gathering to Zion, he gave the following warning:

**"Therefore I declare unto you the warning which the lord has commanded me to declare unto this generation, rembring [remembering] that the eyes of my maker are upon me and that to him I am accountabl for evry word I say wishing nothing worse to my fellow men then their eternal salvation therefore fear God, and give glory to him for the hour of his Judgment is come, <Repent ye> Repent, ye and imbrace the everlasting Covenant and flee to Zion before the over flowing scourge overtake you.."**

Prior to that warning, he had uttered this prophecy in the same letter:

**"And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the hystory of our nation pestalence hail famine and earthquake will sweep the wicked off this generation from off the face of this Land to open and prepare the way for the return of the lost tribes of Israel from the north country—"**

Those prophetic warnings stating that the scourge was about to go forth along with pestilence, hail, famine and earthquake, seemed ridiculous then and now. One must have an understanding of the divine intervention that "stayed" the prophesied curse, in order to realize that Joseph's prophetic voice of warning was absolutely true! It is interesting to note that later that year Joseph would accurately prophesy of notable signs in the heavens that would take place within 40 days.<sup>199</sup> Modern Revelation and the Book of Malachi both testify that the destroyer was actually sent forth. However, shortly thereafter it was rebuked and the curse that is to smite the earth was delayed because of the intercessory offering made possible by the return of Elijah the Prophet (as himself and as John the Baptist).

Sadly, the four generations have now been or are soon to be fulfilled and the calamity that was stayed may even now beginning to be unleashed. The signs of it are all around us in the earth. Any time now the servants will return and visit those "**who sit in darkness**". They will go forth to the "**notable cities**".. "**setting forth clearly and understandingly the desolation of abomination in the last days.**"

They will no doubt rehearse how the Gentiles rejected the fulness of the Gospel and became rejected as a church, paving the way for the "knowledge" of the fullness of the Gospel to go forth to the other Children of Abraham, keeping the roots alive until the time for the Marvelous Work and a Wonder. They will offer a very short window of opportunity for the apostate Christian world to repent.

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<sup>199</sup> "...Joseph [Smith] was preaching in Kirtland sometime in the fall of 1833. Quite a number of persons were present who did not belong to the Church, and one man, more bitter and skeptical than others, made note with pencil and paper of a prophecy uttered on that occasion, wherein Joseph said that 'Forty days shall not pass, and the stars shall fall from heaven.' miraculously, on the 40th night following the prophecy, an amazing display took place that has become known as "the night of the falling stars".  
<http://www.boap.org/LDS/Early-Saints/REC-JS.html>

## **7- The Heavens Were about to Close Upon the World if they Did Not Accept the Everlasting Covenant**

Joseph Smith's parting words in his "voice of warning" letter to be published were:

**Rem[em]ber these things, call upon the Lord while he is near and seek him while he may be found is the exhortation of your unworthy servant.**

**Joseph Smith Jr**

Interestingly, the Lord had spoken those words, in the revelation contained in Section 88, one week before Joseph penned the words he sent to Mr Saxton:

**"And again, verily I say unto you, my friends, I leave these sayings with you to ponder in your hearts, with this commandment which I give unto you, that ye shall call upon me while I am near—"**

The Lord was warning the Saints and the Christian world through the Prophet Joseph Smith, that He, the Lord would not be near and would not be found once the covenant was broken and the gentile dispensation closed. We should remember what the Lord declared in Ether 4, "**And at my command the heavens are opened and are shut**" indeed, the Lord does shut the heavens after his covenant is rejected.

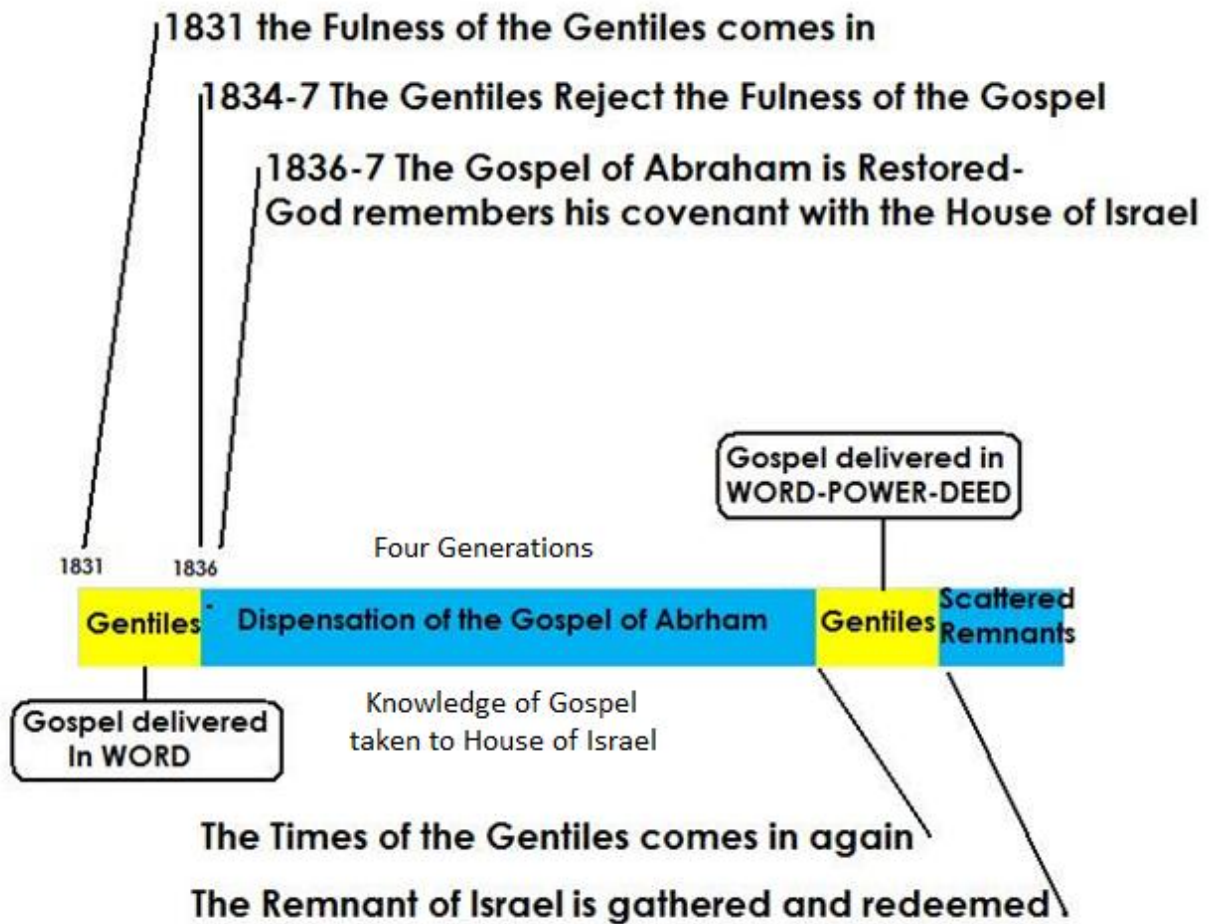
As you can see, the Gentiles collectively entered into the everlasting covenant during the New Testament times and then collectively broke it. Nevertheless, the Gentile dispensation was still in place when Joseph restored the law of the Gospel and the authority to administer the ordinances thereof.

He restored the fulness of the Gospel and the everlasting covenant. The window of opportunity was still open to the Gentile world when Joseph published his voice of warning, but it closed quickly thereafter. God was offering the Gentile world the opportunity to re-enter into the gospel covenant that had previously been broken. As previously mentioned, several prophecies indicate that it would be **four generations**<sup>200</sup> before the heavens would open again and the light would shine forth for the last time.

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<sup>200</sup> See D&C 103:26 & 124:52





Although the Gospel covenant would ultimately be collectively broken by the latter day saints of the restored church, Joseph Smith and a handful of his brethren were successful in obtaining a promise from God. They offered an intercessory atonement in behalf of Israel to prevent them from being wiped off the face of the earth, (similar to the atonement offering that Moses gave in behalf of ancient Israel to prevent them from being wiped off the face of the earth.) This is why the Lord said that the covenant that had been confirmed upon Joseph Smith and his associates was made, not only for their own sakes, *but for the sake of the entire world!*

**48** And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.

**49** And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

**50** And by this you may know they are under the bondage of sin, because they come not unto me...**53** And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.<sup>201</sup>

<sup>201</sup> Section 84:43-53

The Lord then informed Joseph and his associates that they had brought the entire church under condemnation by treating the Book of Mormon and the revelations lightly.

Joseph truly issued a “voice of warning” to the Gentile nation that the curse mentioned in Isaiah 24 and Malachi 4, was about to smite the earth if the gentiles did not repent, accept the Gospel and enter into the everlasting covenant. Shortly after this warning, the Lord sent forth the destroyer<sup>202</sup>:

"Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints."<sup>203</sup>

Malachi prophesied however that the devourer would be temporarily rebuked because of an intercessory act made possible by the coming of Elijah the prophet which would delay the earth from being smitten:

**"I will rebuke the Devourer for your sakes and he shall not destroy the fruits of your ground.. Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse"**

Sadly, the four generations<sup>204</sup> during which the curse has been stayed are now concluding and I believe the curse is even now beginning to devour the earth! The servants of God are about to rise up and set forth clearly and understandably what the desolation of abomination is. It appears that Joseph implied in his letter to Mr. Saxton that the abomination that maketh desolate is the breaking of the everlasting covenant, which unleashes the devourer and smites the earth with a curse.

It is important to understand that Joseph was speaking prophetically when he composed the letter to Saxton and that he warned that the heavens were about to close if the everlasting covenant was ultimately broken.

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<sup>202</sup> June 22, 1834 See D&C 105:3

<sup>203</sup> D&C 105:3

<sup>204</sup> See D&C 103:26 & 124:52

## The Secret Re-establishment of the Kingdom of the Jews

Having now documented from the letter that Joseph Smith sent to N. C. Saxton, that the Gentiles rejected the fulness of the Gospel, broke the everlasting covenant spoken of by Isaiah and Malachi, and ultimately caused God to seal the heavens, we can now turn our attention to the secret storyline behind the larger storyline during this transitional time.

A great time of transition was taking place between 1834 and 1838. During this time, the dispensation of the fulness of the Gospel to the Gentiles was coming to an end while an ancient Abrahamic dispensation was opening up to the other remnants of God's people that the Book of Mormon generally characterizes as the House of Israel. Nevertheless, the Saints were still hoping for the Dispensation of the Fulness of Times to be ushered in, but it was not to be.

Many of the events during this transition involved ancient temple theology and some very significant events that took place in the Kirtland Temple during a pentecostal period that lasted from about January 21st to April 6th 1836. Sidney Rigdon had declared that the completion of the Kirtland Temple was critical, "**..upon it depends the salvation of the church and also of the world**"<sup>205</sup>. Shortly after the pentecostal period, a dark spirit of apostasy infected the Church and the Kirtland Safety Society Failure took place.<sup>206</sup>

The following summary of major events pertaining to the Kirtland Temple reveals that even the ushering in of the Dispensation of the Fulness of Times was still anticipated. It was anticipated despite the failure of the church to consecrate. Despite the rejection of the Melchizedek order of the priesthood. Despite the special conference in which the name of Christ was officially taken out of the name of the restored church.

Clearly, the restored church that had come forth out of the wilderness of darkness, was fleeing back into the wilderness of darkness while a different, interim dispensation was secretly being ushered in. The Book of Daniel refers to the secret event behind the veil on April 6th 1836, as the "**vision and the prophecy**"<sup>207</sup> and notes that the event would be "**sealed up**" and kept secret for a time:

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<sup>205</sup> Temples of the Most High Pg 17 Also, Times and Seasons 6:367-8

<sup>206</sup> This had been prophesied by Joseph Smith. "All felt that they had a foretaste of heaven. In fact, there were several weeks in which we were not tempted of the devil; and we wondered whether the millennium had commenced. At [a meeting of priesthood brethren], the Prophet Joseph addressed us. Among other things he said: 'Brethren, for some time Satan has not had power to tempt you. Some have thought that there would be no more temptation. But the opposite will come; and unless you draw near to the Lord you will be overcome and apostatize.'" (Joseph Smith's Kirtland Pg 170)

<sup>207</sup> Daniel 9:24

## Nine Point Kirtland Temple Summary

- **January 15th 1836:** Meeting called by the First Presidency to fill up all vacancies in all of the priesthood quorums.
- **January 21st- February 6th, 1836:** The **Washing and Anointing with Holy Oil** of the priesthood brethren began to take place within the Temple. Joseph had a vision of the Celestial Kingdom. Related ceremonies lasted for up to two weeks involving the different priesthood quorums. On Jan 25 the elders were instructed on how to prepare themselves for the holy anointing that would prepare them for the "**endowment of power**" that was to take place during the upcoming "**Solemn Assembly**" mentioned in section 88.
- **March 27th, 1836:** The **Dedicatory Prayer** was offered, petitioning the Lord that the "**yoke of bondage**" would to begin to be taken off of the "**house of House of David**", the "**children of Judah**" might begin to return to the lands that God gave to Abraham and that "**Jerusalem**" might "begin to be redeemed". The Book of Mormon speaks of this as the time when the "Jews" would begin to be restored to their lands and "**begin to believe**".
- **March 29th 1836:** The First Presidency "**waited on the Lord**" in the "**most holy place**" to see if the time had come to redeem Zion and petitioning the Lord to allow them to travel to Zion. The time had not come, permission was not granted
- **March 30th 1836:** The **Solemn Assembly** involving 300 priesthood holders took place. The Book of Daniel describes this event as taking place in the "**middle of the week**". "I then observed to the quorums, that I had now completed the organization of the Church, and we had passed through all the necessary ceremonies, that I had given them all the instruction they needed, and that they now were at liberty, after obtaining their licenses, to go forth and build up the Kingdom of God, and that it was expedient for me and the Presidency to retire, having spent the night previously in waiting upon the Lord in His Temple" As strange as it was that the First Presidency did not need to participate in the Solemn Assembly, it had apparently been revealed to them that this solemn assembly would not be the one mentioned in Section 88 that would begin the final gathering of the elect.
- **April 3rd 1836:** The events mentioned in section 110 took place. The Book of Daniel refers to it as the "**Vision and the Prophecy**" that was "**sealed up**" and kept secret for a time. During that event the Dispensation of the Gospel of Abraham was secretly ushered in and the keys of the gathering were restored.
- **June 1837:** The Lord revealed to Joseph that "**Something New must be done for the Salvation of the Church**" and the calling and ordination of the first foreign missionaries was initiated. "And on or about the first of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and laying on of hands, of

the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days"

- **July 23rd 1837:** The same day that the Gospel was first preached in England, Joseph Smith received the the ominous warning in section 112- " Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. **And upon my house [Kirtland Temple] shall it begin**, and from my house shall it go forth, saith the Lord; First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me **in the midst of my house, [Kirtland Temple]** saith the Lord."
- **Fall of 1837:** A fight broke out in the Kirtland Temple. If it had not been defiled previously, it certainly was defiled at that time. Both mother Smith and Eliza R. Snow<sup>208</sup> mention the fight but do not get the exact date.<sup>209</sup>

### Secrets Begin to Emerge

As one begins to understand more fully what really took place during the secret vision that occurred on April 3, 1836, additional secrets will emerge and become understood. In this segment, I want to highlight the secret re-establishment of the latter day Kingdom of the Jews.

A great secret that needs to be understood to better understand the significance of Section 110 is that during Joseph Smith's ministry the latter day restoration of the Jews and the re-establishment of the Kingdom of Judah was taking place shortly after the Gentiles rejected the fulness of the Gospel and broke the everlasting covenant.

### The Book of Mormon Identifies the Latter day Jews

Many Mormons are blinded to the fact that, according to the Book of Mormon and modern revelation, the modern Church of Jesus Christ of Latter day Saints actually represents the latter day kingdom of the Jews. Because of this, it becomes necessary to lay a foundation before we can go to our next topic regarding the literal fulfillment of the prophecies in the Book of Daniel that took place during the Kirtland era of the Church. To do so, we will first call upon the words of modern revelation and then we will visit the prophecies contained in the Book of Mormon regarding the latter day restoration of the Jews.

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<sup>208</sup> <http://emp.byui.edu/SATTERFIELD/Rel341/Kirtland%20Apostasy%20by%20E%20R%20Snow.htm>

<sup>209</sup> <http://onewhoiswatching.wordpress.com/tag/kirtland-temple/>

Then, we will highlight and analyze some of the prophetic dialogue between God, Moses and the Children of Israel as contained in Deuteronomy 28-32. This will hopefully bring to light the significance of why Jesus Christ was standing above a "**paved work of pure gold**" when He appeared to Joseph and Oliver behind the veil in the temple<sup>210</sup>. After gaining a better understanding of the significance of the Ark of the Testimony, containing the testimony embedded in the Song of Moses, other paradigms will change and additional heretofore hidden truths from the secret vision will emerge.

Having already examined the outrageous, but true, prophetic statements that Joseph Smith published to the world in 1833 through his letter to N. C. Saxton<sup>211</sup>, we can begin to see the necessity of re-establishing the kingdom of the Jews for the purpose of keeping the "**roots of the natural branches of the tree.. alive**"<sup>212</sup> until the Marvelous Work begins four generations later. We shall end this series with the cryptic prophetic time sequences in the Book of Daniel which further bring to light the significance of what took place in the Kirtland Temple.

While doing this, we will use a few prophetic narratives to create prophetic templates of what was taking place in Kirtland, Ohio and surrounding areas from 1829 to 1844. We will analyze the public prophetic utterances and declarations of Joseph Smith to show that his prophetic warnings given in the 1833 voice of warning, were completely in sync with what these ancient prophets had spoken of and what was actually taking place in the world. There is an amazing storyline taking place behind the official storyline that was going on during the LDS restoration movement that can only be seen through the lens provided by prophecy.

In summary, this last segment covers these four topics;

- Identifying the latter day Jews and the secret reestablishment of the Kingdom of Judah
- Understanding the significance of the Ark of the Testimony containing the Song of Moses
- Comprehending the mysterious and cryptic prophetic timelines in the Book of Daniel that testify of the prophetic mission of Joseph Smith and the truthfulness of Section 110

I believe those areas of study, when aided by the Holy Spirit, will provide the reader with a better understanding of the events documented in Section 110 which the prophet Daniel refers to as the **vision and prophecy**. Section 110 is one of the most significant prophetic events that has ever taken place in religious history. Virtually all of the Old Testament prophets had their eyes fixated on the prophetic impact of the secret vision and prophecy that took place behind the veil

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<sup>210</sup> This is a description of the top of the ark of the covenant "And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about." Exodus 24:18

<sup>211</sup> <http://josephsmithpapers.org/paperSummary?target=X5242>

<sup>212</sup> Jacob 5:34-54

of the Kirtland Temple in 1836. Yet Isaiah 48 prophesied that the saints of the restored church would not even know about the event when it first happened<sup>213</sup> and Malachi notes that when the documentation of the "pure offering" that took place behind the veil finally comes to light, people SNUFFED<sup>214</sup> at it.

## The Dedicatory Prayer and the Judah Kingdom Connection



The dedicatory prayer of the Kirtland Temple proclaims that the servants of the Lord would one day go forth in power from "**this house**" referring to the Kirtland Temple.<sup>215</sup> The petition was that from "this place" (Kirtland Temple) glorious tidings would go forth unto the ends of the earth and that the events having to do with the Kirtland Temple were **FULFILLING THAT WHICH WAS SPOKEN BY THE MOUTHS OF ALL THE HOLY PROPHETS CONCERNING THE LAST DAYS!**<sup>216</sup>

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<sup>213</sup> To see an interpretive analysis of Isaiah 48 visit this site <http://onewhoiswatching.wordpress.com/2010/01/28/interpretation-and-commentary-on-isaiah-48-1st-nephi-20-2/>

<sup>214</sup> " For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* and ye have **snuffed** at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. Malachi 1:11:13

Contextually, according to malachi, someone who find the things of God contemptible could be referred to as a "snuffer". (Interestingly, the Hebrew of the word means to Breath, blow, to be blown, to cause to breathe out.."

<http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H5301&t=KJV>. Websters Dictionary: To "extinguish by or as if by the use of a candlesnuffer —often used with *out*, to make extinct : put an end to" <http://www.merriam-webster.com/dictionary/snuffed>

<sup>215</sup> See Section 109:22 The establishment of foreign missions by the apostate quorum of the Twelve shortly after the completion of the Kirtland Temple, (who were not considered to be counted among the "first elders" of the church (D&C 88:85) did not represent the literal fulfillment of this prophecy. This prophecy was referring to the time when the High Priests that had been anointed to go forth in power would do so when the Marvelous Work and a Wonder begins in the third watch. The Twelve did not begin at or proceed from the house of the lord in Kirtland as a quorum, they left from Far West after the Kirtland temple had been defiled. Indeed, the quorum of the Twelve was in a state of apostacy when they were sent to establish a foreign mission. According to Section 112, each of them needed to be converted to the Gospel at a future time before they left on their mission. As early as November 2 1835, an unpublished revelation declared that the entire quorum of the Twelve was under condemnation (Pg 79 Unpublished Revelations by Collier) and just prior to the dedication of the Kirtland Temple in 1835, Joseph told the Twelve that even the angel Gabriel could not explain things to the "dark minds" of the Twelve. (Joseph Smith Discourse, Kirtland Ohio, November 12 1835 Nevertheless, the establishment of foreign missions by the Twelve apostles did in fact fulfil the petition in Section 109 that the ***the children of Judah may begin to return to the lands which thou didst give to Abraham, their father.*** [You should provide cites or links to the yellow highlights.]

<sup>216</sup> Section 109:22-23

Few people realize just how much the Kirtland temple, the sealed up vision behind the veil and the events related thereto, are prophesied about by the ancient prophets in the Old Testament.<sup>217</sup>

### **The Latter day Restoration of the Jews**

Modern revelation debunks the notion that the reestablishment of the state of Israel in 1848 represents the fulfillment of prophecy regarding the gathering of the Jews.<sup>218</sup> Sections 42, 45, 84, 109, 124 & 133 provide a narrative that puts the latter day Jews and Jerusalem in America.

#### **Section 42**

**35 And for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed—  
36 That my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people<sup>219</sup> ...**

#### **In that Day**

Many Mormons interpret verse 36 to be referring to Christ's coming in the far off distance. I would submit, however, that "**in the day when I shall come to my temple**" is not referring to what is often referred to as the second coming in glory. A literal fulfillment took place just five years after section 42 was given, when Christ came to his temple in the secret vision behind the veil.<sup>220</sup> These prophetic passages provide yet another testimony that section 110 is true. April 3rd 1836 represented the beginning of a new dispensational DAY.

### **In 1831 it was Called TODAY Until Christ Came to His Temple**

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<sup>217</sup> Isaiah 48 <http://onewhoiswatching.wordpress.com/2010/01/28/interpretation-and-commentary-on-isaiah-48-1st-nephi-20-2/> Also ... See the spreadsheet on this link <http://onewhoiswatching.files.wordpress.com/2014/01/jews-gather-in-last-days.xlsx>

<sup>218</sup> In October of 2008 I posted an article titled, "[A Mystical Look at the LDS Restoration Movement](#)" on the LDS Anarchy blog site. It was an article I had written about a decade earlier. In the article I challenged the notion that the reestablishment of the state of Israel in 1848 represented the fulfillment of prophecy regarding the gathering of the Jews in the last days. I showed from section 109 that the official beginning of the gathering and establishment of the kingdom of Judah in the latter days actually began on March 27th 1836 in Kirtland, Ohio. A few months later, on January 16 2009, The Anarchist did an article titled "[The End of the State of Israel](#)" in which he also challenged the notion that the 1948 establishment of Israel represented the fulfillment of prophecy. In his article he provided a chronological summary of every prophecy in the Book of Mormon that addressed the latter day gathering of the "Jews". On November 12<sup>th</sup>, 2010 I began a series titled "[Are You Sure You are a Gentile?](#)" in which I built upon the concepts presented in section 109 and the Mystical Look.

<sup>219</sup> Compare the phrase "for the salvation of the church" in that passage with Joseph's declaration that "something new must be done for the salvation of the church".

<sup>220</sup> It is a prophecy with a dual fulfillment. The prophecy will undoubtedly be fulfilled again in the 3rd watch when the final gathering takes place.



Section 64 also speaks of the current DAY or DISPENSATION that preceded the Abrahamic dispensation that was secretly ushered in behind the curtain:

**"Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming."**

The above passage differentiates the dispensation or day of the Gentiles that was in existence in 1831, shortly after the restoration of the Melchizedek Priesthood at the Morley Farm, from the ancient Abrahamic Dispensation or Day, that would secretly be ushered in five years later during the vision that would be sealed up and kept hidden.

We are informed that during the dispensation of the Gentiles, when the fulness of the Gospel was on the earth<sup>221</sup>, an ongoing sacrifice would be offered during Joseph Smith's ministry in the 2nd Watch. Modern and ancient scripture refers to it as the sacrifice of a broken heart and contrite spirit.

A second differentiating feature is that the dispensation or day of the Gentiles required the "tithing" of God's people. The true principle of tithing is only possible as part of the law of consecration as contained on the law of the Gospel in Section 42. The preparatory gospel in the Abrahamic dispensation that was secretly ushered in in 1836 does not require consecration.<sup>222</sup>

## Section 45

**"And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations; But they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled."<sup>223</sup>**

Here we are informed that the gathering of the Jews takes place AFTER the times of the Gentiles are fulfilled.<sup>224</sup> Shortly after the fulness of the Gospel was rejected in 1834, missionaries were sent again to Canada. Converts from Canada who were originally from England, and had relatives in England, played a significant role in setting up foreign missions shortly after the keys of the gathering were committed to Joseph and Oliver behind the veil. Shortly after the keys of the gathering of Israel were committed, foreign missions were set up in England.

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<sup>221</sup> (during the 3 1/2 years, between June of 1831 when the Melchizedek Priesthood was restored and November of 1834 when consecration ended and Joseph and Oliver interceded with a "Covenant of Tithing")

<sup>222</sup> Once the Saints rejected the fulness of the Gospel and failed to live consecration, the Lord released them from the obligation to live the laws of Zion for a little season (See Section 105:1-13,34)

<sup>223</sup> Verses 24-25

<sup>224</sup> Again, we have a prophecy with a dual fulfillment. It had a shadow fulfillment in the second watch when foreign missions were established to gather the scattered remnants of the Jews, after the Gentile church rejected the fulness of the Gospel. Eventually, those who gathered to America as latter day saints, began to scatter throughout the world again, as the apostate church failed to establish Zion and rejected the literal doctrine of the gathering. In the 3rd watch, the literal fulfillment of the above passages will take place as the Times of the Gentiles come in again and the light shines upon the apostate latter day kingdom of the Jews that began to be reestablished beginning with the petition in the dedicatory prayer for the Kirtland Temple.

**"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men."<sup>225</sup>**

The literal fulfillment of the above passages takes place when the Marvelous Work and a Wonder begins. **This means that we should not currently be looking for the times of the gentiles to come to an end, as most protestant and Mormon prophecy scholars do. Rather, we should be looking for the times of the gentiles to come in *again* to begin the ushering in the the dispensation of the fulness of times during the Marvelous Work and a Wonder.** It is critical to understand that when the gentiles broke the everlasting covenant during the Kirtland era, a new era secretly began as the Jews began to be grafted in and the Kingdom of Judah was re-established.

## Section 109

**“Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, [Kirtland] even the place of the [Kirtland] temple, which temple shall be reared in this generation. For verily this generation shall not all pass away until an house shall built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord.**

**We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem<sup>226</sup> [Kirtland], from this hour, may begin to be redeemed: And the yoke of bondage may begin to be broken off from the house of David: And the children of Judah may begin to return to the lands which thou didst give to Abraham, their father.**

The petition for the redemption of the remnants from the **house of David** and from the **children of Judah** was initiated in the dedicatory prayer of the Kirtland Temple. Few Latter day Saints realize that the term "Jerusalem" as used in the dedicatory prayer, referred to Kirtland Ohio and surrounding areas, not the Jerusalem in the Old World. the term Jerusalem would again be used in a similar manner in section 124 and 133.<sup>227</sup> One week later Moses committed the keys for the

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<sup>225</sup> Verses 28-29

<sup>226</sup> There are places in the scriptures where the term Jerusalem is actually referring to Gods covenant people, not necessarily to a geographical location. See Matthew 23:37, Acts 21:31,

<sup>227</sup> **35** And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord.

**36** For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

**37** And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

**35** And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord.

**36** For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

**37** And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? (Section 124:35-37 see also 133:13)

gathering to Joseph and Oliver. Shortly thereafter, another phase of missionary work began as foreign missions were established.

**"On Sunday, 4 June 1837, the Prophet approached Heber C. Kimball in the temple and whispered to him, "Brother Heber, the Spirit of the Lord has whispered to me: 'Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.'"**

Although Apostle Heber C. Kimball desired his close masonic brother, Brigham Young, to accompany him to England, Joseph Smith needed Brigham's strong personality and support during the challenges of the Kirtland apostasy. Heber was given fellow apostle Orson Hyde as his companion in establishing the foreign missions. They were to preach the gospel and gather the **"outcasts of Israel"** and the **"Dispersed of Judah"** and graft them into the latter day church.

Kimball and Hyde would oversee Willard Richards and also "Joseph Fielding, a native of Bedfordshire, England, who had emigrated to Canada in 1832; and three other Canadians, John Goodson, Isaac Russell, and John Snider, who all had relatives and friends in England they corresponded with..". These brethren were "converted to the gospel at the same time as John Taylor—during Parley P. Pratt's mission to Canada"<sup>228</sup>. These converts to the church from England were obviously remnants of the ancient kingdom of Judah. They would play a critical role in gathering their friends and relatives in England into the church, gathering them to the latter day land of milk and honey<sup>229</sup> that God had promised to the children of Abraham as an inheritance.<sup>230</sup>

### **The Outcasts of Israel and the Dispersed of Judah are Gathered to America**

Joseph Smith had declared in several talks and letters that those sent to England were seeking the "outcasts of Israel" and the "dispersed of Judah". In a letter to John E Page and Orson Hyde,<sup>231</sup> Joseph Smith acknowledged that it was jointly the "outcasts of Israel" and the "Dispersed of Judah" that they were gathering to America:

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<sup>228</sup> See <https://www.lds.org/manual/church-history-in-the-fulness-of-times-student-manual/chapter-fourteen-the-apostasy-in-kirtland-1836-38?lang=eng>

<sup>229</sup> Compare how "milk and honey" is used in Section 38 with Deut 31:19-21 Note also how the Song of Moses interrelates with the latter day gathering to the covenant land and how the everlasting covenant is initially broken by God's people. The significance of the "Song of Moses" will be covered in greater detail in a future segment

<sup>230</sup> **"The British mission was really an outgrowth of the work in Canada. 'Several of the Saints in Canada,' says Parley P. Pratt, in speaking of his labors there in the early spring of 1837, ' were English, who had friends in England. Letters had already been sent to them with information of the rise of the Church, and of its principles. Several of the Canadian Elders felt a desire to go on a mission to their friends of that country. At length, Joseph Fielding, Isaac Russell, John Goodson and John Snider, of the Canadian Elders, were selected for a mission to England. Elders Heber C. Kimball and Orson Hyde, of the Quorum of the Twelve, were selected to go at the head of the mission, and Elder Willard Richards was appointed to accompany them** HC Vol 2:490

<sup>231</sup> <http://josephsmithpapers.org/paperSummary/letter-to-orson-hyde-and-john-e-page-14-may-1840?dm=image-and-text&zm=zoom-inner&tm=expanded&p=1&s=undefined&sm=none>

**"...those engaged in seeking the outcasts of Israel, and the dispersed of Judah, cannot fail to enjoy the Spirit of the Lord, and have the choicest blessings of Heaven rest upon them in copious effusions.." He who scattered Israel has promised to gather them; therefore, inasmuch as you are to be instrumental in this great work, he will endow you with power, wisdom, might, and intelligence; and every qualification necessary".**

Orson Hyde had asked Joseph Smith to provide clarification about where the converted Jews were to gather:

**"We had a letter from Elder Hyde, a few days ago, who is in New Jersey, and is expecting to leave for England as soon as Elder Page reaches him. He requested to know if converted Jews are to go to Jerusalem or to come to Zion. I therefore wish you to inform him that converted Jews must come here."** <sup>232</sup>

Ancient prophecy had foretold that the houses of Judah and Joseph would be gathered and united together in the same land in the latter days:

**"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the Lord their God, and will hear them."** <sup>233</sup>

Embedded in section 98 was the secret fact that the prophecy of Malachi included the latter day gathering of the Jews in turning the hearts of the children to their fathers and fathers to children:

**"Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children; And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me." 98:5**

Modern revelation informs us that the latter day gathering of the Jews takes place in America. It was initiated in 1836 by a petition in the Dedicatory Prayer of the Kirtland Temple and then ratified by the acceptance of the Lord's House in Kirtland by Christ and the committing of the keys of the gathering of Israel by Moses and the Dispensation of the Gospel of Abraham by Elias. Shortly thereafter, the first missionaries were sent overseas. It is truly ironic that general authorities of the modern apostate church, many of whom are likely the very Jews referred to in

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<sup>232</sup> (HC 4:231 approx October 1840)

<sup>233</sup> Zech 10:6 Clearly, the literal fulfillment and completion of this prophecy takes place in the 3rd watch, nevertheless, a typological application and beginning of the fulfillment began during the Kirtland Era of the LDS restoration Movement

latter day scripture prophecies, have jumped on the bandwagon of propaganda and taught that the 1848 establishment of the state of Israel represented the fulfillment of those prophecies!<sup>234</sup>

### **The Secret Transition From Gentile Church of Christ ("Kingdom of Israel") To the latter day restoration of the Jews and the "Kingdom of Judah"**



The establishment of foreign missions marked the beginning of the preaching of the gospel and the literal gathering of the Jews to America, the designated land of the Abrahamic covenant in the last days. From the rejection of the fulness of the gospel in Kirtland through the great influx of converts coming into Nauvoo from across the ocean during the Nauvoo period, there was a secret transition taking place.

While waves of apostasy took place among the gentiles, the scattered Jews were experiencing waves of conversion to the restored gospel and gathering to America. Secretly, the keys of the Gospel of Abraham which administers the lesser Gospel, had been secretly committed to Joseph and Oliver from which the kingdom of Judah could function.

Nevertheless, an opportunity to repent and reform to the fulness of the Gospel was given to the combined group of believing Jews and Gentiles in Nauvoo, offering the Jewish converts the same opportunity to reform that the gentiles were being given.

### **Waves of Gentile Apostasy During Waves of Jewish Conversion**

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<sup>234</sup> See conference talks such as The Return of the Jews (George Q. Morris, 1960 Annual General Conference, Improvement Era), Jews Return to Palestine and Fulfil Prophecy (Ezra Taft Benson, 1950 Annual General Conference, Improvement Era. See also <https://ojs.lib.byu.edu/spc/index.php/BYUStudies/article/viewFile/7308/6957> )

At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel...I will bring the fulness of my gospel from among them. And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. (3rd Nephi 16:10-11)



This of course debunks the popular belief of mainstream Christianity that the reinstatement of the state of Israel in the Old World in 1848 was the fulfillment of the ancient prophecies of Isaiah and other Old Testament prophets.

### The Book of Mormon Identifies the Latter day Jews

Backing up the testimony of modern revelation are countless prophecies about the restoration of the Jews in the latter day as contained in the Book of Mormon. Although mainstream Christianity falsely assumes that the establishment of the State of Israel in 1848 was the beginning of the prophetic fulfillment of the prophecies of Isaiah and other Old Testament prophets, the Book of Mormon and other modern revelation provide a very different scenario. Three of the primary disruptive narratives in the Book of Mormon that challenge the claims of mainstream Bible prophecy scholars are as follows:

- The Jews gather to America in the last days instead of to the Old World Jerusalem
- The Jews gather in the Last days only AFTER they begin to BELIEVE in Christ
- The Jews begin to believe by being converted by and gathered (grafted) into the Church of the Latter day Saints

### Amount of Prophetic Documentation in Book of Mormon

#1- The doctrine that **the Jews gather to America in the last days** beginning with Joseph Smith's ministry is taught no less than **six times** in six separate Book of Mormon prophecies.

#2- The doctrine that **they do not gather until after they believe in Christ** is taught **nine times**.

#3- The doctrine that **the Jews are literally grafted into the Latter day Church when they begin to believe and are physically gathered** is documented in at least **three different prophecies** in the Book of Mormon.<sup>235</sup>

The above three recurring themes in the Book of Mormon provide a confirmation of what we have reviewed in Modern revelation. Modern and ancient scripture completely shatter the myth that the establishment of the state of Israel in the Old World Jerusalem in 1948, marked the fulfillment of the beginning of the gathering of the Jews that Isaiah and other prophets spoke about. According to the Book of Mormon, the "latter day Jews" that begin to believe in Christ, are grafted into the "Latter day Saints". Clearly, the converts to the church that began to gather into Nauvoo from foreign lands, after Joseph Smith had the apostate quorum of the Twelve<sup>236</sup> establish foreign missions, represent the fulfillment Book of Mormon prophecies about the restoration of the "Jews" in the latter days.

It should be remembered, however, that the Book of Mormon uses a broad definition of Jews, which includes multiple remnants from the House of Israel, just as the ancient kingdom of Judah was composed of more tribes than the tribe of Judah. Those converts that began to believe and gather to the lands of their inheritance in America are referred to as Jews in the Book of Mormon. Visit the following link to view an online spreadsheet with a listing of the scriptures that document the above three narratives.

<http://onewhoiswatching.files.wordpress.com/2014/01/jews-gather-in-last-days.xlsx>

**"to overthrow the kingdom of the Jews,  
and to make straight the way of the Lord"**

One of the great secrets that was cryptically embedded in the dedicatory prayer and hidden by the sealing up of the vision behind the veil in 1836 was that the Old Testament "Kingdom of Judah" was being reestablished in the latter days following the rejection of the fulness of the Gospel by the Gentiles.

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<sup>235</sup> Much of the research identifying the prophecies in the Book of Mormon relative to the restoration of the Jews in the last days was done by LDSAnarchist and provided in the following article <http://ldsanarchy.wordpress.com/2009/01/16/the-end-of-the-state-of-israel/http://ldsanarchy.wordpress.com/2009/01/16/the-end-of-the-state-of-israel/>

<sup>236</sup> One of the remarkable things about the gathering of the latter day Jews is that it was conducted by the Latter day Saints during a time of apostasy. Even the Quorum of the Twelve was in a state of apostasy. As documented in an unpublished revelation on November 3 1835 the Lord said "Thus came the word of the Lord unto me concerning the Twelve, saying Behold they are under condemnation, because they have not been sufficiently humble in my sight.." (pg 79 Unpublished Revelations by Collier) Latter that month when meeting with the Twelve in preparation for the Solem Assembly in the Temple Joseph told them " the endowment you are so anxious about you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds.." (Joseph Smith, Discourse, Kirtland, Ohio, November 12, 1835, Joseph Smith Journal, in Jessee, *Papers of Joseph Smith*, 2:76–77.) Finally, after the Twelve were called to establish foreign missions, the Lord revealed that none of them had been converted to the Gospel (see Section 112)

The amazing thing about this is that Section 84:28 informs us that John the Baptist (Elijah the Tishbite) was raised up for the purpose of overthrowing the kingdom of the Jews. Yet that prophecy did not fully take place during the first watch in the meridian of time or the second watch during Joseph Smith's first commission.<sup>237</sup> Hence, the kingdom of the Jews needs to be overthrown in the end times, after the third watch begins. This obviously could not happen while the Jews were in a scattered condition. They needed to first be reestablished.

It is somewhat ironic that both Moses and Elijah would facilitate the reestablishment of the kingdom of Judah before ultimately returning to overthrow it. One of the stunning secrets to come forth as the vision is unsealed in the minds of the wise, is that **the Church of Jesus Christ of Latter day Saints is the literal representation of the latter day Kingdom of Jews** which contains remnants of Judah and other tribes as well as gentiles. We Latter day Saints are more accurately described as a tribal kingdom, than the Church of Christ, since we have rejected the fulness of the Gospel and have been rejected as a church with our dead. We are not offering the required daily sacrifice of the Gospel or paying a true tithing required by those who have entered into the everlasting covenant of the gospel.

It appears from scripture that the inhabitants of this kingdom who refuse to repent and accept the fulness when the light shines forth and the servants return, will be tormented by God's two prophets and will ultimately be shaken unto repentance, ultimately to receive a terrestrial reward after the elect have been gathered out.<sup>238</sup>

Few Latter day Saints realize that the "Jewish nation" referred to in the following passage, was cryptically referring to those who refer to themselves as the latter day saints:

**15 Q. What is to be understood by the two witnesses, in the eleventh chapter of Revelation?**

**A. They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.**

Mormons who do not repent and gather with the elect when the opportunity presents itself in the third watch, will get their worlds rocked by the two prophets that return to chastize them.

While reviewing the prophecies about the latter day Jews in the Book of Mormon, several other things become apparent. One is that the term "Jews" is usually synonymous with the term

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<sup>237</sup> Joseph Smith understood that he and the other first elders of the last kingdom would be given a second commission at a later time as documented in section 88:80-84 to take the gospel forth and testify and warn the people and to bind up the law, seal up the testimony and prepare the saints for the hour of judgment. He said, "It is not necessary that God should give us all things in His first commission to us, but in His second. John saw the angel deliver the Gospel in the last days. The small lights that God has given are sufficient to lead us out of Babylon; when we get out, we shall have the greater light." (TPJS 104)

<sup>238</sup> See the 11th chapter of Revelation



"House of Israel". It takes on a broader definition and is not limited to the tribe of Judah, although the right to preside in the leading quorums is possibly reserved for those of Judah.

### Moses' Seat



**Those who sit in the latter day seat of Moses**<sup>239</sup> are of the house of David and preside over the latter day kingdom of the Jews during the Dispensation of the Gospel of Abraham. They are typological to the Scribes and Pharisees that presided over the Jews in the meridian of time, until the gospel invitation was rejected by them and taken to the Gentiles.<sup>240</sup> This secret knowledge of who the Jews really are, had to be kept hidden from the world and from members of the church until the time of the end. I believe this is just one of many reasons that Joseph and Oliver were commanded by God to "seal up the vision" and keep it secret.

Clearly, many different remnants of Israel are called "Jews" in Book of Mormon terminology. Even the seed of Lehi is sometimes referred to as the descendants of the "Jews", yet they are clearly the literal descendants of Judah's brother Joseph. According to the Book of Mormon, the restoration of the Jews in the Book of Mormon is the same restoration of the Jews that Isaiah and the Old Testament prophets spoke prophesied about. It is apparent that the lands of their inheritance are the lands promised to the latter day descendants of Abraham and that they are located in North America in the last days.

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<sup>239</sup> Matthew 23:2

<sup>240</sup> In many ways, the president of the LDS church is similar to Caiaphas, who was the high priest of Jerusalem. As high priest and chief religious authority in the land, Caiaphas had many important responsibilities. He controlled the Temple treasury, managed the Temple police and other personnel, performed religious rituals, and--serving as president of the Sanhedrin, the Jewish council and court that reportedly considered the case of Jesus. Additionally, the high priest had another, more controversial function in first-century Jerusalem: serving as a sort of liaison between Roman authority and the Jewish population. High priests, drawn from the Sadducean aristocracy, received their appointment from Rome since the time of Herod the Great, and Rome looked to high priests to keep the Jewish populace in line. We know from other cases (such as one incident in 66 C.E.) that Roman prefects might demand that high priests arrest and turn over Jews seen as agitators. Caiaphas was the son-in-law of Annas, high priest from 6 to 15 C.E. and head of a family that would control the high priesthood for most of the first century. See <http://law2.umkc.edu/faculty/projects/ftrials/jesus/jesuskeyfigures.html> It is questionable whether Caiaphas was appointed high priest because of his own merit. Annas, his father-in-law, served as high priest before him and got five of his relatives appointed to that office. In [John 18:13](#), we see Annas playing a major part in Jesus' trial, an indication he may have advised or controlled Caiaphas, even after Annas was deposed. The [Sanhedrin](#), or high council, of which Caiaphas was president, did not have the authority to execute people. So Caiaphas turned to the Roman governor [Pontius Pilate](#), who could carry out a death sentence. Caiaphas tried to convince Pilate that Jesus was a threat to Roman stability and had to die to prevent a rebellion. It will be interesting to see how the High Priest of the LDS Church and Sanhedrin of Mormonism will respond to the Lord and his servants when they return.

While reviewing the online spreadsheet to see documentation for the three suppositions regarding the latter day gathering of the Jews, the following four related themes are also documented in the Book of Mormon:

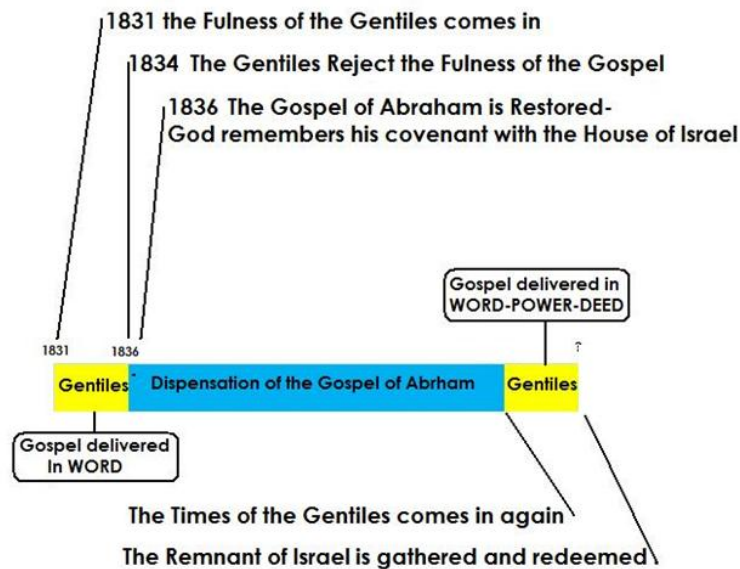
#### **#4- The Gentiles Rejected the Fulness of the Gospel BEFORE Preaching to and Gathering of the Jews**

Modern revelation and the Book of Mormon reveal that the restored gentile church rejects the fulness of the gospel before gathering the Jews in the latter days. This is consistent with the documented events contained in the history of the Church. The fulness of the Gospel was rejected by 1834 and the name of Christ had to be removed from the name of the Church, necessitating Joseph and Oliver to enter into a "covenant of tithing" for the "continuation of gospel blessings".

This enabled the saints to enjoy the continuation of gospel blessings until they completed and dedicated the temple. It also enabled Joseph and his associates to offer up an atonement offering similar to the one offered by Moses in behalf of ancient Israel. The Gospel of Abraham was secretly committed to Joseph and Oliver behind the veil along with the keys to gather Israel.

#### **#5- The Jews Scatter Again After being Gathered**

Shortly after the visitation behind the veil in 1836, the Jews begin to gather to America and join the Latter day Saint church. Although many of the gentile saints and gentile leaders left the church during and after the Kirtland apostasy, converts from foreign lands began to be added to the church as the latter day kingdom of the Jews continued to grow. Ultimately, the church eventually rejected the literal doctrine of the gathering and scattered its members by establishing Stakes all over the world. The Book of Mormon differentiates between the initial gathering of the Jews in the 2nd watch from the final gathering in the 3rd watch when the Marvelous Work begins.



## #6- Total Darkness and Apostasy precedes the Marvelous Work

**The Book of Mormon reveals that the believing latter day Jews are in a "lost and fallen state" just before the Marvelous Work begins.** This is consistent with a host of prophecies that reveal that the restored church is overcome and flees back into the wilderness, leaving the saints in a state of apostasy.

**"And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men."<sup>241</sup>**

## #7- A Final Gathering Takes Place in the 3rd Watch

The Book of Mormon teaches that a final gathering of the Jews and the entire House of Israel from the four parts of the earth takes place at the time of the Marvelous Work and a Wonder in the 3rd Watch. This is consistent with all of the scriptures that speak of the final gathering.

### The Kingdom of Judah- Conclusion

I would submit to the readers of this paper that if you carefully study the 13 different Book of Mormon prophecies about the latter day restoration of the Jews, referenced in the online spreadsheet that has been provided, the above seven suppositions will emerge. Also emerging will be a fascinating storyline behind the storyline of the LDS restoration movement wherein the restoration of the Jews was emerging while the restored, Gentile Church of Christ was fading out.

I submit that the modern Church of Jesus Christ of Latter day Saints now represents the literal restoration of the kingdom of the Jews, and it is not unlike the kingdom of the Jews during New

<sup>241</sup> 2 Nephi 25:10

Testament times that John the Baptist ministered to in many ways. Prophecy alludes to the fact that this kingdom includes many that will continue to "sit in darkness" when the light shines forth and the times of the gentiles comes in again.

It is important to remember that according to the Book of Mormon, we latter day saints (Jews) will be in a "lost and fallen state" when the marvelous work begins. The Book of Daniel supports this declaration by declaring that the horn will make war with the saints and prevail against them until the Ancient of Days returns and judgment is given to the saints.<sup>242</sup>

Indeed, we are unable to offer up the required daily sacrifice at this time. This knowledge should help us to become sufficiently humble and penitent in preparation for the return of the servants and it should enable us to detect the deceived and the deceivers that are claiming to receive the second comforter and their calling election made sure during this time of hidden darkness.

Having shown that the preparatory gospel was taken to the Jews and that the Kingdom of the Jews was reestablished after the restored gentile church rejected the fulness of the Gospel, we have now laid the foundation for understanding how many of the prophecies in the Book of Daniel apply to the latter day restoration movement.

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<sup>242</sup> Daniel 7:21-22