

The One Mighty and Strong

A Commentary on *The Coming Indian Prophet*,
by Larry Allan Garmus—

A book written unto the Gentiles

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Foreword

By John Tanner Clark, Posthumously

John Tanner Clark wrote a book in 1922 entitled *The One Mighty and Strong* in which he comments on the LDS church's 1905 statement which proclaims that the prophesy of D&C 85—describing the One Mighty and Strong—as fulfilled.

Said the church in an official statement, “Perhaps no other passage in the revelations of the Lord in this dispensation has given rise to so much speculation as this one.” And then they attempt to diffuse, or negate, what the scriptures say in D&C 85—in essence saying to the latter-day saints, “move along... there’s nothing to see here.” Or, in their words, the 85th section of the Doctrine & Covenants is to “be considered as having passed away and the whole incident of the prophecy closed.”

I (Kelly) picked up John’s book with speculation, after writing and assembling that which is contained in this book hereafter. I have come to realize that the doctrines of Christ are rare jewels tucked away and hidden beneath the ground of a vast Sahara-like desert made up of the precepts of men. Yet as I read, I was filled with great joy, and marveled that someone knew these identical truths back in the early 1900’s. At first, however, my speculation rose sharply after reading the preface to his book—written eight years after the book’s release—in which this man testifies that during the course of printing and distributing his work, the Savior Jesus Christ appeared to him three times!

Because of the writing thus contained in John Tanner Clark’s *The One Mighty and Strong*, I now believe these tremendous witnesses, and am honored that our two books are so similar in theme and doctrines. His book is true.

Below is his foreword. The book is available on Amazon.com.

Preface to the book entitled “The One Mighty and Strong” which I now, in 1930 AD, think should be placed in this said book

After having completed the pencil writing of the manuscript of the book entitled “The One Mighty and Strong,” in the spring of 1922 AD, which was just off-handedly done and the same rolled up and placed away until I should feel like publishing it; and then in a short time afterwards, while thinking whether or not it was time to publish it, The Lord Jesus Christ came to me and said, speaking in a firm and positive manner, “PUBLISH IT; YOU SHOULD HAVE

GONE ON AND PUBLISHED IT; PUBLISH IT; THERE IS NO REDEMPTION FOR THE LAMANITES; THERE IS NO RESTORATION OF THE FULLNESS OF THE GOSPEL; THIS MUST BE PUBLISHED FIRST.” He then showed me the tremendous opposition I would have to pass through, and also that I should come through it victoriously.

After being thus instructed by the Saviour, I immediately set about to carry out the instructions which I had received. At this time Nathaniel Baldwin and I were quite friendly, and he being very prosperous, let me have \$750, this being the amount necessary to pay for 5,000 copies. For some reason the whole 5,000 copies were published without proof-reading, resulting, as is natural to suppose, in many mistakes by the printer, such as in spelling, punctuation, capitalization, transposition of lines, and other discrepancies which should have been adjusted before publication. Because of these inaccuracies I hesitated to give the books out to the public. Being short of means at this time, I was unable to have the book proof-read and reprinted, hence I went again to Nathaniel Baldwin and told him about the matter. He stated that unless he could change some things in the book he would not furnish any more money. I refused to allow any changes outside of proof-reading adjustments because Jesus Christ Himself had ordered it published just as it was written. Nathaniel Baldwin said to me, referring to himself, “I am the man Mighty and Strong...! I will not furnish any more money!” And he didn’t.

I still hesitated to give the books out to the public, and while thus hesitating again the Saviour appeared as though seated upon a reclining stairway. He was dressed in His temple robes and had a smile upon His face. I inferred from the expression upon his face that I had nothing to worry about. He then immediately disappeared.

In a day or so following this time, President John Taylor (from the other side) came to me and said, “YOU KNOW WHAT TO DO!” Then striking his right clinched fist into his left hand said, “AND WOE BETIDE THEM THAT OPPOSE YOU IN THIS WORK.”

I immediately began to distribute the books, nevertheless I still worried about the books going out to the public without being proof-read. After giving out some thousand or fifteen hundred copies, the Lord and Saviour Jesus Christ came to me again and said that he approved of the book, “FOR THE LOUDNESS, THE BOLDNESS AND THE CLARITY OF IT.” Since then, I have

given out thousands of copies and I don't worry any more about the discrepancies in the book.

The scriptures say, "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or shall speak in the name of other gods, even that prophet shall die." (Deut. 18:20; 13:5, Jer. 14:14-15; 1st Nephi 4:13) Notwithstanding, in the face of the terrible penalty—death, upon the presumer, I boldly declare before God, man and Angels, that what I have said in the above written preface article is true, God being my witness.

Yours in the cause of truth,

Very respectfully,

JOHN T. CLARK

Introduction

The Latter-Day Movement

It is with some anxiety that I attempt to do justice to the vision I believe God has placed into my mind and heart in preparing this text—that of putting together a writing that will influence those who rightly believe in the prophet Joseph Smith and the first vision as told by the only man who experienced this great occurrence. My desire is that these believers will suspend their current beliefs in a man or men of today, and accept no one as their leader, since "...the leaders of this people cause them to err; and they that are led of them are destroyed." (Isaiah 9:16). Then with a knowledge of the scriptures, and the intent of the men who wrote them, it is my desire that those the Lord has prepared should believe in not only true and sound doctrine, but to know in what manner they should begin to exercise their faith. For the coming of the Lord is indeed nigh, and the importance of a sound and true belief among the souls of men is most crucial—and is the difference among those who keep the commandments between the Celestial and Terrestrial kingdoms.

Many sects believe in the Book of Mormon—that which the prophet Joseph translated. These denominations are collectively referred to as the religions of the Latter-day Saint movement.

Estimation of Membership in the Latter-Day Saint Movement by Denomination (2019)

The Church of Jesus Christ of Latter-day Saints (LDS)	16,118,169	97.9873%
Community of Christ (RLDS)	250,301	1.5217%
The Church of Jesus Christ (Bickertonite)	23,200	0.1410%
Church of Jesus Christ with the Elijah Message	12,500	0.0760%
Apostolic United Brethren	10,000	0.0608%
Fundamentalist Church of Jesus Christ of LDS	10,000	0.0608%
Restoration Branches	10,000	0.0608%
Church of Christ (Hedrickites)	7,310	0.0444%
Fellowships of the remnants	5,000	0.0304%
Church of Christ (Fettingite)	2,450	0.0149%
Church of Jesus Christ of Latter Day Saints (Strangite)	300	0.0018%
Church of Jesus Christ (Cutlerite)	12	0.0001%

From Wikipedia

My desire is to expound the scriptures to people who are ready to listen to sound reasoning—not the reasoning of man, but the reasoning which is encapsulated in the spirit of holy writ, as long as the words are translated and understood correctly. No salvation exists in putting one’s trust in other men, and ultimately the journey is the same for all; for to understand and accept **all** that the Lord has for us to understand and accept is a journey fraught with cautious (and repeated) examination of doctrine, speedy repentance, and a deep and passionate resolve to move forward—to finally reach the point where we can say in our heart, as did Abraham, “Thy servant has sought thee earnestly; now I have found thee.” (Abraham 2:12) And even to reach beyond, as Abraham reached beyond. Anything less than perfection falls short of God’s fullness of Glory; and because of Jesus Christ, our Savior, a perfect penitence—for us—is enough.

I must say before God that as the author of this work (in commenting on Larry Allan Garmus’ book *The Coming Indian Prophet*), it is my intention to obey all that God has commanded, all that he does now command, and all that he will command—knowing that he is an unchangeable being, and thus knowing that in reality, all commands—past, present, and future—are the same which constitutes a **fullness** of the gospel. In this writing, an emphasis is intentionally put on the word *fullness* since one may know portions of the gospel, yet still lack a fullness.

And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation. —**D&C 35:12**

I hope no reader is naïve enough to believe that keeping a *fullness* of God's commandments exists unless there is a *fullness* of the knowledge of the character of God, in a very personal way. I intend to learn, accept, and then do ALL that God would direct his obedient Saints in a Celestial realm. In being obedient to the following scripture, I desire now for my tongue to be loosed by presenting this material.

Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men. —**D&C 11:21**

I humbly and sincerely ask that you, the reader, consider these things. In time and through much pondering and prayer to God (only), I hope the convincing power takes effect. Then, as you have decided to take this journey, I hope that your dependence is upon the Holy Ghost. These words may be that taken from the scriptures, as well as the words of Kelly Gneiting, Larry Garmus, or others, but in the end the only questions to be answered are, *does it come from God, and, does it pertain to a fullness?*

Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost. —**2nd Nephi 28:31**

The Reliance upon God verses the Reliance Upon Men

Herein lies the great disagreement among men: how to correctly identify *the voice*, meaning the Holy Ghost. With all the disagreements among the religious communities of mankind, the *one agreement* is that there is an inequality of enlightenment among us. I would submit that there is a voice which comes from God, and is indeed conveyed by the Holy Ghost, and that there is one central cause of unbelief or misalignment in our beliefs of the true and *full* doctrines of Christ—that of man's persuasion, or, the philosophies (or precepts) of men.

Hence, man—acting as an agent of Satan—is the primary deceiver of other men. No better is this demonstrated than in America's political selection. So often Americans choose who represents them not by principle, and not by a person's voting record or verified standing on issues, but by who seems friendly. A charismatic politician can lull voter support with a talent in speaking, popularity in the public eye, or attempting to identify with the "common man." None of these things, however, are fruit; and the Lord has proclaimed, "Ye shall know them by their fruit." (Matt 7)

So it is in the religious realm. Men are persuaded to a belief in man, instead of a belief in man's fruit. And nowhere is there a gauge of a man's bitter or sweet fruit other than those

principles contained in holy writ. For, if God is the same yesterday, today, and forever, then his doctrines are consistent throughout all time, and any church's proclamation to its members of *any* change to their current doctrines or principles should raise a red flag among scripturally aware and intelligent beings.

The messages contained in this book are very basic in that even the most intellectually challenged believer in the latter-day movement—beginning with Joseph Smith's first vision—cannot err. If so it will be because of that person's strong loyalty to precepts voiced by their denominational leaders which are contrary to that contained in holy writ. If one knows and has a strong belief in the principles interwoven in scripture, one then has the ability to quickly identify false doctrines, and even false policies and procedures, put forward by a church. The healthiest kind of distrust is a distrust in man. The scriptures come not from man; and a person's understanding of what is contained therein, as given by the power of the Holy Ghost, will not fail the diligent and sincere seeker of truth. However, man does not have this same track record—quite the opposite!

In very simple terms the purpose of this book is to show how current *practiced* doctrines in the latter-day movement are contrary to the doctrines restored by the prophet Joseph Smith, and, as well, to examine scripture largely dismissed by this same movement.

Joseph Smith restored the gospel of Jesus Christ, and brought to the world a fullness of this gospel. He was, and is, a prophet "identified with the Gentiles," (D&C 109), or identified in an era known in scripture as the "times of the Gentiles" (D&C 45, Luke 21), or the "fullness of the Gentiles" (Romans 11, 1st Nephi 10, JS-H 1), referring to a time—the only time—in history where a fullness of the gospel was given unto the Gentiles, for a great reason and work that they were to do. What is/was that work?

Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth, a light which cannot be hid in darkness; Wherefore, *I must bring forth the fullness of my gospel from the Gentiles unto the house of Israel.* —D&C 14

A Book for the Gentiles

This book presupposes the reader is able to decipher not only a Gentile from one who is born under the covenant, but also the nature and disposition of Gentiles verses the nature and disposition of one who is of the house of Israel, or *the covenant seed*, or *the covenant people of the Lord*. From the scriptures, these two groups have very different natures. One is proud; the other humble. One is haughty and seeks popularity; the other does not seek popularity, yet may be called of God to do great works. One has his eye on the vain things of the world, and especially high positions of leadership and nobility; the other does not desire these vain things,

but is meek and penitent before the Lord, with an eye single to the glory of God. That a repentant Gentile may become righteous, and that a covenant seed may fall into wickedness, is apparent. Yet, from the scriptures, **blood**—and a judgment passed from the pre-existence—is what contrasts each group’s identity. To be of the house of Israel is to be born with ancestral links to Jacob—or Israel—the son of Isaac, the son of Abraham. (Please see “The Scattering and Gathering of the House of Israel: What Says the Scriptures?” later in this book)

There is actually a third group who are the seed of Cain, and are collectively—in scripture—known as the Canaanites (Blacks).

To claim to be of the house of Israel when one is, in actuality, a Gentile is a grave misrepresentation. Yet this misrepresentation fulfills prophecy (see Romans 9:6, Romans 10). As an obvious example, see Abraham 1:27. It is a predictable fact from knowing the nature of Gentiles in scripture that claiming birthright is not only a plausibility, but a probability. The largest church within the latter-day movement based on membership is The Church of Jesus Christ of Latter-day Saints. The people of this church primarily consist of those with European ancestry, and yet they claim they are of the tribe of Joseph—the birthright tribe, though there is no scriptural basis for this—not ONE example, or even innuendo. In fact, **1st Chronicles 5:1-2** states the opposite:

Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph’s:

Although the stick of Judah (the Bible) may not have a reckoning of the genealogy of Joseph, the stick of Joseph indeed does. Father Lehi was a descendant of Joseph’s son Manasseh (Alma 10:3), while Ishmael was a descendant of Ephraim (says the lost 116 pages in the book of Lehi, according to Joseph Smith as quoted in Journal of Discourses 23:184). So what says the Book of Mormon? According to Captain Moroni:

... we are a remnant of the seed of Joseph, whose coat was rent by his brethren into many pieces; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain. Yea, let us preserve our liberty as a remnant of Joseph; yea, let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed. And he said—Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the

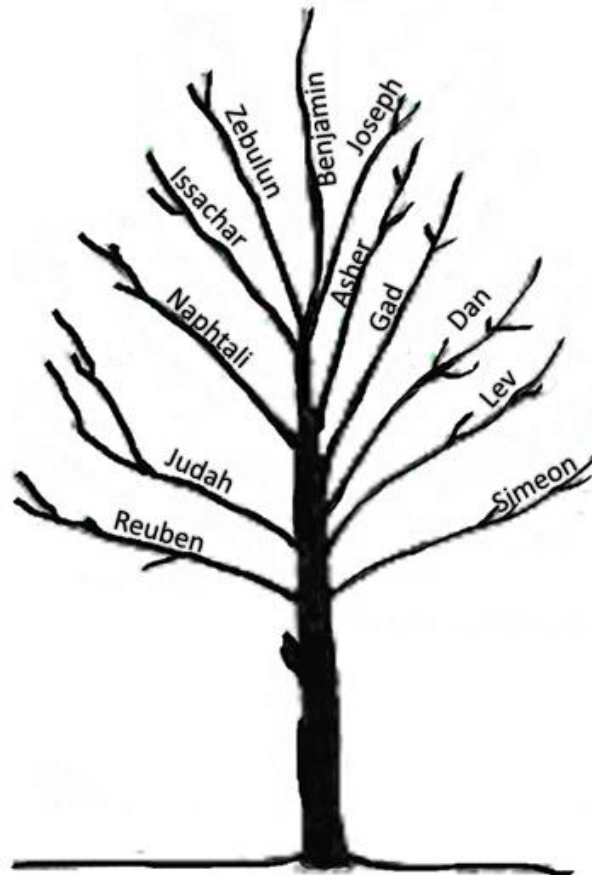
hand of God, and be taken unto himself, *while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.* —Alma 46

And from **Genesis 49:22**:

“Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall (ocean);”

For Europeans to have the ancestral blood of Joseph would mean that only part of these branches would “run over the wall.” Not so. Joseph’s blood was placed in America, and are, today, the American Indians. These are the people who represent a remnant of Joseph’s (of Egypt) garment, and are the ancient and long dispersed covenant people of the Lord. **Nephi stated that the house of Israel was compared unto an olive tree:**

“Behold, I say unto you, that the house of Israel was compared unto an olive tree (twelve branches representing the twelve tribes of Israel), by the Spirit of the Lord which was in our father; and behold *are we not broken off* from the house of Israel, and are we not a branch of the house of Israel?”



This is why in scripture, Joseph, or the Indian people, are considered the “branch broken off.” (see 1 Nephi 19:24, JST Genesis 50:25, Jacob 5:30, 2 Nephi 3:5, 1 Nephi 10:12) There is not another branch of Joseph which continued throughout the duration of the Bible. Joseph’s branches ran over the wall—into America.

... and a branch shall be broken off, and shall be carried into a far country; nevertheless they shall be remembered in the covenants of the Lord, when the Messiah cometh; for he shall be made manifest unto them in the latter days, in the Spirit of power; and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom. —**JST Genesis 50:25**

This book is not written unto the (genuine) house of Israel, but unto the Gentiles who repent and believe, or have a desire to believe, in the **fullness** of the gospel of Christ—that which was taken from the house of Israel and restored unto the Gentiles, through the prophet Joseph Smith.

That which Joseph established does in fact differ from the current doctrine of latter-day movement churches, as will be forthcoming. This book is written for Gentiles who seek an authorized baptism. This book is also written unto the house of Israel who have become Gentiles through error-prone Gentile-based church leadership, which displays Gentile-centered precepts, or “leaven.” What are these precepts? The following is merely one example:

One Precept of Man as an Example

Mosiah 18 speaks of a group that came together because of the conversion and subsequent leadership of Alma, a converted priest of Noah. At the time of their baptism, Alma called this group of two-hundred four souls the “church of God, or the church of Christ.” (see v. 17)

It was evident that God—an unchangeable being—established this church through Alma, who adhered to God completely, and was blessed with a covenant from God’s mouth that he—Alma—would have eternal life (see Mosiah 26:20). The following is taken from this chapter, and describes their holy society under this prophet:

And there was one day in every week that was set apart that they should gather themselves together to teach the people, and to worship the Lord their God, and also, as often as it was in their power, to assemble themselves together.

And the priests were not to depend upon the people for their support; but for their labor they were to receive the grace of God, that they might wax strong in the

Spirit, having the knowledge of God, that they might teach with power and authority from God.

And again Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly he should impart more abundantly; and of him that had but little, but little should be required; and to him that had not should be given.

And thus they should impart of their substance of their own free will and good desires towards God, *and to those priests that stood in need, yea, and to every needy, naked soul.* —**Mosiah 18:25-28**

And he (Alma) also commanded them that the priests whom he had ordained should labor with their own hands for their support. —**Mosiah 18:24**

It's evident from these verses that the top leadership of this true church, the *priests*, were likely among the poor in the godly society led by Alma. Nevertheless, Alma commanded these priests to labor with their own hands for their support, meaning till the ground, work the land, and obtain a living by their own industry—an industry that was **not** one of the clergy—and to not depend on the people for their support. Moreover, this despite their additional duty to preach the word unto the people. Then for their additional efforts, they were to receive not additional wages, but *the grace of God*.

This is in harmony with King Mosiah's example after beginning his reign as king—the godly religious order mirroring a godly civil (political) order:

And king Mosiah did cause his people that they should till the earth. **And he also, himself, did till the earth**, that thereby he might not become burdensome to his people, that he might do according to that which his father had done in all things. —**Mosiah 6**

All of this is in stark contrast to Christianity worldwide, and especially among the biggest of the latter-day movement denominations—The Church of Jesus Christ of Latter-day Saints—where the top clergy, or general authorities, do not labor with their own hands for their support. They certainly are not poor, with a base pay, or “living allowance,” of at least \$120,000 per year, which doesn't include tens of thousands of dollars in an insurance package, book sales, and other very hefty perks. Although this particular church hides these figures from its members, they freely admit that this money comes from many billions of dollars in church investments, which funds come from the people's tithing,—investments in companies like Microsoft, Google and Facebook.

It was Nehor's (false) doctrine that, "...every priest and teacher ought to become popular and they ought not to labor with their hands, but that they ought to be supported by the people." (see Alma 1)

These two church societies are very dissimilar.

The Voice of the Holy Ghost

There are many dozens of examples like this throughout the scriptures. What matters most to accurately determine a *fullness* is the voice of the Holy Ghost, and *not* what any person says—including this author. One must take great care in determining doctrines that are one-hundred percent true. When it can be established by the power of the Holy Ghost that certain doctrines are fully true, *only then* can one build upon these truths, line upon line, and precept upon precept. One who falters in securing this certainty, using instead a *precept of men*, or by applying his certainty to doctrines that are actually false, can be compared to a ship that is sailing off course, if only by one degree. The destination for that person when land arrives will be completely different. In such cases, that destination may be that person's "truth," but it will not be God's *fullness* of truth—this is why the scriptures point to three degrees of glory—and within the bottom (telestial) kingdom, there are literally millions of variations of glory, "as one star differs from another star in glory." (see 1 Corinthians 15, D&C 76)

But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore. —**D&C 76**

The voice of the Holy Ghost is vital in carefully laying the bricks—one by one—in the spiritual "house" each person is to build. The voice of the Holy Ghost is a voice of absolute truth, and for those who 1) reach a certain standard of worthiness—meaning righteous and penitent living, and 2) asks God for this truth, this voice speaks the same message to all. The societies of the scriptures, however, differ, and so the Holy Ghost is reluctant to speak a *fullness* of truth until that person is accepting of it.

For example, Jacob chapters 2 through 3 appear to conflict with, and preach the direct opposite doctrine to, D&C 132. How can a reader of the scriptures account for the difference? Joseph Smith, in D&C 132, is ready for the doctrine of plurality of wives as applied to himself, while the Nephites in Jacob 2-3 were not ready, nor worthy of this doctrine—but rather used it to justify their wickedness.

A second point to be aware of when seeking to understand the voice of the Holy Ghost when referencing holy writ is, *who are the people being addressed?* When a Gentile came to

Jesus asking him to heal her daughter, his response was not what it would have been if she had been of the house of Israel. Said he, “I am not sent but unto the lost sheep of the house of Israel... It is not meet to take the children’s bread, and to cast it to dogs.” (Matt 15) Jesus was obeying his own doctrine, for when giving the Sermon on the Mount he said, “Give not that which is holy unto the dogs...” (Matt 7)

For the vast amount of scriptural text, prophets are speaking of and addressing the house of Israel. However, at the end of the New Testament Paul references the Gentiles, even saying, “inasmuch as I am the apostle of the Gentiles, I magnify mine office.” (Roman 11:13) Likewise, the entire Doctrine & Covenants addresses the Gentiles, and the names within its text who lived in that era are names of Gentiles, with the only exceptions being Joseph Smith himself (a prophet of God is never a Gentile) and John Johnson (see D&C 96:6-7). The Book of Mormon, however, was written for the house of Israel primarily, and Gentiles secondarily, and every single person writing or being spoken about in its text is of Israelite lineage.

Hence, the manner in which a Gentile receives the gift of the Holy Ghost is by the laying on of hands (example, as in D&C 76:52, Acts 19:6), while for one born under the covenant—who is of the house of Israel—this is not necessary (see 3rd Nephi 9:20). Indeed, Joseph Smith professed the first principles and ordinance of the gospel as, “...fourth, Laying on of hands for the gift of the Holy Ghost,” to a people identified with the Gentiles (D&C 109:60), and like Paul, was a prophet unto the Gentiles.

The Celestial Kingdom is for those who Accept of the Fullness, and None Else

In Doctrine & Covenants section 76, Joseph Smith is shown a vision of the three degrees of glory—the Celestial, Terrestrial, and Telestial, and as well a glimpse of outer darkness. In comparing the other kingdoms to the Celestial, the lacking of a “fulness” is the pivotal difference. For example, describing those who enter into the Celestial kingdom, they are, “...they who are priests and kings, who have received of his **fulness**, and of his glory...” (vs. 56) which is reiterated in verse 94, “they (recipients of the celestial kingdom) who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his **fulness**...” while:

... the terrestrial world... are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn *who have received the **fulness*** of the Father, even as that of the moon differs from the sun in the firmament. —**vs. 71**

These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his **fulness**. These are they who receive of the presence of the Son, but not of the **fulness** of the Father. —vs. 77

This word fulness (*fullness* being another spelling) cannot be overestimated—the word is used nine times alone in this section of the D&C. In his book, “The Coming Indian Prophet” Larry Allan Garmus points out seven practices within the LDS church that are no longer followed, yet which were restored through the prophet Joseph Smith, and are hence a part of the Lord’s “fulness.” They are as follows: **1)** correct *Priesthood conferral or ordination*, **2)** *the Law of Consecration*, **3)** *plurality of marriage*, **4)** the correct *priesthood garment* and *the wearing of the priesthood garment*, **5)** the correct stance on *abortion*, **6)** correct *temple ordinances* as prescribed by the Lord (through inference in 1 and 4), and **7)** changes to the *salvation status of Canaanites* (blacks—or African Americans).

I would add several additional departures from a *fulness*, including **8)** *the Church’s 501(c)3 status* (again, beholding to the demands of government, along with disavowing polygyny), **9)** *supporting laws which violate freedom of association*, **10)** *changing the text of the Book of Mormon*, **11)** *refusing to excommunicate those who are practicing homosexuals*, **12)** *baptizing and ordaining Canaanites (blacks) and allowing them into the temples*, **13)** *refusing to discipline sexual predators*, and many other violations which fall into the general category of “preaching the philosophies of men mingled with scripture.”

Again, I must iterate over and over, God is an unchangeable being, and in him there is no variableness, neither a shadow of turning. Those who continue to follow a god or a church that changes, are being deceived. These are blinded by the craftiness of men, and the most they can hope for is the terrestrial kingdom because they have rejected a fullness! These are neither internalizing the scriptures nor listening to the voice of the Holy Ghost. Instead, they are trusting in man’s word. In other words, they are making flesh their arm. (see 2 Nephi 4:34)

Beware. You have now been warned.

Many are Called, but Few are Chosen

The phrase “*many are called, but few are chosen*” exists in both the Bible and Doctrine & Covenants. In his book by the same phrase, H. Verlan Andersen describes a very basic truism from D&C 121—a revelation that David O. McKay described as “the greatest revelation that God has ever given to man.” (from Andersen’s book)

Andersen uses two scriptures to come up with a third *implied* scripture—yet one just as true. His first:

... it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. —**D&C 121:39**

His second:

Behold, there are many called, but few are chosen. And why are they not chosen? ... [Because] the powers of heaven cannot be controlled nor handled only upon the principles of righteousness... [and] when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to *exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness*, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. —**see D&C 121:34-37**

Thus in short, we are told that most people, when they get a little authority, abuse it—AND—that ANY abuse (any degree of unrighteous exercise or dominion) offends the Holy Ghost, who takes away that man’s priesthood. Thus, concludes Andersen:

“amen to the priesthood of almost all men.”

When our probationary state is over, and final judgement rendered, only then will we know the extent of the truthfulness to these words.

Food for Thought before Reading Garmus’ book, “The Coming Indian Prophet”

Upon reading Garmus’ book *The Coming Indian Prophet* my senses were shocked. The scriptures in his book, along with Garmus’ commentary about them were so pertinent, powerful, and necessary that it astounded me—more so than any other non-scriptural book that I had come across. The word “expound” or “expounded” appears fourteen times in the Book of Mormon, and is always used to describe explaining *beyond* within the scriptures, or in other words, to simplify a truth for a certain audience of learners. When Jesus came to America, he quotes the scriptures and then *expounds* the hidden meaning unto the people (see 3rd Nephi 23, and 26). Likewise, when Alma and Amulek began to teach the people of

Ammonihah, they likewise *expounded* the scriptures unto the people (see Alma 12). After their sermons, the record states—pertaining to a few—that:

... many of them did believe on his words, and began to repent, and to search the scriptures. —**Alma 14:1**

Aha! Complacency had been interrupted! A desire to trust in the arm of flesh had been converted to a trust in the scriptures. This is what Garmus does in his book by quoting ample scripture and then expounding much of what is written in his own words. Although many of the scriptures which he quotes are self-explanatory, and need not an explanation.

Garmus began writing the book while in full fellowship of The Church of Jesus Christ of Latter-day Saints. However, upon completion, his membership in the “kingdom” didn’t last. His message had an effect of drawing forty members into a council to discuss his possible excommunication, including in his own words, “the high brethren.” It was then that the Stake President handed him a scripted contract for Garmus to sign. It demanded that Garmus support Church leadership, even if he knows what they are saying or doing is wrong. It was then that Garmus rose up from his chair, politely put the contract back on the table unsigned, and walked out of the room. A week later, he received notice of his excommunication.

The Millennial Star, an early Church Publication, contains the following quote, attributed either to Joseph Smith or Samuel Richards:

None are required to tamely and blindly submit to a man because he has a portion of the priesthood. We have heard men who hold the priesthood remark, that they would do any thing they were told to do by those who preside over them, even if they knew it was wrong; but such obedience as this is worse than folly to us, it is slavery in the extreme; and the man who would thus willingly degrade himself should not claim a rank among intelligent beings, until he turns from his folly. A man of God... would despise the idea. Others, in the exercise of their almighty authority have taught that such obedience is necessary, and that no matter what instruction they were given by their presidents, they should do it without asking any questions. When elders of Israel will so far indulge in these extreme notions of obedience as to teach them to the people, it is generally because they have it in their hearts to do wrong themselves. (Millennial Star Vol. 14, No.38, pgs. 393-39)

There are, however, portions in his book where Garmus speaks at length about things that may or may not have happened in history among the latter-day movement denominations, including experiences of their leaders. Although interesting, it is also irrelevant since evidences of truth are obtained through sincere study and prayer, and ultimately by the power of the Holy

Ghost. Stories which exist in history, which cannot be proven or unproven, are thought to offer extrinsic support, but in the opinion of this author take away from the central message of the scriptures, and likening the scriptures to our day and time. In my commentary on Garmus' book, I omit a vast majority of quotes from those church leaders who lived after Joseph Smith, and almost all of the history of the latter-day movement.

Garmus admits on page 111 that his book is not perfect in every detail. He says:

“While everything that is presented in this work may not be right in every detail; we do know from the scriptures that a great and marvelous work, including the setting in order; is yet to come to pass. This is a certainty; and about this, reason tells us that the closer we are to the truth when it is presented, the more likely it will be that we will recognize and accept it... We need to be continually seeking the face of the Lord in all humility and diligence. If such is the case with us, the less likely it is that the truth will go undetected by us; and the more likely it will be that we will readily accept it.”

It is true that the full account of Garmus' writings is not true in every detail. However, there is enough truth in his words to compel the sincere latter-day movement truth-seeker to question long-established beliefs. The fact is that understanding God's truths are so far beyond our abilities as men and women that we are in dire need of the directing influence of the Holy Ghost or else nothing beyond the five senses can be known. As Ammon, a prophet, stated, “Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself...” In other words, as to knowledge and strength that comes from the Lord, Ammon does not depend on himself to ANY degree.

... but I will boast of my God, for in his strength I can do all things... Therefore, let us glory, yea, we will glory in the Lord; yea, we will rejoice, for our joy is full; yea, we will praise our God forever. Behold, who can glory too much in the Lord? Yea, who can say too much of his great power, and of his mercy, and of his long-suffering towards the children of men? —**Alma 26**

We know that Ammon's writings are not like Mr. Garmus, since *everything* Ammon spoke and taught *was* of God. Said of Ammon and the other sons of Mosiah:

Now these sons of Mosiah... had waxed strong in the knowledge of the truth; for they were men of a sound understanding and *they had searched the scriptures diligently*, that they might know the word of God. But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy,

and the spirit of revelation, and when they taught, they taught with power and authority of God. —**Alma 17**

Small minds throw the baby out with the bathwater. People looking for an excuse will dismiss Garmus' words, as well as the words of this book, simply because their trust is in man, who is weak, and who lacks any wisdom or ability in anything, except it is given that man from God.

The complete truth is that the fullness of the gospel is not being taught in any latter-day movement denomination—as the scriptures witness against them and their doctrine. And thus, these groups stand condemned! The fullness of the gospel is not popular. It offends. It is not politically correct. There is no vain thing of the world to gain in proclaiming it. There is no popularity. There is no money to gain. There is no admiration from others. There is no gain of any sort from anything this world has to offer.

The fullness of the gospel divides along racial barriers; it divides wives from husbands; it divides fathers from their children; it divides friends and collects enemies. Proclaiming a fullness of the gospel is just as popular today as it was in yesteryear, when prophets were stoned, cast into pits, and beheaded. The reader does not do himself any favors by pretending in any way that our society is advanced from societies of yesterday. Persecution of philosophies unacceptable to the world is the same today as it was when men were cast into prisons, or martyred with their families turned into outcasts. Speaking to his close inner-circle consisting of Parley Pratt, Orson Pratt, Willard Richards, George Albert Smith, Brigham Young and John Taylor, brother Joseph said, "...if I were to tell you all I know of the kingdom of God, I do know that you would rise up and kill me." (Latter-Day Saints' Millennial Star, Vol. 55, No. 36, Sept. 4, 1893)

Thus, one gauge of knowing that you are in an environment of learning high truths (i.e. a *fullness*) from the Lord is simply this: are *you* an outcast? Is your philosophy unpopular? Do you support the homosexual lifestyle? Do you adorn your church? Have you sacrificed because of your religion? What have you sacrificed? Are you popular?

When John the Baptist saw Jesus afar off, he looked at him and said to his apostles, "Behold the Lamb of God, which taketh away the sin of the world." John did not have to be told by a higher ecclesiastical authority who Jesus was. But pew-sitters everywhere are relying on a leader—a person in a thousand-dollar suit who makes bank for his "services"—to know who Christ is. Is there something wrong with this? Would not God the Father want you or me to know just as readily as John the Baptist who the Lord is?

Today churches are preying grounds for those who are not independent in their own knowledge of the character of God—who wax weak in the knowledge of the truth; who are men of fickle understanding, who do not search the scriptures diligently, nor give themselves to much prayer, and fasting.

Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up. —**2nd Nephi 28**

... and your churches, yea, even every one, have become polluted because of the pride of your hearts. —**Mormon 8**

A Final Word

With Ammon, this author knows that he is weak, with no convincing power by myself to turn even one soul towards the truth. Because of what is written above, I don't expect huge success in converting souls to Christ. Isaiah tells us that in the last days a tenth of the holy seed shall return (2nd Nephi 16, Isaiah 6), and this book is not written unto them. The percentage of Gentiles that will actually repent has got to be astronomically low. And this because they (you) are Gentiles, with Gentile characteristics. The Lord has said of you:

Wo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, **they will deny me;** nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long... —**2nd Nephi 28**

Gentiles don't want to sacrifice a relationship with their wife or husband to find the truth. They don't want to consider anything beyond their own man-made rules. Their minds flee at the thought that their baptism was invalid, or that their temple "sealing" was not by a correct authority. It's so much easier to follow and to believe in a man—to trust in men to say who the Lord is, who his twelve apostles are, and who is their next chain link in spiritual authority. It's much easier for a Gentile to fain-claim to priesthood authority, and to disregard, or deny, the dead fruit it produces—meaning no miracles, no casting out of devils, no unstopping ears, or causing the blind to see, except for among the most humble and penitent; only feeding the misconception that all is well, and that Zion prospereth. (see Mark 16, Mormon 9)

With the Book of Mormon, I challenge you to fast and to pray about these words. Ask God in the sincerity of your heart if the words of this author are in line with what is written in

holy writ, careful not to judge harshly because of the placing of my words. Do these words contain a clarifying and expounding of what has already been written, and/or what Joseph Smith established while he was alive?

Unlike Garmus' writing, and many similar thoughts of other authors, I do present a solution that is beyond the (good) advice to prepare yourself to recognize truth when you see it. Ample scripture exists. In reality there is no end to the Lord's works, neither to his words. (see Moses 1:38-39) The Lord's house needs to be set in order, as does the arranging by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God.

For those who know the scriptures, the *one mighty and strong* is prophesied of coming to do this great work. (see D&C 85)

Before Jesus was born he was referred to as the King of Kings and Lord of Lords (see Psalms 24, Revelations 17, 19, 1st Timothy 6, Daniel 2), and the Mighty One of Jacob (2nd Nephi 6, Isaiah 49, 60, 1st Nephi 21). However, from a worldly view, Jesus was a shepherd—a lowly man who wandered the landscape and hardly had a bed to lie down in. He was a man of sorrows and acquainted with grief (Mosiah 14, Isaiah 53). He hardly showed his might and power to the unbeliever. Alas, he died without putting up a fight—whipped and spat upon, given vinegar to drink, and mocked with a crown of thorns pressed down upon his head and a sign above his cross which read, "This is Jesus, the King of the Jews."

Yet this is the man who, when the officers failed to arrest him by order of the Pharisees, gave their reasoning as, "Never a man spake like this man." (see John 7).

Would not the "one mighty and strong," a man prophesied of by the prophet Joseph Smith to come in the last days to do this great work, be a man similar to this Jesus? Would not his might and strength be hidden from the vast majority of the world, and especially the Gentiles, because of unbelief? Would not his speech cause a dispersal among his enemies? Would he not be low in the eyes of the world, and yet powerful in the eyes of God, and those who know his identity? Would his mouth not utter words, eternal words (i.e. The Book of the Remnant), while his bowels shall be a fountain of truth?

The scriptures advise us to seek this Jesus of whom the prophets and apostles have written (see Ether 21:41). Is not seeking this man, this "one mighty and strong" following the scripture's advice to seek Jesus himself?

The day will come when you—the Gentile—shall know that seeking this *one mighty and strong* is the same as seeking Christ himself. If you do not believe this, you do not know the

nature of your Savior, nor his servants, nor do you read the scriptures; or if so, you do not understand them.

From the Book of the Remnant:

In the bilagaana (Gentile) history, there is no (Gentile) Christ; there is no Moses or any bilagaana oracles of God who indeed did see God; there is no record of divine revelation ; they quickly forget their shortcomings and names they did receive of God, for example: can a leopard remove its spots?; dogs; greedy dogs; aliens to the commonwealth of Israel; heathens; clouds without rain; those that are lukewarm; these are they who say they are Jews and they are not; blemished offerings; strangers; destroyers of the covenant; covenant breakers; children of Babylon; truce breakers, scourge of the covenant people; the wild branch; the wild olive tree, the wild vine plant, tares; the uncircumcised; the drunkards of Ephraim; a fading flower; lovers of idols; idolaters, hornets and wasps and not the honey bee; the wild fruit; those that scatter and smite the seed of God; those that move forward the affliction of the seed of Jacob; false prophets and apostles; the stillborn to the covenant of Jacob, goats they are; devisers of fables and tales and endless genealogies ; a foreigner to the covenant and the promise; these shall tread down Jerusalem; seekers of wisdom which is foolishness to God and a stumbling block to them; teachers of the gospel, but they do not live the gospel; an enemy to Israel; the abominable branch; dumb dogs that cannot bark, they love to slumber; greedy dogs that can never have enough; they are shepherds that cannot understand that all look to their own way; they all look for their gain from their own source; blind watchmen; those who practice their craft among men; they receive money and perform a priestcraft in the name of God; these are a seed of falsehood ; these are they that cry: see if thy God can deliver thee; spiritual daughter of Babylon; these sleep a perpetual sleep, even from the premortal life; these stagger as if drunken with wine; servants to the children of Shem; these are the sons of men; those that impute power over the children of Jacob, passing over and offending God; these are ordained for judgment; they are established for correction of the children of God; they are at ease in Zion saying: all is well, all is well; they do not seek the welfare of Zion, but they despise her children; this is the woman that sitteth upon the many waters; these are priests that despise the name of the Lord; these are they who approve the priesthood of God to the Canaanite for the sake of gain, and, they have not the authority or power to do so; because he doeth this thing, the Lord will corrupt his seed, and dung shall be spread upon his altars and sacramental tables in all of his assemblies before God; he saith and

doeth that which is evil before God, placing the burden upon the Lord as if he knoweth the law before God—he shall offer polluted bread upon the altar of God, and he says: wherein have we polluted thee? In that he says: the table of the Lord is contemptible, and if ye offer the blind or the blemished that is sick or lame for sacrifice, is this not evil before God?, offer this thing unto yourself and will it please thee?, or will ye accept this blemish for thy person to advocate thy God?, and this has been your means to please the world and to be accepted of the world, in God you have not shame for yourself!; these are they who shut the doors of heaven for nought and who kindle their own fire upon the altars of God for nought!; and, thus, in these God has no pleasure, and neither will he accept of thine offering at thine hands.

And all these things are written in holy writ by prophets and servants of God, at the command of God, that by knowing and understanding this thing, we might do better than those who went before us. Wherefore, they are written for our benefit, and in what is written, there is none left with excuse in the final judgment to be rendered by the Almighty God upon all men!

And, thus, I write the things I do for the benefit of the gentile who repents accordingly as was written by Nephi... (From *I was Born Unto the Remnant*, Book of the Remnant)

The motivation for this book is nothing short of a pure love for you—the Gentile; and in doing so a desire to turn your awareness to what the scriptures actually say, as interpreted by and with the Holy Ghost. As such, I (the author) only expect to bring upon me Satan’s wrath, and hence to be more of an outcast in the world—of which I glory in. As the old country song goes, “bring on the rain, [cause] I’m thirsty anyway.”

Yet consider these words as given to you in love. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. (see Hebrews 12) The Lord has said:

As many as I love, I rebuke and chasten: be zealous therefore, *and repent*. —
Revelations 3:19

With Nephi, I declare that I have charity for the Jew—I say Jew, because I mean them from whence I came:

I also have charity for the Gentiles. But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in

the strait path which leads to life, and continue in the path until the end of the day of probation. —2nd Nephi 33

The Coming Indian Prophet

“Joseph” of 2nd Nephi 3, and How to Read this book

For this writing, this author has included *the most* substantive material in Garmus’ book, *The Coming Indian Prophet*. There is occasional repeated material that I have chosen to leave out, but much of the repeated material is left in to prolong, or emphasize, the truths he is proclaiming.

I have also included some sentences that are not complete, according to how Garmus wrote it, but which do NOT diminish his meaning, except for to say it is adapted from my own frame of reference—based on the scriptures. His may be correct, just incomplete.

For example, Garmus insists that the name of the coming Indian Prophet is *Joseph*, based on 2nd Nephi 3, where Joseph (of Egypt) says that “his name shall be called after me; and it shall be after the name of his father.” The viewpoint of The Church of Jesus Christ of Latter-day Saints is that this person is Joseph Smith, since his name is also *Joseph* and his father’s name is *Joseph*. Garmus correctly surmises that these words in 2nd Nephi 3 does not refer to Joseph Smith, *but* he believes that this Indian man’s name is also *Joseph*, and even points towards a 1905 edition of the Book of Mormon, where Orson Pratt includes as a footnote to the verse in this chapter naming “one mighty among them” as *an Indian prophet*. (See below)

24. And there shall rise up 'one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren.

k. 11. Nep. 26: 16. Mor. 8: 14—16, 23, 25, 26. l, an Indian prophet.

A copy of the actual text of a 1905 Book of Mormon, with Orson Pratt’s footnotes for 2nd Nephi 3:24

However, there are several examples elsewhere in the scriptures that would shed light on this passage of scripture. In 2nd Nephi 17 and Matthew 1, it says, “Therefore, the Lord himself shall give you a sign—Behold, a virgin shall conceive, and shall bear a son, and shall call his name *Immanuel*” (or *Emmanuel* in the case of Matthew). We know that this passage is talking about the Lord Jesus Christ. In fact, in Mosiah 3 it states directly, “And he shall be called Jesus Christ, the Son of God...”

Furthermore, In Matthew 1 and Luke 1 the angel specifically tells Mary, “And he shall be called *JESUS*.” Wherefore his stepfather, Joseph, “knew her (Mary) not till she had brought forth her firstborn son: *and he called his name JESUS.*”

This would appear to contradict 2nd Nephi 17’s & Matthew 1’s account. It would also contradict Isaiah 9 and 2nd Nephi 19, which read, “For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, *Wonderful...*” Moreover the Savior is called *Shilo* In Genesis 50:24.

It is telling that many of the great ones in scripture, including Joseph of Egypt, had multiple names. Joseph was also known as Zaphnath-Paaneah to Pharaoh, who—it is believed—received the name from Poti-pherah, the priest of On (see Genesis 41:45). As well, Joseph’s Egyptian name in Hebrew is Zayin-peh-nun-tav Peh-ayin-nun-het. There are many variations and meanings of the name “Joseph” in the original Hebrew, but one meaning is, “One who speaks, or talks for God.” It is typical of the Gentile way of interpreting scripture to just say *oh, that’s Joseph Smith*, without further analysis of the scriptures other than one verse from 2nd Nephi 3.

“They that seek to destroy him shall be confounded” (vs. 14) doesn’t describe Joseph Smith, nor does “and he shall be esteemed highly among the fruit of thy loins (the Indians, or the branch broken off).” (vs. 7)

From Father Lehi:

Wherefore, Joseph (of Egypt) truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch *which was to be broken off* (planted in America), nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the *latter days*, in the spirit of power, unto the bringing of them out of darkness unto light—yea, out of hidden darkness and out of captivity (from the Gentile) unto freedom. —2nd Nephi 3:5

But suffice it to say that when speaking of Garmus' Indian prophet, I purposely drop the name *Joseph*. And there are other such corrections I have made in his text, which also do not take away from his central message. However, for the most part, I keep Garmus' sentences intact.

When commenting on what Garmus has written, I do so in this (current) font style (Calibri), while his original text is in Times New Roman.

That which Garmus has written which I have included in this book, I—the author—approve, and draw inspiration from. Writings of Garmus which are not written in this book may not be included because of direct relevancy to the message of this writing, or because it comes from a source—a man or woman—that I do not deem to be a credible servant of God. Nevertheless, I may or may not approve of that which I have not included from Garmus' writings.

Introduction from *The Coming Indian Prophet*

The LORD, in **Proverbs 1:22-28**, says,

How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; ...

This work is intended primarily for all people who number themselves among those who have accepted as the truth, the restored gospel of JESUS CHRIST.

At our baptism, we acknowledged that JESUS is the CHRIST, our LORD and Savior; and that He and God the Father have restored the gospel, in its fullness, to the earth once again. At that time we covenanted to obey all of His laws. We renew this covenant every time that we partake of the sacrament. We as a people, however, have not been obedient. Almost as a whole, we have broken our covenants; and as a result, we are under condemnation.

The promise of the LORD to us, if we will turn at His reproof, is that He “will pour out His spirit upon us, and make known His words unto us.” He has stretched out His hand, ...

but we have set at nought all His counsel, and would have none of His reproof. He is telling us that we need to ***turn at His reproof***; and, that if we will do so; that He will teach us. In all of the scriptures, the word of the LORD is never candy coated. It is always straight forward; often scathing, and seldom well received. And, just as His love and blessings upon those who love Him, and love to obey Him, are unfathomable in His great goodness and mercy, so also is inevitable His reproach, scorn and eventual destruction of all those who have turned away from Him. We are either for Him, or against Him. There is never, any middle ground.

In Matthew 22:36-40, when asked, “Master, which is the great commandment in the law?” Jesus said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” Then in John 14:15, CHRIST said, “If ye love me, keep my commandments.” We are commanded to love the LORD our God; and are told that if we do, it will be evidenced by the fact that we keep His commandments.

What we generally fail to realize, is that the commandments—all of them—were given unto us to show us the way back to Him, and how to obtain the only lasting joy in and from this life. The LORD chastens and reproves us because of His pure love for us, and His desire for us to repent and return unto Him and His ways, so that we can enter into His presence once again. The tendency of the natural man, however, whenever a finger of the LORD is pointed at us in reproach, is to mentally step out of the picture so that the finger is left pointing at someone else; anyone else but us. Either that, or to change His laws, ordinances and covenants, as we suppose; or to reject the LORD altogether. When we do this though, we damn ourselves, and stop our own progression; because unless we heed His words by repenting, we will not be able to approach Him.

The situation in this regard becomes especially perilous when we number ourselves in a unity of “faith” with others, who as a group, elevate themselves above the masses. The inclination in such a case, is to think that we are above reproach. This because we have surrounded ourselves by those who constantly reaffirm to us that we are the beloved of the LORD—those who are obeying Him in all things. This is the very trap that we who align ourselves with the restored gospel of JESUS CHRIST, have fallen into.

We, as a people, need to reacquaint ourselves with the gospel of JESUS CHRIST, ***in its fullness***. We need to determine all areas in which we fall short of righteousness. And then, we need to repent and return. If we do not, it will be as it says in **3rd Nephi 16:10-11 & 21:12 & 20-21**:

... 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.

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

...And my people who are a REMNANT of JACOB shall be among the GENTILES, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver... For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel; And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard. —3rd Nephi 21

We would do well to ask ourselves in relationship to these scriptures, “Who is this remnant of Jacob, the covenant people of the house of Israel; and who are the Gentiles?” The truth of this is given to us in abundance in the scriptures, if we will only look. It is imperative that we understand the truth and implications of what is being said in these and many other scriptures; because we, as a people, are NOT fulfilling God’s word. There IS another people. We say that we know who the Indians are; and, while we do know in part, we do not fully realize what our relationship to them is, and how we—Gentiles—will be associated with them. We need to know the truth of all these things.

Joseph Smith said, “if any man writes to you or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the Doctrine and Covenants, set him down as an impostor.” (Times and Seasons, vo1.5, No.7, pg. 490, Apr 1, 1844) With this in mind, it is my sincere belief and hope that all that is presented herein is the pure and undistorted truth; but, should any error in fact be found, as far as the revealed word of God is concerned, I would count it as a blessing to have some good soul bring it to my attention. We must align ourselves with God our Eternal Father and the eternal truth. May all Glory be given to Him, now and forever more.

Please remember this: the material in this manuscript, at times, is very unpleasant; because if we open our eyes to see, our ears to hear, and our hearts to understand, we find that nearly all of us are under condemnation—some much more than others. We must remember, though, that there is always hope; and, should we be one of the few who **repent and return** we would do well to emblazon the following scripture upon our mind:

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. *Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though*

they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. —**Isaiah 1:16-20**

It is my witness to the world that JESUS is the CHRIST; the Messiah; the Son of God our Father—that He is our LORD and Savior; that by Him the gospel, which embodies the truth of the eternities, has been restored to the earth in this dispensation; that this restoration commenced with the introduction of the young man, Joseph Smith Jr., to his LORD and Savior JESUS CHRIST, by God the Eternal Father; that through the Prophet Joseph Smith, then, both the Aaronic and Melchizedek Priesthoods—along with all of the ordinances appertaining to the salvation and exaltation of man—were restored to the earth in preparation for the establishment of the kingdom of God here upon the earth; which kingdom will be built up to meet the LORD at His second coming; His coming in glory.

That also, through Joseph Smith, the Book of Mormon—a portion of the compilation of the ancient records that were written by a remnant of the house of Israel who lived anciently upon this, the Western Hemisphere—came forth to the world; and that this book which we now have, was translated by Joseph Smith through the gift and power of God—having been written specifically for us in this day. Additionally, I testify that that which is to be presented here is also true; regardless of the fact that it is not likely to be very well received by many, because it is contrary to much of what we have accepted as, and perceived to be, the truth. I testify that though it may seem at times that the object is to tear down, this most assuredly is not the case. However, just as the majority of what now occupies the location where the New Jerusalem is to be built will have to be destroyed—wiped clean—the same too is the case with many of our perceptions concerning the restored gospel of JESUS CHRIST if we are to ever have hope of standing upon a firm foundation in our relationship with CHRIST. In this regard, I must further testify that God’s church as stated in D&C 85:7—along with the remainder of the house of God—WILL be set in order.

And finally, I testify that a momentous portion of the great work of the LORD for this dispensation is yet to be performed; that a GREAT AND MARVELOUS WORK will occur prior to the second coming of our LORD and Savior, in His glory. If we desire to have a part in this work with His covenant people—the natural house of Israel—we will, as it says in 3rd Nephi 16:13, have to ***repent and return*** unto the LORD through living the ***fullness*** of His restored gospel. While we may trifle with His word now, in the end—that end which shall be the beginning—**every knee shall bow, and every tongue shall confess that JESUS is the CHRIST.**

The Premise: 3rd Nephi 16:4-15

And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer.

And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel.

And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

But wo, saith the Father, unto the unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them—

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.

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 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.

But if the Gentiles will *repent and return* unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel. — 3rd Nephi 16:4-15

The preceding quote from 3rd Nephi 16, is the subject of this work; and, while it is a part of the message of the Book of Mormon to the world, for it to be of the most benefit to us, we should read it as being given directly to all those who consider that they hold the Priesthood of God and/or are members of The Church of Jesus Christ of Latter-day Saints—the people who profess to the world that ***We are the Lord's people... come to us, hear us and be saved.***

The leadership of The Church of Jesus Christ of Latter-day Saints is sending missionaries to people throughout the world, and as a rule, the missionaries and the church membership alike don't even wince at the idea of telling the people of the world that they are wrong (invalid baptisms, no authority, etc.), and that the teachings of the church are right. However, to turn the tables on us would be to blaspheme, but it puts into perspective what is proposed here: that the table *has* been turned on us; that we are the Gentiles that are being spoken of in 3rd Nephi. We were given the fullness of the restored gospel to take to the

world; but instead, we ourselves have rejected it, and have lost not only this marvelous privilege, but even our salvation if we do not *repent and return*.

This is a voice of warning, and the natural inclination will be to not want to hear it. But please, please listen. If we do not hear and understand the message, we cannot repent; and at this point, that is the most important thing for us to be doing.

When the LORD says: “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...” just what exactly did He mean, and whom is He referring to? And then when He says: “I will suffer my people, O house of Israel, that they shall go through among them and shall tread them down, and they shall be as salt that has lost its savor...”; in consideration of the two groups of people being talked about here, who else could possibly be considered as the “salt that has lost its savor,” except us, the Gentiles—particularly those who readily accepted the fulness of the gospel, and then went on to reject it?

Can we be totally honest when we are faced with a problem like this? The natural inclination is to search our minds for an escape clause. Thoughts run through our minds like: “We are Ephraim, not the Gentiles; this doesn’t refer to us,” or, “The leaders have said that the church (and the kingdom) have been set up never to be thrown down or to be given to another people.”

The effort here will be to remove all of the stumbling blocks of misconception entailed in our effort to understand these scriptures. To do that, we will have to understand:

- 1) what the kingdom of God is;
- 2) who the Gentiles are in relationship to the Jews — including the house of Judah, the house of Israel, the *remnant* of the house of Israel, and the *branch broken off*;
- 3) what is being referred to as “the fulness of my gospel”;
- 4) who Ephraim, Manasseh and Mulek are in relation to the Gentiles and the remainder of the house of Israel; and how they are involved in the fulfillment of prophecy; and
- 5) what the LORD means when He says, “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.”

When we know about these things, and, if we can then conquer our being “lifted up” (pride) then perhaps we will be able to “*repent and to return*” unto the LORD.

To do all of this we will have to seek the answers with, as Moroni said, “a sincere heart, with real intent, having faith in Christ...” because we are promised that if we do, “he will manifest the truth of it unto us by the power of the Holy Ghost.” (Moroni 10) Through this process, we are able to learn all things about the gospel and the church, including the misconceptions that we have been taught. When we seek the truth in this manner, we will find that the truth will distill upon us as the dew from heaven.

Humility is the primary key here, humility that can come only through the sacrifice of our pride. In 3rd Nephi 16, it talks about the Gentiles being lifted up in the “pride of their hearts above all nations, and above all the people of the whole earth.” While the message is open to all who have eyes to see and ears to hear, as a rule our **pride** tends to make us—as individuals and as a people—blind and deaf. We, with few exceptions, are experts in defending our own particular dogma at the expense of the truth—not to mention castigating anyone who opposes us. We can see this in others in the church, and if we dare look hard enough, most of us will see it in ourselves. The cause of all of this is pride, and it would be of benefit to each of us to reread Ezra Taft Benson’s talk; “Beware of Pride” (Ensign, May 1989; General Conference, Apr. 1989). We need to be extremely careful of this pride when studying 3rd Nephi, because if we are not, we will neither be able to see nor hear the uncloaked message being given to us.

For us to be able to enter into the presence of God the Father in the Celestial Kingdom, we are going to have to develop a personal relationship with our Savior JESUS CHRIST, through the Holy Ghost. To do this we will have to obtain the knowledge that He, JESUS, is the CHRIST, with a conviction that His gospel is true—a testimony of the truth sufficient to give us courage to live the gospel. The gift of this testimony will not be given to us unless we are willing to strive for it in meekness and humility, with all sincerity and with all of our heart. If we do not gain this testimony, we will not be able to stand. This is an individual process; no man can take us there—and no righteous man will say that he can. As a result, anyone who KNOWS that the restored gospel is true must be exceedingly careful to not let themselves put their salvation into the hands of ANY man. We need to be able to discern the truth for ourselves. An excellent example of this is in 2nd Nephi, chapter 3—an understanding of which is very enlightening when it comes to understanding 3rd Nephi, chapter 16—which, in turn, is very helpful in our understanding the situation in our day.

To make this point, we can look at **2nd Nephi 3:22-25**. Here it says, Joseph’s father Lehi speaking:

And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed; for THY SEED shall not be destroyed, for they shall hearken unto the words of the book. And there shall rise

up ONE MIGHTY AMONG THEM, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now, blessed art thou, Joseph.

Who is this person that shall rise up out of the seed of Lehi's son Joseph? Please reread it carefully so that you will see.

This individual is to be a descendant of Lehi's son Joseph to whom the blessing was given. The footnote, however, given for this individual—"one mighty among them"—in the later editions of the Book of Mormon, refers the reader to *Joseph Smith* in the topical guide. Clearly, this cannot be. As was pointed out before, this is a very important scripture for us to understand in helping to grasp the importance of what is said in 3rd Nephi; but we will not get it if we think that this individual is Joseph Smith. Errors are often made by men, but it is our responsibility to be sure that we are led by the Spirit. Otherwise, we may find ourselves lost in a maze created by the mistakes of others.

Perhaps we may not see something like this on our own; but is the Spirit of the LORD sufficiently strong within us to recognize and accept the truth when it is pointed out? Of even greater importance, do we have our pride bound and gagged sufficiently to let us admit it?

Pride kills. It poisons the mind and hardens the heart. It kills one with a death that goes beyond the grave. It has the power to kill even the spirit. We need to be ever so careful, and sure to not turn away from the light. When we turn in that direction, ahead there is nothing but darkness and death.

We would do well to be meek, humble followers of JESUS the CHRIST—seeking continually to know, understand, and live His law in accordance with His will if we expect to ever have a part with Him in the kingdom of God.

Where is the Kingdom of God Among Us?

In **Daniel 2:43-45**, it says:

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all the kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

It is a certainty that the kingdom of God will be set up upon the earth, to meet the LORD at the second coming—but to most people on the earth today this is a fantasy. And sadly, while it should be the focal point of every waking moment of our lives, it often seems—for the vast majority of us—the farthest thing from our minds.

In **D&C 65:1-6**, the LORD revealed to Joseph Smith the following:

Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight.

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom.

Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine

enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.

We have been told by some of the leaders of the church, from as early as the 1850's and on into the present, that the kingdom of God—which is sometimes made to be synonymous with the church—has been set up, never to be destroyed or thrown down, and never to be given to another people. If this is so, again the question needs to be asked, **where is the kingdom of God among us?** The problem this question leads us to is concerning.

The rearing of the 'head' of this troublesome question has elicited a number of responses. The first, while not really a response, needs to be considered because it is the most prevalent—*ignorance of the problem*, or "*what problem?*" The next is worse, because while there is recognition of the problem, it is denied. Then, there are those who see the problem, but explain it away—many of them believing that what *they* say is the truth: "Oh, I see what you're talking about, but don't worry, it isn't really a problem." Of the remainder of the people, some start asking questions about it, and end up being excommunicated. Still others leave the church and set out to find the Lord's people—those who have set up the kingdom of God on the earth—which kingdom must be in place for the LORD to meet us at His coming. Then there are those who go out and, without authority, try to set things in order by starting a completely new church or organization. All of these are symptoms of the problem, and of people trying to resolve the nagging question of, "Where is the kingdom of God among us?"

We make the claim to the whole wide world that the kingdom of God has been set up, never to be thrown down, but again **where is it?** Is it anywhere among us? While it definitely exists in spirit, it is not here among us—physically—in truth or in fact.

If we can be nakedly truthful, the answer is that in a tangible form, beyond the facade, it is nowhere to be found amongst us. There is nowhere among us that God's laws in their fullness—as he ordained them—are being lived, in purity and with all earnestness and harmony: where a Zion—free of the corruption of Babylon—exists. We are certainly at the end times. How much more time do we have? Are we making any forward progress, now, toward bringing the Lord's kingdom to the forefront?

There are many very good people in the (LDS) church, and the people of the church do many good things. The church membership is growing at a record pace. But what of the general character of the members of the church—their honesty, morality and rate of decline—accepting more and more the ways of the world, in all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders (abortions), and priestcrafts, and whoredoms, and of secret abominations? (see 3rd Nephi 16) And on top of

all of this, rejecting the **fullness** of the LORD's gospel? Really, if we are THE people, then it seems that the kingdom of God must have already been thrown down.

Joseph Smith said in 1833, while speaking upon the principle of establishing the Kingdom of God upon the earth, and the building up of Zion:

“Never do another day's work to build up a Gentile city: never lay out another dollar while you live, to advance the world in its present state; it is full of wickedness and violence; no regard is paid to the prophets, nor the prophesying of the prophets, nor to Jesus nor his sayings, nor the word of the Lord that was given anciently, nor to that given in our day. They have gone astray, and they are building up themselves, and they are promoting sin and iniquity upon the earth.” (Joseph is quoted in the Journal of Discourses: 11:294-295; Feb 3, 1867)

The earliest members of the church were driven from pillar to post for the cause of building up Zion—the kingdom of God. Their lives were constant in sacrificing family, friends, possessions, time and money. They had very little, yet were willing to sacrifice it all in the face of mobs, the elements, death, disease and deprivation. With their bare hands they cleared wildernesses, drained swamps, built farms, mills, towns, cities and magnificent temples, and were sent off without purse or script on missions. They did all of this and more.

How are we doing today? Only a select few enjoyed the blessings of the kingdom of God in that day—and only for a short amount of time; can we even pretend that we have it among us? Before we attempt to answer that, remember that we need to live according to God's laws and ordinances *in their fullness*, in the manner that has been ordained. We cannot change His laws; we cannot abolish them, and we certainly cannot take authority that HE has not given us. Could it be that when it says in Daniel 2:44; “and the kingdom shall not be left to *other people*,” it is speaking of we, who have rejected the restored gospel?

From Joseph Smith:

“... the Lord will have a place whence His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things in His sight, HE WILL SEEK ANOTHER PEOPLE; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath. Let me say unto you, seek to purify yourselves, and also the inhabitants of Zion, lest the Lord's anger be kindled to fierceness.” (Teachings of the Prophet Joseph Smith, Pg. 18)

The Last Shall be First, and the First Shall be Last

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last. —**Luke 13:29-30**

Numerous scriptures refer to the *last being first*, and the *first being last*. We need to understand important ways in which this reference applies, because it has a great bearing on understanding who we (Gentiles) are, and who we are numbered among as far as the scriptures are concerned. Consider the following:

And it came to pass after my father had spoken these words he spake unto my brethren concerning the gospel which should be preached among the Jews, and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and after he had been slain he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles.

Yea, even my father spake much concerning the Gentiles, and also concerning the house of Israel, that they should be compared like unto an olive tree, whose branches should be broken off and should be scattered upon all the face of the earth.

Wherefore, he said it must needs be that we should be led with one accord into the land of promise, unto the fulfilling of the word of the Lord, that we should be scattered upon all the face of the earth.

And after the house of Israel should be scattered they should be gathered together again; or, in fine, *after the Gentiles had received the fulness of the Gospel*, the natural branches of the olive tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer. —**1st Nephi 10:11-14**

And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.

—**1st Nephi 13:42**

Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the **fulness** of these things shall be made known unto them. —**3rd Nephi 16:7**

It is of interest that He will manifest Himself unto all Nations; both unto the *Jew* and also unto the *Gentile*. More will be said on this later.

As explained above, particularly in 1st Nephi 10:11-14; when CHRIST came the first time He came to the house of Israel, here called the *Jews*, who, for the most part, rejected Him and had Him put to death. Immediately thereafter, the gospel message was taken to the *Gentiles*, some of whom accepted CHRIST and His message. This is what is being referred to in 3rd Nephi 16:7, when the LORD says, “Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel...” Therefore, when the gospel was brought by CHRIST initially, the *Jews* were the first and the *Gentiles* were the last. It was after this when the fullness of the gospel was lost and/or perverted.

Then, with the advent of the first vision of Joseph Smith Jr., the beginning of the restoration began—the bringing of the gospel message of Jesus Christ to the *Gentiles*, with their mandate to recover (i.e. bring the fullness of the gospel to) the house of Israel for the *second time*.

What Garmus is referring to pertains to the natural branches of the olive-tree (of Jacob 5), or in this dispensation, *the remnant*. Hence, in the latter days the fullness of the gospel was given to the Gentiles first in the dispensation of the grace of God (see Ephesians 3:2):

Behold, the branches of the wild tree (Gentiles) have taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof the wild branches (Gentiles) have brought forth tame fruit. Now, if we had not grafted in these branches (*times of the Gentiles, or fulness of the Gentiles*), the tree thereof would have perished. —**Jacob 5:18**

But later (i.e. year 2000) the original solution of grafting in wild branches (Gentiles) doesn't work:

And it came to pass that a long time had passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh; wherefore, I must lay up fruit against the season, unto mine own self.

And it came to pass that the Lord of the vineyard and the servant went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold all sorts of fruit did cumber the tree.

And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number. And the Lord of the vineyard said: Behold, this long time have we nourished this tree, and I have laid up unto myself against the season much fruit. But behold, this time it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit... —**Jacob 5:29-32**

And the wild fruit of the last had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died. —**Jacob 5:40**

Afterwards, the solution was to graft the natural branches (Indians & the rest of the house of Israel) back into the natural tree. This is what is meant by Jesus saying, "Wherefore, I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel." —**D&C 14:9**

Wherefore, let us take of the branches of these which I have planted in the nethermost parts of my vineyard (Indians & Jews), and let us graft them into the tree from whence they came...

And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild. And they also took of the natural trees which had become wild, and grafted into their mother tree...

And this I do that, perhaps, the roots thereof may take strength because of their goodness; and because of the change of the branches, that the good may overcome the evil.

And because that I have preserved the natural branches and the roots thereof, and that I have grafted in the natural branches again into their mother tree, and have preserved the roots of their mother tree, that, perhaps, the trees of my vineyard may bring forth again good fruit...

...begin at the last that they may be first (*Manasseh of the tribe of Joseph*, a segment of the Indians), and that the first may be last (*the tribe of Judah, Jews*), and dig about the trees, both old and young, the first and the last; and the last and the first, that all may be nourished once again for the last time...

And the branches of the natural tree will I graft in again into the natural tree; And the branches of the natural tree will I graft into the natural branches of the tree...

And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly... (**See Jacob 5**, and *The Allegory of Zenos* given in the next section).

Thus, after terrible persecution—which persecution came because of the Gentiles’ overall disobedience—they now have rejected it, and bad fruit (pride) is the result.

Taking all of this into consideration then, fulfills **3rd Nephi 16:7&11** and **1st Nephi 13:42**— “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 the last shall be first, and the first shall be last.”

The Allegory of Zenos (from the author)

For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. —**Jesus Christ (3 Nephi 21:9)**

This author invites you to understand a recurring theme in the scriptures, which is explained in a wonderfully concise way using the Allegory of Zenos. For in the allegory, the entire gospel is laid out as understood by the prophets of God since the beginning. It is my hope that you will open your ears to hear, and your eyes to see, and your hearts to understanding, that you might gain the knowledge of how to come unto Christ. Otherwise, “whosoever will not come the same is not compelled to come...” (Alma 42).

Jacob 5 is a challenge for you to discern between a **true** and **imprinted** witness of what will befall the people who profess to believe in Christ, in these last days.

It should be worth noting that the Book of Mormon prophet Nephi (and Isaiah) taught that the vineyard represents the house of Israel, “For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant.” (2 Nephi 15:7, see also Isaiah 5:7, Matthew 21:33-46)

Also, from 1st Nephi 15:12, “...the house of Israel can be compared unto a wild olive-tree... and are we (Lehi’s family, or the tribe of Joseph) not a branch of the house of Israel? (see also Alma 26:36)

So how is the house of Israel both the entire vineyard, and an olive-tree? From the allegory, the Master of the vineyard takes branches from the tree, and plants them elsewhere in the vineyard. Hence, originally the house of Israel is one tree containing all twelve tribes (branches), but tribes are moved away from each other, and are both scattered and gathered. At the same time the Gentiles (non-Israelites) would need to be grafted in during the prophetic *times of the Gentiles*.

Most churches steer away from the doctrine contained in the allegory because it brings from their congregations questions with answers that would draw them away from their imprint. But this doctrine, when properly understood, contains everything needed to comprehend how God will save those of the house of Israel, and those Gentiles who are adopted into the house of Israel. It is prophecy concerning the house of Israel from beginning

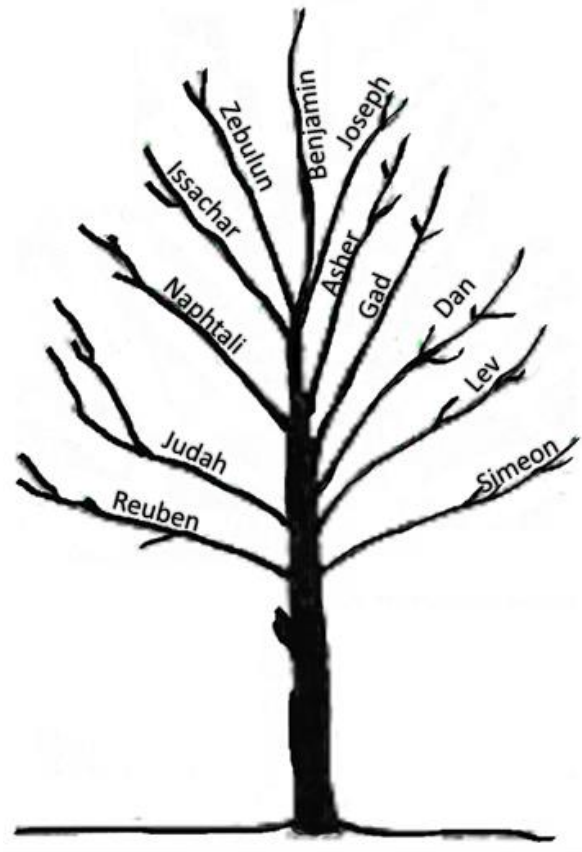
to end, or from Adam to the Choice Seer (One Mighty and Strong; Indian prophet) of the last days, as proclaimed by holy utterance; with a special emphasizes on the last days.

It will be recalled that the reason Jacob put the allegory in, in the first place, was to answer the question given at the end of Jacob 4 as to how the rebellious Jews—a scriptural term which has reference to the entire house of Israel—“can ever build upon [the sure foundation, or Christ], that it may become the head of their corner,” after having rejected him.

1 - Behold, my brethren, do ye not remember to have read the words of the prophet Zenos, which he spake unto the house of Israel.

2 - Hearken, O ye house of Israel, and hear the words of me, a prophet of the Lord.

3 - For behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive-tree, which a man took and nourished in his vineyard; and it grew, and waxed old, and began to decay.



The *house of Israel* is heavily referenced in the entire scriptural cannon. Yet it is false doctrine to say that everyone who is baptized is Israel, and so this issue isn't important. Imprinted readers of the scriptures rely on man to explain their precepts, instead of the Holy Ghost. Jacob 5 gives incredible prophetic insight.

In the beginning the house of Israel was one (tame) olive tree.

4 - And it came to pass that the master of the vineyard went forth, and he saw that his olive-tree began to decay; and he said: I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not.

Jacob 5 speaks of the master of the vineyard (or Lord of the vineyard) and the servant of the Lord of the vineyard. Then towards the end, the allegory speaks of other "few" laborers. The Master of the vineyard is *the Savior, Jesus Christ*, and the servant is *earthly prophets and witnesses who act as one* in aiding Christ in his work. (See D&C 103:21, 2 Nephi 3 & Genesis 50 JST)

In this verse, the Lord Jesus Christ is laboring in an attempt to preserve his chosen people, creating conditions that would point them towards repentance, in order to avoid their "decay."

5 - And it came to pass that he pruned it, and digged about it, and nourished it according to his word.

6 - And it came to pass that after many days it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish.

The "main top" refers to the original birthright tribe of Ephraim within the tribe of Joseph. When it becomes corrupted, the rest of the house of Israel follows suit, and thus will need the help of the branches from the wild olive-tree (Gentiles). The "young and tender branches" are those within the house of Israel who are righteous.

Ephraim will eventually be saved but it will happen along with the tribe of Judah—at the end. The first shall be last, and the last (Manasseh) first.

(Ephraim lost his birthright: read Hosea 8, especially verses 11 & 12, and Hosea 9, beginning in verse 11; then Isaiah 29. This is for another discussion.)

7 - And it came to pass that the master of the vineyard saw it, and he said unto his servant: It grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive-tree, and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire that they may be burned.

If the Lord were simply to let the tree be, it is guaranteed that mass decay and corruption would follow (see verse 18). This would mean that his chosen people would fall into permanent rebellion, and turn away from him. Thus, the Master of the vineyard speaks of the *times of the Gentiles* (a grafting in of the wild olive tree's branches), which is a time appointed in scripture (Luke 21:24, Ephesians 3, Romans 11, Hebrews 7) in which the Gentiles will do a work to preserve the house of Israel, his tame olive tree.

The wicked part of the house of Israel who turned away were cast into the fire, while the Lord is about to take branches from a wild olive-tree (an entirely different tree) for the purpose of grafting them into the Mother tree.

The Lord of the vineyard is also going to take these "young and tender branches" from the Mother tree and plant them elsewhere, "whithersoever I will." (see next verse)

The *grafting* of branches from the wild olive-tree is the insertion of Gentiles (non-Israelites) into the covenant with God. While not children of Abraham by birth, they then become children of Abraham by adoption, and as adopted heirs receive fully of the covenant, as Israelites.

8 - And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will.

The "root of the tree" is a term that references the pre-existence. From God's children in the pre-existence, three groups emerged: the Sons of God (to later become the house of Israel), the sons of men (Gentiles), and the sons of perdition (Canaanites). Of these three groups only the Sons of God made a covenant to Christ, and were relatively few in number (see D&C 76:109). The Gentiles did not make a covenant to either Satan or Christ.

The Lord anticipates that the young and tender branches will thrive, and that when they do, it will not matter if the root of the Mother tree perishes, since other trees in his vineyard will preserve the roots, which will then yield good fruit. That the roots should perish is Satan's goal, for if all the roots in the Lord's vineyard perishes, he wins since there are no more covenant seed coming to earth from the pre-existence. Should this happen, the Sons of God from the pre-existence would lose their preparatory redemption (see Alma 13) by a broken covenant. Thus, the *root of the tree* refers to the main body of the covenant people of the Lord. In the pre-existence the Sons of God were not broken down into twelve tribes. They were either *covenant seed* or they were not. Hence, the *root of the tree* would not be identifiable by tribe, but would produce the house of Israel (twelve branches) as the tree grows above ground—or in mortality. Good branches don't grow out of decaying roots.

The "young and tender branches" are the *Lehi's* and *Mulek's* in world history. In time, the tribe of Judah would not accept Jesus Christ as Savior. This leaves the other eleven tribes to try to redeem them. Ten tribes went north, and are *lost*, but when we have their records, we will certainly be able to identify the *Lehi's* and *Mulek's* who were among them.

In this scripture, the Lord of the vineyard anticipates that the root of the tree will perish, which happens to the majority of its roots; this is why the grafting or transplanting into other areas of the vineyard is so important. When one looks at scriptural history, ten tribes were grafted into another area (or other areas) within the Lord's vineyard (the north country, according to D&C 133), and another (Joseph) was grafted into the Americas. The grafting of the Mother tree's branches into other areas of the Lord's vineyard works to preserve both the roots and the fruit (good works) of his children, as we will see later.

The word "graft" can mean the insertion of a shoot or twig into a living trunk or stem; yet it can also mean, a piece of living tissue that is transplanted. In the case of Lehi's group, they were transplanted. In the case of Mulek's group, they were inserted into a living stem—the Nephites.

9 – Take thou the branches of the wild olive tree, and graft them in, in the stead thereof; and these which I have plucked off I will cast into the fire and burn them, that they may not cumber the ground of my vineyard.

10 - And it came to pass that the servant of the Lord of the vineyard did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive-tree.

Concerning the wild branches, the idea that the Gentiles were set in place as the "main top" branches (that were cut off) is significant. Verse 9 places these wild olive branches in the

stead of the main top branches that were cut off, which is the leadership (or temporary birthright) of Israel. The covenant and “care for the house of Israel” (see Mormon 5:10) is now in the care of the adoptees, not the original inheritors. But will the graft last?

11 – And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant: It grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing.

12 – Wherefore, go thy way; watch the tree, and nourish it, according to my words.

13 – And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee; and I do it that I may preserve unto myself the natural branches of the tree; and also, that I may lay up fruit thereof against the season, unto myself; for it grieveth me that I should lose this tree and the fruit thereof.

Remember that the purpose of the Lord in doing this is to “preserve unto myself the *roots thereof*,” (see v. 53), which will produce the *natural* branches and its good fruit, and NOT to preserve the *wild* branches.

The olive is one of the few fruit trees that can be propagated by taking a branch of a tree and burying it in the ground. This is what Zenos had in mind when he indicates that the Lord of the vineyard took branches and “planted” them, saying that the natural branches were “hid” elsewhere—far away—in the ground (see next verse).

14 – And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive-tree in the nethermost parts of the vineyard, some in one and some in another, according to his will and pleasure.

The *young and tender branches* or *natural branches* include the tribes of Ephraim and Manasseh which budded out from the branch of Joseph; both branches were placed in North America. Lehi was from the tribe of Manasseh (see Alma 10:3), and Ishmael was from the tribe of Ephraim (see Genesis 48:16; 49:22, Journal of Discourses 23:184—quoting Joseph Smith). Remnants of both these branches of the tribe of Joseph are today’s Native American Indians.

15 - And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor in the vineyard.

It should be noted that the beginning of the times of the Gentiles occurred with Paul, and then merely continued after the apostasy, with Joseph Smith.

From Acts 13:46:

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.

16 - And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant said unto his master: Behold, look here; behold the tree.

17 - And it came to pass that the Lord of the vineyard looked and beheld the tree in the which the wild olive branches had been grafted; and it had sprung forth and begun to bear fruit. And he beheld that it was good; and the fruit thereof was like unto the natural fruit.

18 - And he said unto the servant: Behold, the branches of the wild tree have taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof the wild branches have brought forth tame fruit. Now, if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth; and the fruit thereof I shall lay up against the season, unto mine own self.

The *times of the Gentiles* was essential! The tree is preserved. The eventual beneficiary would be the tribe of Manasseh, followed by the rest of the house of Israel. For the *times of the Gentiles* will effect the lost ten tribes indirectly through Joseph of Egypt, the birthright son (see 1 Chronicles 5:1, Psalms 77:15). The lost ten tribes are located in the “nethermost part of the vineyard” but other tribes, including Joseph, are included in this phrase. When Hagoth built ships and left the Americas he landed in the “nethermost parts.” (see Alma 63)

As well, there was a time when the covenant seed inherited the land of America—all of it. But because of forsaking Christ, the inheritance they might have received went to the Gentiles (see Mormon 5:19, 2 Nephi 1:5-7). Now that the Gentiles and covenant seed have intermixed on the American continent, it is well-known that Native American (reservation) land is Gentile-designated, and can be considered in the “nethermost parts of the vineyard” also, since these large parcels are the isolated “riff-raff” of the land, or the parts the Gentiles didn’t want.

Remember that this success began with Paul during a period just after the death of Christ. In America, this would have been a time during 4th Nephi, when the entire Nephite civilization upon the American continent was righteous, living the law of consecration, and having “not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.” (4th Nephi 1:3) In our allegory, the Lord of the vineyard and the servant of the Lord of the vineyard visit this ground next.

After the first apostasy, Joseph Smith had success in grafting in the “wild branches,” and, again, tame fruit was the result. D&C 109:60 states:

Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles.

In essence, the Lord is indicating that the adoption of the Gentiles into the Abrahamic covenant was an essential part of the preservation of the house of Israel—the original inheritors—answering the question posed by Jacob, “how is it possible that these, after having rejected the sure foundation, can ever build upon it, that it may become the head of their corner?” (Jacob 4:17).

The grafting in of the Gentiles through the prophet Joseph Smith would cause “the branches of the wild tree [to] taken hold of the moisture of the root thereof.” (*moisture* means *Spirit*, also see vs. 18) The Church of Jesus Christ of Latter-day Saints provides hope. But will it continue?

19 - And it came to pass that the Lord of the vineyard said unto the servant: Come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree have not brought forth much fruit also, that I may lay up of the fruit thereof against the season, unto mine own self.

When Jesus visited the Americas as a resurrected being, he mentions that there are other tribes that he needed to visit.

But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.
—3rd Nephi 17:4

And verily, I say unto you again that the other tribes hath the Father separated from them; —3rd Nephi 15:20

These include the lost ten tribes. They are lost geographically, but not spiritually. These tribes are preparing themselves to come to the New Jerusalem.

It should be noted that all throughout this time the tribe of Judah, they which have been scattered, are beginning to believe in Jesus Christ.

20 - And it came to pass that they went forth whither the master had hid the natural branches of the tree, and he said unto the servant: Behold these; and he beheld the first that it had brought forth much fruit; and he beheld also that it was good. And he said unto the servant: Take of the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self; for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.

Many Gentiles in Paul's time were converted, and during this same period of time the people in America (tribe of Joseph, in the house of Israel) are thoroughly converted. Both groups are bringing forth much fruit. Future records will indicate that likewise was the case with the lost ten tribes, and other groups the Lord has hid. The tribe of Judah was first, but will be last (with Ephraim) to believe in Christ and take hold of the moisture in the last days (see verse 63).

21 - And it came to pass that the servant said unto his master: How comest thou hither to plant this tree, or this branch of the tree? For behold, it was the poorest spot in all the land of thy vineyard.

22 - And the Lord of the vineyard said unto him: Counsel me not; I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time, and thou beholdest that it hath brought forth much fruit.

23 - And it came to pass that the Lord of the vineyard said unto his servant: Look hither; behold I have planted another branch of the tree also; and thou knowest that this spot of ground was poorer than the first. But, behold the tree. I

have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up against the season, that I may preserve it unto mine own self.

These *poor spots of ground* mentioned do not describe America as a whole (i.e. tribe of Joseph).” Rather verse 43 describes America (vs. 43 says: *And behold this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me above all other parts of the land of my vineyard*). There are choice Israelites the LORD has placed in various places throughout the globe—poor and remote as these lands may be. Future scriptural records will undoubtedly shed more light on these places and their stories.

From 1 Nephi 2:20 (and also 2 Nephi 12:5):

And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.

24 - And it came to pass that the Lord of the vineyard said again unto his servant: Look hither, and behold another branch also, which I have planted; behold that I have nourished it also, and it hath brought forth fruit.

25 - And he said unto the servant: Look hither and behold the last. Behold, this have I planted in a good spot of ground; and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit, and the other part of the tree hath brought forth wild fruit; behold, I have nourished this tree like unto the others.

We know that there are other groups that the Lord has placed in various locations around the world. It’s important to keep in mind that within the vineyard both bad and good fruit is being produced.

26 – And it came to pass that the Lord of the vineyard said unto the servant: Pluck off the branches that have not brought forth good fruit, and cast them into the fire.

27 - But behold, the servant said unto him: Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season.

It is apparent that for the time being, the Lord is content to allow both good and bad fruit to grow (intermix) together, like wheat and tares.

28 - And it came to pass that the Lord of the vineyard and the servant of the Lord of the vineyard did nourish all the fruit of the vineyard.

29 - And it came to pass that a long time had passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh; wherefore, I must lay up fruit against the season, unto mine own self.

The *time that draweth near* is approaching the time of the harvest—when the wheat and the chaff will be separated, and Christ shall reign.

The times of the Gentiles were set in motion with Paul (Romans 11:13 & 2nd Tim 1:11), and Joseph Smith (D&C 109:60, 107:97, 45:25-30, 14:10, 21:12, 19:27, 133:8, 90:9, 107:34, 88:84) and others. A *long time passing away* is the second apostasy—the time from Joseph Smith’s death in 1844 to today (year 2019). During the first apostasy (before Joseph Smith) was still a time of allowing the graft to take hold through the work of explorers, the founders of America, and others—and is the theme of 1st Nephi 13.

There are two occasions in Jacob 5 when “a long time passed away.” This is indicating two apostasies. The *fullness* of the gospel was on the earth at the time of Christ. However, the Jews put Christ to death, and Paul turned to the Gentiles, which gave the house of Israel hope that they would be recovered by them (apostasy 1). This would be delayed until the First Vision, in which Joseph Smith—a prophet unto the Gentiles—was made an instrument in the Lord’s hands in restoring this *fullness*; but very quickly thereafter it was taken again because of wickedness, as demonstrated by the words of Larry Allan Garmus (apostasy 2).

2nd Thessalonians 2:2–3, 7–9, JST refers to the second apostasy:

That ye be not soon shaken in mind, or be troubled by letter, except ye receive it from us; neither by spirit, nor by word, as that the day of Christ is at hand. Let no man deceive you by any means; for there shall come a falling away first, **and that man of sin be revealed, the son of perdition;**

For the mystery of iniquity doth already work, and **he it is who now worketh, and Christ suffereth him to work, until the time is fulfilled that he shall be taken out of the way.** And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his

coming. Yea, the Lord, even Jesus, whose coming is not until after there cometh a falling away, by the working of Satan with all power, and signs and lying wonders,

This refers to the wild olive branches (or Gentiles) who do not pursue the recovery of the house of Israel (Indians). Chief is the largest denomination among the latter-day movement, The Church of Jesus Christ of Latter-day Saints. The Lord's second coming will not occur until the large-scale revealing of the "son of perdition." Who would qualify as such? Perhaps he (or those) who has carried the mantle of the "Lord's anointed" yet who fain claim to this position—with a full knowledge of their fraud (also see D&C 85:8)?

Regardless, the fraud of the "son of perdition" will be revealed. The truth is that the vast majority of Gentile church leaders have not sought the recovery of the natural branches—the house of Israel—the Indians—and have instead attempted to "take over," or usurp the Lord's authority, when in reality they—the Gentiles—were given custodial rights *only*—those rights designed to have a beginning and an end.

So, a long time has now passed away, and we arrive at the year 2013—the end of the times of the Gentiles (according to The Book of the Remnant). What kinds of fruit exist?

30 - And it came to pass that the Lord of the vineyard and the servant went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold all sorts of fruit did cumber the tree.

Thus far in the allegory there is an original (Mother) tree in which the wild branches have been grafted in. Then other (young & tender) branches of the Mother tree have been grafted into other parts of the vineyard. Verse 30, then, refers to specifically the LDS (Gentile) church, since the wild branches have been grafted into leadership positions to replace the branches that were originally tame, but had become corrupt.

The times of the Gentiles was a time to **1)** scatter the Remnant—as judgments from the Lord for their wickedness—, and **2)** recover the remnant—that the tree may produce once again the tame fruit (as prophesied in 3rd Nephi 16:4, 2nd Nephi 6).

During the times of the Gentiles, the Savior said:

Wherefore, I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel. —D&C 14:10

Also, from 2nd Nephi 28:

Wo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me...

Before, when the Gentiles benefitted the Lord's plan, the master of the vineyard speaks of the Gentiles'—or wild branches'—fruit as being *like unto the natural fruit* (vs. 17). Still, the Lord's plan was the restoration of the house of Israel as a permanent solution—adopting righteous Gentiles into the natural branches, which fruit they were supposed to have preserved, or restored; for this was the intent of the original grafting—all the work in the Lord's vineyard was to this end. (again, see Jacob 4:15-18)

31 - And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number. And the Lord of the vineyard said: Behold, this long time have we nourished this tree, and I have laid up unto myself against the season much fruit.

32 - But behold, this time it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit; and it profiteth me nothing, notwithstanding all our labor; and now it grieveth me that I should lose this tree.

This time when the Lord went to the, “tree whose natural branches had been broken off, and the wild branches had been grafted in” all of the fruit was bad.

33 - And the Lord of the vineyard said unto the servant: What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self?

34 - And the servant said unto his master: Behold, because thou didst graft in the branches of the wild olive-tree they have nourished the roots, that they are alive and they have not perished; wherefore thou beholdest that they are yet good.

And now we come to a very interesting scripture. We know that the grafting in of the wild olive branch was not a permanent solution from versus 31-33. But is all lost? No. The Gentiles did just enough to “nourish the roots.” Again, the roots are the natural roots, the children of those who procreate and bring upon the earth the covenant people of the Lord from the pre-existence. The Lord of the vineyard says point blank that none of the fruit is good, and “it profiteth me nothing.” This describes the Gentile LDS church. Many may be sincere, but as long as they're being nourished by the graft of the wild olive branch, they will continue producing bad fruit—or the fruit that takes them away from the doctrines of Christ.

So amidst all of this “bad fruit” the roots are alive and are yet good. Therefore, there is still hope! But changes need to be made. In a nutshell, in 3rd Nephi 16, from Christ himself:

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.

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 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.

So now let’s see if the rest of the allegory matches.

35 - And it came to pass that the Lord of the vineyard said unto his servant: The tree profiteth me nothing, and the roots thereof profit me nothing so long as it shall bring forth evil fruit.

36 - Nevertheless, I know that the roots are good, and for mine own purpose I have preserved them; and because of their much strength they have hitherto brought forth, from the wild branches, good fruit.

In this verse, the Lord credits NOT the wild branches, but the strength of the roots.

37 - But behold, the wild branches have grown and have overrun the roots thereof; and because that the wild branches have overcome the roots thereof it hath brought forth much evil fruit; and because that it hath brought forth so much evil fruit thou beholdest that it beginneth to perish; and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.

38 - And it came to pass that the Lord of the vineyard said unto his servant: Let us go down into the nethermost parts of the vineyard, and behold if the natural

branches have also brought forth evil fruit.

39 - And it came to pass that they went down into the nethermost parts of the vineyard. And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first and the second and also the last; and they had all become corrupt.

Again, this time period is around year 2000. Not only is the Gentile Church corrupted, but the entire house of Israel also—the “first and the second and also the last” referring to individual tribes. The only hope is what was mentioned in vs. 34—for the roots are “yet good.” The next verse (40) describes how this happened.

What is being prepared (coming up) is the Lord recovering his people for a second time, or the *marvelous work and wonder* spoken of in holy writ.

40 - And the wild fruit of the last had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died.

Simply, the Gentiles have corrupted the covenant seed—the original *natural* seed have accepted the leaven of the Gentiles. This refers to the last days.

41 - And it came to pass that the Lord of the vineyard wept, and said unto the servant: What could I have done more for my vineyard?

42 - Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted. And now these which have once brought forth good fruit have also become corrupted; and now all the trees of my vineyard are good for nothing save it be to be hewn down and cast into the fire.

43 - And behold this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me above all other parts of the land of my vineyard.

The “good spot of ground,” the ground that “was choice unto me above all other parts of the land of my vineyard,” is America. These refer to the remnant of Joseph, or the current-day Native Americans. Thus, the Native American people are “alive” and “have not perished,” and “are [still] good.” (from verse 34) They just need to be recovered.

44 - And thou beheldest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof.

He is speaking of the Jaredites (see Book of Ether) as having been cut down previously, because of their wickedness.

45 - And thou beheldest that a part thereof brought forth good fruit, and a part thereof brought forth wild fruit; and because I plucked not the branches thereof and cast them into the fire, behold, they have overcome the good branch that it hath withered away.

Part of the Native American people are becoming like unto the Gentiles—leaving their God-inspired customs and beliefs! The wild (bad) fruit is overcoming the good.

46 - And now, behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof have become corrupted, that they bring forth no good fruit; and these I had hoped to preserve, to have laid up fruit thereof against the season, unto mine own self. But, behold, they have become like unto the wild olive-tree, and they are of no worth but to be hewn down and cast into the fire; and it grieveth me that I should lose them.

Indeed, the vast number of Native Americans of today (year 2019) have become like unto the wild olive-tree. The influence of the Gentiles has been a great distraction to Native Americans, who have adopted their ways, and taken in their gods. The ways of the Gentiles are everywhere in America.

47 - But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay, I have nourished it, and I have digged about it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long, and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire that they should be burned. Who is it that has corrupted my vineyard?

48 - And it came to pass that the servant said unto his master: Is it not the loftiness of thy vineyard - have not the branches thereof overcome the roots which are good? And because the branches have overcome the roots thereof, behold they grew faster than the strength of the roots, taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard have become corrupted?

“...have not the branches (Gentiles) overcome the roots (covenant seed, with a preparatory redemption) which are good?”

Here is yet another timely verse. It will be recalled that branches from the wild olive tree were grafted into the tame olive tree. Then in this verse, it says that the “branches have overcome the roots thereof,” growing “faster than the strength of the roots, taking strength unto themselves.” Verse 48 also uses the word *loftiness* which means “of imposing height.”

The state of the vineyard at this point describes our current state: the wild branches (Gentiles) have taken priesthood authority (*strength*) unto themselves—saying, in effect, “We are Israel, and they (pointing to the Indian) are not unless they come unto us, and allow *us* to grant them this authority!” The Gentiles deem themselves very high (or lofty), above the roots. These “roots” are the chosen seed from the pre-existence, yet they have not blossomed and budded into a full-grown tree. Hence, roots can be thought of as the potential of a fully developed tree, but only if the relationship between the branches and roots is appropriately equal.

Again, *strength* means *authority from God, or priesthood*. It does not mean that the wild branches somehow became more enlightened than the roots. It means that they have taken authority unto themselves that God did not permit. This will be the downfall of the tree—unless changes are made. When the Gentiles stand up and arrogantly proclaim, *We are Israel*, they—in essence—offload their responsibility to have “care of the house of Israel.” To the Gentiles I say *O ye Gentiles, first establish the adoptee! The house of Israel have sinned and need to be reclaimed! This was your responsibility! Yet it is now too late!* (see Mormon 5:10)

The attitude of the LDS church pertaining to the covenant seed (Native Americans) is that *they have not stepped up to the plate; they have not come in unto the truth; and because they have not come in unto the truth, this is their fault; if they don't or won't come in, then what can we do?* However, what's really happening is that the roots remain the *covenant people of the Lord*; or, the *chosen seed*—those who have covenanted to Christ in the pre-existence—remain in their condition of being preparatorily redeemed (Alma 13:3), while the Gentiles continually remain distant—not adopting themselves into this redemption, but instead fain claim to the priesthood, assume their baptisms are authorized, and that they are Israel. In other words, they are “taking strength (authority) unto themselves,” which brings upon the wrath of God; so much so that he wants to destroy all the trees of his vineyard (see next verse).

**49 - And it came to pass that the Lord of the vineyard said unto the servant:
Let us go to and hew down the trees of the vineyard and cast them into the fire,
that they shall not cumber the ground of my vineyard, for I have done all. What**

could I have done more for my vineyard?

50 - But, behold, the servant said unto the Lord of the vineyard: Spare it a little longer.

The marvelous work and wonder is about to begin.

51 - And the Lord said: Yea, I will spare it a little longer, for it grieveth me that I should lose the trees of my vineyard.

52 - Wherefore, let us take of the branches of these which I have planted in the nethermost parts of my vineyard, and let us graft them into the tree from whence they came; and let us pluck from the tree those branches whose fruit is most bitter, and graft in the natural branches of the tree in the stead thereof.

53 - And this will I do that the tree may not perish, that, perhaps, I may preserve unto myself the roots thereof for mine own purpose.

God doesn't want his "tree" (house of Israel) to perish. He wants to preserve the roots—the house of Israel—his kings and priests coming to Earth from the pre-existence. To do this they need to have righteous fathers and mothers (i.e. branches), who are aware and who adhere to the true points of the doctrine of Christ.

54 - And, behold, the roots of the natural branches of the tree which I planted whithersoever I would are yet alive; wherefore, that I may preserve them also for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree, that I may preserve the roots also unto mine own self, that when they shall be sufficiently strong perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.

From these verses, **1)** the Mother tree receives the natural branches of the transplanted trees (vs. 52, 56), and **2)** the branches of the Mother tree are grafted into the previously transplanted trees (v. 54, 55).

55 - And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild.

56 - And they also took of the natural trees which had become wild, and grafted into their mother tree.

Alas, this is the solution! The tree is about to be rid of the Gentiles who have taken strength unto themselves. This does not mean that righteous Gentiles who do NOT take strength unto themselves, and who look unto the Remnant and have care of the house of Israel cannot remain grafted in—this is what verse 57 means—but those branches (leadership) which look down upon the covenant people, and who fain claim to priesthood authority and the ministry of God must be plucked out.

After this happens, the natural branches of the tree are grafted back into the natural tree—or its mother tree, and vice versa. This is the marvelous work and wonder! This will allow the recovery of Israel for a second time, in preparation for the Lord’s second coming. This is the greatly anticipated solution that would draw in others who seek the Lord’s answer. For a few it is the great opportunity to labor in the Lord’s vineyard—for, if ye have desires to serve God ye are called to the work. (D&C 4:3)

57 - And the Lord of the vineyard said unto the servant: Pluck not the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft according to that which I have said.

58 - And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire.

59 - And this I do that, perhaps, the roots thereof may take strength because of their goodness; and because of the change of the branches, that the good may overcome the evil.

This process allows strength—or priesthood authority—to permeate the root—or chosen seed—who are born, then, with an awareness of who they are, to arise powerfully in the priesthood of God, instead of weak in the doctrines (or leaven) of the Gentiles.

60 - And because that I have preserved the natural branches and the roots thereof, and that I have grafted in the natural branches again into their mother tree, and have preserved the roots of their mother tree, that, perhaps, the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard, and, perhaps, that I may rejoice exceedingly that I have preserved the roots and the branches of the first fruit.

61 - Wherefore, go to, and call servants, that we may labor diligently with our might in the vineyard, that we may prepare the way, that I may bring forth again

the natural fruit, which natural fruit is good and the most precious above all other fruit.

Seek out the one mighty and strong, or the choice seer, which is the Indian prophet spoken of in holy writ (2 Nephi 3, Genesis 50, D&C 85, D&C 113:5-6, Romans 11, Zechariah 3).

62 - Wherefore, let us go to and labor with our might this last time, for behold the end draweth nigh, and this is for the last time that I shall prune my vineyard.

63 - Graft in the branches; begin at the last that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last; and the last and the first, that all may be nourished once again for the last time.

The “last” referred to in “begin at the last that they may be first” are the incredibly humble, resilient, godly Native Americans that usually live far from any central town or city. They are at the tops of the mountains, and in areas that are hard to reach. These make their living simply. They herd sheep, and slaughter their own meat. They raise a few crops and knit their clothes. Yet these Remnant Israelites have revelations. They dream dreams and see visions. These live nowhere inside the world that the Gentiles have built. These have an understanding of the Lord and his ways, which understanding surfaces in their traditions, ceremonies and practices. They are the seed of Nephi.

Other Native Americans have much more of a Gentile imprint, and are Ephraim, or the seed of Laman and Lemuel (all this according to the Book of the Remnant).

The “last” referred to in “and that the first may be last” are the pure Jews, or the tribe of Judah, along with Ephraim, who lost his birthright, as previously described.

64 - Wherefore, dig about them, and prune them, and dung them once more, for the last time, for the end draweth nigh. And if it be so that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow.

65 - And as they begin to grow ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard.

66 - For it grieveth me that I should lose the trees of my vineyard; wherefore

ye shall clear away the bad according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard.

Alma (the elder) taught a great truth when he said, “Behold, it is not expedient that we should have a king; for thus saith the Lord: Ye shall not esteem one flesh above another, or one man shall not think himself above another;” (Alma 23)

Alma (the younger) put this truth into practice in establishing the church among the Nephites. For it’s said, in Alma 16:

And there was no inequality among them; the Lord did pour out his Spirit on all the face of the land to prepare the minds of the children of men, or to prepare their hearts to receive the word which should be taught among them at the time of his coming—

That they might not be hardened against the word (i.e. roots being too strong for the graft), that they might not be unbelieving, and go on to destruction, but that they might receive the word with joy, and as a branch be grafted into the true vine, that they might enter into the rest of the Lord their God.

What is attempting to be accomplished in verses 64 and 65 is an inclusion into the Lord’s Church of all the house of Israel, along with those Gentiles who seek to be numbered with them. The Lord is not so much concerned with the root (house of Israel) *then* as he is *now*. The pre-existence has already occurred, but the root’s preservation depends on the tree bearing good fruit (or works, see vs. 54, last half of the verse). To do this a *familiar spirit* will permeate among the branches; a spirit of equality will resonate. The Lord’s system of salvation is not one in which the teacher is greater than the learner, nor the “greatest” is greater than the least.

The Lord Jesus Christ referred to himself as the *least in the kingdom of God*. (Luke 7:28)

It was Nehor’s (false) doctrine that:

...every priest and teacher ought to become popular and they ought not to labor with their hands, but that they ought to be supported by the people.

And he also testified unto the people that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice; for the Lord had created all men, and had also redeemed all men; and, in the end, all men should have eternal life. (see Alma 1)

The phrase, “ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft” and to “clear away the bad according as the good shall grow” speaks of gospel knowledge, preparatory to receiving priesthood authority.

The reason why the sons of God came to Earth from the pre-existence is to continue to experience growth (i.e. strength, or priesthood). The scriptures say that we “shouted for joy” at this opportunity (see Job 38:4-7). The growth the sons of God desired would only occur in an environment of great opposition (see 2nd Nephi 2:11). If, during this earthly experience all the “bad” was cleared away all at once, there would be no purpose to our experience, and we would not be able to advance in the gospel, line upon line, and precept upon precept—replacing our former preconceived notions with the doctrine of Christ. To progress as kings and priests in the house of Israel it is not requisite that we should run faster than we have strength (see Mosiah 4:27); nor is it requisite that we should look beyond the mark (see Jacob 4:14).

The priesthood power is the power to move mountains. It is the power to cure every disease on planet earth. The priesthood allows man to control the weather, to walk on water, to cast out devils, and to put in perfect order all aspects of the human body. Furthermore, the priesthood authority is the power to resurrect the dead, and to control all the elements into any fashion conceived by the possessor’s intent—according to the will of God.

The eternal principle of opposition allows the creation of sweet from bitter, but it does not allow the creation of sweet from nothing.

It wasn’t until they were cast out of the garden of Eden that Adam and Eve progressed. The house of Israel who are grafted in to their Mother tree are the ones who will produce fruit—those who recognize who they are and desire to mirror and magnify the covenant that they made in the pre-existence—and who want to build upon, during their earthly experience, the priesthood they received before the foundations of the world (see Alma 13).

“That the root and the top may be equal in strength” means that the previous mistake (in verse 31 and 32) is NOT repeated. When branches take strength unto themselves they are outside of God’s priesthood authority. Man can pretend that they have the priesthood, as did Pharaoh, king of Egypt, who “fain[ed] claim” to the priesthood through Ham (see Abraham 1:27), but such acts works to destroy the tree, yielding bad fruit.

Furthermore, among the Church of the Firstborn, there is a great spirit of equality in priesthood authority that exists, regardless of how one is involved in the ministry. When the church of the Firstborn (D&C 76, 78, 88, 93) is in place, each will have their priesthood duties, and like it was in the days of Moses, one person's duties will not take precedence over another's. All will approach his station with sacred regard, and not consider himself above or below one with a different station or duty. This is the spirit in which the Lord will establish his church.

67 - And the branches of the natural tree will I graft in again into the natural tree;

68 - And the branches of the natural tree will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one.

69 - And the bad shall be cast away, yea, even out of all the land of my vineyard; for behold, only this once will I prune my vineyard.

This is the great cleansing of the wicked from this world, in order to reign in Jesus Christ at the beginning of the millennium.

70 - And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few.

Very few will choose to work in the vineyard of the Lord in the last days. This number is way less than the missionary efforts of the LDS church, and may well be numbered on one hand or less—should the Lord choose. After all, “The Lord is able to do his own work.” (2 Nephi 2:21)

71 - And the Lord of the vineyard said unto them: Go to, and labor in the vineyard, with your might. For behold, this is the last time that I shall nourish my vineyard; for the end is nigh at hand, and the season speedily cometh; and if ye labor with your might with me ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come.

72 - And it came to pass that the servants did go and labor with their might; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard in all things.

73 - And there began to be the natural fruit again in the vineyard; and the

natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof.

74 - And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself that the trees had become again the natural fruit; and they became like unto one body; and the fruits were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

75 - And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he called up his servants, and said unto them: Behold, for this last time have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was in the beginning. And blessed art thou; for because ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and have brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have joy with me because of the fruit of my vineyard.

76 - For behold, for a long time will I lay up of the fruit of my vineyard unto mine own self against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken.

The laying up of the fruit “for a long time” refers to the Millennium during which Satan is bound.

77 - And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire.

“...the time cometh that evil fruit shall again come into my vineyard” is at the end of the millennium.

The Abrahamic Covenant is thus fulfilled. The house of Israel, along with the adopted Gentiles are “brought to the knowledge of me, their redeemer.” (see 3rd Nephi 16:4,9) All that is written in Jacob 5 is in accord with what has already been written by the holy prophets, and pertain to these, the last days.

Who are the Gentiles & Who are the Jews?

And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks... and harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father [Nephi’s father Lehi]; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded. —1st Nephi 14:1-2

This leads to the underlying problem that the question, “Where is the kingdom of God among us?” points to; that being, that we are the Gentiles that the LORD is referring to in 3rd Nephi 16.

Quite simply, if we associate ourselves with the Gentile (LDS) church, we are Gentiles. This is a problem, however, because this would mean that we are then those who, for the most part, have not “hearkened unto the Lamb of God;” but have instead hardened our hearts against Him through our rejection of the **fullness** of the gospel. We compound our error further in that we will not recognize that fact, but try every which way to deny it. As long as we continue to do this, we will remain oblivious to the reality that when the LORD is speaking about the Gentiles, as in 3rd Nephi 16, He is talking about YOU and ME. This being the case, we need to first recognize our situation, and then, as it says above, “hearken unto the Lamb of God,” and “harden not our hearts,” otherwise, we have no hope of ever being “numbered among the seed of [Nephi’s father]; yea, ... numbered among the house of Israel.”

Question — Are the Muslims, Baptists, Hindus, the Methodists, the Presbyterians, Lutherans, Jews, Catholics, etc., going to be exalted in the highest degree of the Celestial Kingdom of God with Abraham, Isaac and Jacob, unless they repent? No. Why not?

Because they are not living God's laws *in their fullness*, in the manner that He has ordained them to be lived. They have either never had God's laws in their fullness, or have abolished, or changed those laws and ordinances to suit themselves. That is in essence what our (LDS) missionaries are telling them, even at this very moment.

The problem we face is that if we are numbered among the Gentiles who believe in the restored gospel of JESUS CHRIST, with few exceptions, WE have fallen into the very same trap of the adversary that they have, since we—through ignorance, pride, arrogance, high mindedness, apathy and idolatry—have rejected the LORD and His way. **The kingdom of God is not among us because we have rejected it.** We too, have abolished or changed the laws and ordinances of our LORD. We are no longer the ensign bearers of the kingdom of God. The key has been turned against us. The *fullness of the gospel* and this great privilege has been taken from among us to be given unto the house of Israel—a remnant—a branch broken off.

When we read something that we don't like, the tendency is to slam the book shut. If the scriptures are saying something that we don't want to hear, we want to read other scriptures. "Let's read the good news." ... "Oh! Can't we read the New Testament; the Old Testament is so depressing ... and besides, I just don't understand it." However, if we persist though—through the Old Testament, New Testament, Book of Mormon, and other scriptures, the message never changes, but is always the same. The moral of the story always comes down to that one word, REPENT. We need to repent. If we do, we will be blessed beyond that which we have the ability to comprehend. If we do not, we will be destroyed. The story never ever changes.

We must study this out completely, because the evidence is there in abundance, and it buries us in condemnation. The truth is there for us to see, hear and understand—if only we will look, listen and grasp what the Holy Spirit is continually attesting to us. We need to get down from atop our Rameumptom of pride, and *repent and return* unto the LORD. The still small voice is there, if we will only listen.

That the Gentiles in the latter days do not embrace the gospel of JESUS CHRIST is self-evident; we do not have a hard time accepting this fact. That, in fact, is why we have a hard time counting ourselves among them. So that we are—in the sight of the LORD—counted among the Gentiles is what needs to be established.

Two Classes of People

Quite frequently, there are identified in the scriptures only two categories of people—the *Jews* and the *Gentiles*. It is interesting to note that every time that the word *Gentile* is

used in the LDS scriptures, it is contrasted with the word *Jew*. Also, as mentioned before, in 1st Nephi 13:42, it says: “And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles...” As pointed out previously, this indicates that, with few exceptions, *all nations* are made up of either the *Jews* or the *Gentiles*.

They are not always called the *Jews* and the *Gentiles*, however. In scripture, there are many different names for both. The *Gentiles*, for example, can be referred to as the “wild olive branch.” The *Jews* are regularly referred to as the *tame olive branch*, *the house of Israel* or *Jacob*, or even a component of the *house of Israel*, such as *Israel*, *Joseph*, the *branch broken off*, or *remnant*. Since the restoration, these groups are also known as the *Indians*, *Manasseh*, *Lamanites*, and *Nephites*. The words **branch** and **remnant**, are also often used to indicate that a particular people are a part of the house of Israel (in this case the tribe of Joseph). Regardless of all of these different names, these fall into the general classification of *Jews* in their relationship of being distinct and apart from Gentiles.

Nephi says in 2nd Nephi 33:

I have charity for the Jew—I say Jew, because I mean them from whence I came. I also have charity for the Gentiles. But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the strait path which leads to life, and continue in the path until the end of the day of probation. And now, my beloved brethren..., hearken unto these words and believe in Christ; and if ye believe not in these words believe in Christ. And if ye shall believe in Christ ye will believe in these words, for they are the words of Christ...

Between the two groups, an absolute division is evident, stemming from the pre-existence. Carrying this one step further, we need to ask which of the two categories we fall into. While it is one thing to realize that there is a definite distinction between *Jews* and *Gentiles*, it is quite another to believe that we are of one group when we are actually of the other. When Zion is established, we will all be one, but until then we are either striving to be part of Zion, or we are part of the church of the Devil—the whore of all the earth.

Having established that scripturally the *Gentiles* are distinct and apart from the *Jews*, which includes the house of Israel and its remnants or branches, is there any proof of us being numbered among the Gentiles? Yes, there is. BUT, while the scriptures make it abundantly clear, unless—as was pointed out earlier—we seek for the TRUTH with a sincere heart, with real intent, having faith in Christ—wanting to know the mind and will of God—we will never be able to admit it to ourselves.

We are Gentiles

... then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed—And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine... —
1st Nephi 15:13-14

To start with, we first need to bury the argument that: “We are of the tribe of Ephraim, or of one of the other tribes of the house of Israel; so we cannot be numbered among the Gentiles!” Even if you or I are trying with every fiber of our being—in honesty, humility and meekness, to find the Lord’s will, to understand it and to live it—if we associate ourselves with The Church of Jesus Christ of Latter-day Saints, we are, in all likelihood, Gentiles. However, if we are doing all of the aforementioned things and REPENT, though we be male or female, bond or free, or Gentile, we will be part of the Church of God, or covenant people of the Lord—numbered among the house of Israel.

This is borne out with absolute clarity in these following two scriptures. In 2nd Nephi 30:2, it says, “For behold, I say unto you that as many of the Gentiles as will repent are the covenant people of the Lord.” And then, in 3rd Nephi 16:13, we find, “But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.” The key is that we have to seek out and live God’s law according to the restored gospel; or, in other words—*repent and return*.

Joseph Smith was identified with the Gentiles. The source of that information is **D&C 109** (Mar 21, 1836). In this section is recorded the prayer that was given at the dedication of the Kirtland Temple. It says in the preface to the section that; “According to the Prophet’s written statement, this prayer was given to him by revelation,” so we have here, not only the words that the prophet Joseph Smith uttered in prayer, but the words of a prayer that was given to him by our LORD through revelation. In it, in verses **57-60** is the following:

That all the ends of the earth may know that we, thy servants, have heard thy voice, and that thou hast sent us; That from among all these, thy servants, the sons of Jacob, may gather out the righteous to build a holy city to thy name, as thou hast commanded them.

We ask thee to appoint unto Zion other stakes besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, *who are identified with the Gentiles*.

As further substantiation for the claim that we are the Gentiles, there are a good number of scriptures that refer to the fulfilling of the promise that was given to the seed of Lehi—that the Book of Mormon, along with the fullness of the gospel, would be brought to them by the Gentiles. This clearly identifies the membership of The Church of Jesus Christ of Latter-day Saints and the priesthood authority surrounding it, as the Gentiles, as was spoken of by the LORD in 3rd Nephi 16. Following, are some of these scriptures:

From **1st Nephi 13:34-35 & 38-39**:

And it came to pass that the angel of the Lord spake unto me, saying: Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel—and this remnant of whom I speak is the seed of thy father—wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles, and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb—I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them, in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb.

For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb.

And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren.

And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the

Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

1st Nephi 15:12-16:

Behold, I say unto you, that the house of Israel was compared unto an olive tree, by the Spirit of the Lord which was in our father; and behold are we not broken off from the house of Israel, and are we not a branch of the house of Israel?

And now, the thing which our father meaneth concerning the grafting in of the natural branches through the **fulness of the Gentiles**, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed—

2nd Nephi 30:2-4:

For behold, I say unto you that as many of the Gentiles as will repent are the covenant people of the Lord; and as many of the Jews as will not repent shall be cast off; for the Lord covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel.

And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

Mormon 7:8:

Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you.

Ether 12:22:

And it is by faith that my fathers have obtained the promise that these things should come unto their brethren **through the Gentiles**; therefore the Lord hath commanded me, yea, even Jesus Christ.

D&C 14:10:

Wherefore, I (Jesus Christ) must bring forth the fulness of my gospel from the Gentiles unto the house of Israel.

These scriptures—taken from Lehi’s son Nephi, and from Mormon, Ether, and by the LORD through a revelation given to Joseph Smith—are clearly speaking of the fulfilling of this promise—that the fullness of the gospel and the Book of Mormon (and *other books*), will be given to this remnant of the house of Israel by the Gentiles.

In addition, **1st Nephi 22:8-9** is an example of how reference to the fulfillment of these promises are made in a slightly different manner:

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders. And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

There are also some scriptural references from 3rd Nephi that are as equally clear in identifying us as being part of those whom the LORD is referring to as the Gentiles. In **3rd Nephi 16:10-11**, we find:

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 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. 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.

In this scripture who is the Lord speaking to, other than the ancestors of Native Americans? If we take a second look at this scripture, we will readily recognize that when it is speaking of the house of Israel, it cannot be referring to the Gentiles who have been numbered, and hence have the blood of Israel in them (Ephraim, etc., those who have already had the priesthood and gospel given to them, i.e., the church)—because it says that, “I will bring my gospel unto them.” It has to be referring to the gospel being taken from among the Gentiles—those who have already had the priesthood and the fullness of the gospel restored to them—and squandered it; to be given unto this remnant of the house of Israel—those who do not have it.

This follows the same pattern in verses 13 & 15, in speaking of the Gentiles—that while it does include the general population of the United States, it is most specifically referring to those within the church (and remaining latter-day movement); because it refers to “salt that hath lost its savor;” which can only refer to someone who at one time had accepted the fullness of the gospel and then rejected it.

But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel... But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel. —**3rd Nephi 16:13 & 15**

In **3rd Nephi 21:12**, here again we have to ask ourselves who it refers to when saying:

And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

Who is that “*remnant of Jacob*” and who are “*the Gentiles*” that they will be among? It is speaking of the same people and the same situation as in 3rd Nephi 16, seeing as 3rd Nephi 21 is a continuance of the same message from Jesus. (see 3rd Nephi 20:10)

Finally, in verses **22-23 of 3rd Nephi 21**, it is the Gentiles that are being spoken of when it says:

But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance.

These are the Gentiles. It goes on to say:

And they [the repentant Gentiles] shall assist my people, the remnant of Jacob and also as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem.

Who is going to build the city of the New Jerusalem, and who is going to assist? The next chapter states, “...thy seed **shall inherit** the Gentiles...” (3rd Nephi 22:3) Who has the key been turned against at this point?

If we identify ourselves with the restored priesthood as it relates to The Church of Jesus Christ of Latter-day Saints, then we are numbered among those who are referred to by the LORD as the Gentiles. **THIS IS THE PROBLEM** since those who are associated with the restored gospel **have rejected the fullness of the gospel**, and hence, what we are, is NOT a part of the kingdom of God. The problem lies not in the scriptures, and in what they say about us, but *within* us—not being willing to admit to this truth; and further, not being willing to repent and follow the LORD according to His way and His fullness.

Repent and Return

But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel. —3rd Nephi 16:13

All that is left at this point, if we desire to be numbered among the Lord’s people—the house of Israel—is the option that we have been given by the LORD—to “repent and return.” There is no place to run to, and no place to hide. The vast majority of the people in the world, especially the house of Israel, are in the same position that we are in—a position that requires repentance through great changes in our lives. Only if we accept the Lord’s

assessment of who we are, and the state of wickedness that we are in, will the truth of these scriptures open up to us, along with hope in our Redeemer.

We are no longer the Ensign-bearers. The key has been turned against us. The fullness of the gospel has been taken from among us, to be given to the remnant of the house of Israel—the Indians. Where it is presently, we cannot go unless we *repent and return*.

The Times of the Gentiles (from Kelly Gneiting)

In the Book of Psalms it reads, “Great peace have they which love thy law: and nothing shall offend them.” (119:165) Be it ever true with those who follow God’s law, as contained in the Holy Scriptures, and who resist the carnal tendency to put their trust in the arm of flesh.

This message invites all who read, in striving to understand the mind and will of God, to be independent in a testimony of the truth. The Holy Ghost will whisper the truth when one’s body, mind, and spirit becomes a vessel of complete approachableness, which means not only purity of action as to worthiness, but completely open to His voice—becoming more dependent on the inner feelings of the Spirit than voices of “the flesh.” (see 2 Nephi 4:34; 28:31)

The Chosen Seed and the Gentiles

There are two groups of people written about in Holy Scripture that have qualified, or will eventually qualify, themselves for salvation, should they make the right choices in this life in connection with the true doctrines of Christ. These are the 1) **Gentiles**, and 2) **house of Israel** (chosen seed, or covenant people of the Lord). No salvation exists outside of the house of Israel. One is either born into the house of Israel, or one is adopted in—which is the hope of the Gentile.

A person who is of non-Israelite lineage (a Gentile) may become a member of the family of Abraham and the house of Israel by having faith in Jesus Christ, repenting, being baptized by the proper authority, and receiving the Holy Ghost (2 Nephi 31:17–18; D&C 84:73–74; Abraham 2:6, 11).

There is a prevalent and damning precept of men being taught that says everyone, or virtually everyone that is baptized in the LDS church is Israel. This is not so. It is true that when

a Gentile is baptized by a true baptism, that person qualifies to be adopted, or numbered, with the house of Israel, but that adoption doesn't take place without the recovery of the adopter, which is the original branch of the natural olive tree—needing, in the last days, to be grafted back into the natural tree.

Joseph Smith was of the chosen seed, but virtually no one else among the hundreds of known early saints qualified as such except for John Johnson (see D&C 96:6-7). The lesson is that today there are many many Gentiles, and very few who are of the chosen seed by birth.

But being a chosen seed doesn't automatically qualify that person for salvation. A person born into the house of Israel can lose his or her birthright through disobedience to God's laws. A Gentile has no birthright, but essentially can gain a birthright through adoption. With this in mind one might ask, *what is the definitive difference then between a covenant seed and a Gentile? And why isn't a Gentile included among the house of Israel at birth?*

What distinguishes a Gentile from a Chosen Seed is a covenant that took place in the pre-existence. Those who took a covenant to follow Jesus Christ in the pre-existence received a "preparatory redemption" (see Alma 13, Ephesians 1); the Gentiles did not make this covenant; however, they may do so in this life because grace has been extended to them. This is what Paul was referring to when explaining that, "...the Gentiles... followed not after righteousness" while "Israel... followed after the law of righteousness..." (see Romans 9:30-31). The past tense use of the word "*followed*" refers to the time before the earth was populated—it refers to the pre-existence!

The truth that the Gentiles did not make a covenant to follow Christ in the pre-existence is why Jesus refers to the Gentiles as "dogs" while simultaneously referencing the chosen seed as "children." (see Matthew 15:26 & Mark 7:27) This is also why the Gentiles will not ever see Christ nor hear his voice, "that I should not manifest myself unto them save it were by the Holy Ghost." (see 3 Nephi 15:23) The Gentiles have no authority from God to write scripture, or lead the ministry—except during the Times of the Gentiles, which will be explained hereafter.

That being said, "...blessed are the Gentiles, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Zion..." (2 Nephi 6:12, see also 2 Nephi 10:18, 3 Nephi 16:6)

This is why Nephi states:

...I, Nephi, would not suffer that ye should suppose that ye (house of Israel) are more righteous than the Gentiles shall be. For behold, except ye shall keep the commandments of God ye shall all likewise perish... —**2 Nephi 30:1**

It is clear, from the scriptures, that both groups are meant to do a great work for God in bringing forth His work and glory. Both groups—in the end—affirm and support one another, with the Gentiles being adopted into the house of Israel and assisting the covenant seed in building up the New Jerusalem and Kingdom of God—*assist* being the word Christ himself uses twice in 3 Nephi 21 (verses 23 & 24).

To ask “*who is more highly favored with God?*” really depends on which time and dispensation the question is being asked—recognizing that for most of history, and certainly in the scriptures, it has been the house of Israel, and NOT the Gentiles.

From a Gentile’s perspective, prophecy has been affirmed (having already taken place) that there would come a time when the covenant seed would not live up to their birthright, and would have to be “rescued” by them—the Gentiles (see 2 Nephi 6, among others). This *rescuing* is referred to in holy writ as *The Times of The Gentiles*, which has a definitive beginning and ending period. Still, a Gentile, to be saved, has to ultimately be integrated into the house of Israel through the adoption process, since the ministry is and was always meant to be—in the end—the responsibility of the chosen seed.

Perhaps it goes without saying that being adopted means that the adopter is established and independently ready for the adoption to take place. In legal matters, a child cannot adopt another child, nor can a parent adopt a child if that parent is unfit or unsound to do so.

We know that Joseph Smith was a prophet unto the Gentiles, for he said:

Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, **who are identified with the Gentiles.** —D&C 109:60

What are the Times of the Gentiles, and what is its Beginning and End?

Jesus Christ himself uses the term “Times of the Gentiles” to reference a period of time in which the Gentiles will take hold of the ministry of his gospel—which began with Paul in the New Testament but continued—and peaked—with Joseph Smith. It also references a time in which the chosen seed would be minimized throughout the world (molested, scattered, smitten, and slain)—both Jews and the children of Lehi. Synonymous terms in the scriptures to “Times of the Gentiles” include “Day of the Gentiles” (i.e. 2 Nephi 27:1), and “Fulness of the Gentiles,” (i.e. 1st Nephi 15:13, Romans 11:25, 3 Nephi 16:4, JSH 1:41). The scriptures record:

And then his disciples asked him, saying, Master, tell us concerning thy coming?

And he answered them, and said, In the generation in which the **times of the Gentiles shall be fulfilled**, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep; —**JST, Luke 21:24–25** (also see similarities in D&C 45:25)

Our savior clarifies that during this time, the Father approved of the Gentiles in the Book of Mormon, saying:

Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them... because of the mercies of the Father unto the Gentiles... (**see 3 Nephi 16:7-9**)

Thus, Christ indicates the beginning of the times of the Gentiles, which Moroni clarifies in his visit to the boy-prophet Joseph by saying at Joseph's bedside, "...the fulness (or peak) of the Gentiles was soon to come in." (**JSH 1:41**)

But Jesus also indicated that the Gentile's time shall come to an end:

And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them—... 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... **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 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. —**3 Nephi 16:9-12**

Jesus Christ sums up (through Joseph Smith) the entire beginning, middle, and end of the Times of the Gentiles in three short verses found in **D&C 45:28-30**:

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 (apostasy from the gospel Joseph Smith taught, also see 2nd Thessalonians 2:3).

And in that generation shall the times of the Gentiles be fulfilled (ushering in the beginning of the Times of Israel again in the last days).

The beginning of the Times of Israel—AFTER the Times of the Gentiles has closed (year 2013, according to the Book of the Remnant)—is what is mentioned in Jacob 5 concerning the natural branches of the tree (remnant) which will be grafted back into the Mother tree:

And the branches of the natural tree will I graft in again into the natural tree; And the branches of the natural tree will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one. —**Jacob 5: 67-68**

What is the Mandate of the Gentiles During the Times of the Gentiles (or during the *Dispensation of the Grace of God*)?

From Paul the Apostle:

I say then, Have they (the house of Israel) stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles. —**Romans 11:11**

Although the Gentiles did not make a covenant with Christ in the pre-existence, **grace** has been extended to them in this earth life. The Times of the Gentiles, thus, is also referred to by Paul as the ***Dispensation of the Grace of God***, (see Ephesians 3:2) and Paul himself was sent to preach to the Gentiles (see Ephesians 3:7-8, and Romans 11:13).

The stumbling and the falling away of those within the House of Israel has already been shown to be prophecy from Jesus Christ himself—and is God’s judgment upon his chosen covenant people who have turned away from His gospel.

The original responsibility assigned by God to the Gentiles during the *Times of the Gentiles* was 1) **enact judgment** (scatter, smite) upon remnant Israel, 2) **become nursing fathers and mothers** to this group, and to 3) **fully recover** the remnant of Lehi’s seed to the gospel as to restore them to their proper place—adopters of the Gentiles into the house of Israel.

The **first** has obviously happened. The history of the Native American people is one of abuse, scattering and smiting. This has been carried out by the Gentiles—even those who have claimed to have the fulness.

The **second** has happened mainly through U.S. government programs and through Spencer W. Kimball, who instituted the LDS Native American placement program (see 1st Nephi 15:12-17), which was geared towards the temporal welfare of the Remnant. Through this program the *One Mighty and Strong* has risen, through his own initiative—even the very person who will “set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;” (see D&C 85:7)

The **third** has not happened. The initiative rested with the Gentile LDS church leaders—they who have not been valiant in the recovery of Remnant Israel. The paramount duty for the LDS church to recover the remnant is passionately documented in Orson Pratt’s discourse “The Duty and Obligation of the Gentiles to Restore the Remnant of Joseph.” (Journal of Discourses, Volume 9, Salvation of the House of Israel to Come Through the Gentiles) In it he states,

Perhaps there is no subject that could be presented at the present time that is of so much importance, and that has so great a bearing upon the human family, as the one set before us this forenoon. It is one on which the salvation of the Latter-day Saints depends. It is one, also, on which the salvation of the remnants of the tribe of Joseph upon this American continent depends.

Should the saints fail to recover the remnant, which has been the case, the Lord doesn’t make alternate plans, for:

... I will show unto the children of men that I am able to do mine own work... For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith...

Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men—

Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid...

But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon (house of Israel) shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.

And in that day shall the deaf hear..., and the eyes of the blind shall see out of obscurity and out of darkness. And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel...

Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale. —**see 2 Nephi 27**

Priesthood Among Gentiles Verses the Chosen Seed

Because of the covenant the chosen seed made with Jesus Christ before the world was, they received the priesthood in the pre-existence. The Gentiles did not, but they can receive the priesthood in this life. For this reason, a Gentile must have the priesthood conferred upon him, then ordained (enlivened) unto it. A chosen seed only needs to be ordained (enlivened).

Joseph Smith, Paul and Abraham made this clarification. Joseph said:

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. —**D&C 107:40**

D&C 86:8-11 states:

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers— For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God— Therefore your life and the priesthood have remained, and must needs remain through you and your

lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles...

Abraham all but uses the word “sperm” to describe wherein the priesthood resides (the remarks within the parentheses are part of the scripture):

And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or *the seed of the body*) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. —**Abraham 2:11**

The posterity of Abraham are the chosen seed—for thus were the promises given unto him. The Gentiles cannot claim this heritage—yet their heritage is noble since they are the offspring of Melchizedek, for Melchizedek (who is also Japheth) married and had offspring with a Gentile, thus diluting the seed within 3 to 4 generations. A Gentile cannot claim the priesthood by way of his father’s “seed.” His (a Gentile’s) priesthood is without descent from father to son, and will come only by way of covenant—the same covenant the chosen seed already made in the pre-existence. In trying to encourage the Gentiles as to their lineage coming through Melchizedek (versus Abraham), Paul said:

For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, **without descent**, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually... For those priests were made without an oath (without a pre-existent covenant)...
—**JST, Hebrews 7:3, 21**

Summary

The Times of the Gentiles are times with which the Gentiles have custodial rights. They are to safeguard anything that has been given them of a holy magnitude, since they are/were commanded to turn these things over to Remnant Israel, once Israel was restored. The book of the law of God in D&C 85 will not be filled with Gentile names. The scriptures refer to Gentiles as strangers, aliens, and dogs.

But a time of grace has been extended to them while the chosen seed (“woman”) is “nourished” in the wilderness, for a half a time during Paul’s ministry, and for a full time beginning with Joseph Smith’s first vision (see JST, Revelations 12:14).

As Orson Pratt stated, there is no salvation for any Gentile without the recovery of the Children of Lehi—without the Remnant! For:

... after they (the Jews) had slain the Messiah... he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles... [for] the house of Israel... should be compared like unto an olive tree, whose branches should be broken off and should be scattered upon all the face of the earth...

And after the house of Israel should be scattered they should be gathered together again; or, in fine, after the Gentiles had received the fulness of the Gospel, the natural branches of the olive tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer. —**see 1 Nephi 10:11-14**

With Orson Pratt, I say:

“This work is of the greatest importance of any work of the present day. I believe with all my heart... that this people (remnant of Joseph) will be our shield in days to come; and I believe that if we lose this shield by our carelessness, or by settling down at ease in Zion, it will be woe to us that call ourselves Latter-day Saints. Yes, it will be woe to us if we do not accomplish this work that is given us to do.”
(Journal of Discourses, Volume 9, Salvation of the House of Israel to Come Through the Gentiles)

Hearken, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak... Turn, all ye Gentiles, from your wicked ways; and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me... that ye may be numbered with my people who are of the house of Israel. —**3 Nephi 30:1-2**

What is the Fullness of the Gospel, and has it been rejected? (L. Garmus)

There are two questions to understand about the fullness of the gospel. 1) What encompasses a fullness of the gospel, and 2) have we, the Gentiles, rejected it? It is important that we get a truly accurate answer to both of these questions; however, there is a major stumbling block that must first be overcome before we can even seriously consider each.

The problem needing to be overcome first involves how we regard priesthood leadership. Since the general consensus is *our priesthood leaders are infallible*, this translates into the commonly held belief that church leaders will never be permitted to lead members astray. This is considered by most to be a fact. Couple this “fact” then, with trusted leaders regularly telling mainstream members that *you are doing really well*; and, to *just keep doing what you are doing* and we end up, literally, with a hellish recipe for destruction. This because, if the brethren would never be permitted to lead us astray, then we cannot possibly reject the fullness of the gospel... any part of it! Here, again, defenses go up because we have come to one of those subjects of sacrilege—that of questioning. However, we must look at this problem with our eyes wide open to see; because if we do not, we will just go blindly on, not knowing whether we are being led to heaven or to hell. We must look at our situation here, and be careful to determine the absolute truth of the matter.

So, before we determine what the fullness of the Lord’s gospel is, and whether or not we have rejected it, we need to know: “Will God permit the brethren (the priesthood leadership) to lead us astray?” —or, in other words, “Is it safe for us to give blind obedience to our priesthood leaders?” We need to find the answer to this first! Does the scriptures give any insight?

Will God Permit Church Leaders to Lead us Astray?

He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water, that I may prove him, and he lied not unto him.
—1st Kings 13:18 (JST Translation)

While it would certainly be nice to be able to put our salvation and exaltation into the competent hands of someone else, this is definitely not advisable according to the scriptures.

Our path to salvation and exaltation depends upon us; this in the sense that each one of us has, ourselves, to develop our own personal relationship with our Heavenly Father and His Son, JESUS CHRIST, and the Holy Ghost. This relationship, however, does not come without faith, fasting, prayer, and repentance through humble obedience. To that, there is more than ample testimony in the scriptures. And while, to hear an utterance such as *the brethren will never be permitted to lead us astray*, is comforting, we need to be concerned with the possibility that it appeals to us because of our having, as it talks about in the scriptures, “itching ears.” In 2nd Timothy 4:3-4, it says; “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.” We generally want to hang this type of label on someone else, but where do we put it **now**? It is just as likely to hang around our own necks as anyone else’s. So it is important to know, before we proceed, whether or not we dare put so much trust in “the brethren.”

The fallacy that “the brethren will never be permitted to lead us astray,” can be shown to be flawed in two ways. The first is to show that scripturally, it is unsound; and second is to show how we have already been led astray in certain very important aspects concerning the restored gospel, which gospel is our path to salvation and exaltation. This second way will also go a long way toward showing us many aspects of the “fulness” of the gospel; and, that we have indeed rejected these aspects. We need to remember that this exercise is one of discovering the TRUTH, regardless of what our preconceived notions may be. The facts and discussion here are only to that end. If we are in error; and it is unveiled here, right before our eyes, it is done only so that we may begin to rebuild upon the true foundation—that of JESUS CHRIST and the *fullness* of His gospel. The LORD says in 3rd Nephi 16:13 that the only way for the Gentiles to be numbered among the house of Israel, will be for them to “repent and return.” That is His only prescribed method.

A Scripturally Unsound Belief

“None are required to tamely and blindly submit to a man because he has a portion of the priesthood. We have heard men who hold the priesthood remark, that they would do any thing they were told to do by those who preside over them, even if they knew it was wrong; but such obedience as this is worse than folly to us, it is slavery in the extreme; and the man who would thus willingly degrade himself should not claim a rank among intelligent beings, until he turns from his folly. A man of God... would despise the idea. Others, in the exercise of their almighty authority have taught that such obedience is necessary, and that no matter what instruction they were given by their presidents, they should do it

without asking any questions. When elders of Israel will so far indulge in these extreme notions of obedience as to teach them to the people, it is generally because they have it in their hearts to do wrong themselves.” —Quote attributed to either Joseph Smith or Samuel Richards (Millennial Star Vol. 14, No.38, pgs. 393-39)

As a “doctrine,” the belief that *the brethren will never be permitted to lead us astray* is of relatively recent origin—there being no basis for the truth of it in the early teachings of the restored gospel. In fact, the consensus of the early leadership of the church (i.e., those associated with the Prophet Joseph Smith) as to not doubt him, is quite contrary to present beliefs. The foregoing statement is in reference to priesthood leadership. It is straight forward and emphatic in regard to our not being expected to blindly follow our priesthood leadership.

Further word on the subject should not be necessary, but there are examples in the scriptures that add further testimony. In **Mosiah 12:25-30** is recorded this exchange between Abinadi and King Noah, with his priests:

And now Abinadi said unto them: Are you priests, and pretend to teach this people, and to understand the spirit of prophesying, and yet desire to know of me what these things mean? I say unto you, wo be unto you for perverting the ways of the Lord! For if ye understand these things ye have not taught them; therefore, ye have perverted the ways of the Lord. Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, what teach ye this people?

And they said: We teach the law of Moses.

And again he said unto them: If ye teach the law of Moses why do ye not keep it? Why do ye set your hearts upon riches? Why do ye commit whoredoms and spend your strength with harlots, yea, and cause this people to commit sin, that the Lord has cause to send me to prophesy against this people, yea, even a great evil against this people? Know ye not that I speak the truth? Yea, ye know that I speak the truth; and you ought to tremble before God.

These men that Abinadi was speaking to were leaders of the Priesthood of God, and they were causing the people to sin.

Finally, in **1st Kings 13** is the story of two prophets. This is a terribly sad and painful portion of scriptural history. It is hoped that relating this story will put to rest any lingering question as to whether or not anyone of “higher” priesthood authority would ever lead us

astray, by our letting them stand between us and the LORD. **Versus 1 through 13** are as follows:

And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

And the king answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before.

And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

So he went another way, and returned not by the way that he came to Beth-el.

Several things should be noted here before continuing. This is about a younger prophet of the LORD. He is, without question, a genuine prophet. We know this because the LORD told him what to say; and when he said it the LORD fulfilled the word that was spoken by Him through this prophet (also see vs. 18). We also know that the LORD honored this younger prophet because not only did the LORD smite the king when the king set about to do this prophet harm, but he also answered the petition that this prophet made to the

LORD on behalf of the king, by healing the king. We also know that this prophet honored the LORD. The LORD had given him specific instructions; and this prophet, to this point, had followed them to the letter, and intends to follow them to completion. I don't know about you, but even thinking about holding what I am up to a comparison with the likes of this man, makes me shudder. This is truly an honorable, selfless, kind, beloved of the LORD, man of God. He, without a doubt, was a man that when called upon, had the authority to speak in the name of the LORD.

As we go on, we will see that there is another prophet. This *old* prophet was indeed a true prophet of the LORD also—not unlike the young prophet in character—and it is important for us to note about him that Joseph Smith checked the accuracy of a scripture—verse 18—and made an important change to it, as concerning this old prophet, as noted.

Now, to go on (**remainder of chapter 13**):

Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me, and eat bread.

And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water, that I may prove him; and he lied not unto him. (JST)

So he went back with him, and did eat bread in his house, and drank water.

And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: And he cried unto the man of God that came

from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, But camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.

And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him.

And he spake to his sons, saying, Saddle me the ass. And they saddled him. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother! And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

What could this young prophet have done differently? Do we dare put our trust in anyone who would stand between us and the LORD? All that he had to do was to verify what the other prophet told him. There is no question that he, of all people had that ability, and yet, he took the word of this other man. How often do we fall into this same trap ourselves?

Should not we have the ability that he had? If not, why not? Isn't it simply because we are so accustomed to following men, that we don't even believe that we have this

capability? Doesn't it say of the LORD in Acts 10:34-35, that he; God, "...is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."? (see also, D&C 1:34-35)

From **2nd Nephi 28:20-21, 24-26, 28, 30-31:**

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good. And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

Therefore, wo be unto him that is at ease in Zion! Wo be unto him that crieth: All is well! Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

We absolutely need to develop the capability to know for ourselves whether or not the word given over the pulpit is the word of God. We should never dare to trust another man where our salvation and exaltation are concerned. NEVER! Because, the LORD WILL allow the brethren to lead us astray.

We Have been Led Astray Concerning the Restored Gospel

“You might as well deny “Mormonism,” and turn away from it, as to oppose the plurality of wives. Let the Presidency of this Church, and the Twelve Apostles, and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned.” [Heber C. Kimball; JD 5:203; Oct.12, 1856]

This second issue, in our establishing if it is possible for the brethren to lead us astray, hinges upon the question: “Is there any evidence that the brethren may have already led us astray concerning any important aspects of the restored gospel... and as a result, caused us to reject the fullness of the gospel?” Tragically, to this, there is abundant evidence; and some appalling for us to discover. In fact, it is the fostering of the belief that *the brethren will not be permitted to lead us astray*, that has, in itself, been instrumental in helping the devil to bind us down with the chains of death and hell—to bind us down to our own destruction unless we repent.

In looking at this, we will consider some important issues concerning the priesthood, the church, and the fullness of the gospel. In doing so, we will be left with little doubt where the path of blindly following has taken us. The issues that will be looked at here are: Priesthood Conferral, The Law of Consecration/ United Order, The Principle (polygyny), The Priesthood Garment, Abortion, Obedience to the LORD, and The Canaanite Priesthood Conferral. In looking at these issues, we will see how we, the Gentiles, in regard to the restored gospel, have actually fulfilled all that which God our Father describes in 3rd Nephi 16:10; this being that we, “...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 shall reject the fulness of my gospel...”

While looking at these issues, it is important to keep in mind that the purpose here, rather than to tear down, is to clear the way for us to begin again to build upon the true foundation—the true doctrine of our LORD JESUS CHRIST—through the truth of His restored gospel. To do this though, it is necessary to destroy that which is in error. Only in doing so will it become possible for us to *repent and return*. And only in *repenting and returning*, can we be numbered among the house of Israel. Unless we do this, there can be no hope—NONE!... because nothing in this world is of any lasting value unless it is centered in CHRIST, and the truth of His gospel.

How? Priesthood Conferral

A basic summation of this situation is that over a period of 36 years, neither the Aaronic nor the Melchizedek Priesthoods were conferred by any member of the priesthood who followed the direction of the church leadership. In April of 1921, the church went from what could be termed the “original way” of 1) actually conferring the priesthood before 2) ordaining a person to an office therein, to a method in which the priesthood was not conferred—with only *ordination* to a specific office of the priesthood taking place. Then, 36 years later, in April of 1957, the church leadership changed the method back to the original way, even though the damage that had been done to that point was not corrected.

So as to not give the wrong impression, this problem didn't start within a certain minute, of a certain day in April of 1921. While there is ample evidence that there was a set pattern from the beginning of how the priesthood was to be conferred, there are also records that show that deviations occurred from much, much earlier. At that time, communication and travel, along with access to information, were primitive in comparison to today; but even considering the circumstances, while a mistake made in ignorance would certainly have been understandable, it is still doubtful that it would have been acceptable in the eyes of Joseph Smith. Later on, however, in the late 1800's there began to be a heated debate about the issue. This went beyond the mistakes that were made due to a lack of knowledge, and entered into the realm where men were turning away from that which is ordained by God. In 1921, church policy was changed, establishing that the priesthood was not to be conferred; and it wasn't until after the passing of 36 years that church policy was changed back to the original correct method.

The following quotes will help to illustrate the evolution of the problem in the matter. These quotes plus the many others from which they were selected, make it easy to see how confusion must have been rampant among the membership of the church. This because views expressed by the brethren were often in total opposition to each other. What seems so unbelievable is that such a debate could exist over a question to which the answer should have been so clear. Deciding the right way to confer the Priesthood created confusion, but equally as confusing was the answer to the question, “If some had not held the priesthood as they performed ordinances by their supposed authority, how can we possibly rectify the problem of numerous invalid ‘ordinations’ taking place?” Whether or not that was a realization then, there can be no question as to the fact that the policy set by the First Presidency in 1921 muddied the waters even more; and that, while still asking the question, “If there is only one right way—and it hasn't always been done right all along—then just who exactly might really hold the priesthood?”

The precedent for the method of priesthood conferral—for both the Aaronic and the Melchizedek Priesthoods—was set by that which was said by John the Baptist to Joseph Smith and Oliver Cowdery, which we can read about in the Pearl of Great Price, Joseph Smith History 1:68-69, and following:

While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying: *Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.*

They had the Aaronic Priesthood conferred upon them just as the Melchizedek Priesthood was to be conferred upon them in the future. Here it is also interesting to note, in verse 73, that when they came up out of the water after being baptized by this authority of the Aaronic Priesthood, they both prophesied:

Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied...

If we read **Acts 19:1-6**, we will see the same thing:

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

If we look at the 7th Article of Faith, it states that, “We believe in the gift of prophecy, revelation, visions, healing, interpretation of tongues, and so forth.” It is interesting that we say that we believe in these things—including tongues, revelation and prophecy. Joseph and Oliver prophesied, and these twelve men that Paul rebaptized prophesied and spoke in tongues. Why don’t we see this today?

Is there any other alternative to conferring the priesthood prior to ordaining the individual to an office in that priesthood? In Moroni 3:1-3, it says

The manner which the disciples, who were called the elders of the church, ordained priests and teachers—After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said:

In the name of Jesus Christ I ordain you to be a priest (or if he be a teacher, I ordain you to be a teacher) to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen.

This scripture has been used to support the idea that the priesthood shouldn’t, or at least doesn’t, have to be conferred upon a person. However, in the face of how explicit the scripture from the Pearl of Great Price is regarding the method used by John the Baptist in conferring the priesthood upon Joseph Smith and Oliver Cowdery, it does not reason that the method found in Moroni, should be used to set precedence regarding priesthood conferral, especially since it most assuredly refers to ordaining into office those who already held the Priesthood.

For one who is born under the covenant—such as a Native American—it has been explained that these—who are worthy of it—already hold the priesthood since it was conferred upon them in the pre-existence. Thus, the priesthood has been passed down from generation to generation to them, and is in the seed (sperm) of the man. The following was told to Abraham from Jesus Christ, found in **Abraham 2:11**:

... [they] shall be accounted thy seed, and shall rise up and bless thee, as their father; And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body)...

And from D&C 107:40:

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.

This was the case for those in the Book of Mormon, in the account of Moroni. The word “confer” was not necessary. However, for a Gentile to receive the priesthood, both **1)** conferral and **2)** ordination is necessary. Since Joseph was a prophet “unto the Gentiles,” he taught that the correct way was to transfer (or confer) the priesthood.

Ogden Kraut points out in his book “The Holy Priesthood” (Volume 1, pgs. 170-171):

The Prophet Joseph brought up this subject “many times” to instruct them on conferring and ordaining, as though it was a matter of great concern to him. Joseph warned them not to forget to “confer the Priesthood,” meaning that was how the Prophet did it. His instructions were to use both the terms of “confer” Priesthood and “ordain” to an office.

Pertaining to the priesthood, please pay special attention to the bolded words below, from the prophet Joseph Smith:

“Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received...

Everything that God gives us is lawful and right; and it is proper that we should enjoy His gifts and blessings whenever and wherever He is disposed to bestow; **but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end,** and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness—and the happiness of all His creatures, He never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of His law and ordinances...” (see Ogden Kraut’s reference above)

The entire “directive” from the then First Presidency (Heber J. Grant, Anthon H. Lund, and Charles W. Penrose), outlining the change in the procedure for ordinations, dated April 26, 1921; can be found on pages 80 and 81 of the book, *A Leaf in Review*, by B. Harvey Allred.

What choice are we given under leadership such as theirs? Unpleasant as it is, it seems that the choice is not whether or not to be led astray; but rather, *in what manner are we being led astray?* Since we know that God is not the author of confusion, should we choose to believe that men’s actions are because of incompetence, or deceit? Regardless, it becomes increasingly difficult to understand the decisions that were made.

Robert C. Newson, who distributed thousands of letters and pamphlets in an effort to get the error concerning priesthood conferral corrected, sent a letter dated June 19, 1957, to then President David O. McKay, part of which reads:

“In all my 65 years of residence in the area of Riverside Stake, I never thought I would live to witness such an ironic event as that which transpired here recently. A young returned missionary here, after diligent study, realized that he did not have the Priesthood because it had not been properly conferred upon him. Therefore he sought out an elderly man whom he knew must have been correctly empowered with it, and through him was re-ordained properly. When his bishop and stake president were appraised of this through those in whom this lad had misplaced his confidence, he was called on the carpet. This, in turn, led to that abomination known as “The Loyalty Oath,” which this young man and his good wife refused to sign. As a result they were both excommunicated by the Riverside Stake Presidency and High Council. Now shortly after this comes the bulletin from South Temple that the type of ordination which the young man sought is perfectly correct and all Priesthood groups are advised to use it.” (see Ogden Kraut’s book, “The Holy Priesthood” (Vol. 1, pgs. 174-177)

From Ogden Kraut:

It seems logical to conclude that if the Priesthood is “inseparably connected with the powers of heaven,” and we have had no evidence of this “power from heaven” for over 100 years, something has happened to cause this separation from that inseparable power.

In the preceding, one can see that there is an original, proper way in which priesthood ordinations ought to be done; that being that the person (a Gentile) should have the priesthood conferred upon him before he is ordained to an office in the priesthood. Also, that

priesthood ordinations went from a period in which they were usually done properly, into a period of 36 years, starting in April of 1921, in which, by direction from the leadership of the church, the priesthood was not supposed to be conferred, when in April of 1957, the ordinations were once again done according to the direction of Joseph Smith.

By this time, however, many of the people who were “conferring” the priesthood were not actually able to confer it, because they did not have the priesthood conferred upon them themselves. Then to compound the problem, even though the method of ordination was changed back to the proper way by President David O. McKay in 1957, there is no indication that any real effort was ever made to confer the priesthood upon those who had never actually received it, or redo any of the ordinances that had been “done” without it. As a result of this original error, the vast majority of baptisms, confirmations, etc. were without priesthood authority. Since then, the problem has been left to grow for another several decades. How many members of The Church of Jesus Christ of Latter-day Saints, over this period of 100 years, have been baptized without the authority of the priesthood? Beyond that what about your children’s baptisms and confirmations?

Do we really believe that being baptized by the authority of the restored Priesthood of God is necessary for our salvation? If so, we are in a terrible plight.

Again, from 3rd Nephi 16:10:

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.**

What better way would there be for our Father to “bring the fullness of the gospel from among us” than to let us throw our priesthood away, not only through unrighteousness, but also by our own decision to not confer it? Do we, as Gentiles, have anything to be concerned about? Have God our Father and the LORD JESUS CHRIST, ever NOT been good to their word? Priesthood leadership (the brethren), not only can lead us astray, but they have in this very important aspect of the fullness of the restored gospel, upon which EVERY other part hinges.

How? The Law of Consecration/United Order

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them. —**Moses 7:18**

Please consider the following:

But wo unto the rich, who are rich as to the things of the world. *For because they are rich they despise the poor, and they persecute the meek...* —**2nd Nephi 9:30**

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. —**D&C 44:6**

But it is not given that one man should possess that which is above another, wherefore the world lieth in sin. —**D&C 49:20**

Thus it cometh out of the church, for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion. —**D&C 72: 15**

For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion—For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven; **That you may be equal in the bonds of heavenly things, yea, and earthly things also**, for the obtaining of heavenly things. For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things; —**D&C 78:3-6**

Therefore, I give unto you this commandment, that ye bind yourselves by this covenant... you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just— And all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church—Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

This order I have appointed to be an everlasting order unto you, and unto your successors, inasmuch as you sin not. —**D&C 82:15-20**

And the storehouse shall be kept by the consecrations of the church; and widows and orphans shall be provided for, as also the poor. —**D&C 83:6**

I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine. And it is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. —**D&C 104:14-18**

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

And my people must needs be chastened until they learn obedience... —D&C
105:2-6

Again, from D&C 78:3-4, “For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion—**For a permanent and everlasting establishment** and order unto my church,...” How do the priesthood and the church measure up in regard to this commandment today? Where is this permanent and everlasting establishment and order in the church?

Yes, the church has the Bishop’s storehouses, tithing and fast offerings; but is there any way within the church to unitedly consecrate all that we have—and to receive our stewardships? Or are we left with only the opportunity to make covenants that we cannot fulfill, giving lip service to the whole of the law of consecration? The word *church* is used many times in the above quotes from the Doctrine and Covenants, but at this point there seems to be no way of satisfying our obligation to the letter of this law—nor to receive our blessings within it. Another question that we need to ask is, “If we are not living the letter of the law, are we at least living—or being seriously challenged to live—the spirit of it? Are leaders setting the example?”

Following are some questions that we can ask to assess how the leadership of the church, or any other organization that professes to be led by priesthood authority, is doing in living at least the spirit of this law.

- 1) How is the wealth distributed in the organization? Does it tend to move upwards, or down, relative to the few at the top versus the large number at the bottom?
- 2) Do the leaders and other favored members have incomes that are disproportionate, or perhaps even astronomically disproportionate in comparison to those of the general membership—those upon whose heads these incomes are derived in one manner or another (i.e. through tithing)?
- 3) Do those in leadership often have better access to higher quality food, clothing, and healthcare; better homes and neighborhoods; opportunities for education, transportation, entertainment, the perks, etc.; compared to the general membership?

- 4) If class distinctions exist economically, do these distinctions extend even into the realm of the higher spiritual blessings, such that only the favored few are benefitted?
- 5) In short, is that which we see being sanctioned by those who claim priesthood authority, any way near to what we expect Zion to be like under the rule of JESUS CHRIST?

In the foregoing—as well as in that which follows—is a considerable amount of scripture. It is very important. This because it should not only cause us to realize that we have definitely been given the law; but also, that we aren't even coming close to living it. Additionally, the priesthood has for all practical purposes totally rejected this law, and the leaders rarely speak about it. This leaves us personally (not collectively) to be held accountable for living it, or not living it.

Garmus goes on to list many scriptures related to giving to the poor, and not vexing, oppressing, nor afflicting them. Included are, **Genesis 14:36-39 (JST), Exodus 22:21-24, Deuteronomy 15:7-8, 11, Deuteronomy 24: 19, Deuteronomy 27:19, Psalms 82:3-4**, “Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked.”, **Proverbs 14:21**, “He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.”, **Proverbs 19:17, Proverbs 21:13**; “Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.”, **Proverbs 22:9, 16, Proverbs 28:27**, “He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.”, **Proverbs 29:7, Proverbs 31 :9, Isaiah 1:16-17, 23, Isaiah 3:14-15, Isaiah 10:1-3, Isaiah 58:6-7, 10, Jeremiah 5:28-31, Ezekiel 16:49**, “Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.”, **Ezekiel 22:28-30, Zechariah 7:8-10, Matthew 23:11-12; Matthew 25:31-45, Mark 10:20-22, 1st Corinthians 13:3, James 1 :27 (JST)**, “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world.”, **2nd Nephi 9:30, 2nd Nephi 20:1-2, Jacob 2:17-19**, “Think of your brethren like unto yourselves, and be familiar with all and free with your substance,...”, **Mosiah 4:16, 19, 21-23, 26, Mosiah 18:27, Alma 1:27, Alma 4:12-13, Alma 34:27-29, 3rd Nephi 13:1, Mormon 8:37-39, D&C 52:40**, “And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.” **D&C 56:16, D&C 84:105, 4th Nephi 1:23-26.**

Why are there all of these scriptures from the LORD about the need to concern ourselves with the poor and needy, sick and afflicted, widow, fatherless, and stranger? Could it be that this is the very heart of the matter—the foundation upon which to begin our

repentance? Surely, through inspiration from the Spirit in reflecting upon these scriptures, we can see the path along which we should be moving until the LORD speaks to us again through his authorized servants.

We need to begin in earnestness to live in a manner that reflects the will of the LORD. This so that we not only know how to conduct our lives, both individually and collectively, in the absence of an organized system within the church—but also, so we will have sufficient oil in our vessels. This will enable us to recognize the truth when it is again revealed, so that we will know that which is ordained of God our Father and His Son JESUS CHRIST. We as individuals are the vessels; the reserve of oil is the Holy Ghost—the source of the light necessary for us to find our way. We cannot give our oil to another, and it cannot be purchased in any other way than by our durability in obedience to God’s laws. Part of the price is time. Will we have enough to fill our vessels?

The LORD said, when asked:

Master, which is the great commandment in the law?... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. —**Matthew 22:36-40**

The LORD also said:

If ye love me, keep my commandments. —**John 14:15**

Thus it follows that if we love Him, we will love our neighbor.

This, the law of consecration—the law in which we put into practice the commandment of God to “love thy neighbor as thyself”—is quite possibly the pivotal law as far as the fullness of the gospel is concerned; it is the law upon which even celestial (plural) marriage falls. And yet we, as a whole, are not willing to live it. Our unashamed indifference to this law is probably the best example of our getting what we deserve by the way of leadership. However, in this case rather than being able to say that the leaders have led us astray, it is as though—with the rare exception—we have followed our leaders’ example, desiring a rich and poor class distinction that is opposite to this law.

If we will try in all faith and humility to live this law in accordance to that which is given to us in these scriptures—doing it out of a desire to be obedient to the LORD, with pure love for Him and our neighbor—we will begin to fulfill this law, and the heavens will

begin to open unto us, both spiritually and temporally, showering upon us an incomprehensible abundance.

We must live this principle as individuals even though we are left alone in the matter. The Priesthood of God will bring the *fullness* of the gospel into our midst once again, but we must be faithful and of a firm mind until then. Why should we stumble when our Father has spoken so clearly to us in this matter; why should we fall and be damned when He has made Himself so plain?

We have an obligation to God to take care of the poor and needy of His children—the sick and afflicted—the widows and fatherless, and strangers. This is the way for us to begin to *repent and return* so that we can be numbered among the house of Israel. The LORD desires for us to come unto Him and be numbered among His flock, so that we are able to be led unto salvation and exaltation, and abide with Him and those others like Him.

How? The Law of Eternal Marriage/Polygyny

I (Kelly) would venture to say that this is a principle that will purposefully not be elaborated upon in this book. As pertaining to this law—the New and Everlasting Covenant (plural marriage), it is stated:

Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. —**D&C 132:1-2**

The prophet Joseph Smith knew what all should know: if Abraham, Isaac, Jacob, and Moses had multiple wives *and were prophets*, then plural marriage must be—in some realm—good. The alternative is that plural marriage is the sin next to murder in seriousness. (see Alma 39) Still, we do know that Abraham has entered into his exaltation, and sitteth upon his throne. (see D&C 132:29) This is likely the case with the other prophets mentioned as well.

From the scriptures we know that, “... the new and everlasting covenant (of plural marriage), [must be] **(1)** sealed by the Holy Spirit of promise, of **(2)** him who is anointed... ; and **(3)** there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred.” (D&C 132:7) These three principles were practiced by the prophets who married, whether one, or many, wives. It was also the case for other of the Lord’s servants. The Lord has said:

David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me. —**D&C 132:38**

“Received not of me” is, unfortunately, the rule of plural marriage today, and not the exception. The rules are plainly laid out from the scriptures, from points 1, 2, and 3 above.

First, such a marriage must be sealed by the Holy Spirit of Promise. The Holy Spirit of promise is, “the promise which I give unto you of eternal life, even the glory of the celestial kingdom.” (D&C 88) Wherefore, from D&C 76:

They are they who received the testimony of Jesus... who overcome by faith, **and are sealed by the Holy Spirit of promise**, which the Father sheds forth upon all those who are just and true... They are they into whose hands the Father has given all things—... who are priests and kings, **who have received of his fulness**, and of his glory... Wherefore, as it is written, they are gods, even the sons of God—Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ’s, and Christ is God’s. And they shall overcome all things... These shall dwell in the presence of God and his Christ forever and ever.

Second, “him who is anointed” means that God has anointed a person to these keys. Sealings in marriage are an ordinance, and as such command keys of the priesthood. A man’s marriage to a woman—if it is to be eternal—involves these keys, *along with the person holding these priesthood keys*. This authorized man would then seal this woman to the man. If one, two, three or more wives are to be given to that man, the priesthood authority to enact this is not to be claimed by the potential husband to this new woman—unless that man is the “one on the earth at a time on whom this power and the keys of this priesthood are conferred,” as in the case of Abraham. (see D&C 132:34, 37)

This was not the case with David, however, who needed the priesthood authority from the prophet Nathan, or another prophet after Nathan died. We are told:

David’s wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord. —**D&C 132:39**

It is important to mention the “shedding innocent blood” clause that the Lord has provided in that once a person has received the Holy Spirit of promise, which David had, and then should shed innocent blood, that person then falls from the promises given in receiving the Holy Spirit of promise. David shed innocent blood, and did indeed fall. (see the Lord’s clause in D&C 132:26-27).

Third, there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred. “For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it.” (D&C 132:22) The path is so narrow, even, that when it comes to a priesthood bearer sealing a woman to a man in *eternal matrimony*, only one person—at most—is needed. Eternal marriage is no small priesthood ordinance—it is the peak of priesthood ordinances—that which allows the “continuation of the lives” perpetually.

There are nine people mentioned in the Bible who practiced polygyny under God’s authority. These are Abraham, Isaac, Jacob, David, Solomon, Moses, Abijah (2 Chronicles 13), Elkanah (father of the prophet Samuel), and Gideon (Judges 8). There are nine others who practiced polygyny with no mention that they, or the practice, was in any way evil, including Manasseh (1st Chronicles 7:14). Then there are a few cases where evil men performed the practice.

Of course, Joseph Smith and other righteous individuals performed the practice in the early to mid-1800s. This was in accord with restoring a *fullness* of the gospel. As time went on, polygyny was practiced by men who were not sealed by the Holy Spirit of promise, nor was there a person with adequate priesthood authority on the earth to perform this high ordinance. Thus, men fell the way they’ve always fallen in scriptural history—into apostasy. The bracketed text in the scripture below is part of the scripture:

In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. —**D&C 131**

“What would be necessary to bring about the results nearest the hearts of the opponents of Mormonism? Simply to renounce, abrogate, or apostatize from the New and Everlasting Covenant of Marriage in its fulness. Were the Church to do that as an entirety, God would reject the Saints as a body. The authority of the Priesthood would be withdrawn with its gifts and powers, and there would be no more heavenly recognition of the administrations. The heavens would

permanently withdraw themselves, and the Lord would raise up another people of greater valor and stability; for His work must, according to His unalterable decrees, go forward; for the time of the second coming of the Savior is near, even at the doors.” —John Taylor, (*Deseret News* April 23, 1885)

“My son John: you have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people. Thus saith the Lord, All commandments that I give must be obeyed by those calling themselves by my name unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant. For I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with; but they stand forever. Have I not given my word in great plainness on this subject? ... And furthermore it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless I the Lord do not change and my word, and my covenants and my law do not change. And as I have heretofore said by my servant Joseph: all those who would enter into my glory must and shall obey my law. And have I not commanded men that if they were Abraham’s seed and would enter into my glory they must do the works of Abraham. I have not revoked this law nor will I, for it is everlasting and those who will enter into my glory must obey the conditions thereof, even so Amen.” —John Taylor Papers, Church Historian’s Office (Unpublished Revelations compiled by Fred C. Collier, Vol. 1, part 88, pg. 145-146, vs. 1-9; “A Revelation on Celestial Marriage given through President John Taylor at Centerville, Utah, on September 27, 1886.”)

This author understands that not everyone in the latter-day movement accepts the Doctrine & Covenants as authorized, and even fewer recognize Section 132 as authorized. It is true that this section was originally not included in the Doctrine & Covenants, but was added after the death of Joseph Smith. In reality, Section 132 was essentially Joseph Smith’s calling and election from the Lord, and was meant only for him. The doctrine, however, within this section—although too much for many to digest—is true. Polygyny is part of the gospel fullness, and practiced by those who have had their calling and elections made sure, as attended by the Holy Spirit of promise. For those who will correctly discern, the truth that polygyny was practiced by Abraham, Isaac, and Jacob should be enough witness to this truth.

How? The Wearing of the Priesthood Garment

(From Garmus)

From Heber J. Grant's own mouth:

The changes in the garment were neither by revelation nor inspiration, but to please the sisters, and to encourage the young people to go through the Temple... The new style is authorized and approved, but without divine protection... we prayed about it, but received no answer. (taken from "Read it and Weep" tape/pamphlet, Salt Lake Tribune, 4 June 1923 & George F. Richards & others to the First Pres. and Twelve, 22 Apr. 1936)

Today, with the variety of styles of the "Mormon garments" that are available, many members of the church probably don't realize that at one time, there was considered to be only one style of Priesthood Garment; and, that the pattern for the garment was strictly adhered to; this because, each part or symbol thereof had a specific function and/or meaning. This original garment was called by a number of different names, the most common of which were the "Priesthood Garment," the "Wedding Garment," the "Temple Garment," and the "Garment of the Holy Priesthood." When the original or *old* style of garment was worn, the men and women would dress in clothing that covered them from their necks down to their wrists and ankles.

Today, however, it is not unusual to see members of the LDS Church dressed in modern clothes that are as brief as short shorts, miniskirts, t-shirts, and low cut and/or sleeveless dresses and blouses. And there seems to be relatively little inhibition when it comes to taking the garment off altogether to swim or to play in a sport.

As in all of the issues that we are talking about, this one also went through an evolution from what was revealed in strictness, to what is accepted today. And here again, the hand of the priesthood leadership of the church has been involved.

References to "garments" can be found in the Old and New Testaments of the Bible, in the Book of Mormon and other books of scripture, as being worn by Adam and Eve, the prophets, priests, patriarchs, and others. While many of the following scriptures may seem somewhat beside the point in relationship to the issue of whether or not the brethren have led us astray, they are important because they help to establish the point—that priesthood garments have been important in man's relationship to God, and that this importance has existed from ancient times on into the present.

And the garments of skin which God made for Adam and his wife, when they went out of the garden, were given to Cush. For after the death of Adam and his wife,

the garments were given to Enoch, the son of Jared, and when Enoch was taken up to God, he gave them to Methuselah, his son. –Jasher 7:24-25 (the book of Jasher is mentioned in the Hebrew Bible)

Garments are also mentioned in **Exodus 28, Leviticus 6, Isaiah 52, 61, Matthew 22, Revelations 16, Jacob 1, Alma 5, Alma 7, 3rd Nephi 27, Ether 12, D&C 61, 82.**

The following shows how regard for the garment has changed from first revelation, to the present.

Joseph Smith: “The Prophet Joseph called a meeting of the Saints at Nauvoo and told them an angel had visited him and instructed him to have them wear the garments of the Holy Priesthood, a sample of which the angel showed him, explained all the features pertaining to it, and told him it must be worn all through life; and that it would be a protection to them against physical and spiritual dangers if they were always faithful to the covenants they made with the Lord. Accordingly, Joseph had a garment made after the exact pattern the angel showed him, and took it to the meeting, held it up before the people and explained to them all that the angel told him to do. He then instructed them to go home and make their garments and begin to wear them.” [HTBP, Vol. 1, No. 7, pg. 212, Lynn L. Bishop]

Eliza M.A. Munson: “My grandmother was the one that cut the first garments, the very first pair, under the direction of the Prophet Joseph. They spread unbleached muslin out on the table and he told her how to cut it out. She cut three patterns before she cut one that was correct, and the Prophet said that the third one would be alright. She told the Prophet that there would be sufficient cloth from the knee to the ankle to make a pair of sleeves. He told her he wanted as few seams as possible and there would be sufficient cloth to cut the sleeve without piecing ... The length of the garment should be to the ankle and the sleeves to the wrist. The marks were always the same.” [Recorded by N.B. Lundwall from Eliza M A. Munson, in June of 1931, Bountiful, Utah] [HTBP, Vol. 1, No. 7, pg. 213, Lynn L. Bishop]

Joseph W. Musser: (June 10, 1938), “I Visited with Sister Minnie Raymond ... and had her testimony regarding the Garments ... She learned from her ‘Aunt Polly’ Bunker ... regarding Joseph Smith and the garments of the Priesthood... Joseph explained that one day the garments would be cut to pieces and when the people wear them in an altered condition, they would cease to receive the blessing of the Lord.”

While much more could be written on this subject, we should already be able to see that we have permitted ourselves to be led astray by the priesthood leadership of the church in regard to the garment of the Holy Priesthood. We have been led so far astray in fact, that even seemingly honest individuals, who appear to want nothing more than the truth, are commonly in disagreement about some critical aspects of the garment. There's no question that none of the garment styles authorized by the church are even a reasonable facsimile of the original sacred pattern.

Satan must laugh at us. At every turn it is more and more clear that the Father has in very deed—as he said he would—brought “the fulness of His gospel from among us.” Our lack of faith and humility deafen us. Our pride and arrogance blind us. And all the while, the stupidity of our disobedience mocks us.

It should be noted that along with changes to the priesthood garment, the entire temple endowment has changed dozens of times since day of Joseph Smith. For a good synopsis of these changes, the book *Evolution of the Mormon Temple Ceremony*, by Jerald and Sandra Tanner is recommended. Their book covers the years 1842 through 1990, but many changes have happened since 1990. In January of 2019 a major change was added to, again, reflect the “progressive” views of society.

The temple is supposed to be sacred, and so this author will omit specifics, but suffice it to say that many dozens of changes have occurred. Why? When the Lord speaks, why do men edit, shorten, amend, alter, rework, and revise his words? And an even more pertinent question is, *why do scripture-believing followers continue to follow this leadership?* Is our trust and reliance in the arm of flesh really that complete?

How? Through a Horrid Abortion Policy

And Elisabeth “said, Blessed art thou among women, and blessed is the fruit of thy womb... For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.” —**Luke 1:41-44**

This subject should sear the soul of anyone who has a knowledge of the facts, and any portion of the Light of CHRIST within them. Seeing where the (LDS) church has gone in this regard, we have an indisputable sign of our apostasy, and a horrid example of how members of the church—quite often young girls—have been and are still being led astray. As well, there is absolutely no question that we, as a people, are guilty of the “murders” spoken of in 3rd Nephi 16:10. It is important that a warning be given.

The consequences are severe in counseling someone to have an abortion, in performing one, or being involved in any way in bringing one to pass. You need only to know just one person who has been crushed as a result of having had an abortion, after having been counseled by those in church leadership that it would be permissible, to know with absolute certainty, that this practice must stop!

However, this having been said it should be known that that which will be presented herein is not given as condemnation of anyone who has had or has been involved in an abortion. This because, while there are some who will certainly be found guilty of terribly heinous transgressions in this matter, it is more likely that many many more are innocent because of being misled and lied to—being brought up in a society that has almost totally turned away from God. For my part, judgment in this matter must be left entirely in the hands of God. My desire is to leave no doubt where we are—and to change our course.

Following are just two of a number of statements made by the early leaders of the church that leave no question as to their absolute condemnation of abortions, including those who promote them, perform them, or have them.

President John Taylor said in the October, 1884 conference:

“... there are some of these people crawling around us like so many vipers, and insinuating their hellish, murderous practices into the families of some who call themselves Latter-day Saints. Woe ! to such Saints. You cannot have a place among us. No woman murderer, no man murderer can have a place among the Latter-day Saints, and I speak of it that the Presidents of Stakes and the Bishops may be apprised of these things.” [Journal of Discourses 25:316-317; Oct.6-7,1884]

And then in November of 1884, President George Q. Cannon made the following statement in the Provo Tabernacle:

“ ... dreadful practices prevail, where women murder their offspring before they are born, are guilty of this pre-natal murder,... I say to you, my sisters, you teach your daughters against this accursed practice, or they will go to hell, they will be damned, they will be murderers, and the blood of innocence will be found upon them... Now just as sure as it is done, and people yield to it, so sure will they be damned, they will be damned with the deepest damnation; because it will be the damnation of shedding innocent blood, for which there is no forgiveness; and I would no more, as I say, administer to such women, baptize them, or perform any ordinance of the Gospel for them, than I would for a reptile. They are outside the pale of salvation. They are in a position that nothing can be done for them. They

cut themselves off by such acts from all hopes of salvation.” [Journal of Discourses 26:14 & 15; Nov. 20, 1884]

For those holding the higher positions of priesthood leadership in The Church of Jesus Christ of Latter-day Saints, there is a “General Handbook of Instructions,” which contains the policies and guidelines for different topics concerning church leadership and membership. The following are some excerpts (direct quotes) from the March 1989 edition:

Murder — As used here, murder refers to the deliberate and unjustified taking of human life. It requires excommunication. Abortion is not defined as murder for this purpose. Members must not submit to, be a party to, or perform an abortion. The only exceptions are when:

1. Pregnancy has resulted from incest or rape
2. The life or health of the woman is in jeopardy in the opinion of competent medical authority; or
3. The fetus is known, by competent medical authority, to have severe defects that will not allow the baby to survive beyond birth

Even in these cases the couple should consider an abortion only after consulting with each other and their bishop and receiving confirmation through prayer.

According to the Utah Department of Health records, in 1992 there were 3,346 abortions performed in Utah that were designated as falling within the categories of “maternal life endangered,” “therapeutic,” “fetal malformation,” “rape,” “incest,” and “elective.” Of those, **ONLY ONE** was an “elective” abortion, making it the only abortion under church guidelines that definitely would not have been permitted. That means that 3,345 out of the 3,346 abortions performed in Utah in 1992 would quite possibly have been allowable under the church guidelines, and **ONLY ONE** definitely would not have been allowable.

In 1994, there were 3,159 abortions in Utah that fell into those same categories. Only 3 of those were elective. That leaves 3,156 abortions that may have been approved of within the guidelines established by the leadership of the church.

It needs to be made clear that breaking these statistics down in this manner is not to imply that some may be acceptable while others are not. The only question that needs to be asked to clear up any doubt in that respect, is **just exactly who is in charge in the matter? —God or us?** God has not only every capability, and the authority, to terminate any pregnancy, but also, He has all power and authority necessary to make a barren woman

conceive and give birth. Today, too many have abandoned their faith and trust in God, and instead think that the ability to accomplish something is the only limiting factor.

The LDS Church has betrayed—to the greatest degree—untold thousands of unborn children of a loving Heavenly Father. How many young teenage girls, in the past, present, and future have had (or will have) an abortion because of the counsel of their bishop—who are only following the *General Handbook of Instructions*.

Is a person innocent who has been counseled by a leader of the church that having an abortion is all right? Should there ever be the occasion to even ask such a question? No, never! The ramifications of even thinking about giving or taking such counsel should be terrifying. Our hearts should scream in terror that anyone could ever be counseled by a leader of the church that an abortion is all-right under **any** circumstance. It should SCREAM at us and NEVER EVER stop!

It is wrong for us to try to step into the role that only God has the right to play.

I have a good idea about how the vast majority of those people—many of them young girls—feel after they’ve had an abortion ... the muffled scream of terror that’s inside ... the feeling of nausea. And, while it may not come for 1 or 5, or 10, or maybe even 20 years, it will come, and then there are just no words. None. The worst part—that which is an absolute abomination—is that some who are members of the church have been counseled by their leaders that an abortion would be permissible. An abortion is never **“okay” or “permissible,” “all-right,” “acceptable,” or “the best option.”** It is NEVER the answer.

It should be stated here that while it is one thing to commit a sin in ignorance, it is quite another to sin against knowledge. While both may leave a scar that lasts seemingly interminable, I believe that forgiveness can be obtained, because without the law there is no sin; and even when knowingly committing grievous sin, it is written:

... whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness.

This would mean that it is possible.

How? Because of Disobedience to a *Fullness* of the Gospel

We have seen that many of the “prophets and apostles” of the (LDS) church in this century have been the worst of the offenders in that they, the shepherds, have been instrumental in leading their flock carefully down to hell. When is the last time even one leader of The Church of Jesus Christ of Latter-day Saints doggedly promoted every aspect of the fullness of the gospel? And yet we, who supposedly embrace the restored gospel of JESUS CHRIST sing praises to the brethren, while patting ourselves and each other on the backs because we think that we are the light to the world.

But we do not live it! It is questionable whether we even begin to love the LORD. After all, “If ye love me, keep my commandments.” (John 14)

Clear back in his time, over 150 years ago, Joseph Smith said:

“How vain and trifling have been our spirits, our conferences, our councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of His will from before the foundation of the world!” (Teachings of the Prophet Joseph Smith, p. 137)

Can we grasp what he said? If we as individuals and as a people have ever fully comprehended and believed who we are in our relationship to God our Eternal Father—that of being His literal sons and daughters; and hence, actual princes and princesses, heirs and heiresses of His kingdom—it seems that for most of us, it must have been fleeting, because we appear, by our day to day actions, to have altogether forgotten it. Our royal lineage now is a complete forgery.

There is no other way for us to again enter into the presence of God our Father than through obedience to His Son, our LORD and Savior—by living in accordance with His gospel. He said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14)

And yet we persist. We stray farther and farther from His ordinances; we continue to break His everlasting covenant. We do not seek the Lord to establish his righteousness, but instead, nearly all of us walk according to our own way, and after the image of our 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. (see D&C 1:15-16)

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. And my people must needs be chastened until they learn obedience... —**D&C 105:5-6**

From Joseph Smith:

All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those *who will not* receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole. (Teachings of the Prophet Joseph Smith, pg. 309)

How? Because Priesthood Authority was given to the Canaanite (Blacks)

The story of what happened in the presence of King David one day, as told in **2nd Samuel 6:3 & 6-7** and **1st Chronicles 13:7 & 9-11**, is a good metaphor upon the subject of Blacks and the Priesthood. It tells there, about the LORD smiting Uzza for steadying the ark of God. It says:

And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart... And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God. And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

David, it says, was displeased, and we have a very good idea of why. We know that David was there, and we can know, with little if any doubt, that he knew, and very likely even saw, what happened. Likewise, we can also know that both Uzza and Ahio were not only very righteous, spiritual, men, but also, very capable and dependable; otherwise, there is no way that they would have been given the great responsibility of driving a new cart upon which rested the ark of God. Also, just as we know that David, Uzza and Ahio knew that there was an absolute prohibition against touching the ark of God, we can be sure that they knew that the LORD was totally capable of protecting it under any circumstance. Remarkably, we also know that it was likely the impeccable goodness of Uzza that caused him to reach for the ark—a mere reflex action that emanated from not wanting the ark to fall. Yet he was taken.

When we look at this, we wonder in awe at how God could be so strict. BUT perhaps just maybe we need to be more careful about making judgments on the right and wrong of a situation—or doctrine—based solely on its supposed merits. Perhaps we should seek the counsel of the LORD through the Spirit in all things; even for that which appears to be obvious.

The LORD, in Isaiah 55:6-9, said:

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. **For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.** For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

So then, in this matter concerning the priesthood, what exactly is the will of the LORD? Quotes taken from an earlier time in the church show that clearly, once again we've been led astray. Here are some of those quotes.

The following is copied from the journal of Anson Call by B. H. Roberts, recorded in the John M. Whittaker papers; University of Utah Manuscripts Dept. (and quoted in *How to Be a Prophet*, Vol. 1, No. 8, pg. 252).

“Joseph (Smith) answered and said; ... in the grand council in heaven there were some spirits that did not take part in the great rebellion... when Cain killed his brother Abel, God placed a skin of blackness upon him as the first of Adam's race, and through the posterity of Ham, this seed was propagated through the flood. And the spirits in heaven possess these black bodies. And after the flood, no doubt Noah must have found him doing some little low trick for he said: ‘Cursed be Cainan, a servant of servants shalt thou be to thy brother, ‘ and those [] spirits in heaven preferred to take a body of a Negro, rather than have no body at all.”

From Bruce R. McConkie:

Negroes in this life are denied the priesthood; under no circumstances can they hold this delegation of authority from the Almighty. (Abra. 1:20-27.)... The negroes are not equal with other races where the receipt of certain spiritual blessings are concerned, particularly the priesthood and the temple blessings that flow therefrom, but this inequality is not of man's origin. It is the Lord's doing, is based on his eternal laws of justice, and grows out of the lack of spiritual valiance of

those concerned in their first estate.” [Mormon Doctrine, Bruce R. McConkie, pgs. 527-28]. This section of the book, *Mormon Doctrine*, by Bruce R. McConkie, has since been changed to reflect the present stand of the church.

These statements, taken from among many others pertaining to the doctrine taught by the early leaders of the church concerning the issue of conferring the priesthood upon the Blacks in this dispensation, leaves little to doubt in the matter. Regarding them, a statement made by President Spencer W. Kimball in an address to the student body and faculty of Brigham Young University, on September 6th 1977, is worthy of note. It says:

“The Gospel is made up of absolute truths that do not change regardless of contrary opinions or beliefs of men.” (Des. News, Sept. 10, 1977) [The Segregation of Israel, pg. 167, Kraut].

Almost to the day, nine months later, however, the Deseret News of June 9th 1978, carried the press release from the church that said, “*all worthy male members of the church may be ordained to the priesthood without regard for race or color.*”

(from Kelly)

Part of the Book of the Remnant contains a writing entitled, “Covenant People of the Lord Intermarriage with the Canaanite and Gentile,” which goes into great depth on the matter. It is nearly 50,000 words. I (Kelly Gneiting) have read this writing many times, but the Spirit restrains me from quoting from it at this time, yet I will mention the last paragraph, which quotes—though not word for word, adding to them—the last two verses in the book of Zechariah, which read:

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord’s house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: **and in that day there shall be no more the Canaanite in the house of the Lord of hosts.**

Top Conclusions

At the outset of this section on the fullness of the gospel, these two questions were asked, **1)** What encompasses a fullness of the gospel, and **2)** have we, the Gentiles, rejected it? In setting about to answer these questions it was also necessary to ask, “Will God permit the priesthood leadership of the church to lead us astray?” It was in answering this question which revealed that the “*the brethren will never be permitted to lead us astray,*” is flawed in two ways. The first being that it is scripturally unsound, and the second being that we have

already been led astray in certain very important regards concerning the priesthood, the church, and the fullness of the gospel.

After having looked at the issues of *priesthood conferral; the law of consecration/united order; polygyny; the priesthood garment; abortion; Blacks in the Priesthood*, and *obedience to the LORD*, it should now be quite clear that we, the Gentiles as a church, have not only been led astray in our blind obedience to the brethren, but in the process have also rejected the fullness of the gospel. So now, as the LORD told us in 3rd Nephi 16:13; the only remedy that is left for us, as Gentiles, is to “repent and return.”

Any way we look at our situation in honesty, we would have to say that we have rejected the celestial law—the law of the gospel. We have traded it for the ways of the world, exchanging our birthright for a mess of pottage. In the days of the manifesto (ending polygyny in 1890), in an effort to get the government off of their collective backs, the brethren, at the dogged request of some within their own ranks, and some within the general membership of the church, made compromises and promises. The effort was made to obtain statehood, which—it was thought by some—would provide a remedy to the problem; and allow the church afterwards to embrace the principles of the celestial kingdom once again. But in the process, the church leadership allegedly entered into a compact with the government. Whether or not there was actually a written compact, the church leadership ended up meeting the government’s demands. It is because of the rejection of the restored gospel by The Church of Jesus Christ of Latter-day Saints, that other denominations were added to the latter-day movement.

The *Times of the Gentiles* are now fulfilled in every respect, as is 3rd Nephi 16:10. Are we lifted up in the pride of our hearts above all nations, and above all the people of the whole earth? Yes. We, the members of the church and fundamentalists alike, do this through our hypocrisy and self-righteousness. We are the ones who had the fullness of the gospel given to us, and yet we have rejected it. We will not repent and return to the LORD and His gospel, let alone even recognize the fact that we have fallen. And all this while proclaiming to the world that we are the Lord’s chosen people.

Are we filled with *all manner of lyings and deceits and mischiefs*? Yes. We do this in that, among other things, after unashamedly turning away from the revealed word of the LORD, we vindicate ourselves for having done so by having every manner of excuse and deception.

Are we guilty of *all manner of murders, whoredoms and secret abominations*? Yes. Barring all other claims, this has been and is still being accomplished by our murdering and consenting to the murder of the totally innocent, through abortions. And, were that not bad enough, when the leaders of the church say that we are required to obey all of the present-day

laws of the land—bar none—we are even condoning the depraved damnable abomination of partial birth abortions. Using the same logic of obeying the laws of the land, we are also consenting to homosexual marriages.

And of *priestcrafts*? What else is it when we, who supposedly hold the Holy Priesthood of God, turn our heads—for whatever reason—and let any or all of the above, along with a myriad of other abominations, go on all around us without raising protest. Are we doing it for *power and gain*, or is it just to maintain our prestigious calling, our church standing, our place in society, our job, our temple recommend, and the ruse that we are one of God's elect?

Here we should ask, *why are we like this*? The simple answer, if we are honest, is that we have rejected the truth of the restored gospel of JESUS CHRIST, and that rejection is mirrored in almost everything that we do—even in the made-up beliefs that we espouse. Are we supposed to follow the brethren, even if they are wrong? No. Are we supposed to obey the laws of the land, even if they are wrong? No. That laws become corrupt is common within the wicked societies in scripture.

The truth, in fact, is that the scriptures teach otherwise (Alma 62, Helaman 1, 4-5), and the Holy Ghost ever attests to their words. All that we have in our fabricated belief is a pact with death and hell. Our beliefs are a very real barrier against salvation and exaltation.

We would do well to study the scriptures and fast and pray in all earnestness; this so that we may know the will of God. If we do not, we will not be able to repent.

Consider the following scriptures from the Lord:

For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name **and know of the true points of my doctrine**, that they may be numbered among my people, O house of Israel; And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. —**3rd Nephi 21:6-7**

But they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled... 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. And in that generation shall the times of the Gentiles be fulfilled. —**D&C 45:25-30**

It is clear that we, the Gentiles, have been given the opportunity to have the gospel come forth through us so that we might be baptized in the name of JESUS CHRIST, and to know of the true points of His doctrine, so that we might be numbered among the Lord's people—the house of Israel. From what the LORD says, we know that when a light broke forth among them that sat in darkness, it was both a sign unto those of the remnant of the house of Israel that He had commenced to fulfill the covenant that He had made unto them, and that it was then that the *Times of the Gentiles* came in. We also know that the light that broke forth was the fullness of the gospel. And, additionally, we know that because we turned our hearts from the LORD by rejecting it—because of the precepts of men—the times of the Gentiles are fulfilled:

Behold, thus saith the Lord unto my people—you have many things to do and to repent of; for behold, your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways. And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness. —**D&C 56:14-15**

If we will open our eyes to see, we will know that not only we can be led astray by the leadership of the church and fundamentalist groups, but that there is ample evidence of it having already happened. It has got to the point that it is doubtful there is sufficient Priesthood of God left among the Gentiles, in ANY latter-day movement. How can, then, we begin to build the kingdom of God here upon the earth. Is the priesthood we suppose we have totally devoid of the power and authority of God? Maybe not, totally, but at this point we certainly have no reason to be lifted up in our pride.

It is natural for man to try, after making a grievous error, to cover it up; yet covering up our follies only makes the matter worse. We must admit to them, confess them, and then turn back to the LORD. We, each of us as individuals, have to do it. It cannot be done for us. And, if we are going to succeed in *repenting and returning* then we are going to have to be totally honest with ourselves. Anything short of being totally honest in our effort will constitute our damnation, and that at our own hands.

Our rejection of the fullness of the gospel fulfills 3rd Nephi 16:10 every whit. The priesthood and the fullness of the gospel have been taken from our midst and given unto the covenant people, a remnant of the house of Israel. And we Gentiles will not have power over them, because we will not be permitted to preside over those who are keeping the higher laws.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation, the generation when the times of the Gentiles be fulfilled, shall not pass away, till all be fulfilled. —**Luke 21:31-32 (JST)**

We most certainly know that WE are in the generation when all will be fulfilled. We would do well to be sure that the significance of what we have just read registers. Solution?

Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God. —**Helaman 3:35**

The Indian Prophet

What is the root of Jesse spoken of in the 10th verse of the 11th chapter (of Isaiah)? Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

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 113:5-8**

To get to this point, it has been necessary to show how we, the Gentiles, have apostatized from the restored gospel of JESUS CHRIST; this, so as to be able to establish three facts: **1)** that the gospel has been taken from among us; **2)** that it has been given to another people, the Lord's covenant people; and **3)** that we are in the position of needing to *repent and return*.

As painful as this may be for us to recognize and admit to, it is hoped that we can see from the groundwork that has been laid, that as a result of our apostasy the gospel has not

only been taken from among us, but that there must be another people that the LORD has taken the fullness of the gospel to—His covenant people, a remnant of the house of Israel, “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 16:11)

To do this, it will be shown that this people who the LORD refers to as “my people, O house of Israel,” are the Indians—the posterity of those actual people he is speaking to. Also, that a portion of these people are now (or will be soon) living the fullness of the restored gospel of JESUS CHRIST; that among them there is an Indian Prophet who is now the Lord’s Anointed; that he is a very unique individual because of his lineage; and that he is the one “like unto Moses,” (2nd Nephi 3) the individual who will finally unite the house of Israel at this end time, thereby accomplishing that which is yet to be fulfilled of what we call the **marvelous work and a wonder, or the restoring of His people for a second time.**

In reviewing additional scriptures and quotes, we will learn more about who this prophet and his people are, his/their lineage and birthright, and to some degree what the remainder of the marvelous work and wonder entails. If we humble ourselves, in this section we will be able to step away from all of the confusion that exists in the world around us, and renew our hope in the great and marvelous work of our God.

This part, of all that has been presented, however, will be the most difficult to prove. In a sense, it is like our having a knowledge that JESUS is the CHRIST, and/or that the Book of Mormon is the word of God. I cannot prove those things to you, just as you cannot prove them to me or to anyone else. What must occur is individual faith, with a mind open to the word of the LORD. That person will be able to obtain from that same source, the truth of that which will be presented concerning this Indian Prophet.

Proclamation of the Twelve Apostles

The first thing that we should look at is the 1845 **Proclamation of the Twelve Apostles**, which, because of the death of the Prophet Joseph Smith, was written by Parley P. Pratt after the martyrdom of Joseph and his brother Hyrum. It was written in response to a call by the LORD to Joseph Smith as is recorded in D&C 124:2-4, for him “to make a solemn proclamation of the gospel” to the world, which proclamation was to “be... written by the power of the Holy Ghost.”

On the 6th of April, 1845, fifteen years after the restoration of the gospel, this manuscript was published “To all the Kings of the World, To the President of the United States of America; To the Governors of the several States, and to the Rulers and people of all nations.” [Proclamation of the Twelve Apostles, Pioneer Press, as is the citation below]

We also bear testimony that the “Indians” (so called) of North and South America are a remnant of the tribes of Israel, as is now made manifest by the discovery and revelation of their ancient oracles and records. And that they are about to be gathered, civilized, and made one nation in this glorious land.

They will also come to the knowledge of their forefathers, and of the fullness of the gospel; and they will embrace it and become a righteous branch of the house of Israel.

... For be it known unto them that we now hold the keys of the Priesthood and kingdom which are soon to be restored unto them. Therefore, let them also repent, and prepare to obey the ordinances of God.

... A great, a glorious, and a mighty work is yet to be achieved, in spreading the truth and kingdom among the Gentiles—in restoring, organizing, instructing and establishing the Jews – in gathering, instructing, relieving, civilizing, educating, and administering salvation to the remnant of Israel on this continent—in building Jerusalem in Palestine, and the cities, stakes, temples, and sanctuaries of Zion in America; and in gathering the Gentiles into the same covenant and organization, instructing them in all things for their sanctification and preparation, that the whole church of the saints, both Gentile, Jew and Israel, may be prepared as a bride for the coming of the Lord.

... The sons and daughters of Zion will soon be required to devote a portion of their time in instructing the children of the forest, (Indians) for they must be educated and instructed in all the arts of civil life, as well as in the gospel... and all other things which are calculated in their nature to refine, purify, exalt, and glorify them as the sons and daughters of the royal house of Israel and of Joseph, who are making ready for the coming of the Bridegroom.

... Priests, bishops, and clergy, whether Catholic, Protestant, or Mohammedan, will then have to yield their pretended claims to the Priesthood, together with titles, honours, creeds and names, and reverence and obey the true and royal priesthood of the order of Melchizedek, and of Aaron; restored to the rightful heirs—the nobility of Israel...

The Lord will make her that halted a remnant, and gather her that was driven out and afflicted; and make her who was cast afar off a strong nation; and will reign over them in Mount Zion from that time forth and forever.

Or, in other words, He will assemble the natives, the remnants of Joseph in America, and make of them a great, and strong, and powerful nation; and He will civilize and enlighten them, and will establish a holy city, and temple, and seat of government among them, which shall be called Zion.

And there shall be His tabernacle, His sanctuary, His throne, and seat of government for the whole continent of North and South America forever; in short, it will be to the Western hemisphere what Jerusalem will be to the Eastern.

And there the Messiah will visit them in person; and the old saints, who will then have been raised from the dead, will be with Him; and He will establish His kingdom and laws over all the land.

To this city and to its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge; yea, the nations, and their kings and nobles shall say—Come, and let us go up to the Mount Zion, and to the temple of the Lord, where His holy priesthood stands to minister continually before the Lord; and where we may be instructed more fully, and receive the ordinances of remission, and of sanctification, and redemption, and thus be adopted into the family of Israel, and identified in the same covenants of promise.

The despised and degraded son of the forest (Indian), who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him— “I am Joseph; does my father yet live?” or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead; but lo! I live and am heir to the inheritance, titles, honours, priesthood, scepter, crown, throne, and eternal life and dignity of my fathers, who live forever more.

He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the congregation of the Lord, even into the Holy of Holies, there to be crowned with authority and which shall never end.

... The Spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.

His heart will expand with knowledge, wide as eternity, and his mind shall comprehend the vast creations of his God, and His eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but made manifest in these last days, for the fullness of the Gentiles, and for the exaltation of Israel.

He shall also behold his Redeemer, and be filled with His presence, while the cloud of His glory shall be seen in His temple.

The City of Zion, with its sanctuary and priesthood, and the glorious fullness of the gospel, will constitute a standard which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindreds, tongues, people, and sects of North and South America in one great and common bond of brotherhood; while truth and knowledge shall make them free, and love cement their union.

The Lord also shall be their king and their lawgiver; while wars shall cease and peace prevail for a thousand years.

Thus shall American rulers, statesmen, citizens, and savages know “this once” that there is a God in Israel, Who can utter His voice and it shall be fulfilled.

Americans! This mighty and strong work has already been commenced in your midst and must roll on in fulfillment.

... The Lord has spoken, and who can disannul it? He has uttered His voice, and who can gainsay it? He has stretched out His arm, and who can turn it back?

Why will not the government and people of these states become acquainted with these records? They are published among them for this purpose.

They would then begin to know and understand what was to be done with these remnants, and what part they have to act in the great restitution of Israel, and of the Kingdom of God. They would also know the object of the labours, and the final destiny of the Latter-day Saints as a church and people; ...

And more than all this, they would know the destiny of this Republic, and of all other governments, state(s), or republics in America; and the purpose of God in relation to this continent from the earliest ages of antiquity till the present, and from this time forth, till the heavens and the earth shall pass away and be created

anew. All these subjects are made plain in these ancient records, and are rolling on in fulfillment.

While all of these parts of the proclamation are of importance in regard to this subject, some are particularly note-worthy.

On page 8, where it talks about "...the true and royal priesthood of the order of Melchizedek, and of Aaron:" being "restored to the rightful heirs—the nobility of Israel;..." this has to be referring to those of the natural house of Israel rather than the Gentiles, because it talks about it being restored to the rightful heirs—the nobility of Israel. This will be made completely clear when we look at scriptures in this regard.

Paralleling that, it goes on, on page 9 to say, "The despised and degraded son of the forest (Indian), who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him—I am Joseph; does my father yet live?" or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead; but lo! I live and am heir to the inheritance, titles, honours, priesthood, scepter, crown, throne, and eternal life and dignity of my fathers, who live forever more." These Indians then, and this Indian prophet particularly, are a natural remnant of the covenant people of the house of Israel; and as a result, they are the heirs of their fathers, who are the *natural* house of Israel.

In addition to this, consider that when this Indian prophet stands forth to address the Gentiles, he'll say, "I am Joseph; does my father yet live? or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead..." He is drawing a parallel between his relationship with his brothers of old. This man, who is not only a descendant of Israel's son Joseph, but also of Lehi's son Joseph, has also been hated, sold, and relegated as being among the dead; perhaps as a man, but surely as a nation, as far as power and authority among the people of the world.

It appears that the conclusion can be drawn that in these last days, this Indian Prophet will be—just as Israel's son Joseph was, through God's wisdom and power—an instrument of salvation to his brothers in providing that which is necessary for both temporal and spiritual salvation for the natural house of Israel, and the Gentiles who are adopted in.

There is another statement that is also important. This because it shows us not only that the meanings that we put on a scripture may not always be the only interpretation, but also that the possibility exists that we may have settled on the wrong one.

It says there, speaking of New Jerusalem, that:

“... To this city and to its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge; yea, the nations, and their kings and nobles shall say—Come, and let us go up to the Mount Zion, and to the temple of the Lord, where His holy priesthood stands to minister continually before the Lord; and where we may be instructed more fully, and receive the ordinances of remission, and of sanctification, and redemption, and thus be adopted into the family of Israel, and identified in the same covenants of promise.”

If we compare this to Isaiah 2:2-3, where it says:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

We can see that we have, perhaps, hung too much emphasis on that which salves our own egos, since this quote from Isaiah is interpreted most frequently as referring to the gathering of the Saints to the inter-mountain valleys of the Rocky Mountains, and the magnificent Salt Lake Temple; and the works of righteousness of the members of The Church of Jesus Christ of Latter-day Saints.

We have been blinded from the grander picture. Without question both of these scriptures pertain to the New Jerusalem—that place where this remnant of the house of Israel will reside; the place where they will be heir to the inheritances of their fathers.

So finally, when we add to this “...For be it known unto them that we now hold the keys of the Priesthood and kingdom which are soon to be restored unto them” there can be no question as to where the keys and power of the Priesthood belongs—and why those who are wont to rule and reign as God's elect are inclined to ignore and/or preach against this truth.

This “Proclamation of the Twelve Apostles” contains a considerable amount of information that is prophetically valuable for us in our time; and, like all scripture, the more it is studied, the more the power of it is realized. Since it is a proclamation to the “people of all nations,” having directly to do with the restoration of the gospel, it is surprising that it was not added to the Doctrine and Covenants—there for all of the world to see and hear, rather than being relegated to the realms of obscurity.

What is the Branch (or Bough) Broken off?

In the scriptures we find references to a people who are a *branch* or a *bough* that is broken off; and, that there will be a man whose name is “The BRANCH,” that “shall grow up out of his place,” and “he shall build the temple of the LORD...[and] shall bear the glory;” that he “shall sit and rule upon his throne,” and “be a priest upon his throne...” (Zech. 6:12-13). We need to try to determine the identity of these people, and of this man. Following are some of these scriptures:

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall... The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren. —**Genesis 49:22&26**

And Joseph said unto his brethren... I have obtained a promise of the LORD, that out of the fruit of my loins, the LORD GOD will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet: (not the Messiah who is called Shilo) and this prophet shall deliver my people out of Egypt in the days of thy bondage... And it shall come to pass that they shall be scattered again; and a branch shall be broken off, and shall be carried into a far country; nevertheless they shall be remembered in the covenants of the LORD... —**Genesis 50:24-25**

Jacob says, in addressing the Nephites:

And behold how great the covenants of the Lord, and how great his condescensions unto the children of men; and because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations they shall become a righteous branch unto the house of Israel. —**2nd Nephi 9:53** (See also 2nd Nephi 3:5, Jacob 2:25, Isaiah 11:1)

And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. — **Zechariah 6: 12-13**

In comparing these scriptures, we can see that when Zechariah speaks of this “man whose name is The BRANCH,” that, because of what is said in 2nd Nephi 3:5 and Genesis 50:24, he is NOT the Messiah, as the current LDS scriptures have in their footnotes. To this then, because of what it says in Genesis 49:22 & 50:24-25, we can add that he is not only of the covenant people of the house of Israel, but also a descendant of Israel’s son Joseph.

Combining all of the information that we can obtain from these scriptures about this man identified as “The BRANCH,” we know that he *is not the Messiah*; he is a *descendant of Joseph, Israel’s son* of the covenant people; he *shall grow up out of his place* (in a far country); he shall *build the temple of the LORD*; he *shall bear the glory*; he shall *sit and rule as a priest upon his throne*; and *he shall be remembered in the covenants because of the Lord’s covenants with his fathers*.

Does any of this sound familiar? Take, for example, that part of the proclamation where it says, “The despised and degraded son of the forest (Indian), who has wandered in dejection and sorrow, and suffered reproach shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him—I am Joseph; does my father yet live? or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead: but lo! I live and am heir to the inheritance, titles, honours, priesthood, scepter, crown, throne, and eternal life and dignity of my fathers, who live forever more.”

In comparing these, considering that that which we are looking at comes from different sources of scripture: one part from scriptures concerning the *bough* or *branch* which is broken off; and the other, from that part of the proclamation which concerns this Indian prophet and the people with him, the similarities are more than coincidence.

The Branch broken Off: LDS Doctrine vs. Scriptural Doctrine

And it shall come to pass that they shall be scattered again; and **a branch shall be broken off, and shall be carried into a far country**; nevertheless they shall be remembered in the covenants of the Lord, when the Messiah cometh; for he shall be made manifest unto them in the latter days, in the Spirit of power; and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom. —**Genesis 50:25**

It is profound that Genesis 50 is not in the King James version of the Bible, yet is part of the authentic text as given to Moses and restored by the prophet Joseph Smith. Why was it excluded? According to Cleon Skousen:

“... it is likely that the hostility of some ancient scribe resulted in the deliberate purging of this material from the official canon of scripture which was kept in the temple at Jerusalem. During the bitter days of strife between Judah and the Northern Kingdom it would have been easy for a leading scribe to speculate that perhaps these prophecies... were apocryphal and then persuade himself that they had been inserted by some zealous Josephite who wanted to rob Judah of her honored position in being the tribe through whom the great Messiah would come. Possibly a scribe of that period would have had little compunction in slashing from the Jewish scriptures any prediction that said a great leader would rise up out of the tribe of Joseph. Such a prophecy might have been counted an intolerable political liability...” (The Third Thousand Years, p. 130)

Yet the Lord warned Moses that this would happen. Said he: “And in a day when the children of men shall esteem my words as naught **and take many of them from the book which thou shalt write**, behold, I will raise up another like unto thee; and they shall be had again among the children of men — among as many as shall believe.” —**Moses 1:41**

It is well known that of the twelve tribes of Israel, Joseph has the birthright. This is exemplified in both the blessing from Jacob to his sons before his death (Genesis 49), and in the blessing Moses gave to the twelve tribes of Israel (in Deuteronomy 33). Yet symbolic of Joseph of Egypt being hated by his brothers, being thrown into a pit and sold to the Egyptians, the birthright heir has been scattered, abused, and for all intents and purposes *nullified* by both Jew and Gentile to this day.

But who is the seed of Joseph today? This is the sixty-four-thousand dollar question since whomever they are, *they* have the birthright and will take the lead in the ministry of God’s work prior to the second coming of Christ!

LDS church doctrine is clear that it is they who will take the lead in the Lord’s ministry. This is clearly stated by Daniel H. Ludlow in his article “Of the House of Israel.” (Ensign, January 1991) In this article it quotes a lot of “Latter-Day” (LDS) prophets after Joseph Smith, but no credible scripture. It concludes by saying that scattered Ephraim (tribe of Joseph) is mixed in with all kinds of people, and that these are the people who are being baptized into the LDS church, OR that these are the people that are being adopted as Israel.

Yet Joseph Smith says in his prayer of **D&C 109**, “Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto **us, who are identified with the Gentiles...**” (vs. 60)

Here, Joseph Smith differentiates between who is Israel and who is Gentile in subsequent verses by petitioning the Lord, “...cause that the remnants of Jacob, who have been cursed and smitten because of their transgression, be converted from their wild and savage condition to the fulness of the everlasting gospel... may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression...” (vs. 65-67)

The birth of the LDS church continued Paul’s work, who began the redemption (by adoption) of the Gentiles, on account of the wickedness of Israel, which era is prophesied of in holy writ as being “the *times of the Gentiles*” or “the fullness of the Gentiles”—a period in which the Gentiles would take over the reins of the ministry, with the mandate to restore the Lord’s covenant people, and to give back these reins to them—Israel, as it is and has been for the vast majority of the scriptural record.

The *times of the Gentiles* followed by the recovery of Israel is what is meant in **Jacob 5** in describing the natural and wild branches; *natural* being the Lord’s covenant people, and *wild* referring to the Gentiles. Says Zenos:

Take thou the branches of the wild olive tree, and graft them in, in the stead thereof; and these which I have plucked off I will cast into the fire and burn them, that they may not cumber the ground of my vineyard. (**vs. 9**)

Following this direction, and many verses later, the Lord of the vineyard continues with His explanation and directive:

And, behold, the roots of the natural branches of the tree which I planted whithersoever I would are yet alive; wherefore, that I may preserve them also for mine own purpose, I will take of the branches of this (natural) tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree...

And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild.

And they also took of the natural trees which had become wild, and grafted into their mother tree. (**vs. 54-56**)

Dellas W. Lee further explains the LDS doctrine on specifically the house of Joseph by his interpretation that Joseph itself is the tree, and that only one branch was placed in a “far country,” while the rest, *the main trunk of the tree* ended up in Europe. Says he concerning Genesis 49:26 (his words, not the authors, are also in brackets):

The blessings of thy fathers [through branches of Joseph’s seed: (i) the Nephites and Lamanites, and (ii) **the main trunk of the tree of Joseph, those who were taken captive by the Assyrian army**] have prevailed above the blessings of my progenitors [Heb: *offspring* i.e., above the blessings of Jacob’s other sons] unto the utmost bound of the everlasting hills [America, the land of Joseph]: they shall be on the head of Joseph, and on the crown of the head of him [Joseph and his offspring] that was separate from his brethren. (*Israel the Lord’s Chosen People*, 2009, p. 405)

Evidently, the “main trunk of the tree” went onward, according to the LDS, and inhabited the European countries, while only one branch went into “a far country.” And this despite the fact that we have an entire volume of scripture (The Book of Mormon) dedicated to this *branch*, and nothing at all in scripture dedicated to “*the main trunk of the tree.*”

Furthermore, what Mr. Lee explains is in direct conflict with what the scriptures themselves say, especially in the Book of Mormon. Captain Moroni compares the *branch broken off* to a *remnant* of Joseph’s coat, explaining that all the remaining seed of Joseph shall perish. Says he:

... we are a remnant of the seed of Joseph, whose coat was rent by his brethren into many pieces... Yea, let us preserve our liberty as a remnant of Joseph; yea, let us remember the words of Jacob [Israel], before his death, for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed. And he said—Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, **while the remainder of the seed of Joseph shall perish**, even as the remnant of his garment. Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son, because of that part of his seed which shall be taken unto God. —**Alma 46:23-25**

Moreover, the Book of Mormon explains, in **1st Nephi 13**, that the people who came over to inhabit America from the European countries were Gentiles:

And it came to pass that I looked and beheld many waters; and they divided the **Gentiles** from the seed of my brethren... And it came to pass that I beheld the Spirit of God, that it wrought upon other **Gentiles**; and they went forth out of

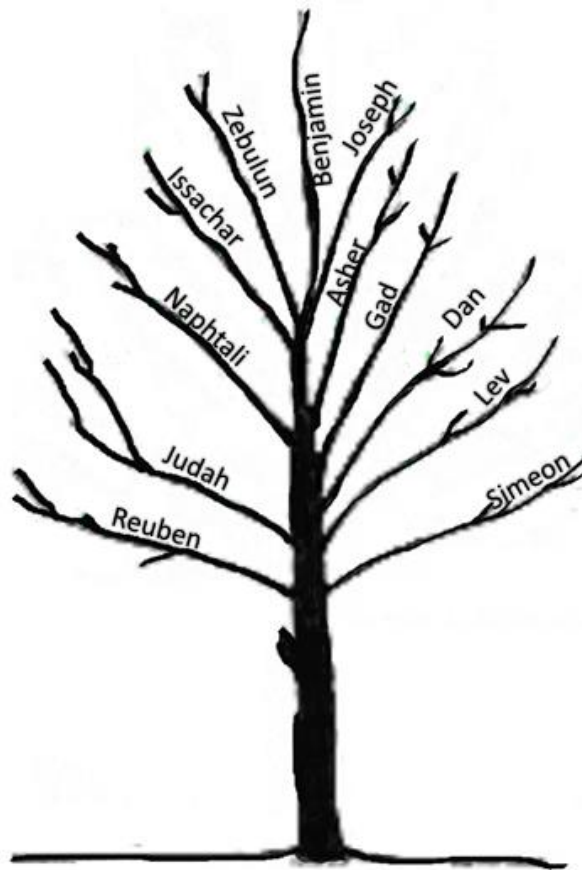
captivity, upon the many waters. And it came to pass that I beheld the Spirit of God, that it wrought upon other **Gentiles**; and they went forth out of captivity, upon the many waters. And I beheld the Spirit of the Lord, that it was upon the **Gentiles**, and they did prosper and obtain the land for their inheritance... (beginning with **vs. 10**)

Dellas W. Lee and the LDS church would have you believe that the “brethren from whom ye have been broken off” are other remnants of Joseph left behind, who ended up in Europe, yet the tree referred to, according to Nephi, is the whole of the house of Israel, NOT the tribe of Joseph alone.

Behold, I say unto you, that the house of Israel was compared unto an olive tree, by the Spirit of the Lord which was in our father; and behold are we not broken off from the house of Israel, and are we not a branch of the house of Israel?

—1st Nephi 15:12

The following was taken from a kids Sunday school activity online and demonstrates what Nephi is referring to.



Finally, **2nd Nephi 3** gives us a comparable scripture to the one first quoted, in Genesis 50. Says father Lehi:

Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light—yea, out of hidden darkness and out of captivity unto freedom. —**2nd Nephi 3:5**

From scripture, “Joseph” are the native Americans; they (Joseph) are the posterity of the people the Lord Jesus Christ spoke to in the prophecy given, by command of his father, to the Book of Mormon peoples after the great destruction, in **3rd Nephi 16**. Said the Lord:

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 ... **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 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. —**3rd Nephi 16:10-12**

Spencer W. Kimball rightly spoke of Lamanite prophets (plural) (Conference Report, Oct. 1947) and it is a historical fact that a 1905 Book of Mormon footnoted by Orson Pratt names the “one mighty among them” as an Indian prophet (as already stated). This is the same person Zechariah appropriately refers to as “the BRANCH.” (see Zechariah 3:8)

Those with an eye single to the glory of God, and who are beholden NOT to an organization, but to God’s holy word as revealed through the power of the Holy Ghost will recognize this message as truth, and will work to be a laborer in the Lord’s vineyard on behalf of Joseph’s restoration to his rightful place.

Joseph will take his place as leading the ministry of God in the last days, becoming the *saviors upon Mount Zion* spoken of; and the branch broken off will be remembered again, as prophesied, just as he was remembered when his eleven brothers remembered him once again in the courts of Pharaoh in the land of Egypt.

Jeroboam, Ahijah, and the Separation of the House of Israel into Three Groups

The scriptures give us great clues as to the wanderings of the house of Israel through time since the birth of Jacob's twelve sons. Tracking the twelve tribes from the birth of these sons down to today is a task only to be performed by those who have the spirit of prophecy and revelation, and who can discern the intent of God through the medium of his prophets' writings.

Pertaining to reading holy writ, this author's (Kelly Gneiting's) default position—his preferred position— is the role of sponge. After all, the scriptures themselves tell us that the treasures thus contained are to be obtained line upon line, and precept upon precept. This seems to indicate that knowledge of God—his ways and his mysteries—are gathered slowly, while treading through the mud of inaccuracies which are the precepts of men. To obtain the treasures of truth is to forge through the minefield, onward; and arrive at the clarity of the pure doctrine of Christ verified through the Holy Ghost.

As characteristic of all knowledge obtained in the scriptures, there is an anomaly that echoes loudly; this anomaly is a point in the scriptures in which the house of Israel (Jacob's twelve sons' posterity) divides into three groups, which are **1)** Joseph, **2)** Judah, and **3)** the remaining ten tribes. The most significant of these groups, and the most mysterious, is the travels of Joseph, since Reuben's (the firstborn's) "birthright was given unto the sons of Joseph the son of Israel." (see 1st Chronicles 5)

From Joseph Smith:

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory. —**Articles of Faith 1:10**

At the end of his life, Moses gave each of the twelve tribes a blessing. Within these blessings, Moses saw into the future to the last days, and pronounced his greatest blessing on Joseph. This is how Cleon Skousen puts it (in *The Third Thousand Years*, p. 278-379):

Several thousand years hence he (Moses) knew that God would reap the victory and so would Israel. Therefore, Moses closed his ministry with a blessing on each of the tribes. The most singular of all these blessings was the one he pronounced on Joseph. For the other tribes Moses followed rather closely the blessings previously pronounced upon them by Jacob, but for Joseph there was to be a special calling, in a special land, in the latter days.

It should be kept in mind that Moses already knew a great deal about the last days. When he had been working on the Book of Genesis he had learned about the [prophet] who would rise up to do God's great work in the last dispensation. He knew this prophet would be like unto himself and that it would be the great day of gathering and the preparation of the earth for the coming of the Messiah. Therefore, with a note of triumph in his blessing, Moses declared concerning Joseph:

“Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath; and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the precious things of the earth and the fulness thereof; and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph and upon the top of the head of him **that was separated from his brethren**. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”
(Deuteronomy 33:13-17)

Of the house of Israel, Joseph is a branch, yet He is actually two branches—Ephraim and Manasseh. Each of these two tribes had an equal **land** inheritance with the other tribes of Israel. Yet when Moses gave his final blessing to the tribes, he did NOT separate them into two, since the purpose of the blessing was not “land inheritance” related. He gave the blessing unto *Joseph*, both Ephraim and Manasseh.

The question must be asked, does each tribe collectively exist together, or has the Lord caused one or more tribes to be essentially split-off from the rest of *that same tribe*?

LDS teachings rely on “modern-day” prophecy to answer this question, which differs from the scriptural record. Like most truth in the scriptures, a spirit-filled logic must accompany the reader to gain the correct meaning by the power of the Holy Ghost. If this logic

doesn't exist, the reader is susceptible to filling the holes in their lack of understanding with the precepts of men.

For instance, in Moses' blessing to Joseph, he said, "let the blessing come upon the head of Joseph and upon the top of the head of him **that was separated from his brethren.**" At the point at which Moses was speaking, the tribe of Joseph was NOT separated from his brethren of the other eleven tribes. However, Moses is thinking in terms of what would happen down the corridor of time. A question must be asked, *when was this separation?*

The answer from the doctrine of the LDS church is that part of the tribe of Joseph did NOT separate from his brethren, and part did. From the LDS Bible dictionary (under "Joseph"):

"It is through latter-day revelation that the larger mission of the family of Joseph in the last days is illustrated. The tribes of Ephraim and Manasseh, Joseph's children, were among the ten tribes of the Northern Kingdom of Israel, and thus among the lost tribes. Also, one portion of Joseph's descendants came to America about 600 B.C. and established two great peoples."

This is not in the scriptures. What is in the scriptures is the following:

The ten tribes of the Northern Kingdom referred to is spoken of in **1st Kings 11**. In this chapter, Ahijah the prophet promises Jeroboam that he would soon be the king of ten tribes (which would eventually become the lost ten tribes), being wrestled away from King Solomon. It's recorded:

And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

And Ahijah caught the new garment that was on him, and rent it in **twelve** pieces:

And he said to Jeroboam, Take thee **ten** pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give **ten** tribes to thee:

At this point the reader may ask, "which ten pieces did Jeroboam obtain, and what will (or did) happen to the other two pieces (or tribes)?" In continuing, the prophet Ahijah says:

But he (Solomon) shall have **one** tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:

Now we have an accounting of **eleven** tribes, but where is the last one? (And if you believe the LDS Church's version, two tribes are missing, since Joseph is part of the ten that would go to Jeroboam). The final answer is, the record of the Bible never says, other than they "shall be carried into a far country," (*future tense*, Genesis 50:25), and "Joseph... him that was separated from his brethren." (Deuteronomy 33:16)

Even though LDS teachings on this issue rests entirely on "modern-day revelation" (meaning revelation after the time of Joseph Smith), that the tribe of Joseph did NOT splinter into two groups is reinforced by the words of Captain Moroni in the Book of Mormon in **Alma 46**. For said he:

Behold, we are a remnant of the seed of Jacob; yea, **we are a remnant of the seed of Joseph**, whose coat was rent by his brethren into many pieces; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain.

Yea, let us preserve our liberty as **a remnant of Joseph**; yea, let us remember the words of Jacob, before his death, for behold, **he saw that a part of the remnant of the coat of Joseph was preserved** and had not decayed. And he said—Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, **while the remainder of the seed of Joseph shall perish**, even as the remnant of his garment.

Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son, because of, that part of his seed which shall be taken unto God.

Of course, Moroni was speaking to *and of* the people in the Book of Mormon, and their seed—the Indians.

Going back to **1st Kings 11**, Ahijah reiterates again that which he had already said to Jeroboam, saying:

Howbeit I will not take the whole kingdom out of his (Solomon's) hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

But I will take the kingdom out of his son's hand, and will give it unto thee, even **ten tribes**.

And unto his son **will I give one tribe**, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there.

Where did the missing tribe go? And which tribe is it? From the scriptures, it was the tribe of Joseph, from Moses own mouth; “*who was separated from his brethren*,” and “*sent into a far country (America)*.” They surely are NOT among the ten tribes of the Northern Kingdom of Israel, and thus among the “lost tribes.”

Jeroboam began his reign at about 990 B.C. About 390 years later, Moses’ prophecy for the future of the tribe of Joseph would begin (600 B.C.), and Joseph was carried into a far country. Remember, from **1st Chronicles 5:1**, Joseph’s genealogy is not to be reckoned:

Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph’s:)

This is why there is a stick of Judah (Bible), and a stick of Joseph (*full* Book of Mormon, Book of the Remnant, Plates of Brass, etc.):

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. —**Ezekiel 37: 16-17**

The prophet Ahijah obeyed the Lord’s instruction, that Joseph’s “genealogy is not to be reckoned,” to the letter, being purposefully vague concerning the tribe of Joseph. The stick of Judah (Ezekiel 37) was to no more speak of it!

The fulfillment of Ahijah’s prophecy (Jeroboam’s reign) came in the next chapter (1st Kings 12), and Jeroboam and Solomon became the first kings in a kingdom that split the original twelve tribes into a group of ten, and a group of one (Judah), which doesn’t add up to twelve. Then when Jeroboam’s kingdom became ripened in iniquity the Lord gave them over to be ruled by the Gentiles. As recorded in **2nd Kings 17**, the **ten** tribes are carried away captive by the king of Assyria (Gentiles), and henceforth only Judah remained to be written about and followed in the biblical record. The scriptures give this summation:

Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left **but the tribe of Judah only...** For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. —**2 Kings 17:18-23**

Why was there the “tribe of Judah only?” Because the tribes of Reuben, Simeon, Levi, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, and Benjamin were taken captive, and eventually became lost; and Joseph was taken to a far country (America). Today only a remnant remains of the tribe of Joseph, who are the children of those who lived in the Book of Mormon, *and no one else*. All other remnants of Joseph have decayed, and consist of the *remainder of the seed of Joseph* which has perished, *even as the remnant of his garment*.

We hear of King Nebuchadnezzar—the King of Babylon from 604 and 521 BC—a few chapters later, in 2nd Kings 24. It is evident that Lehi intermingled with Judah at Jerusalem before being called of God to fulfill the prophecy of Joseph of Egypt, by separating.

This author is aware that there is a smattering of individuals within lost ten tribes across the globe (i.e. the *scattering*), and as well, individuals who are of the tribes of Joseph and Judah will appear in various locations around the world, but today the mainstay of the tribes are intact (i.e. *gathering*), and have maintained their integrity as a distinct people. Ten tribes are lost in the north country (D&C 133, Jeremiah 6); Judah, after having been scattered have now returned to their land, Israel (middle-east); and Joseph is primarily in North America, in a free country without a dictatorship, so says the scriptures. (see 2nd Nephi 10, Ether 13)

Righteous Gentiles will be “numbered with” or “adopted into” the house of Israel, and then assist those who are already of the house of Israel, and NOT supersede them in the Lord’s ministry. For Christ the Lord said (in **3 Nephi 21**):

Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots...

But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance;

And they **shall assist my people**, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

And then **shall they assist** my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

Instead of working to recover remnant Israel, the Gentiles have usurped the Lord's ministry altogether. This should be increasingly obvious to the honest reader of the scriptures. LDS leadership is made up primarily from Gentile blood, or blood which has come from Europe—a region for which the scriptures amply and often refer to as Gentile territory. (i.e. see 1st Nephi 13)

The Book of the Remnant likens the philosophies of men which has come from LDS (Gentile) leaders to untempered mortar, saying:

Even as hath been said by them of old: Because they have seduced my people, saying peace, and there was no peace, yet one built up a wall, and lo others daubed it with untempered mortar. The Spirit saith: Say unto them that daubed it with untempered mortar, it shall fall...

And lo, when the wall is fallen shall it not be said unto the prophets that divine with vanity and lies, where is the daubing wherewith ye have daubed it? Therefore, thus saith the Lord God: I will rent it with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. I will break down the wall ye have daubed with untempered mortar, and bring it down to the ground so that the foundation thereof shall be discovered; for it shall fall, and these prophets, and those people who believe and follow them shall be consumed in the midst thereof, and ye shall know that I am the Lord.

Thus shall the Lord Omnipotent, Creator of heaven and earth—the God of Israel—apply his wrath upon the great and abominable church and upon them that have daubed it with untempered mortar, divining in vanity and lying in the name of the Lord, saying this is the Lord's and we are the Lord's, we are Israel and Israel is gathered, for their vanity and lies shall be revealed upon the housetops and all the nations of the earth shall know of this lie, for the Lord saith unto all those who do this thing: The wall is no more, neither are they that have daubed it.

But marvelous are the ways of the Lord, for as the prophets have prophesied, therein shall be left a remnant that shall be brought forth—both sons and daughters. Behold they shall come forth unto you, my son and servant, and ye shall see their ways and their doings, and ye shall be comforted concerning the evil spoken of that I have brought upon Jerusalem, even concerning all that I have brought upon it...

For I the Lord God have daubed it with tempered mortar to build that Zion spoken of; I have daubed it with my people of literal seed, for they knoweth me and knoweth of my ways and they shall not deny my doctrine that is full of faith and truth, which truth cometh from the Father.

For these are the truths that the fathers divined by virtue of the spirit of prophecy, and much hath been written by thy father Nephi—which is yet to be revealed. Suffice it to say that much shall be revealed by Nephi to his seed as his seed is gathered to the land of the first inheritance, that the Lord may come and manifest himself unto them, wherein there shall be much rejoicing by all the fathers throughout all the dispensations of time. Who can divine vanity and make lies when truth is revealed and made known unto the children of Israel in fulness?

And the Gentiles shall say in that day: How is it that we have used untempered mortar that we have sinned against thee? Then the Lord God almighty saith: Thou didst trust in thine own beauty and playedest the harlot because of thy renown, and pourest out thine fornication on everyone that passeth by.

I am a witness to the truthfulness of the Book of the Remnant, by the voice of the Holy Ghost. I admonish you, the reader, in the name of Jesus Christ to not think lightly upon these things, but ponder them in your hearts. For wide is the gate and broad is the way which leadeth unto death, and many there be who go in thereat, because of the vain things of the world, and because of the precepts of men—yea, because of the pride of the world, and a desire to obtain their honors and glory, but seek not the welfare of Zion, for the welfare of Zion is the welfare of the ancient and long-dispersed covenant people of the Lord. Wherefore, let all your doings be centered in the will of God, with an eye single to His glory, and work to recover the Lord's people, and restore the house of Israel.

Yea, the Lord is able to do his own work, even unto the setting in order the House of God, and restoring that which hath been scattered, yea, they which will be set in order by His servant—the *one mighty and strong*, and those other few servants in the Lords vineyard who regard not the prophecy of man, nor his vain thing, but seek to be a polished shaft in the quiver

of the Lord, to bring to pass his marvelous work and wonder, which is not beholden to man's ways, nor to the ways of modern-day scribes and Pharisees who either know not the scriptures, or who sell their gift for the mess of pottage that cometh of flesh.

The Lineage of the Indian Prophet

What is the root of Jesse spoken of in the 10th verse of the 11th chapter (of Isaiah)? Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days. —**D&C 113:5-6**

Father Lehi was a descendant of Joseph's son Manasseh (Alma 10:3), while Ishmael was a descendant of Ephraim (says the lost 116 pages in the book of Lehi, according to Joseph Smith as quoted in Journal of Discourses 23:184).

The intermarriages between Lehi's children to Ishmael's children caused the people of the book of Mormon to be both Manasseh and Ephraim—although when it comes to direct lineage, one tribe is the dominant tribe. For this Indian prophet, this tribe is Manasseh. Yet he is both Ephraim and Manasseh—the sons of Joseph.

He is also of the tribe of Judah, through Mulek, the son of Zedekiah, the last king of Judah. The king of Babylon slew the sons of Zedekiah (see 2nd Kings 25:2-7, Jeremiah 39:6-7, and Jeremiah 52:10), except for Mulek. Mulek escaped the Babylonian destruction of Jerusalem and traveled, with others, to America at about 585 B.C., one year after the Babylonian captivity, which was at 586 B.C. (according to Bakon, Shimon. "Zedekiah: Last King of Judah", Jewish Bible Quarterly, Vol. 36, No. 2, 2008). Zarahemla was a fellow traveler with Mulek, which became the people of Mosiah—the father of King Benjamin—who were discovered in the land of Zarahemla (see Omni 1:15).

From Helaman 8:21:

And now will you dispute that Jerusalem was destroyed? Will ye say that the sons of Zedekiah were not slain, all except it were Mulek? Yea, and do ye not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem?

Thus, the Indian prophet is a descendant of the royal line of kings in the house of Judah.

Finally, the Indian prophet is from the tribe of Levi, through Zarahemla, who traveled with Mulek to the promised land.

It's important to note that when Joseph Smith uncovered the plates that were the Book of Mormon, included were the Urim and Thummim, which is an oracle pertaining to the priestly duties of the tribe of Levi—or Aaron and his sons (See Exodus 28:30). Lehi did not bring this across the ocean. It was brought by Zarahemla, who was Levitical, traveling with Mulek (of the tribe of Judah). Additionally, the Ark of the Covenant was brought with them also; and this according to the Book of the Remnant.

Coriantumr, who is the only person to survive the destruction of the Jaredites, and who was discovered by the people of Zarahemla dwelt with them for the space of nine moons (months) (see Omni 1:21), and intermingled his seed with them.

Thus, the Indian prophet (the *One Mighty and Strong*) is **Manasseh**, Ephraim, Judah, and Levi, and is a descendant of Lehi's son Joseph, to whom the blessings in 2nd Nephi 3 were given by Father Lehi.

The Marvelous Work and Wonder

Many verses in the Book of Mormon speak of a *marvelous work*, or a *marvelous work and wonder*, or the Lord *recovering his people for a second time*. The time this refers to is not the *times of the Gentiles*, although the success of the times of the Gentiles—primarily through Joseph Smith—has led to this occurrence, which we are in the midst of, although most know it not.

The recovery of the Lord's people (house of Israel) for the **first time** was when Moses led the Lord's people out of the land of Egypt, yet this event culminated in the atonement of Jesus Christ, since nothing—no recovery of anybody—is complete without the precious blood, and suffering, of our Savior.

Much like Moses leading the Lord's chosen people out of Egypt, the *One Mighty and Strong* (or the *One Mighty Among them*) will lead the Lord's people again. This man is likened unto Moses in 2nd Nephi 3:9-11, and in **D&C 103**. The latter states:

But verily I say unto you (Gentiles), I have decreed that your brethren (house of Israel) which have been scattered shall return to the lands of their inheritances, and shall build up the waste places of Zion... Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren—your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down. (**vs. 11, 13**)

Therefore, I will raise up unto my people (house of Israel) a man, who shall lead them like as Moses led the children of Israel. For ye (house of Israel & Gentiles who are adopted in) are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm. And as your fathers were led at the first, even so shall the redemption of Zion be. (**vs. 16-18**)

The following are scriptures that pertain to this monumental event in which we are in the beginning of.

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. —**2nd Nephi 25:17**

And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him. —**2nd Nephi 6:14**

And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people... —**2nd Nephi 21:11**

But behold, there shall be many—at that day when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel;

And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel; —**2nd Nephi 29:1-2**

And the day that he shall set his hand again the second time to recover his people, is the day, yea, even the last time, that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that the end soon cometh. — **Jacob 6:2**

(Joseph Smith speaking) I saw Father Adam and Abraham; and my father and my mother; my brother Alvin, that has long since slept; And marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins. —**D&C 137:5-6**

Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid. —**2nd Nephi 27:26**

For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken. —**1st Nephi 14:7**

It is no longer the times of the Gentiles, but the times of Israel. From **3rd Nephi 21:1-10:**

And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion (**the recovery of his people for a second time**);

And behold, this is the thing which I will give unto you for a sign—for verily I say unto you that when these things which I declare unto you... shall be made known unto the Gentiles that they may know concerning this people who are a remnant of the house of Jacob (**Spencer W. Kimball's Indian placement program, along with his words**),... Therefore, when these works... shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity;

For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel;

And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel (**this begins the times of Israel**).

And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.

For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man (**the Indian prophet**) shall declare it unto them.

But behold, the life of my servant (**the Indian prophet**) shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

In **D&C 85:7-8** it states:

And it shall come to pass that I, the Lord God, will send (**future tense from Joseph Smith's words**) *one mighty and strong*, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and

to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.

It is no wonder that the leader who steadies the ark of God (Gentile prophet) will fall. It states three times in the Book of Mormon that if the Gentiles don't repent they will be torn in pieces as a lion among a flock of sheep. See 3rd Nephi 20:16, Mormon 5:24, and **3rd Nephi 21:12-16**, which reads:

And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

Yea, wo be unto the Gentiles except they repent (**and begin to know the true points of the Lord's doctrine, from vs. 6**); for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; And I will cut off the cities of thy land, and throw down all thy strongholds; And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers;

Conclusions from *The Coming Indian Prophet*

We might just as well try to deny the light of the Sun at midday as to deny the fact that the ordinances of God are set. He **cannot** change them, nor can we. They are eternal. All men must be saved by them if they are to be saved. It does not matter one iota what our likes and dislikes are; what our opinion is; and whether or not we even believe in God the Father, His Son JESUS CHRIST and the Holy Ghost. The truth is there, it is eternal; and we either conform to it or we will be damned.... Period!

The *fullness* of the gospel of JESUS CHRIST was restored to this earth by Heavenly Father and JESUS CHRIST through the Prophet Joseph Smith, who was numbered among the Gentiles; and the Gentiles, as a people, have rejected the *fullness* of the gospel. So it is now, as John Taylor said it would be: God has rejected the Saints as a body, the authority of

the priesthood is withdrawn, and there is no more heavenly recognition of administrations. The Lord is raising up another people of greater valor and stability for his work, according to his unalterable decrees, which will go forward.

There is another people; the Native Americans. A people who are a remnant of the house of Israel; the seed of Israel's sons Joseph. If we (Gentiles) are to be numbered among them—these covenant people of the house of Israel—we must “*repent and return.*”

We would do well to take to heart this warning given by Nephi over 2,500 years ago, because he was speaking of us in our day when he wrote **2nd Nephi 28:25-32**:

Therefore, wo be unto him that is at ease in Zion! Wo be unto him that crieth: All is well! Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost! Yea, wo be unto him that saith: We have received, and we need no more! And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall. Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

Wo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts.

It in no way ends here. This because there is so much more pertaining to the Indian prophet, and the *marvelous work and wonder*. Once a person is open to the idea of these

things, this theme will materialize more and more as he or she reads the scriptures. What we can learn seems to be almost endless.

We would do well to wake-up, repent, and return to the LORD. ALL IS NOT WELL IN ZION. To know this, we need only study the scriptures. Many people would have you believe that the scriptures are too hard to understand. But to the contrary, they are quite plain. The LORD tells us in **James 1:5-6**:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

If we feel that we do not have enough faith—the faith necessary to believe, or to trust Him enough to be obedient to Him—then we should ask God to help us have the faith necessary. Faith, according to what is said in 1st Corinthians 12:9 (1-9), is a gift from God. If we will just exercise enough faith to ask God for help, we will have planted the mustard seed—that as spoken of in Matthew 13:31, and Mark 4:31-32. If we don't have it, all that we need to do is to ask Him for it. We can then go on to ask Him for the true desire to know and understand—to want the truth with all of our heart, and to be willing, in all honesty, to turn away from the ways and things of the world. In D&C 1:35 it states, “I am no respecter of persons...” And in Acts 10:34-35, it states, “...that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.”

God has done everything that in justice and mercy He can do. He has provided the atonement through His Son JESUS CHRIST, the witness of truth through the Holy Ghost, the scriptures, and our agency to choose in which way we will go. He, however, cannot force us to go either one way or the other. We—each one of us—have to actively make the choice between the light of life and the darkness of death. What we are involved in, in this probation, is not a passive test. If we choose to not decide, or to ignore the choice, then what we have chosen is death and damnation at our own hand.

As individuals, it is absolutely critical that we awake and arise; that we *repent and return*. However, the only way that we can do this is by developing a personal (and independent) relationship with our LORD, JESUS CHRIST. To do that though, we need to learn to communicate with Him through the Holy Ghost; this, so that we will have the ability to learn the truth in all things. If we do not, we will invariably turn to other men for the truth. This is not only dangerous, being a common path to idolatry, but it is putting a man between us and God. Almost invariably, this will cause us to be led astray. Through the Spirit of God, we will never be led astray.

The purpose here has been only to show that we are those people referred to in the scriptures as the *Gentiles*; that there will be an Indian Prophet who is yet to perform a great and marvelous work, and, most importantly, that we are a lost and fallen people who need to “*repent and return*” to the *fullness* of the gospel of JESUS CHRIST, so that we may be numbered among the covenant people of the house of Israel.

Some, who have navigated through this work from the beginning to this end may have had a rough time of it. This because, a great deal of what has been presented here is contrary to that which we have been taught about the restored gospel of JESUS CHRIST, and what we have come to believe is written in the scriptures. Some of what we have been taught in church and society block us at every turn—especially “doctrine” and practices (or the elimination of practices) which have come after the prophet Joseph Smith’s death. On occasion though, in answer to our pleadings for the truth—for further light and knowledge, the LORD gives us immeasurable blessings that comes in the form of experiences—ones that showcase principles found in the scriptures. When this happens, our eyes and hearts often open wider than we ever thought possible, and we are able to see and understand things that we hadn’t even imagined before. If these writings have been any part of that process for you, this effort will have been worthwhile. For my heartfelt hope is for these words to bolster your faith. But here again, truth must be learned through God and His Spirit.

It is imperative that we are able to ascertain through the Spirit the truth in all things, so as not to allow ourselves to be led blindly by ANY man. If a person does not develop this capability of knowing the truth for himself, he will have no other choice than to be led. And when that is the case, he will never know if he is being led to or away from God our Father. Whether we were just introduced to the restored gospel yesterday, or have been a believer for ninety-four years, each one of us must know, for ourselves that JESUS IS the CHRIST, that the Book of Mormon is truly the word of God to us in this day, and that that which is purported to be His restored gospel in its *fullness*, is indeed true.

A witness to these truths will also be a witness to the departure of other “truths.” If it is truly the gospel of JESUS CHRIST, then it cannot be changed at every whim of man; and if you KNOW for yourself that it is true, then you will not be tossed to-and-fro by every wind of doctrine. This cannot be emphasized enough. The Book of Mormon is the truth—the word of God—and we need to know what is written therein.

I hope that the knowledge that there is another people among whom there is a leader—a Nephite Prophet—has helped to renew your hope and open your understanding as it did for me. Therefore, this which is regarded as the *Conclusion* will actually be the *beginning*—the beginning of a recognition of the light that is about to break forth upon the world by the undeniable power of our God, the ETERNAL FATHER; may all glory and honor be given unto Him.

On September 12, 1933, Charles Zitting received a communication from the Spirit regarding his desire to have his calling and election made sure, and received the following:

“Thus saith the Lord (as a voice speaking from heaven) I am ready at any time to grant your wish and the wish of others as soon as you are ready to receive me, by allowing the Spirit to dictate to you at all times, instead of the flesh. Then at all times you are filled with the Holy Ghost, the Spirit of God, wisdom, intelligence, truth and light. Then Satan is bound as he can only work on the spirit of men through the flesh. Then I and other heavenly messengers can visit you without disgrace to ourselves. When you have perfected yourselves in this respect, then you can translate yourselves, because you are full of the Holy Ghost, the Spirit of God, wisdom, intelligence, truth and light continually; and then you can in reality go to distant places by the twinkling of an eye as other translated beings travel. This is the key on which Enoch and his people, Peleg and his people, Melchizedek and his people, and others that ever reached this height, and translated themselves—and you, my friend, and this earth must reach this perfection.” [The Life of Charles Frederick Zitting, pp. 71-72]

The Book of the Remnant

The following is an analysis of 2nd Nephi 26, 27 & 30, concerning “the book.”

From 2nd Nephi 26:

14 - But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men.

The Lord is thus speaking to us in “the last days.”

15 - After my (Nephi) seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.

Nephi is specifically speaking of Native Americans (“my seed,” not the Jews).

Samuel the Lamanite said that:

“Yea, I say unto you, that in the latter times the promises of the Lord have been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, the Lord shall be merciful unto them.

“And this is according to the prophecy, that they shall again be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true shepherd, and be numbered among his sheep.” (Helaman 15)

16 - For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto *him* (*One Mighty and Strong*) power, that he may whisper concerning *them* (the prophets who have written in the Book of Mormon), even as it were out of the ground; and their speech shall whisper out of the dust.

“Him” is the coming *One Mighty and Strong* (Indian prophet). This person thus represents “them,” or the remnant’s ancestors, who have written, and prayed for the recovery of their posterity. Their words, their prayers, their voice are all centered on “Him,” who is to restore and enact their words; this man acts as a spokesman for them all! The Indian prophet’s words will give life to the Book of Mormon, whereas the Book of Mormon otherwise brings men unto the precepts of men through misinterpretations, via the Gentile (LDS) church.

17 - For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God.

The Book of the Remnant is a companion to the Book of Mormon, which gives the Book of Mormon life and meaning to all of what “they” have written. Without the Book of the Remnant, much of the Book of Mormon is sealed—since believers are beholden to the Church which has forsaken, and have not recovered, the remnant. And they who have dwindled in unbelief (or they who disbelieve in the Book of the Remnant) shall not have the true meaning of

the Book of Mormon, for “they seek to destroy the things of God,” by their disbelief in the truth, and their belief in the precepts of men.

As well, seeking to destroy the things of God implies a knowledge of the truth, of which they (primarily leadership) rebel from; they do this through their loyalty to blind guides—the Leaven of the Gentiles. Hence these have an “unbelief” in recovering and restoring the remnant.

18 - Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their terrible ones shall be as chaff that passeth away—yea, thus saith the Lord God: It shall be at an instant, suddenly—

The multitude of terrible ones are the haughty, proud LDS people and leaders who believe in the superiority of the LDS church, and hence seek to destroy the things of God. Sudden destruction (by natural catastrophes) shall overtake them suddenly.

From **2nd Nephi 27:**

6 - And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered.

7 - And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

The Book of Mormon was delivered unto the Gentiles FOR A REASON. The “fruit” of the Book of Mormon is/was to fulfill the purpose of the *Times of the Gentiles*, which was to launch the recovery of his people (Native Americans, or Israel) for a second time. The Book has fulfilled its purpose by converting the *One Mighty and Strong* (Indian prophet), who will then lead the way in recovering all of the house of Israel.

But the Book of Mormon has an additional purpose which is to bring about the conversion of Manasseh, or the “seed of Nephi” portion of the Native Americans:

And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed... —**2nd Nephi 29:2**

This can only be done if the book is unsealed to them through the magnifying of the Book of the Remnant—the companion to the Book of Mormon. The Book of Mormon contains an

unsealed and sealed portion. The sealed portion is the remaining part of Ether and the book of Lehi, and is roughly double the length of the Book of Mormon, we are told (see reference at the end of this section). The Book of the Remnant contains a sealed portion as well. The sealed portion is the Plates of Brass.

We know that the unsealed portion of the Book of Mormon by itself is not bringing about the “blossoming” of the Lamanites (as stated in D&C 49). Nor was the blossoming meant to occur in Joseph Smith’s day, but was meant to occur in the days, and under the leadership, of the *One Mighty and Strong*. It is worthy to note that D&C 57 is the reply of the Lord to Joseph Smith’s contemplation of the state of the Lamanites, wondering: “When will the wilderness blossom as the rose?” (see beginning of the section), yet the revelation of D&C 57 doesn’t give the prophet any indication of this whatsoever.

Thus, how are the remnant going to be recovered—how will they blossom? I submit the following order of revealing (or unsealing) of the “books”:

1. Unsealed portion of the Book of Mormon
2. Unsealed portion of the Book of the Remnant
3. Sealed portion of the Book of the Remnant (Plates of Brass)
4. Sealed portion of the Book of Mormon (Book of Ether)

The following is taken from **Alma 37**:

Yea, I say unto you, were it not for these things that these records do contain, which are on these plates (Plates of Brass), Ammon and his brethren could not have convinced so many thousands of the Lamanites of the incorrect tradition of their fathers; yea, these records and their words brought them unto repentance; that is, they brought them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their Redeemer.

And who knoweth but what they will be the means of bringing many thousands of them, yea, and also many thousands of our stiffnecked brethren, the Nephites, who are now hardening their hearts in sin and iniquities, to the knowledge of their Redeemer?

Now these mysteries are not yet fully made known unto me; therefore I shall forbear.

When Lehi read the Plates of Brass, he prophesied the following concerning this record of scripture:

And now when my father saw all these things, he was filled with the Spirit, and began to prophesy concerning his seed—That these plates of brass should go forth unto all nations, kindreds, tongues, and people **who were of his seed**. Wherefore, he said that these plates of brass should never perish; neither should they be dimmed any more by time. —**1st Nephi 5:17-19**

The Plates of Brass, or the sealed portion of the Book of the Remnant, is what brings thousands “unto repentance; that is, they [will bring] them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their Redeemer.” Some of the words of the Plates of Brass are a part of the unsealed portion of the Book of the Remnant.

8 - Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.

The words that are sealed, both in the Book of Mormon and Book of the Remnant, shall be hid from the world. Look how the Book of Mormon is already misused—a book written to the Indian people first, and the Gentile people second!

9 - But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another;

The Plates of Brass have been delivered to the *One Mighty and Strong* (Indian prophet), who took some of the words of the Plates of Brass and delivered them to the learned Jew.

There is also an account by Joseph Smith of Martin Harris delivering the characters of the Book of Mormon to Professor Charles Anthon, which is contained in Joseph Smith—History. What Gentiles seem to believe is that prophecy can only be fulfilled one time. The Hebrew mindset of prophecy is different; what is prophesied may—and in most instances does—occur repeatedly, over and over again—just as there are multiple meanings in scripture.

Such is the case with this prophecy. From a Jewish (correct) perspective:

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already...” —**Ecclesiastes 1**

10 - But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.

The Indian prophet, however, did not bring the entire sealed portion (the vast majority) of the Plates of Brass to him.

11 - And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth.

12 - Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.

There are three witnesses to the Book of the Remnant.

13 - And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead.

14 - Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!

Wo be unto him that rejecteth the Book of the Remnant! Even if the LDS people had the Plates of Brass, they would NOT consider these things scripture unless their leaders said so (which wouldn't happen unless they were in charge of them, and the words could be bent to keep intact their doctrinal control); thus, they are totally beholden to the precepts of men, or to other Gentiles, and NOT the Holy Ghost.

15 - But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book: Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: Read this, I pray thee. And the learned shall say: Bring hither the book, and I will read them.

Again, this has been fulfilled; once with Martin Harris (Book of Mormon characters), and once with a messenger of the Indian Prophet (a portion of the Book of the Remnant), saying to the learned Jew, "Read this, I pray thee," and "I cannot bring the [full] book, because it is sealed."

16 - And now, because of the glory of the world and to get gain will they say this, and not for the glory of God.

17 - And the man shall say: I cannot bring the book, for it is sealed.

18 - Then shall the learned say: I cannot read it.

19 - Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say: I am not learned.

20 - Then shall the Lord God say unto him: The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.

The "not learned" person God will use to do his own work, he will (does) not having a knowledge of the language of the Egyptians, nor in detail Hebrew. God uses the weak things of the world to thresh the nations by the power of His spirit. According to Mosiah 1:4, the Plates of Brass were written in the "language of the Egyptians."

21 - Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.

22 - Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and *hide it up unto me*, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men.

Here the Lord is speaking to the *One Mighty and Strong* (Indian prophet). When this man has **1)** read the Plates of Brass, that which the Lord commanded him to read, and **2)** obtained his witnesses to the Book of the Remnant, then for a time the Plates of Brass are to be sealed up again, and hid unto the Lord in the earth. As a side note, the book was to be *hidden unto the Lord*, not given to Moroni (D&C 17:1 contains those items entrusted to Joseph Smith, which excludes the Plates of Brass). The LDS couldn't regain the 2/3rds sealed portion of the Book of Mormon, nor any of the other artifacts, if they tried, because they were given back to Moroni for a good reason (see Journal of Discourses reference at the end of this section).

23 - For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith.

24 - And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him:

This, again, is the *One Mighty and Strong*.

25 - Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men—

26 - Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

27 - And wo unto them that seek deep to hide their counsel from the Lord! And their works are in the dark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the potter's clay. But behold, I will show unto them, saith the Lord of Hosts, that I know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?

From **Jeremiah 18**—the “Potters Clay” chapter of the Bible:

Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words. (**vs. 18**)

28 - But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.

Esteemed as a forest to the Gentiles.

29 - And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

The “deaf” and the “eyes of the blind” are the remnant of Israel (Indians).

30 - And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

31 - For assuredly as the Lord liveth they shall see that the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off;

32 - And they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

33 - Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale.

This refers to the Native Americans, and particularly the seed of Nephi.

34 - But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

35 - They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

From 2nd Nephi 30:

3 - And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

This verse speaks of sacred work, prophesied to be completed by Gentiles! The Gentiles that will do this work will be adopted into the seed of Nephi, and will thus become Israelites. These will then take the book to those who are already of the house of Israel—in this case, the house of Joseph (Indians). The Book of the Remnant was written unto the House of Israel first, but unto the Gentiles second for this purpose; although the Plates of Brass are “sealed up again unto the Lord” until the Lord sees fit to reveal them unto the righteous.

4 - And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

Currently the Native Americans don't know who they are. The Gentile (LDS) church has more missionaries per capita on Navajo and Indian-land than anywhere in the world, but the growth in these places is stagnant or in reverse. The Indians are in no way blossoming like the rose (as stated in D&C 49). The Book of Mormon isn't causing this change because the Book of Mormon needs to be magnified through the Book of the Remnant, and detached from the LDS church (who claim copyright to the Book of Mormon).

Jacob 5:61 states:

Wherefore, go to, and call servants, that we may labor diligently with our might in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit... and the servant went and did as the Lord had commanded him, and brought other servants; and they were few. And the Lord of the vineyard said unto them: Go to, and labor in the vineyard, with your might. For behold, this is the last time that I shall nourish my vineyard...

The few servants mentioned become, then, those who will carry the words which are written (unsealed portion of the Book of the Remnant) unto the remnant of Nephi's and Laman & Lemuel's seed! This task is for converted Gentiles as well as those servants already of Israelite lineage.

5 - And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

6 - And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and a delightsome people.

Additionally:

When Moroni was finishing the Book of Mormon record, he was commanded to seal up some of the plates, and Joseph Smith was later commanded not to translate them. This sealed portion contains the complete record of the vision of the brother of Jared (see Ether 4:4–5). This vision included “all things from the foundation of the world unto the end thereof.” (see 2nd Nephi 27:10–11; see also Ether 3:25) So basically, the Lord revealed to the brother of Jared the history of mankind, which is contained in the sealed portion of the plates Moroni translated.

Few people have seen the sealed record—for instance, the Nephites in the land Bountiful at the Savior’s coming (see Ether 4:1–2), Moroni (see Ether 12:24) and perhaps Mosiah, who first translated the entire Book of Ether (see Mosiah 28). The Lord said that the sealed portion would be revealed to the world “in mine own due time.” (Ether 3:27) He also said it would “not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.” (Ether 4:6; see also 2nd Nephi 27:8)

According to Joseph Smith’s associates who saw the golden plates, anywhere from half to two-thirds of all the plates were in the sealed portion.

“About two-thirds were sealed up, and Joseph was commanded not to break the seal; that part of the record was hid up. The plates which were sealed contained an account of those things shewn unto the brother of Jared.”—Orson Pratt, *Deseret News*, July 23, 1856, Pg. 154

From the Journal of Discourses, Brigham Young admitted the following (June 17, 1877) *Journal of Discourses* 19:38):

Oliver Cowdery went with the Prophet Joseph when he deposited these plates. Joseph did not translate all of the plates; there was a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was

unsheathed, and on it was written these words: “This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ.” I tell you this as coming not only from Oliver Cowdery, but others who were familiar with it, and who understood it just as well as we understand coming to this meeting. . . . [Don] Carlos Smith was a young man of as much veracity as any young man we had, and he was a witness to these things. Samuel Smith saw some things, Hyrum saw a good many things, but Joseph was the leader.

From the Book of the Remnant:

All power in the priesthood of God cometh from the Father and fills the immensity of space whereunto all creation, or light and truth, shall respond by the voice of God. The Choice Seer shall have power given him of God that hath existed from eternity to eternity that maketh God who he is, and that for this very purpose is this power in existence with God.

For the guidance of my people, O house of Israel, the Choice Seer shall come among you in days to come and he shall have wherewith that ye may look to behold that God is with him; for in days to come, ye shall see this One Mighty and Strong bear the vessel of righteousness and the power of God; look and behold: he shall have the Urim and Thummin that I gave unto your fathers in the beginning; he shall have with him the Ark and the Covenant that I gave to Moses that the children of Israel had wherewith to look and believe; he shall have all the records of the fathers, but more particularly, the Plates of Brass, the record of your father Joseph in Egypt; he shall have in his hand the Staff I gave to your father Adam in the beginning, and with stretched out arms and staff in hand, Moses led the children of Israel into the wilderness; he shall rely on the direction and dictation of the Liahona which I gave unto your fathers in the wilderness before they came to the promise land to lead and guide them; he shall have in possession the Stones given unto the brother of Jared that the Lord gave light unto them in the ship whilst they were in the depth of the sea as they traveled unto the land of promise; he shall have the language of God as given unto Adam in the beginning that he might speak the words of God unto all creation that God might hear him and creation shall obey; he shall lead the sons of Levi to offer an offering acceptable unto God in the land of the first inheritance and leading them unto the land of the New Jerusalem; he shall have the remnant of the coat of Joseph wrapping the Plates of Brass for a covering; and he shall defend the people of the Lord, bearing

the Sword of Laban, for which Alma dedicated in these last days. Wherefore, I say unto my people for thus saith the Lord, if ye believe not in his words or the message that he bears to the world and you my people, then look to the wonders and power that he shall bear, for with thine eyes thou shalt see what he bears in my name, then believe and if ye believe what ye see and hear, then ye shalt believe in me that I am the Lord Jesus Christ and I have sent him unto you to prepare my way before me. For in this truth thine fathers have waited, and they have waited for this day on me their Savior, that I should fulfill the promises made unto them by my Father; for this purpose have all things been done since the beginning that this day should come.

As you have inquired and through your study, the following truth hath been revealed to thee.

The spirit saith: that I perceive that ye are troubled of what the gentile may say or what thy people may say; trouble yourself not with trivialities of man, but listen to all the truth given thee and to what is written for thine edification by the scriptures left of your fathers. The day shall surely come when all they who despise the words of Christ and seek to counsel among themselves, or they who rely on the arm of the flesh, that their days have an end; where thou goeth they shall not enter. Behold, I say unto thee, my work and words are one eternal round; before I gave thee these words which are written, I gave them to another, for these words come of the Father through me. For surely as hath been spoken, all things shall be revealed on the roof tops and all people shall know the truth of all things, some to everlasting joy and adulation, and some to everlasting damnation and weeping and gnashing of teeth. Wherefore, I say trouble thyself no more what people may think or say, let them judge and with what judgment they render I shall also judge them by the same in the end. I am he who gave the law and I am he who fulfilled the law. Amen and amen.

To obtain a copy of the Book of the Remnant please email
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The Scattering and Gathering of the House of Israel: What Says the Scriptures?

This author has always appreciated 1st Nephi chapter 22 in that Nephi explains to Laman and Lemuel (and to all Book of Mormon readers) the chapters of Isaiah that were laid out

previously. Hence, there is no misinterpretation of the most important parts of what will happen in the last days leading up to the second coming of Christ. This information is very basic, and ought to be known by every believer. Nephi begins with:

... for it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations.

This is an important statement, since in the Old Testament times in which Nephi wrote, the house of Israel was relatively intact and contained in the area surrounding the Middle East. Hence, for the house of Israel to be scattered and spread throughout the world would seem drastic. But Nephi admits that this scattering had already begun, saying, “And behold, there are many (of the house of Israel) who are already lost...” (vs. 4)

The reason for the scattering, Nephi explains, is the wickedness of the house of Israel. For, “...against him (the Holy One of Israel) will they harden their hearts; wherefore, they shall be scattered among all nations and shall be hated of all men.”

The period of being scattered, lost and fallen would bring on the *Times of the Gentiles*, in which the Gentiles—who are not the covenant people of the Lord—would nevertheless play a role in their recovery as nursing fathers and mothers, and yet afterwards “lick the dust of their feet.” (2nd Nephi 6, 2nd Nephi 21, Isaiah 49)

This describes both a blessing and a cursing to Gentiles who would be dividing into two groups. For, “blessed are the Gentiles... if it so be that they shall **(1) repent** and **(2) fight not against Zion**, and **(3) do not unite themselves to that great and abominable church**, they shall be saved;...” however, “they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed.” (2nd Nephi 6:12-13)

Finally, after the Times of the Gentiles the house of Israel will be gathered again. Why? If scattering came from the unrighteousness of the house of Israel, then the gathering will be because of their returning again to the Lord in righteousness. Many times the scriptures refer to this “gathering” as the *Lord restoring his people for a second time*, and also as *a marvelous work and wonder*. (see 2nd Nephi 6, 2nd Nephi 25, 2nd Nephi 26, 2nd Nephi 29, D&C 137, Isaiah 11)

Essentially then, the house of Israel will go through a scattering (which has taken place) and then a gathering. In this gathering the Gentiles will either act as agents of the Lord in “set[ting] his hand to gather Israel the second time” (D&C 137) or will “fight against Zion and the covenant people of the Lord.” (2nd Nephi 6)

Jesus compares this process, of scattering and gathering, to the temple being thrown down, only to be built again in the last days, saying (in D&C 45):

I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel. And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But, verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see shall be thrown down that there shall not be left one stone upon another.

... 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... And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness (Gentiles), and it shall be the fulness of my gospel; But they (Gentiles) receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.

It should also be remembered that Jesus said to the Jews, “Destroy (scatter) this temple, and in three days I will raise it up.” (John 2:19) Although we know Jesus was speaking about the temple of his body in the resurrection, could this saying also be a type of the gathering (i.e. marvelous work and wonder)?

It’s important to note that when the Lord speaks of “Jews” in the scriptures what is said pertains to the entire house of Israel, and since ten tribes are currently “lost,” the *Jews* in scripture commonly refers to the two houses of Judah and Joseph. Thus the commonly used phrase *covenant people of the Lord* and *the Gentiles*, is shortened by saying simply “Jew and Gentile” as in, for example, Nephi:

I have charity for the Jew—I say Jew, because I mean them from whence I came (the house of Joseph). I also have charity for the Gentiles. But behold, for none of these (Gentiles) can I hope except they shall be reconciled unto Christ, and enter into the narrow gate... (2nd Nephi 33)

Because we are in the midst of the transition between “scattering” and “gathering,” an important question might be, *how does one know if one is a Jew or Gentile?* In other words, in this mixed up world where, as Nephi put it, “the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth...” (1st Nephi 22) how will the Lord set in order his house?

The answer from the scriptures is, by Urim and Thummim, or in other words, by a Seer.

The Old Testament is a book with long sections of lineage documentation. After Nebekenezzer, King of Babylon, killed and enslaved the inhabitants of Jerusalem, under kings Darius and Artaxerxes some of the house of Israel came back to Jerusalem, as recorded in Ezra and Nehemiah. But at that point they were so intermixed with those of Gentile descent through marriage (of Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites, etc.) and child-bearing, that it was common for the inhabitants to not know whether they were or were NOT of Israel descent. For example, in Ezra 2, after sixty-one verses documenting descendants of those who returned from being taken captive, the scriptural record says:

These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood. [These] should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

This same dilemma is recorded, in almost a replica of Ezra 2, in Nehemiah 7. Those without genealogical records were denied the priesthood.

As a future solution to the frustration of this quandary, the Children of Israel were told by the prophets not to marry outside of Israel, which commandment (the people reminded each other) originated with Moses, (see Numbers 36 & Nehemiah 10:29-30) and was not part of the Law of Moses—meaning that this law did not have a limited duration.

This would mean that a person who has lost his genealogy, and is therefore stricken from the Priesthood, would need to have his lineage revealed unto him by a Seer of the Lord who possessed an Urim and Thummim. In the Book of Mormon when Ammon was asked by King Lemhi who had this authority, he mentioned only one person in all the land, which was King Mosiah (to translate, in this instance).

A faithful, scripture believing follower of Jesus Christ will recognize the following truth, from the Prophet Moroni (Mormon 9):

For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?

Why then would this pattern, established by the Lord, cease in the last days? Or what is more likely, that the Lord changed his way of verifying lineage, or that the Gentiles have *usurped* the Lord's authority, and have not qualified themselves for the Priesthood which they claim they hold? After all, as stated by H. Verlan Andersen in his synopsis of D&C 121, "The

conclusion drawn seems to have only one meaning; amen to the priesthood of almost all men.”
(From *Many are Called but Few are Chosen*, Chapter 3)

What the scriptures teach as to every solution will stand the test of time. In the days of Ezra and Nehemiah, the house of Israel had been established. Hence the Priesthood existed, but it did NOT exist among the Canaanites nor the Gentiles, nor did it even exist among those who were probably of the house of Israel, but could not prove their lineage. Only a Seer could restore to that person his Priesthood; for thus teaches the iron rod, the word of God, the Liahona, the words of Christ, holy writ, and the inspired words of prophets that we do liken unto ourselves.

The great scattering by the Gentiles has ended, and the great gathering—the *marvelous work and wonder* spoken of by the Lord—has commenced. Blessed is he who is on the errand of the Lord, and who seeks to restore the apple of His eye, His great love, His flock, even Zion, His sucking child, even they who are graven upon the palms of his hands.

The truth is that today a native American (remnant) who knows nothing about the gospel—who remembers not the covenant he made to Christ in the pre-existence—is far more favored of God than a Gentile who adopts himself into a tribe of other Gentiles, and who would fain claim to the priesthood. The Lord will not accept of blemished offerings, and by and by the end will come and they shall be “even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite.” (see 2nd Nephi 27) Thus shall the pride of the Gentiles fall, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it. (see 1st Nephi 22)

What Says the Scriptures in how the Lord calls Prophets?

In the governing of this country (America) the Constitution makes it clear that it, the Constitution, is the “supreme law of the land.” (Article VI) This is a type of what the Lord did in establishing the scriptures as His supreme law, comparing all of holy writ to the *iron rod*, and pronouncing that:

...whoso would hearken unto the word of God (iron rod), and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction. —**1 Nephi 15:24**

In **Alma 37**, the prophet's representation of "iron rod" is replaced with "Liahona," which is the "words of Christ," saying that, "just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise... [for] [t]he way is prepared, and if we will look we may live forever."

Thus, the doctrine of Christ tells us that we are to look to the scriptures, NOT to the precepts of men, for this very doctrine. The Lord has tried to warn us of receiving His word as filtered through man's mouth, saying, "this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men..." and "they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (**2nd Nephi 27 & 28** respectively)

So what says the scriptures in how the Lord calls prophets? Has the Gentile church (and many other Christians) gone astray?

The prophet Paul began his adulthood as Saul of Tarsus. He was not formally affiliated with Peter and the rest of the apostles. And yet he was called to the work of the Lord beginning on the road to Damascus. The scriptures say:

... suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (**Acts 22:6-7**)

Thereafter, Paul rose to the occasion! Miracles and astonishments attended him, and he preached the gospel to thousands of Jews and Gentiles—writing thirteen books of the New Testament. But he wasn't affiliated (officially) with the twelve whom Jesus called. His calling didn't come from serving for a long duration in a church, and gradually ascending the "ranks" to prophet.

In fact, the scriptures are replete with prophets of God who are not affiliated with each other, but by the Lord's voice only. **1st Kings 18** tells the story of how Obadiah hid one-hundred prophets of the Lord in two caves. And Moses remarked to Joshua, "would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (**Numbers 11**)

Moreover, in holy writ how mainstream people distinguished a prophet of the Lord was by that person's works. Elijah was a lone prophet in his day, but challenged four-hundred and fifty of the prophets of Baal. When fire consumed the sacrifice at the request of Elijah, but not

at the request of the prophets of Baal, all knew who the true and living prophet was. (**1st Kings 18**)

Likewise for Elisha, who came after, and who had requested of Elijah, and subsequently received, a double portion of his (Elijah's) spirit. Elisha went on to perform additional miracles, which caused a Shunammite woman to say to her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually." (**2nd Kings 4**)

Elisha was so powerful, with his "double-portion" of Elijah's spirit, that after he passed away in death the scriptures record that the corpse of another man touched Elisha's bones, whereupon the man immediately came back to life, and stood on his feet! (**2nd Kings 13:21**).

Such is the nature of the elect of God, and such is the nature of the rest of God's children in perceiving holy men—who's discernment by the power of the Holy Ghost witnesses to them, and not the voices of other men, despite any leadership position they may have. This is the pattern the scriptures points to as to the calling, and discernment of, holy prophets, which is a pattern that the Lord has continued to this day—for he is the same yesterday, today and forever. (Mormon 9, D&C 20)

By perception the woman at the well in John 4 perceived Christ was a great prophet, saying, "Sir, I perceive that thou art a prophet." Likewise, by perception Ammaron knew he could trust in the future prophet, young Mormon, to retrieve the records which he had hid up in the land Antum, at the hill Shim, even though Mormon was only ten years old at the time.

Finally, it is true that a prophet is not respected "in his own country, and among his own kin, and in his own house." (Mark 6) Such, evidently, is the case with the Indian prophet, the Navajo man living on the Navajo Nation reservation. That a great Native American prophet would come was spoken of freely at the time of Joseph Smith, even leading into the time of Spencer W. Kimball, who remarked, "The Lamanites must rise in majesty and power... And in the day when their prophet shall come, one shall rise. . . mighty among them . . . being an instrument in the hands of God, with exceeding faith, to work mighty wonders. (referring to 2nd Nephi 3:24, Conference Reports, Oct. 1947)

This is my perception. I have seen the miracles, and have heard the voice bearing record. I rejoice, and am grateful to God for his mercy upon the ancient and long dispersed covenant people of the Lord, and do know that they will rise in majesty and power.

The intent of my words are only an echo of Moroni's intent, as he put together the last few leaflets of the Book of Mormon:

... I write a few more things, that perhaps they may be of worth unto my brethren, the Lamanites, in some future day, according to the will of the Lord. — **Moroni 1**

For:

... the Lord shall prolong their days, until the time shall come which hath been spoken of by our fathers, and also by the prophet Zenos, and many other prophets, concerning the restoration of our brethren, the Lamanites, again to the knowledge of the truth— —**Helaman 15**

And the Lord said unto me (Enos): Thy fathers have also required of me this thing (the restoration of the Lamanites); and it shall be done unto them according to their faith. —**Enos**

This great restoration is taking place. The work of the Lord is going forth. The house of Israel is being gathered. The marvelous work and wonder is upon us. The custodial rights of the Gentiles have come to an end, and the prayers of the prophets are soon to be realized among their children, to the glory of our great Savior and Redeemer, Jesus Christ. Amen.

Beyond Garmus: The Indian Prophet— the One Mighty and Strong—the Choice Seer—the Deliverer—the Marred Servant

And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning. —D&C 85:7-8

The following is taken from Ogden Kraut's book, "One Mighty and Strong."

The term "One Mighty and Strong" and the inference of a setting in order probably came from a quotation in Isaiah:

"Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet." (Isa. 28:2-3)

Four verses later he adds, "The priest and the prophet have erred... they err in vision, they stumble in judgment." (v. 7)

The Book of Mormon also referred to this great individual: "And there shall rise up one mighty among them, who shall do much good, both in word and in deed..." (2nd Nephi 3:24)

Section 85 resulted in a series of probing questions from Church members as to its meaning. The First Presidency of the Church once stated:

"Perhaps no other passage in the revelations of the Lord, in this dispensation, has given rise to so much speculation as this one." (Des. News, Nov. 13, 1905)

Dr. Sidney Sperry, BYU professor, said, "The words in verses 7 and 8 have, over the years, created a veritable storm of discussion; and wide differences of opinion still exist as to their interpretation..." (D&C Companion, p. 410)

And Max Anderson, who has done extensive research on the subject, agreed:

"There seems to have been more speculation concerning this revelation (D&C 85) by a certain class of people through the history of the Church than concerning any other revelation in modern times." ("One Mighty and Strong," Max Anderson unpublished manuscript, p. 1)

As late as 1969 Joseph Fielding Smith wrote:

Verses 6, 7 and 8 in this letter as published in the Doctrine and Covenants, have caused no end of needless speculation due to misunderstanding of what is written. . . . (Messages of the First Pres. 4:107)

To add to the speculation and confusion of this passage of scripture, this revelation was never published in the Doctrine and Covenants until the year 1876, and it never was canonized by the Reorganized LDS Church.

If these few verses of scripture have caused so much interest and confusion, then it should certainly be worth our time and effort to try to understand their interpretation. Since they were given by way of revelation, they bear a message of important responsibility to the Saints in this dispensation.

When one searches “One Mighty and Strong” in Google, he finds that there’s an entire Wikipedia page dedicated to the subject of this man who was spoken of by Isaiah, Joseph Smith, Lehi, Paul and others. On this page, there lists over thirty people as having claimed—either by themselves or others—to be (or have been) this person. Three of these references are to an Indian, and two to an *unnamed* Indian.

In 1834 Joseph Smith received a revelation in which he mentions this man. Said he, as contained in D&C 103:

But verily I say unto you (*converted Gentiles*), I have decreed that your brethren (*house of Israel,—Joseph*) which have been scattered shall return to the lands of their inheritances, and shall build up the waste places of Zion. For after much tribulation, as I have said unto you in a former commandment, cometh the blessing.

Behold, this is the blessing which I have promised after your (*converted Gentiles*) tribulations, and the tribulations of your brethren (*tribe of Joseph*)—your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down...

I say unto you, the redemption of Zion must needs come by power; Therefore, ***I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.*** For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.

And as your fathers were led at the first, even so shall the redemption of Zion be.

These verses refers to the marvelous work and wonder, or the LORD recovering his people for a second time! To know who this man is—the *one mighty and strong*, who is to “lead them like as Moses led the children of Israel,” a study of Moses’ life is essential. Moses was of the house of Israel, yet was raised by Gentiles. He was then sought after and expelled by the laws that governed the Gentiles—cast out, or essentially imprisoned from their society. The Gentiles at that time had the children of Israel in bondage. Moses, then, led the children of Israel out of bondage during a period of time where both Jew and Gentile alike criticized, disbelieved, and doubted him. Miracles accompanied him before the masses were convinced, yet there were a very few who believed *before* the miracles.

This leads us to a discussion of this man, like unto Moses, in our day.

The Navajo Indian Prophet (Kelly, author)

“The Lamanites must rise in majesty and power. We must look forward to the day when they will be white and delightsome (2 Ne. 5:21; 2 Ne. 30:6)... And in the day when their prophet shall come, one shall rise... mighty among them... being an instrument in the hands of God, with exceeding faith, to work mighty wonders (2nd Ne. 3:24).” —**President Spencer W. Kimball: The Lamanites must rise in majesty and power (Conference Reports, Oct. 1947)**

As well, from the 1845 proclamation:

“He (God) will assemble the Natives—the remnants of Joseph in America—and make of them a great, and strong, and powerful nation: and he will civilize and enlighten them and will establish a holy city, and temple, and seat of government among them, which shall be called Zion.

“The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise, and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him: “I am Joseph: does my father yet live?” Or, in other words: I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead. But lo! I live, and am heir to the inheritance, titles, honors, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers who live for evermore.

“He shall then be ordained, washed, anointed with holy oil and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high

priesthood, which is after the order of the Son of God; and shall enter into the congregation of the Lord, even into the Holy of Holies, there to be crowned with authority and power which shall never end.” —**1845 Proclamation of the Twelve Apostles**

It is a rare occurrence in world history, when a person comes to this earth to fulfill the grandest of designs in the work and glory of the Almighty. I wish to testify boldly that such a person is on the Earth today. He resides in Arizona, on the Navajo Nation reservation. The name he goes by among the Gentiles is purposely hidden, that the reader might further inquire to *TheRemnantOfJoseph@gmail.com*.

In writing the following, I witness that I write as influenced by the power of the Holy Ghost, and that I have no other motivation other than to proclaim the truth. May the angels record that what I speak hereafter, I speak without guile, and knowing full well the consequences and potential consequences of such action. Such consequences don't matter. My allegiance is not to an organization, nor to a man or men, neither is it to the precepts of men which denieth the power of God, and the gift of the Holy Ghost; neither is my allegiance to those who say *we have received the word of God, and we need no more of the word of God, for we have enough!*

I testify that I do NOT love money, and substance, and fine apparel, and the adorning of my church, more than I love the poor and the needy, the sick and the afflicted. Furthermore, I testify that I will NOT preach my own wisdom nor learning, that I may get gain; but I speak by way of invitation unto you to feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do. There is no substitute of man's words for God's holy utterances, however wise or enlightened man's voice may seem. Beware of the leaven of the Gentiles.

A Warning

My intent, then, is to point you towards his holy words—the words of Christ—as recorded by holy prophets, including the *One* in our midst who will set in order the house of Israel in preparation of the coming of the Lord Jesus Christ. In short, then, I seek not the vain things of the world, but the welfare of Zion, which includes the house of Israel and all Gentiles who will repent and come unto the Lord in holiness of heart, and thereby be adopted into the house of Israel.

To all who will diminish these words, and say that it is of no worth, I ask, are you beholden to the precepts of men, or do you interpret the words of Christ by man's filtering mechanism? Do you adorn your church? Is the *“iron rod”* in which you grasp the clever

phrases, stories, poems, directives and experiences of men? For some are of men, and others are of devils.

I admonish you to hearken unto these words, and believe in Christ. And if you believe not my words, believe in Christ; and if ye will believe in Christ ye will believe these words, for they surely are the words of Christ. And if these are not the words of Christ, judge ye, for Christ will show unto you with power and great glory that they are his words as a time of reckoning approacheth. Therefore, ye will answer to God for your complacency, and for your trust in, and allegiance to, the slippery words of men.

The Need for a Prophet to DO the Lord's Work

The need for such a person as the *One Mighty and Strong* is to close the times of the Gentiles and to revamp, or reignite, the times of Israel, as it was during both the Bible and Book of Mormon eras. The Times of the Gentiles was not meant to perpetuate forever.

The revamping of the times of Israel returns the focus to God's chosen people, and seeks to recover them, instead of seeking to recover Gentiles and Canaanites, who (both groups) fain claim to priesthood endowments under the "authority" of Gentile leaders—or under the authority of those who are NOT the apple of the Lord's eye! This author presupposes the reader can clearly distinguish between the three groups by virtue of comparisons in the word of God, and specifically in the Old Testament.

Says the scriptures:

O ye Gentiles [Gentile church], have ye remembered the Jews [meaning all the house of Israel], mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people. —**2nd Nephi 29:5**

The marvelous work and wonder WHICH IS the recovering the Lord's people for a second time is the task that the Gentile church has left undone, which work is now in the hands of the Lord, and his mighty servant, the One Mighty and Strong:

... at [In] that day [] I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel; —**2nd Nephi 29:1**

Said Orson Pratt:

“This work [of the redemption of these suffering, degraded Israelites—Native Americans] is of the greatest importance of any work of the present day. I believe with all my heart... that this people will be our shield in days to come; and I believe that if we lose this shield by our carelessness, or by settling down at ease in Zion, it will be woe to us that call ourselves Latter-day Saints... Without this people [the Gentiles] becoming the saviors of Israel, we shall be accounted as salt that has lost its savor, and therefore is no longer good for anything but to be trodden under the feet of Israel...” (*The Duty and Obligation of the Gentiles to Restore the Remnant of Joseph*, Journal of Discourses, Volume 9, Salvation of the House of Israel to Come Through the Gentiles)

When, in D&C 85 the Lord says that the One Mighty and Strong will “set in order the house of God,” the Lord means just that, to set in order the house of God, or house of Israel; which means that the house of God (or house of Israel) is in disarray prior to this person arriving on the scene.

This person’s mandate is also to “arrange by lot the inheritances of the saints...” The word “lot” is a plot of land assigned for a particular use. The One Mighty and Strong knows where the Saints are going to be living when the time of the Lord comes. He knows that it is the same place where Adam traveled to after being driven from the Garden of Eden; it is the same place that Zeniff was over-zealous to inherit in the book of Mosiah (see Mosiah 9:3); this is the same place that all of the fathers have returned to throughout the ages, and it is near the place where the One Mighty and Strong currently lives. It is the land of the first inheritance.

The Man

This man came to the Earth by way of Arizona near Kayenta (on the Navajo Nation Reservation) in 1955. He was born at a time during the Indian Termination Policy, which was the policy of the United States from the mid-1940s to the 1960s. The policy was shaped by a series of laws and policies with the intent of assimilating Native Americans into mainstream American society. The belief that indigenous people should abandon their traditional lives and become “civilized” had been the basis of policy for centuries. But what was new, then, was the sense of urgency that with or without consent tribes must be terminated and begin to live “as Americans.”

To begin to appreciate this man’s entire journey, from birth to adulthood, inside and outside of The Church of Jesus Christ of Latter-day Saints, his writing “I was Born Unto the

Remnant” is highly recommended, which is a separate book within the Book of the Remnant, 3rd Edition. The *Book of the Remnant* is a collection of revelations to this man from the God of Abraham, Isaac and Jacob. It is scripture.

This man went on a 2-year mission to Peru, was a bishop in the LDS Church, and in mid-1980 was interviewed for a position as a General Authority in the Church. Every question that was asked during this man’s interview he answered using the scriptures, yet during this 4-hour occasion, retorts from interviewers made up of members of the “Quorum of the Twelve Apostles” including then apostle Russell M. Nelson, did not involve scripture.

A few years earlier to this period, this man and some of his associates successfully intervened in recovering lands that had been taken away from the Piute Indian Tribe, with the passing of the Termination of Federal Supervision over the Paiute Indians of Utah, U.S. Code, Title 25, Sections 741-60, in 1954.

Thus on April 3rd of 1980, Congress reversed itself, and repassed the Paiute Indian Tribe of Utah Restoration Act, Public Law 96-227 94 Statute 317, which restored federal trust lands to the Paiute.

This *one* example is representative of many many stories of this man defending the rights of Native Americans, yet at great risk.

This man in Prison, Coincidence?

And then in 1994 it happened: imprisonment under bogus charges. This man traveled to Utah with the intent to stand as a witness in trial proceedings of an acquaintance, when a four-day flurry of court proceedings and lies landed him behind bars—heading into a 5-year prison sentence. It was all a set up.

The court did not give adequate reasons for luring him to Utah. Why he wasn’t arrested in Arizona, where he lived, is a mystery. Why the court proceedings took place near the location where he graduated from the J. Reuben Clark Law School at Brigham Young University, and where he had spent years helping to bring justice to the Piute Indian tribe, is confusing.

Furthermore, why he was denied witnesses who could verify his innocence, but who lived four-hundred and fifty miles away in Window Rock, Arizona, was perplexing.

Jesus taught that “A prophet is not without honour, but in his own country, and among **his own kin, and in his own house.**” (Mark 6:4) It is a matter of scriptural record that prophets have been killed, persecuted, enslaved and given no honor by the political governments and

established churches in which they live. And when the people, or governments, can't silence these prophets, in a wicked society they are simply ignored.

As Gentiles living in a world of political correctness, wealth, and flashy educational titles; where opinions of movie stars matter most, as does how tolerant one is towards sinful lifestyle practices, the normal life of a prophet is completely unimaginable in the land of promise today.

The scriptures are replete with examples. Consider: Joseph of Egypt, Hanani the Seer, Micaiah, Jeremiah, John the Baptist, Jesus Christ, Stephen, all twelve apostles, Moses, Elijah, Paul, Alma, Amulek, Zenos, Abinadi, Samuel the Lamanite, Nephi on his tower, Moroni, Joseph Smith, etc., etc., etc.

The scriptures themselves say that "It is the glory of God to conceal a thing:" (Prov. 25:2) This means that God works in ways to reward people who work, think, ponder, fast, pray, ask, seek, and knock before he opens up solutions, answers and insights.

Though answers do not come easy, God has given us a compass—or Liahona—to lighten our path. For just as surely as this director did bring Native American fathers, by following its course, to the Promised Land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise.

And what do the words of Christ say?

Because of pride, and because of false teachers, and false doctrine, [your] churches have become corrupted, and [your] churches are lifted up; because of pride they are puffed up. —**2nd Nephi 28:12**

And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. —**Mormon 8:36**

Joseph Smith: "Go to the Land of the Red Rocks, Among the Navajo Indians"

That the prophet Joseph Smith directed early saints to go among the Indians and preach the gospel is not ever challenged; but that he specifically called the Saints to go among the

Navajo Indians has been hidden in a shroud of secrecy from the historical annals, and yet it is true. And there are evidences.

Colonel Alexander William Doniphan was both a friend, and enemy to Joseph Smith. The Church of Jesus Christ of Latter-Day Saints (LDS) celebrates this man's honor on their website and in their 1995 Ensign magazine. Doniphan did NOT follow the Mormon Extermination Order of 27 October, 1838, as commanded by Missouri governor Lilburn W. Boggs. (see LDS Ensign, January, 1995, Volume 25, Number 1) This was Doniphan's first campaign.

Later, however, he marched, with his Missouri Militia to the New Mexico/Arizona border with the intent to exterminate the Navajo Indians. Why? Because it was his intention to nullify the Prophet Joseph Smith's prophetic utterance, holding that the Navajo Indians would fulfill scriptural prophecy, and that the land among the red rocks in Navajo territory is the land where Zion would be built. For the whole story of Colonel Alexander Doniphan's unsuccessful crusade against the Navajos, I refer the reader to the 1914 book, *Doniphan's Expedition: Account of the Conquest of New Mexico... Doniphan's Campaign against the Navajos...*, by John T. Hughes, available at **Amazon.com**.

It is no wonder that in his writing "Indian Removal, Zion, and the westward orientation of early Mormonism" Stan Thayne writes, concerning the missionary wanderings of Oliver Cowdery, Parley Pratt, and their companions:

"Oliver and his companions may have considered whether they had misinterpreted what was meant, geographically, by the command to "go unto the Lamanites" or to locate Zion "among the Lamanites." In a letter Cowdery wrote back to his brethren in New York, he indicated that "I am lately informed of another tribe of Lamanites,... they live three hundred miles west of Santa Fe, and are called Navashoes" presumably a reference to the Navajos/Diné. In a letter that Indian Agent Cummins wrote to General William Clark, the superintendent of Indian Affairs, Cummins indicated that the missionaries told him—or somebody told him—that if they were refused entrance into the Indian Territory "then they will go to the Rocky Mountains, but what they will be with the Indians."

"Based on these two letters, it is possible that Cowdery and his companions may have entertained the notion that perhaps the region further west, among other "Lamanites," Navajos, in the region of the Rocky Mountains, was the actual region to which they had been called to, and, perhaps as well the actual location where the site for the city of Zion would be revealed, "among the Lamanites"—even

farther west than they had originally assumed. Perhaps they had not gone far enough yet in their westward trek?

“But for the time being, the missionaries were back in Independence, on the other side of the river, on the other side of the “frontier line” that divided the states and territories and the so-called “unorganized territory,” which included Indian Territory. This line in the sand, drawn by federal power and settler hegemony (and violence), actually appears in a few rhetorical instances in the revelations of the Doctrine and Covenants. In June of 1831 Joseph dictated a revelation directed to Church members in Thompson [Ohio], who were migrating to the future Zion, instructing them to “take your Journeys into the regions westward unto Missorie unto the borders of the Lamanites”

“The wording of this reference, in this revelation coming nine to ten months after the revelation extending to Oliver Cowdery his mission call to “go unto the Lamanites,” represents the beginnings of what appears to be an important geographic shift, or at least a refinement, in the thinking of early Mormons in regard to the location of the city of Zion. In September of 1830 Oliver Cowdery had been told that the location of the city would be “among the Lamanites.” Now, nine months later, the Thompson Saints are being directed to journey “unto Missorie, unto the borders of the Lamanites.” The realities of federal power seemed to be holding the journey into Zion—“among the Lamanites”—in check, at the border...

“In accordance with these developments, when the revelations were being prepared for publication later that year, a modification was made, in the hand of Sidney Rigdon, to the wording of the September 1830 revelation to Oliver Cowdery. Whereas it appears to have originally stated that the location of the city “shall be among the Lamanites,” Sidney Rigdon modified it—perhaps under Joseph’s guidance (perhaps not)—to read, “on the borders by the Lamanites,” which is how it appears in the Doctrine and Covenants today, and has in every published version since the Book of Commandments.” (**Available online, see <https://juvenileinstructor.org/author/stanthayne/>**)

It should be noted that Missouri became a territory in June of 1812, while Kansas—the state immediately West of modern-day Missouri didn’t become a territory until 1854. Thus, in September of 1830 a mandate to go through Missouri unto the borders of the Lamanites describes a journey into Navajo land.

But this isn't all the evidence that exists. A few miles east of Window Rock (capital of the Navajo Nation) exists a church on the south side of the road. It is *The Church of Jesus Christ*; its members are sometimes known as the Bickertonites.

Although "officially" headquartered in Monongahela, Pennsylvania, church members will tell you that its real headquarters are here in Window Rock, Arizona. Why, of all places, Window Rock? Because the focus of their doctrine is heavily rooted in recovering the tribe of Joseph—or the Native American people. It is safe to say that the doctrine of this church recognizes 3rd Nephi 16, 20, 21 and 22—which is the Lord Jesus Christ's prophecy concerning our Savior "remember[ing] my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them." (vs. 11)

This church is based in Window Rock because Joseph Smith told a subgroup of his followers to "Go to the land of the red rocks, and await the Indian prophet." This is why they are here! And they will tell you this!

It has been the privilege of this author to regularly attend their services in Window Rock (not as a believer), and get to know their leaders. They are good people. They are closer to the truth than the LDS church. The church's main pastor in Window Rock, Larry Watson, privately told me that years ago he and others were told by the Lord to be precisely on Navajo land, and nowhere else. Brother Watson and the others all heard, and *felt*, this strong message from the Lord, even comparing their mission to travel and preach to the Indians—which began more than four decades ago—to Ammon's mission with the other sons of Mosiah, who went among, and eventually converted many thousands of Lamanites to the truth (see Alma 17:18-25, 27, 29-30, 32-37, 39). The desires in the hearts of these men deserves the utmost of respect and commendation.

And so here they remain, Gentiles (who know they are Gentiles, by the way) awaiting the Indian prophet, in the land of the red rocks.

Authority to Act in the Name of God

A common question as to where the One Mighty and Strong received his authority is answered in D&C 2:

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. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

It is true that D&C 110 is a record of Elijah visiting the prophet Joseph Smith; this was in conjunction with the visit of Moses and Elias. At this time the Priesthood or “keys of this dispensation [were] committed into [their] hands” (D&C 110:16) But it was also told them that unless they fulfilled their mandate to recover the remnant of Israel, the keys would again be lost. One such warning is found in D&C 63:63:

Wherefore, let the church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off.

Other such warnings include D&C 124:45-47 & D&C 84:57, D&C 52:6, D&C 56:3, D&C 1:14.

So the question is, *were the early Saints cut off?* Jesus answers this question in 3rd Nephi 16.

Specifically notice that in 3rd Nephi 16, the Gentiles have the fullness of the gospel. This, then, would describe The Church of Jesus Christ of Latter-day Saints. This is evident, also, by D&C 14:10 which states that “I [the Lord] must bring forth the fulness of my gospel from the Gentiles unto the house of Israel.” Additionally, Joseph Smith spoke of the LDS church as “Gentiles” when he said “concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles.” (D&C 109:60)

For those who are well-versed in the Old Testament, you know the general nature and character of Gentiles. From the scriptures, the house of Israel consists of Judah (the Jews), Joseph (the Indians), and the lost ten tribes. No one else is included, although admittedly there is a smattering of the house of Israel spread throughout the world, but this is the vast exception and not the rule.

In D&C 110, Moses appeared “... and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.” Thus, as per the directive given to the Gentiles over one-hundred eighty years ago, has Israel been gathered? No. No wonder Orson Pratt said, *This work is of the greatest importance of any work of the present day... if we lose this shield [of Israel, the Indians] by our carelessness, or by settling down at ease in Zion, it will be woe to us that call ourselves Latter-day Saints...* (as quoted earlier).

Another reality brought forward by the coming of Elijah is that “he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.” (D&C 2)

The children and fathers spoken of are not Gentile children and fathers. These are the children and fathers of the house of Israel—for no salvation exists outside of the house of Israel. Thus the times of the Gentiles were always meant as a time to set in order the house of Israel; again, this is why Moses appeared to Joseph Smith. Also, as Mormon stated, “And now behold, this I speak unto their [house of Israel] seed, and also to the Gentiles who have care for the house of Israel. (Mormon 5:10)

For the Gentiles who have care for the house of Israel to skip their directive to restore the house of Israel, and to instead claim *we are Israel* is to bring upon the wrath of God. Are the Jews restored? No. Are the remnants of Joseph restored? No. Are the ten tribes of Israel being led from the land of the North? No.

Once the house of Israel has been set in order, repentant Gentiles can be adopted, or numbered, into the house of Israel. Without the house of Israel first being established, the whole earth is doomed to be utterly wasted at his coming. This describes the importance of the mission of the One Mighty and Strong.

The Lord isn't so naïve to keep his end of the covenant when the Gentiles have not kept their end. This summation from the words of Christ couldn't be more plain:

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; ... , 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 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. —3rd Nephi 16:10-12

No wonder the scriptures point to the Church of the Firstborn coming out of the wilderness. (see D&C 5:9-14)

Simply, *this man* is not a Gentile, but of the covenant seed, or of the house of Israel directly. It's important that he be of the lineage of Judah, Ephraim, Manasseh, and Levi (see

D&C 113). He received his authority from Elijah, as recorded in the Book of the Remnant—and this after the Gentiles have failed in fulfilling the Lord’s directive, despite numerous warnings.

The Book of the Remnant

The Book of the Remnant fulfills the prophecy of D&C 85 wherein the One Mighty and Strong is one “whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth.”

One will not obtain a testimony of God’s choice seer without reading *The Book of the Remnant*. For in all things this book coincides with the scriptures that have already been written. When one reads the Book of the Remnant, mysteries readers have read over and over again are suddenly revealed, and an entire understanding of the Lord and his ways takes shape unimaginably. Isaiah, in particular, becomes much more meaningful because one can understand his words, and subsequently marvels in the Lord Jesus Christ’ directive in searching the words of Isaiah diligently, “for great are the words of Isaiah.” (3rd Nephi 23:1)

And this is true for the entire cannon.

Finally, there is a promise by the last Book of Mormon prophet, Moroni: if one seeks to know if the Book of Mormon, or Book of the Remnant (or any other book) is true or not, Moroni advises to **1)** read the words, **2)** remember how merciful the Lord has been unto the children of men, **3)** ponder these things in your heart, and **4)** ask God the Eternal Father, in the name of Christ, if these things are not true, “and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.” (Moroni 10)

The act of reading, pondering, considering, and finally praying about the truthfulness of the Book of the Remnant destroys one’s complacency, as well as the carnal desire to proclaim, “All is well in Zion; yea, Zion prospereth, all is well.” It is much easier to defer an understanding of the doctrine of Christ to the words and opinions of already-established leaders of the Gentile church, rather than deciphering the words in holy writ for oneself, and leaning only upon God—or the power of the Holy Ghost—for heaven-sent answers. One way relies on the precepts of men, while the other shows a dependency upon God *only*. The prior is akin to a child asking his parents what is right and wrong, rather than growing up, becoming an autonomous human being, and then deferring one’s trust and reliance to God the Eternal Father.

It is my witness that the Book of the Remnant is true. I know this by the power of the Holy Ghost, which power maketh me to marvel continually, and at times causeth my bones to

quake. As these witnesses have entered into my spirit, I have beheld such light, the shining forth of which I never thought to exist.

The Book of the Remnant contains the whitest of all fruit—sweetest above all that I ever before tasted. Wherefore, an invitation is extended to all: come and learn, and be sanctified and purified by the true points of the doctrine of Christ, that ye also may be partakers of the fruit of the tree of life.

Who is this man?

This man is the Indian Prophet mentioned by Orson Pratt. He is the BRANCH mentioned in Zechariah; he is *the root of Jesse* spoken of by Isaiah; he is *the Deliverer* that shall come “out of Sion” as spoken by Paul; he is the *mighty and strong one* which shall cast down to the earth the crown of pride, the drunkards of Ephraim, as spoken by Isaiah. He is *the one mighty among them*, as spoken by Joseph of Egypt and reiterated by father Lehi; he is the *marred servant* spoken of by Christ, whose “enemies shall not hurt him, although he shall be marred because of them.” And finally, he is the *One Mighty and Strong*, as already iterated in scripture.

Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.—Zechariah 6

Closing Witness

Of this man I bear this solemn witness, for I am a witness of him, and his works, and his duties, and the work and glory which he shall perform in the name of the Lord of hosts. For I am a laborer in the Lord’s vineyard, to testify, to witness, and to call upon all men, everywhere, to repent and prepare the way of the Lord—to endure either his wrath or his outstretched arm, for he calleth after you, and is still calling after you, but ye are too loyal to blind guides that ye cannot see the workings of the Lord. Yea, ye cannot see the Celestial Kingdom from the Terrestrial and Telestial Kingdoms. Ye cannot discern the words of Christ from the words of those who preach their own wisdom and their own learning; and because of these precepts ye will not understand the precious doctrine of Christ, for ye are more loyal to leaders which cause you to err, and ye maketh flesh your arm. I speak it boldly, for the Lord God hath commanded me.

And the day that he shall set his hand again the second time to recover his people who are those ye have not sought to recover, is the day, yea, even the last time, that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that the end soon cometh.

And how blessed are they who have labored diligently in his vineyard; and how cursed are they who shall be cast out into their own place! And the world shall be burned with fire. And how merciful is our God unto the house of Israel, both roots and branches; and he stretches forth his hands unto them all the day long; wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come unto the Lord with full purpose of heart, and cleave unto God as he cleaveth unto you. And while his arm of mercy is extended towards you in the light of day, harden not your hearts.

Yea, today, if ye will hear his voice, harden not your hearts; for why will ye die?

For behold, after ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire?

Behold, will ye reject these words? Will ye reject the words of the prophets, including those which are found in the Book of the Remnant; and will ye deny the good word of Christ, and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit, and make a mock of the great plan of redemption, which hath been laid for you?

Know ye not that if ye will do these things, that the power of the redemption and the resurrection, which is in Christ, will bring you to stand with shame and awful guilt before the bar of God?

And according to the power of justice, for justice cannot be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever, which lake of fire and brimstone is endless torment. O then, my beloved brethren, repent ye, and enter in at the strait gate, and continue in the way which is narrow, until ye shall obtain eternal life.

And the gate by which ye should enter is the holy One of Israel. Wherefore to deny this man as God's holy servant is to deny Christ, and he whom Christ has ordained, including Joseph Smith—yea, all those who have come to Earth in their appointed times, and who have looked forward to the last days, when God's remnant prophet shall be upon the earth to recover the people of the Lord—the lost, degenerate, sons of the forest who are Israel, and for which the promises have been extended, and who are the beneficiaries of the prayers of their ancestors, and of all the holy prophets since the world began.

Wherefore, if thou shalt deny this, ye are denying the words of Christ, and ye are not grasping the iron rod, but are wandering in strange paths and are lost. For the doctrine of Christ shall not be made void. And if ye say otherwise, and say that ye believe in the scriptures, then ye do not understand them.

It is my faith, hope and charity that ye will consider these things, and come out from your complacency and blind trust in the words of men and devils. Amen.

I am restrained by the Spirit that I should tell you this man's name, as he is known among the Gentiles. It is Frank Talker.

Jesus' Ignored Prophecy of 3rd Nephi 16, 20, 21 & 22, to the Indians

When Jesus visited the tribe of Joseph in America after his death and resurrection, as recorded in the Book of Mormon (3rd Nephi beginning in chapter 11), he **1)** authorized servants, **2)** healed the sick and afflicted, and blessed children, **3)** administered the sacrament, **4)** established the name of his Church, **5)** examined the scriptural record given to Nephi, and **6)** gave a sermon similar to the Sermon on the Mount. He also, by command of his Father, **7)** gave one final sermon that was specific to the people he was talking to. Jesus knew that this sermon wouldn't be fully understood by the people of that time (see 3rd Nephi 17:1-2), but he also knew that the sermon would be written down, for later generations to understand. And so it was—yet still these “further” generations don't understand what he is saying, nor the profound prophecy he was expounding to the posterity of the house of Joseph specifically concerning their posterity (see 3rd Nephi 15:12), and the Gentiles who would have care for them.

From 3rd Nephi 16:

4 - And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the

Gentiles, that through the fulness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer.

5 - And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel.

6 And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

The Lord is speaking of the Times of the Gentiles (i.e. *Fullness of the Gentiles*, vs. 4). During this time, the Gentiles have care of the house of Israel. The early Saints had the fullness of the gospel; in other words, they believed in God, meaning they believed in his correct doctrine *in its fullness*. (vs. 6)

7 - Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

The fullness of the gospel was thus made known unto Joseph Smith, and the believing of the Gentiles, who would repent.

8 - But wo, saith the Father, unto the unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

As decades passed from Joseph Smith's era, the Gentiles would lose the fullness: they would no longer believe in the doctrines that the Lord restored through the Prophet Joseph Smith. This began immediately after Joseph was killed; and catering to the demands of the government to end polygyny was a major nail in the coffin of the restored gospel (1890)—a lost gospel that *was* restored, was lost again. But that didn't stop a Gentile ministry from continuing on.

9 - And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them—

Again, the house of Israel—including the house of Joseph—brought upon themselves the Lord’s curse, through wickedness and unbelief. Thus, the Lord allowed, and even approved of, the scattering, smiting, and slaying of his people. The gospel was thus nowhere among them, and was given to the Gentiles—with their mandate from the Lord to recover his people. In the next verse we see that the Gentiles, then, failed to recover them, and instead rejected the fulness of the gospel; and because of pride, fell. So with both Jews and Gentiles having fallen, the Lord is able to do his own work—enter the One Mighty and Strong, coming up.

10 - 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.

This has happened.

11 - 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.

12 - And I will show unto thee, O house of Israel, that the Gentiles shall not have power 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.

The power that the Gentiles have over the covenant seed (Indians) is very apparent. Gentiles are non-Israelites—not of the blood of Abraham, Isaac and Jacob. Hence, when the Church fell into apostasy, they were no longer converted/repentant Gentiles, but apostatizers. Likewise almost all others within the United States are Gentiles. The collections of these Gentiles have had power over a relative few, insignificant people who are the house of Joseph (Indians, or Native Americans). The Gentiles—well-meaning at first—have brought the house of Joseph into physical, economic, cultural and spiritual bondage—even genocide, which is the reverse of the Lord’s mandate; leaving their *recovery* to the Lord himself, without the help of the Gentiles. Jesus says that this “power” the Gentiles have over the covenant people of the Lord will end.

13 - But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

14 - And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

15 - But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel.

It's too late for the Gentiles. They're destruction is made sure, at the hands of the house of Joseph.

16 - Verily, verily, I say unto you, thus hath the Father commanded me—that I should give unto this people this land for their inheritance.

17 - And then the words of the prophet Isaiah shall be fulfilled, which say:

18 - Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion.

Surely, the Lord SHALL bring again Zion. Zion is not among us now. As Garmus has indicated, “Where is the kingdom of God among us?” The house of Joseph will bring again Zion.

19 - Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

20 - The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God.

The Lord continues this prophecy in 3rd Nephi 20:

11 - Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled—behold they are written, ye have them before you, therefore search them—

12 - And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel.

13 - And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them.

Jesus is explaining, as he did before, that he will remember the covenant that he has made unto the children of the people he is speaking to—the house of Joseph—the Indians. The Indians, then, will come into the knowledge of the scriptures and the true points of his doctrine, (i.e. a fullness, see vs. 28-29), and will hearken unto Christ.

14 - And the Father hath commanded me that I should give unto you this land, for your inheritance.

15 - And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people—

16 - Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver.

17 - Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

18 - And I will gather my people together as a man gathereth his sheaves into the floor.

19 - For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.

The land belongs to the Indians. It was only when the Indians sinned against the Lord God when he stripped them of the power of ownership, and gave it to the Gentiles (i.e. Founding Fathers). In **2nd Nephi 1:7-8** father Lehi says,

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; **wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity;** for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; **for behold, many nations would overrun the land,** that there would be no place for an inheritance.

Hence, many nations have overrun the land, and there is virtually no place for the Indian to have an inheritance, except for in reservations—land “given” to them by the Gentile government. That the Gentiles *and* Indians were given the land is true—but only because of the apostasy of the house of Joseph. When the house of Joseph repents again, it will be their land *only*, while righteous Gentiles will be adopted into the house of Joseph. Until this time “the Lord hath reserved their [house of Joseph’s] blessings, which they might have received in the land, for the Gentiles who shall possess the land.” (Mormon 5:19)

Thus, the land will revert back to its rightful owner—the house of Joseph. They will be indestructible to all Gentile land and naval forces. The house of Joseph will, in the strength of the Lord, be the weapon of the Lord’s fury upon a proud, wicked, polluted people. The Gentiles haven’t got a chance.

20 - And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.

21 - And it shall come to pass that I will establish my people, O house of Israel.

22 - And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem.

And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.

The “New Jerusalem” is to be built in America, and come down from heaven. It is the land where God, Jesus and all the righteous of the tribe of Joseph (and many from other tribes) will dwell, after the destruction of the wicked. Henceforth in this chapter, the Lord will mention “Jerusalem,” but he is speaking of the *New Jerusalem*.

The land of America is “a choice land above all other lands, a chosen land of the Lord;... the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away.” (see Ether 13)

And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new. And then cometh the **New Jerusalem**; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. —Ether 13

23 - Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.

24 - Verily I say unto you, yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me.

25 - And behold, ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed.

26 - The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant—

27 - And after that ye were blessed then fulfilleth the Father the covenant which he made with Abraham, saying: In thy seed shall all the kindreds of the earth

be blessed—unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel.

The Lord wants to be very fair to the Gentiles, telling them that *if they repent* there is still hope for them. Undoubtedly, some few Gentiles will repent. It is for this purpose I (Kelly) have written this book.

28 - And they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden their hearts against me I will return their iniquities upon their own heads, saith the Father.

29 - And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of (New) Jerusalem, which is the promised land unto them forever, saith the Father.

The “land of Jerusalem” in verse 29 is the land of the New Jerusalem. Remember that the Lord is speaking to the house of Joseph. The Lord, in a way, is communicating his singular message in various, different ways—which is **1)** the house of Israel have sinned—to **2)** the Gentiles will sin (but can repent)—to **3)** the house of Israel will finally be recovered—that the Lord has NOT forgotten his people; the prophecies will be fulfilled; he hid his face for a moment, but with everlasting kindness will he have mercy on his seed.

30 - And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them;

31 - And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.

After the Gentiles fail, there will be two great conversions of the Lamanite people (tribe of Joseph): that of Manasseh, and then of Ephraim. That the birthright of an individual, or a tribe, can be lost is evident. Esau lost his birthright to Jacob. Reuben lost his birthright to Joseph; and within Joseph, Ephraim had the original birthright, but has since lost it to Manasseh. This was not true during the time of Joseph Smith—just as it was not true that Nephi had the birthright over Laman and Lemuel at the beginning of their journey from Jerusalem. But people become who they become—at their own hands.

That Ephraim has lost his birthright is part of the foreword to the Book of Mormon as published by the Church of Jesus Christ (the Bickertonites), and given out to all who attend their sacrament meetings.

Manasseh is the birthright tribe now, with their mandate as the arm of the Lord. All Gentiles who convert at this early stage are adopted into this tribe. Then, from prophecy, the cleansing of America will take place; the Lord's judgements will befall the people; the wicked will be destroyed; and those Gentiles who remain among the righteous will make their way to the New Jerusalem, and be adopted into the tribe of Ephraim. Indians consist of both Ephraim and Manasseh, but the scriptures indicate that the tribe of Ephraim will be much greater in number (see Deut. 33:17, D&C 133). Those Gentiles who are more righteous, and thus are able to—by the grace of God—withstand the destructions, will be adopted into the tribe of Ephraim. The conversion of Ephraimic Lamanites AND the adoption of Gentiles into the tribe of Ephraim is what is meant in 3rd Nephi 21:26. The verses before that (i.e. 3rd Nephi 21:12 & 13) speak of Manasseh. Stay tuned.

32 - Then shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye.

33 - Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.

34 - Then shall they break forth into joy—Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed (new) Jerusalem.

35 - The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one.

36 - And then shall be brought to pass that which is written: Awake, awake again, and 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.

37 - Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

38 - For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money.

39 - Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak.

40 - And then shall they say: How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion: Thy God reigneth!

41 - And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.

42 - For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.

43 - Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high.

The *servant* in verse 43 is the One Mighty and Strong—the marred servant (see the next few verses and verses 9-10 in the following chapter, Chapter 21).

44 - As many were astonished at thee—his visage was so marred, more than any man, and his form more than the sons of men—

45 - So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider.

The “him” in verse 45 is the same “him” in 2nd Nephi 26:16: “For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto *him* power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.”

46 - Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall (New) Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

The Lord continues this prophecy in 3rd Nephi 21:

1 - And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion (the New Jerusalem);

2 - And behold, this is the thing which I will give unto you for a sign—for verily I say unto you that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall be made known unto the Gentiles that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

3 - Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you;

4 - For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;

5 - Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity;

The Native Americans still dwindle in unbelief although the Book of Mormon has been among them for generations. The Book of Mormon did come forth from the Gentiles, but has not caused their conversion. The Gentiles, and the Gentile church has nothing more to offer Native Americans to bring about their conversion.

6 - For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel;

These Gentiles are those to whom this book was written—those who repent and deny no more the true points of the doctrine of Christ, which is contained herein from these words.

7 - And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.

When **1)** America becomes a free country: the United States, not Middle or South America, except for up in the tops of the mountains, where there is true freedom; when **2)** The Gentiles are able to discern between themselves and “my people;” when **3)** the Gentiles shall control and put in bondage (i.e. scatter) the Lord’s people; when **4)** the Gentiles are given the treasured opportunity to know the true points of the Lord’s doctrine; when **5)** the Gentiles are thereafter given the opportunity to repent and to be baptized unto a true baptism; when **6)** truth shall come forth from the Gentiles to the house of Israel (i.e. Indian Placement program); and when **7)** the seed (i.e. house of Israel) shall begin to know the true points of the Lord’s doctrine, from the One Mighty and Strong—a man who was converted by the preaching of the Gentiles and through the Indian Placement program—then it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made to them.

Yet virtually no one will believe that these lowly sons of the forest have the strength of the Lord. (see next verse)

8 - And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.

9 - For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

The *man that shall declare it unto them* is the One Mighty and Strong. All of Satan’s tactics will not destroy him, nor thwart his grand and glorious calling from the LORD. There is a scepter of power that this man will possess because he will be the embodiment of the true points of the doctrine of Christ, versus the masses who speak in support of the precepts of men.

10 - But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

11 - Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

These verses speak of “him” again—the One Mighty and Strong—mentioned in 2nd Nephi 26:16, and in 3rd Nephi 20:45, and in many other verses in this prophecy, and throughout the entire scriptures.

The Book of Mormon is a book that came forth unto the Gentiles, and from the Gentiles unto the house of Israel (tribe of Joseph). Yet verse 11 speaks of the reverse—it speaks of the words of Jesus Christ, which the Father shall cause this man to bring forth unto the Gentiles. Then the Gentiles that will NOT believe, shall be cut off! And yet, those Gentiles who believe, according to 2nd Nephi 30, will carry these same words, “unto the remnant of our seed... [and] their scales of darkness shall begin to fall from their eyes.” This occurrence, and the Native Americans becoming a *white and delightsome* people does not happen from the words of the Book of Mormon alone.

The Father shall cause this One Mighty and Strong to bring forth the Book of the Remnant and other books unto the Gentiles. Yet whomsoever is faithful to the “precepts of men” church will be cut off. The scriptures are plain; a Gentile can put his trust in the arm of flesh, and the poetic words of carnal security that comes from Gentile (LDS) leaven, *or* place his hands firmly on the iron rod, and be numbered among the house of Israel—in the beginning to be adopted into Manasseh, and if lucky enough to avoid the destruction and repent later on—into Ephraim (see verse 26).

12 - And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

13 - Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

14 - Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;

15 - And I will cut off the cities of thy land, and throw down all thy strongholds;

16 - And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers;

17 - Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands;

18 - And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.

19 - And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.

20 - For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel;

The remnant of the house of Israel will have their prophets among them, and it again will be like unto the righteous Nephite's or Lamanites (i.e. the sons of Helaman) who possessed *the strength of the Lord*. Their military commanders will be holy prophets, and the pride of the Gentiles will cease. The Lord has indicated that vast major destructions which await the wicked will happen *in one day*—see 2nd Nephi 26:18.

21 - And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

22 - But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance;

23 - And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

Converted Gentiles are to assist the rightful heir. They will be, again, as in the time of Joseph Smith, adopted into the house of Israel, only this time ***the adopter has been established***. The Gentiles very blood will change—for a covenant unto the Lord has been made by baptism! That man then understands the true points of the doctrine of Christ, and hence allows this purity to change his very nature—from Gentile to Jew, that he may be worthy to assist the adopter in building the temple, establishing Zion, and stand among those of high stature—the apple of the Lord's eye. During this time all will see eye to eye. There will be no

divisions, personal opinions, spiritual hobbies, or classism. Zion will be of one heart and one mind.

24 - And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

25 - And then shall the power of heaven come down among them; and I also will be in the midst.

26 - And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

The establishing of Zion—the land of the first inheritance and the New Jerusalem—will come about by the seed of Nephi—or Manasseh. After the temple has been built in the land of the first inheritance, and after the New Jerusalem is established, those other Native Americans of the seed of Laman and Lemuel (Ephraim), which is the majority, will have the gospel preached to them, and they, along with the lost ten tribes, will make their way to Zion. That “this gospel shall be preached among the remnant of this people” (Ephraimic Indians) includes Gentiles who, at this late stage, have withstood the Lord’s fierce destruction, and are adopted in, or numbered with, the tribe of Joseph.

27 - Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name.

28 - Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance.

29 - And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward.

The remnant of the house of Israel will come from all corners of the earth. This heritage *of the Lord* will make their way to America, and Zion.

The Lord continues this prophecy in 3rd Nephi 22:

1 - And then shall that which is written come to pass: Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord.

2 - Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes;

3 - For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.

4 - Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 - For thy maker, thy husband, the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel—the God of the whole earth shall he be called.

6 - For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 - For a small moment have I forsaken thee, but with great mercies will I gather thee.

8 - In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

9 - For this, the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee.

10 - For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

11 - O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

12 - And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 - And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

14 - In righteousness shalt thou be established; thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee.

15 - Behold, they shall surely gather together against thee, not by me; whosoever shall gather together against thee shall fall for thy sake.

The Lord really emphasizes that the remnant house of Joseph—in the strength of the Lord—will be indestructible. Surely wars of the caliber of Book of Mormon wars are on their way, but nothing defeats God; and nothing defeats his strength. The power of God is the power to call down lightning from heaven—it is to move mountains, and turn rivers out of their course. The Lord’s people will have this power. Perhaps a thousand prophets will be in their midst.

16 - Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 - No weapon that is formed against thee shall prosper; and every tongue that shall revile against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

These chapters, and this prophecy, cannot be overemphasized! This is one of the great misunderstood prophecies of the scriptures, along with the Books of Revelations, Jacob 5, Daniel, Zechariah, and Isaiah, each of whom speak of these very same doctrines. Yet this prophecy comes from the mouth of Jesus Christ himself, to the remnant of the people he’s speaking to—the remnant of Joseph. It needs to be read and reread over and over again. This prophecy will never be the subject of an LDS church gospel doctrine class, and if so, the prophecy’s meaning will never *ever* be taught, as intended by Jesus. In a nutshell, these words (along with the other prophecies) say the following, in chronological order:

- The chosen seed, house of Joseph, remain in a sinful state.
- The times of the Gentiles come in—the dispensation of the grace of God (Ephesians 3:2); Joseph Smith’s time being it’s pinnacle: “The branches of the wild tree have taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength... [and] tame fruit.” (see Jacob 5)
- The times of the Gentiles brought forth the One Mighty & Strong, yet the Gentiles apostatized from their care of the house of Israel: “And it came to pass that a long time passed away... [and] this time it hath brought forth much fruit and there are none of it which is good... [and] there are all kinds of bad fruit.” (see Jacob 5:29-32)

- This leads to the Lord being “able to do mine own work” without the Gentiles help in recovering his covenant people. The One Mighty & Strong will write words that he (this “man,” this “marred servant” who will not be destroyed) will bring unto the Gentiles (vs. 10-11); a few will, in turn, bring these words unto the seed, which will have the effect of their scales of darkness falling from their eyes, and they becoming a white and delightsome people (see 2nd Nephi 30).
- The seed of Nephi—Manasseh, the birthright tribe—shall establish the temple in the Land of the First Inheritance (four corners area), and will establish the New Jerusalem (Adam-ondi-Ahman, Missouri), which will have no temple (see Rev 21:22)
- Manasseh will then assist his brother, Ephraim—the seed of Laman and Lemuel—and the lost tribes, who will come into the New Jerusalem.
- The Jews will finally be restored (“and the first shall be last”).

1st Nephi 13-14: Saint Brendan’s Voyage & the Gentile Church

1 - And it came to pass that the angel spake unto me, saying: Look! And I looked and beheld many nations and kingdoms.

2 - And the angel said unto me: What beholdest thou? And I said: I behold many nations and kingdoms.

3 - And he said unto me: These are the nations and kingdoms of the Gentiles.

4 - And it came to pass that I saw among the nations of the Gentiles the formation of a great church.

5 - And the angel said unto me: Behold the formation of a church which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.

6 - And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the founder of it.

7 - And I also saw gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing; and I saw many harlots.

8 - And the angel spake unto me, saying: Behold the gold, and the silver, and the silks, and the scarlets, and the fine-twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church.

9 - And also for the praise of the world do they destroy the saints of God, and bring them down into captivity.

Remember that from the next chapter (14), there are two churches only—one is the church of the Lamb of God, and the other is the church of the devil. However, the church of the devil can be compartmentalized into many organizations and philosophical denominations. Any organization’s philosophy, or any person’s philosophy, that does not coincide with a *fullness* of the gospel—meaning not only truth, but complete truth—is not a house the Lord has built. And “Except the Lord build the house, they labour in vain that build it.” (Psalms 127:1)

Verses 1 through 9 speak of a *great and abominable* church, and the *most abominable* church. The Catholic church is the great and abominable church, who have taken many plain and precious words out of the scriptures purposely (see verses 26-29 in this chapter), only to be restored again through the prophet Joseph Smith. The *most abominable* church had the fullness of the gospel, but then rejected God, and apostatized. Both of these churches are alike unto each other. For the devil is the founder of all apostasy; especially when that apostasy binds, yokes, and slays the Lord’s Saints.

10 - And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

These waters are the Atlantic Ocean.

11 - And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren.

The wrath of God is upon the seed (posterity) of Laman and Lemuel—the Indians.

12 - And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

Columbus did not go to “the seed of my brethren.” He landed in the Caribbean. This verse is speaking of Saint Brendan of Ireland—from the mouth of the One Mighty and Strong.

Before Columbus' voyage, Saint Brenden set sail, and then migrated to the area around St. Louis, Missouri in a boat made of leather. Columbus himself is said to have relied on the voyage of Saint Brendan in undertaking his ocean explorations.

Saint Brenden was born in 484 A.D., about fifteen hundred years ago. He became a priest, and then a monk at ten years of age. His lineage is the tribe of Judah, and thus he was of the house of Israel. Saint Brendan lived a monk's simple life in a beehive-shaped stone hut by the sea. With a love for the ocean, Saint Brendan followed the Lord's promptings and sailed, with twelve other monks, on his famous voyage.

Books about Saint Brendan's life and voyage include, *Saint Brendan And The Voyage Before Columbus*, by Mike McGrew; *The Brendan Voyage: Across the Atlantic in a Leather Boat*, by Tim Severin; and *The Voyage of Saint Brendan, the Navigator*, by Gerard McNamara.

13 - And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

This verse speaks of Christopher Columbus, and others—Gentiles.

14 - And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten.

In America, the Indians were overpowered by the Gentiles who sailed across the Atlantic Ocean from England.

15 - And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance; and I beheld that they were white, and exceedingly fair and beautiful, like unto my people before they were slain.

16 - And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

This is leading up to the War of Independence, and the Era of our honored Founding Fathers.

17 - And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them.

18 - And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

19 - And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations.

20 - And it came to pass that I, Nephi, beheld that they did prosper in the land...

Nephi continues speaking for twenty-two more verses in Chapter 13, and then continues in chapter 14—warning the Gentiles of the last days that they must repent.

From 2nd Nephi 14:

1 - And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks—

2 - And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded.

3 - And that great pit, which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell—yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end.

4 - For behold, this is according to the captivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him.

5 - And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that if the Gentiles repent it shall be well with them; and thou also

knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard that whoso repenteth not must perish.

6 - Therefore, wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God.

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

I wish to add my voice to Nephi's words:—if you (Gentile) will repent it shall be well with you. The fullness of the gospel *was* restored, but has since left a church which claims continued revelation. This is a church wholly unfamiliar to Joseph Smith, and Jesus alike. But in his mercy, the Lord has made provisions unto the righteous—for the *One Mighty and Strong* is among us!

Those who know and recognize the voice of the Holy Ghost will be pricked in their hearts as to what is written. Indeed, it is my hope and prayer that the spirit of this book has penetrated your soul, and that you will begin to turn your thoughts upward, by opening the scriptures and believing what has been written, and to consider that the Lord's work and glory is beyond what you have been led to believe. The Lord's work and glory entirely concerns the recovery of the house of Israel—beginning with Joseph! The entire Book of Mormon is a witness to this. This holy volume's central message is one of *birthright*.

The Lord will not abandon those who ask, seek and knock.

The centerpiece of today's latter-day movement, as I (Kelly) have observed, is the strong and carnal message of "All is well in Zion; yea, Zion prospereth, all is well!" The lie that *we are all doing fine, my checklist of gospel ordinances is complete; and yours is too; there's no need to fear the judgment; the church is God's kingdom on Earth, and aren't you and I an integral part of that kingdom? There is no need to fear.*

In reality, there is A LOT of need to fear. It would behoove each of us to work out our salvation with fear and trembling before God. Reject complacency! Reject idleness! There is a bounty to gain in seeking the Lord's face, and entirely too much to lose in believing the false doctrines that LDS leaders proclaim at every turn—*you're all going to be okay, and so am I. We will all be there together! Rejoice with me!*

2nd Nephi 28 states that this horrid doctrine cheats our souls, while leaders who tout this nonsense lead their flock carefully down to hell. “Wo be unto him that crieth: All is well!” *All is well* needs no personal inspection. It needs no repentance. It allows Satan to bide his time with your soul until that certain night of darkness arrives, wherein there can be no labor performed.

With the other witness in this writing, including John Tanner Clark and Larry Allan Garmus, I certify that what this book contains is true, and was written and assembled under the influence of the Holy Ghost. *Time will add her own witness, along with my own; and this record will take its place among the great testimonies of the last days. And I, Kelly, end my witness as John Tanner Clark ended his.* The scriptures say, “But the Prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or shall speak in the name of other gods, even that prophet shall die.” (Deut. 18:20; 13:5, Jer. 14:14-15; 1st Nephi 4:13) I boldly declare before God, man and angels, that what I have written is true.

Yours in the cause of truth,

Very respectfully,

KELLY L. GNEITING

END