

Solving the Prophet Puzzle
Transforming a Crisis of Faith into a Spiritual Awakening
by Documenting the True Biblical Profile of Joseph Smith
and Interpreting the Latter-day Restoration through a Prophetic Lens
© 2015OneWholsWatching

Contents, Preface, Introduction and Chapters 3-5 addressing the Atonement Statute Doctrine

This book represents the preliminary rough draft which is provided to members of a volunteer peer review team that is providing feedback and editing suggestions prior to the release of the book to the general public



OneWholsWatching (Watcher) is a blogger and author who believes that writing anonymously about LDS history, prophecy and doctrine encourages the reader to put more emphasis on judging content based on its own merits instead of prejudging the credibility of the content based on the perceived credentials and credibility of the writer. His blog posts are posted at threewatches.blogspot.com and onewhoiswatching.wordpress.com
He may be contacted at onewhoiswatching@Gmail.com

“The mystery of Mormonism cannot be solved until we solve the mystery of Joseph Smith. ... What we have in Mormon historiography is two Josephs . . . a man of God and a kind of fraud who exploited his followers for his own purposes.”

Jan Shipps

This book will identify the missing pieces of the prophet puzzle and solve the mystery of Mormonism by documenting the prophetic Biblical profile of Joseph Smith. Once these pieces of the prophet puzzle have been put in place, the remaining pieces of the puzzle are easy to put in place.

Acknowledgments

This is not a scholarly work and I don't claim to be a scholar. I am largely uneducated with regard to a formal education. I am also uncredentialed, which is perhaps one of my most important credentials with regard to this work. I believe the scriptures were written by the grace of God with the common man in mind and that a religious education from a secular institution is not necessary in understanding them. Such an education may even be detrimental. Indeed, the Holy Ghost is the key to understanding God's holy word.

This book is dedicated to the countless people that were knowingly and unknowingly involved in this work up to this point as well as those who are kind enough to serve on the volunteer peer review that are providing feedback and critique prior to its release to the general public. This book provides a narrative relating to many of my personal experiences, observations and interpretive conclusions during my quest for truth, and it is written in a first person format. Nevertheless, much of the doctrinal and historical findings and research herein that has been conducted over the years, is, in part, a crowd sourced phenomenon.

God often teaches people through other people. I have learned much from the observations of those that lived long before I was born. Additionally, I have learned much from my contemporaries. Personal conversations, group discussion, debates and even heated disagreements, when done in the spirit of truly desiring to understand, can bring to light much needed food for thought, notwithstanding the fact that many of these discussions take place online with complete strangers. I consider myself to be a contextual compiler of doctrinal and historical data which has been made available from many different sources. The historical and scriptural data presented in the book is not new. It is the historical and doctrinal context and narrative that emerges from the data provided within these pages that is the active ingredient in this work. I believe there are many interpretations of doctrine and church history provided in this work that are sound and backed up by scripture, yet seldom if ever put into print before. At the end of the day, the primary purpose of this work is to stimulate thought and encourage the reader to search the scriptures much more deeply.

When a group of believers meet online to discuss the word of God, a synergistic cross pollination of information and contextual understanding takes place that can plant seeds of understanding and clarity as the light of Christ and the Holy Ghost nourish and nurture the conversation and the ponderings that follow such conversations. "When two or more people are gathered together [even online] in my name..."

This book is largely co-authored with my precious soulmate, Mrs. Watcher. She has searched the scriptures with me for countless hours and shared with me the rich reward that comes from studying and believing the holy and infallible word of God. Several of the ah ha's that I have enjoyed over the years of study were pointed out to me by her. She has been a wonderful conduit through which to receive inspiration. An example of this is provided in chapter 23, "Seven Servants and an Angel".

Mrs. Watcher and I are also indebted to our dear friends Mr. and Mrs. Malachi who have spent decades doing Sunday study sessions with us. Without their insight and encouragement this could not have taken place in the manner that it has.

The interactions and even disagreements with my fellow bloggers have played an important role in this work as well. Interactions with and stimulating articles by many of my fellow bloggers have played an important part in this work. Countless comments made by friends and commenters on my blog posts, have played an important role in this work as well.

Countless other commenters, most of which I have never met in person, have all participated in the writing of this book, some knowingly, some unknowingly. The scientist and attorney actually labored

with me at times, to better explain and document some of the suppositions contained herein and to revise some of my awkwardly structured sentences for which I am deeply grateful. I also very much appreciate the efforts of my online editor who I have never met. She has been wonderful. If there are grammatical and spelling errors in this book, it is because I continued messing with the text even after she edited it. I personally find grammar and spelling issues to be largely irrelevant and I feel they present stumbling blocks to the highly educated among us that would do well to focus more on the spirit of what is being communicated rather than the letter.

Critical to this work were the discussions from readers of my blogs that have seen the same general prophetic three watch scenario that I see. An attorney in Colorado, a scientist in North Carolina, an Internet marketing professional in Georgia, a dentist in Utah, a financial planner in Nevada, a bus driver in Missouri, a Mom in California, a music teacher in Australia, a Chiropractor in Arizona, and the list just goes on. What do all of these people from different walks of life have in common? They all love the Lord and are all searching and seeking for the truth. Many of these friends are watching for the beginning of the third watch with me, some of the readers of my blog remain unconvinced. Some do not agree with my doctrinal suppositions and no doubt question my interpretations, but everyone added a valuable voice to the conversation for which I am grateful. Those that have had their eyes opened to the significance of JST Luke 12¹ and the reality of the doctrine of the third watch have provided countless hours of blissful interactions in the comment sections of the two blogs. These interactions between believers that are watching for the events of the end times unfold remind me of the following prophetic observation found in the Book of Daniel:

... But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased....Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.²

¹ JST Luke 12: 4-57 "For, behold, he cometh in the first watch of the night, and he shall also come in the second watch, and again he shall come in the third watch. And verily I say unto you, He hath already come, as it is written of him; and again when he shall come in the second watch, or come in the third watch, blessed are those servants when he cometh, that he shall find so doing; For the Lord of those servants shall gird himself, and make them to sit down to meat, and will come forth and serve them. And now, verily I say these things unto you, that ye may know this, that the coming of the Lord is as a thief in the night. And it is like unto a man who is an householder, who, if he watcheth not his goods, the thief cometh in an hour of which he is not aware, and taketh his goods, and divideth them among his fellows. And they said among themselves, If the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through and the loss of his goods. And he said unto them, Verily I say unto you, be ye therefore ready also; for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or unto all? And the Lord said, I speak unto those whom the Lord shall make rulers over his household, to give his children their portion of meat in due season. And they said, Who then is that faithful and wise servant? And the Lord said unto them, It is that servant who watcheth, to impart his portion of meat in due season. 52 Blessed be that servant whom his Lord shall find, when he cometh, so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But the evil servant is he who is not found watching. And if that servant is not found watching, he will say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants, and the maidens, and to eat, and drink, and to be drunken. The Lord of that servant will come in a day he looketh not for, and at an hour when he is not aware, and will cut him down, and will appoint him his portion with the unbelievers. And that servant who knew his Lord's will, and prepared not for his Lord's coming, neither did according to his will, shall be beaten with many stripes. But he that knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few. For unto whomsoever much is given, of him shall much be required; and to whom the Lord has committed much, of him will men ask the more.

² Dan 12:9-10

I believe we are living in the "time of the end" and that God is finally taking the partial blindness off of Israel in preparation for the ushering in of the fulness of the Gentiles.³ I believe that many words that have previously been closed up and sealed are now being unsealed by the mercy of God and the power of the Holy Ghost. A chapter in this book is dedicated to many of the prophetic time sequences in the Book of Daniel that just happen to fit precisely into the events that took place during Joseph Smith's remarkable public ministry. I believe there is now a remnant that is beginning to understand words and prophecies that have previously been sealed up.

At the end of the day, glory be to God for any truths contained herein and I take full responsibility for any doctrinal or historical interpretations or cited references that are inaccurate. Every human being is on a continuous learning curve, I am no different.

³ Romans 11:25

CONTENTS

ACKNOWLEDGMENTS	3
PREFACE	9
FIVE STEPS TO LOSING MY INNOCENCE	9
INTRODUCTION	21
<i>"Search these commandments. . . the prophecies and promises which are in them shall all be fulfilled."</i>	21
SUMMARY OF CHAPTER TOPICS	78
CHAPTER 1:	ERROR! BOOKMARK NOT DEFINED.
THE APOSTASY AND REDEMPTION OF LATTER DAY ISRAEL <i>The Whore, the Harlots and the Unfaithful Bride</i>	
CHAPTER 2	ERROR! BOOKMARK NOT DEFINED.
THE GROWING GOOGLE APOSTASY <i>"We've never had a period of apostasy like we're having right now"</i>	
CHAPTER 3	26
SOLVING THE PROPHET PUZZLE PARTS 1-3 <i>A Stone of Stumbling Biblical Profile of the Davidic Servant One Like Moses</i>	
CHAPTER 4	44
SOLVING THE PROPHET PUZZLE PARTS 4-6 <i>The True Purpose of Prophets The Atonement Statute "I have labored in vain... yet shall I ... restore... Israel"</i>	
CHAPTER 5	54
SOLVING THE PROPHET PUZZLE PARTS 7-9 <i>Why did Old things need to become New? Modern Revelation is Consistent with Ancient Prophecy</i>	
CHAPTER 6	ERROR! BOOKMARK NOT DEFINED.
TWELVE CONTEXTUAL DECLARATIONS <i>Search these commandments... the prophecies and promises... shall all be fulfilled.</i>	
CHAPTER 7	ERROR! BOOKMARK NOT DEFINED.
HE COMES THREE TIMES AS A THIEF IN THE NIGHT <i>"For, behold, he cometh in the first watch . . . and . . . in the second watch, and again he shall come in the third watch."</i>	
CHAPTER 8	ERROR! BOOKMARK NOT DEFINED.

THE BRIDEGROOM TARRIED

"I, the Lord, will to retain a strong hold in the land of Kirtland, for the space of five years."

CHAPTER 9

ERROR! BOOKMARK NOT DEFINED.

THE CHURCH OF GOD BRINGS FORTH THE KINGDOM OF GOD

"And she brought forth a man child"

CHAPTER 10

ERROR! BOOKMARK NOT DEFINED.

A MYSTICAL LOOK AT THE LDS RESTORATION MOVEMENT

"That Jerusalem from this hour may begin to be redeemed."

CHAPTER 11

ERROR! BOOKMARK NOT DEFINED.

THE SECRET REESTABLISHMENT OF THE KINGDOM OF THE JEWS

"A Light will shine forth among those that sit in darkness."

CHAPTER 12

ERROR! BOOKMARK NOT DEFINED.

REUNITING THE KINGDOM OF ISRAEL WITH THE KINGDOM OF JUDAH

"And the branches of the natural tree will I graft into the natural branches of the [wild] tree"

CHAPTER 13

ERROR! BOOKMARK NOT DEFINED.

READING ABRAHAM WHILE GOD WINKS

"Thy seed . . . shall bear this ministry and priesthood unto all nations."

CHAPTER 14

ERROR! BOOKMARK NOT DEFINED.

THE SECRET RETURN OF ELIJAH THE PROPHET

"Behold the time has fully come which was spoken by the mouth of Malachi."

CHAPTER 15

ERROR! BOOKMARK NOT DEFINED.

OLIVER'S SECRET

If an angel... let him be accursed...

CHAPTER 16

ERROR! BOOKMARK NOT DEFINED.

CRUSHING DAVID WHITMER'S STUMBLING BLOCK

"I will prove that God called Brother Joseph to translate the Book of Mormon only"

CHAPTER 17

ERROR! BOOKMARK NOT DEFINED.

THE JEWS REJECTED THE COVENANT, THE GENTILES BROKE IT

"They have transgressed the laws, changed the ordinance, broken the everlasting covenant."

CHAPTER 18

ERROR! BOOKMARK NOT DEFINED.

THE SECRET DOCUMENT

Searching for 23 High Priests and the Holy Order of Melchizedek

CHAPTER 19

ERROR! BOOKMARK NOT DEFINED.

THREE GRAND ORDERS OF PRIESTHOOD

"Paul is here treating of three different priesthoods, namely the priesthood of Aron, Abraham, and Melchizedek"

CHAPTER 20

ERROR! BOOKMARK NOT DEFINED.

SOMETHING NEW MUST BE DONE FOR THE SALVATION OF THE CHURCH

But behold the Servant said unto the Lord of the Vineyard, "Spare it a little longer."

CHAPTER 21

ERROR! BOOKMARK NOT DEFINED.

ANALYSIS OF SECTION 132

"For the time will come when they will not endure sound doctrine."

CHAPTER 22

ERROR! BOOKMARK NOT DEFINED.

I AM THAT I AM

The Importance of Understanding the True Nature of God

CHAPTER 23

ERROR! BOOKMARK NOT DEFINED.

SEVEN SERVANTS AND AN ANGEL

"And the voice of warning shall be unto all people by the mouths of my disciples whom I have chosen in these last days."

CHAPTER 24

ERROR! BOOKMARK NOT DEFINED.

THE FIVE-PART MINISTRY OF JOSEPH SMITH

The Secret History of Mormonism

CHAPTER 25

ERROR! BOOKMARK NOT DEFINED.

UNSEAL THE VISION

The Time of the End is Near

CHAPTER 26

ERROR! BOOKMARK NOT DEFINED.

HOW ZION WILL BE REDEEMED...

"break down the walls of mine enemies, throw down their tower, and scatter their watchman"

EPILOGUE

ERROR! BOOKMARK NOT DEFINED.

RESPONDING TO THE SKEPTICS

Preface

Five Steps to Losing My Innocence

(My backwards journey in the study of Mormon history, identifying the five eras of apostasy of the Latter-day church that resulted in a total loss of my "innocence" regarding the current state of the Church of Jesus Christ of Latter-day Saints.)

I grew up in a staunch LDS family with a pioneer heritage on both sides of my family, dating back to Kirtland, OH, and Nauvoo, IL. I come from Brigham Young on my Father's side and from Miles Romney and Edward Bunker on my mother's side. Miles and his wife Elizabeth heard Orson Hyde preaching on a street corner in 1837 and were baptized in 1839. They left England in 1841 to join the Saints in Nauvoo.

Edward Bunker Sr. gained some degree of notoriety when, as a Bishop in Southern Utah, he challenged Brigham Young's Adam-God doctrine in 1889. Although he supposedly acknowledged his error after meeting with the First Presidency of the Church, the doctrine was mysteriously discarded from official teaching within the church from that time on.

My father and many of his seven brothers all held prominent positions in the church with many of them serving as Stake Presidents, Mission Presidents, and Regional Representatives. Some were Temple Presidents and one was a General Authority. The religious culture in my home dictated that we were to always be supportive of the leaders of the church and never question authority. Whenever critical thinking with regard to teachings of modern leaders, church history or doctrine led to doubts or questions with no satisfactory answers, these were best resolved by the mantra "follow the Brethren".

Fast forward to the early years of my marriage. About three decades ago, in the mid-1980's, I was struggling to keep my head above water as a young married father with a growing gaggle of kids, a demanding job that required me to be on 24-hour call, and a calling in the bishopric. At that time I was blissfully unaware that *all was not well in Zion*. I was secure and at ease in knowing I had been born "under the covenant" in *the only true church*.

In my world view, the Church of Jesus Christ of Latter-day Saints was the undisputed holder of the apostolic priesthood keys, the exclusive purveyor of the fulness of the Gospel, and the only true and living church of Jesus Christ on the earth. Back during those years, and previously while serving a mission in the Bible belt, I had some very profound spiritual experiences which seemed to substantiate those suppositions, which I had inherited from my parents.

Step One in Losing My Innocence

Little did I know that I was about to embark on a relentless journey deep into the secret history of the Mormon Church and its original teachings that would result in a loss of innocence regarding the current state of the modern Church of Jesus Christ of Latter-day Saints.

I was not oblivious to the obvious humanness and foibles of church members and leaders; but, as some LDS authors have pointed out, I believed the imperfections of the institution and the people were what made the church perfect for perfecting the saints. That was another reason I was careful not to be critical of the general authorities.

My father, who was extremely well connected (by blood, by neighborhood and by his church callings) to many of the current leaders of the church at that time, cautioned me to never go to work for the church because I would "lose my testimony"⁴ if I ever got that close to the inner workings of the corporate institution.

⁴ According to the LDS Church website, "A testimony is a spiritual witness given to an individual by the Holy Ghost. The foundation of a Mormon's testimony is the knowledge that Heavenly Father lives and loves us; that Jesus Christ

He counseled me to always separate how the outer corporate church institution conducted business from the inner church and the spiritual truthfulness of the restored gospel as contained in the scriptures.

While struggling to keep my head above water during those early married years, I became acquainted with an elderly lady in my ward⁵ by the name of Clare Middlemiss. She lived about three blocks from me. This charming lady had lived an amazing life and was now nearing the end of it. I am guessing she was in her 80's or 90's at the time.

She was very lonely and seemed somewhat neglected. She apparently did not have many living relatives. I think I initially met her because she was a "shut-in" who needed the sacrament taken to her home on Sundays. I went because I was in charge of the young boys who provided this service for her as part of their Aaronic Priesthood duties⁶.

One day she asked if I had any interest in LDS Church history. Although my real answer was, "Not really, I am too busy dealing with the cares of the world," I answered in the affirmative because I could see she wanted to connect with someone who shared her passion for church history. She invited me over to her house to discuss it.

Initially I went over to be kind as a sort of "service project" and partly out of curiosity. I had heard that she had never been married, which was intriguing to me. She was a beautiful woman and I couldn't imagine how she had escaped the institution of marriage.

In my first visit to discuss church history, I was blown away to find out that she had spent most of her adult life working for the church as the personal secretary of long-time Church President David O. McKay!

As I recall, this first conversation about church history was rather short. I think she was checking me out to see where I was coming from emotionally, spiritually, and intellectually. I think she wanted to see if I could handle the raw, un-sanitized historical information she wanted to share.

It soon became obvious that she had a story to tell and she was looking for someone to whom she might tell it. She showed me a huge scrapbook and piles of documents regarding the life of McKay and many of the major events that took place in the church under his watch. Most intriguing were countless private letters between President McKay and other general authorities. According to one report, she had over 130,000 pages consisting of letters, diaries, discourses, and scrapbooks.

Although the vast majority of the documentation was somewhat mundane, some of the personal letters contained highly sensitive information about issues, events, doctrine, and the personalities of church leaders. One of the packets of letters that I perused revealed the deep contention that existed between liberal Apostle Hugh B. Brown, who had been an attorney in Canada and had taught at BYU, and the very conservative junior Apostle Ezra Taft Benson, who had served as the Secretary of Agriculture under President Dwight D. Eisenhower. One of them, as I recall, actually wanted the other to be excommunicated. They were on polar ends of the spectrum in their political and religious world views. It seemed to me that the disagreements were not just regarding administrative decisions; they seemed very much to have to do with their interpretation of the Gospel of Jesus Christ.

As I worked my way through some of the correspondence, it didn't take long for me to begin losing my innocence and naiveté regarding the supposed unity of the brethren, and the state of the

lives, that He is the Son of God, and that He carried out the infinite Atonement; that Joseph Smith is a prophet, which God called to restore Jesus Christ's church to the earth; that we are led today by a living prophet; and that The Church of Jesus Christ of Latter-day Saints is the Savior's Church restored on the earth today."

<http://www.mormon.org/faq/purpose-of-testimony>. NOTE: The true scriptural definition actually has to do with a sure knowledge by having the heavens opened and seeing God, as described in D&C 76:22-23.

⁵ The term "ward" is equivalent to "local congregation" in LDS culture.

⁶ Mormon boys between 12 and 19 are ordained to the Aaronic Priesthood, which allows them to officiate in certain ordinances of the Church such as preparing and blessing the Lord's sacrament (similar to the Holy Communion in Catholicism) and distributing it to the congregation.

modern Church of Jesus Christ of Latter-day Saints. It soon became apparent to me that the apostolic mantle worn by the modern Apostles came from a different wardrobe than the one worn by the ancient apostles. That was a tough pill to swallow.

The information she shared with me began to open my eyes with regard to the inner workings of the church during President McKay's 19-year reign. She showed me many things that shook my foundation and began to change my paradigm regarding the state of *the only true church*.

Although I initially swept what I had become privy to under the rug in a state of denial, the seeds of information slowly germinated and eventually grew, causing within me a voracious hunger to know the truth about my religion, at all costs. Mind you, she was not trying to shake my testimony of the restored gospel or the restored church (two very separate and distinct things that were indistinguishable to me at the time), she simply had a story and a few secrets to share and she wanted to find someone to whom she could share them with.

She was not viewing these events through critical doctrinal eyes pertaining to the spiritual state of the Church. To her, it was simply a fascinating study in human nature. She was passionate about her love and respect for President McKay and her unique experience of being in the nucleus of a rapidly expanding and vibrant religious organization. She had a front row view of the incredible social, political, and religious dynamics through which the church had gone. The focal point of her own personal story was her relationship with McKay and the challenges with which he dealt. He was the dominant figure in her life, and one to whom she gave her complete loyalty. In her mind, she had been the official gatekeeper for the Lord's anointed prophet of the restored church.

Although I initially tried to suppress the information to which I had become privy, within a few years I found myself at Sunstone⁷, comparing notes with Daniel Rector, offering to do some volunteer work in exchange for access to his files containing countless controversial documents that he had acquired over the years. As I studied the history of the modern church era from every possible credible source I could find, I learned about such things as the real story behind Elder Bruce R. McConkie's famous Book "Mormon Doctrine" and how President McKay was very upset with Elder McConkie for publishing it. According to the documentation I was shown, Mark E. Peterson had been commissioned by Elder McKay to review and report on the accuracy of the book. Peterson had declared it to include "hundreds" of doctrinal mistakes. I learned about the initial decision to pull the book from the market indefinitely, followed by a reversal of that decision based on the perceived need to protect the reputation of McConkie, a rising apostolic star in the kingdom.

I read a copy of a (then) private letter from Bruce R. McConkie to BYU Professor Eugene England, acknowledging that Brigham Young had indeed taught the Adam-God doctrine, contrary to McConkie's own published, authoritative declarations. In the letter, McConkie warned that Brigham Young would someday answer to God for teaching false doctrine about the nature and character of God. These and many more issues began to motivate me to become a "critical thinker", begin to question authority, and to not take anything for granted. I began to take a close look at the differences between the doctrines and ordinances of the modern church in comparison to the original doctrines and saving ordinances of the LDS restoration movement and, more importantly, those of the New Testament Church.⁸

During those early years I learned about the notorious memorandum by Elder Glen L. Pace of the Quorum of the Seventy about ritualistic child abuse allegedly linked to the Mormon Temple Endowment that was mysteriously leaked to the media. This caused me to question the veracity of the Masonic Temple endowment that Brigham Young introduced into the church. Those represent a

⁷ Sunstone is a liberal, fringe LDS magazine that discusses Mormonism through scholarship. They sponsor symposia that cover a diverse range of doctrinal topics that also include art, short fiction and poetry.

⁸ I have since compiled a long list of doctrines that have been changed or discarded over time.

microscopic sampling of some of the disruptive things I discovered during the early part of my investigative research.

Perhaps one of the more disturbing things I happened upon was the fact that President David O. McKay was the one that began the tradition of having Church members sustain Presidents of the Church as Prophets, Seers and Revelators.⁹ Prior to that, they were only sustained as the President of the Church. The following quote by Brigham Young contains his own admission that he did not consider himself to be a prophet or the legal successor to Joseph Smith:

The brethren testify that brother Brigham is Brother Joseph's legal successor. You never heard me say so. I say that I am a good hand to keep the dogs and wolves out of the flock. I do not care a goat who rises up. I do not think anything about being Joseph's successor.¹⁰

My search for truth took me down a rabbit hole that would take many years of painstaking and prayerful research and connecting of dots before I could find my way back up for air and determine where the truth ends and the fabrication begins. Those early experiences with Miss Middlemiss, Sunstone, and countless other people and resources¹¹ resulted in a "wakeup call" and loss of innocence that led me on a voracious ongoing research project to better understand the religion I had inherited from my parents and ancestors.

Elder H. Verlan Anderson made the following observation prior to his calling to the First Quorum of the Seventy:

Religious history testifies that, with the single exception of the inhabitants of the City of Enoch, no people to whom the gospel has been given have remained faithful to their covenants for more than a few generations. Time after time the Lord has established his church among a group who have lived his commandments for a few years and then fallen away thus bringing upon themselves his judgments. This cycle of human folly which so many prophets have noted, has repeated itself with such consistent regularity that any group which finds itself to be the favored recipients of the gospel would do well to assume that their own apostasy is certain and the only question about it is how long it will take.

Step Two in Losing My Innocence

Although it became clear to me in the course of my studies that the modern church had very little in common with Biblical Christianity, I didn't know how or when the departure took place. During those years of simultaneously and intensely searching church history and the scriptures, it became apparent to me that the modern restored church was in a state of apostasy and I had a passionate desire to understand when and how it took place. Naturally, my next step was to backtrack to the previous major era in the Church, which began with the administration of Brigham Young and ended

⁹ Volume 2 The Mormon Hierarchy beginning on pg 363. Interestingly, McKay was the first President of the Church to be "ordained" instead of "set apart" in that calling since Joseph Smith Jr. (See The Mormon Hierarchy pg 253)

¹⁰ Brigham Young, Journal of Discourses 8:69

¹¹ Ironically, some of the best resources for connecting the dots and strengthening my belief in the foundational claims of Joseph Smith came from the research done by anti-Mormons like the Tanners at the Utah Lighthouse Ministry. They have spent countless hours bringing to light the true history of Mormonism. I am grateful for their diligent work and my personal belief has been strengthened by studying their materials under the influence of the spirit and with the context provided by ancient and modern scripture.

toward the turn of the century, when the church began to “self-correct” and purge itself of the many heresies that he introduced into the church.

Initially, I assumed the earlier fundamentalist doctrines taught by Brigham Young must have been true and that the transition from Brigham Young-fundamentalism to the modern era must have been the initial timeframe when the church went into apostasy. I had assumed that the doctrine of polygamy and all of the other heresies that Brigham taught must have been true. Nevertheless, as my research in church history was accompanied with my doctrinal search in the scriptures, it became quite apparent that Brigham Young was preaching a distinctly different gospel than the New Testament Gospel that Joseph Smith had originally restored to the earth.

Somehow, I was able to make it through the quagmire of “Mormon fundamentalism” and continue on my journey traveling backwards in time, after spending considerable time studying polygamy, the Adam-God doctrine, blood atonement, and other LDS fundamentalist doctrines and issues.

Many people, when backtracking through church history in their quest to identify the time when the church departed from the straight gate, end their search with the Brigham Young religious world view. I now realize it is only by the grace of God that I am not living in southern Utah wearing long sleeved garments, married to multiple wives, and profusely quoting from the gospel of Brigham Young.

Step Three in Losing My Innocence

Once I had my epiphany that the gospel of Brigham Young was not located in the same universe as the simple Gospel of Christ found in the New Testament and Book of Mormon, I simply continued peddling backwards in time a little further, taking me to the Nauvoo era. I had my eyes opened to the ominous warnings God gave the church in Section 124 of the Doctrine & Covenants (D&C), and the succession crisis that took place at the time of Joseph Smith's death. Somehow, in over 30 years of church membership, I had never noticed the following proclamations covered in Section 124:

- The Fulness of the Priesthood had been lost.¹²
- The Church would be rejected, with their dead, if the Lord’s House in Nauvoo was not completed during the "sufficient time" allotted.¹³
- The Saints would be moved out of Nauvoo if they were not obedient.¹⁴
- Hyrum Smith was made a co-president of the Church with Joseph Smith preliminary to becoming the sole President of the Church in fulfillment of the succession prophecy in Section 43¹⁵
- The Saints in Nauvoo were practicing abominations before the Lord¹⁶
- Any doctrines and commandments contrary to those contained in the Book of Mormon and the revelations given through Joseph Smith up to that time, "cometh of evil and shall be attended with cursings and not blessings."¹⁷

An in-depth study of the Nauvoo era convinced me that the church had been condemned and put on probation by God before they got to Nauvoo. No less that three revelations had been given to

¹² D&C 124:28 (The fulness of the Priesthood had been restored in January of 1831 at the Isaac Morley Farm)

¹³ D&C 124:31-32 (The Nauvoo Temple was never completed and accepted of God before the saints fled)

¹⁴ D&C 124:45-46 (The Saints were forced to flee from Nauvoo)

¹⁵ D&C 124:94-95 (This was an ominous declaration providing evidence of Joseph's future fall per Section 43:1-7 Joseph Smith would eventually withdraw as a Prophet of the Church.)

¹⁶ D&C 124:48

¹⁷ D&C 124:119-120 (The church would eventually establish doctrines and practices contrary to what was contained in the Book of Mormon and publicly accepted revelations up to that time. Brigham Young would even canonize contradictory revelations)

the saints and specified priesthood quorums notifying them that they were under condemnation. In September of 1832 the Lord declared that "...vanity and unbelief have brought the whole church under condemnation". One December 5 1834 the Lord informed Joseph and his brethren that "Verily condemnation resteth upon you who are appointed to lead my church and to be Saviors of men; and also upon the church. And there must needs be a repentance and a reformation among you in all things..". Finally, in November 5 1835, the Lord gave a revelation concerning the Twelve Apostles, "Thus came the word of the Lord unto me concerning the Twelve, saying, behold they are under condemnation, because they have not been sufficiently humble in my sight..."

Those three revelations of condemnation were just a few of many chastisements that the Saints had received prior to migrating to Nauvoo. In Nauvoo, they were given the opportunity to repent and reform, but rejected the opportunity. Their failure to repent, have the fulness of priesthood restored to them, and complete the Lords House resulted in being rejected by God, as a church, with their dead. Ultimately, they had to flee from Nauvoo just as they had fled from Jackson, Kirtland, and Far West.

Step Four in Losing My Innocence

My backward search in LDS Church history then took me to another era of apostasy in Kirtland that included the migration of the church to Far West. This period of apostasy, from about Mid-way through 1834 to 1839, included the failure of the Kirtland Safety Society, the defiling of the Kirtland Temple, and the departure of many of the leading authorities of the church, including several members of the Twelve Apostles and all three witnesses of the Book of Mormon.¹⁸

Step Five in Losing My Innocence - The Final Epiphany

The final step in my loss of innocence regarding the state of the LDS church occurred when I finally identified the first and most prolific era of apostasy in Kirtland that took place sometime between June of 1831 and the end of 1834. My investigation into this very early period of the restoration revealed historical events which the modern church has misunderstood, misrepresented and in some cases suppressed. It was during the end of this long five step process of research about the different eras of church history that I had the shocking realization I had never known the true early history of the restored church.

During this part of my journey I learned just how serious it was that the church failed to keep the covenant of consecration after entering into it. I discovered the real date the true Melchizedek priesthood was restored and how it was lost. I learned that the name of Christ was taken out of the name of the restored Church of Christ in an official conference of the church in 1834. I found much evidence that indicated it was because of the collective transgressions of the church and the fact they were rejecting the fulness of the Gospel that had been offered shortly after it came forth out of the wilderness.

Five General Eras of Apostasy

¹⁸ Martin Harris and Oliver Cowdery would eventually be rebaptized and return to the church many years later.

1st Era of Apostasy- Early Kirtland - Jackson	2nd Era of Apostasy- Late Kirtland -Far West	3rd Era of Apostasy Nauvoo	4th Era of Apostasy Early Utah	5th Era of Apostasy Modern Utah
The Fulness of the Gospel is Restored and Rejected the Church is Condemned	Condemnation Continues "Something New Must be Done for the Salvation of the Church" Foreign Missions Established	While in a State of Apostasy the Twelve Apostles Take the Knowledge of the Gospel to the Nations- Church Rejected with their dead Succession Crisis	The Saints Flee to Utah and are taught the Gospel According to Brigham Young	In the Modern Era the Church Discards many of the Teachings of Brigham Young- Preaches Infallibility of the Prophet-Becomes popular with the world

I realized the prophecy of Christ in 3 Nephi 16:10 had been fully completed by the end of 1834:

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 priest crafts, 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.

I also realized that the second part of the prophecy, in 3 Nephi 16:11-12, began to be fulfilled in 1837-1839 when the quorum of the twelve Apostles was commissioned to establish foreign missions and take the knowledge of the gospel from the Gentiles, to 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. 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.

As devastating as Christ's prophecy was, it foretold of the eventual repentance of the believing Gentiles:

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.

I eventually began to uncover countless passages of scripture to support the third part of Christ's prophecy in 3 Nephi 16:13 listed above. That is the indescribably delicious news that will be documented in this book. I believe the light is about to shine forth again among those that sit in darkness, after four biblical generations following the final rejection of the fulness. There will be a remnant of Gentiles that repent and re-establish the covenant that has been broken! According to other passages in the Book of Mormon and D&C, the gospel will then go forth from the believing and repentant Gentiles to the rest of the world.

In hindsight, I wish I had begun this quest from the other end of LDS church history. I wish I had begun my investigative research at the *beginning* of the LDS restoration movement working my way forward in time, instead of working my way backwards. If I had done so, I could have bypassed all those

years wasting my time pouring over the Journal of Discourses¹⁹, meeting with fringe groups, and killing brain cells trying to make sense out of all the apparent contradictions that are now fully coming to light regarding church history and doctrine! If only I would have spent more time studying the scriptures and the early history of the LDS restoration movement, instead of wasting time studying LDS fundamentalism and modern Church teachings, I feel I could have avoided a significant amount of painful cognitive dissonance!

A huge milestone in my quest to understand what happened to the restored Church of Christ that was re-established through Joseph Smith came when I read and believed the passage contained in Section 1:37-38 of the D&C. I committed myself to accept the Lord's admonition to search the scriptures received through the prophet Joseph Smith, fully believing that all of the unconditional prophecies and promises in them would be fulfilled despite the fact that many of them remained unfulfilled after the deaths of God's servants to which they pertained:²⁰

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.²¹

About the time I decided to search diligently in the scriptures, I discovered the incredible power of "word crunching" computer software. I quickly realized I could do an in-depth search, by topic, in all the standard works in seconds that, otherwise, would have taken an inordinate amount of time. As I began searching the scriptures in conjunction with church history²² using various types of word crunching software, I began the last stage of losing my innocence regarding my previous, "faith without facts" belief in the restoration of the gospel.

Prior to that time, my belief in the restored gospel was very superficial, based on blind faith in the scriptural interpretations of others and "white-washed", incomplete, and often wholly inaccurate versions of LDS Church history. Once I began deeply searching the scriptures, I began to develop an intimate relationship with the word of God and my faith in the restored Gospel greatly increased. I also quit relying on the official, sanitized and correlated version of church history.

During my nearly three decades of searching for answers, I have done thousands upon thousands of keyword searches in the scriptures. While doing this, the amazing cohesiveness and congruence between the Bible, Book of Mormon, and D&C became stunningly apparent. The searches have consistently been so exacting and multilayered, that I cannot find words to adequately describe the synergistic interconnectedness between these various texts that results in much greater clarity. It is simply ineffable.

As my faith in God and His word was increased, many of the claims of the modern church began to crumble as my understanding of the scriptures increased. My understanding and belief in the fact that a supreme being had inspired the creation of the Bible, Book of Mormon, and D&C skyrocketed. My

¹⁹ The Journal of discourses (J.D.) is a 26 volume collection of public sermons by early leaders of the LDS Church in Utah, containing many of the false doctrines taught by Brigham Young and other leaders of the church

²⁰ It was this decision that led to my understanding the doctrine of the three watches and that fact that ancient and modern revelation both have reoccurring narratives having to do with God returning certain of his key servants from the dead. See the following article <http://onewhoiswatching.wordpress.com/2013/06/30/the-prophecies-and-promises-shall-all-be-fulfilled-1/>

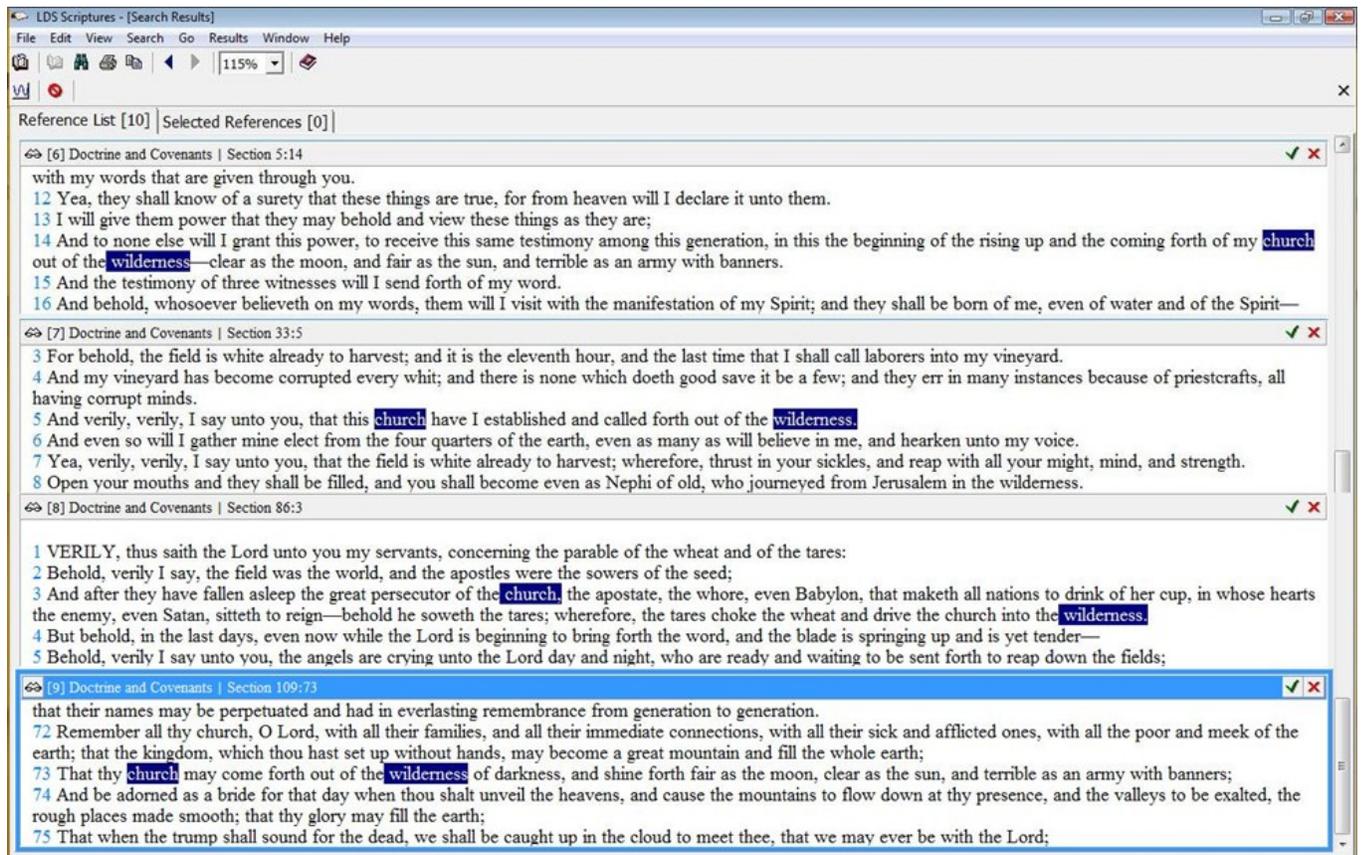
²¹ D&C 1:37-38

²² Searching the history of the church in conjunction with the relevant revelations being received at the same time is critical and incredibly helpful in capturing context for both the revelations and the history. For this reason, I found the Historical Development of the Doctrine and Covenants by Woodford an invaluable resource.

faith in the truthfulness of the original restoration of the gospel and the scriptural narrative promising its future re-establishment, has grown exponentially as I have truly, deeply researched the scriptures. I believe that many of the difficult questions posed by critics of the restored gospel are covered in the pages of this work and the links cited in the footnotes.

Here is one example of the thousands of key word searches I did over the last three decades. After reading a passage of scripture in the D&C having to do with the restored church coming out of the wilderness, I did a keyword search of the terms "church" and "wilderness."

This was the result:



Listed above are the four passages in modern revelation that use the exact same keyword terminology to speak of the Church of Christ either coming out of the wilderness or going into it. Section 86 addresses the apostasy of the New Testament Church of Christ and how it was overcome and driven into the wilderness anciently:

The tares choke the wheat and drive the church into the wilderness.

It then informs us that in the last days, instead of plucking out the tares and having a complete housecleaning like the Nephite Church did when the Savior visited them as documented in 3rd Nephi, the Lord was going to allow the tares to continue in the last days, mingled among God's wheat, until the harvest is ripe:

Pluck not up the tares while the blade is yet tender . . . lest you destroy the wheat also. Let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned.

The other three keyword passages speak about the Latter-day restored Church of Christ. They provide a three part chronology. The narrative proves that the restored Church of Christ that came forth out of the wilderness was also driven back into the wilderness within a very short time. It was driven back into the wilderness in the exact same way the ancient church was. It was choked by the tares.

Listed below are the remaining three keyword related passages showing the chronology of the church *beginning* to come out of the wilderness in 1829, being fully out of the wilderness on the earth in 1830 and having gone back into the wilderness again sometime prior to the dedicatory prayer of the Kirtland Temple in 1836. The dedicatory prayer petitions the Lord that the church may come forth out of the wilderness at a future time.²³

Section 5 March 1829: "The beginning of the rising up and the coming forth of my church out of the wilderness."

Section 33 October 1830: "This church have I established and called forth out of the wilderness."

Section 109 March 27, 1836: "That thy church may come forth out of the wilderness of darkness."

It was actually common knowledge among the leading brethren of the church (and any of the other Saints who were paying attention) that the church was in a state of darkness after the rejection of the greater light by the end of 1834.

While Joseph Smith was preparing the 12 apostles for the Kirtland Temple endowment and their future calling to take the knowledge of the gospel to the House of Israel, he told them that their minds were so dark that the angel Gabriel could not explain it to them.²⁴

On December 5th of 1834, the Lord had informed the leaders of the church that both the leaders and the membership were condemned and that all things were out of order, necessitating a reformation in all things:

Verily, condemnation resteth upon you, who are appointed to lead my Church, and to be saviors of men; and also upon the Church; and there must needs be repentance and a reformation among you, in all things . . .²⁵

Here is another example of the results from a multiple keyword search. It shows the interconnectedness of modern revelation with the Book of Mormon. Notice the number of common keyword themes shared between Section 1 of the D&C and 1 Nephi 22:

Section One	Keywords	First Nephi 22
Verse 9	"Wrath of God"	Verse 16

²³ There is lots of supporting documentation to suggest that it shines forth again when the Marvelous Work and a Wonder begins.

²⁴ "the endowment you are so anxious about you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds, but strive to be prepared in your hearts, be faithful in all things that when we meet in the solemn assembly that is such as God shall name out of all the official members, will meet, and we must be clean every whit." (Joseph Smith, Discourse, Kirtland, Ohio, November 12, 1835, Joseph Smith Journal, *Papers of Joseph Smith*, 2:76–77.)

²⁵(Unpublished revelations Pg 73 December 5th 1834)

Verse 14	"Arm of the Lord Revealed"	Verse 11
Verse 14	Wicked "Cut off"	Verse 19
Verse 30	"Obscurity and Darkness"	Verse 12
Verse 36	Satan has "no power" among the Saints	Verse 26
Verse 25-27	Those that "erred "will be corrected	Verse 35

The Importance of Scripture Searching Software

The result of the keyword search shows the remarkable connection in narrative between an ancient prophetic account in the Book of Mormon and a section of Modern Revelation in the D&C. It also verifies the future emergence of the restored church out of the wilderness again. I found this interesting because I feel the spirit, tone, and style of communication in the Book of Mormon generally differs from that of the D&C and, yet, the theological and prophetic narratives are incredibly congruent. It would have been difficult and time consuming to have caught this without the use of scripture searching software.

Perhaps the most significant take-away from the keyword search is that the narrative regarding "obscurity and darkness" in 1 Nephi also defines, clarifies, and gives context to the term as used in Section 1 of the D&C. Because of this comparison, we know the following references in D&C 1:30 refer to two distinct events and time periods:

And also those to whom these commandments were given, might have power to lay the foundation of this church.²⁶

. . . AND [subsequently] to bring it forth [again] out of obscurity and out of darkness, the only true and living church upon the face of the whole earth . . .²⁷

As you can see, the power to lay the foundation of the church was given during Joseph Smith's ministry. Arguably the church was briefly brought out of obscurity and darkness during Joseph's ministry, however, the designated time when the church comes forth out of obscurity and out of darkness, according to the Book of Mormon, was not during that time²⁸. It will be in the last generation of time when the great whore wars against itself and Zion has been established. Later in this book I will provide a plethora of scriptural evidence to support this supposition.

Knowledge comes from Searching God's Word, not from Empirical Evidence

I believe that one of the great keys to unlocking the meaning in the scriptures and gaining a spiritual witness of their divinity is to diligently search God's word, try to understand it by the power of the Holy Spirit, and rely on and trust in it. This is the protocol He has set in His scriptures. It is a difficult

²⁶ During the 1830's

²⁷ Many generations later when the great and abominable church shall warn among themselves and those that fight against Zion shall be destroyed.

²⁸ Virtually all prophecies have a shadow fulfillment and a literal fulfillment. The shadow fulfillment did take place during Joseph's ministry however the literal fulfillment takes place in the 3rd watch.

lesson to learn. We live in a day and age when we have all been indoctrinated to put our trust in the learning of mortal man, empirical evidence²⁹ and the God of science. However, the Lord gives this warning in the Book of Mormon, which echoes a similar one given in the Book of Jeremiah:

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.³⁰

According to Holy Scripture, the learning and wisdom of the carnal man is foolishness and it places a curse upon those that put their trust in it. The scriptures and the Holy Ghost provide all that is necessary in searching out eternal truth.

I believe that anyone who sincerely wants to know the truth about the true history of Mormonism and the true gospel of Christ needs to trust in God's word during their investigation instead of looking for scientific validation or the opinions of skeptics. Whether a person is a current or former member of the church experiencing a faith crisis or transition, an ex-Mormon who has completely lost faith, or a non-member who is curious about the real history of Mormonism, they will have a much more accurate understanding of the truth once the real history and original doctrines of the LDS restoration movement are understood.

During the last three decades of investigative research focused primarily on the LDS Standard Works and LDS Church history, I feel that the grace of God has uncovered for me, countless secrets about the history of Mormonism as I have traveled backwards in time. Although the journey has been extremely painful at times and has resulted in the loss of my innocence regarding the current state of the Mormon Church, I have traded that deep sorrow and loss of innocence for a totally new paradigm. I now have a much greater hope, of which I could never previously have conceived. This knowledge that I have gained has greatly strengthened my belief in God and His magnificent plan. I now have a brightness of hope in the future redemption of God's people through the long-awaited, much prophesied Marvelous Work and Wonder, which I believe is imminent! I now find myself in a situation similar to Clare Middlemiss: I have a few secrets to share and an important story that needs to be told.

²⁹ Empirical Evidence as used in this book refers to the scientific methodology of acquiring knowledge through observation and experimentation, relying solely on the five senses.

³⁰ 2 Nephi 28:31 (See also Jeremiah 17:5, 2nd Nephi 4:34, D&C 1:19)

Introduction

“Search these commandments. . . the prophecies and promises which are in them shall all be fulfilled.”³¹

When people study the history of Mormonism in depth with a focus on the evolution of Mormon doctrine and ceremonial rites having to do with the ordinances of salvation, they often come to a significant realization. It becomes apparent that the Gospel that Joseph Smith originally taught and practiced in the restored Church of Christ, during the first five and a half years of the restored Church in Kirtland, was vastly different from, and sometimes blatantly contrary to, what he taught and practiced in the Church of Jesus Christ of Latter day Saints during the last four years of his life, in Nauvoo.

It also becomes apparent that the majority of the canonized revelations that comprise our current Doctrine and Covenants (D&C) were received in the early Kirtland era.

Upon experiencing this epiphany, people often arrive at one of a few the possible conclusions. Some simply assume that Joseph was on a learning curve and must have gotten some things wrong during the early years of his ministry. Of course that assumption is problematic since his early teachings were based on the revelations he was receiving. That would indicate that many of the revelations that he received must have been in error. The conclusion I have arrived at is that the early revelations and teachings were inspired by the Lord and that by the time the Saints got to Nauvoo, the heavens had all but closed. The newly restored church got off course early in the game. I believe the doctrines taught in Nauvoo that contradicted the early revelations were false teachings that crept into the church.

Some of the information and interpretations herein have never been publicly discussed in the church to my knowledge. Some have simply been forgotten or discarded by those in charge of the teaching curriculum and others have been intentionally suppressed³². Some have to do with historical events that have been obscured, forgotten, modified and even intentionally written out of the official church history. Others have to do with things hidden deep within the scriptures. Very few Mormons will be familiar with many of the historical secrets that are going to be addressed in this book. As these secrets are brought to light, missing pieces of a grand puzzle will come together and a bigger picture of what really happened in the past, and what will happen in the not too distant future, will emerge.

It is hoped that, as hidden treasures are unveiled, doctrinal messages deeply embedded within scripture will gain clarity for the reader. The primary catalyst that made this work possible is the unabashed belief of the author in the following commandment and declaration that God gives in Section 1 of the D&C:

³¹ D&C 1:37

³² The shorthand notes shown in the background of the cover of this book are a reproduction of the notes taken by stenographer Thomas Bullock at the August 8, 1844 speech of Sidney Rigdon during the succession crisis following the martyrdom of Joseph Smith. Rigdon's speech, detailing why he was the rightful successor to the Prophet Joseph Smith, was given at one of Mormonism's most crucial hours. The notes were taken in Taylor Shorthand, an obsolete form of shorthand from which Pitman Shorthand, another rare form of shorthand, was derived. For over four generations the LDS Church had refused to have this shorthand translated and refused to allow others access for the purpose of having it translated. By order of the LDS Quorum of the Twelve Apostles the document remained unavailable "for public scrutiny." (F. Michael Watson, secretary to the First Presidency, to Richard S. Van Wagoner, 14 June 1993). This is just one of numerous documents that has been suppressed by the Church. As fate would have it, public pressure appears to have motivated the Church to have it translated and, according to sources such as the LDS Church historical library, it will be published in an upcoming issue of BYU Studies. Interestingly, the two people who have worked on the translation also work for the LDS Church. They are self taught in the art and may well be the only two remaining people on the face of the earth who can even make an attempt at transcribing the document. For that reason, it may never be known how accurate their translation is – at least until Sidney Rigdon returns to reiterate his claims.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same. For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.³³

The Doctrine and Covenants has been referred to as a book of failed prophecies by some critics of the LDS church because many of the unconditional prophecies pertaining to specific individuals never came to pass before they died. At first, it was difficult for me to accept on faith that all of the unconditional promises contained in the canonized revelations received through Joseph Smith would yet come to pass. Nevertheless, when I accepted God's command to search his word and exercise faith that it would be fulfilled, ancient prophecies about people returning from the dead to fulfill their callings began to open up to me.³⁴ Historical events that previously seemed strange and disjointed also began to make perfect sense. Doctrine and history began to come together in amazing ways that made so much more sense and many of the things that seemed cryptic and difficult to understand came to life.

Early Mormonism, in its purest form, is about the literal restoration of Biblical Christianity.³⁵ Biblical Christianity, in my opinion, is a mystical³⁶ religion in the sense that it requires a mystical, childlike faith that transcends the empirical evidence the carnal mind requires.

This book will demonstrate that the original purpose of the LDS foundation movement was to establish the kingdom of God, and lay the foundation for the establishment of Zion. However, shortly after the New Testament Church was restored through the Prophet Joseph Smith, it was rejected by the believing Gentiles who had embraced the Book of Mormon. After the restored church fled back into the wilderness, the prophet Joseph Smith declared that, "*something new*³⁷ must be done for the salvation of the Church." The full implications of that statement have been greatly misunderstood by mainstream Mormonism. This work will address what that *something new* was.

This work will demonstrate, using keyword search technology, that the general narratives within the Bible, the Book of Mormon, and the D&C are all intimately cohesive with each other and that Joseph Smith was a true prophet. Evidence will be provided that will demonstrate that the New

³³ D&C 1:37-39

³⁴ Isaiah 49 is just one of many examples. It is a Davidic Lamentation. The narrative depicts the Davidic Servant of the Lord failing in his initial attempt to gather Israel but has him victorious in returning from the dead to accomplish his work. This passage will be detailed further in chapter two.

³⁵ Sadly, it is now becoming popular among some LDS authors and scholars to deny the fact that Joseph Smith was initially involved in restoring New Testament Christianity. They claim the Book of Mormon prophesies only about a latter day work involving other types of restoration and they write disparaging things about Sidney Rigdon and Parley P. Pratt, claiming that these men high-jacked the true intent of the restoration and adversely changed the trajectory of the movement. Long before Sidney Ridgon or Parley P. Pratt converted to Mormonism, the Lord had given a revelation to Joseph Smith declaring that "...if the people of this generation harden not their hearts, I will work a reformation among them ... and I will establish my church, like unto the church which was taught by my disciples in the days of old." (Book of Commandments 4) Two other passages in the D&C confirming the restoration of the New Testament Church that had been given prior to these two dynamic leaders joining the movement are found in D&C 5:14 and 33:5.

³⁶ mys-ti-cal: having a spiritual meaning or reality that is neither apparent to the senses nor obvious to the intelligence.

³⁷ In 1837 the Latter-day Saints living in Kirtland, OH, were experiencing a great apostasy. Approximately one third of the members left the church and many of Joseph Smith's friends had turned against him. Some accused him of being a fallen prophet. In the midst of the crisis, Joseph received a revelation instructing him that "something new must be done for the salvation of the Church." (Smith, History of the Church 2:489). As a result, he established the Church's first foreign mission to the British Isles. This mission eventually involved nine members of the Quorum of the Twelve despite the fact that, according to the revelations Joseph Smith received, the Quorum was in a state of apostasy at the time. In future chapters, this book will discuss this most interesting and misunderstood declaration from the Lord.

Testament Church briefly came forth out of the wilderness of darkness during the ministry of Joseph Smith and then fled back into the wilderness nearly as quickly as it came forth. Nevertheless, the foundation was laid and secret things were accomplished that would enable the Church to emerge at an appointed time in the future as part of what Isaiah refers to as the "marvelous work and a wonder."

This book will provide scriptural documentation to show that the *true and living Church of Christ* is about to shine forth again, in the very near future. It will provide a Biblical profile of Joseph Smith's true calling and it will break down the ministry of Joseph Smith into five very distinct and identifiable periods³⁸. It will offer readers who are willing to open their hearts to the possibility of a new paradigm the opportunity to make sense out of a religious movement and ministry that otherwise appears to be very confusing and disjointed. Above all, *this book will solve the prophet puzzle* and provide answers to virtually all of the difficult questions relating to the controversial and seemingly contradictory events that took place during Joseph Smith's life.

It will provide some interpretive keys to help in deciphering when and how many of the major events of the last days are going to take place. Not all of the information in this book is going to be plain and obvious. There is a significant amount of energy and inspiration that will be required by the reader to mine all of the information covered, and to connect all of the dots that will emerge as the secret history of Mormonism is exposed.

Those who are not Bidden to the Marriage

While this book is written about the history of Mormonism and will, undoubtedly, be read by Mormons, it is also written for the benefit of non-Mormons who believe in Biblical Christianity. Prophecy seems to indicate that it will largely be Biblical Christians and those outside of orthodox Mormonism that will embrace the Fulness of the Gospel and be gathered to the marriage after the bidden guests fail to respond to the invitation.

Biblical Christianity was being restored to the earth up until the end of 1834. After that changes began to take place and in 1836 the trajectory of the church significantly began to change as the day of the Gentile came to an end while the day of the House of Israel and the dispensation of the gospel of Abraham began to emerge. Nevertheless, the fulness of the Gospel is about to be restored to the earth again. It is now time for the "times of the Gentiles" to come in again³⁹. The light of the final restoration is about to shine forth among those who "sit in darkness," and they "will receive it not, for they perceive not the light because of the precepts of men."⁴⁰ From there, it will be taken to as many of the believing Christian Gentiles and other remnants of Israel as will believe, and the grand work of God will once again commence in all the world⁴¹.

This first volume is composed of numerous independent essays that interrelate with and testify of each other and the general narrative being presented in this book. Many of them originated as internet posts and have been slightly modified to be included as chapters in this work. I have attempted to make the topics flow in a chronological order that makes as much sense as possible, with one chapter building upon another. There may be some overlapping of concepts and reiterations. Footnotes

³⁸ The author has created a detailed time line graphic of Joseph public ministry which can currently be obtained by requesting it at the following email address: onewhoiswatching@gmail.com

³⁹ This is a strange concept to most people who think the times of the Gentiles is about to come to an end. More clarity will be provided on this topic in future chapters.

⁴⁰ D&C 45:28

⁴¹ Matthew 22:1-10

sometimes include web addresses to blog posts⁴² and other online resources where a given topic is documented or addressed in greater detail.

⁴² If the blog posts are password protected, the reader of this book is encouraged to use the word summumbonum to log in.

Chapter 3

Solving the Prophet Puzzle Parts 1-3

A Stone of Stumbling
Biblical Profile of the Davidic Servant
One Like Moses

A Stone of Stumbling

In the introduction to this book I spoke briefly about the loss of innocence and naiveté I experienced when I discovered that many of the truth claims of the modern corporate LDS Church could not be substantiated in scripture or according to the history of the church, and were not true. I began documenting my findings as I traveled backwards in time, researching the history and doctrinal evolution of the LDS restoration movement.

As my paradigm shifted and this new reality emerged, I began trying to find out how and when the restored Church of Christ changed its trajectory and went into apostasy. Ultimately, I identified five general periods of apostasy that followed the initial establishment of the church and its first missionary effort. Interestingly, the restored church was continually struggling and being chastened by the Lord throughout the ministry of Joseph Smith. God's chastisements and warnings actually began before the church was legally restored.

During my journey, it became apparent to me that the cumulative failure of the Saints to live the law of consecration, as practiced by the New Testament Saints and Book of Mormon peoples after Christ's appearance in the Americas, was one of the pivotal events which resulted in the condemnation of the church. I noticed that the urgency to establish Zion by the Saints up until the rejection of the law of consecration dissipated as well. I also noticed the true spiritual gifts,⁴³ including the gift of healing, the spirit of prophecy and other miracles, which must always accompany the true Saints of God, did not appear to remain on the earth for a very long period of time after the fulness of the gospel was rejected in late 1834.

The New Testament, the Book of Mormon and the D&C all contain similar prophetic passages that detail the following seven signs by which the saint of the true Church of Christ can be recognized:⁴⁴

1. They believe.
2. They are baptized.
3. They cast out devils.
4. They speak with new tongues.
5. They take up serpents without getting hurt.
6. They drink any deadly thing without getting hurt.
7. They lay hands on the sick and they recover.

It is significant that spiritual powers and miracles represent five of the seven characteristics given. Once the church went into apostasy, those spiritual gifts and powers evaporated. Most notably, the baptism of fire and the Holy Ghost that must follow the baptism of water were also missing.

Another significant sign was how quickly the heavens closed once the Saints rejected the fulness of the Gospel. In future chapters, it will be shown that the fulness of the gospel was cumulatively

⁴³D&C 50:2 informs us that ". . . there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world," which can produce counterfeit gifts of the spirit.

⁴⁴These passages are remarkably similar and are found in Mark 16, Mormon 9:23-25, and D&C 84:62-74.

rejected by the saints of the restored church by December of 1834. In 1836 the keys to that ancient dispensation of the gospel of Abraham were secretly ushered in, at the very time when the ushering in of the dispensation of the fulness of times which was being anticipated. With that in mind, it is interesting to note that over 110 canonized revelations were given to Joseph Smith during the first half of his public ministry, yet only about ten canonized revelations were received during the second part of his ministry. Contained in those last ten revelations were some very sobering warnings and rebukes.⁴⁵ Revelation clearly began drying up once the fullness of the gospel was rejected.

In this book it will be shown that the Saints of the restored church rejected the fulness of the priesthood, which culminated in the failure of the Saints to live the law of consecration. As a result of this, the name of Christ was removed from the name of the Church during a special conference held in 1834.

Joseph Smith declared, in a special solemn assembly meeting in the temple on March 30, 1836 that 1836 would be a year of jubilee for the Saints.⁴⁶ He was apparently making a cryptic observation that the sins of Latter-day Israel were being remitted by an atonement offering and that a season of Pentecostal endowments would be enjoyed. He and the other leading officers of the Church had spent the previous day and evening in fasting and prayer, offering up their petitions behind the veil.

Perhaps one of the most disturbing observations I made as I studied LDS church history was the fact that Joseph Smith's teachings and actions, following the Kirtland apostasy, began to contradict his teachings and actions during the early, revelatory years in Kirtland. As much as I love and revere the prophet Joseph Smith, I became troubled at the cognitive dissonance I suffered from when trying to reconcile the two very different Josephs that I was seeing portrayed in LDS Church history.

I became quite burdened with the inconsistencies I saw in the later years of Joseph Smith's life. The deeper I got into the history of the church during my journey, the more of a stumbling block he became to me. From what I could ascertain, I was not alone. He became a huge stumbling block for many other Latter-day Saints as well.

Just as Christ became a *stone of stumbling* to the Jews during His earthly ministry, Joseph Smith also became a stone of stumbling to many who study his life. The Jews stumbled because of Christ's incomprehensible claim of Godhood which they considered blasphemy. Joseph Smith became a *stone of stumbling* to many during his ministry as well, for a myriad of reasons. Some were offended at the notion of a modern day prophet. Some who initially accepted his prophetic mantle struggled because of his imperfections and obvious fallibility. They struggled with the inconsistencies and contradictions they saw in his teachings and life. Those who could not reconcile these lost faith in Joseph as a prophet and in the restoration, while some of the believers justified everything he did and taught, based on the belief that a true prophet could not sin and lead God's people astray. Within the mainstream church, the history became largely rewritten and sanitized. The Church could "demonize" those who wrote negative histories fairly easily, since few people had access to the historical records to check the facts.

Although most latter day Saints have blissfully accepted the revised narrative in the official history of the church, now it is a different story. As documented in the last chapter, four generations after the martyrdom, Mormonism is taking it on the chin because the Internet is empowering people to access a mountain of disruptive information not previously available to most Latter-day Saints. More

⁴⁵This includes a warning in Section 112 that "vengeance" would someday begin "upon my house", starting with those Saints "... who have professed to know [the Lord's] name and have not known [Him]" and an observation in Section 113 that, during the end times, Zion would need to "put on the authority of the priesthood . . . which she has lost, and that the "scattered remnants" of Latter-day Israel would need "to return to the Lord from whence they have fallen" so that the Lord could once again "speak to them." Lastly, in Section 124 an increasingly impatient God informs the Saints that the "fulness of the priesthood" had been "lost unto" Joseph Smith and the Saints and goes on to warn that if the Saints don't heed the words of God's prophets and build the temple in the sufficient time allotted, they would be "moved out of their place" and "rejected as a church, with [their] dead."

⁴⁶ <https://byustudies.byu.edu/hc/2/32.html>

and more Latter-day Saints are having a serious crises of faith as they become aware of the contradictory doctrines Joseph taught and the transgressions that he unabashedly acted out.

In the words of one of the revelations warning Joseph Smith about a possible future temporary fall from grace, the Lord foretold that he would **fall** and lose his **awareness**:

Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall.⁴⁷

The prophet Joseph Smith is perhaps one of the most controversial religious personalities in the history of the world. His life tends to have a polarizing effect on many that seriously study it. It is my belief that most people who take the time to study his life and ministry in depth, end up at one of two ends of the spectrum. They either come to hate and despise him as a liar, deceiver, and charlatan, or they come to love and revere him as God's anointed prophet, refusing to believe he could ever have been guilty of any malignant sins.

In my own case, I could not gravitate to either end of the spectrum because, on the one hand, the countless keyword searches I conducted in the scriptures, coupled with a witness from the Holy Ghost, revealed that the content in all four of the Standard Works of the LDS Church is consistent and true.⁴⁸ I had a firm belief that Joseph Smith is the servant mentioned in Isaiah 49, the parable of the redemption of Zion in Section 101, the allegory in the book of Jacob, and countless other ancient prophecies. I could not deny that the foundational restoration of Biblical Christianity that Joseph initially laid was inspired by the God of Abraham, Isaac, and Jacob. On the other hand, I was having a difficult time reconciling many of the things Joseph taught and was involved in during the second half of his ministry, including, but not limited to, the following:

- The failed Kirtland Safety Society.
- The Danites.
- Masonry.
- The Spiritual wife form of polygamy.
- The doctrine of exaltation as described in Section 132.
- The heretical doctrine about God being a mortal man, who is not from everlasting to everlasting, as taught in the King Follet Discourse (which is categorically contrary to the scriptures Joseph brought forth, the Lectures on Faith, and the Bible).

Joseph Smith is Justifiably Known for Doing Both Good and Evil

It occurred to me that, as prophesied by the angel Moroni, his name has become known for both good and evil because he, in fact, accomplished much good through the grace of God, but then apparently did much evil.⁴⁹

Prior to my journey and subsequent loss of naiveté, few people loved and revered the prophet Joseph Smith more than I did. I suspect I was guilty of indulging in prophet worship. Nevertheless, the

⁴⁷ D&C 3:9.

⁴⁸ With the exception of a few Sections of the D&C that were added very late in the Nauvoo period or after Joseph Smith's death, e.g., Section 132.

⁴⁹“He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people” (Joseph Smith History 1:33).

deeper I delved into the history of the church the more perplexed I became with the later years of his life and ministry.

His involvement in masonry, polygamy, and other things were very troubling to me and they seemed inconsistent with the scriptures he brought forth. The Book of Mormon is not subtle about its warnings against both polygamy and secret societies that swear by their necks. Joseph's declaration in Nauvoo that God was once a man and that he was not from everlasting to everlasting, blatantly contradicted the Bible, as well as the modern scripture he was an instrument in bringing forth. It also contradicted the magnificent teachings about God in the *Lectures on Faith*.⁵⁰

God's Servants Return from the Dead?

One of the things that perplexed me was that I had discovered an amazing prophetic thread that weaves throughout the Old Testament, New Testament, Book of Mormon, and Doctrine and Covenants about how Joseph Smith and others of the first laborers of the last kingdom would return from the dead to fulfill their missions during the Marvelous Work and a Wonder.⁵¹ As amazing as this theology was to me, it was becoming increasingly more difficult for me to believe that God would call forth a servant from the dead with such a disturbing history.

Even Sidney Rigdon and Brigham Young, two of Joseph's closest associates and admirers, had expressed personal opinions that Joseph had lost the spirit and made poor decisions prior to the martyrdom. Rigdon was adamantly against the spiritual wife doctrine, and had been very upset about Joseph's advances towards his daughter and no doubt felt the practice of polygamy was a sign that Joseph had lost the spirit. During the succession crisis he proclaimed that:

. . . he had known for some years that Joseph had not been led by the spirit of God [and gave this] as the reason why he did not attend with him as his counselor . . .⁵²

Brigham Young, on the other hand, apparently felt that Joseph's decision to return to Nauvoo and go to Carthage, which ultimately led to his death, was a sign that he had temporarily lost the spirit. Other comments he made indicated that, when Joseph backed off of polygamy during the last months of his life, it may have been an indication that he had lost the spirit⁵³.

If one has doubts about the character and eternal welfare of the Prophet Joseph Smith and wonders if, perhaps, he was a fallen prophet, it is very difficult to believe that he will be brought back from the dead to fulfill his final ministry that he will preside over in the end times. I became conflicted

⁵⁰ Few Latter-day Saints realize that the *Lectures on Faith* was once sustained as scripture, being canonized in the 1835 version of the D&C. It was the "Doctrine" portion of the original "Doctrine and Covenants" and was accepted by the Saints according to the law of common consent.

⁵¹Which was still a future event at the time of the martyrdom.

⁵²Joseph Fielding, Diary (1843-1846), Church Archives in "They Might Have Known That He Was Not a Fallen Prophet"--The Nauvoo Journal of Joseph Fielding," transcribed and edited by Andrew F. Ehat, BYU Studies 19 (Winter 1979). Retrieved from <http://www.boap.org/LDS/Early-Saints/JFielding.html>.

⁵³ Brigham Young addressed a special meeting in the Salt Lake Tabernacle on 21 March 1858, saying: "If Joseph Smith, jun., the Prophet, had followed the Spirit of revelation in him he never would have gone to Carthage . . . and never for one moment did he say that he had one particle of light in him after he started back from Montrose to give himself up in Nauvoo. This he did through the persuasion of others," (Salt Lake City, 1858), pp. 3-4, pamphlet in Frederick Kesler Collection, J. Willard Marriott Library, University of Utah, as quoted in D. Michael Quinn, "Joseph Smith III's 1844 Blessing and the Mormons of Utah," *DIALOGUE: A JOURNAL OF MORMON THOUGHT* 15 (Summer 1982): 77. See also A. Karl Larson and Katharine Miles Larson, *Diary of Charles Lowell Walker*, 2 vols. (Logan: Utah State University Press, 1980), 1:25. http://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V17N03_89.pdf

by the apparent lack of congruency between the scriptures indicating that Joseph's mission was not yet fulfilled and the apparent fulfillment of God's scriptural warning that Joseph would transgress and fall.

Because of the cognitive dissonance that I was experiencing, I was forced to dig much deeper into ancient prophecy to see if, in fact, there was additional, previously overlooked information about Joseph's prophetic calling. I needed to find answers that addressed the bizarre and contradictory teachings and actions that highlighted the later part of his ministry.

Joseph Smith saw himself as having a very unique calling; one that was mentioned in prophecy and one that is almost impossible to comprehend. Based on some of his comments, he did not consider himself just a prophet, he considered himself to be THE LAST AND GREATEST PROPHET⁵⁴ spoken of in the scriptures. He seemed to have some knowledge about himself which he needed to keep hidden within his breast yet, at times, he seemed to want to blurt it out to his followers. Here are a few remarkable statements he made during a time of incredible controversy in his life, as the time of his death was quickly approaching:

You don't know me; you never knew my heart. No man knows my history. I cannot tell it: I shall never undertake it. I don't blame anyone for not believing my history. If I had not experienced what I have, I could not have believed it myself . . . When I am called by the trump of the archangel and weighed in the balance, you will all know me then.⁵⁵

If I was to show the Latter-day Saints all the revelations that the Lord has shown unto me, there is scarce a man that would stay with me, they could not bear it⁵⁶

Brethren, 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.⁵⁷

Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life.⁵⁸

It was only a matter of time before several leaders of the church, probably some that were, indeed, sitting on the stand that day, did play a part in his eventual demise, whether intentionally or otherwise!

The Prophet Puzzle

In her provocative 1974 essay, "*The Prophet Puzzle*," religious historian Jan Shipps states that, "The mystery of Mormonism cannot be solved until we solve the mystery of Joseph Smith." In that essay:

⁵⁴ . . . Brother Joseph Smith was chosen for the last dispensation or Seventh Dispensation The time the grand council Set in heaven to organise this world Joseph was chosen for the last and greatest Prophet to lay the foundation of God's work of the Seventh Dispensation . . ." Sermon delivered at Nauvoo Temple grounds on Friday, May 12, 1844. See <http://www.boap.org/LDS/Parallel/1844/12May44.html>.

⁵⁵ King Follet Discourse, April 7, 1844. Documentary History of the Church, Vol. 6, pp. 302-317.

⁵⁶ MS 13 [September 1, 1851]: 257

⁵⁷ As recalled by Parley P. Pratt in MS 55 (September 4, 1893): 585

⁵⁸ Whitney, Orson F. Joseph Smith, Jr., as quoted by Heber C. Kimball in *The Life of Heber C. Kimball*, pp. 322-323.

Jan Shippo made mention of the anomalies in the historical record concerning Smith, noting that "[w]hat we have in Mormon historiography is two Josephs . . . 'a man of God' and 'a kind of fraud who exploited his followers for his own purposes.'⁵⁹

Shippo is a well-respected historian and researcher who is not a Mormon. Some of her observations really resonated with me because I was caught in the middle of the two Joseph Smiths to which she referred. Was he a man of God? Was he a fraud? Both?

As I have already indicated, I had become aware of the third watch doctrine, which is discussed later in this book. This doctrine answered many of the questions I have about the Latter-day apostasy and prophecy pertaining to the end times, especially about how the bridegroom that tarried would ultimately return and redeem his unfaithful bride.

Although that doctrine addressed many of my concerns and answered many of my questions about the Latter-day apostasy, and brought great peace and assurance to my soul, I was still not at peace concerning Joseph Smith and I knew there were missing pieces to the "prophet puzzle" as Shippo so eloquently opined.

Despite the reassurance I had that the restored gospel was true and the Marvelous Work would yet take place in the future, I was still plagued with the dilemma of the inconsistencies in Joseph Smith's life and ministry. I could not reconcile those things with his prophesied return during the third watch to usher in the Marvelous Work.

The thought that he might be one of the lead servants when the first laborers of the last dispensation⁶⁰ return remained a stone of stumbling for me.

Solving the Prophet Puzzle Part 2: Profile of the Davidic Servant

I needed answers to the *apparent discrepancies* previously outlined. Perhaps most perplexing to me was Section 132 of the Doctrine and Covenants and the spiritual wife doctrine that presented polygamy as a higher law, necessary for exaltation.

I knew the gospel was true as contained in the book of Mormon and modern revelation. I knew this because the spirit had born witness to me of the truthfulness of the gospel, while doing thousands of key word searches and other types of prayerful gospel study. Nevertheless, I also knew there was a serious problem with the current church and the originating apostasy which appeared to take place in Kirtland, resulting in the defiling of the Kirtland Temple, the loss the fulness of the priesthood, the restoration of the preparatory gospel of Abraham and the expulsion of the Saints from every designated place of refuge and gathering⁶¹.

During that point in my gospel study, having spent many years doing intense key word searches on countless topics, I was arrogant enough to think I was quite familiar with all four standard works and that I had a fairly good understanding of them. For that reason I didn't think the answer to my dilemma

⁵⁹ "Prophet Puzzle" Revisited by Dan Vogel Mormon History Association Meeting, 18 May, 1996, Snowbird, Utah.

⁶⁰ The Lord refers to Joseph Smith and several of the leading Elders of the Church as the "first laborers in this last kingdom" and foretells how these servants will return at a future time when "I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken. Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the Saints for the hour of judgment which is to come . . ." (D&C 88:70-84).

⁶¹ All of these events will be covered in detail in later Chapters.

about Joseph Smith would be found in the scriptures. However, I was quite mistaken. I was about to have my eyes opened to a whole new level of scriptural understanding and gospel study.

I think I had to hit rock bottom regarding Joseph Smith before I was sufficiently humbled and prepared to actually identify and believe what some of the astounding prophecies in the Old Testament had to say about him. My quest to understand Joseph's full calling and why he did what he did took me through an amazing string of Old Testament prophecies, but it all began with a passage of scripture in the New Testament:

"Wilt thou at this time restore again the kingdom to Israel?"

One day I was reading the account in Acts 1, where the disciples asked Christ when he would restore the kingdom to Israel:

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power. (Acts 1:6-7)

Realizing that the Jewish disciples who had descended from the *kingdom of Judah* knew that the keys of the kingdom would need to be restored to the *kingdom of Israel*,⁶² I was marveling at how Peter, James, and John eventually were the ones who would deliver the keys of the kingdom to Joseph Smith at a later time, in answer to their question.

It occurred to me that Christ's disciples were obviously very familiar with the Old Testament prophecies. Hence, they knew about the necessity of the eventual transferring of the keys of the kingdom to someone in the last days. This person would be a descendent of King David from the second kingdom of Israel, after the kingdom of Judah became divided from the kingdom of Israel. Joseph Smith had made statements indicating that he considered himself to be this person.

This motivated me to begin doing a keyword and topic search in the Old Testament to see if I could locate the prophecies these disciples were alluding to about the establishment of the kingdom in the end times. I was eventually led to a prophecy in 2 Samuel 7 that blew my mind:

. . . I will establish the throne of his kingdom forever . . . (2 Samuel 7:13).

It is a prophecy given to King David from the Lord God of Israel as delivered through the prophet Nathan. In 2 Samuel 7⁶³ I found the following seven point profile of a great Latter-day prophet who would descend from the line of King David and do the work of the Lord. This prophet is sometimes referred to by biblical scholars as the "Davidic Servant". Finding this detailed scriptural profile of the Davidic Servant initiated a huge paradigm shift in my understanding:

⁶² i.e., Gentiles.

⁶³ "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as beforetime, And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will [e]stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever" (2 Samuel 7:10-16).

1. **The Lord uses his Davidic Servant to appoint the place and eventually plant Israel in it.** "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more."⁶⁴
2. **The Lord's Davidic Servant will establish David's Kingdom forever.** A descendent of David will establish the kingdom after his death. "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom . . . And thine house and thy kingdom shall be established forever."
3. **The Davidic Servant will build the House of the Lord.** After the death of David, someone from his posterity will build the House. "He shall build an house for my name, and I will establish the throne of his kingdom forever... And thine house and thy kingdom shall be established forever."
4. **The Davidic Servant becomes of Son of God (sealed up to Eternal Life- (calling and election).** "I will be his father, and he shall be my son."
5. **The Davidic Servant will commit iniquity.** AFTER appointing the Latter-day place of gathering, establishing the kingdom, and building the House of the Lord, the Davidic Servant will commit iniquity. "If [when] he commit iniquity . . ."⁶⁵
6. **The Davidic Servant will be chastened by men for his Iniquity.** "I will chasten him with the rod of men, and with the stripes of the children of men."
7. **The Davidic Servant retains the Mercy of the Lord.** Unlike wicked King Saul, who will receive justice and judgment for his wicked acts, the mercy of the Lord will not depart from the Latter-day Davidic Servant, despite his iniquity. "But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee."

As I pondered and analyzed this amazing prophecy I was flooded with many conflicting thoughts. On the one hand the storyline seemed incomprehensible to me. Based on the teachings I had received in the Mormon Church, a true prophet NEVER speaks falsely, leads people astray, or commits "iniquity." It gave me great indigestion to think that God would call a true prophet and, after having him identify the gathering place for Israel, restore the law, and build the temple, allow or cause him to commit a serious transgression and then become chastened by the rod of men. It also seemed incomprehensible to me that after committing iniquity, this fallen prophet could retain the mercy of God.

On the other hand, I had to admit to myself that the above scenario in an Old Testament prophecy fit the historical profile of Joseph Smith to a "T"!

As I considered all the great reformers and high profile religious leaders who led religious movements or started new churches, it became apparent to me that Joseph Smith is the only high

⁶⁴There is nothing in this passage that indicates the appointing of the place and the planting of the people are done at the same time, but the appointing of the place obviously appears to take place before the building of the temple. According to the cumulative narrative that is documented in this book and encapsulated in Isaiah 49, the Lord did identify the gathering place, and Joseph, although he failed to gather Israel during the second watch, will do so in the third watch.

⁶⁵ Some might assert that the transgression mentioned in 2 Samuel 7 is predicated as an IF rather than a WHEN. However, if we accept God's own testimony of His own attributes, it is clear that God knows all things, including the future and the past, and that all time--past, present, and future--is continually before his eyes. This is what makes the spiritual gift of prophecy possible. That being the case, God obviously knew whether this last-days descendent of David would transgress or not. We must ask ourselves then, if God knew the Prophet would be valiant, why would He raise doubt in the minds of people about that valiancy by including that contingency clause in the prophecy? More importantly, why would He include a second level down in the story line by revealing that the Davidic Servant would be chastened by the rod of men because of his transgression and, furthermore, why would he provide a third level to the storyline by acknowledging that, after transgressing, he would retain the mercy of God? I would submit that when read in the light of prophetic understanding, as well as in the context of the additional prophecies we will review, it is not a question of IF the servant would transgress, but rather a prophecy that he WOULD in fact transgress.

profile religious figure in the Latter-days that even comes close to fitting the profile contained above, and he fits it perfectly.

It was remarkable to see so many theological aspects of Joseph's teachings and related historical events in just seven passages of scripture:

- **He Appoints the Place of Gathering:** Through Joseph Smith, the place where the Saints will be gathered was designated and appointed by the finger of the Lord.⁶⁶The keys of the eventual gathering of Israel were given to Joseph Smith and many prophesies promise that the gathering will take place under his direction.⁶⁷
- **He established the House and Kingdom of David:** The keys of the kingdom were given to Joseph Smith and the Lord promised they would remain with him in life and in death. He even claimed he would bring forth the kingdom of which Daniel spoke. Lastly, as shall be addressed in a later chapter, Joseph was actually instrumental in re-establishing the Kingdom of David.⁶⁸
- **He builds the House of the Lord:** The building of the House of the Lord in Kirtland, for the salvation of the church, was a paramount part of Joseph's calling, which he accomplished.
- **He becomes a son of God:** Becoming a Son of God and the doctrine of calling and election was another critical theology revealed through Joseph Smith and it is documented in modern revelation that he obtained his calling and election.⁶⁹
- **He Commits iniquity:** After identifying the appointed place for the gathering of Israel, building the temple of the Lord, and obtaining his calling and election, Joseph Smith committed iniquity. He began doing and teaching several bizaare things that contradicted the law of the gospel documented in section 42 which Joseph was instrumental in bringing forth. His involvement in Masonry and his teachings about God the Father not being from everlasting to everlasting are among the questionable things that he did. Most notably it appears that he began secretly teaching and practicing the heretical celestial polygamy doctrine which requires being sealed to multiple wives in order to obtain the highest reward in heaven. That doctrine cannot be justified in the scriptures and it contrary to the law of marital monogamy contained in the law of the gospel as documented in section 42
- **Chastened by rod of men for his iniquity:** Largely as a result of the iniquity that he committed, Joseph Smith was assassinated.
- **He Retains the Mercy of the Lord:** The informs us that the keys of the kingdom will never be taken from Joseph Smith in this world or in the world to come. In other words, Joseph continues to be God's servant even after his temporary fall during this life. He retains the mercy of the Lord.

While the incorporation of these theological elements into the ancient prophecy contained in 2 Samuel 7 was remarkable in that they highlighted key points of Joseph's teachings, the real jaw dropper to me was that the seven-part narrative literally mirrored the events of Joseph Smith's ministry. Even the chronology of events is in the exact order in which they happened, when scrutinized and compared with the events of LDS church history. The fact that Joseph Smith eventually sinned against the very commandments he had been instrumental in bringing forth, is a matter of historical record.

⁶⁶ D&C 84:3.

⁶⁷ D&C 110:11

⁶⁸ D&C 90:2-3

⁶⁹ D&C 88:2 See also History of the Church, 5:554; a discourse given by Joseph Smith on Aug. 27, 1843, in Nauvoo, Illinois; reported by Willard Richards and William Clayton. ""I prophesy and bear record this morning that all the combined powers of earth and hell shall not and cannot ever overthrow or overcome this boy, for I have a promise from the eternal God. If I have sinned, I have sinned outwardly; but surely I have contemplated the things of God"

The law of the Gospel contained in Section 42 along with Section 49 clearly commanded the Saints to live the celestial marital law of *monogamy*. That is gospel law, also referred to as the law of Zion. The practice of polygamy was clearly forbidden by both the Book of Mormon and modern revelation. Joseph eventually violated that commandment and contradicted other doctrines and commandments he had been instrumental in bringing forth.

The transgression of practicing and secretly teaching the spiritual wife form of polygamy⁷⁰ is probably the primary violation that brought the wrath of men inside and outside of the church upon him and caused him to be chastened by the rod of man.

Perhaps the most unfathomable part of the prophecy was that after committing iniquity, the mercy of the Lord, according to the prophecy, did not depart from him like it had departed from wicked King Saul. That intriguing little snippet revealed that there was a deeper storyline that needed to be uncovered.

Something was at play here that was not being addressed in the prophecy. I was determined to solve this mystery and find out what the story behind the story really was. While the prophecy appeared to identify Joseph Smith as the Latter-day Davidic servant who would first do much good and then much evil, as Moroni had prophesied,⁷¹ it left me with more questions than answers even though it provided a lot of answers:

- How could a prophet sin after becoming a Son of God and being sealed up to eternal life?
- How could such a prophet retain favor in the sight of God and not have the mercy of God depart from him after committing iniquity?
- If the prophet was on God's errand and thus within God's mercy, why would the Lord allow him to be chastened by the rod of man?

I had to ponder the prophecy over and over again and do some cross-referencing to verify I was reading it properly. I checked several commentaries and online articles because I was curious to see how protestant prophecy scholars were interpreting these passages.

It became apparent that some scholars interpret these passages to be referring to Christ; however, I knew it could not be speaking about Christ as the literal fulfillment of the prophecy because he did not *build a temple* nor did he *commit iniquity*.

Other scholars interpret these passages to be referring to Solomon, David's son, who DID build a temple and DID commit iniquity. For that reason, he offers a likely interpretation at face value. HOWEVER, Solomon also could not represent a *literal fulfillment* of the above passages because he did not *plant the children of Israel in the appointed land, nor* did he *establish the kingdom FOREVER*, as evidenced by the fact that he ultimately sinned worse than David and the Lord did rend the kingdom from him because of his idolatry.⁷² Furthermore, Solomon was not chastened by the rod of men. He reigned for 40 years and then peacefully rested with his fathers. Although the Lord had told Solomon that he would be the literal fulfillment of that prophecy predicated upon his faithfulness, Solomon fell. The Lord actually spoke to Solomon after his pagan wives led him to worship pagan gods to inform him that he was not going to be the literal fulfillment of the prophecy.

Kingdom theology in the Old Testament can be a little tricky since the latter day establishment of David's kingdom is sometimes being addressed, while Christ's kingdom is being addressed at other

⁷⁰ It is truly unfortunate that most authors who address the topic of Joseph Smith's polygamy, fail to note that there is a significant difference between "Biblical Polygamy" and the doctrine of "Eternal Marriage- Spiritual Wifery" that emerged during the LDS restoration movement. Biblical polygamy appears to have been a lesser law which was lived anciently, consistent with the exception noted in Jacob 2:30.

⁷¹ HS History 1:33

⁷² 1 Kings 11:1-77

times. The prophecy of Daniel reveals the final kingdom, that was to break down all other kingdoms and be restored forever, is established in the last days, long after the time of Solomon or Christ.⁷³ According to Peter, there would need to be a RESTITUTION of ALL THINGS in the Latter-days.⁷⁴ The kingdom of God spoken of by Daniel obviously does not come forth until the final time of restitution. Joseph clearly perceived himself to be the latter day servant of God through which the kingdom was established.⁷⁵

According to the exact details of the prophecy, the descendant of King David, would appoint the place of the Latter-day gathering of Israel, build the temple, establish the kingdom forever, become a Son of God, **and then commit iniquity!**

After committing iniquity, he would retain the mercy of God! I knew this prophecy was one of the missing pieces of the prophet puzzle and my world was quickly being turned upside down because I was being introduced to raw, unsanitized Old Testament theological concepts that I had never been exposed to in Mormonism.

As I scrutinized the above passages, I was amazed at the exactness of how well the prophecy describes Joseph Smith's ministry. Although it was difficult and painful, at first, for me to change my paradigm of Joseph Smith and the role of prophets in general, I was also ecstatic. This prophecy was providing an incredible testimony that Joseph Smith was who he claimed to be, namely, the last great prophet who restores all things. It even proves that the transgressions he committed were foretold by the Lord via the prophet Nathan!

This Biblical profile of the Davidic Servant significantly changes the complexion of the Joseph Smith dilemma. In light of the above passages, any iniquities committed by Joseph Smith provide additional testimony that he fits the prophetic profile in the Old Testament and he was exactly who he claimed to be: the last, great prophet. One who, according to the prophecy, appointed the place of gathering for Latter-day Israel, restored the law of God, built the temple, became a Son of God, **and then committed iniquity.** If the above interpretation is accurate, he is clearly the one that laid the foundation for the Marvelous Work and obtained his calling and election **before committing iniquity.**

It was very hard for me, a true believing Mormon, with a very sanitized and naive' Biblical worldview, to accept that prophets were "fallible" since I practically worshiped them, much as the Catholic Church places their popes on a pedestal as being doctrinally infallible. I was perplexed because the modern church teaches that God never allows a prophet to sin and lead people astray. Although that heresy contradicts the word of God⁷⁶, I never really understood that because I had not searched it out.

In my blissful years of naiveté I simply did not believe that the Lord would ever allow a righteous prophet to commit iniquity. I had been taught the "correlated" version of what a prophet should be instead of the scriptural version.

Although I could not deny the remarkable narrative in 2 Samuel 7 being miraculously applicable to Joseph Smith in every detail, it was simply too bizarre for me to be content with just one scriptural witness. I needed to find others to corroborate this strange prophecy.⁷⁷ I continued searching for additional scriptural witnesses to verify the accuracy of the passages and my interpretation of them.

⁷³ Daniel 2:44-45

⁷⁴ Acts 3:21

⁷⁵ "I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world." History of the Church, 6:364–365; from a discourse given by Joseph Smith on May 12, 1844, in Nauvoo, Illinois; reported by Thomas Bullock.

⁷⁶ There are numerous passages in the Old Testament documenting that, sometimes, God uses prophets to give statutes and judgments that are not good and He sometimes gives idolatrous revelations to those that have idolatry in their hearts. See Ezekiel, chapters 9 and 20, as well as many other passages.

⁷⁷ "In the mouth of two or three witnesses shall every word be established." See Matthew 18:16, 2 Corinthians 13:1, D&C 6:28, 128:3.

I found the same prophecy with less detail in 1 Chronicles 17. What really perplexed me is how the seven point profile claimed that AFTER committing transgression, the Lord would allow the prophet to be chastened with the rod of men and, yet, the sinful prophet would still retain the MERCY of God. That really seemed totally inconsistent with the Old Testament. It seemed to me that the sinful prophet should fall under the law of JUSTICE and JUDGMENT not the law of MERCY. Saul, David, Solomon and so many others transgressed and did not retain the full mercy of God.

Solving the Prophet Puzzle Part 3: One Like Moses

I looked to see if there was an example of a righteous Old Testament prophet who sinned and yet retained the mercy of God. I was led to the account of Moses who sinned before God, and was chastened severely. The consequences of his sin prevented him from crossing the Jordan to enter the Promised Land. It also appears that it resulted in his death, yet after the death of Moses the word of God continues to refer to Moses as a righteous prophet!

I realized that the ministry of Moses very possibly provided a great key to unlocking this mystery, particularly since modern revelation identifies Joseph Smith as "one like Moses."⁷⁸ Digging a little deeper into the life of Moses, it appeared that Moses sinned after, and as a result of, taking the sins of Israel upon himself by offering himself as an "atonement" in their behalf. I was reminded of the prophecy by Peter in Acts 3 about a Latter-day prophet that would be like Moses:

For Moses truly said unto the fathers, 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

The above prophecy is paraphrasing a prophecy in Deuteronomy 18. Most scholars accept that prophecy as referring to Christ. Mormons also do because the Book of Mormon verifies that it is referring to Christ.⁷⁹ However, in studying that prophecy I realized that it is actually speaking about **two separate servants who are like Moses**. Verses 15-17 are referring to Christ as being a type of Moses;

The Lord thy God will raise up unto thee a Prophet **from the midst of thee**, of thy brethren, like unto me; **unto him ye shall hearken**; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well **spoken that** which they have spoken (Deuteronomy 18:15-17).⁸⁰

⁷⁸D&C 103:15-22, 2 Nephi 3, D&C 107:92, JST Genesis 50, etc.

⁷⁹"And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people. And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel; wherefore, he shall execute judgment in righteousness" ([1 Nephi 22:20-21](#)).

⁸⁰ It is interesting to note that the children of Israel declined to meet God face to face when invited to by Moses. Arguably the invitation was refused again in the meridian of time. One of the themes that will be developed throughout the narrative of this book is that again, during the LDS restoration movement, the Saints of the restored church were invited to approach the fire, as it were, and to see the face of God (Section 93:1) but, cumulatively, the Saints of that generation rejected the opportunity and thus, rejected the fulness that was offered. See D&C 84:19-27 for a summary of what took place when Moses sought diligently to sanctify the people that they might see the face of God. Those passages represent a "type" of what happened during Joseph Smith's ministry. Seeing the face of God

I would submit, however, that verses 18-22 are a continuation of the prophecy and that they are referring to a different prophet that is also, in his own way, typological to Moses. Indeed, I would suggest it is referring to the same Davidic Servant to which 2 Samuel 7 refers, even Joseph Smith:

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him” (Deuteronomy 18:18-22).

The passages above are making an interesting and critically important differentiation. Clearly, verses 15-17 are speaking of Christ. In those passages we are commanded to categorically hearken to Christ because he is infallible. The prophetic passages in verses 18-22 however, speak about another servant, also like Moses, who speaks **presumptuously** of things NOT commanded by God after he delivers the true words that God puts in his mouth.

Notice also how the first prophet (Christ) was to be raised up **from the midst of the children of Israel** and was to be **like unto [Moses]** while the second prophet (Joseph Smith) was to be raised up **from among the children of Israel** and was to be **like unto [Moses]**. While that nuanced distinction may not jump out at very many people, I would suggest it is very significant:

Deuteronomy 18:15	Deuteronomy 18:18
The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto [Moses]; unto him ye shall hearken;	I will raise them up a Prophet from among their brethren, like unto [Moses], and will put my words in his mouth; and he shall speak unto them all that I shall command him.
Among H7130	Among H7130
Someone who is in the midst, from among (of a number of persons)	Someone who is among the inner, inward part of the people in the physical sense

Although Strong’s Concordance provides the exact same reference number in both instances, the translators could tell there was a difference in what was being conveyed between the two verses and that the terminology was differentiating between the two future prophets that would be typological to Moses. It appears that the use of the words “from the midst” allows for Christ to have been distinctly physically different from, despite being among, the designated group of people, while the words “from

seems to be a defining moment in a person's progression and it distinguishes prophets that are like Moses from prophets that receive inspiration and revelation without actually speaking with God mouth to mouth. Perhaps the best illustration of this is found in Numbers, chapter 12, when Moses' brother and sister criticize him for taking a wife. Bible scholars argue over whether the issue was one of race or polygamy or both. Because of this criticism, God actually came down and addressed the three of them and informed Miriam and Aaron that there is a significant difference between their status, having received revelations from God, and that of Moses, who had actually seen God face to face and seen his similitude while speaking with him mouth to mouth.

among thy brethren” indicate that this second prophet was an ordinary man from among, and like, his brethren in Israel.

The Book of Mormon, Bible, and D&C all declare that Jesus was God in the flesh; that, unlike other men, he was sinless, and since he did not have mortal blood he was not mortal. Hence, Jesus, was a GOD who was raised up IN THE MIDST of Israel, yet the second prophet spoken of, who I believe to be Joseph Smith, was raised up from AMONG Israel. He was mortal and from the same lineage of Abraham, Isaac, and Jacob. Yet both prophets are typological of Moses.

This narrative in Deuteronomy 18 is perfectly consistent with the narrative in 2 Samuel. The Davidic Servant begins doing good, but then he does evil and faces serious consequences. Deuteronomy informs us that after the second prophet who is like Moses faithfully delivers all of the words God puts in his mouth, he will be required to bear the responsibility for those that do not hearken to the words he speaks. This is indicative of his calling as an intercessor. Following the transgression of the people to whom he gives the word of God, he presumptuously speaks in the name of God things not commanded of God and is put to death. Both of these prophecies support the angel Moroni's declaration that Joseph's name would be had for both good and evil:

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.⁸¹

The modern church spins the above prophecy by Moroni to imply that Joseph's name will justly be known for good, but unjustly known for evil. However, that implication cannot be found in the above prophecy by Moroni. As we have seen, the prophetic narratives in 2 Samuel 7 and Deuteronomy 18 clearly suggest that both would be justified.

Verses 18-20 in Deuteronomy 18 are obviously not referring to Christ as he always spoke the truth and never presumptuously spoke a word in God's name, which God did not command him to speak, nor did he ever speak in the name of other gods. A careful review of the above prophecies reveals that Moses was prophesying of two separate and distinct individuals who would both be “types and shadows” of Moses, and who would come forth at future times. The prophet spoken of in verse 15 is clearly speaking about Christ as confirmed in the Book of Mormon. Hence the admonition to categorically obey everything he says,

. . . unto him ye shall hearken.

Since Christ never sinned and never taught a false doctrine, the admonition from Moses was to hearken to his words. Period. Verse 18 on the other hand is speaking about another one, who is like Moses, but that particular prophet, after speaking all the words that God puts in his mouth, **shall presume to speak a word in my name, which I have not commanded him to speak.**” The consequence?

. . . even that prophet shall die.⁸²

Just as 2 Samuel prophesies that the Davidic Servant will transgress and, therefore, be chastised by the rod of man, Deuteronomy 18 confirms that as a result of speaking **presumptuously, he must die.**

⁸¹ Joseph Smith History 1:33.

⁸² Those who are familiar with LDS Church History will recall that President William Law and others printed an expose of Joseph Smith's secret polygamy doctrine and how it led to the death of the Prophet Joseph Smith.

Another thing we learn from these passages is that the prophet is held accountable when the people reject his words! **“Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” [Referring to the prophet!]**

The prophecy in Deuteronomy 18 provides a second witness to the prophecy in 2 Samuel 7! However, it provides five additional pieces of the prophet puzzle and helps to further complete the prophetic profile provided in the Old Testament. They are as follows:

1. **Raised from among thy Brethren:** Deuteronomy 18 identifies two separate and distinct future types and shadows of Moses. It differentiates the Son of God as being raised up “from the midst,” while the mortal servant is raised up “from among.”
2. **Unique Type of Scripture:** From Deuteronomy 18 we learn the scripture this second prophet, like Moses, brings forth is somewhat different from traditional scripture. The Bible and Book of Mormon contain historical narrative and inspired statements by mortal prophets mingled with “thus sayeth the Lord” declarations from God. Conversely, the revelations canonized by Joseph Smith in the Book of Commandments and Doctrine and Covenants typically provide the *exact words of Christ*, continuously--revelation after revelation. As stated in Deuteronomy 18, “I will . . . put my words in his mouth; and he shall speak unto them all that I shall command him.”
3. **Intercessory Atonement:** The one like Moses is acting as an intercessory servant and must have the sins of the people upon him: “Whosoever will not hearken unto my words which he shall speak in my name, I WILL REQUIRE IT OF HIM.”
4. **The Servant must Die:** Although 2 Samuel informs us the servant would be chastened by the rod of men, it was not clear if he was put to death. Deuteronomy 18 makes the clarification that he is put to death for his transgression: “. . . even that prophet shall die.”
5. **Chastened for Teaching False Doctrine:** Additionally, 2 Samuel did not clarify what the transgression would be that would result in his death. This prophecy informs us that after delivering all of the words the Lord commanded him to deliver; he would then speak *presumptuously* and teach something in the Lord’s name that the Lord did not command him to teach. “The prophet, which shall presume to speak a word in my name, which I have not commanded him to speak . . . the prophet hath spoken it presumptuously.”

The irony of verses 20 through 22 is that they are frequently interpreted as an Old Testament law, condemning and executing prophets that prophesy falsely. Readers falsely assume that those passages represent an Old Testament law that mandates the stoning of a prophet for uttering a false prophecy. However, no such law exists, nor is there any evidence that such a law was enforced during Old Testament times.

Because of this misinterpretation of scripture, critics of Joseph Smith use it to prove that Joseph Smith could not have been a true prophet, claiming that he spoke falsely and uttered prophecies that did not come true.

In fact, those three verses are not providing a generic law stating that false prophets were required to be put to death when they prophesy falsely. A careful study of those passages reveals they actually represent a continuation of the prophecy contained in the previous five verses! They are simply foretelling the presumptuous teaching of a false doctrine that will result in the death of the Latter-day prophet who is typological to Moses.

Those passages actually provide a compelling witness that Joseph Smith was who he claimed to be! They are referring to a specific Latter-day prophet who would first speak what the Lord commanded him to speak and then be put to death because he presumptuously speaks falsely in the name of the Lord!

Not only do they provide a second witness of the prophecy in 2 Samuel, they also provide clarification and more details for the prophetic profile provided in 2 Samuel! They inform us that the Latter-day prophet is LIKE Moses in that he will provide an intercessory atonement for a rebellious people.

They clarify that the *chastisement* by the *rod of men* spoken of in 2 Samuel, results in the prophet's death. They inform us that, when the congregation rejects the words of the prophet, God requires it of the intercessory prophet! In other words, the Latter-day prophet acts as an intercessory sin offering for an apostate people who reject the word of the Lord!

This explains why the mercy of God does not depart from this prophet despite the fact that he commits sin. It is because the transgression committed by the prophet was caused by the sins of Israel which are placed upon him as a result of providing himself as an atonement offering in behalf of the people.

In order to really appreciate the dynamics of what is taking place in the narratives provided by 2 Samuel 7 and Deuteronomy 18, we need to evaluate some key points in the ministry of Moses that many Christians and Mormons overlook.

The Atonement of Moses

“And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made.”⁸³

Those not familiar with Old Testament theology may be offended at the suggestion that Moses offered an atonement in behalf of ancient Israel, let alone that it was actually accepted by God. But temporal atonement offerings were commanded of God and are a well-accepted aspect of the Old Testament. They are typological of the great eternal and infinite sacrifice of Jesus Christ. It is interesting that Moses offered to have his name blotted out of the book!

Although the Lord did not accept the specific terms of that offer, he did apparently accept Moses' intercessory atonement, placing other consequences upon it. Shortly after the atonement is accepted, Moses commits the same sin of idolatry that the children of Israel had committed. It appears this is because he has taken upon himself their sins as their intercessor. It is later revealed that the penalty of not being allowed to cross the over into the Promised Land and the penalty of death would be placed upon Moses' intercessory atonement offering. This offering of Moses in forfeiting his own life to save his people is symbolic of the atoning sacrifice of Jesus Christ, just as was the Abrahamic sacrifice. This intercession of Moses is observed in Psalms:

Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.⁸⁴

Moses stood in the breach in behalf of ancient Israel and turned away the wrath of God, just as Christ stands in the breach to turn away the wrath of God in behalf of all of those that accept the

⁸³ Exodus 32:30-35.

⁸⁴ Psalms 106:23.

offering of Christ and call upon the grace of Christ in offering up a broken heart and a contrite spirit. Of course Moses offered a temporal offering that was temporary and it only prolonged the days of the children of Israel upon the face of the earth. Christ's atonement is an eternal one.

The intercessory role of Moses is also referenced along with that of Samuel, who was also a great temporal intercessor. This reference is found in the book of Jeremiah when the Lord became angry with the Kingdom of Judah and cast them out of his sight:

Then said the Lord unto me, Though Moses and Samuel stood before me, **yet** my mind **could** not **be** toward this people: cast **them** out of my sight, and let them go forth.⁸⁵

In the above scenario the Lord is making the point that he would not accept a temporal intercessor. Very sobering is the fact that the atonement offering made by Moses was only a temporary temporal one that prevented the Children of Israel from being destroyed from off the face of the earth. The wrath of God was only delayed. It will still be visited upon rebellious, unrepentant Israel when the Lord visits them at a future time!

The Sin of Moses

After realizing that Moses had to provide an atonement for rebellious Israel, I wanted to further understand exactly what the sin was that Moses committed. I believe it is contained in the following passages:

And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must **we** fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts **also**. And the Lord spake unto Moses and Aaron, because ye believed me not, **to sanctify ME in the eyes of the children of Israel**, therefore ye shall not bring this congregation into the land which I have given them.⁸⁶

Moses Had to Die

From the above passages we learn that Moses disobeyed the commandment of the Lord and sinned by taking credit unto himself and his brother Aaron for the miracle, instead of sanctifying the Lord in the eyes of the people (giving credit to the Lord). That is the act of encouraging the children of Israel to put their trust in the arm of flesh which is IDOLOTRY. Interestingly, it is the same general sin the children of Israel had been guilty of when they were worshipping the golden calf!

Other passages seem to connect Aaron as participating with Moses in the atonement offering which is why Aaron was also prevented from crossing over in the Promised Land. He also died just prior

⁸⁵ Jeremiah 15:1.

⁸⁶ Numbers 20: 7-12.

to Moses. By providing an atonement for the people, Moses and Aaron had taken the sins of the people upon themselves and therefore began acting out their sins. One of the consequences of those sins was...

. . . **ye** shall not bring this congregation into the land which I have given them.⁸⁷

Get thee up . . . and die in the mount . . . and be gathered unto thy people . . . because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh . . . because ye sanctified me not in the midst of the children of Israel.⁸⁸

The Intercession of Moses

In Deuteronomy 4, Moses clarifies that the anger of the Lord was for the *sake of the people* because of the atonement offering and also that Moses, as a consequence of his sin, must die and not enter into Jordan.

Furthermore the Lord was angry with me *for your sakes*, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee *foran* inheritance: But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.⁸⁹

In the book of Numbers we are given a second account of how Moses was allowed to climb a mountain and view the Promised Land, but he was prevented from entering therein and he was required to die and be gathered unto his people, just as Aaron had died, because of their rebellion against the Lord's commandment:

And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin.⁹⁰

⁸⁷ Numbers 20:12

⁸⁸ Deuteronomy 32:49-51.

⁸⁹ Deuteronomy 4: 21-22.

⁹⁰ Numbers 27: 12-14.

Chapter 4

Solving the Prophet Puzzle Parts 4-6

The True Purpose of Prophets

The Atonement Statute

"I have labored in vain... yet shall I ... restore... Israel"

If you are somewhat mortified by the storyline presented in the prophecies we have reviewed in 2 Samuel 7 and Deuteronomy 18, as I was, it is probably because you have been indoctrinated falsely about how God interrelates with his people. God primarily uses inspired messengers to deliver messages, not necessarily to provide an example of human infallibility. The Bible never encourages people to put their trust in the arm of flesh.

God also, sometimes, uses prophets to test his people. Sometimes he uses prophets to give an idolatrous people what they want and to turn them over to animate and inanimate idols. Sometimes he uses prophets to see if they can seduce those claiming to be God's people into accepting another gospel. He also uses his prophets as intercessors to make atonement offerings for the sins of his people.

The thought that the Lord might allow a true prophet to teach a false doctrine or teach something **presumptuously** that God did not reveal to him is terrifying. It puts the responsibility of discerning truth and error from personal revelation directly onto each of us, instead of allowing us to bask in the false security of thinking we can blindly follow God's prophets without consulting the laws of God that have already been given and seeking confirmation from the Holy Spirit.

This concept of revering and remaining true to God's commands without adding to them or diminishing from them, is found in one of the most solemn and sobering commandments that God has given to his people. It is contained in the closing passage in Deuteronomy, Chapter 12:

What thing so ever **I command you**, observe to do it: **thou shalt not add thereto, nor diminish from it.**⁹¹

It is easy to become focused on the messenger instead of the message. According to scripture, God sometimes actually uses true prophets to reveal his true commandments and then he allows them to speak presumptuously and contradict his previous commandment. He does this to test whether his people will stay true and faithful to HIS WORD and HIS COMMAND that He has already given, or whether His people can be seduced into idolatrous acts, including trusting in the arm of flesh.

A great example of this is found during the ministry of Joseph Smith, who delivered the words that God put in his mouth, but eventually spoke presumptuously and contradicted the word of God. For instance, the law of the gospel which was revealed in 1831 in Section 42 clearly states that men are to have ONE WIFE.

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.⁹²

The law of having only one wife was reiterated again in Section 49⁹³ as a second witness. It was eventually reiterated again in a Section prepared by Oliver Cowdery, referred to as "The Article on

⁹¹ Deuteronomy 12:32. This commandment is essentially reiterated and paraphrased in Section 124, in 1841, which warned the Saints not to add or diminish from the scriptures that had been accepted by the church up to that time. "For that which is more or less than this cometh of evil and shall be attended with cursings and not blessings, saith the Lord your God. Even so. Amen." (D&C 124:120).

⁹² D&C 42:22.

Marriage."⁹⁴ The Article on Marriage was later replaced with Section 132, which contradicts the law of the Gospel, under the direction of Brigham Young.

If a multitude of LDS historians can be believed, during the later years of Joseph Smith's ministry In Nauvoo, he began secretly teaching a different marital law that requires multiple wives to inherit the highest glory in the celestial realm. It contradicted the celestial law of monogamy contained in the LAW laid out in Section 42. It was presented as a *higher law*.

When the contradictory doctrine began to be introduced, some people held firm and stayed true to the covenants they entered into in Kirtland when Section 42 was revealed. Others chose to "add thereto or diminish from" that which had previously been taught by the Lord God of Israel.

The commandment not to *add thereto, nor diminish from* God's word in the end of the 12th chapter of Deuteronomy precedes another ancient prophecy that provides a third witness to the prophecies in 2 Samuel 7 and Deuteronomy 18. Just like the prophecy in Deuteronomy 18, it is often not recognized by prophecy scholars as a prophecy. Rather, it is seen only as a commandment and a warning.

The Lord Your God Proveth You

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a *sign or wonder*, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; *Thou shalt not hearken unto the words of that prophet*, or that dreamer of dreams: *for the Lord your God proveth you*, to know whether ye love the Lord your God with all your heart and with all your soul. *Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him*. And that prophet, or that dreamer of dreams *shall be put to death; because he hath spoken to turn you away from the Lord your God*, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.⁹⁵

The above prophecy, commandment and *warning* clearly teaches that God sometimes uses his prophets to try to deceive Israel. He sometimes uses prophets to see if we will be true to God and his commandments or if we can be seduced to accept a subsequent contradictory commandment given by God's prophet. It also provides a third scenario that is completely congruent with the prophetic template we have identified in 2 Samuel 7 and Deuteronomy 18.

It informs us that *God uses this last great servant to TEST the Saints*, to see if his servant can turn them away from the Lord God. He uses his servant to see if the Saints will remain true and faithful to the true commandments and covenants contained in the word of God previously received, or if they will depart from them by putting their faith in the prophet (arm of flesh).

⁹³“And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; And that it might be filled with the measure of man, according to his creation before the world was made” (D&C 49:15-17).

⁹⁴ The "Article on Marriage" which forbade the practice of plural marriage was initially accepted as scripture by the Saints, according to the law of common consent. After being canonized for many decades, it was taken out of the Doctrine and Covenants and replaced with what is now known as Section 132, in 1876, by Brigham Young. Interestingly, there has never been an original copy of Section 132 used by Brigham Young made available to the public.

⁹⁵ Deuteronomy 13:1-5.

The lesson we need to learn is that we are responsible to **discern the MESSAGES** that come from God through his messenger. We are NOT supposed to categorically and blindly **worship and obey the MESSENGER!**

What thing so ever **I command you**, observe to do it: thou shalt not add thereto, nor diminish from it (Deuteronomy 12:32).

The fulness of the Gospel, the New and Everlasting Covenant, and the LAW of the Gospel had all been given long before the Gentiles rejected the fulness of the Gospel in 1834. This rejection preceded the defilement of the Kirtland Temple in 1836. Yet, in 1842, Joseph Smith began teaching a secret doctrine about the need to have multiple wives, a doctrine that stated that instead of having only one wife, priesthood holders needed to be sealed to multiple wives in order to gain the highest salvation.

This strange new doctrine contradicted the previous revelations and doctrines contained in the revelations Joseph Smith had already given, as well as the rest of the four standard works. Section 132 is full of contradictions and falsehoods. It contradicts the law of the gospel that had been given in 1831, the plan of salvation, as taught in Sections 20, 29 and 88⁹⁶ and it changes the definition of several gospel terms. It adds new doctrine and negates previous doctrine. God never commanded that it should be added to the D&C and it was never accepted according to the law of common consent prior to being added. The bottom line is that Section 132 **adds thereto, and diminishes from, the holy and infallible word of God**. It resulted in **another** gospel being taught.

The apostle Paul warned us that another gospel would be introduced. He knew that "signs" would be produced and that the strength of the testimony of an angel would be used to persuade people to depart from the truth. Paul had prophetically warned:

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any **man** preach any other gospel unto you than that ye have received, let him be accursed.⁹⁷

In the New Testament, Paul reveals that God will send a strong delusion upon those that believe not the truth but rather take pleasure in unrighteousness.

For the mystery of iniquity doth already work: only he who now letteth **will let**, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: **Even him**, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteous-ness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.⁹⁸

Perhaps one of the most poignant bible stories for illustrating the need for personal revelation, and the fact that God does allow prophets to lead people astray in order to test them, is found in **1**

⁹⁶ Saying that, eg, Abraham has already entered into exaltation seems to contradict all the teachings about the millennium and timing of the final judgment.

⁹⁷ Galatians 1: 8-9.

⁹⁸ 2 Thessalonians 2:7-12. Amazingly, the man of sin was revealed during Joseph's ministry. This will be covered in chapter [X] regarding the restoration of the Melchizedek Priesthood at the Morley Farm.

Kings 13. In the story, a man of God who had received direct revelation from God had been commanded NOT to do something while on a journey. He was then approached during his journey by another prophet who told him that he should in fact do it. When the first prophet declared that the Lord had commanded him not to do it, the second prophet assured him that the Lord had changed his mind and told him that an **angel of the Lord** had thus appeared and rescinded the commandment of the Lord.

At this, the first prophet accepted the invitation to do what the Lord had commanded him NOT to do. As a result, the Lord had a lion destroy the first prophet from off the face of the earth. These Biblical passages and others prove that God does allow prophets to lead others astray.⁹⁹

Succession

Those that dig deeply enough into church history realize that the succession issue was really not just about **priesthood right** or **seniority** or **office**, it was about the **spiritual wife doctrine** that had been introduced into the church.

People like Joseph's brother, Samuel Smith, President William Marks, President William Law, President Sidney Rigdon, and some members of the high council were a threat to those other leading brethren, such as Brigham Young and many of the 12 apostles, who had embraced the heretical spiritual wife doctrine and refused to acknowledge their sin and repent.

If you are well acquainted with the life of Joseph Smith, you may be aware of the fact that his introduction of the spiritual wife doctrine contained in Section 132 is probably the primary issue that caused William Law and his associates to dissent and print their exposé which, ultimately, caused Joseph Smith to be chastened by the rod of angry men and to be put to death by a secret combination of people from both within and outside of the church.

One of the amazing things we learn from the history of the church is that, when people like Hyrum Smith and Mary Ann Lightner were initially skeptical about the doctrine and questioned Joseph about it, instead of proving it from the scriptures, Joseph would promise them a SIGN or a WONDER to prove it.

With this in mind, let's review the warning in the first two verses of Deuteronomy 13 again:

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a **sign or a wonder**, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them. **Thou shalt not hearken unto the words of that prophet** (Deuteronomy 13:1-2).

A prophet can teach false doctrine and provide signs and wonders in an effort to seduce people to follow after false doctrines and false Gods. When the Latter-day Saints proved themselves willing to ignore prior revelations and follow after false and contradictory doctrines, the "eyes of the seers were covered" and the flow of revelation ceased. This was a direct fulfillment of the prophecies found in the Book of Mormon and JST version of Isaiah 29:10:

For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and **the seers hath he covered because of your iniquity.**¹⁰⁰

⁹⁹ The passage is slightly changed in the JST. It provides important clarification as to why the Lord had the angel and the prophet tempt the first prophet, "that I may prove him.]"

¹⁰⁰ JST Isaiah 29:10 and 2 Nephi 27:5 (the only difference between these two translations is that the Book of Mormon says "iniquity" singular while the JST say "iniquities" plural).

The three Davidic Servant prophecies that we have chronologically covered and juxtaposed, provide an amazing biblical profile of the Davidic Servant who was to be “like Moses” in the Latter-days. **2 Samuel 7**, **Deuteronomy 13**, and **Deuteronomy 18** are all prophesying about the same Davidic Prophet.

Solving the Prophet Puzzle Part 5: The Atonement Statute

Now we will review and juxtapose a fourth prophecy from the Old Testament, which vividly supports this theme and will prepare us for the final capstone prophecy. It is provided in the 16th chapter of Leviticus and it is called the **atonement statute**. It is important to understand that every statute that God gave to the Children of Israel in the Old Testament represented an enactment of a future prophetic event. The atonement statute is no different. It represents one of the greatest prophetic events to take place during the last days. It is in this amazing chapter that we are given a prophecy about how two prophets, Joseph Smith and Sidney Rigdon, depicted as two goats, would provide an intercessory atonement offering in behalf of apostate Latter-day Israel. This offering would be made for the same reason that Moses gave his atonement offering anciently: to prevent the Latter-day Saints from being wiped off the face of the earth for committing the same idolatry as their forefathers.

As the reality of what Joseph Smith did unfolds to us, it becomes apparent that it is not just the veracity of Joseph Smith’s ministry that is being judged. Rather, the tables are turned on each of us and on all of the critics who are passing judgment on the prophet Joseph Smith, because in this and other supporting prophecies we are informed that the Latter-day seer and his spokesman had the sins of the rebellious, apostate Latter-day children of Israel artificially placed upon them as part of an intercessory atonement on their behalf. As part of taking their sins upon them, Joseph acted out those sins and Sidney was “scapegoated” for them.

The whole idea of atonement and intercession is foreign to the natural man and the carnal mind, yet this is how God used some of his prophets in the Old Testament times and it is typological to the infinite, eternal, and ineffable intercession and atonement that Christ made for each of us.

I suggest that the Seer, Joseph Smith, and the Spokesman, Sidney Rigdon, represent the two goats that make a joint atonement offering. This provides another witness that an intercessory act took place and also confirms the ominous declaration in Deuteronomy 18 pertaining to the prophet like Moses – “If the people do not hearken to God's word that he declares, I WILL REQUIRE IT OF THAT PROPHET”. Other members of the First Presidency, i.e., Oliver Cowdery, Hyrum Smith, and Frederick G. Williams most likely represent some of the other animals mentioned in the narrative that have, and will play, prophetic roles in the fulfillment of the prophecy.

Selected Passages from Leviticus 16

And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the **holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.**¹⁰¹ Thus shall Aaron come into the holy place: with a **young bullock** for a

¹⁰¹ Remarkably, the Lord did appear to Joseph Smith and Oliver Cowdery in the holy place within the veil, above the mercy seat on April 3, 1836.

sin offering, and a **ram** for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel **two kids of the goats for a sin offering**, [a joint sin offering!] and one ram for a burnt offering.¹⁰² And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; (both goats were equally clean and acceptable) one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness. And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:" (Leviticus 16:1-11)

And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness¹⁰³(Leviticus 16:16). (Note: Section 110 reveals that God accepted the offering of the Seer and the Spokesman because of and despite the transgressions and sins of Latter-day Israel and in the midst of the uncleanness of the congregation.)

And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: **And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat¹⁰⁴, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness"**¹⁰⁵(Leviticus 16:20-22).

And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make

¹⁰² Note that two separate servants will jointly offer up a single offering. I believe this substantiates that both the scapegoat and the Blood offering goat take the sins of the people upon them. The role of Sidney Rigdon as the scapegoat offering will be addressed in chapter [X].

¹⁰³ An atonement was made for both the Holy of Holies and the entire tabernacle which would eventually be defiled by the Saints.

¹⁰⁴ The following pronouncement was given to Sidney Rigdon in a patriarchal blessing, "Thou shalt have power to call thousands into the kingdom, who will rejoice that such a man was born. Thou shall receive an ordination not many days hence which shall surpass all human understanding; for thy Redeemer shall come down and stand before thee- thou shalt see his face and hear his voice and great shall be thy rejoicing. Thou shalt have power to call all thy ungodly relatives into the church; for the Lord surely will give thee great power in their presence, and they shall be constrained to acknowledge that his power is round about thee to keep thee." It would appear as if this ordination by the Lord had to do with Sidney's calling as the scapegoat.

¹⁰⁵ It appears this was fulfilled during the LDS succession crisis when the Church chose Brigham Young instead of Sidney Rigdon. Brigham and several of his fellow apostles excommunicated Sidney and turned him over to the buffetings of Satan in the name of the Lord.

an atonement for the priests, and for all the people of the congregation.¹⁰⁶ And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses” (Leviticus 16:33-34).

Many prophecy scholars try to force the above prophecy to fit the atonement of Christ. Some claim both goats represent Christ, which is inconsistent within the storyline enactment since they are both chosen at the same time to fill different offerings. It is illogical and inconsistent to have two physical goats representing Christ, while simultaneously doing two different things. One requiring a blood sacrifice while the other requires a living sacrifice.

Other interpretations suggest that the scapegoat represents Satan while the blood sacrifice goat represents Christ. The problems with that interpretation are even greater. Suffice it to say that Satan did not qualify as a perfect and acceptable offering, nor did he begin on equal footing with the Savior of the world as a perfect offering, nor could he have easily had his calling switched with that of Christ as the scripture, involving the casting of lots, would require!

It is scripturally and doctrinally illogical to identify the two goats in the Atonement Statute as both depicting Christ, or as depicting Christ and Satan. Those appear to be the two best guesses that Protestant and Catholic Bible scholars can muster up. Just as traditional interpretations of 2 Samuel 7 and Deuteronomy 18 are erroneous, the same is true with Leviticus 16.

Once I began to read each of the previously analyzed prophecies in context of the other three, other Old Testament prophecies began jumping out of the woodwork and additional pieces of the prophet puzzle began to fall into place. It also became obvious that the atonement statute in Leviticus 16 was referring to the intercessory calling of the Davidic Servant, the Seer, Joseph Smith. His Spokesman Sidney Rigdon also plays an incredible role as the scapegoat offering. The prophetic calling of Sidney Rigdon will be more fully addressed in chapter [X].

Solving the Prophet Puzzle Part 6: “I have labored in vain ... yet shall I be glorious”

An example of an obscure prophecy that jumped out at me as I was documenting the Biblical profile of Joseph Smith is the Davidic Lamentation contained in Isaiah 49. I had been pondering how 2 Samuel 7 foretells that the Davidic Servant will appoint the place and gather Israel, yet Joseph Smith's attempt to gather Israel after appointing the designated place, clearly failed.

Notice how in the Davidic Lamentation the servant cries out. "I have laboured in vain, I have spent my strength for naught, and in vain . . ." but then he prophetically proclaims "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

The Davidic Servant observes, in anguish, that his first attempt at gathering Israel failed and, yet, he knows he will return and be successful through the grace of God and yet be glorious in the eyes of the Lord.

The Lord then interjects:

¹⁰⁶ An atonement offering was made on behalf of the holy sanctuary (Holy of Holies), the tabernacle (temple), and the altar. It appears this took place during the secret vision behind the veil and is spoken of in the Book of Daniel prophecies about the vision and the prophecy that Joseph and Oliver had behind the veil in the most holy place and of the anointing of the most holy place that took place at that time: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Daniel 9:24). This is discussed in chapter [X].

It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth (Isaiah 49:6).

The Lord then reassures his servant that has become "despised" and "abhorred" in the eyes of the nations that He, the Lord, is faithful and will yet choose and preserve his fallen servant. In the day of salvation, he will "give thee for a covenant of the people to establish the earth", which substantiates the intercessory role of the prophet depicted in the passages we have reviewed.

Thus saith the Lord, the Redeemer of Israel, **and** his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, **and** the Holy One of Israel, and **he shall choose thee**. Thus saith the Lord, **In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth**, to cause to inherit the desolate heritages (Isaiah 49:7).

It is ultimately the Davidic Servant who will come forth, triumphant in the grace of God and set the prisoners free:

That thou mayest say to the prisoners, Go forth; to them that **are** in darkness, shew yourselves. They shall feed in the ways, and their pastures **shall be** in all high places (Isaiah 49:9).

Chapter 7 of this book provides scriptural documentation regarding the return of Joseph Smith for his **second commission** and the doctrine of the three watches. Joseph Smith gave a sermon to the Relief Society in Nauvoo in May of 1842. His text was taken from **Ezekiel 14**. The sermon was given during the time when, according to some historians, he was apparently secretly taking some of these sisters as plural wives while publicly preaching against the practice. This is interesting in view of the fact that he would suspend the Relief Society later that year because Emma was using it as a platform for preaching against polygamy. Very little of what was taking place in Nauvoo makes any sense until the Biblical profile of Joseph Smith is considered.

Regarding the above mentioned sermon to the Relief Society, the history of the church records:

Prest. Smith rose; read the 14th Chap. Of Ezekiel—Said the Lord had declared by the prophet that the people should each one stand for himself and depend on no man or men in that state of corruption of the Jewish Church—that righteous persons could only deliver their own souls—applied it to the present state of the church of Latter-day Saints.

How interesting that Joseph appeared to be warning the Relief Society about relying on human priesthood authority! He emphasized that each person must deliver their own souls as far as discerning truth.

A passage from the text of Ezekiel is worth reiterating to provide context to the prophet's remarks and the four cornerstone prophecies we have reviewed:

Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face; should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; ***I the Lord will answer him that cometh, [thru that prophet] according to the multitude of his idols;*** That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. (Ezekiel 14:1-6)

The content of those passages is truly amazing. Again we are faced with raw, un-sanitized Old Testament theology. If you inquire of a prophet with an impure and idolatrous heart, God will have the prophet answer you according to the desire of your sinful heart.¹⁰⁷ This of course is just the opposite of what modern Mormonism teaches. Mormons are expected to blindly follow the brethren and prophet of the Church and never to question authority.

This may seem like hard doctrine, but remember, the test is to see if we will follow God's words, not the contradictory words of a messenger who is being used to test our integrity. The following prophetic revelation and stern warning was given in the book of commandments in 1829:

And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old. ***And now if this generation do harden their hearts against my word, behold I will deliver them up unto Satan,*** for he reigneth and hath power at this time, for he hath got great hold upon the hearts of the people of this generation: and not far from the iniquities of Sodom and Gomorrah, do they come at this time: and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them. Behold I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified . . .¹⁰⁸

It is interesting that the Lord likens the above warning to the one he gave to the stiff-necked Jews in Jerusalem. In a later chapter we shall discuss in greater detail the intimate connection between the Latter-day Saints and the Jews. I would suggest that being delivered over to Satan is probably not as ominous, hopeless, and open ended as it sounds. There were also times during the Old Testament when God delivered his rebellious people over to the enemy for a season to be chastised. We have been assured that there will be a remnant of repentant Jews and Gentiles, who will yet be gathered and saved in the kingdom of God at the appointed time.

Thus far, the profile I have been building has come primarily from ancient prophecies in the Old Testament. Much additional scriptural support for this profile will be provided using the Doctrine and

¹⁰⁷ Interestingly, one of the plural wives of Joseph Smith, while speaking on the subject in Utah, admitted that she had dreamed of being the wife of Joseph Smith and felt guilty of it, long before he proposed to her.

¹⁰⁸ 1833 Book of Commandments Chapter 4 (these passages were removed from the text when the 1835 edition of the D&C was published because the prophecy had been fulfilled by that time).

Covenants¹⁰⁹, but I have intentionally documented this prophetic profile of Joseph Smith from the Bible up to this point, because I want to demonstrate that Joseph Smith's ministry can be proven exclusively from the Old Testament. I do this to encourage Biblical Christians to reconsider the validity of Joseph Smith's ministry without being biased by the teachings and scriptures of the modern LDS Church, which has essentially become a cult in the eyes of many high profile Christian scholars.

The truth is, one could argue that just about any Christian church in America today has a greater resemblance to the New Testament Church of Christ that Joseph Smith originally helped to restore to the earth, than does the current Mormon Church, which calls itself the Church of Jesus Christ of Latter-day Saints.¹¹⁰ Because of the masonic temple endowment and the fact that virtually all of the doctrines and ordinances originally restored have been altered and perverted, modern Mormonism has deviated so far off the true path that was initially restored, that it bears very little resemblance to the Church of Christ that briefly came out of the wilderness over four generations ago.

An Invitation to Biblical Christians

One of the primary purposes of this book is to help prepare non-Mormons who believe in Biblical Christianity for the Marvelous Work and a Wonder that is about to be ushered in. This work will highlight many of the signs and events that will emerge in the near future, preparatory to the coming of Christ. I believe it is now time for the times of the Gentiles to come in.¹¹¹

¹⁰⁹ It is surprising how many times the Lord warns about, if not foretells, the eventual fall of Joseph Smith in modern revelation. It is a reoccurring theme. Here are a few examples: ". . . because of transgression, if thou art not aware thou wilt fall . . ." D&C 3:9 "There is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me . . . for if it be taken from him he shall not have power except to appoint another in his stead." D&C 43:3-4 "Nevertheless, through you shall the oracles be given to another, yea, even unto the church." D&C 90:4 "Let my servants Joseph Smith, Jun., and Sidney Rigdon take their journey . . . and inasmuch as they are not faithful, they shall be cut off, even as I will . . ." D&C 52:6

¹¹⁰ My contention is that the modern Mormon Church was never given that name by divine revelation. The name of Christ was taken out of the name of the church in 1834. Section 115 appears to be a prophecy of the future, declaring what the name of the church will be among the scattered Saints once the final restoration has begun. Finally, Section 124, and the easily documented history associated with it, verify that the Latter-day Saints during the Nauvoo era were rejected with their dead as a "church." Hence, the modern corporate church has, in essence, hijacked the name, "Church of Jesus Christ of Latter-day Saints."

¹¹¹ The term is a confusing one. In a sense, the times of the Gentiles refers to the dominance of the Gentile nations from the taking of the gospel to the Gentiles in New Testament times, to the present day. However, in 1836, a secret dispensation was ushered in, which enabled the ancient kingdom of the Jews to be re-established. When the light of the fulness of the Gospel emerges once again during the Marvelous Work, the gospel will be taken once again to the Gentiles.

Chapter 5

Solving the Prophet Puzzle Parts 7-9

The Capstone Prophecy

Why did Old things need to become New?

Modern Revelation is Consistent with Ancient Prophecy

The restoration of certain Old Testament theology and a secret ushering in of the ancient dispensation of the Gospel of Abraham were necessary to make it possible for the intercessory atonement ministry of Joseph Smith to take place. These amazing events also included the beginning of the restoration of the Jews and the re-establishment of the kingdom of David and of the Jews.

Intercessory interventions like the ones Moses and Joseph Smith offered, are never necessary when the fulness of the Gospel of Jesus Christ is on the earth. It was after the fulness of the gospel was rejected that the trajectory of the restored church dramatically changed, requiring an intercessory atonement to take place.

We have now reviewed what I refer to as the four cornerstone prophecies from the Old Testament¹¹² that are critical to solving the prophet puzzle. There is a fifth major prophecy which explains and bears witness of the atonement statute and the return of God's Seer and Spokesman. I like to refer to it as the "Capstone" prophecy and it is, in my opinion, one of the greatest prophecies about how the Marvelous Work will begin. It is contained in Zachariah, Chapters 3 and 6.

Joshua, the High Priest and the Branch Prophet

The amazing prophecy in Zechariah 3 and 6 reveals that in the Latter-days a **BRAND** (servant) that has become filthy and been cast into the fire but will be retrieved from the fire despite the resisting of Satan. This **BRAND** prophet that had previously committed sin will have his filthy garments removed and be made clean and restored to his previous calling and position. At this time, the Lord announces that he will bring forth another servant called the **BRANCH**.

And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: *is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.* And he answered and spake unto those that stood before him, saying, *Take away the filthy garments from him.* And unto him, he said, *Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.* And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, *Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.* Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, *I will bring forth my servant the BRANCH.* For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of

¹¹² 2 Samuel 7; Deuteronomy 13; Deuteronomy 18 and Leviticus 16.

that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree. (Zechariah 3:1-10)

Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; 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. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they ***that are*** far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And ***this*** shall come to pass, if ye will diligently obey the voice of the Lord your God.¹¹³

From the above passages in Chapters 3 and 6 of Zechariah, we learn that the "brand" and "branch" prophets (which I believe represent the two "goats" in the "atonement statute) eventually come forth from the dead to finish their work. One of these returning servants is called Joshua, The High Priest. Joshua means "Jehovah Saves." This servant is also referred to as a "BRAND" (or piece of wood and also genealogical term) ***which is retrieved from the fire.***

The second servant, who is also brought forth from the dead, is called the "BRANCH." (Also a piece of wood and genealogical term.) The Brand servant who had been the ***scapegoat***, has his filthy garments replaced with clean garments and is crowned and set as a judge over the house of the Lord.

The Branch servant, who had been the ***blood sacrifice goat***, will build the final temple of the Lord in Zion and shall bear the glory of the Lord and shall rule upon his throne. Notice how Zechariah points out that the ". . . ***counsel of peace shall be between them BOTH***", referring to both of these servants in the third watch. This is consistent with the atonement statute that states that the two goats will offer a joint offering:

And he shall take of the congregation of the children of Israel ***two kids of the goats for a sin offering*** (a joint sin offering!), and one ram for a burnt offering.¹¹⁴

It is also consistent with modern revelation, which speaks of a joint stewardship between the Seer and Spokesman, in Section 36 in the second watch:

And now this calling and commandment give I unto you concerning ALL MEN—that as many as shall come before MY SERVANTS SIDNEY RIGDON AND JOSEPH SMITH, JUN., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations...

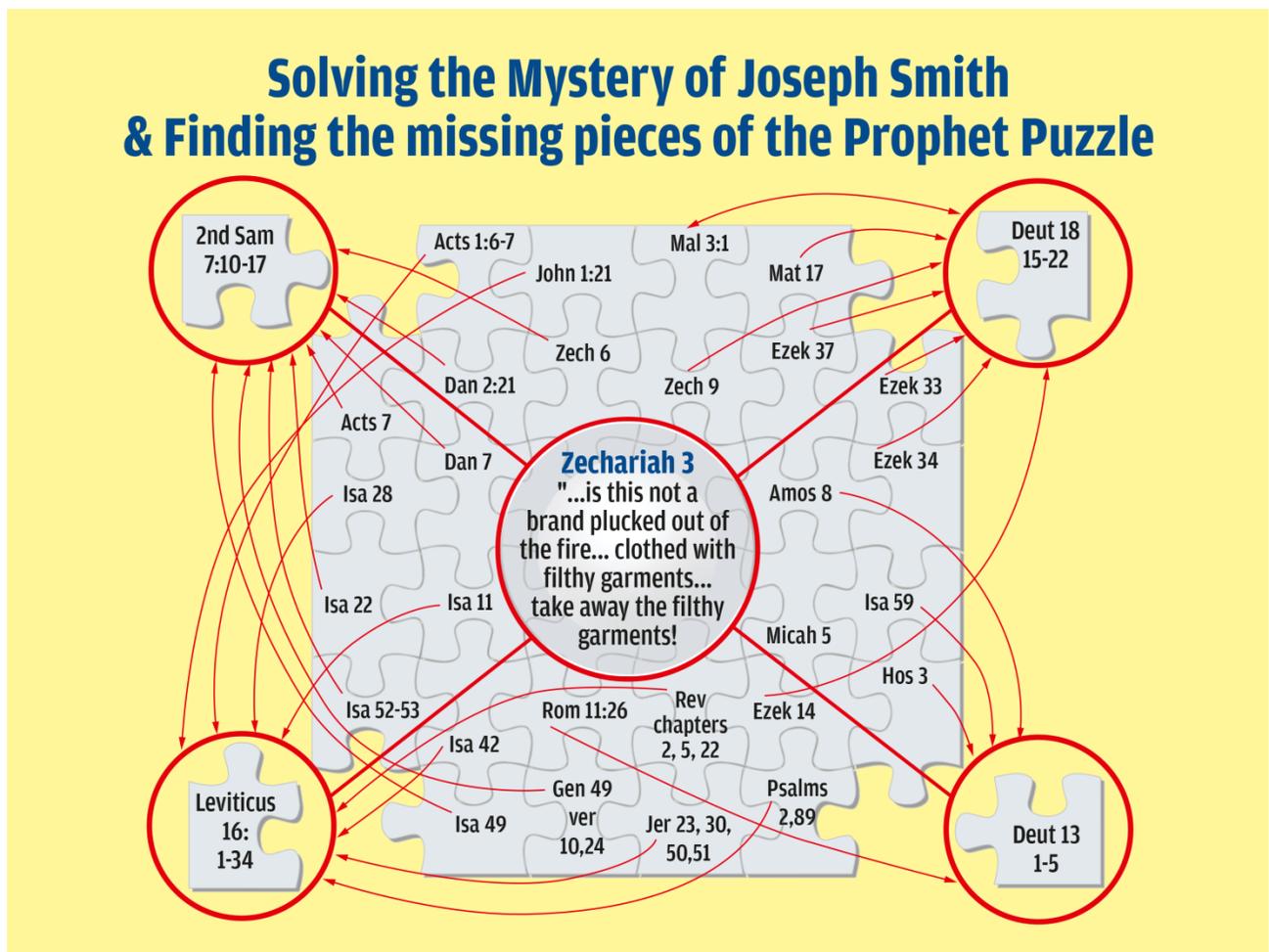
The prophecy in Zechariah significantly expands my original seven point profile of the Davidic Servant. The narrative shows that a scapegoat servant with filthy garments will be returned to the earth and made clean and given the mandate to take his rightful position, in conjunction with the return of the BRANCH servant who made the joint atonement with him. Below is a more complete profile that takes all five of the prophecies we have discussed into consideration. The Davidic Servant will:

¹¹³Zechariah 6:11-15.

¹¹⁴Leviticus 16:5.

1. Appoint the Land of Israel and Eventually Plant Israel in it.
2. Establish the Kingdom Forever.
3. Bring forth a Unique Book of Scripture composed of God's words in the first person.
4. Build the House of the Lord.
5. Be sealed up to Eternal Life and thereby become a Son of God.
6. Provide an intercessory atonement offering for rebellious Latter-day Israel.
7. Commit Iniquity because of the sins of Israel artificially placed upon him.
8. Speak presumptuously and teach false doctrine.
9. Be Chastened and Killed by the rod of Men.
10. Retain the Mercy of the Lord Because of his intercessory atonement offering and the fact that his transgression was caused by the sins that were placed upon him artificially.
11. Be called the BRANCH PROPHET (Blood Sacrifice Goat- Seer),be returned to the earth, be made clean, build the final temple, rule upon his throne, and will reign jointly with the BRAND PROPHET (Scapegoat- Spokesman).

The following diagram depicts the four cornerstone prophecies in conjunction with the capstone prophecy as the missing pieces of the Prophet Puzzle that enable all of the other pieces to fall into place.



As I studied the five primary prophecies that have been covered, along with other secondary ones, eventually over 50 Old and New Testament prophetic passages surfaced that provided supporting evidence either directly or indirectly that the Davidic Servant profile depicted in the five key Old Testament prophecies was true.¹¹⁵ Some of them are depicted in the above picture.

They also added other aspects to the profile, explaining why the Davidic Servant committed iniquity, and why the mercy of the Lord did not part from him and why he is able to return and be made clean and to complete his calling and gather Israel. I believe the Biblical profile of the two part ministry of the Latter-day servant singularly and expressly points to Joseph Smith. He is the only high profile religious leader of the last days that fits the profile. I believe the evidence provided in those prophecies is beyond overwhelming!

These prophecies foretell that the Latter-day Davidic Servant will do much good, followed by much evil. By drilling down deep into the prophecies, it becomes apparent that the evil which is done after doing much good emerges because of the intercessory atonement offering that the Servant offers up. This intercession is typological to the atonement that Moses offered up during his ministry. One of the amazing biblical prophecies that this information unlocks is found in the book of Daniel. Notice how a "reconciliation for iniquity" is performed once the "transgression" is completed:

¹¹⁵Following are a few of these prophetic and/or typological passages providing Davidic lamentations and prophecies supporting the five main prophecies covered in this chapter. Malachi 2:6,8,11-12 prophesies about the one that "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity," but forebodes when he sees that eventually this Davidic Servant "departed out of the way" and "caused many to stumble at the law" and "corrupted the covenant of Levi." He notes that "an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god." In sync with the atonement statute enactment, Malachi notes "The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts." It appears that the "Master" blood sacrifice goat and the "Scholar" scapegoat are "cut off." The Davidic lamentation in Isaiah 49:4-6 laments, "I have labored in vain . . . to bring [gather] Jacob again." But rejoices that "yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." God will give him to the Gentiles as a covenant, "I will also give thee for a light to the Gentiles." In Jeremiah 15:17-21, the Davidic Servant laments that ". . . thou has filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed?" But the Lord gives him cause to rejoice, "Therefore thus saith he Lord, If thou return, then will I bring thee again, and thou shalt stand before me . . . and they shall fight against thee, but they shall not prevail against thee for I am with thee to save thee and to deliver thee . . . I will redeem thee out of the hand of the terrible." Ezekiel 33 gives an amazing scenario wherein the servant commits iniquity after getting the promise of life and must die, yet after that when the transgressing servant turns from his sin and restores the pledge and walks in the statutes of life, without committing iniquity, he is restored to life! "When I say to the righteous, that he shall surely live; if he trust in his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restores the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live" (Ezekiel 33:13-16). Micah 7 provides this bone chilling rendition of the scenario we have been studying, "Woe is me! For I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit. The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets" (Micah 7:1-10).

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity . . . (Daniel 9:24)

In chapter 23 we will review the above prophecy and eight other prophetic time sequences from the Book of Daniel that appear to have been fulfilled either typologically or literally during Joseph's ministry. They appear to fit perfectly into the events of the LDS restoration movement. According to Isaiah, Jesus Christ, the creator of the heavens, has a Davidic servant that he calls to intercede as "the covenant of the people:"

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, **and give thee for a covenant of the people**, for a light of the Gentiles.¹¹⁶

Solving the Prophet Puzzle Part 8: Why did Old things need to become New?

Perhaps one of the most curious things about the LDS restoration, found in modern revelation, the events of the LDS restoration, and the teachings of Joseph Smith, is the integration of Old Testament theology (not to be confused with the Law of Moses). To a New Testament Christian who is scrutinizing the revelations found in the D&C, it must seem odd that the narrative in modern revelation speaks not only of the restoration of the gospel of Jesus Christ as outlined in the New Testament and Book of Mormon, but also integrates certain Old Testament terminology and theology into the narrative.

Why was this necessary? Why did many of the major events of the restoration happen on Jewish holy days and feast days? Why was it important for God to reveal that the believing Gentiles who accepted the Book of Mormon and were accepting the restored gospel, were the literal descendants of ancient Israel and would need the same typological deliverance from bondage?

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.¹¹⁷

Why was Old Testament temple building, worship, theology and ritual taking center stage during the LDS restoration movement when it seemed to be part of an ancient covenant? It seems to be missing during the emergence of New Testament Christianity during Christ's ministry. Why were patriarchal blessings incorporated that identified which tribe of Israel a person was from? Is not the purpose of baptism to take upon one's self the name of Christ and be adopted into Christ's kingdom?¹¹⁸

Why did the restoration of the Gospel of Christ need to involve John the Baptist returning to restore the keys of the Aaronic priesthood? The Melchizedek priesthood which was restored through Joseph Smith, had the power and mandate to proclaim and administer the fulness of the gospel. There is no clearly discernible reason why the Aaronic priesthood is requisite in restoring and proclaiming and

¹¹⁶ Isaiah 42:5-6. See also the modern version of this amazing declaration that identifies Joseph Smith as the intercessory servant who represents the covenant in D&C 45:9.

¹¹⁷ D&C 103:17-18.

¹¹⁸ Interestingly, most Christians consider themselves to be gentiles who are not literally from Israel.

administering the fulness of the Gospel. Indeed, by Joseph Smith's own declaration, the Aaronic priesthood only has the power to curse, not bless:

The priesthood of Levi consisted of cursings and carnal commandments and not of blessings and if the priesthood of this generation has no more power than that of Levi or Aron or of a bishopric it administers no blessings but cursings for it was an eye for an eye and a tooth for a tooth.¹¹⁹

With this understanding, one must ask, was there a cursing that needed to take place among the Saints of the restoration? Is that why the restoration of the Aaronic priesthood was necessary? I have found that conclusion to be undeniable. Indeed, shortly after the Kirtland apostasy, Joseph revealed that in the last days, the "scattered [gentile] remnants [of Israel] are exhorted to return to the Lord from whence they were fallen" and "return to the power which she had lost" and that if they would, God would once again speak to them and remove the bands on their necks that represent the "curses of God upon her"¹²⁰

The Cursing and the Blessing

In Deuteronomy 31 Moses prophesied that the children of Israel and their posterity would "go a whoring after the gods of strangers" wherever they go, after Moses dies:

And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people rise up, and go a whoring after the gods of the strangers of the land, whither they go **to be** among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God **isnot** among us? "And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods."¹²¹

Because of the wickedness Moses prophesied of a cursing and a blessing that would befall Latter-day Israel. He also foretold that eventually Latter-day Israel would return to the Lord and obey his voice. At that time, God will bring Israel out of captivity:

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call **them** to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.¹²²

¹¹⁹Sermon delivered at Nauvoo temple grounds on Sunday August 27, 1843
<http://www.boap.org/LDS/Parallel/1843/27Aug43.html>.

¹²⁰D&C 113:7-10.

¹²¹Deuteronomy 31:16-18.

¹²²Deuteronomy 30:1-3.

We are still under the curse and sadly, most people don't even realize that we are in spiritual and financial bondage and captivity. Nevertheless, the light is about to break forth and the fulness of the gospel will be ushered in for the last time. It is impossible to correctly interpret the secret history of the Latter-day Saints without understanding the ancient prophecies in the Old Testament. It is also critical to understand the significance of Old Testament theology in enabling and requiring the Latter-day intercession to take place. Here are a few questions to ponder relative to how Old Testament theology relates to the events of the LDS restoration movement:

- Why does modern revelation state that we must become the sons of Moses and Aaron before being the elect of God?
- Why does modern revelation prophesy about an offering made by the sons of Moses and Aaron?

The LDS restoration was about restoring Biblical Christianity and yet, the New Testament does not appear to expressly speak of the necessity of Aaronic priesthood in administering the gospel of Christ. Additionally, Christ did not see a need to restore the keys of the Aaronic priesthood to the Nephites when he restored the fulness of the gospel among them.

The only reason the Aaronic priesthood needed to be restored is because God, in his infinite foreknowledge, knew that the fulness would be rejected and an intercession would need to be instituted.

Continuing on with more questions to ponder:

- The New Testament does not speak of the temporal sacrifices and offerings of the sons of Aaron, it focuses exclusively on Christ's infinite and eternal atonement offering. So why the emphasis on an acceptable offering by the sons of Aaron?
- Why does Section 110 reveal that the dispensation of the *Gospel of Abraham* was secretly ushered in at the very time that the dispensation of the fulness of times was anticipated?
- Why was a blood animal sacrifice secretly offered up in the Kirtland Temple in conjunction with the ordination of an apostle?¹²³

All of this Old Testament theology begins to make sense once a person realizes that Joseph Smith was of the Davidic bloodline that was the literal fulfillment of the Old Testament prophecies addressed above. Clearly, the trajectory of the church had changed once the fulness had been rejected, necessitating an intercessory offering.

". . . that I may preserve the roots . . ."

Because the fulness of the Gospel was rejected by the restored church, there was need for a "demotion" to an ancient, lesser priesthood order and preparatory gospel. This would facilitate an

¹²³ Wandle Mace suggested in his journal that animal sacrifices were actually performed in the Kirtland Temple: The Quorum of the Twelve had been filled, but of the number selected one--Willard Richards--was in England and Joseph was instructing those present of that Quorum how they must proceed to prepare themselves, that they might ordain Willard Richards to the Apostleship when they should reach that country. Joseph told them to go to Kirtland and cleanse and purify a certain room in the temple, that they must kill a lamb and offer a sacrifice unto the Lord which should prepare them to ordain Willard Richard a member of the Quorum of the Twelve Apostles. Sidney made some remarks, when Joseph spoke with great power and spirit, said he, 'I know the law'. To a remark made by Heber C. Kimball he said, 'It will be the sweetest smelling savor you ever smelled.' [Journal of Wandle Mace, typescript, Harold B. Lee Library, BYU, pg. 32.] Interestingly, that new apostle would be helping to take the gospel message to foreign lands shortly after the fulness of the gospel was rejected by the Saints of the restored church.

intercessory offering to prevent the Saints of the restored church from being wiped off the face of the earth, just as the offering of Moses prevented ancient Israel from being destroyed off the face of the earth. This secret ushering in of a preparatory gospel of carnal commandments was spoken of in Isaiah 48 and Nephi 20.¹²⁴ According to the allegory in Jacob, this intercession on behalf of God's servant prevented the trees of the vineyard from being cast into the fire and it preserved the "roots" of the tree:

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

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. 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. 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.¹²⁵

In this remarkable Book of Mormon prophecy, the story behind the story begins to emerge as it becomes apparent that a servant of the Lord petitions the Lord to not "hew down the trees of the vineyard and cast them into the fire." A merciful God was reinstating an ancient dispensational law so that a temporal and temporary intercessory offering could provide a "re-set" to a preparatory gospel and thereby prevent the Saints from being destroyed from off of the face of the earth for rejecting the fulness. Joseph Smith matter-of-factly declared that the Old Testament law of sacrifice was not entirely done away with.

. . . it is generally supposed that sacrifice was entirely done away when the Great Sacrifice [i.e.] the sacrifice of the Lord Jesus was offered up, and that there will be no necessity for the ordinance of sacrifice in the future; but those who assert this are certainly not acquainted with the duties, privileges and authority of the Priesthood, or with the Prophets.¹²⁶

While Latter-day Protestants might feel uncomfortable with and perhaps take issue with the above declaration, Joseph Smith has ancient scripture on his side. Indeed, anyone familiar with the prophecies of the Old Testament prophets should realize that what Joseph Smith said is verified in scripture.

¹²⁴ <https://onewhoiswatching.wordpress.com/2010/01/28/interpretation-and-commentary-on-isaiah-48-1st-nephi-20-2/>

¹²⁵ Jacob 5:49-54.

¹²⁶ <http://emp.byui.edu/marrottr/AnimalSacrificesFuture.html>

Joseph Smith clearly understood that prophets like Malachi had prophesied about the significance of the "temple" and the "sons of Levi" and "tithes and offerings" and an "offering in righteousness" that must all take place in conjunction with the return of Elijah the prophet in the end times, just prior to the great and dreadful day of the Lord. Those who disagree don't just have an argument with Joseph Smith, they have an argument with the word of God and with many of the ancient prophets. Joseph Smith said:

The offering of sacrifice has ever been connected and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation . . . These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings.¹²⁷

Here is another statement:

[Jehovah] continued to [Noah] the keys, the covenants, the power and the glory, with which he blessed Adam at the beginning; and the offering of sacrifice, ***which also shall be continued at the last time; for all the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty in any of the dispensations, shall all be had in the last dispensation***, therefore all things had under the authority of the Priesthood at any former period, shall be had again, bringing to pass the restoration spoken of by the mouth of all the Holy Prophets; then shall ***the sons of Levi*** offer an acceptable offering to the Lord. 'And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord.'¹²⁸

Although Joseph Smith reveals that the law of sacrifice was to be restored, he did not really elaborate ***why*** it needed to be restored. Stating that it was part of the restitution of all things simply does not explain why a lesser law that can only provide temporal commandments and cursings needed to be restored. One of the things we learn from both the New Testament and the Book of Mormon, is that the law of temporal sacrifices and atonement offerings is always done away and fulfilled when the fulness of the gospel of Christ is on the earth or in the process of emerging. Notice the declarations of Christ to the Nephites:

Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil; For verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled. Therefore those things which were of old time, which were under the law, in me are all fulfilled. Old things are done away, and all things have become new.¹²⁹

There can be no possible need for temporal sacrifices, and temporal atonement offerings and an ancient preparatory priesthood that can only bring cursings, when the infinite atonement and fulness of the gospel is actuated. Hence, the re-establishment of this ancient dispensation during Joseph Smith's

¹²⁷ Teachings of the Prophet Joseph Smith, pp. 172–73.

¹²⁸ <http://www.boap.org/LDS/Joseph-Smith/Teachings/T4.html>

¹²⁹ 3 Nephi 12:17-18,46-47, Matthew 5:17-18.

ministry is a dead giveaway that apostasy would occur and a time of gospel cursing through the Aaronic priesthood would be taking place.

The Saints would be turned back to the Gospel of Abraham, which preceded the Law of Moses, and was a lower (preparatory) law than the law of the Gospel. John the Baptist (Elijah the Prophet¹³⁰) would return just before the great and dreadful day of the Lord to provide the lesser priesthood for turning the hearts of the fathers to the children at the time that a preparatory gospel must be given for a little season and a priesthood curse administered. Notice the words of Malachi:

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, **with** the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest [for fear that¹³¹] I come and smite the earth with a curse.¹³²

Shortly after the fulness of the gospel was rejected in Kirtland, Joseph and Oliver received a secret vision behind the veil in the temple. In it, Elijah the Prophet appeared before them and informed them that the prophecy about him spoken of in Malachi had already come to pass. The keys of the dispensation of the Gospel of Abraham had been committed into their hands. The priesthood had been revealed and the turning of the hearts of the fathers to the children and the priesthood been had restored to them seven years earlier. A cursing would also accompany it:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—To turn the hearts of the fathers to the children, and the children to the fathers, lest [for fear that] the whole earth be smitten with a curse—Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.¹³³

I would suggest that the restoration of the keys of the Aaronic priesthood was a “safety net” for when the fulness of the gospel would be rejected. It was both a cursing and a blessing. It is a cursing to have the fulness taken away and to be under a lesser law and priesthood that is limited in what it can offer. It is a blessing to be preserved upon the earth instead of being wiped off of it. This blessing keeps the roots¹³⁴ of the tree alive until the fulness returns to the earth for the last time.

Solving the Prophet Puzzle Part 9: Modern Revelation is Consistent with Ancient Prophecy

In hindsight, once a few of the missing pieces of the prophet puzzle are identified, it becomes rather easy to document the plethora of prophecies having to do with the Biblical profile of Joseph Smith. Modern revelation provides a multiplicity of declarations, warnings and prophecies that support the intercessory offering followed by the temporary fall from grace narrative.

¹³⁰ See chapter [X] on the Return of Elijah the Tishbite, which provides scriptural proof that John the Baptist was the transmigration of Elijah the Prophet.

¹³¹ Definition of "lest" provided in the 1828 Webster's Dictionary.

¹³² Malachi 4:4-6

¹³³ D&C 110:14-16

¹³⁴ Jacob 5:60.

Modern revelation is completely congruent with the prophecies of Isaiah, Ezekiel, Jeremiah, Malachi and the other prophets in the Old Testament. One of the supporting narratives in modern revelation is that Joseph Smith obtained the oath and covenant which made his calling and election sure, as documented in Section 84. He became sanctified, as documented in Section 88¹³⁵. Following these events that were essential in enabling him to offer himself as an acceptable offering, he could artificially have the sins of apostate Israel placed upon him and could temporarily "fall" from grace, lose the gift of prophecy and speak presumptuously¹³⁶, fulfilling the prophecies.

One is required to really drill down contextually to realize that the temporary fall is the result of his calling as an intercessory servant.

Modern revelation actually speaks about the great intercessory atonement offering that was to be made by Joseph Smith and it sheds light on Malachi chapter three.¹³⁷ It is apparent that the literal fulfillment of the prophecy must take place in the end times as well. It provides a summary of what God's Latter-day servant would do.

The Possibility of a "fall" Documented in D&C Section 1

It is interesting that in Section 1 of the D&C, which God commanded to be the "preface" of the Doctrine and Covenants, the Lord acknowledges that Joseph Smith and his associates would "err" and that the error would eventually be made known.

This prophecy has been fulfilled.

Countless books and Internet blogs by Mormons and anti-Mormons alike are highlighting Joseph Smith's errors. Notice how the narrative speaks about the everlasting covenant being re-established¹³⁸ and the fulness of the gospel being proclaimed by the "weak and simple" that "sin" and are "chastened." Eventually, they are to be made strong and blessed from on high:

That mine everlasting covenant might be established; That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers. Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding. **And inasmuch as they erred it might be made known;** And inasmuch as they sought wisdom they might be instructed; **And inasmuch as they sinned they might be chastened, that they might repent;** And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.¹³⁹

The keywords in these modern passages link up to ancient prophecies in an amazing way. For instance, note how the word "err" links up with the prophetic passages in Isaiah 28, that note how the prophet and the priest err in judgment:

¹³⁵ They saw the Lord and "received of his fulness" in Section 76. This is arguably when they had their calling and elections made sure

¹³⁶ Deut 18:22

¹³⁷ This is a prophecy that has multiple fulfillments, including the ministry of Christ preceded by the ministry of John the Baptist during New Testament times.

¹³⁸ Verses 11-17 appear to speak of how the everlasting covenant is first broken by the Latter-day Saints, reiterating the prophecy in Isaiah 24:5.

¹³⁹ D&C 1:22-28.

Isaiah 28	D&C Section 1
<p><u>2</u> Behold, the Lord hath a mighty and strong one..</p> <p><u>6</u> And for a spirit of judgment to him that <u>sitteth</u> in judgment, and for strength to them that turn the battle to the gate.</p> <p><u>7</u> ¶ But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble <i>in</i> judgment.</p> <p><u>8</u> For all tables are full of vomit <i>and</i> filthiness, so that <i>there is no place clean</i>.</p>	<p><u>24</u> Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.</p> <p><u>25</u> And inasmuch as they erred it might be made known;</p> <p><u>26</u> And inasmuch as they sought wisdom they might be instructed;</p> <p><u>27</u> And inasmuch as they sinned they might be chastened, that they might repent;</p> <p><u>28</u> And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.</p>

A second remarkable example is the use of the word "chastened" in verse 27. Notice how it links up with the amazing prophecy in 2 Samuel 7:

. . . If he commit iniquity, I will **chasten** him with the rod of men . . . (2 Samuel 7:14).¹⁴⁰

Section 3 of the D&C provides another early warning given to Joseph Smith, which was actually given before Section 1 was given. It seems to be foretelling that the work Joseph Smith was commissioned to do would initially be frustrated and postponed¹⁴¹ even though, ultimately, God's work cannot be frustrated. The following passages include the ominous chastisement that Joseph had frequently "transgressed the commandments and the laws of God, and [had] gone on in the persuasions of men." It also includes the warning that if Joseph is not aware, **he will fall**, even though his past transgressions are forgiven and he is once again called to the work:

Remember, remember that it is not the work of God that is frustrated, but the work of men; For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him. Behold, you have been entrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them. And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in

¹⁴⁰ The use of keywords and phrases in the Book of Mormon and modern revelation that link up with passages in the Old and New Testaments seem to be begging the Latter-day Saint to use modern technology to search the scriptures for the hidden treasures that are interlinked and embedded therein.

¹⁴¹ This is consistent with the Davidic lamentation contained in Isaiah 49 wherein the Servant first fails in gathering Israel but is later promised by the Lord that he will yet be successful.

the persuasions of men. For, behold, you should not have feared man more than God. Although men set at naught the counsels of God, and despise his words—Yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble. Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall. But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; Except thou do this, thou shalt be delivered up and become as other men, and have no more gift.¹⁴²

The Lord is clearly explaining that his servants are not infallible:

- A prophet can have many revelations.
- A prophet can do many mighty works.
- Following the revelations and mighty works the prophet can begin boasting.
- Following the revelations and mighty works the prophet can set at naught the counsels of God.
- Following the revelations and mighty works the prophet can follow his own will and carnal desires.
- Following the revelations and mighty works the prophet can FALL (and have no more gift of prophecy).

Interestingly, Joseph would later comment to acquaintances, during the dark days of Nauvoo, that he has become like other men without the gift of prophecy and in fact, would publicly notify the church in a conference talk, that he would no longer be prophesying for the church and that they must rely on his brother Hyrum.¹⁴³ He would be accused during the Nauvoo era of having been a true prophet that had lost the gift of prophecy. This was his response:

. . . my apostate enemies say that I have been a true prophet—& I had rather be a fallen true prophet, than a false prophet.¹⁴⁴

It is interesting that instead of rejecting the accusation, he found solace in being a fallen prophet rather than a false prophet, even in a sarcastic tone. It is not clear how much he knew about his own fall and the burden of sin that had been artificially placed upon him:

I shall appoint . . . another in his stead.

One of the next Sections to address the issue of a potential succession transition from Joseph Smith to another, is Section 28. In it, Oliver Cowdery is told that he can write by way of commandment and wisdom but he was not to give commandments to Joseph who was the head of the church:

But thou shalt not write by way of commandment, but by wisdom;

¹⁴² D&C 3:3-9.

¹⁴³ Few Latter-day Saints are aware that Hyrum was the sole prophet of the church at the time of the martyrdom.

¹⁴⁴ Discourse given May 12, 1844.

And thou shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead.¹⁴⁵

Interestingly, the above passage indicates that there will be another who will be appointed in Joseph's stead. This becomes significant when we get to the prophecy on succession in Section 43. Next up is Section 35 which warns that if Joseph does not abide in the Lord, another will be planted in his stead:

And I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him; And I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.¹⁴⁶

The Succession Prophecy

In Section 43 the Lord gave the church both a law and a prophecy regarding the doctrine of succession. Section 42 had been given as the "law of the gospel" and now the Lord wanted to make sure there was no confusion as to how the Lord would continue to give commandments and revelations that would be binding upon the church. In Section 43:1-3 the Lord clearly declared that Joseph Smith had been chosen to receive commandments and revelations by which the church was to be governed:

O Hearken, ye elders of my church, and give ear to the words which I shall speak unto you. For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly—that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

Although the above passages provide some degree of assurance and protocol as to how the church had been and would continue to be governed, the next few passages reveal a prophetic caveat that can be a little unsettling:

But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead. And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; And this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed (D&C 43:4-7).

Again, we have another prophetic statement in modern revelation indicating that Joseph had not been given the stamp of infallibility. In fact, the prophetic implication is that Joseph may in fact have

¹⁴⁵ D&C 28:5-7.

¹⁴⁶ D&C 35:17-18.

the gift of prophecy taken from him at some time in the future. This ominous possibility is being reiterated again in Section 43, after having been brought up in Sections 1 and 3. A clear pattern is emerging here about the upcoming fall of Joseph Smith. Interestingly, the above passage gives a great prophetic key having to do with how succession would take place in the event that Joseph should lose the gift of prophecy or be taken.

Joseph's successor would be called by the Lord through Joseph. In Section 90:1-3, we get another prophetic verification that the Lord would, in fact, be appointing someone else in the future with the prophetic gift, through Joseph:

Thus saith the Lord, verily, verily I say unto you my son, thy sins are forgiven thee, according to thy petition, for thy prayers and the prayers of thy brethren have come up into my ears. Therefore, thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time. Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come. (D&C 90:1-3)

After assuring Joseph Smith, Sidney Rigdon and Frederick G. Williams that the keys of the kingdom would never be taken from them in this world or the next, the Lord then verifies that the law of succession would in fact be enacted and that the oracles would be given to another:

Nevertheless, through you shall the oracles be given to another, yea, even unto the church. (D&C 90:4)

From the above passage and others presented, it becomes clear that the Lord would be calling another to take the place of Joseph at some time in the future. In Section 52, Joseph and Sidney are both warned that they will be "cut off" if they are not faithful. Again, infallibility is hardly being introduced or validated here:

Wherefore, verily I say unto you, let my servants Joseph Smith, Jun., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; And it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.¹⁴⁷

In Section 93, given on May 6, 1833, The Lord declares:

And now, verily I say unto Joseph Smith, Jun.—you have not kept the commandments, and must needs stand rebuked before the Lord" (D&C 93:47). Notice the reoccurring theme of Joseph Smith being replaced and or cut off:

- "And inasmuch as they erred it might be made known" (D&C 1:25).
- "How oft you have transgressed the commandments and the laws of God" (D&C 3:6).
- "Until I shall appoint unto them another in his stead" (D&C 28:7).
- "If he abide in me, and if not, another will I plant in his stead" (D&C 35:18).

¹⁴⁷ D&C 52:3-6.

- “For if it be taken from him he shall not have power except to appoint another in his stead” (D&C 43:4).
- “Inasmuch as they are not faithful, they shall be cut off” (D&C 52:6).
- “Through you shall the oracles be given to another, yea, even unto the church (D&C 90:4).
- “You have not kept the commandments, and must needs stand rebuked before the Lord” (D&C 93:47).
- “Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place” (D&C 93:48).

Although Joseph was apparently forgiven after being chastised in Section 93, history, as well as the ancient prophecies in the Old Testament verifies that Joseph did in fact transgress again and that the Lord eventually called Hyrum, initially to act in concert with Joseph, and then, to act as the sole prophet of the church. Section 124 informs us that Hyrum was to take the office "priesthood and patriarch" and that he was to be given the spiritual gifts of being a prophet, seer and revelator unto the church, working in concert with Joseph Smith.¹⁴⁸

Shortly after the Lord called Hyrum to work in concert with Joseph in giving revelations and commandments to the church through the gift of prophecy, Joseph publicly announced during a conference talk that he would no longer prophesy for the church¹⁴⁹. This of course fulfilled the succession prophecy in Section 43. This all took place within a matter of years after the succession prophecy was given in Section 43 and yet the truth about succession has been obscure. Most Latter-day Saints still believe that Joseph was the prophet of the church when he was martyred. There are other indications in modern revelation that a prophet called of God, like Joseph could experience a temporary fall. One warning is given in Section 20:

But there is a possibility that man may fall from grace and depart from the living God.¹⁵⁰

¹⁴⁸“And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right; That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven. And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph; That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever” (D&C 124:91-96).

¹⁴⁹ As documented in the diary of William Clayton, one of Joseph Smith’s personal secretaries, on Sunday, July 16, 1843, Joseph preached again, proposing a radical change in church organization- “He stated that Hyrum held the office of prophet to the church. “Hyrum is called to Reform the Church.” William Clayton also reveals that Joseph had acknowledged that Hyrum was to conduct a REFORMATION in the church- He [Hyrum] was going to have a reformation, and the Saints must regard Hyrum for he has authority.” In a letter to Brigham Young, Apostle Willard Richards gave a similar report stating that Joseph “. . . said he would not prophesy anymore- Hyrum should be the prophet.” The following morning, a number of fretting Saints came to him protesting, “Brother Joseph, Hyrum is no prophet: he can’t lead the church.” On the following Sunday the 23rd Joseph once again took the pulpit and clarified himself, “It was not that I would renounce the idea of being a prophet, but that I would renounce the idea of proclaiming myself such.” Joseph then, once again, reiterated that he was vacating the “office” of prophet (Words of Joseph Smith, p. 234).

¹⁵⁰ D&C 20:32. Another fascinating passage is found in Section 117:12-13, wherein Oliver Granger is admonished by the Lord to pray for the redemption of the First Presidency.

These doctrinal and prophetic narratives given from Sections 1, 3, 20, 43, and 90, etc., are given to simply show that the prophetic profile of Joseph Smith that is given in ancient scripture, which indicates a fall associated with transgression and with an intercession, is fully supported in modern revelation. 2 Samuel 7 speaks of a Latter-day servant that commits iniquity:

If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.¹⁵¹

Modern revelation supports the narrative that 2 Samuel 7 and other ancient prophecies bring up.

While discoursing on the interconnectedness of the prophecies in Isaiah 11 and 52, Joseph identifies the two Latter-day Davidic servants who hold the keys of the kingdom and the mandate to gather Israel, yet points out that these servants and their associates would need to return to the power that they had previously lost, and have the curses of God removed from them, before God would once again speak to them.¹⁵² With the numerous warnings given in modern revelation that the Lord's servant can transgress and have his prophetic gift taken away for a season, it is truly mystifying that Latter-day Saints have accepted the mantra that the prophet of the church can never lead them astray.

Modern Revelation Foretells the Acceptable Atonement Offering

Not only does Modern revelation indicate that God's Servant could temporarily fall, it also makes both blatant and subtle references to the intercessory atonement offering that Joseph Smith and his associates would offer in behalf of Latter-day Israel. Perhaps one of the most significant references to the intercessory atonement offering that would be offered up in the last days is mentioned in Section 13 of the D&C.

On May 15, 1829, John the Baptist¹⁵³ appeared to Joseph and Oliver and conferred the Keys of the Priesthood of Aaron. He prophesied that the time would come when the "Sons of Levi" would "offer again, an acceptable offering unto the Lord in righteousness."

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 (D&C 13).

Continuing on in this prophetic narrative, Section 124, given over a decade later, alludes to the fact that Joseph and his brethren had previously been involved in making sacrifices in the Kirtland temple, the Lord makes the following observation:

Your memorials for your sacrifices by the sons of Levi... are ordained by the ordinance of my holy house.¹⁵⁴

¹⁵¹2 Samuel 7:15.

¹⁵² See D&C 113. Also see D&C 124:28.

¹⁵³ Who Joseph Smith identified as the transmigration of Elijah the Tishbite

¹⁵⁴ D&C 124:39.

Temple theology accordingly involved memorials and sacrifices by the sons of Levi. That same Section begins with the following passage that makes reference to an offering Joseph had previously made:

VERILY, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your offering and acknowledgments, which you have made; for unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth. Your prayers are acceptable before me (D&C 124:1).

That first passage makes it feel like we are not given the entire revelation and more specifically the petition that may have initiated the revelation. What offerings and acknowledgments had been made? Another interesting innuendo is found in Section 84 wherein the Lord is telling about the oath and covenant of the priesthood and the calling and election that Joseph and some of his brethren have entered into:

And this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you. And the Father teacheth . . . of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.¹⁵⁵

The fact that the confirmation of the covenant upon Joseph and his brethren was done not just for their sakes but for the sake of the "whole world", should be a strong clue that some kind of Intercession was involved. An atonement offering certainly could be done for the sake of the whole world. Earlier in that Section the Lord proclaimed that the sons of Moses and Aaron would offer the acceptable offering spoken of by John the Baptist, in the house of the Lord that would be built and dedicated about four years later:

Therefore, as I said concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed—And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church.¹⁵⁶

Since Joseph and a few of his associates obtained their calling and election and had their names enrolled in the book of the sanctified by 1832, before the fulness was rejected in 1834, and before the temple was completed and accepted by the Lord in 1836, and since the Lord informs us in Section 124 that the ordinances of his house have been ordained to include "memorials for your sacrifices by the

¹⁵⁵ D&C 84:39-48.

¹⁵⁶ D&C 84:31-32.

sons of Levi", we see in modern revelation a remarkable pattern that fits exactly with the pattern given in 2 Samuel 7.

Clearly, we have Old Testament theology sprinkled throughout modern revelation in an obscure way that could not be fully understood back then. It was obviously not meant to be revealed until the time of the end, which time period we are now entering.

Malachi Summarizes the Major Events of Joseph Smith's Preparatory Work

Obviously, the declaration about the sons of Levi by John the Baptist and in other Sections of modern revelation was building upon and fulfilling the prophecies contained in the Old Testament. One of the things that becomes apparent, in both ancient and modern revelation, is that the offering is a two part offering that has an interim period of four generations. The offering begins at the house of God in Kirtland and the culmination once again begins to take place four generations later in the same house of God with these same servants:

And we ask thee, Holy Father, that thy servants may go forth from this house armed with thy power, and that thy name may be upon them, and thy glory be round about them, and thine angels have charge over them; And from this place they may bear exceedingly great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou hast spoken by the mouths of the prophets, concerning the last days.¹⁵⁷

It was only after pondering the five ancient foundational prophecies covered in this chapter, in conjunction with the declarations in modern revelation and the events of the restoration movement for a number of years that the significance of the third chapter of Malachi emerged. It provides a fascinating summary of what took place in Kirtland with regard to the first part of the offering. It begins with the declaration that God will send his messenger to prepare the way before him and that God will suddenly come to his temple:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple.¹⁵⁸

We are then informed of a two part chronology that begins with the Lord's servants, the sons of Levi, being purified in the refiner's fire. Directly after that, they are "purged":

But who may abide the day of his coming? And who shall stand when he appeareth? For he *is* like a refiner's fire, and like fullers' soap: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.¹⁵⁹

First purified, then purged. Note the definition of the word, "purged":

¹⁵⁷ D&C 109:22-23.

¹⁵⁸ Malachi 3:1.

¹⁵⁹ Malachi 3:2-3.

An abrupt or violent removal of a group of people from an organization or place.

In this case, God's purified servants begin to stumble after obtaining their election as Sons of God. After having their names entered into the book of the Sanctified, they were purged from the holy church, the holy temple, and the holy land of Kirtland, otherwise cryptically referred to in scripture as "Jerusalem."¹⁶⁰

As previously documented, the Lord had declared that his servants had been sanctified and had received their calling and election by December of 1832. Following that, in 1834, the servants were dismissed from the restored church when a special conference was called to officially take the name of Christ out of the name of the church because the Saints had taken lightly the New Covenant and had failed to live consecration.

Shortly after the fulness of the gospel was rejected, the name of Christ was taken out of the name of the church. It was downgraded to the "Church of the Latter-day Saints" as the Lord acknowledged their failure to consecrate. Additionally, because of this failure, the Lord and gave them a temporary reprieve from having to live the laws of Zion for a little season.¹⁶¹

Within a matter of years after that, the Lord's servants were evicted from the Temple which had become defiled, and ultimately they were ejected from the land of Kirtland, where the initial gathering began. Joseph and Sidney had to flee under the cover of darkness at night following the Kirtland Banking disaster. The majority of the believing Saints would also leave Kirtland, fulfilling the prophecy in Malachi that after the servant was purified, the Saints would be purged.

During this amazing time of Joseph Smith's ministry, the Lord scolded and warned the Saints repeatedly of a pending judgment and witnessed against their transgressions, yet He promised that the Sons of Jacob would not be consumed at that time. This was all foretold in Malachi and documented in modern revelation and the history of the church:

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the Lord of hosts. For I *am* the Lord, I change not; therefore ye sons of Jacob are not consumed.¹⁶²

The Lord warned the Latter-day Saints about adulterers in their midst:

There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed.¹⁶³

Through Malachi, the Lord chastises the Latter-day Saints and notes that their propensity for departing from the ordinances has been ongoing from the time of their forefathers back in ancient Israel who also departed from God's ordinances. He then calls them to repent at the appointed time, and responds to their oblivion as to how they have sinned. They have sinned against the law of consecration:

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the Lord of hosts. But

¹⁶⁰ This will be explained in detail in chapter [X] which takes a mystical look at the LDS restoration movement.

¹⁶¹ See 104 & 105

¹⁶² Malachi 3:5-6.

¹⁶³ D&C 63:14.

ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.¹⁶⁴

The Cursing

The Lord declares that the Latter-day Saints are cursed for not obeying the true law of consecration but he also promises to pour out a huge blessing upon their repentance, with the command to bring all of the tithes into the storehouse. Virtually everywhere that the word tithing is used in scriptures, it is synonymous with the word consecration:

Ye **are** cursed with a curse: for ye have robbed me, **even** this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that **there shall** not **be room** enough **to receive it**.¹⁶⁵

The Blessing follows the Cursing

The above passages speak of a cursing because of failure to tithe, which is eventually followed by a blessing when repentance takes place. Again, we see the need for the restoration of the Aaronic priesthood by John the Baptist. With the rejection of the fulness, a cursing was in order. Section 84 explains what happened anciently when Moses sought diligently to sanctify the children of Israel in the wilderness but they hardened their hearts:

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. Therefore, he took Moses out of their midst, and the Holy Priesthood also; And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory Gospel; Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb.¹⁶⁶

The above scenario that took place with Moses and the children of Israel provides a breathtaking pattern for what happened with Joseph Smith (“one like Moses”) and Latter-day Israel. Joseph and the higher priesthood were taken out of their midst and God, in his wrath, left the Latter-day Saints with the preparatory gospel of Abraham, which contains the law of carnal commandments, which law, can only curse and not bless when the fulness of the gospel is not on the earth.

We Scattered Gentiles have Curses upon Us

¹⁶⁴ Malachi 3:7-8.

¹⁶⁵ Malachi 3:9-10.

¹⁶⁶ D&C 84:23-27.

Elaborating on the meaning of Isaiah chapter 11, the prophet Joseph Smith spoke of the Lord's servant that holds the keys of the kingdom and will conduct the final gathering. He identified the Latter-day Saints as the people who would have curses upon them before finally repenting and being returned to the priesthood they had lost when the final time of gathering takes place:

What is the root of Jesse spoken of in the 10th verse of the 11th chapter? 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. What are we to understand by Zion loosing herself from the bands of her neck; 2d verse? We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.¹⁶⁷

Once the Saints repent and gather, the Lord will rebuke the devourer, heal the earth and restore the integrity of the vineyard, causing the nations to call the Saints blessed:

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.¹⁶⁸

Malachi appears to speak of those that grumbled about the law of consecration at the time it was being required. He identifies this as the time when those that work wickedness were "set up." (In other words a secret combination within the church was instrumental in preventing the successful implementation of the law). During this time, the wicked are delivered over to Satan by the Lord.

Nevertheless, the Lord acknowledges that there were wheat among the tares, and:

Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for then the feared the Lord and thought upon his name (Malachi 3:16).

He promises that "they shall be mine . . . in the day when I make up my jewels":

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken *so much* against theory have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up;

¹⁶⁷ D&C 113:5-10.

¹⁶⁸ Malachi 3:11-12.

yea, **they that** tempt God are even delivered. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard **it**, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.¹⁶⁹

Notice the similar keyword "jewels" in modern revelation:

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; Yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son. For all those who will not endure chastening, but deny me, cannot be sanctified. Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me. Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off; and in the day of wrath I will remember mercy.¹⁷⁰

The keywords and narrative in the above passage intersects with and interconnects with all of the ancient and modern revelation and events of LDS church history. It also reveals that even though the Saints cumulatively transgressed and were purged from the lands of their inheritance, not all of the Saints of the restoration movement will be cast aside when the final restoration takes place and God makes up his jewels. There were righteous mingled with the wicked in the restored church.

Those of us that are believers in the restoration likewise have a test that we must pass if we are to be among the Lord's jewels. The great test that will take place when God's servants return is to believe in the true gospel when it is preached for the last time and to discern between the righteous and the wicked.

To sum things up, the ancient prophecies in the Old Testament about the Lord's Servant that provides an intercessory offering on behalf of the children of Israel are completely consistent with and supported by the many interrelated references intermingled throughout modern revelation and events of church history.

Understanding the literal fulfillment of the prophecy in 2 Samuel 7 and the prophetic enactment of the atonement statute in Leviticus 16 and related prophecies that began taking place at the time of the LDS restoration movement, provides the missing pieces of the prophet puzzle that have so long befuddled students of the life of the Prophet Joseph Smith.

This information is critical in understanding the many secret events that have taken place in the history of Mormonism. With this understanding as a foundation, the reader of this book is now prepared

¹⁶⁹ Malachi 3:13-18

¹⁷⁰ D&C 101:1-9

to assimilate the disruptive, but freeing information in the chapters that follow. Those who comprehend the Biblical profile of Joseph Smith and the true history of the Latter-day restoration movement which is documented in this book, have the opportunity to convert a crisis of faith, into a faith transition and awakening. The prophet Hosea saw our day in vision as it paralleled his own day. The Lord prophetically exclaimed through him that:

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee . . . Seeing thou hast forgotten the law of thy God, I will also forget thy children (Hosea 4:6).

Anyone who seriously studies the history of the LDS church through the lens of scripture, cannot avoid acknowledging that very early on the Saints rejected the law of the gospel which mandated the law of consecration, the establishment of Zion and the celestial marital law of monogamy. Within less than a decade, they had failed to live consecration, were no longer attempting to redeem Zion, and many of the leaders of the church were living polygamy.

Following their transgression from the laws of God, they began to replace the true doctrines of the gospel with false doctrines and the traditions of their fathers. Nevertheless, the little season of chastisement is coming to an end. The day is at hand when the Lord is preparing to turn his face back towards those that love him. He is going to make up his jewels. The initial awakening is one of knowledge. It will be followed with increased faith in the pure and simple gospel of Christ. Finally, a spiritual awakening will take place when the servants return with the fulness of the gospel. This will involve the spiritual gifts and true endowment of power that has been promised.

Summary of Chapter Topics

Chapter 1: The Apostasy and Redemption of Latter Day Israel

There are many Mormons who have observed that the Latter-day church has stumbled and lost its way. Numerous books and blogs have addressed this issue. Latter-day Israel has rejected and broken the everlasting covenant. This chapter will address the apostasy of the restored church. But God's work is not finished. His arm is not shortened. He will yet redeem and deliver those that repent. This chapter will document some of the prophetic utterances regarding the Latter-day apostasy. Other chapters will provide the hopeful scriptural evidence that a great, last restoration is yet to take place. God has a remedy for the dire situation we are in and he will yet redeem his people.

Chapter 2: The Growing Google Apostasy

Chapter two addresses a huge crisis that the Mormon Church is currently experiencing. Namely, that the Internet has created an environment wherein Mormons can get quick access to very sensitive, controversial, and perplexing historical and doctrinal issues. Many of these issues have not been widely known to most lay members of the church in the past. They can quickly access information within seconds by doing a simple Google search that past generations never had the ability to perform. This has resulted in record numbers of Mormons having a crisis of faith from the disturbing things they are learning about the history of their religion. It is important to differentiate truthfulness of the restoration of the gospel during the early Kirtland era, from the gospel that is currently being promoted by the modern corporate church.

Chapter 3: Solving the Prophet Puzzle Parts 1-3

A high profile non-Mormon religious historian has profoundly observed that, "The mystery of Mormonism cannot be solved until we solve the mystery of Joseph Smith."¹⁷¹ The mystery of Joseph Smith and what his controversial prophet calling really is will be addressed in chapter three and will continue through chapter 5. A Biblical profile of Joseph Smith will be presented that may well astonish believers and non-believers alike. In this first of a three part series, a Biblical profile will be presented from Old Testament prophecies that will identify Joseph Smith as the last great servant of the end times who offers up an acceptable atonement offering in behalf of latter day Israel similar to the atonement offering offered up by Moses for ancient Israel.

Chapter 4: Solving the Prophet Puzzle Parts 4-6

Chapter 4 will continue addressing the Biblical profile and will address the atonement statute prophecy in Leviticus 16 as well as the Davidic lamentation in Isaiah 59. This chapter may challenge the readers' sanitized perception of the role of prophets and how God uses prophets to test His people. As unnerving as the profile is, it will answer a plethora of questions about why the teachings and actions of Joseph Smith, in the later years of his ministry, so radically contradicted the teachings and actions of the early years of Joseph Smith's ministry. Building upon that prophetic foundation, numerous other prophetic passages will fall into place. It will also answer other issues and lay the foundation for other

¹⁷¹ See Jan Shipps contribution in "The Prophet Puzzle," Bryan Waterman, editor

topics to be covered in the chapters that follow. Once these concepts are understood, the other prophecies of Isaiah and other Old Testament prophets will gain more clarity.

Chapter 5: Solving the Prophet Puzzle Parts 7-9

Chapter 5 will address the prophecy contained in Zachariah chapters 3 and 6 showing how God retrieves his intercessory servants from the fire and restores them to their former positions to complete their prophetic assignments. It will also address the significance of why so much Old Testament theology was integrated into the LDS restoration narrative. It will demonstrate how both a blessing and a cursing took place during Joseph Smith's ministry requiring Old Testament prophecies to take place under the ancient dispensation of the gospel of Abraham. It will also show how modern revelation supports and clarifies the fulfilling of the ancient prophecies during the LDS restoration.

Chapter 6: Twelve Contextual Declarations

Having an understanding of the Biblical profile of Joseph Smith, the reader will then be shown in chapter six, 12 amazing prophetic declarations from modern revelation. Each of these declarations contained in the revelations received by Joseph Smith, were given very early in Joseph's ministry, prior to the legal restoration of the Church. These declarations provide a prophetic blueprint of what was going to happen during the ministry of the prophet Joseph Smith and in relation to it. They provide a second witness to the profile of Joseph Smith from ancient scripture. They predict and explain why he deviated from the original teachings of the church in the later years of his ministry, and numerous other matters. They document the fulfillment of the Davidic Servant prophecy in 2 Samuel 7 and the atonement statute prophecy in Leviticus 16 that is detailed in previous chapters. The accuracy of these contextual declarations is staggering, yet faith promoting.

Chapter 7: He Comes Three Times as a Thief in the Night

Chapter seven will take a close look at the parable of the three watches found in Luke 12. This amazing passage of scripture is given greater clarity in the Joseph Smith *Inspired Version of the Bible*. It reveals that Christ comes to his people in secret, three different times, during three different and distinct dispensations of the gospel, prior to his final coming in glory.

It is only Mormon theology, history and prophecy that can clearly identify and explain the three different gospel dispensations mentioned in those passages. It identifies when the first watch was. It details when the second secret appearance took place. It also sheds light on the circumstances in which the third and final appearance will take place. Anyone seriously interested in understanding prophecy, needs to understand this doctrine. One of the little known facts in Mormonism is that Joseph Smith was given two ministerial commissions by the Lord. The first commission took place during the "second watch" in the 1800's. His second commission will take place during the "third watch," which is about to be ushered in.

Chapter 8: The Bridegroom Tarried

Critics of the LDS Restoration Movement and even many Mormons, have a difficult time finding prophecies in the New Testament that point to the Latter-day restoration movement. If the foundation of Mormonism really is Jesus Christ, and Biblical Christianity really was restored through Joseph Smith, it is difficult to believe that the New Testament would not allude to Joseph Smith's future ministry.

Actually, it does. Chapter seven will show how the LDS restoration movement fulfills the first part of the parable of the Ten Virgins and will ultimately fulfill all of it. This Chapter will show how Christ foretold of the failed attempt to establish Zion. Other supporting prophetic statements in the New Testament are documented as well.

Chapter 9: The Church of God Brings Forth the Kingdom of God

One of the most mysterious prophetic narratives in scripture is the prophecy about the Woman and the Dragon contained in the twelfth chapter of the Book of revelation. Once this narrative is accurately interpreted and understood, it provides an incredible lens with which to view how the New Testament Church fled into the wilderness and then briefly came forth out of the wilderness during Joseph Smith's ministry.

Chapter 10: A Mystical Look at the LDS Restoration Movement

This chapter will address the great secret of where the *Jerusalem* of last day's prophecy, as spoken of by Isaiah and other ancient prophets, is really located. We live in a time of great deception. While a generation of unsuspecting Christians are looking at the old world Jerusalem for many of the prophecies to be fulfilled, the very prophecies they are looking for to take place in foreign lands will begin happening around them here in America. It will show that the Jews and the Jerusalem spoken about in prophecy are located right here in America. It will show just how integral the events pertaining to the Kirtland Temple are to the ancient prophecies and the restoration of the Jews in the last days. It is all cryptically documented in Modern Revelation, the Book of Mormon, and the Bible. Once this great truth is discovered from one passage in the mind of the gospel student, it begins to show up virtually everywhere. The scriptures will never read the same way again, as they take on a whole new level of meaning.

Chapter 11: The Secret Reestablishment of the Kingdom of the Jews

According to the Book of Mormon and D&C, after the Latter-day believing Gentiles rejected the fulness of the gospel during the Kirtland era, the gospel was taken to the House of Israel. This is exactly what took place. Converts began flooding in from foreign lands during the Nauvoo era. This chapter will detail, from Modern revelation and from the Book of Mormon that the Latter-day gathering of the Jews began shortly after the fulness was rejected by the Gentiles of the restored church. One of the great mysteries of Mormonism is that many Mormons are Messianic Jews who descended from the ancient kingdom of Judah.

Chapter 12: Reuniting the Kingdom of Israel with the Kingdom of Judah

Prophecy informs us that before the final return of Christ and His kingdom can take place, David's throne and kingdom must be re-established. The Davidic kingdom must be established with descendants occupying the throne up until the time of refreshing takes place. While many Christian scholars are looking to the Jews in the Old World to establish this kingdom, the truth is that David's kingdom has already been established and set up in America. This chapter will address this amazing

occurrence that began during Joseph Smith's ministry. The Kingdom of David has been established and much of the prophecy of Nathan the prophet as contained in 2 Samuel 7 has been fulfilled.

Chapter 13: Reading Abraham While God Winks

There are two controversial issues pertaining to Mormonism that are often brought up by critics in and out of the church. One has to do with the historicity of Section 110 of the D&C which details the vision that Joseph Smith and Oliver Cowdery had behind the veil in the Kirtland Temple. The other has to do with the validity of the Book of Abraham. The historicity of Section 110 is questioned because there is very little empirical historical evidence that it actually took place. Scientific evidence in support of the book of Abraham is also missing and is just as mystifying in view of the testimony of experts in ancient languages.

Joseph Smith claimed to have translated the record from an ancient papyrus. Respected Egyptologists in and out of the church claim that the papyrus that is currently being evaluated has nothing to do with the content of the Book of Abraham. In this chapter we shall see how the content within these two mysterious documents contextually testifies of each other's divinely inspired status, while solving a huge problem having to do with missing content in the Old Testament.

The Old Testament informs us that Abraham and his posterity will be a blessing to the nations of the world, but it curiously, fails to explain how. Section 110 and the Book of Abraham explain that Abraham's posterity blesses the nations of the earth, by taking the message of the Gospel of Jesus Christ to them. While the Book of Abraham and Section 110 provide contextual proof of each other's inspired origins, they also fill in the missing information pertaining to how Abraham's posterity blesses the nations of the earth. Hence the veracity of both the Book of Abraham and Section 110 is proven contextually.

Chapter 14: The Secret Return of Elijah the Prophet

A popular author of LDS books recently questioned the historicity of Section 110 of the Doctrine and Covenants. Part of his contention was based on the fact that the ending declaration in the section, made by Elijah the prophet, had not been fulfilled. The following narrative is taken from the ending verses in Section 110:

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

Critics of Section 110 argue there is no evidence the claims within the above declarations had been fulfilled. This chapter uses passages from the Joseph Smith Inspired Version of the Bible to reveal

the great secret pertaining to who Elijah the Prophet really is. It will, contextually, prove from the word of God and another section of the Doctrine and Covenants, that the prophecy of Malachi, regarding the coming of Elijah, had indeed fully come to pass as of April 3, 1836. Elijah the prophet did, in fact, make his appearance, approximately seven years before he appeared again in the Kirtland Temple to declare that the prophecy had come to pass. He had, in fact returned to the earth, before the great and dreadful day of the Lord to reveal the priesthood by hand and turn the hearts of the fathers to the children and the children to the fathers.

Chapter 15: Oliver's Secret

One of the great mysteries of the history of Mormonism has to do with the vision behind the veil received by Joseph Smith and Oliver Cowdery in the Kirtland Temple on April 3, 1836. That event very possibly had something to do with the eventual parting of ways between Oliver and Joseph. The possibilities presented in this chapter will provide food for thought regarding the storyline behind the storyline of what took place behind the veil and what took place between Joseph and Oliver.

Chapter 16: Crushing David Whitmer's Stumbling Block

There have been many critics of Mormonism since the restoration began in about 1829. The most damaging criticisms have come from those that were once Mormons and then defected from the faith. Perhaps one of the most damaging testimonies among dissenters is the testimony of David Whitmer, one of the three witnesses of the Book of Mormon. Although he never denied his testimony of the Book of Mormon, he lost faith in virtually everything else that Joseph Smith was involved in after the coming forth of the Book of Mormon. This chapter will shed light on the real issues pertaining to Whitmer's views.

Chapter 17: The Jews Rejected the Covenant, The Gentiles Broke it

At the apex of Joseph Smith's revelatory experience, in January of 1833, he sent a letter to a newspaper editor by the name of N. C. Saxton containing a prophetic voice of warning. He wanted this warning published to the general public. In this chapter, the prophetic content of this letter is dissected to demonstrate that while the Jews had *rejected* the everlasting covenant in the meridian of time, it was the Gentiles that *broke* the everlasting covenant, fulfilling the prophecy in Isaiah 24:5. Understanding these concepts is critical to understanding the nature and purpose of the LDS restoration movement and the Marvelous Work and a Wonder that is about to be ushered in. It also sheds light on what took place during the prophecy and vision that secretly took place in the Kirtland Temple behind the veil in the Holy of Holies on April 3, 1836.

Chapter 18: The Secret Document

Chapter eighteen details one of the most profound Pentecostal experiences that took place during Joseph Smith's ministry, yet very few Latter Day Saints have heard of it. It has been misinterpreted, misrepresented, and virtually written out of the official history of the church. The true

significance of the restoration of the Melchizedek priesthood at the special conference at the Morley Farm in June of 1831 cannot be overstated.

Interestingly, a knowledge of this event represents an essential interpretive key to understanding most of the revelations that followed the event, from Section 52 forward. Indeed, most of the sections in the Doctrine and Covenants cannot even be fully understood without the historical and doctrinal context, this event provides, yet, the real story behind the special conference has been obscured and misrepresented.

Most Mormons would be surprised to find out that Joseph Smith was instrumental in restoring offices within three orders of priesthood, not just two, as is currently taught in the modern LDS Church. Sadly, the fulness of the priesthood was lost shortly after it was restored.¹⁷²

Chapter 19: Three Grand Orders of Priesthood

Continuing on with the theme of priesthood, this chapter will address the importance of priesthood authority and the fact that there were actually three orders of priesthood that were revealed through the instrumentality of Joseph Smith, not just two.

Chapter 20: Something new must be done for the Salvation of the Church

Many authors and historians that write about LDS church history note numerous inconsistencies in the storyline which are difficult to explain. This chapter will show that the trajectory of the restoration greatly changed as a result of the Gentile church rejecting the fulness of the Gospel. This necessitated the secret ushering in of the Gospel of Abraham and the fulfillment of Christ's prophecy in 3 Nephi 16.

Chapter 21: Analyzing Section 132

The doctrine of celestial polygamy has been a source of controversy in Mormonism from the time it emerged during the life of Joseph Smith. Few Mormons realize that it played a huge role in the succession controversy. This chapter will analyze and scrutinize the veracity of Section 132 and see how well it holds up in the context of what God had previously revealed in the Bible, Book of Mormon and the D&C.

Chapter 22: I am that I am

The doctrine of the nature and Character of God is one of the foundational doctrines of Christianity and the restored gospel. This chapter will address what the original doctrine was and document the fact that the doctrine was later corrupted by false teachings. The significance of this doctrine is difficult to overstate.

Chapter 23: Seven Servants and an Angel

One of the most remarkable things about studying the true history of the LDS restoration movement is that it reveals much about prophecy and how the Marvelous Work and a Wonder is going to take place. In this chapter we will show that the seven messengers that take part in the end times events as mentioned in ancient scriptures are also identified in modern revelation as some of the first

¹⁷² D&C 124:28

laborers of the last kingdom. When a person begins to trust in the eventual fulfillment of all of the unconditional promises and prophecies contained in modern revelation, it becomes apparent that much information has been given regarding the return of the first laborers of the last kingdom into the Lords vineyard. This chapter highlights many of the major prophetic events that are about to take place in the third watch. It also details the calling of the seven shepherds spoken of in ancient scripture.

Chapter 24: The Five-Part Ministry of Joseph Smith

This chapter uses six controversial historical events and revelations to divide Joseph Smith's ministry into five separate and distinct eras that are easy to differentiate from each other. These five eras present a cohesive narrative that makes sense out of all of the related events. Once the general narrative that emerges from this exercise is understood, virtually every obscure, controversial event that took place during Joseph's ministry can be plugged into it to gain context and greater clarity.

Chapter 25: Unseal the Vision

We are informed in the Book of Daniel that the prophetic time sequences embedded therein will be sealed up and not understood until the time of the end. This chapter will document the highly probable fulfillments of nine of these amazingly cryptic prophecies.

Chapter 26: How Zion will be Redeemed

By combining ancient prophecy from the Bible and Book of Mormon to prophecies in the D&C, a greater understanding of how the end times events will unfold around us can be achieved. The reader will be surprised to learn that America is being invaded, as foretold in prophecy, as this book is being printed.