

The Redemption of Zion

Introduction to 2nd Edition, by John R. Crane

This is another work in the Zion series. The first volume, "The Foundation of Zion" focuses on what we as individuals can do singly and in groups to bring about Zionic conditions in our own lives and those of our families. This work, "The Redemption of Zion", focuses on the worldwide scope of the Restoration, the heavenly messengers who are **yet** to come as promised in the Scriptures, exactly what they will bring with them, and events leading up to the second coming of Christ.

This work is based on a work of the same title, written by Francis M. Darter, published by Deseret News Press, SLC, 1933. Elder Darter was a Civil engineer, a surveyor, and a High Priest in the Church of Jesus Christ of Latter-Day Saints. He lived in Long Beach, CA, and was the author of numerous other pamphlets and books including *The Great Pyramid: Our Bible in Stone*.

This work is co-authored by yours truly. The contribution I have added is the insights gained in the intervening nearly 70 years since this book was originally written. In keeping with the spirit of the Restoration, new inspired writings have come forth from both inside and outside the LDS Church. To name just a few sources there are: The Dead Sea Scrolls, The Nag Hammadi library, Scientology, A Course in Miracles, Edgar Cayce, Emmanuel, the writings of Annalee Skarin and Betty Eadie, and numerous other New Age authors. The Internet has literally exploded with a proliferation of documents purporting to be restorations of lost scriptures, new revelations from God in our day, and inspired commentary. I have contributed to this body of literature myself. I have added a generous sprinkling of these writings where they lend support to the themes of this document. Also, I added several new sections.

Despite the advances in spiritual knowledge, the advances in technology, and the massive changes in global politics, it is noteworthy that this work is as relevant today as it was over 70 years ago in a depression-ridden, pre-WWII America.

It is amazing that this book was published by the Church in its day (by Deseret Press, no less!) because Elder Darter comes down rather hard on the LDS Church for failing to live up to its responsibility, and it is occasionally critical of Church leadership and members. I am puzzled by Darter's accusations that the Church removed 95 sections from the Doctrine & Covenants. I checked in my 70's edition of the D&C and found all the sections he mentioned still intact. However, Elder Darter mentions that several footnotes by people like Orson Pratt have been removed.

Darter expresses the fear that because he has written this book he will probably be forced to resign from his teaching assignment in the Church. His parting words are an admonition to share these words with as many people as possible. Little did he know when he penned these words in 1933 that 65 years later the means would be provided to literally shout them from the housetops, around the world.

In addition to adding additional source material, and adding a couple of new sections, I have removed several sections where he makes extended reference to the Depression and to the Nazi's and WWII.

The basic reference books used are the Bible (both the King James and Joseph Smith's translations); the Book of Mormon (the Bible of the American Indian forefathers, called "the stick of Joseph, which is in the hand of Ephraim" by Ezekiel, 37:16-19); the Doctrine and Covenants (revelations given direct to the Prophet Joseph Smith); and the Pearl of Great Price (containing original writings of Abraham while in Egypt, preserved with a mummy, brought to America, sold to the Latter-day Saints, translated by the Prophet Joseph Smith; also containing visions of Moses as revealed to Joseph Smith; and his own writings); from Church History (a record established by Joseph Smith); also from Joseph Smith's Teachings.

I also updated the style of writing to current standards and have endeavored to use a consistent format for scriptural references and to other church writings. I employ the following abbreviations: D&C (Doctrine & Covenants), PGP (Pearl of Great Price), JST (Joseph Smith translation of the Bible), TPJS (Teachings of the Prophet Joseph Smith), HC (History of the Church), and JD (Journal of Discourses).

I have tried to organize this book in an easier to follow format. Elder Darter tended to wander off topic occasionally, and I have tried to rein him in a bit. He was also a student of the Great Pyramid of Egypt and believed that there was a correlation between various structures in the Pyramid and important historical dates. There are many interpretations of these dates and they are all controversial, so rather than deal with the critics on these issues, I simply removed all references to specific years. Besides, had I left them in, the Second Coming would have happened by now. Elder Darter was not good with dates, but he knew his scriptures.

If you are familiar with any of my other writings you might be aware of my views. These views are based on a lifelong study of the scriptures and upon personal revelation. I don't expect anybody to blindly accept these views, nor should they be condemned out of hand. However, since these views form the foundation for this document, I am presenting them up front.

First, Joseph Smith was an extremely inspired man, and probably one of the greatest men who ever lived. However, he was not perfect, as the LDS church would like to portray. He had many faults and the church, in its own best interest, is doing its best to cover them up. This work is not an attempt to condemn the man, nor the church he founded. This work simply points out that the church has a mission to perform in the Restoration and in preparing the people for the events that are to take place. It also points out where the Church is failing in its role and cites the leaders for their lack of vision. The book also points out that there are other churches and other peoples who play critical roles in the Restoration of All Things, particularly the role of holy personages who are to come and perform their works with Priesthood authority independent from the LDS Church.

Second, I recognize the assertion that there are those who doubt that Joseph Smith actually received the Melchizedek Priesthood since the event is poorly documented, and that he overstepped his bounds in proclaiming himself the possessor of all kinds of Priesthood keys. This document lends support to this belief by pointing out through the writings and revelations of

Joseph Smith, himself that he never made most of the claims that the LDS Church would gladly attribute to him.

Third, I strongly believe in “the first principles and ordinances of the Gospel”, and what might be called the fundamentals of the Gospel of Jesus Christ, particularly as taught in the Book of Mormon. We tend to think that once we have had faith, repented, received baptism and confirmation into the Church, that this was the end, we don't need to keep revisiting these principles daily. Truth be told, all the principles of the Gospel, (even the so-called “meaty matters”) are contained in these fundamentals, and we have yet to plumb these principles to their full depths.

Fourth, I have never believed in “salvation by organization”. It doesn't matter how perfect an organization you belong to or how much Priesthood authority you can wield or how many revelations you can lay claim to. The ultimate goal of all of this “striving”, as the Mormons love to call it is to establish the Kingdom of God (Zion) here on the earth so that the Kingdom of Heaven might come, that Christ and Enoch and the Heavenly City of Zion will descend to the earth that they might take up their abode with us, and that ultimately we will all return to the Presence of God in the Celestial Kingdom. To state it more accurately, we will not return to the Celestial Kingdom; the Celestial Kingdom will return to us.

Fifth, this great work of redemption starts with us as individuals and the relationship each of us has with Jesus Christ. There is no substitute for a personal relationship with God.

The aim of this document is to educate and to urge individuals to repent and to seek the guidance of the Spirit. It is not trying to establish anybody as a leader: God has already chosen His leaders, and they operate on both sides of the veil. It is not trying to establish any church or organization. God has already set up His organization, and it is operating on both sides of the veil. This book invites you to discover for yourself the work that is going on under the direction of the Holy Spirit, discover for yourself the work you are called to perform, and do it.

“Blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost.” (1 Nephi 13:37).

SPIRIT OF ELIAS

Good evening, my friends, I say evening, for it is late in that “spiritual” day, to which prophets have referred, in which I am speaking to you. Before the Christian Age prophets began to speak of the coming of various Eliases, There is, however, one in particular Elias whose final mission is to be fulfilled just prior to the Lord's second coming. It is his great and marvelous mission in which we are most interested, but which must be analyzed, in its respective order: last.

The name “Elias” appears in the New Testament as the Greek version of “Elijah”; but the word *Elias*, as used by Joseph Smith, is a title or office – not a person; whereas the name Elijah refers to one of our greatest ancient prophets. Joseph Smith tells us:

“This spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias ... And when God sends a man unto the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world.” (HC 6:249; TPJS pp. 28-34).

Again: “That person who holds the Keys of Elias has a preparatory work.” (TPJS, p. 30). In other words, “Elias” is used to designate a forerunner and restorer.

The first, last, and greatest restorer the world has ever had was and is the Lord Jesus Christ. He restored our Father's law. In other words, He brought not His own Gospel, but that which He obtained from His Father. He once said: “I am come in my Father's name.” John. 5:43. Again: “For I came down from heaven, not to do mine own will, but the will of him that sent me.” (John. 6:38).

The Lord Jesus Christ is therefore the greatest of the Eliases, and when He sends a prophet filled with His spirit for a special mission of restoring any great portion of His Gospel or to pave the way for greater things, he is divinely referred to as “an Elias”. In our Inspired Version of the Bible, by Joseph Smith, the Prophet, we have this testimony pertaining to Jesus Christ: “John answered them, saying: I baptize with water, but there standeth one among you, whom ye know not: He it is of whom I bear record. He is the prophet, even Elias.” (JST John. 1:27-28).

Many LDS writers assert that “that prophet” of whom John the Baptist spoke was Joseph Smith. However we have Joseph's Smith own record stating that it was Jesus Christ.

Joseph Smith was, in many ways, an Elias; but his mission is not referred to in scripture as such, neither did he lay any claim to this calling. He did, however, beyond all shadow of doubt, through his revelations, identify John the Revelator as that certain great Elias who is to “come and restore ALL things” just prior to the Lord's second coming. This John as you may know, was to tarry until the end of the world. To him was given one of the greatest missions ever given unto man.

Joseph Smith also acknowledged that he, personally, did not restore “all things”. On October 5, 1840, long after the visitation of Elijah to him in the Kirtland Temple in 1836, he confirmed a future visitation of Elijah and other prophets, and the restoration of additional ancient religious rites. He also refers to another dispensation following the current dispensation. I quote in brief:

“The offering of sacrifice has ever been connected with 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. We frequently have made mention to the offering of sacrifice by the servants of the Most High in ancient days, prior to the laws of Moses; which ordinances will be continued when the Priesthood is restored with all its authority, power and blessings.

“Elijah was the last Prophet that held the keys of the Priesthood, and who **will, before the last dispensation, restore the authority and deliver the keys of the Priesthood**, in order that all the ordinances may be attended to in righteousness.” (HC 4:207; TPJS pp. 119-120).

From the written statements of Joseph Smith that immediately followed the above quotation, it appears that the coming of these prophets and the restoration of these additional ordinances and sacrifices will be sent to the world when “the sons of Levi are purified,” and at the building of their Temple in Jerusalem, which event is near at hand.

It is true that both Eliases: John the Baptist and John the Revelator, and also Elijah have visited and restored certain Priesthood rights and ordinances to Joseph Smith. The records show, however, that the latter two restored only the preliminaries of their mission, that they are to return near the end of this dispensation and complete all things for the coming of the Lord. It also appears that John the Revelator will come in advance of Elijah. Their work will be connected with the restoring of the Gospel to the Jews and the building of their Temple; also with the building of the Latter-day Saints Temple at the Center Stake of Zion in Missouri, and at their gathering to that place. I quote in brief from Joseph Smith's writings:

“The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His Temple, which is last of all. Messiah is above the spirit and power of Elijah, for He made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it.” (HC 6:249).

Some may question why the necessity of sacrifices. To this I quote Joseph Smith's concluding remarks.

“It may be asked by some, what necessity for sacrifice, since the Great Sacrifice was offered? In answer to which, if repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time?” (TPJS p. 121).

We should also keep in mind that many other Gospel blessings are to be restored which were not revealed through the Prophet Joseph Smith. His preliminary work has been referred to by the Lord as: “Which **foundation** he did lay, and was faithful, and I took him to myself.” (D&C 136:38).

NOAH IDENTIFIED AS AN ELIAS

One of the principal events referred to in prophecy, to be fulfilled in the “last days,” is the restoration to the world of the fullness of the original Gospel of Jesus Christ. It was also fully foretold that this original Gospel, as planted by Christ and His Apostles, in the meridian of time, would be lost and all divine rights taken from the earth. This divine penalty was the result of men changing the true form and ordinances of the Gospel and living a sinful life. (Isaiah 24:1-5; 2 Thes. 2:1-12; Acts 20:28-30; Amos 8:11-12).

Among the revelations and writings of Joseph Smith, describing the fulfillment of this latter day restoration of the Gospel, we find a record of the visitation of a certain personage, designated only as "Elias", who appeared immediately before that great visitation of Elijah to Joseph Smith and others in the Kirkland Temple on April 3, 1836. I quote in part:

"After this, Elias appeared and committed the dispensation of the Gospel of Abraham, saying that in us and our seed all generations after us should be blessed. 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.'" (D&C 110:12-16).

These words were uttered by that great prophet Elijah to Joseph Smith over 150 years ago.

Who was this Elias?

The above record plainly states that he was the individual who held the Gospel keys of the dispensation of the times or period when Abraham was given the Gospel. In other words, he was the same man who held the keys of the Gospel in that dispensation in which Abraham lived.

Who held these Gospel keys in the days of Abraham?

No one else but Noah.

Was Noah an Elias? Yes. He, in his day, restored all, both material and spiritual.

Has he an angelic name; did he at death retain his Priesthood position, and has he a similar precedent record?

Yes. Joseph Smith tells us that Adam "is Michael, the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven." (TPJS p. 122; HC 3:385).

It was Adam and Noah, or Michael and Gabriel, who made a number of visitations to the earth in Daniel's day, and it was they who revealed the great visions that were given unto Daniel. (Daniel 10:10-21; 8:13-17; 9:20-22).

We have one more key of identification; namely, did Noah live in Abraham's day?

Yes, the last 58 years of Noah's life were during Abraham's generation. Having the date of man set at 4000 B. C., and that of the Flood firmly established at 1656 A. M. (years from Adam, or B. C. 2344) which dates we obtain from Genesis, from Josephus, from the Chinese, from the Egyptian records, from

Oppert's remarkable findings among the Babylonian records, and with the aid of the 5th to the 12th chapters of Genesis, we can positively set the birth of Abraham at 1948 A. M. (See *The Great Pyramid, Its Divine Message* by Davidson, pp. 284-489, 4th Rev. Ed).

Josephus not only confirms Abraham's birth at his father's 70th year (1878 plus 70 equals 1948 A. M.), but he also gives us an independent check by his placing Abraham's birth at 292 years from the Great Flood, which truly confirms the year 1948 A. M. for the birth of Abraham. (1656 A. M. plus 292 years equals 1948 A. M., Bk. 1 Antiq. Chap. 6). From Genesis 12:4 we learn that Abraham was 75 years of age when he received his spiritual call from Haran (Charran) to Canaan. From Acts 7:1-4 we learn that Abraham left Haran at the death of his father. This places his father's death at his 145th year (70 plus 75).

Dummelow, in his *One Volume Bible Commentary*, (and other writers) cites additional evidence to confirm Gen. 11:26 which also establishes Abraham's birth at 1948 A. M. I quote him:

“According to the Samaritan Text, Terah” (Abraham's father) “was 145 years old when he died. As Terah was 70 years old at the birth of Abraham (Gen. 11:26) and the latter left Haran when he was 75, the Samaritan Text confirms the statement in Acts 7:1-4 that Abraham waited until after his father's death to leave Haran.”

From these facts it is self-evident that the days of Noah overlapped the life of Abraham by 58 years, as it is definitely known that Noah died in the year of the world 2006 A. M. (1656 A. M. plus 350 years after the flood equals 2006 A. M., Gen. 9:28-29). (1948 to 2006 equals 58 years). The question as to Abraham's receiving his Priesthood directly or indirectly from Noah does not enter into or affect our proof identifying Noah as being that certain Elias. It was he who committed his keys and rights in the Gospel to Joseph Smith that we, in our day, “the fullness of times,” may, according to scripture, enjoy all that the Lord had revealed during previous ages.

There are many references throughout latter-day scripture concerning the Priesthood of Noah and Melchizedek (identified by Joseph Smith as Shem, although the term is a title, not a name, the literal meaning of which is “King of Righteousness”). The following passage from a recently revealed work entitled *The Writings of Abraham* summarizes most of what is currently known about Noah, Shem, and Abraham. I am quoting extensively for reasons which will become very apparent later.

“SHEM ruled in the city of Shalom and he was called Melchizedek, for he reigned as king under his father Noah, and was a priest of the Most High God. After the departure of Ham from the presence of his father Noah, Shem and Japheth dwelt together in peace under the benign rule of Noah; but in time, conflict arose among them and Noah led the seed of Shem to a new land which the Lord showed him where they built a city which they called Shalom, the City of Peace. Noah invested his son Shem with authority to reign as Prince of Peace, and Noah devoted his days to instructing his people after the Order of the Ancients. And his people dwelt in righteousness and worshiped the Lord their God and served Him. They established the order of heaven among them and sought after the City of Enoch and the Lord came among them and ministered to them and those who sought for the gain of this world went out from among them,

for they held all things common after the order of Enoch and no man had above his neighbor.” (Writings of Abraham, Chapter 19).

“WHEN I” (Abram) “was ten years of age, I departed from the cave by night while my mother and my nurse slept and the angel of God met me and led me to the city of Shalom where Noah and his son Shem dwelt, and no man knew where I was. And I dwelt with Noah and Shem for thirty-nine years, being instructed in all the ways of the Most High God. And finding great happiness and peace and rest therein, I sought for the blessings of the Fathers and **I received, under the direction of Noah and Shem, those instructions whereby I might enter into the Order of the ancients** “ (note: This order of Priesthood comes not by man or men, but directly from God. Abraham received instruction on how to obtain it from God.), “and I became a rightful heir and high priest, holding the right belonging to the Fathers. For I was ushered into the Church of the Firstborn and tasted of the fruits of heavenly life.” (Writings of Abraham, Chapter 25).

“AND when I had done this, Melchizedek again lifted up his voice and blessed me saying, Blessed art thou, Abraham, for the Most High God shall visit thee and shall bestow upon thee riches and honor and lands for an everlasting possession because thou hast been true and faithful to the covenants which thou hast entered before Him. Wherefore, thou shalt continue to increase, worlds without end, and the glory of the Lord shall never depart from thee. The blessings of thy Fathers shall rest upon thee and thou shalt stand at the head and in thee and in thy seed after thee, those who shall bear thy priesthood, shall all the nations of the earth be blessed.” (Writings of Abraham, Chapter 97).

“THEREWITH, I departed from Melchizedek, rejoicing in his blessing, for he was a man of faith who wrought righteousness and when a child he feared God and by his faith he stopped the mouths of lions and quenched the violence of fire when those of the evil combination sought to destroy him from off the face of the earth. Therefore, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch which is after the order of the Firstborn, even our Father Adam. For this holy order came not by man nor the will of man, neither by father nor mother, neither by beginning of days nor end of years, but of God. For it was established in the beginning of the earth by the Ancients of days, wherefore it is called the Order of the Ancients, and it was delivered unto men from the beginning by the calling of God's own voice according to His own will through the voice of His Priesthood, unto as many as believed on His name and were faithful until they had obtained.” (Writings of Abraham, Chapter 98).

“BEHOLD, these could transcend the veil, according to the will of God, and commune with the General Assembly and Church of the Firstborn in heaven and many were caught up to be with them. For God had sworn unto Enoch and unto his seed with an oath by Himself that everyone

being ordained after this order and calling should have power by faith to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God, to do all things according to His will according to His command, subdue principalities and powers, and this by the will of the Son of the Only Begotten of the Father which was from before the foundation of the world. And men having this faith and coming up unto this order of God could be translated and taken up into heaven.” (Writings of Abraham, Chapter 99).

“NOW Melchizedek was a priest after this order which is the Holy Order of God; therefore he obtained peace in Shalom and was called the prince of peace. And his people wrought righteousness and obtained heaven for they sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days or the end of the world. For God hath said and sworn with an oath that the heavens and the earth should come together again and the sons of God be tried even by fire. And thus Melchizedek, having established righteousness, was called the king of heaven by his people or, in other words, the king of peace. And they communed with those in the city of Enoch and in the city of Peleg and had access to them and were blessed all their days.” (Writings of Abraham, Chapter 100).

Having identified Noah as Gabriel and that he is a great Elias, one who visited the earth at different times with Adam (Michael), we can more fully appreciate his visit to Joseph Smith when we consider that he was also the Elias (Gabriel) who visited Zacharias and informed him that he would have a son. This son, he was told, would be filled with the spirit of Elias and that his name would be John (the Baptist). (Luke 1:5-19; D&C 27:6-8).

God made the same covenant with Noah that he made with Enoch. We know through modern revelation that “Noah was a child of the City of Enoch”, meaning that he grew up in the City and knew many of the inhabitants of the city, including Enoch. When the city was taken up into heaven, he elected to remain on the earth in all ages to remain with and teach his posterity lest they fall away as the children of Adam did. Because he did this, the subject of the redemption of Zion is of particular interest to Noah and the person of Noah is of particular interest to one studying the redemption of Zion.

“Now this same Priesthood, which was in the beginning, shall be in the end of the world also.” (PGP Moses 6:7).

The word *redemption* means the same as restoration. Simply put: to bring back a place or condition that was originally possessed, and then lost. Noah was the last possessor of the fullness of keys which the Patriarchs held prior to the flood, and of the keys and knowledge by which the City of Enoch was taken up into heaven, and of the keys by which the earth will be transfigured. We cannot truly say that the Restoration is complete until we have renewed and revitalized and been re-endowed with the power, and priesthood, and keys which Noah and the ancients shared in their day. It, therefore, behooves us to read everything the scriptures have to say on the subject, and beyond that, we must seek the light and knowledge of heaven, so that these mysteries will be revealed to us when we are prepared to receive them. How, then can we prepare ourselves to receive them? By receiving and living everything we have

received up to this point, then by seeking further light and knowledge, and by continuing to live by everything that proceeds from the mouth of God.

After Noah and his family left the ark, God renewed with Noah the same covenant he made with Enoch. This covenant is at the heart of the entire latter-day work of restoration. This covenant is not only between God and Noah and Enoch (the Fathers); it is between God and us, who are their posterity (the Children). This passage explains why it is important to plant in the hearts of the Children, the promises made to the Fathers.

“And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, then when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant which I made unto thy father Enoch”. (JST, Genesis 9: 21-23).

If this document can do nothing more than inspire us to "look upward" and remember the covenants made with our Fathers, then it will have served its purpose.

JOHN THE BAPTIST—AN ELIAS

We cannot discuss the term *Elias* without discussing John the Baptist.

Christ once said of this John: “I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist.” Luke 7:28. Elizabeth, the mother of this John, was a cousin to the Virgin Mary, the mother of the Son of God. (Luke 1:1-38). John was great because he fulfilled his mission as the one chosen to bring to an end the Law of Moses, to institute the Gospel of Jesus Christ in its stead, and to baptize the Creator and Savior of the world. (Mk. 1:1-9; Luke 16:16; John 1:1-34).

“In those days came John the Baptist, preaching in the wilderness of Judea, saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias. saying. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” Matt. 3:1 -3. Luke informs us that an angel was dispatched to Zacharias, the ministering priest in the temple, who told him of his future unborn son, that his name would be John and that “he shall go before him” (the Christ) “in the spirit and power of Elias.” (Luke 1:17).

In due time this favored son was born; and, as he stood preaching repentance and the coming of the Messiah, and baptizing in the River Jordan, human hearts were penetrated and yielded to the call of the Gospel. Thus was a people prepared and made ready for the Lord at that time. Even so shall it be again, for it is foretold that we of this day shall also hear a mighty voice, from one who is sometimes called the “Angel from the East,” one who holds destroying angels in the palms of his hands, even life and death

over kings and monarchs. It will be from an Elias, from one who has been commissioned to gather and assist in gathering the host of all Israel during the closing days of tribulation.

Now it was this great future Elias or leader, whom we shall consider in due time, that men standing around John the Baptist inquired of him if he in person were this Elias? Or was he the Messiah? John realized that he was an Elias, but not the one they were thinking about. Hence he denied being the Elias of their request. I quote him:

“I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered No, he said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.” (John 1:20-23).

I quote the continuation of this most interesting conversation from the Inspired Translation of the New Testament, by the Prophet Joseph Smith.

“This is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him; Who art thou? And he confessed, and denied not that he was Elias; but confessed, saying: I am not the Christ. And they asked him, saying; How art thou then Elias? And he said: I am NOT THAT ELIAS who was to restore all things.” (JST John 1:20-22).

This same quotation, taken from the Inspired Translation, is also quoted and commented upon by one of our General Authorities (perhaps the most informed man on doctrine in the Church), B. H. Roberts, as follows: “From the above it may be plainly seen that while John was not the particular Elias who is to restore all things, yet he is an Elias because he restored some things in respect to the gospel.” (HC p. 41, 3rd Ed., by Roberts).

How different the above interpretation sounds by contrast to the teachings of LDS teachers. The following is a statement from an official sermon delivered Aug. 19, 1917, in Long Beach, California:

“Some go off on the tangent of the Mighty and Strong One, others the Elias, but it is the spirit of Lucifer which prompts them all. ...The idea that John the Revelator is the Elias who is to come and restore all things is false, and the sooner you get that notion out of your heads the better. John the Revelator is not to come in the flesh to labor among us. The Scripture tells us who Elias the Restorer is — John the Baptist, not John the Revelator. It is true that Christ said search the Scriptures, but he had reference to the Pharisees on that occasion. ...We should not hang on the Scriptures, for the letter killeth but the spirit giveth light; we have the living oracles of God to go to; they are the end of all controversy.”

However, from the quoted Scriptural passages we have learned of a great future Elias, even greater than John the Baptist. (Christ said that “the least in the Kingdom of Heaven is greater than he). These same questions continued to trouble the people in that day, for at a later period, when Jesus Christ was transfigured in glory with Moses and Elias before Peter. James and John on the mountain was this same question asked by the Disciples. We read:

“And, behold, there appeared unto them Moses and Elias, talking with him” (Christ) ...And his disciples asked him, saying. Why then say the Scribes that Elias must first come? And Jesus answered and said unto them. Elias truly shall first come, and restore all things, as the prophets have written. And again I say unto you that Elias has come already, CONCERNING whom it is written, Behold. I will send my messenger. and he shall prepare the way before me; and they knew him not, and have done unto him whatsoever they listed. Likewise shall the Son of Man suffer of them. But I say unto you. Who is Elias? Behold, this is Elias, WHOM I sent to prepare the way before me. Then the disciples understood that he spake unto them of John the Baptist, AND ALSO OF ANOTHER who should come and restore all things, as it is written by the prophets.” JST Matthew 17:2, 9-14).

In section 63, verse 21 of the D&C, the Lord refers to this same event and states that He showed Peter, James, and John the pattern by which the earth itself would be transfigured. Why show this to these three men? The answer will become obvious shortly. When John the Baptist came to Joseph Smith in 1829 and bestowed the Aaronic Priesthood upon him he testified “that he acted under the direction of Peter, James and John.” (PGP Joseph Smith, 2:72).

Having reviewed a portion of the ancient records that declare in unquestionable language the coming forth of a great future “Elias who is to restore all things,” let us now consider modern revelations pertaining to him as given through the Prophet Joseph Smith. It should be borne in mind, however, that additional information, except for his personal identification, is not necessary as the authenticity of the coming forth of that certain great Elias to “restore all things” is an established fact according to the New Testament.

It is true that Peter, James, and John in 1829 came to Joseph Smith and restored unto him the Melchizedek Priesthood, but this work of John was only preliminary to that great mission that he has yet to fill.

JOHN THE REVELATOR, THE COMING ELIAS WHO IS TO RESTORE ALL THINGS

This John, the son of Zebedee and Salome, is also known as “The disciple whom Jesus loved.” He was the youngest of the Twelve. He is called the Apostle of Love. (John 21:20-25). He was by birth a first cousin to the Lord, on his mother's side, and was recognized as one of the three pillars (Peter, James and John) of the ancient church. He was the one to whom the Lord, while on the Cross, delivered the care of Mary, His mother. He, and his brother James, were called the Sons of Thunder. (Mark 3:16-17). Unto these two brothers and to Peter were given the “Keys of the Kingdom” of Christ, (Matthew 16:13-28). His brother James suffered violent death under Herod.

Peter filled his mission and died as a martyr in his old age according to his early request and prophecy of Christ. (John 21:18-19), but John requested that he be allowed to tarry in mortality until the end of the world that he might be the means of bringing many souls unto the Lord. This request was granted by Christ. Now this John was also bitterly persecuted after Peter's death by the pagan Emperor Domitian. He finally immersed John in a cauldron of boiling oil, but being unable to kill him, through a miraculous deliverance, the Emperor banished John to the Isle of Patmos to work in the salt mines. (Terullian,

Praescript adv. haeret. c. 36; and Jerome; Rev. 1:9). While on Patmos he received the visions as recorded in the Book of Revelation.

Fox, in his *Book of Martyrs*, p. 19. tells us:

“Being at Ephesus, he was ordered by the emperor Domitian to be sent bound to Rome, where he was condemned to be cast into a cauldron of boiling oil. But here a miracle appeared in his favor; the oil did him no injury, and Domitian, therefore, not being able to put him to death, banished him to Patinas to work at the mines. He was however recalled by Nerva” (about A. D. 97). “who succeeded Domitian; but was deemed a Martyr on account of his having undergone an execution, though it did not take effect.” Polycrates. Bishop of Ephesus, A. D. 200, also refers to John as a martyr. (Eusebius, Hist. Eccles. V. 24).

The Gospel of John makes it clear that Christ did not say that John would not die, but that he would tarry (remain) on the earth until Christ came again. From the following passage from the Book of Mormon, we see that Christ granted the three Nephite disciples the same blessing given to John the Apostle, and makes it clear that they will remain in mortality; they will remain in the flesh:

“And when he had spoken unto them, he turned himself unto the three, and said unto them: What will ye that I should do unto you, when I am gone unto the Father? And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. And he said unto them: Behold, I know your thoughts, and **ye have desired the thing which John, my beloved, who was with me in my ministry**, before that I was lifted up by the Jews, desired of me. Therefore, more blessed are ye, for **ye shall never taste of death**; but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven. And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye **from mortality to immortality**; and then shall ye be blessed in the kingdom of my Father. And again, ye shall not have pain **while ye shall dwell in the flesh**, neither sorrow save it be for the sins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand.” (3 Nephi 28:4-8).

Never does He say that they will not die, but He does state that they will not “taste of death”. Interestingly enough, this is the same promise given to “those who die in the Lord”. “And it shall come to pass that those who die in me shall not taste of death, it shall be sweet unto them.” (D&C 42:46). One possible explanation for these seeming contradictions is that they all could have lived multiple lifetimes. We don't have time to go into this idea in depth here, but I have written an article entitled “The Case for Multiple Lifetimes”, where I explore this more fully.

The promise to John caused Peter to weigh John's promised blessings with his own. A certain conversation took place at the third visitation of Christ to the Eleven after His resurrection. It was on this occasion that Christ asked Peter three consecutive times “loveth thou me more than these” and the

Lord's instruction to him to immediately follow Him. In doing so Peter looked back and saw John following. I quote John's record of the continuation of this conversation:

“Then Peter, turning about, seeth the disciple whom Jesus loved following; ...Peter seeing him said to Jesus. Lord, and what shall this man do? Jesus said unto him, if I will that he tarry till I come, what is that to thee? follow thou me. Then went the saying abroad among the brethren that that disciple should not die. **Yet Jesus said not unto him, He shall not die**, but if I will that he tarry till I come, what is that to thee?” (John. 21:20-23).

Joseph Smith and Oliver Cowdery had a question about the interpretation of this passage, so they prayed and received the following revelation:

“Revelation given to Joseph Smith the Prophet, and Oliver Cowdery, at Harmony, Pennsylvania, April, 1829, when they inquired through the Urim and Thummim as to whether John, the beloved disciple, tarried in the flesh or had died. The revelation is the Translated version of the record made on parchment by John and hidden up by himself,” (HC 1:35-36).

“And the Lord said unto me: John, my beloved, what desireth thou? For if you shall ask what you will, it shall be granted unto you. And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people. And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire; **but my beloved has desired that he might do more, or a greater work yet among men than what he has before done**. Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth, And I will make thee to minister for him and for thy brother James: and unto you three I will give this power and the keys of this ministry until I come, Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.” (D&C 7:1-8).

From this sacred record, written by John himself, we learn that he has remained here in mortality, and is doing a great work. But, note that the Lord states that John “desired to perform a greater work than what he had previously done.” What could this possibly mean? Looking only superficially at the New Testament, at the time this conversation took place and at the time John was granted his request, he had not written his Gospel and had not yet performed his duties as a leader in the early church, so what could this passage mean? If you accept the premise that he would remain on the earth through multiple lifetimes, perhaps John had previously lived on the earth and performed great missions for the Lord in the past as well as in the future.

The House of God is a house of order and the senior member in the Priesthood presides. John still belongs to this world, as he has not tasted death, He is according to Joseph Smith's revelations that “descendant of Jesse, as well as of Joseph, unto whom rightly belongs the Priesthood, and the Keys of

the Kingdom for an ensign, and for the gathering of my people in the last days," (D&C 113:6; 77:14; Isaiah 11:10. See Chap. Root of Jesse).

We should also bear in mind that when John the Baptist delivered the keys and authority of the Aaronic Priesthood unto Joseph Smith, that he stated he was laboring under the direction of Peter, James, and John. From other revelations we know that these three apostles are laboring directly under Adam, or Michael, who holds the keys of the plan of Salvation directly under Jesus Christ (D&C 78:15-16). It is therefore plain that John will come back among us with mighty power, "As flaming fire and a ministering angel he shall minister for those who shall be heirs of salvation who dwell on the earth. And I will make thee (Peter) to minister for him and for thy brother James; and unto you three will I give this power and the keys of this ministry UNTIL I COME." (D&C 7:6-8).

In the 27th section of Doctrine and Covenants the Lord reviewed the giving of Priesthood rights, keys and the visitations to Joseph Smith of various ancient prophets and apostles who formerly held the Keys of the Gospel in their day. I quote that portion pertaining to John the Revelator:

"And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them; Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth." D&C 27:12-13. (D&C 128:20).

In a revelation given to Joseph Smith, March, 1832, which was three years after the restoration of the Priesthood to Joseph Smith by Peter, James and John, the Lord explained in plain language a portion of John's writings, as recorded in the "Book of Revelation," I quote in part:

"What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation? We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things." (D&C 77:14).

John is to be that certain latter day Elias who is to come and restore all things. The magnitude of John's mission, and the angels, holding power over life and death, who are to assist him, are referred to in other chapters.

I [Bro. Darter referring to himself] studied deeply and pondered long, in those days, over John's mission. Then came that certain night when I was permitted in a dream-vision to see and stand before him. The greatness of his character, the beaming love that emanated from his eyes and face cannot be measured. I there felt to place my soul into his safe-keeping. This is one of the reasons why I love to broadcast his great mission and to defend his divine rights, for I know that he is coming soon.

In 1831, while the Prophet Joseph Smith was speaking on the great mission of John, the Revelator, the historian tells us that "the Spirit of the Lord fell upon Joseph in an unusual manner" when he stated that

John the Revelator was then among the Ten Tribes of Israel who had been led away by Salamanca, King of Assyria, preparing them for their return from their long dispersion, to again possess the land of their fathers. The planet on which the Ten Lost Tribes now reside was formerly a part of this earth. (HC 1:176).

The privilege to remain in the flesh until the end of the world was also given by Christ to three ancient Apostles among the white forefathers of the American Indian Church. Christ, just before His ascension, told His disciples in Jerusalem that "other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." John 10:16. After His ascension in the East, He descended among His faithful in America. The divine history of the American Indian, which is the Book of Mormon, tells us that after the Lord had called twelve disciples and established His Church in America He gave each of the twelve the blessing that they desired. (Note: It is a commonly-held, but mistaken belief that the Savior called and ordained twelve apostles in the Americas. However, a close reading of 3 Nephi shows that nowhere in this book are those referred to as apostles. They are called disciples). Three of them asked and received power and authority to remain alive until the Lord's Second Coming, to do a great work among their own people and also among the Gentiles of this generation. This blessing was similar in part to John's blessing.

Before leaving His disciples in America He informed them that He was going to visit the Ten Lost Tribes, who, says He, are not lost unto the Father, for he knoweth whither he hath taken them." (3 Nephi 17:1-4). Now the Christ and these disciples and prophets in this ancient American Church foretold that their people would drift into wickedness before their fourth generation and would be cursed with a dark colored skin, no more to build cities and towns, but would become a wild and roaming people. (Mormon 5:12-24). The righteous deeds accomplished among the American Indians, and instructions given to them in miraculous visitations during the past 1500 years by these three Nephite apostles, have had much to do with their faith remaining true to the "Great Spirit" God.

This Restored Gospel, according to the scriptures, was to be given first to the Gentiles (fulfilled through Joseph Smith's mission beginning A. D. 1820), then to the Jews, then it is to go to the American Indian in great power. They will, according to prophecy "in that day", exercise greater faith than has been exhibited among the Gentile or Jewish branches of the Church. According to the records, John the Revelator and these three Nephite apostles are yet to perform a glorious and far greater mission among all races than their previous work. (D&C 7:5, 3 Nephi 28:12-32).

Before passing to our next theme for further investigation of John's future mission, we should keep in mind that we have now found John, the Revelator to be that certain Elias who is to restore all things and gather Israel at "the restoration of all things" just prior to the Lord's coming, that he now holds the presiding keys of the Kingdom on earth, and that he is fully supported by Peter and James during his entire earthly mission.

Unrest and distress are engulfing the world. Men of the nations, thinking men, and ministers of the land are helpless in solving our problems. It appears that our traditional institutions (political, religious, and educational alike) are failing while their leaders care nothing for the people and their only goal is to

remain in power. Extreme political rhetoric on both the Left and the Right is tearing this country apart. Third parties aimed at reform appear and disappear with every election. Extremists of every stripe are vowing to destroy our society and government, while the majority of the population basks in front of the television set in an apathetic stupor. Few, very few people are actually concerned with bettering society as a whole and are seeking the guidance of the Lord to lead us out of this mess.

The stage is set for the reappearance one of the Lord's Mighty Ones who are coming to gather out the righteous unto places of refuge where God can assist and prepare them to live the "United Order" and be further prepared for the Lord's coming. During this time the wicked will be slaying themselves and reaping the fruits of their ungodliness. There will be no permanent rest or place of safety for the pure in heart until after the coming of these prophets to more fully set up the Kingdom of God. Therefore, let us set our hearts right and get in harmony with the plans of God and establish our watch.

THE FUTURE AS FORESEEN BY EDGAR CAYCE

Edgar Cayce lived about the same time as Elder Darter. In his everyday life, Mr. Cayce was a devout born-again Christian, but when asleep, he seemed to possess the ability to channel for unseen entities and to answer questions posed to him. He is most famous for his medical remedies and predictions about the future. For these reasons he is often called "the sleeping prophet". Here are a few readings given by him as channeled by John, himself, and by another angel named Halaliel who foretells the impending coming of John:

"I, John, would speak with thee concerning the Lord, the Master, as He walked among men. As given, if all that He did and said were written, I suppose the world would not contain all that may be said.

"As He, the Christ, is in His glory that was ordained of the Father, He may be approached by those who in sincerity and earnestness seek to know Him—and to be guided by him. As He has given: By faith, all things are made possible through belief in His name.

"Believest thou? Then let thine activities bespeak that (which) you as souls, as beings, would make manifest of His love, in the way He will show thee day by day.

"As He came into the world—as man knows the world—He became as man; yet in the spirit world He seeks to make manifest that sought by those who do His bidding. For, as He gave, 'If ye love me, keep my commandments. These are not new, and are not grievous: that ye love one another—even as the Father loveth me.'

"The Christ-Consciousness is a universal consciousness of the Father Spirit. The Jesus-consciousness is that (which) man builds in his body as worship. (The body is the Temple of God). In the Christ-Consciousness then, there is the oneness of self, self's desires, self's abilities, made in at-one-ment with The Forces that may bring to pass that which is sought by an individuality or soul. Hence, at that particular period, Self was in accord. Hence the physical consciousness had the desire to make it an experience of the whole consciousness of self.

“Seek this more often. He will speak with thee, for His promises are true—every one of them.”
(5749-4) (Quoted from *Edgar Cayce's Story of Jesus*, pp 338-339).

In the following Reading another of the angels, Halaliel, is heard from—along with his pronouncement of John the Beloved's intended return into the earth.

“Q. We seek at this time such information as will be of value and interest to those present, regarding the spiritual, mental and physical changes which are coming to the earth.

“A. Yes; as each of you gathered here have your own individual development, yet as each seeks to be a channel of blessings to the fellow man, each attunes self to the throne of universal information. And there may be accorded you that which may be beneficial, not only in thine own experience, but that which will prove helpful, hopeful, in the experience of others.

“Many may question you as to the sources, as to the channel through which such information that may be given you as this time has come. Know it has reached that which is as high for each of you in your respective development as you have merited, and do merit; and has accorded and does accord to the realm of light that which may be aidful and helpful in thine own experience. And in the experience of those that ye in your service to thy fellow man may give unto others. Hence, in giving the interpretation, many are present; many of those whose names alone would bring to others awe—discredit, yes—even a wonderment. For, not only then must the information be instructive but enlightening; yet it must also be so given that it may be a practical thing in the experience of thine own self and in the experience of life of thine fellow man. Not only must it be informative in nature, but it must also be that which is constructive; though that which is informative and that which may be enlightening and constructive must at times overlap one another.

“First, then: There is soon to come into the world a body; one of our own number here that to many has been a representative of a sect of a thought, of a philosophy, of a group, yet one beloved of all men in all places where the universality of God in the earth has been proclaimed **where true oneness of the Father as God is known and is consciously magnified in the activities of individuals that proclaim the acceptable day of the Lord. Hence, that one, John the Beloved, in the earth—his name shall be John, and also at the place where he met face to face. He comes as a messenger, a forerunner, but as a messenger;** for these are periods when mental, material, are to be so altered in the affairs of men as to be even bringing turmoil to those that have not seen that the Spirit is moving in His ways to bring the knowledge of the Father in the hearts and lives of men.

“When, where, is to be this one? In the hearts and minds of those that have set themselves in a position that they become a channel through which, spiritual, mental and material things become one in purpose and desires of that physical body!

“As to the material an omen, as a sign to those that this is shortly to come to pass—as has been given of old, the sun will be darkened and the earth shall be broken up in divers places—and then shall be proclaimed—through the spiritual interception in the hearts and minds and souls of those that have sought His way—that His star has appeared, and will point the way for those that enter into the holy of holies in themselves. For, God the Father, God the Teacher, God the Director, in the minds and hearts of men, must ever be in those that come to know Him as first and foremost in the seeking of those souls; for He is first the God to the individual and as He is exemplified, as He is manifested in the heart and in the acts of the body, of the individual, He becomes manifested before men....

“As to the changes physical again: The earth will be broken up in the western portion of America. The greater portion of Japan must go into the sea. The upper portion of Europe will be changed as in - the twinkling of an eye. Land will appear off the east coast of America. There will be the upheavals in the Arctic and in the Antarctic that will make for the eruption of volcanoes in the Torrid areas, and there will be the shifting then of the poles —so that where there has been those of a frigid or the semi-tropical will become the more tropical, and moss and fern will grow. And these will begin in those periods in ‘58 to ‘98, when these will be proclaimed as the periods when His light will be seen again in the clouds. As to times, as to seasons, as to places, alone is it given to those who have named the name—and who bear the mark of those of His calling and His election in their bodies. To them it shall be given.

“As to those things that deal with the mental of the earth, these shall call upon the mountains to cover many. As ye have seen those in lowly places raised to those of power in the political, in the machinery of nations' activities, so shall ye see those in high places reduced and calling on the waters of darkness to cover them. And those that in the inmost recesses of their selves awaken to the spiritual truths that are to be given, and those places that have acted in the capacity of teachers among men, the rottenness of those that have ministered in places will be brought to light, and turmoils and strifes shall enter. And, as there is the wavering of those that would enter as emissaries, as teachers, from the Throne of Life, the Throne of Light, the Throne of Immortality, and wage war in the air with those of darkness, then know ye the Armageddon is at hand. For with the great numbers of the gathering of the hosts of those that have hindered and would make for man and his weaknesses stumbling blocks, **they shall wage war with the Spirits of Light that come into the earth for this awakening**; that have been and are being called by those of the sons of men into the service of the Living God. For He, as ye have been told, is not the God of the dead, not the God of those that have forsaken Him, but those that love His coming, that love His associations among men—the God of the living, the God of LIFE! For, He IS Life.

“**Who shall proclaim the acceptable year of the Lord in Him that has been born in the earth in America?** Those from that land where there has been born in the earth in America? Those from that land where there has been the regeneration, not only of the body but the mind and the spirit of men, **they shall come and declare that John Peniel is giving to the world the new order of things**. Note that these that have been proclaimed have been refused, but that they are

made plain in the minds of men, that they may know the truth and the truth, the life, the light, will make them free.

“I have declared this, that has been delivered unto me to give unto you, ye that sit here and that hear and that see a light breaking in the east, and have heard, have seen thine weaknesses and thine fault-findings, and know that He will make thy paths straight if ye will but live that ye know that He will make thy paths straight if ye will but live that ye know this day—then may the next step, the next word, be declared unto thee. For ye in your weakness have known the way, through that as ye have made manifest of the spirit of truth and light that has been proclaimed into this earth, that has been committed unto the keeping of Him that made of Himself no estate, but who brought into being all that ye see manifest in the earth, and has declared this message unto thee: ‘Love the Lord thy God with all thine heart’, and the second is like unto it, ‘Love thy neighbor as thyself’. Who is thine neighbor? Him that ye may aid in whatsoever way that he, thy neighbor, thy brother, has been troubled. Help him to stand on his own feet. For such may only know the acceptable way. The weakling, the unsteady, must enter into the crucible and become as naught, even as He, that they may know the way. I Halaliel, have spoken!

“Q. Is America fulfilling her destiny?

“A. Rather should the question be sought, my children, are individuals fulfilling those channels to which they have been brought through their own application of the knowledge within themselves to fulfill their position? For each and every one, each and every nation, is led—even as in heaven. For that ye see in earth is a pattern of that in the mind, as ye well know, and is as a shadow of spiritual truth, life and light. Is America as a whole? This is as has been given. If there is not the acceptance in America of the closer brotherhood of man, the love of the neighbor as self, civilization must wend its way westward—and again must Mongolia, a hated people, be raised.

“Q. Is there any further counsel or advice for us gathered here, which will enable us to understand better our responsibility?

“A. All gathered here in the name of God who is the Father, to those that seek to know His ways—and who is as something outside the veil of their understanding unless sought, even as the counsel of the Father, of that God-Mother in each soul that seeks to know the biddings; not as one that would reap vengeance but rather as the loving, merciful Father. For, as ye show mercy, so may the Father show mercy to thee. As ye show the wisdom, as ye show the love of thy fellow man, so may the love be shown, so may the wisdom, so may the guiding steps day by day be shown thee. Be ye joyous in the Lord, knowing that He is ever present with those that seek His face. He is not in heaven, but makes heaven in thine own heart, if ye accept Him. He, God, the Father, is present and manifest in that ye mete to your fellow man in thine own experience.

“Would ye know the Father, be the father to thy brother. Would ye know the love of the Father, show thy love to thy faltering, to thy erring brother – but to those that seek, not those that condemn.

“We are through.” (3976-15) (Quoted from *Edgar Cayce's Story of Jesus*, pp 346-351).

Here is another message from John.

“How beautiful the face of those whom the Lord, the Christ, smiles upon! He would walk and talk with thee, my children, if ye will but put away from thy mind those things and conditions that ye feel are in the way. For, they are as naught compared to the great love that He has bestowed upon His brethren.

“How beautiful the face, how lovely the clouds! In His presence abide; ye, every one of you are before Him just now. His face is turned toward thee, His heart and hand is offered you. Will ye not accept Him just now? How glorious the knowledge of His presence should awaken in the hearts of you, for He is lonely without thee; for He has called each of you by name. Will ye fail Him now?

“Let His love, as He gave, be the impelling influence in thine associations one with another; yea, though ye crucify Him in thine activities and words one to another, He was crucified that ye might know Him the better. For thus He became the Lord, thy Brother, thy Savior, thy Intermediator with God, the Father.

“Count it joy, then, as He, that ye are called by Him in a service—in a loving service—to thy fellow man; for through this lowly, weak, unworthy channel (Cayce) has He chosen to speak, for the purposes of this soul (Cayce) have been to do good unto his brethren. Love ye him. Comfort and care, for thy Master has loved him, thy brother, thy neighbor, thy friend! Love God, eschew evil. Speak oft with thy Brother, thy Savior, thy Christ, for He is oft in the midst of thee. He would bless this house, will ye but keep Him near at hand. Turn Him not away with harsh words, unkind thoughts, or belittling acts one to another! If ye are faithful to confess thy faults one to another, He is faithful to forgive; for He alone can purge thy soul and make it light in His heart, His bosom, His blood. For it was shed for thee, that thou mightest know the love of God, of Christ, in thine day. For the hand of the Lord is upon thee, and upon him that speaks with thee. Do good that He may abide with thee, that the clouds of doubt and fear may be purged every whit from thine experience, from thine consciousness; and know that He is ALIVE in thee, wilt thou but love one another even as He has loved you.

“See the glory of His light shine upon him that speaks to thee. Know the Lord is nigh unto thee. Fare ye in the way that brings peace, harmony; for if ye will have peace, make peace with another, make peace with thy self, thy Lord, thy Christ, thine Brother.

“**Love one another!**” (254-76) (Quoted from *Edgar Cayce's Story of Jesus*, pp 358-359).

A ROOT OF JESSE

In the prophetic language of the Scriptures, the Lord has described various individual prophets and their future missions in such a manner that we are able to identify a portion of them in person. From these deductions it most certainly appears that John the Revelator is to be that latter-day prophet, referred to by Isaiah, as the "Root of Jesse." Isaiah identifies this character as the leader of all Israel in their final gathering, just prior to the coming of Christ. This fact is wholly confirmed by Apostle Hyrum M. Smith in his 1923 Commentary edition of the Doctrine and Covenants. I quote him in part:

"The 11th chapter of Isaiah is a prophecy of the establishment of the Kingdom of Christ on earth. It sets forth His character, His government and the peaceful conditions that will prevail when He reigns. With the 10th verse begins a prophecy concerning the gathering of the people of God, previous to the Millennium." (p. 911).

I now quote the prophecy:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. ...And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah. 11:10-12; Isaiah. 5:26).

A further identification of this certain Root of Jesse as referred to by Isaiah was revealed to Joseph Smith. He says:

"What is the Root of Jesse spoken of in the 10th verse of the 11th chapter? 'Behold, thus saith the Lord, he is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the Priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.'" (D&C 113:5-6).

Evidence has previously been presented to show:

1. That the Priesthood rightly belongs to John the Revelator;
2. That he still belongs to this world; and is connected with the Lord's Kingdom
3. And that he, with Peter and James, holds the keys of the Lord's Kingdom, on earth and in heaven, of all generations until the Lord comes in His Glory.

Let us now consider the royal lineage of John, which is the remaining qualification that he must possess in order to be the "Root of Jesse."

As the races are mixed today, likewise was the condition among the tribes of Israel, after a period of over 1800 years of intermarrying from Jacob to Christ. It is true that some were able to keep a major

portion of their tribal blood, but they also possessed a mixture of the other tribes, especially with Ephraim. Our main point in question: Was John's lineage connected with Jesse, through Christ.

Holy records reveal that John's mother, Salome, was the sister of Mary, the mother of Christ. As to the Virgin Mary's lineage it goes without further proof that she was of Jesse through his son David. (Acts 13:22-23). These two noted women are listed with two others at the Cross. Some writers refer to Salome as the mother of Zebedee's children (James and John). Matthew 27:56 tells us that Salome was at the cross with Mary Magdalene and Mary, the mother of James and Joses. Mark identifies this James as "James the Less." Therefore his mother was Mary the wife of Alphaeus (Mark 15:40). This link of evidence enables us to separate these certain three Mary's and the three James; namely, James the Just, the son of Mary, the mother of Christ. (This James, Josephus tells us, was "the brother of Jesus, who was called Christ, whose name was James," that he and others were stoned to death, p. 613, Wm. Whiston Translation). James the Greater, the son of Salome, was beheaded by Herod in A. D. 43-44; (Acts 12), and James the Less, the son of Alphaeus (Cleophas).

William Smith, in his "Dictionary of the Bible," says:

"James the Apostle is said to be the son of Alphaeus not of Cleophas. But Alphaeus and Cleophas are the same name rendered in the Greek language in two different but ordinary and recognized ways from the Aramaic." (Vol. 2. p. 1203. See Barnes Notes on Peter, James and John).

Now Mary, the wife of Alphaeus, was the mother of James the Less, and Joses; for Mary, the mother of Christ, was the mother of James the Just, a half brother to Jesus Christ.

We now turn to the record of John:

"Now there stood by the Cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." (John 19:25).

We here have reference to three Mary's and the Lord's mother's sister, Salome. I might mention that some of our most learned commentators have gone into great details to eliminate all doubt but that four women are here mentioned by John. If only three are mentioned then we would have two Mary's in one family. We also know that Salome was there, that it was John's characteristic not to refer to his own mother or himself directly; it was to him "his (Christ's) mother's sister" (Salome) and the one "whom Jesus loved" (himself, John 21:7, 20), (See Scribner's "Dictionary of the Bible," Vol. 2, pp. 540-1, Heading "James;" also articles on "Brethren of the Lord," same volume; Hasting's "Dictionary of Christ and the Gospel," Vol. 1, p. 846; Scribner's "Dictionary of Christ and the Gospel," by Hastings, Vol. 2, p. 551; Westcott; Dummelow's Commentary on John 19:25).

From Josephus' writings (and others) we identify James, the half-brother of Jesus Christ, as "James the Just," who was also made an apostle, but not of the original Twelve. He often presided at Jerusalem. (Appendix p. 745; pp. 442 and 494). He became a most firm believer in Jesus, as the true Messiah, after the Lord's appearance to him following His resurrection. (Smith's "Dictionary of the Bible," Vol. 2, p. 1205; 1 Corinthians 15:7; Gal. 1:18-19).

In our own LDS Sunday School outline, the Juvenile Instructor (Dec. 1915, p. 811), some of these facts are also listed with the following comment: "If this is true, James and John, his brother, were first cousins of the Christ."

Having now John's lineage connected with that of the Christ, we know from the scriptures (Isaiah 11:1; 53:10; D&C 113:1-4) that Christ is referred to as the "Stem of Jesse" and that the latter day prophet referred to as the "Rod" shall "come of the stem of Jesse" and is "a descendant of Jesse as well as of Ephraim, or of the house of Joseph." Therefore Christ (the Stem) is also a descendant of both Jesse and Joseph.

In summing up our evidence we find the lineage of John the Revelator to be of Jesse (Judah), and of Joseph and having a direct connection with the Christ—the Stem. The choosing of a man possessing the lineage of the two leading tribes, Judah and Joseph, signifies that the Lord has not left a stone unturned with the hope of uniting all Israel. Isaiah has referred to this final gathering and union thus: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off." (11:13).

It has been suggested by some of our people that "this Root of Jesse may have been fulfilled in the mission of the Prophet Joseph Smith." To this I answer

This event is still in the future, for the record says at that time "the Lord shall utterly destroy the tongue of the Egyptian sea;" (Isaiah. 11:10-16).

Joseph Smith referred to this certain latter day prophet several times, but never did he intimate that he personally was the man in question.

The position of "rightly belonging to the Priesthood" was not his. He had to be ordained under the hands of various ancient prophets to all branches and offices in the Priesthood. Whereas John has already obtained his priesthood rights and commission to perform his mission.

To Joseph Smith was committed the keys of this dispensation, BUT NEVER did he receive the presiding "keys of this ministry" of the Gospel or "keys of the Kingdom of God" of all dispensations from A. D. 30 to Christ's Second Coming. These keys are held by Peter James and John. Furthermore, inasmuch as Peter and James have passed through and beyond the invisible veil, it places John as the only one holding these certain presiding keys in the flesh. (D&C 7:1-7; 27:12-13).

Joseph Smith commanded the Twelve to preach the Gospel and gather in the Believing Gentiles and descendants of Joseph "until the Lord 'shall command them to go to the Jews.'" (HC 2:200). This commandment has never been given with the exception of his sending Apostle Orson Pratt to Palestine for the blessing and dedication of that land for the gathering of Judah. These and other conditions eliminate Joseph Smith as being the prophet referred to in Scripture as "the root of Jesse."

Whereas John has:

- (1) The rightful lineage;

- (2) He is the senior member in our present mortal Priesthood;
- (3) He is the appointed one “unto whom rightly belongs the Priesthood;”
- (4) He holds the presiding “keys of the Kingdom” and “the keys of this ministry” on earth of this particular and last dispensation (D&C 7:7-8; 27:12-13; 128:20; 112:30-34);
- (5) And he holds “a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.” (D&C 77:14);

The mass of evidence is of preponderant nature and wholly in John's favor. Hence we look for him to reappear among us in due time as an Ensign for the gathering of the host of Israel.

Furthermore, God has wisely placed a time limit on our exclusive Priesthood rights. We are to hold these exclusive rights from the days of Joseph Smith to the time of the beginning of the “restoration of all things.” From that day on it will rest with the Lord as to who will take charge during the closing day of Tribulations. This is a vital reservation and a fact that every man in the Priesthood should know. I quote this reservation from the old edition of the Doctrine and Covenants:

“Therefore your life and the Priesthood have remained, and must needs remain through you and your lineage UNTIL the restoration of all things spoken by the mouths of all the holy prophets since the world began.” (D&C 86:10; D&C 112:30-31; 77:14).

That we might also have a better conception of the limits of our Priesthood rights, the Lord has made it clear in a revelation that we hold our rights “in connection” and in conjunction with the very ones from whom we obtained it. If this is true, then any of the ancient prophets who delivered their Gospel dispensation keys to Joseph Smith have the right to return and carry that work on to its finish at the time of the restoration of all things. They not only held it in their day, as we do now, but THEY have been chosen by the Gods to hold, to deliver and to carry on this Gospel work until the setting up of the Lord's personal reign. I quote in part:

“That the rights of the Priesthood are inseparably connected with the powers of Heaven, and that the powers of Heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of UNRIGHTEOUSNESS, behold, the Heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man.” (D&C 121 :36-37).

The Lord has plainly declared Himself. He has commanded His Elders to warn the masses, from the highest to the lowest, of His plans and judgments against those who reject them. He refers to His chastisements as His Strange Act. I quote Him:

“That I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, saith your God.” (D&C 101:95).

“For the day of my visitation cometh speedily, in an hour when ye think not of; and where shall be the safety of my people, and refuge for those who shall be left of them?” (D&C 124:10).

This “Strange Act” will include the “Lord's scourge;” the work of the Destroying Angels, and His act of raising up other nations as His battle-axes against certain wicked nations who seek unlawful so-called worldly pleasure, and who have rejected His Restored Gospel, blessings and counsel.

A MOSES, THE FUTURE REDEEMER OF ZION

In the chapter which follows, reference is made to the fall of Zion. In other words, the Latter-day Saints failed to establish a Holy City between the years of 1832 and 1838 at Independence, Missouri, which is to be the Center Stake of Zion— the final gathering place for the Saints, It will also be the location of that future, great and glorious temple, city and kingdom of God to be constructed prior to the coming of Christ. It is to be built jointly by the redeemed “Remnant of Jacob,” and the “Ten Lost Tribes” assisted by the Believing Gentiles—or Latter-day Saints, (3 Nephi, 21st chapter; D&C 57:1-3).

The Saints, in Joseph Smith's day, did not appreciate the utmost necessity of their living the law of the United Order, and they did not unite with one another according to the terms of the New and Everlasting Covenant. (By the way, the New and Everlasting Covenant encompasses every aspect of human relationships. We are selling ourselves far short in thinking it is simply the doctrine of Celestial Marriage. Who is teaching this today? Read the following passages in the D&C: 132:6-7, 1:15, 1:22, 35:24, 45:9, 49:9, 66:2, 76:97-101, 78:11, 82:11, 84:48, 84:99, 90:24,) These were their stumbling blocks; hence, wicked men were permitted to drive them from Missouri to Illinois and from there to the great Salt Lake desert. The Lord said unto them:

“Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now. But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance as becometh saints, to the poor and afflicted among them; **And** are not united according to the union required by the law of the celestial kingdom; And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom: otherwise I cannot receive her unto myself. And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. ... Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion. ...Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints,” (D&C105:2-15).

It is true that the initial movement to build up Zion failed, but the Lord has given His Word that Zion shall be redeemed. This failure to gather His disciples, that He might especially bless them, was

paralleled in the days of Christ when He stood among the Jews as their Messiah. It was His will that they would gather and live His perfect laws. He exclaimed: "O Jerusalem, Jerusalem, ...how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." (Luke 13:34). Their day has now come, for the Jews are beginning to gather back to Palestine.

Do the scriptures teach that there is to be a great spiritual leader to be sent to the Latter-day Saints at the time of their final gathering? Yes, The Lord has said:

"Behold I say unto you, the redemption of Zion must needs come by power; Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage with power, and with a stretched out arm; And as your fathers were led at the first, even so shall the redemption of Zion be." (D&C 103:15-16).

Orson Pratt, that noted, inspired apostle under Joseph Smith, placed in the Doctrine and Covenants two footnotes under the above revelation which says,

"The one referred to, in this prophecy, is not yet revealed: also, an indication that the Saints will be in bondage."

It is lamentable that these inspired footnotes have also been removed from our recent editions of the Doctrine and Covenants, as is the one referring to the future coming of the "One Mighty and Strong."

It has been said that Brigham Young fulfilled this revelation and was this man 'like as Moses.'" Brigham Young, according to the Word of God, was told to 'locate a Stake of Zion and Salt Lake City is that "Stake.'" He was further told to:

"Go thy way and do as I have told you, and fear not thy enemies; for they shall not have power to stop my work. Zion shall be redeemed in mine own due time." (D&C 36:1, 10, 17, 18).

In a noted sermon by Orson Pratt, delivered Nov. 1, 1879 (two years after the death of Brigham Young), we have these words:

"And we in order to build a temple after a celestial order, in the fullness of perfection, will need revelators and prophets in our midst who will have the whole pattern thereof given in many revelations. Indeed, before we go back to inherit the land in all its fullness and perfection, God has promised that He would raise up a 'man like unto Moses'. Who this man will be I do not know. "(JD, Vol. 21. 1881, pp. 153-4).

(By the way, I thought Brigham Young made all the necessary corrections to the Endowment before he died. If this is true, why was it necessary to make the piecemeal, politically correct changes to the endowments in recent years? When will the revelators and prophets come, as Orson Pratt predicted who would have the "whole pattern" in its perfection?)

If you read the Bible carefully, there will be two persons whose function it is to measure with a reed. There will be one person to whom is given a reed to measure the outer court of the temple and the court of the Gentiles. (To John was given a reed to measure the inner court of the temple and the altar thereof. This could signify the temporal and the spiritual, the outward and the inward, the Aaronic and the Melchizedek, Moses and Elijah, the two witnesses, the two candlesticks).

This revelation given to Orson Pratt, throughout the days of Brigham Young, was considered as having a future fulfillment. In these modern days, however, the old Word of God seems to lose its strength. It is gratifying to know that there is an official modern record that acknowledges the future fulfillment of this divine promise. It is the 1923 Commentary edition of the Doctrine and Covenants by Apostle Hyrum M. Smith, and Elder Janne M. Sjodahl, the manuscript of which was "carefully read" and acknowledged by Apostles Orson F. Whitney, Joseph Fielding Smith, George F. Richards, and Elders John E. Cottam, George F. Richards, Jr., and Junius F. Wells. Under this 103rd section (the man like as Moses), we find the following testimony:

"When the redemption of Zion comes, it will be by 'power.' The power of God will be manifested, as unmistakably as it was in the exodus of Israel. God will raise up a man who shall lead the Saints, as Moses led his people, and God's Presence will be with them, and angels shall go before them."

It may not matter to some at this time who this man "like as Moses" will be, and the subject of the redemption of Zion may also be of no interest, but just as sure as there is a God, they will be of interest tomorrow. Peace will soon be taken from this world. Woe after woe and plague after plague will be spread throughout the world among the wicked and lukewarm Christians, until they will hail with joy a place of refuge, and be willing to acknowledge the hand of God by living His full law, and join in His efforts to destroy vice from among His children, To those who have and will separate themselves from the ways of the world and her degenerating vices, He has promised to send mighty leaders to aid and assist them to weather the storm of the days of Tribulation. These leaders are to establish places of refuge, of peace and safety where the Saints and honest in heart may gather, also build a great Holy Temple, City and Kingdom in Zion, Missouri. (D&C 115:6).

I again quote from the D&C:

"And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God. And the Glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it. And it shall be called Zion, And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy." (D&C 45:66-71).

In passing this chapter, it appears that inasmuch as the work of gathering the Saints and the redeeming of Zion is identical to the work John the Revelator is to do, as the Elias who is “to gather the tribes of Israel” and “restore all things,” that this gathering mission may be fulfilled and personalized by John. These great latter day leaders have been prophetically referred to under various titles. Let us now analyze the prophecies and the work the Marred Servant is to do during the closing scenes.

THE MARRED SERVANT

The first revealed information pertaining to the mission of the Marred Servant came through Isaiah. He specifically places his coming at “that day,” referring to Israel's final gathering. He further stipulates that this man will free the Lord's people from their oppressing rulers, that this redemption will include those of Jerusalem and Zion, and that this movement will terminate in the everlasting separation of them from the wicked and the unclean near the Millennial reign. (Isaiah. 52:1-10; 3 Nephi 20:1-46).

The Savior, during His personal mission among the American Indian forefathers, about A. D. 34, enlarged upon the future mission of this Marred Servant. He commanded them to search the writings of Isaiah. In them, He said, was to be found the record of the final gathering of all Israel as well as the Gentiles. (3 Nephi, 23:1-5; 20:10-13). The mission of this Marred Servant is, therefore, connected with the final gathering of all Israel. He is to come first to the Jews and later on he is to assist the Remnants of Jacob and Believing Gentiles. His spiritual and physical power seems to be almost unlimited, as he will have sufficient authority to cut a man off from the Kingdom of God.

Some have vainly tried to prove this Servant to be the Christ on account of his great calling, authority and mission; but the record says he is a Servant in the hands of Christ. The Savior is not referred to as a servant. The record also shows that it was Jesus Christ in person speaking to the forefathers of the American Indian, foretelling the future coming forth of this Marred Servant. The fact that this Servant is to hold the same power and mission in gathering Israel as John the Revelator indicates that John in all probability will be this Marred Servant. He possesses all the required qualifications and commissions.

Furthermore, this Marred Servant is to bring the Lord's words to His people. John is to bring a great and marvelous direct message as well as his former sealed words from the Lord to this generation. (Rev. 10) I have, in preceding chapters, proved John to be the one who is to gather all Israel, the Lord's special ambassador, the Elias and forerunner of His Second Coming.

The coming of this Marred Servant will be just prior to the redemption of Jerusalem and Zion of America. His coming and mission to the Jews will follow the rejection of the Restored Gospel (“Mormonism”) by the Gentiles, which rejection is now a past event. They have had it for nearly 170 years, and, as a whole, have completely rejected it. The Christ assured them that when the Jews believed in Him, as their Redeemer, and prayed to the Father in His name, that the Father would then send to them this special messenger who would preach the fullness of His Gospel to them. This Marred Servant is therefore to accomplish their redemption. He is to issue a world-wide proclamation for them to gather to Palestine. The magnitude of his words and mission will attract the attention of kings. I continue to quote the words of Christ, at this point in our story:

“And then shall a cry go forth, Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; he ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight; for the Lord will go before you, and the God of Israel shall be your reward, Behold, my Servant shall deal prudently, he shall be exalted and extolled and be very high, As many were astonished at thee (his visage was so MARRED, more than any man, and his form more than the sons of men), So shall he sprinkle many nations;” (translated as “gather” many nations in the Lutheran German Bible, also in the Inspired Translation by Joseph Smith), “the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider. Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with His people, he fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.” (Words of Jesus Christ, recorded in 3 Nephi 20:41-46, D&C Sec. 133; Isaiah. 52).

After revealing to the forefathers of the American Indian the future mission of the Marred Servant among the Jews in the last days, He then gave them a sign that when their own record (the Book of Mormon), including the words He was speaking to them, would be delivered to the Gentiles (which was fulfilled in Joseph Smith's mission) that that would be the signal or sign for the beginning of His work leading up to the final redemption of His people. (3 Nephi 21:1-7).

The coming of this Marred Servant is therefore at our doors as the restoration of the plates of the Book of Mormon was over 170 years ago and we have been assured that all of these latter day spiritual events are to be fulfilled within the one and same generation; namely, A. D. 1820. The year of 1820 is the most vital date in latter day prophecy. It is the beginning of the last generation before the Second Coming of the Lord. It was the year that witnessed “the first vision” of the Father and the Son to Joseph Smith. It was the beginning of the restoration of the original Gospel again to the world, In the Inspired Translation of the Bible through the “Spirit of Revelation” by Joseph Smith, we have:

“And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked. And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Verily I say unto you, this generation, in which these things shall be shown forth, shall not pass away until ALL I have told you shall be fulfilled,” (Matt. 24:32-35, PGP pp. 43-45).

In the following quotation the reader will note that this Marred Servant is a man, a great spiritual teacher and leader and that he is to labor under the direction and in the hands of both the Father and the Son. This man servant is to bring the words and commandments of Jesus Christ, and to reject Christ's words sent through this special ambassador will result in condemnation. I quote:

“And when that day” (the coming forth of the Book of Mormon in 1827-30) “shall come, it shall come to pass” (at a later date) “that kings shall shut their mouths; for that which had not been

told them shall they see; and that which they had not heard shall they consider. For in that day, for My sake shall the Father work a work, which shall be a great and marvelous work among them; and there shall be among them WHO WILL NOT BELIEVE it, although a man shall declare it unto them.

“But behold the life of my servant” (the Marred Servant) “shall be in my hands; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him” (the Marred Servant) “to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said), they shall be cut off from among my people who are of the covenant.” (Note: We should bear in mind that the Restored Gospel is now in the hands of the Gentiles and that they have rejected it). “And my people, who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he goes through both treadeth down and teareth in pieces, and none can deliver. ...

“Yea, woe be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots. And I will cut off the cities of thy land, and throw down all thy strongholds; ... For it shall come to pass, said the Father, that at that day whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, House of Israel; ... But if they will repent and hearken unto my words, and harden not their hearts, I will establish my Church among them, and they shall come in unto the covenant, and be numbered among the remnant of Jacob, unto whom I have given this land for their inheritance.

“And they” (the Believing Gentiles) “shall assist my people, the remnant of Jacob, and also, as many of the House of Israel as shall come, that they may build a city, which shall be called the New Jerusalem. And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them, and I also will be in the midst.” (3 Nephi 21:8-25, 3 Nephi 16:10-20, 20:14-22, Ether 13:1-8).

These are the words of Jesus Christ regarding a great prophet or leader whom He and the Father have promised to send to lead us at our final gathering to Zion, and the Jews to Jerusalem.

Question: Was Joseph Smith, or is Jesus Christ to be this Marred Servant?

No. Christ has stated that “they shall not hurt him” whereas Jesus Christ was crucified and Joseph Smith was martyred. Again, the Marred Servant's mission is to be first among the Jews and then to the Remnants of Jacob and Believing Gentiles. Joseph Smith labored among the Gentiles but not among the Jews. Their “visages” (faces, countenances) were not marred.

According to the quoted passages, this Marred Servant is to be a world-wide leader in the final gathering of all Israel, and will have spiritual and physical powers to cut off all who oppose his mission. His mission, authority and power are identical with that of John. Therefore, I firmly believe that John the Revelator will be this Marred Servant. Furthermore, the fact that the Marred Servant and John the Revelator are both to bring forth the words of Jesus Christ—so strong in their very nature, that all who reject them are to be cut off and condemned for the act at the last day—leads one to further believe that they are to be the same individual.

Let us now analyze other Scriptures that disclose the closing scenes of this dispensation. The Latter-day Saints will not be alone in the receiving of the future pronounced judgments for their failure to live up to the full Gospel law. The scope of judgment will include the Gentiles who have turned their backs on the Lord's Restored Gospel and have done their utmost to misrepresent and to destroy its reality and significance. In the 45th section of the Doctrine and Covenants we are told that the Gentiles, as a whole, will reject this Restored Gospel. I quote in part the sequence of their rejection:

“And when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled. And there shall be men standing in that generation. that shall not pass, until they shall see an overflowing scourge; for a desolating sickness shall cover the land. But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they shall take up the sword, one against another, and they will kill one another.” (D&C 45:28-33).

Again:

“For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.” (D&C 5:19).

We are also told that this scourge will begin at the House of the Lord, among those who profess to know and follow Him, but who insufficiently honor Him. (D&C 112:24-26; 97:19-26).

I now refer to conditions that will take place after the arm of divine judgment has taken its toll:

“Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes; For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.” (3 Nephi 22:2-3).

These great heavenly leaders are to come at the time when the Lord will greatly exercise His power in behalf of rendering judgment against the wicked, proving His lawful ruler and Messiahship, and in the protecting and gathering of His people at the setting up of His world's Kingdom. We will now review the mission and work to be accomplished by the prophet called "the Branch".

THE BRANCH—A FUTURE PROPHET

Isaiah informs us that there are various leading characters to come forth by divine command at Israel's final gathering. He refers to the "Rod" who is to come from the "Stem;" and the "Branch" who is to come from the roots of Jesse. These two leaders are to work together in bestowing divine knowledge, righteous judgments, and in rendering protection to the righteous in their gathering and making preparation for the Lord's coming. He says:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." (Isaiah. 11:1-4).

Isaiah continues by outlining the mission of a certain latter day "root of Jesse." This portion has been previously outlined in chapter entitled "A Root of Jesse." Joseph Smith tells us by way of a revelation that the "Stem" is Christ and that the "Rod" should come of the "Stem of Jesse," in other words a descendant of "the Stem of Jesse," (this is also confirmed by Apostle Pratt), and that the Rod "is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim. or of the House of Joseph, on whom there is laid much power." (D&C 113:1-4). We have but little regarding the mission of the Rod, but it appears that he is closely associated with the Christ and is to be a righteous and mighty latter day ruler.

The origin and mission of the "Rod" is an interesting question. Only the learned will admit his reality. Isaiah after describing almost every act that the Christ would perform in the flesh, including the nature of His death and grave, says: "Yet it pleased the Lord" (the Father) "to bruise him" (Christ), "he hath put him to grief: when thou shalt make his soul an offering for sin, he" (the Christ) "shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isaiah. 53:10. (The word Lord signifies "Supreme Being, also applied to Jesus Christ." Std. Dict).

Certain writers in describing the scenes around the Cross state: "there knelt close by a woman with a suckling babe." Who knows but that this child was the "seed of the Christ as referred to by Isaiah and that his days will be extended so as to be able to reign over Israel during the closing scenes, possessing the royal lineage and name of David? We must ever bear in mind that men as well as Gods well guard the lineage of divine rulers. Furthermore, this Rod is to be a mighty ruler. The marriage of Christ took place A. D. 30, at Cana of Galilee. (His Crucifixion as of April 6, A. D. 33). His mother planned a part of the marriage and "Jesus was called, and His disciples, to the marriage." The time came when their ancient

custom required wine to be served. They had none. His mother revealed this fact to her Son Christ, the bridegroom. He then “said unto her, Woman what will thou have me do for thee? that will I do;” (JST John 2:4). Then He turned the water into wine and directed it to be carried to the Governor of the marriage feast. Its flavor being so excellent caused him to call the “bridegroom” and say: “but THOU hast kept the good wine until now”. (John 2:1-10).

When we consider that no other person had planned or was responsible for this miracle of producing this wine, other than the Christ, then He was of necessity “the Bridegroom.” The prominence and name of the bride has evidently been held back in order not to detract from the bridegroom. We also read: “Now Jesus loved Martha, and her sister (Mary), and Lazarus.” This is the Mary that anointed her lord and Savior with very “precious” and “costly ointment,” indicating His near death and burial. (John 11:1-15). Christ stated that her good act would forever live and follow the Gospel story. (Matt. 26:6-13).

This signifies her great love and loyalty to Him; her connection with a prominent family and her close relation with Him. She seemed to know more of His approaching death than the Twelve. (John 12:1-9). We also read how Mary would sit, admiring and worshiping her lord and Savior; that Martha, at a prominent supper given in His honor, requested Jesus to bid her sister Mary to assist her in the serving. This indicates His having a lawful right to thus bid her. Luke 10:38-42. The home of Mary, Martha and Lazarus was also the Lord's stopping place.

Now David in his 45th Psalm most certainly refers to this great marriage of the King. When one is acquainted with the full facts, some of them previously listed, then this latter record becomes most beautiful and clear. The marriage at Cana was a prominent affair; and this Mary was of such a family. Her name lives on as here foretold by David and reaffirmed by Jesus the Christ. The reader is at this time requested to scrutinize this 45th Psalm. Question: If the Father could have a Son, (called “the Stem of Jesse” by Isaiah) cannot the Son do likewise? “And there shall come forth a Rod out of the Stem of Jesse.”

In summing up we have, from Isaiah and Joseph Smith, that “the Stem” (Christ) would have a descendant, called the “Rod” and that the days of this heir would be prolonged, perhaps to the end of the world. This heir, the “Rod” may be that future foretold king, bearing the name and lineage of David of old, who is to rule over all Israel. Let us now return to our main subject—the Branch.

Zechariah speaks of the mission of the Branch being connected with Israel's final gathering including both Judah and Joseph.

“Behold, I will bring forth my servant the Branch and I will remove the iniquity of 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.” (3:8-10). “I am returned unto Zion. and will dwell in the midst of Jerusalem: ... And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice ... in the Lord. I will hiss for them, and gather them; for I have redeemed them.” (Zechariah 8:3; 10:6-8).

The "Branch," according to Isaiah, is to come from the ancient "root" or family of Jesse, the father of David, and is to be that latter day Prophet and great high priest who is connected with the final gathering of Israel and is to build a great temple. He is to sit as a Priest upon the Lord's throne and will remove the iniquity of the land in one day. Thus saith the Lord through Jeremiah:

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, AND a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely:" (Jeremiah 23:3-6).

It appears that two characters are here mentioned: in other words, the "Rod" and the "Branch;" a king and a high priest.

Jeremiah also speaks of the two. He tells us:

"Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel: Neither shall the priests the Levites want a man" (a high priest) "before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." (Jeremiah 33:14-18).

From Zechariah we obtain another link of information pertaining to the mission of the Branch. I quote:

"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 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." (Zechariah 6:12-13, 15).

The above reference to a people to come from "afar off" pertains to the return of the Ten Lost Tribes. The scriptures inform us that they will first visit Ephraim in America and assist them in building their great temple, then they are to gather to Jerusalem and assist in its final rebuilding. The fact that Elijah, the great High priest, is also to come again and restore the ordinance of Sacrifices and build the temple to the capstone, in other words, complete the work, indicates that there may be two great high priests. One may labor in Jerusalem and the other in Zion of America. Furthermore, it is very probable that Elijah

is to be the prophet called the Branch. It certainly appears that John and Elijah are the ones destined to do a good portion of this future latter day work.

Elijah holds the keys to the work and ordinances performed in our Holy Temples. He also (according to Joseph Smith) possesses the high sealing power to bind up and seal these ordinances both on earth and in heaven. The Lord said of him:

“And also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse.” (D&C 27:9; JST pp. 34, 120-121; HC vol. 4, pp. 207-211).

The gathering of all Israel, including the Ten Lost Tribes from the land of the North is to be so great a miracle that Israel, says Jeremiah:

“...shall no more say, The Lord liveth. which brought up the children of Israel out of the land of Egypt; But. the Lord liveth, which brought up and which led the seed of the House of Israel out of the North country, and from all countries whither I had driven them; and they shall dwell in their own land.” (Jeremiah. 23:7-8, D&C 133:21-34).

Isaiah (4:1-6) also refers to the promised glorious blessings connected with Israel's final gathering, their place of refuge. a cloud of glory for a defense, and their purification by and through the glorious mission of a prophet called the “Branch.”

The scriptures indicate that these great messengers. at least a portion of them, are to come at or near the time when the Gospel is to be taken from the Gentiles and carried to the Jews and Remnants of Jacob. The setting up of these two Center Stakes as places of refuge and the final preparation of God's people will require many leaders with special divine power. (D&C 19:26-27, 3 Nephi 20:11-46, 21:1-29).

SANCTIFICATION OF THE BODY TO BE ESSENTIAL

To “sanctify” means to make holy. Holiness is unity and love empowered by the Holy Spirit. A sanctified person loves God with ALL his or her heart, might, mind, and strength, and loves his or her neighbor as themselves. If all your heart, all your might, etc. is directed toward one goal: love for God and mankind, then you have unity within, and as the Book of Mormon teaches, it takes a special additional endowment of the Holy Spirit in order to possess charity—the pure love of Christ.

“And if your **eye be single to my glory**, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things.

“Therefore, **sanctify yourselves** that your **minds become single to God**, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will”. (D&C 88:67-68).

“But charity is the **pure love of Christ**, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

“Wherefore, my beloved brethren, pray unto the Father with **all the energy of heart**, that ye may be **filled with this love**, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be **purified** even as he is pure. Amen.” (Moroni 7:47-58).

These principles are so important, they were taught by Nephi in the earliest portions of the Book of Mormon. They are given a specific name: **The Doctrine of Christ**.

“Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

“And then are ye in this straight and narrow path which leads to eternal life; yea, ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way, ye should receive.

“And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

“Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and **a love of God and of all men**. Wherefore, if ye shall press forward, **feasting upon the word of Christ**, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

“And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, **this is the doctrine of Christ**, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen. (2 Nephi 31:17-21).

“And now, behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts concerning that which ye should do after ye have entered in by the way. But, behold, why do ye ponder these things in your hearts?

“Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost?

“Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, **feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do**.

“Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

“For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do.

“Behold, **this is the doctrine of Christ**, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall be observe to do.

“And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be”. (2 Nephi 32:1-7).

The sanctification of the mind as well as the body will be most needed by those who will be permitted to redeem Zion, for the glory of God will be there. And, the earth itself will be sanctified. The fire of Glory that surrounds the Father and Son is greater than mortal eye or flesh can endure, (D&C 130:6-9; Exodus 24:15-18; Isaiah. 33:13-15; 2 Thes., 1:7-9). From the D&C we read:

“No man has seen God at any time in the flesh, except quickened by the Spirit of God. Neither can any natural man abide the presence of God, neither after the carnal mind. Ye are not able to abide the presence of God now, neither the ministering of angels: wherefore, continue in patience until ye are perfected.” (D&C, 67:11-13).

Joseph Smith taught that in order to be sanctified, we must receive a fullness of the Melchizedek Priesthood:

“For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their callings, are sanctified by the Spirit unto the RENEWING of their bodies. They become the Sons of Moses and of Aaron and the seed of Abraham, and the Church and Kingdom, and the elect of God.” (D&C 84:33-34).

Moses in his day tried to sanctify his people, but they would not. They therefore did not see the Lord. The glory of the Lord that remained on Moses' face was so bright that he had to wear a veil. (Exodus 34:32-35). The Lord tells us:

“...without the ordinances thereof, and the authority of the Priesthood, the power of Godliness is not manifest unto men in the flesh; For without this no man can see the face of God, even the Father, and live. 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 swore that they should not enter into His rest while in the wilderness, which rest is the fullness of His glory.” (D&C 84:21-24).

Complete obedience to the two great commandments, together with an endowment of the Holy Spirit, and continuing on and receiving a fullness of the Melchizedek Priesthood is the only course under heaven whereby man may become sanctified or be able to inherit this earth after it receives its celestial glory. “And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a Terrestrial kingdom, or that of a Telestial kingdom.” (D&C 88:21). We also have a revelation that makes it plain that the Saints who redeem the Center Stake of Zion must first be sanctified.

“But first, let my army become very great, and let it be **sanctified** before me that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and His Christ; therefore, let us become subject unto her laws.” (D&C 105:31-32).

If this revelation is true, and it is, then the Saints must be sanctified before they actually redeem Zion. The continuation of this revelation reveals that the perfect laws that Zion is to be redeemed under would be put in force after the beginning of her redemption: that the Saints must choose those who are trustworthy to labor in the Gospel until the time comes for her redemption. At that final redemption, He tells us He is to have a servant who will sanctify those who will be chosen, and that they will then be able to redeem Zion. I continue by quoting:

“And it shall be manifest unto my servant, by the voice of the spirit, those that are chosen, and they shall be sanctified. And inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.” (D&C 105:36-37).

Some have reached the conclusion that to be “sanctified” really means for one to have pure thoughts. If this is the Biblical interpretation, then I ask the question—for what reason is this condition to be revealed by revelation to that certain Lord's servant after it had been reached and completed by the individual? Once accomplished it could not be added to by the servant. In other words, the individual sanctifying change would be automatic. The whole truth of this matter is the individual must first purify (unify with single purpose) his emotions, thoughts, and actions, then continue to live by the Spirit and obey the commandments of Christ, then his entire body will be sanctified at the redemption of Zion by and through the power of the Lord's special servants, if not sooner.

Sanctification is not an act based solely on individual good works. There must also be a special endowment of the Spirit.

“For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are **sanctified by the Spirit** unto the renewing of their bodies.

“They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.” (D&C 84:24).

We often pride ourselves in being High Priests in the Melchizedek Priesthood, and the above scripture is often quoted as a description of the rights and privileges associated with this holy office. But, the scripture says that whoever is faithful to obtain this priesthood, and magnifies their calling will receive this sanctification. So if we haven't been sanctified, then we haven't truly received this priesthood in its fullness.

John, the angel ascending from the East (ascending and not descending, because he is already on the earth), and to whom is given the seal of the living God, and his assisting angels will hold the authority necessary to ordain the 144,000 into this order of Priesthood, and in order for them to perform their assignments, they will truly need to be sanctified by the Spirit unto the renewing of their bodies.

“Q. What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel—twelve thousand out of every tribe?

A. We are to understand that those who are sealed are **high priests, ordained unto the holy order of God, to administer the everlasting gospel**; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn.” (D&C 77:11).

Note that they are called to administer “the everlasting gospel”, as distinguished from “the preparatory gospel” we hear so much about. Does any leader in the LDS Church even know what this gospel is? Is it even taught today? One thing we can be sure of: when John comes, he will certainly have the keys and the knowledge to teach and administer this everlasting gospel. The preparatory gospel is a temporary gospel. Like the Law of Moses, it was given to lead us to the point where we could receive the everlasting gospel, a gospel that will see us into the eternities.

This passage also teaches us that the calling of the 144,000 will be to bring as many as will come to the church of the Firstborn. They, themselves, will at this point have become members of this elite group and candidates for the Celestial Kingdom. (See D&C 76 for further information about the church of the Firstborn). This passage also speaks of “the holy order of God”. Because of the vagaries of the English language, this phrase could be interpreted a number of ways: “God's holy order”, or “the holy order that God belongs to”, or perhaps “the holy order of Godhood”. I will speak no more of this order, (for it is most holy and most sacred), except to wonder out loud if this doctrine is understood, much less taught, in the LDS Church today. At one time this doctrine was clearly taught and understood, but when we cease to depend on the oracles of God and start to lean on the arm of flesh, we actually lose light and knowledge. Hence, the need for a continuing restoration and for the return of John and others to restore this lost knowledge.

This principle was understood in the days of Enoch, and if we are to have a complete restoration, “gathering all things into one”, we must have a restoration of the knowledge of these principles.

“And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.” (PGP Moses 7:27).

Here is a typical Biblical example of what sanctification in the body actually means. John the Revelator and the three Nephite apostles in ancient America all requested, in their day, from the Lord, permission to remain in the flesh to the end of the world. The records show that their bodies were changed, in other words, sanctified, Nephi tells us:

“And it shall come to pass, when the Lord seeth fit in his wisdom, that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them; And they are as the angels of God, and if they shall pray unto the Father in the name of Jesus, they can show themselves unto whatsoever man it seemeth them good;

“Therefore great and marvelous works shall be wrought by them, before the great and coming day, when all people must surely stand before the judgment seat of Christ; Yea even among the Gentiles shall there be a great and marvelous work wrought by them, before that judgment day. ...Therefore that they might not taste of death, there was a change wrought upon their bodies, that they might not suffer pain nor sorrow, save it were for the sins of the world. Now this change was not equal to that which should take place at the last day; but there was a change wrought upon them; insomuch that Satan could have no power over them, that he could not tempt them, and they were **sanctified in the flesh**, that they were holy, and that the powers of the earth could not hold them; And in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father and to go no more out, but to dwell with God eternally in the heavens.” (3 Nephi 28:29-32, 38-40).

The unlimited power that John and these three Nephite disciples will hold will again be referred to in chapter entitled “The 144,000.”

Ether, the ancient American prophet, foretold the Lord sanctifying the righteous of this generation and the revealing of his personal sealed records to them at Zion's redemption. I quote him:

“Behold, I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest, than that which was made manifest unto the brother of Jared; Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof:

“Wherefore I have sealed up the interpreters, according to the commandment of the Lord.

“For the Lord said unto me, They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity. and become clean before the Lord; And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become **sanctified** in me, then will I manifest unto them the things which the brother of Jared saw, even

to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." (Ether 4:4-7; 2 Nephi 27:6-26).

The bringing forth of these holy records and the sanctifying of the righteous are only a portion of God's plans. He is also to punish, and in due time destroy, the wicked in the flesh. I now refer to a great approaching judgment that will be connected with the gathering and sanctifying of the Saints at the redemption of Zion of America and Jerusalem, according to Isaiah:

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." (Isaiah 4:3-6; D&C 84:1-5).

The twelfth chapter of Isaiah reveals the greatness of the Lord and His mighty power and love to be displayed by Him in His final gathering of Israel. The 13th chapter describes in plain language the return of the Ten Lost Tribes, "the weapons of His indignation," His "sanctified ones." "Their faces shall be as flames." They are to be the advance guard of the Ten Lost Tribes on their return, and they are to be one of the Lord's battle-axes to sweep the wicked before them. (Isaiah 13:1-13).

Joel describes this same great event, The place of judgment he tells us will be in Zion; that the righteous there will be sanctified and gathered; that this Lord's army will be sanctified to the extent that the sword cannot wound them. Joseph Smith tells us that "the boundaries of the everlasting hills shall tremble at their presence." (The Rocky and Andes mountain ranges, D&C 133:21-34; Genesis 10:25).

In Joel's own language we have:

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong;" (the Ten Tribes) "there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble," (the wicked) "as a strong people set in battle array. Before their face the people shall be much pained, all faces shall gather blackness.

"They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks. Neither shall one trust another; they

shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

“And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word:” (in the rendering of His judgments) “for the day of the Lord is great and very terrible; and who can abide it? Gather the people, **sanctify** the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.” (Joel 2:1-11, 16; D&C 133:1-13).

The toll of judgment, Joel tells us, is also to find its way into the wicked Gentile nations, He says,

“Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones” (His special servants) “to come down, O Lord,

“Let the heathen be awakened, and come up to the valley of Jehoshaphat;” (battle of Armageddon) “for there will I sit to judge all the heathen round about, Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining, The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.” (Joel 3:9-16).

In conclusion, regarding the necessity of becoming sanctified to endure the closing “Days of Tribulation”, I quote from Joseph Smith:

“Take away the Book of Mormon and the revelations, and where is our religion? We have none; for without Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places God has appointed, with all our former professions and our great love for the Bible, we must fall; we cannot stand; we cannot be saved; for God will gather out His Saints from the Gentiles, and then comes desolation and destruction, and none can escape except the pure in heart who are gathered.” (HC 2:52; TPJS p. 189; D&C 45:62-75)..

This statement will not be fully appreciated until the world is thrown into a state of chaos, with armies, riots, disasters and plagues are on all sides. Isaiah describes this fire of Divine Glory and the conditions that will face the hypocrite when Zion is redeemed. He says:

“The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.” (Isaiah 33:14-15).

In other words, only those who are sanctified in mind and in body will be able to live there. We will now review the greatest missionary movement referred to in the scriptures.

“THE 144,000”—WHO ARE THEY?

One of the leading subjects of religious debate is “The 144,000.” Opinions differ as the directions of the wind. All theologians realize that the hand of God is to be connected with their calling and mission. Some are so narrow as to say that they represent the total number of the living to be saved at Christ’s coming. There are several thousand millions of living souls, and if only 144,000 of this total number are to be saved, it will mean only one from a city or village. Among our own people we often hear another impossible argument; namely, that they, the 144,000, represent all the High Priests ordained in our High Priesthood Quorum from Joseph Smith’s day to the coming of Jesus Christ.

We must not forget that Joseph Smith was called and commissioned by the Father and Son to carry the Gospel to the Gentiles. His own instructions to the Twelve were to go “preach among the Gentiles UNTIL the Lord shall command them to go to the Jews.” (HC 2:200). This divine commandment has never been rescinded. It is true that many of the Latter-day Saints have a portion of the scattered blood of Israel; that every Gentile who accepts and lives this Restored Gospel is numbered with Ephraim, who is of Joseph, and who, by adoption, becomes of the seed of Abraham (TPJS pp. 21-22); that America has been given to Joseph and the Believing Gentiles as their land of divine inheritance, but these two branches combined represent only one tribe. The tribe of Judah makes the second.

Practically all of our High Priests have been declared to be of Ephraim; therefore, where are the remaining 120,000 special missionaries, equally divided from the Ten Tribes, to come from? Other members of our leading brethren, especially our Patriarchs, have wisely declared that, with the exception of the tribes of Judah and Ephraim and a few special cases, we do not know, nor can we positively identify, the other Ten Tribes. It is, therefore, obvious that we do not possess sufficient knowledge to ordain them, and that those who advance such arguments regarding the 144,000 know but little regarding their identity, calling and great mission. It seems that the weak ones of Ephraim always enjoy eliminating any information referred to in prophecy, calling for especial divine power or assistance.

The Lord has not left us alone to guess at this great future event. John, in the Book of Revelation, has given us the basic events; and the Lord, in a revelation to Joseph Smith, has enlarged upon the details. I quote them to show that John and his four assisting angels, who will hold the keys of preaching the Gospel and of the destroying of the wicked, are to personally call, appoint and send forth these 144,000 with far greater power than we mortals now possess.

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads, And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand, ...” etc. (Revelation 7:1-5).

“Question: What are we to understand by the four angels, spoken of in the 7th chapter and 1st verse of Revelation?

Answer: We are to understand that they are four angels sent from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting gospel to commit to every nation, kindred, tongue, and people; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

Question: What are we to understand by the angel ascending from the east, Revelation 7th chapter and 2nd verse?

Answer: We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of Israel; Wherefore, he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And, if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things.” (D&C 77:8-9).

Who is this certain Elias that some will not receive? The Lord, in the same revelation, tells us:

“Question: What are we to understand by the little book which was eaten by John” (the Revelator) “as mentioned in the 10th chapter of Revelation?

Answer: We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.” (D&C 77:14).

“Question: What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel—twelve thousand out of every tribe?

Answer: We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn,” (D&C 77:11).

I now refer, with great pleasure, to a sermon delivered March 25, 1928, in our Salt Lake City tabernacle, by Apostle Melvin J. Ballard. After quoting the above 9th verse he stated in part:

“Here is a prediction that every man who receives this covenant and abides in it shall be sealed in his forehead. Although we may not see it, the angels unto whose hands are committed the faces of destruction shall spare those who are thus under covenant and pass them by. (Deseret News, Mar. 31, 1928).

Our late Apostle Orson Pratt, who divided our Doctrine and Covenants and Book of Mormon into chapters and verses with footnote references, under the above 8th to the 11th verses tells us that they are “four heavenly messengers who commit the Gospel preparatory to the Second Coming of Christ;” and “these 144,000 High Priests are messengers sent forth to prepare the way for the coming of the Lord,” and who will be “ordained by angels who are in possession of the High Priesthood.” (These valuable footnotes from an inspired apostle have also been removed from our modern editions). This sealing will prepare them for their work; but their ordination, under the hands of these five angels, will clothe them with divine authority, power and a mission to perform.

The sealing of the servants of God (the 144,000) in their foreheads by John and his four assisting angels will exempt them from the plagues and will include the sanctifying of their bodies and the making of their calling and election sure. These blessings will prevent mortal man from interfering with their work. Their mission is a future event, but will take place prior to the Lord's Second Coming. (D&C 133:1-25; Comp. pp. 269, 275, 279).

The results of their mission and the number of their fully saved converts are clearly outlined in the same chapter or latter part of John's vision at Patmos. I again quote him:

“After this I beheld, and, lo, a great multitude” (not including the 144,000), “which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And crieth with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst anymore; neither shall the sunlight on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” (Revelation 7:9-17; D&C 136:13-41).

From the above description it is perfectly clear that the calling of the 144,000 last and special ambassadors of the Gospel and the gathering of this great host of righteous souls by the 144,000 will be during the Days of Tribulations and prior to the Lord's coming. This great and final gathering of the honest souls scattered throughout the world will be at Zion and at Jerusalem. They will be snatched from the war-stricken nations of the world. These 144,000 sanctified missionaries will be able to penetrate every war zone and gather out God's chosen ones. They will most certainly do a work that we mortals will not be able to do. They will possess the keys of this Gospel and Priesthood and hold divine power over life and death.

Joseph Smith once referred to them as:

“There will be 144,000 Saviors” (missionaries) “on Mount Zion, and with them an innumerable host that no man can number, Oh! I beseech you to go forward, go forward and make your calling and your election sure; and if any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it, and know that I testify the truth concerning them.” (TPJS p. 151; HC 6:365).

I now quote the words of Jesus Christ as recorded in Matthew, Inspired Translation by Joseph Smith, to confirm the coming of heavenly beings connected with latter day judgments and Israel's final gathering,

“And his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked. The enemy that sowed them is the devil. The harvest is the end of the world, or the destruction of the wicked. And the reapers are the angels, or the messengers sent of heaven, As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world, or the destruction of the wicked. For in that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven, And they shall gather out of his kingdom all things which offend, and them which do iniquity, and shall cast them out among the wicked; and there shall be wailing and gnashing of teeth. For the world shall be burned with fire. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear let him hear,” (Matthew 13:35-45).

In the 14th chapter of Revelation we also have a beautiful confirmation of our story. There we find reference made to these 144,000 and the great judgments (of the destroying angels) that will follow their mission. It refers to the seal of the Father being placed in their foreheads; that they were pure; that they were redeemed from mortality—“being the first-fruits unto God and to the Lamb,” In other words they, the 144,000, were sealed up as saved, sanctified and made ready to do a great and marvelous missionary work just prior to the Lord's coming, under their leader, John the Revelator. (14:1-5). I quote in part:

“And I saw another angel “ (This is not Moroni). ”fly in the midst of heaven, having the everlasting “(not the preparatory gospel, but the everlasting gospel) “gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; Saying

with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: ...And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; ...And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel" (the fourth) "came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

"And another angel" (the fifth) "came out of the temple which is in heaven, he also having a sharp sickle, And another angel" (the sixth) "came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth;" (the wicked) "for her grapes are fully ripe." (the honest in heart, tried and tested). "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." (The Battle of Armageddon). "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." (Revelation 14:6-20; also chapters 17, 18).

These judgments will cover the whole earth. Joseph Smith tells us:

"I prophesy, in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by her officers that in a few years the Government will be utterly overthrown and wasted, and there will not be so much as a potsherd left for their wickedness in permitting the murder of men, women and children," (HC 1:42, May 18. 1843).

It is very true that John the Revelator has already appeared with Peter and James and they have restored the Holy Priesthood to Joseph Smith. However, this was his preliminary work. His second appearance, and joint work with the four mighty angels who are to ordain and send forth the 144,000 missionaries, is most certainly future. (D&C 133:36; Revelation 7:1-17; D&C 77:8-14).

Attention is now called to the visions of Nephi and Ezekiel to further confirm these same blessings and judgments.

JOHN'S FUTURE MISSION SEEN IN VISION BY NEPHI AND EZEKIEL

Nephi, the ancient American prophet, who wrote a portion of the original plates of the Book of Mormon, was shown in vision a continual line of events from the days of John the Baptist to the final mission of John the Revelator. (1 Nephi 11th to 14th chapters). He was shown the virgin birth, mission and crucifixion of Christ and the great apostasy that followed. He saw the organizing of that great false church by Lucifer shortly after the Crucifixion, and was shown how she would force a yoke of iron and

deception on the whole world; that she would destroy many of the Holy Records, torture and kill the Saints and the true Church organization. The destroying of these certain records, he was told, would cause “an exceeding great many to stumble, yea, insomuch that Satan hath great power over them.”

He also saw the great destruction of life and property that took place in North and South America, through violent earthquakes, wherein the face of the whole land was changed, including the covering up of whole cities, as judgments against their own wickedness. (This took place during the first three days of A. D. 34, at the Crucifixion, 3 Nephi 8-10).

He saw the heavens open after the Lord's ascension and the Lamb of God descending to America, revealing Himself to His people and the giving of His Gospel also to them. He was also shown that a part of three generations in America would live that Gospel but that the fourth generation would reject it. He saw all of his people, the Nephites, and millions of the seed of his brethren, the Lamanites (the American Indian forefathers), destroyed in wars, and the further cursing of the remaining ones with a dark colored skin, and they were no more to build cities, He saw the Gentiles coming to America as a further judgment against them, driving them from pillar to post.

He then beheld “a man among the Gentiles,” that the spirit of God wrought upon this man, that through him and his works, America, the land of Nephi, would be rediscovered and would become a land of refuge for those Gentiles who sought to free themselves from the yoke of religious oppression.

It was further shown to Nephi that the Lord would seek to take away the Gentile's religious stumbling blocks (the mixture of truth, error and divisions in the Gentile Church creeds) by bringing forth their divine record, (the Book of Mormon) to the Gentiles, and the restoring of the true and original Priesthood and Gospel among them. Now, this was fulfilled through the restoring of the Book of Mormon, and in the mission of Joseph Smith. But, says the Lord, to Nephi, if the Gentiles of this promised land reject His restored Gospel, He would permit them to fall into that great pit that “this great and abominable Church” would plan and dig for them. (1 Nephi 13 and 14).

“For the time cometh, saith the Lamb of God. That I will work a great and marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other: either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the Devil, of which I have spoken.” (1 Nephi 14:7).

The hypocrite of today seeks to hide his evil ways under the cover of the Church, but he and his man-made built-up institutions are rushing themselves into destruction. Their outward participation in the Gospel keeps thousands of honest souls out of the Church; therefore, they are detrimental to the Gospel call, and they will come under divine judgment. This condemnation will include many church ministers, as they realize that they are not invested with divine authority. Furthermore, they refuse to ally themselves with the true Church of Jesus Christ, and oppose their members from doing so. They seek high salaries and perpetuate divisions in preference to following the chief Apostle Peter's instructions,

wherein he said: "The elders which are among you, I exhort, ...Feed the flock of God ...not for filthy lucre, but of a ready mind." (1 Peter 5:1-2).

We often read about priestcraft in the Book of Mormon. We often pin this label on the paid ministry of other churches. However, according to Nephi's definition, we could just as well use this term to describe some of the unpaid ministers in the Restoration movement.

"He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach unto the world, that they may get gain and praise of the world; but **they seek not the welfare of Zion.**" (2 Nephi 26:29).

I again quote the words of Nephi, to whom was shown the world's approaching judgment:

"The time speedily shall come, that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble." (1 Nephi 22:23).

I have previously stated that the chain of evidence points to the coming of John the Revelator, the Elias who is to restore all things and gather Israel, to be at the time when this Restored Gospel is carried to the Jews and Remnants of Israel. (Isaiah 11th chap.; D&C 113:1-10; 77:8-15). We, the Believing Gentiles, must bear in mind that we are of Israel by adoption and are numbered with her through Ephraim, and that the Restored Gospel was to come to the Gentiles first, Nephi's vision seems to express the view that the fulfillment of the Lord's Covenant will continue with Israel's natural blood. (1 Nephi 14:15-17).

The next thing shown to Nephi was his vision of John. I continue by quoting Nephi's vision:

"And it came to pass that the angel spake unto me, saying, Look! And I looked and beheld a man, and he was dressed in a white robe; And the angel said unto me, Behold one of the twelve apostles of the Lamb! Behold, He shall see and write the remainder of these things; ...And I, Nephi, heard and bare record, that the name of the apostle of the Lamb was John, according to the word of the angel." (1 Nephi 14:18-21, 27).

The quoted record states that John was seen in the vision "dressed in a white robe." Now this corresponds with Ezekiel's description of John, wherein he described this divine leader as one dressed in "linen," Linen is the official dress of a priest. We are also told in our standard dictionaries that "white and linen are synonymous." John is a great High Priest and a great writer, These characteristics of his are also referred to by Ezekiel, He describes him as being dressed in linen and having an ink-horn by his side. John is the author of his Gospel, the three Epistles of John, and the Book of Revelation. His master writings, which are sealed and held from us, contain even greater revelations. These are to come forth at or near the time of Zion's redemption. John will evidently bring them with him. (D&C 93:6, 18; Ether 4:13-17).

With these connecting keys, we are now prepared to analyze Ezekiel's vision that further explains John's future mission, We should keep in mind the evidence previously shown that proves him to be the "angel ascending from the east," and the one who will be in charge of the destroying angels, who are to set a mark or seal upon the righteous, and are to bring judgment to the wicked during the closing days of this dispensation.

Ezekiel was shown these closing latter day judgments. He actually saw the details pertaining to the Lord's scourge.

"Thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land. Now is the end come upon thee," (wicked Israel). ... "Thus saith the Lord God; An evil, and only evil, behold is come mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abomination and ye shall know that I am the Lord that smiteth.

"But they that escape of them shall escape" (a way provided for the righteous). "and shall be on the mountains like doves of the valley, all of them mourning, every one for his iniquity ...their silver and their gold shall not be able to deliver them in the days of the wrath of the Lord ... for the land is full of bloody crimes," (Ezekiel 7:1-19).

"He cried also in mine ears with a loud voice, saying, cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And behold six men came from the way of the higher gate" (Heaven) "and one man among them was clothed with linen, with a writer's inkhorn by his side; and they went in and stood beside the brazen altar.

"And he called to the man clothed with linen, which had the writer's inkhorn by his side; And the Lord said unto him, Go through the midst of the city through the midst of Jerusalem" (the entire habitation of God's people) "and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others" (the five) "he said in mine hearing. Go ye after him through the city, and smite: let not your eye spare, neither have ye pity. BUT COME NOT near any man upon whom is the MARK; and begin at my sanctuary.

"Then they began at the Ancient men" (the Priesthood) "which were before the house" (Sanctuary of God). "

"And it came to pass, while they were slaying them, and I was left that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel? ...Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, the Lord hath forsaken the earth, and the Lord seeth not. ...And, behold, the man clothed with linen, ...reported the matter, saying, I have done as thou hast commanded me, ...And he spake unto the man clothed with linen, and said, Go and fill thine hand with coals of fire and scatter them over the city and the cloud filled the inner court. Then the glory of the Lord went up ...and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory." (Ezekiel 9:1-11; 10:1-4).

This far-reaching judgment referred to here by Nephi and Ezekiel was also revealed to Joseph Smith.

“Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go forth, saith the Lord; First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord,” (D&C 112:24-26).

“Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—the pure in heart; therefore, let Zion rejoice. while all the wicked shall mourn. For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it? The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come; For the indignation of the Lord is kindled against their abominations and all their wicked works. Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her.

“But if she observe not to do whatsoever I have commanded her. I will visit her according to all her works, with sore affliction, with pestilence. with plague, with sword, with vengeance. with devouring fire.” (D&C 97:21-26).

The only place where these two visions do not fully parallel is in the number of the destroying angels engaged. In the 7th chapter of the Book of Revelation a total of five is mentioned; but in the 14th chapter six are referred to. Ezekiel also mentions six. It is evident that Ezekiel's vision and John's detailed description, as given in his 14th chapter, included one of the other great prophets who is also to assist in the cleansing of Zion and Jerusalem. For instance, the “Branch” who, “in that day”, is to cleanse a certain “land in one day” (Zechariah 3:8-10; 6:12-15); or perhaps the mission of the “Rod” or the “Mighty and Strong One.” These mighty servants are to have power to slay the wicked with their breath.

THE FULLNESS OF THE PRIESTHOOD PROMISED

As Latter-day Saints we have been taught the mistaken notion that all authority and power of the Priesthood have been restored, and that nothing will come forth unto the Saints except through them, and that the Saints need not trouble themselves over these deep prophecies. They tell us to hold on to the first principles of the Gospel, and that we should shape our thoughts on the present events and questions of the day, and not on the unknown future, and that those who are persistent in bringing forth these deeper doctrines, that are not advanced or sanctioned by them, are on the road to apostasy.

The above declarations, although fearlessly uttered, have no foundation in fact. They also overlook the fact that all the words of the Lord are true, and that all of these prophecies have already come through the head of the Church unto the Saints through the Prophet Joseph Smith. Inasmuch as the end of this dispensation is nigh at hand, even at our door, it behooves us to study these prophecies now if we ever expect to learn them and profit thereby.

If we hold the fullness of the Priesthood and are to finish up the Lord's mighty and final works, then why has the Lord foretold that He is to send forth near the close of the last generation the "One Mighty and Strong" servant "to set in order the House of God, and to arrange by lot the inheritances of the Saints" in Zion; that John and his four assisting angels are "to gather" and "seal" up the Saints and mark the wicked to be destroyed in the flesh; that Elijah is to build up the Kingdom and "temple to the capstone" and restore a certain ordinance of sacrifice and make all things ready; that a David is to rule over the Kingdom of all Israel; that the three Nephite Apostles are to do a great and marvelous work among the Gentiles and all Israel before the coming of Christ? (3 Nephi 28:29-32).

Again why has the Lord foretold that two mighty prophets are to be raised up unto the Jews at their final gathering, referred to as "the two Olive Trees" (Zechariah 4th chapter; Revelation. 11:1-13; D&C 77:15), that a man "like as Moses" is to lead the Saints "out of bondage by power," back and redeem Zion; that the "Root of Jesse" is to gather all Israel and the Believing Gentiles; that a great prophet, "the Branch," is to build a great temple, and "remove the iniquity" from a certain land "in one day;" that a "Marred" Servant is to "gather many nations," that a great leader will come to the American Indians and that they are to hear and follow him, and that all these things are to come forth at the time of Israel's final redemption?

Great events lie ahead of us and mighty leadership awaits us; but we are like a certain nearby small army which has all would-be generals and no privates. When we adjust ourselves to be as privates, and submit ourselves to be led by the Lord's generals, then we shall find and reach our Great Leader and His Zion. Now, if these prophecies are true, it would appear that men would think twice before they would undertake to covet or annul the mission and authority of these holy messengers. The Prophet Joseph Smith laid the foundation (D&C 136:37-38) for other great prophets to build upon. As late as 1844, which was eight years after the coming of Elijah to the Kirtland Temple to restore temple work, and fifteen years after the appearing of John the Revelator with Peter and James to restore the Holy Priesthood unto Joseph Smith, we find him declaring that Elijah and John, the latter day Elias, are to return and build up the Kingdom:

"The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah are to come after, holding the Keys of Power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His temple,

"Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it." (Given March 10, 1844, Comp. p. 283; TPJS 34-35; HC 6:249).

Inasmuch as the major portion of the mission of John the Revelator as the Elias of the last days, who "must come and restore all things," is yet in the future, the final mission of Elijah is also yet to be fulfilled. We also find the second mission of Elijah again confirmed by Joseph Smith, in the year of 1840.

He points out that his future mission will be to restore the fullness of the Priesthood, as well as to restore the law of sacrifice. I quote:

“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, ...Elijah was the last prophet that held the keys of the Priesthood, and WHO WILL, before the last dispensation, restore the authority and deliver the keys of the Priesthood, in order that ALL the ordinances may be attended to in righteousness,

“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 (which is a future event), be fully restored and attended to in all their powers, ramifications and blessings. This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest; ...It is not to be understood that the Law of Moses will be established again with all its rites and variety of ceremonies, ...but those things which existed prior to Moses' day, namely: Sacrifice, will be continued.” (TPJS pp. 119-121. HC 4:207, Given Oct. 5, 1840).

The Kirtland Temple was completed in 1836, and visited in the same year by many heavenly characters, including our Savior, and Elijah who restored many ordinances of the Gospel. The author knows of no ordinance having been restored since then. Hence, Joseph Smith had reference to the great future temples of Zion and Jerusalem and the second coming of John and Elijah. In connection with the ordinances that are to be restored when the great temple of Independence, Missouri, is built (D&C 84:1-5), there is to be the restoration of the law of Consecration, the United Order, (D&C 105:1-6, 34), the Center Stake of Zion redeemed, and the building of the New Jerusalem, which will take place within the same generation. (D&C 84:2-5; 45:62-71; JST Matthew 24:32-35), the Gospel carried to the Jews, the final gathering of all Israel and the setting up of the Kingdom of God in its fullness, with David as King; including a visitation of Jesus Christ to Zion—all to take place before the coming of the Lord in Glory.

Sufficient evidence has been given to show that many great things are near our door; that it does not fall to our exclusive lot to make all things ready; and that we do not hold the fullness of the Priesthood, mission or authority to complete the works of God and establish the Kingdom in its fullness. The Lord has planned for His Mighty Ones to participate in these closing scenes of the fulfillment of His Covenant with His people. Let the host of Israel shout hallelujah and amen for their early return.

Joseph Smith summed up the work that all those certain ancient prophets are destined to do near the close of this dispensation, in building up the Kingdom of God in its fullness. Here is an address to the Twelve:

“The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28. He had dominion given in over every living creature. He is Michael the Archangel spoken of in the Scriptures. Then to Noah, who is Gabriel: he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in

his day, and to him was given the dominion. These men held keys first on earth. And, then in heaven.

“The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority.

“The Priesthood is everlasting. The Savior, Moses, and Elias, gave the keys to Peter, James and John on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, here is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.

“I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation.

“This is why Adam blessed his posterity; he wanted to bring them into the Presence of God. “ (Enoch and his city obtained it. Noah and his family obtained it). “They looked for a city etc., whose builder and maker is God.” (Hebrews 11:10). Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories but did not obtain them, but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fullness of times, when God would gather together all things in one, etc.; and those men to whom these keys have been given, will have to be there; and they without us cannot be made perfect.

“These men are in heaven, [except for John, who is already on the earth], but their children are on the earth. Their bowels yearn over us. God sends down men for this reason. And the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that give offense and them that do iniquity. (Matthew 13:41). **All these authoritative characters will come down and join hand in hand in bringing about this work.**“

Let's stop and analyze what we just read. What glories is Joseph talking about here? The same glories Noah, Enoch, and Adam experienced. Noah was the last on earth to partake of these glories. A complete restoration will restore the glories and society Noah enjoyed. These glories will not be revealed to the world at large or even to the body of the Saints. They must be sought for and obtained. These “authoritative characters” hold to keys to these glories and will teach the people how they must live so as to obtain these glories for themselves. And this is why these glories were sought for, but not obtained in the past: some Eliases in the past did not hold the requisite keys, did not have the knowledge of how to bring about these conditions, and they erred in supposing that God would simply reveal these glories and they need do nothing of themselves. Righteousness will reign on this earth, Satan will be bound, and the Savior will descend, but only when the people are prepared and worthy to receive them and not until.

We often hear the phrase “they without us cannot be made perfect” in reference to performing temple ordinances for the dead. But in a much more important sense, these are those “authoritative characters” mentioned above. They have a mission and an ordinance to perform in the latter days and will not be entirely perfected until they have completed this mission. Continuing:

“The Kingdom of Heaven is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us; when these things are done, the Son at Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have communion with and receive instruction from them. (From TPJS pp. 157-195, JS Address to the Twelve July 2, 1839).

And this most important admonition from the Prophet:

"Let us seek for the glory of Abraham, Noah, Adam, the Apostles, and then we shall be among that number when Christ comes." (July 2, 1839). DHC 3:383-392. (D&C 27).

The Lord has decreed that He is to gather in one, all holy things of former days. His mighty leaders and prophets are to bring all the blessings of their generations. It will be a day of the complete fullness of the Gospel.

Lucifer, in those days, will be ruling the world through his legions which do his bidding. Their motives will be to tear down everything that is holy and true and not in harmony with their substituted Gospel which they will possess. But Zion will grow, and the true Gospel messages will roll out from her, in mighty power and convincing words, to the world over the air and through the 144,000 special messengers. An actual hell will reign without, a heaven within, It will be a great testing period.

WHO IS THE ANTI-CHRIST?

The term anti-christ has been referenced many times in this document and throughout scripture. It has been mistakenly supposed that there is a single identifiable being who can lay claim to this title, and theologians have throughout the years supposed this one and that to be the Anti-Christ. However, let's go back to the original meaning of the word in the Greek. There are actually two terms *anti* and *christ*. Let's discuss the latter first.

The Greek term *christos* literally means “anointed”, and is identical to the Hebrew term *messiah*. The term was originally applied to priests, who were anointed with oil, particularly the high priest. The prophets were termed “the Lord's anointed”. When we are “chosen, called up, and anointed kings and priests, queens and priestesses unto the Most High God”, we literally become the Lord's anointed, or *christos*. The Gospels of Luke, John and D&C Section 93 clearly point out how Jesus the Christ, literally became such by growing from grace to grace, and through the atonement and individual obedience to the laws upon which such blessings are predicated, we too can literally become “Saviors on Mt. Zion.” Thus, there will not be a single Christ, but many Christ's.

The Greek term *anti* can mean either “against” or “instead of” (i.e. a substitute for). Thus an Anti-Christ would be one who under the guise of Christ opposes Christ. So, just as there can be many Christ's, then can be many Anti-Christ's, not just a single person.

This term appears only in the First and Second Epistles of John the Apostle, that great and faithful Witness for Christ, and whose duty and calling it is, was, and always has been, to point out the true Christ and distinguish Him from the Anti-Christ.

“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

“And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” (1 John 2:18,22, 4:3).

We should here make a note about the word *confess*. More than empty lip service, in Greek the word is *homologeō*, a word that means “to speak the same thing”, to “declare openly by way of speaking out freely, such confession being the effect of deep conviction of facts”. So, by John's definition any person who not just denies Christ but does not testify of the Name of Christ, speaking out of deep conviction is an Anti-Christ.

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.” (2 John 1:7).

An Anti-Christ is a deceiver, a person who sets up a false idol and worships it instead of Christ. The 1st Epistle of John teaches what we should worship and warns the Church to “keep itself from idols”. D&C Section 93 was given so that we might know what we worship and how to worship. Apostle Bruce R. McConkie, using this section, taught that true worship consisted of growing up unto a measure of the stature of Christ. In other words, becoming like Christ.

Anything less is idolatry. Anything that keeps us from achieving this goal is idolatry. It doesn't matter what the distraction is. C.S. Lewis in *The Screwtape Letters* tells us that “cards are just as effective as liquor.”

The power of an idol is that it is never recognized as such and never seen for what it really is. An idol could be a religious icon, an organization, a person, a place, a situation, or a circumstance, a performance or practice, an object owned or wanted, or a right demanded or achieved, it is the same. Somehow people get the idea that an idol will somehow complete them and make them more than they are. It will somehow change them without them actually having to take responsibility for themselves.

As long as the person puts his trust in an idol, he believes that his “needs” are being met, that he is indeed becoming something more than he is. But this only happens at the expense of real spiritual

growth and a real effort to grow up into a true son and daughter of God. This is like gorging on artificial food, while in reality one is starving to death.

The truth is, God (or even a substitute God in the form of an idol) can never give us anything we do not already possess. If we are indeed “gods in embryo” as the phrase goes, then like the human embryo, which even in the womb has all the little fingers and toes, heart, blood vessels – all the physical elements of the adult human body, so do we have all the divine spiritual attributes: love, knowledge, power, and strength, even now in embryo. It is sacrilege and solemn mockery to ask God to give us that which we already divinely and innately possess. But if we pray in the Spirit, asking only for those things for which we are directed to ask, we will ask that the Spirit of God be with us for fellowship, to kindle these divine attributes within ourselves, and for strength to endure those trials and tests which God sends us to help us develop these attributes within ourselves.

This is why the anti-Christ is so dangerous: we think we are progressing when we are not. We think we are living the commandments when we are not. We think we are building Zion and preparing for the second coming of Christ when we are not. When we do this, we and those objects and organizations which we set up for a light are actually setting up a plan of salvation in opposition to God's plan.

Let us instead seek to know the will of God and implement His plan of salvation in our lives. It's time to turn our back on false idols and Anti-Christ's, and seek the living God. Think about this: when Jesus comes, we will see him as He is, for we shall be like Him. This will literally be the coming of Christ in more ways than one. This is no reason to be either arrogant or falsely humble. We are what we are. It's time to be who we are and listen to the Voice of Whose we are.

GREATER THINGS TO COME

Joseph Smith in The Articles of Faith states that we as latter-day saints believe in all that God has revealed, all that He does now reveal, and that He will yet reveal many great and important things pertaining to the Kingdom of God. In addition to the great “authoritative characters”, the prophets and sages of old, the angels who will come down and “join hand in hand” to assist in the great worldwide work of the restoration, the Lord has promised a revelation of more of His written word.

The Book of Mormon, as we have it today, contains the lesser things that Jesus taught to the Remnants of Jacob while on the American Continent in A. D. 34. These lesser or unsealed records have been given to us first in order to try our faith; if we accept them, then we have the promise of the restoration of the greater or sealed records of that book. The prophet Nephi tells us:

“Behold the plates of Nephi do contain the more part of the things which He taught the people; And these things have I written, which are a lesser part of the things which He taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus has spoken.

“And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold, I was about to write them all of which were engraved upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people.” (3 Nephi 26:7-11).

Other records declare the sealed part of the Book of Mormon to “be a revelation from God, from the beginning of the world to the ending thereof.” (2 Nephi 27:1-35; JST, Isaiah 29:1-32).

It was wisdom in the Lord to warn the Latter-day Saints about the consequences of our lack of faith in the Book of Mormon and the Doctrine and Covenants. But even with a knowledge of this warning, many fail to look forward to the restoration of the sealed portion of this great and marvelous record and the greater things of tomorrow:

“And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief have brought the whole Church under condemnation. And this condemnation resteth upon the children of Zion, even all. And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do, according to that which I have written. That they may bring forth fruit meet for their Father's Kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion.” (D&C 84:54-58. D&C 97:22-26; D&C 112:24-26; D&C 124:6-10).

There are also the sealed portions of John's records yet to come, which cover the works of God that he saw, while caught away in the spirit on the Isle of Patmos (Revelation 1:1-10), which he was then prohibited to publish (Revelation 10:1-11), The Lord has said:

“And John saw and bore record of the fullness of my glory, and the fullness of John's record is hereafter to be revealed. And it shall come to pass that if you are faithful you shall receive the fullness of the record of John.” (D&C 93:6, 18).

We have also quotations from Ether pertaining to the revealing of John's sealed records, as follows:

“Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me, O ye House of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it has not come unto you because of unbelief. Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you: yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O House of Israel.

“And then shall my revelations, which I have caused to be written by my servant John be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed.” (Ether 4:13-16; D&C 93:6, 18).

One can only wonder what might be revealed when the full testimony of John is released to the world. This was the apostle who testified in the beginning of his Gospel to the creation of the world, to the glory Christ had with the Father before the world was, how the Word clad itself in flesh and walked among men, how Jesus of Nazareth obtained all power over heaven and earth to become Jesus the Christ. This was the apostle, who did not desert the Lord, but who walked with the Lord every step of the way from the Last Supper to the cross, witnessed His resurrection from the dead and His ascension into heaven. What a thrill it is to read the testimony of the Twelve Apostles of the Lamb in the New Testament! What a greater thrill to hear this same testimony from the mouth of living witnesses in our day, something we have been lacking of late in all the churches of the Restoration, and more especially from those claiming to be Special Witnesses of the Name of Christ in all the world.

There is also that ancient record of Enoch to be revealed. It contains the prophecies of Adam concerning his posterity down to the last generation. (D&C 107:48-57). The Ten Lost Tribes will also bring their record and the Lord's words to them, when they return. (2 Nephi 29).

Still yet to be restored is that Holy Ark, of Moses' day. It was a most beautiful acacia wooden box, overlaid with gold. It was the resting place of those two stones given unto Moses containing the Law as inscribed on stone by the finger of God. This Ark was a portable Sanctuary for this holy record during Israel's travels. It was called the Ark of the Covenant. Jeremiah hid these and other things in a cave one year prior to the destruction of Jerusalem by the Babylonians. He pronounced God's protection over them when he said: “As for that place, it shall be unknown until the time God gathers His people again together and receives them unto mercy. Then shall the Lord show them these things, and the Glory of the Lord shall appear and the cloud also.” (2 Maccabees 2:4-8, Apocrypha. Jeer. 32 and 33).

Last but not least is that sure witness who speaks to the heart of every man and every woman in a language he or she can understand, an unmistakable witness to the truth that God lives, loves us, and has a part for each of us to play in this great work of Restoration. The Lord in a revelation to the prophet of the RLDS Church states that Zion is no closer or further away than the spiritual condition of His saints justifies. The Lord is speaking both individually and collectively. If you, yourself, are willing to be a Zion person, or a Zion family, and are willing to purify your heart, you can have Zion in your home right now. You will have the presence of these great beings, as well as the righteous members of your family who have gone before you, to attend you and guide you in all your doings, if you so desire. You will not be concerned with or taken unaware by the Second Coming of Our Lord, because He and the Father will have already taken up their abode with you, as promised in the Gospel of John.

OUR LIMITED VIEW OF THE REDEMPTION OF ZION

Our view of the redemption of Zion is limited in many ways. (a) We have a limited view of what must be restored in order to redeem Zion, (b) a limited view of the Priesthood authority necessary to redeem Zion, (c) a limited view of those who will direct this work, (d) a limited view of the number of people on earth who will participate in the redemption of Zion, and (e) a limited view of exactly who will be gathered into Zion.

Most of this document has discussed points (a), (b), and (c). Now let us turn to a discussion of the worldwide scope of the Restoration and to a view of those people on the earth who will gather to Zion.

As stated before, the redemption of Zion is not merely a restoration of the church and organization that existed in days of Christ, but a restoration of the enlightened society of Zion as existed anciently upon the earth, prior to the Flood. The last time Zion was on the earth was only briefly after Christ's coming in the meridian of time, and before that in the days of Enoch, Noah, and Shem.

“The Lord hath brought again Zion; The Lord hath redeemed his people, Israel, According to the election of grace, Which was brought to pass by the faith And covenant of their fathers.

“The Lord hath redeemed his people; And Satan is bound and time is no longer. The Lord hath gathered all things in one. The Lord hath brought down Zion from above. The Lord hath brought up Zion from beneath.” (D&C 84:99-100).

Noah and Shem taught us to look forward to the coming of the New Jerusalem. They also taught that the earthly Zion will be built from all the nations under heaven. John foresaw the coming of the angel flying through the midst of heaven, having the everlasting gospel to preach to **every** nation, kindred, tongue, and people. (See Rev. 14:7) Read what the Lord told Enoch:

And there shall be mine abode, and it shall be Zion, **which shall come forth out of all the creations which I have made**; and for the space of a thousand years the earth shall rest. (PGP Moses 7:64).

Where is there room for exclusion? Which people will be left out? The Lord is preparing peoples even now all over the world, speaking to them in their own language preparing them to gather. The Lord is working through other churches and groups in the Restoration movement, not just the members of the LDS church. The Lord is working through all peoples throughout the world, regardless of their religious beliefs, speaking to them according to their own language and understanding.

Last of all, even the rejected and downtrodden of today, those who have traditionally been excluded from the mainstream and been declared sinners, where they are not, and may have practiced abominations before the Lord simply because they were not taught the truth about how to follow the love of their hearts and still be true and faithful to their covenants – even these, too, are coming to a knowledge of the Truth.

“Behold, verily I say unto you, for this cause I have sent you—that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; And also

that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand; And also that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; Yea, a supper of the house of the Lord, well prepared, unto which **all nations shall be invited**. First, the rich and the learned, the wise and the noble; And after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it." (D&C 56:6-12).

"For behold, the Lord doth grant unto **all nations** , of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true." (Alma 29:8).

Unto All Peoples

God doth grant unto all nations and all peoples of the earth
Wisdom, truth, and revelations, showing human souls their worth.
Deep His counsels, though not hidden, speaking wisdom, just and true,
Touching tender hearts when bidden, gently as the heaven's dew.

"Come," He calls, "unto My table. See the regal banquet spread.
Come ye rich, ye wise, ye able. Come and share the Master's bread.
Come and feed upon My Spirit. Come and taste eternal joy.
Word of life, oh come and hear it, and My peace and rest enjoy."

"Come ye poor." the Lord entreats us. "Come lost sheep unto my board."
At the door He stands and greets us as we meet our God and Lord.
We, the poor, have come in meekness, while the Lord most Tenderly
Builds our faith and strength from weakness, and each wandering soul sets free.
Growing up as saints together, sharing love with arms entwined,
Forging bonds which last forever, seeking after our own kind.
Heavenly Father builds His Kingdom, (Why should mankind think it odd?)
Of all nations, tongues, and peoples. Saints unto the Most High God.

Text: John R. Crane
Music: John R. Crane

AUTHOR'S APPEAL, by Francis M. Darter

In my appeal and concluding remarks I ask the question: Are you prepared to meet your Lord and Redeemer, Who is coming in great power, glory and Flaming fire? If, then it would appear that you should be interested in the coming of the Lord's future prophets who are destined to prepare all for this great event.

With the signs of the near approaching end, and the plagues, earthquakes and famines that surround the world, with far greater calamities yet to follow, and knowing that all nations and all man-made institutions are to fall, and that the Kingdom of God is to be set up in its fullness, does it not behoove all to learn the Lord's will and plans, gaining a first-hand knowledge and no longer be content to live on borrowed light?

It was men claiming the Priesthood of God who put their Redeemer to death in ages past; and, today, it is a portion of His own brethren who are striving against His plans. One would think that every Latter-day Saint would be interested in the coming of these future prophets and events, but they are not.

A number of years ago, Elder B. H. Roberts delivered a number of sermons over the air. He there criticized, in a friendly manner, the Catholic Church for their not recognizing John the Revelator as the head of the ancient church between the date of Peter's death (A. D. 46) and the time when John ceased to work in the open (about A. D. 100). Now John is still among us and the Lord tells us that he holds "the keys of this ministry until I come" (D&C 7:1-8); and "unto whom rightly belongs the Priesthood" (D&C 113:5-6); and "unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth." (D&C 27:13). John holds "a mission, and an ordinance, for him to gather the tribes of Israel; behold," says Jesus Christ, "this is Elias, who, as it is written, must come and restore all things," (D&C 77:14).

Now comes the question: What are the Latter-day Saints going to do with John when he reappears among men to complete his divine mission and calling? Are we, too, going to reject him? The Lord, in looking down through time, saw our day and condition, and saw fit to call that portion of us, who possess this unrighteous spirit, by the closing of our eyes to the truth. "The Drunkards of Ephraim." Drunk, not with wine, but rather with self-ambition, personal welfare and self authority; drunk because they will not see the plain teachings of the Lord, and consequently, are working against His plans. (Isaiah 28:1-22).

How can thinking men contend against the coming and the authority of these mighty servants of God? Can they not see that all evidence is against their decisions? Some have openly declared that there is to be no "Mighty and Strong" Servant to come; that the "Marred" Servant is the Lord; that Elijah has finished his mission; that Brigham Young was the man "like as Moses;" and that John is not to come and labor among us in the flesh; that if he does come he will be only as a ministering angel, It appears that they do not sense that they have failed to produce one thread of evidence to prove their statements. These future leaders are to be a life-saving blessing to our Priesthood and Saints. God has reserved them to do a work that mortal men cannot do, and the man who refuses to accept them, and their aid, is a man who loves the honor of men; craves self-authority and aspires to the glory of the world; such a servant the Lord will cut off in due time.

How much longer will we allow these prophecies to remain under cover? The very fact that they are recorded in plain language in the scriptures is sufficient proof that they should be read, understood, and believed. And, how much longer will we pay lip service to the first principles of the Gospel, without really teaching them? If we have truly obeyed them, we will want to go on unto perfection by adding knowledge to our faith, according to Peter and Joseph Smith? We need to inform ourselves on these great questions. The time has come to stop repeating that mantra: "The time has not come for these things," for they are at our door. And "that day" is even closer today, in 2002, than it was in 1933 when these words were originally published.

May the Lord hasten the day of the coming of John and his co-laborers to prepare the hearts of the Priesthood and Saints that they may be ready for His coming; and may they have the power, the convincing power, to prove their mission to all and be able to unite the great host of the honest in heart, of all races and creeds, with one mind and gather them to Zion and Jerusalem, and restore unto them that Gospel spirit of love for one another that we may be able to clasp hands and live as one in harmony and peace, and be taught the principles of righteousness, and finally be prepared to enter into the great millennial reign, with Jesus the Christ as King of Kings and Lord of Lords.

It is the solemn duty of every Christian to seek by study and prayer the plans of God, as given in the scriptures. They should daily draw nearer to Him, until they obtain a soul-satisfying testimony of His reality. This information is revealed to man in many ways, including the seeing of Him face to face. Both of the writers have had many of these blessings—including the latter, and the Lord is our holy witness. They who have obeyed the fullness of the Lord's commandments are their own witness as to their present joy and the great blessings and love God has in store for them. When they once find Him—their faith becomes knowledge, and His unfulfilled prophecies are future realities.

A few more years of hardships, while the Lord is bending the knees of the proud and the ungodly, then comes our rest. The Lord is also now permitting the combined powers of the Antichrist and those who are now being deceived to lay their great nets to gain control of governments, and to destroy those who are truly serving Him. Free speech is even now prohibited, if life is cherished. Men who have lifted this veil that the masses might clearly see and know are now dead or dying, before their time, through foul play. But march on we must, until all men are schooled, tried and their deeds recorded, as to whom they prefer to follow. Then comes the Christ to reward the honest in heart and to remove the remaining wicked and clothe the whole earth with a degree of glory. The bodies of the righteous living will be changed and caught up; the host of the worthy dead will be resurrected and join the living in the air to greet their Lord. During this glorious greeting, the earth will be purified and receive its Paradisiacal degree of glory.

The Saints will then descend and again join hands in holy and pleasant labor to refill their new world, now cleansed and purified, with beautiful flowers, orchards, mansions, cities and holy temples. Divine music, beyond mortal tongue to describe, will fill all space. Then we, with means unknown to mortal man, will also reach out and bring in songs of joy from the other side. They will come from Saints once mortal, but now in their celestial glories. We shall then daily see Him face to face, the express image of our Father, and better understand why He has first placed us here, to travel this rough and rugged road.

These things have been seen in vision, also as to their time of fulfillment. Thus we have, in brief, the plans of our Father God to elevate and exalt the soul of man.

I now bid my readers goodbye, as this concludes my Lord's words to me. He alone knows how thankful I am for being able to fulfill my mission by delivering unto you that which He gave to me. My life's happiest church-work days were spent as genealogical class leader, but I forced my resignation to pen these lines that you, too, might know the truth.

Oh reader! This is the message of your Lord—reproduced from His written Word. Cease not until you have read and carried my triple message to thyself and thy neighbor. Fear not what man may do unto you, but rather seek to know and assist in spreading the will of Him who holds all judgments and blessings in the palm of His hands. (2 Nephi 28:19-31). I have felt His great love and unlimited power, seen and recognized His Holy face, as once explained. Now I know that He lives and is coming soon to fulfill His covenants and to dwell in glory with those who love Him and have kept His commandments.

CONCLUSION, by John R. Crane

I first came across the words of Brother Darter while perusing through the used book stacks at the Zion's Book Store in Salt Lake City in 1985. I was literally stunned by his scriptural explanations of the nature of the keys restored through Joseph Smith, and by the fact that they were not given to him *carte blanche*, but were **entrusted** to his care for a time, and that the church which claims to be the sole repository of all Priesthood authority on the earth and the sole custodian of the work of the Restoration will soon be called to account by the earthly member of that Quorum of Peter, James, and John which jointly hold the keys of the Priesthood and its functioning here upon the earth, and the keys to the dispensation of the fullness of times. As I prayed about these matters, I was impressed with the truth of his statements, especially since they came right out of our own Doctrine & Covenants and the writings of Joseph Smith.

I also realized that the whole function of the Restoration was not merely to restore the true church organization as was had at the time Jesus Christ walked the earth. Wonderful as that might be, there is no salvation through organization, and the real work of the Restoration is to establish the Kingdom of God on the earth as was had in the days of Enoch, Noah, and Shem, that the Kingdom of Heaven might again be established on the earth. (As far as restoring what Christ taught in the meridian of time, it is far easier to prove scripturally that He established a Kingdom than that He established a physical church). But, even the Prophet Joseph Smith stated (as cited earlier in his address to the Twelve) that “we ought to have the building up of Zion as our greatest object”.

With this in mind, I have taken the words of Elder Darter, written in 1933, and republished them, adding some insights of my own. It is not my intention to tear down the LDS Church, or any other Restoration Church, or any other religion (Christian or otherwise) for that matter. I believe the Holy Spirit is working among all peoples, each according to their own understanding and ability, and this work is a reminder of the vastness and the all-inclusiveness of this work which we are engaged in, and this work is a call to actually engage ourselves in the work of Restoration ourselves, in preparation for the coming of these great Messengers of the future. The King is indeed coming, but before He comes, he will surely send a Vanguard of His Holy Messengers to prepare the way before Him, as prophesied abundantly throughout the scriptures and cited throughout this document.

There is one principle that seems to have escaped the view of most authors who write about end-time prophecy. People seem to have the mistaken impression that all these future changes will be caused by the Lord when He returns. The truth is that He will not return until the earth is prepared to receive him. It is we who live on the earth who must become sanctified and must prepare ourselves to establish Zion: first in our hearts, then in our families, then on a larger and ever larger scale. With enough people so established, and with the aid of these future messengers, the earth itself will begin to change. The

pattern for the transfiguration of the earth was shown to Peter, James, and John on the mount of transfiguration. (D&C 63) Why show this pattern to these chosen servants if they were not to participate in this event and actually exercise the Priesthood keys and authority, under the direction of Christ, to bring about this event?

I hope this work has given you more insight into the broad scope and the ongoing work of Restoration. The Lord has said many times that a servant does not know what his master is doing, but the Master wants us to become His friends and to not only be informed about His work, but to actively participate in bringing it about. It is not my purpose to start any kind of organization, or to secure followers for myself. The organization is already here, and it's the only one that matters. It's the Kingdom of God. You can be a part of that organization. You can enlist yourself in its ranks. Start off by getting on your knees and seeking instructions from its Leader. Humble yourself. Consider yourself (as Jacob in the Book of Mormon advised) to be a fool before God – a child who needs to be taught. Ask God to show you a vision of what's ahead. Pledging yourself and your all to Him and to this great cause: The Redemption of Zion!

Come All Ye Saints of Latter-Days

Come all ye saints of latter days,
Unite your hearts and join our praise
In songs of restoration.
For God again, as anciently,
Revealed to men in purity
The Way to exaltation.

Come, let us seek the Heavenly Light,
And finding favor in His sight,
Rejoice in Him, our Savior.
And take upon ourselves His Name,
And to the world His love proclaim,
Let each man warn his neighbor.

Then let us grow from grace to grace,
Obey His laws and seek His Face,
To His ways be committed,
That we be sealed as living stones
Unto our Rock and Cornerstone,
And unto Christ be fitted.

Let Zion in her beauty rise,
As joyous anthems fill the skies,
And love in hearts engender.
And let the New Jerusalem

Long sought by Saints and holy men,
Descend to earth in splendor.

Tune: "I Denna Juva Sommertid"
("In this Beautiful Summer Time",
Swedish folksong in LDS Hymnal).

Words: John Crane