

Are There Are Other Bodies Outside of the Church in the Kingdom of God?

by Aaron Kim

The Mormons believe that the Church is the Kingdom of God in its entirety. They think the Church is infallible and think their President will never mislead them.

However, the early Mormons knew that the Priesthood circumscribes the Church and the Church being a free voting body could apostatize and the Priesthood would and separate itself.

The problem is they don't understand that the Lord's Anointed is a separate office from the President of the Church. They just assume that the President is also the Prophet too! However, this is false doctrine.

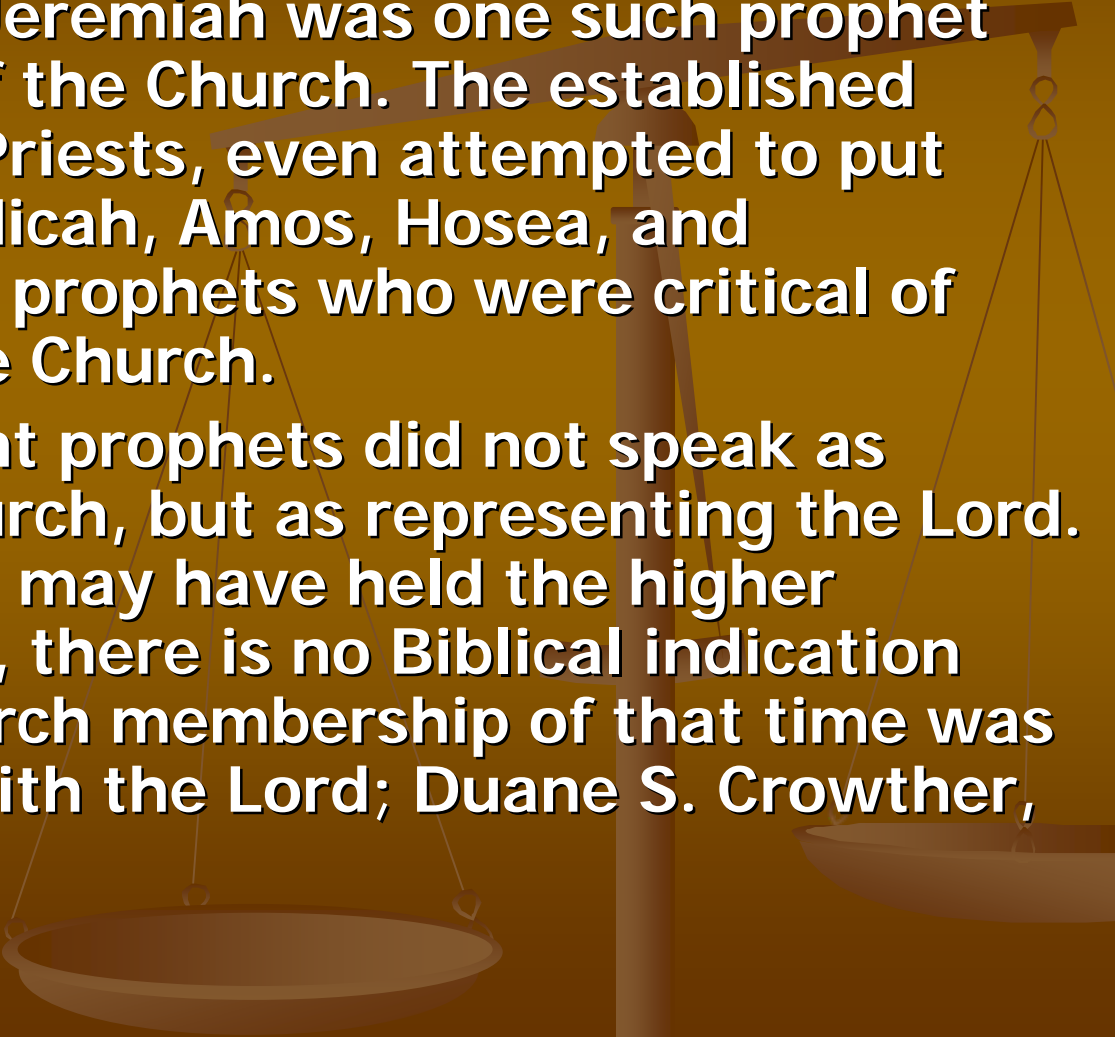
After the Negroes were allowed to receive the Priesthood in June 1978, the keys of the Melchizedek Priesthood were wrested away from the Church fulfilling Brigham Young's prophecy.

"Let this Church which is called the Kingdom of God on earth. We will summons the First Presidency, the Twelve, the High Council, the Bishopric, and all the Elders of Israel, suppose we summons them to appear here, and here declare that it is right to mingle our seed with the black race of Cain, that they shall come in with us, and be partakers with us, of all the blessings that God has given to us. On that very day and hour that we should do so, the Priesthood is taken from this church and kingdom, and God leaves us to our fate. The moment we consent to mingle with the seed of Cain, the church must (eventually) go to destruction, and we should receive the curse which has been placed upon the seed of Cain, and never more be numbered with the children of Adam, who are heirs to the Priesthood, until that curse be removed."

Prophet Brigham Young, Brigham Young Addresses, Feb. 5, 1852, LDS archives

"God chooses prophets, you (the Church) do not do this." Brigham Young

"A man may be a Prophet, Seer and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church as long as he lived: the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation appointing him the president of the Church? The keys of the priesthood were committed to Joseph, to build up the kingdom of God on earth, and were not to be taken from him in time or eternity; but when he was called to preside over the Church, it was the voice of the people; though he had the keys of the priesthood, independent of their voice." Brigham Young JD1:133.



"An assumption frequently made is that the authors of the prophetic books of the Old Testament were the constituted authorities of the Church in their eras. This, however, was not always the case. Some of them were even considered rebels by the religious leaders of Israel in their days. Jeremiah was one such prophet who stood outside of the Church. The established Church, through its Priests, even attempted to put Jeremiah to death. Micah, Amos, Hosea, and Zephaniah were also prophets who were critical of corruption within the Church.

"These Old Testament prophets did not speak as representing the Church, but as representing the Lord. Though the prophets may have held the higher Priesthood authority, there is no Biblical indication that the general Church membership of that time was aware of it." Thus Saith the Lord; Duane S. Crowther, p. 148.

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

(Old Testament | Jeremiah 26:8 - 11)

As most members knows that the Church was organized on April 6, 1830. But the Melchizedek Priesthood was restored almost a year earlier on May 1829 when Peter, James, and John returned and ordained Joseph Smith the keys to the Priesthood on the banks of the Susquehanna River near Harmony, Pennsylvania. Joseph ordained 3 Apostles David Whitmer, Martin Harris, Oliver Cowdery (the 3 witnesses of the golden plates and the angel) almost a year before the organization of the Church. This clearly illustrates that the Priesthood is not dependent on the Church but the other way around.

(Elder Orson F. Whitney., Conference Report, April 1907, Afternoon Session., p.112)

“The Prophet, just before going to his death, speaking to the Nauvoo Legion and denouncing mob violence, said to them, “Will you stand by me in the vindication of these great principles which God has committed to my care?” And they threw up their hands and shouted “Yes!” The Prophet replied, “It is well. You are a good people, and I am willing to lay down my life for you. Had you done otherwise, I should have gone out there (pointing to the west) and should have raised up a mightier people.” This shows what would have resulted had that little flock, the Church of God, on the 6th of April, 1830, rejected Joseph Smith and Oliver Cowdery as their leaders. They could have gone anywhere on earth, where men and women would have been willing to receive them, and could have built up the Church and Kingdom.”

In fact, in 1844 the Prophet Joseph Smith nominated his brother Hyrum to be the President while he continued his duties as the Lord's Anointed. The Church elected Joseph to be the President so he wore two hats as the Lord's Anointed and the Prophet. This distinction of the two offices is also illustrated in the scriptures.

1 AND now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and he did not walk in the ways of his father.

2 For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms and all manner of wickedness.

4 And all this did he take to support himself, and his wives and his concubines; and also his priests, and their wives and their concubines; thus he had changed the affairs of the kingdom.

5 For he put down all the priests that had been consecrated by his father, and consecrated new ones in their stead, such as were lifted up in the pride of their hearts.

6 Yea, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which king Noah had put upon his people; thus did the people labor exceedingly to support iniquity.

7 Yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priests; for they did speak flattering things unto them.

20 And it came to pass that there was a man among them whose name was Abinadi; and he went forth among them, and began to prophesy, saying: Behold, thus saith the Lord, and thus hath he commanded me, saying, Go forth, and say unto this people, thus saith the Lord--Wo be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms; and except they repent I will visit them in mine anger.

(Mosiah 11:1-2,4-6,7,20)

The priests of Noah were the heads of the Church but Abinidai was the Lord's Anointed. Another example from the Book of Mormon is King Mosiah and Alma.

8 Now king Mosiah had given Alma the authority over the church.

(Mosiah 26:8)

1 AND now it came to pass that the persecutions which were inflicted on the church by the unbelievers became so great that the church began to murmur, and complain to their leaders concerning the matter; and they did complain to Alma. And Alma laid the case before their king, Mosiah. And Mosiah consulted with his priests.

(Mosiah 27:1)

So King Mosiah held the position as the Lord's Anointed but Alma was the President of the Church.

The Church was in defiance of Joseph Smith when he tried to institute plural marriage in Nauvoo, Illinois before he died. He along with Brigham Young and others were sealing marriages on the 2nd floor of the grocery store unbeknownst to the Church.

"We are asked, is the Church of God, and the Kingdom of God the same organization? And we are informed that some of the brethren hold that they are separate. This is the correct view to take. The Kingdom of God is a separate organization from the Church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-Day-Saints." *George Q. Cannon. Joseph Smith and World Government; p. 9.*

"The Prophet gave the full and complete organization to this kingdom the spring before he was killed. This kingdom is the kingdom Daniel spoke of, which was to be set up in the last days; it is the kingdom that is not to be given to another people. Now I want to give you these few words--the kingdom that protects every person, every sect, and all people upon the face of the earth, in their legal rights. I shall not tell you the names of the members of this kingdom, neither shall I read you its constitution, but the constitution was given by revelation."
Brigham Young; Deseret News; Aug 1854.

"And in the days of these kings (Europe and USA) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Daniel 2:44

"Second, this study (Joseph Smith and World Government) established the fact that Joseph Smith, laid the foundation of the Kingdom of God in its political , as well as in its religious sphere. Thus, he revealed the political principles and philosophy of the millennial government, and organized it in embryonic form upon the earth.

"Third, for the first time much of the history of this new adjunct to the Priesthood is presented in published form. From the spring of 1844 to at least 1870, the political organ the prophet organized played a dominant role in the history of the Mormon movement. It was this body, not the Church, that planned and carried out the exodus (to Utah). After locating the Saints in the Great Basin, this political body then organized and incorporated itself into the state of Deseret. All this has escaped the student of Mormonism. Until now, neither the fact that such a body existed nor its influence in the Church's history has been understood."

Hyrum L. Andrus, Joseph Smith and World Government

"When you are baptized, you are not baptized into the church, but you are baptized into the Kingdom of God and by this ordinance you become a member or citizen of God's Kingdom on the earth and after that, you are confirmed a member of the Church of Jesus Christ of Latter-Day Saints and receive the gift of the Holy Ghost. That in the reason for the two acts.

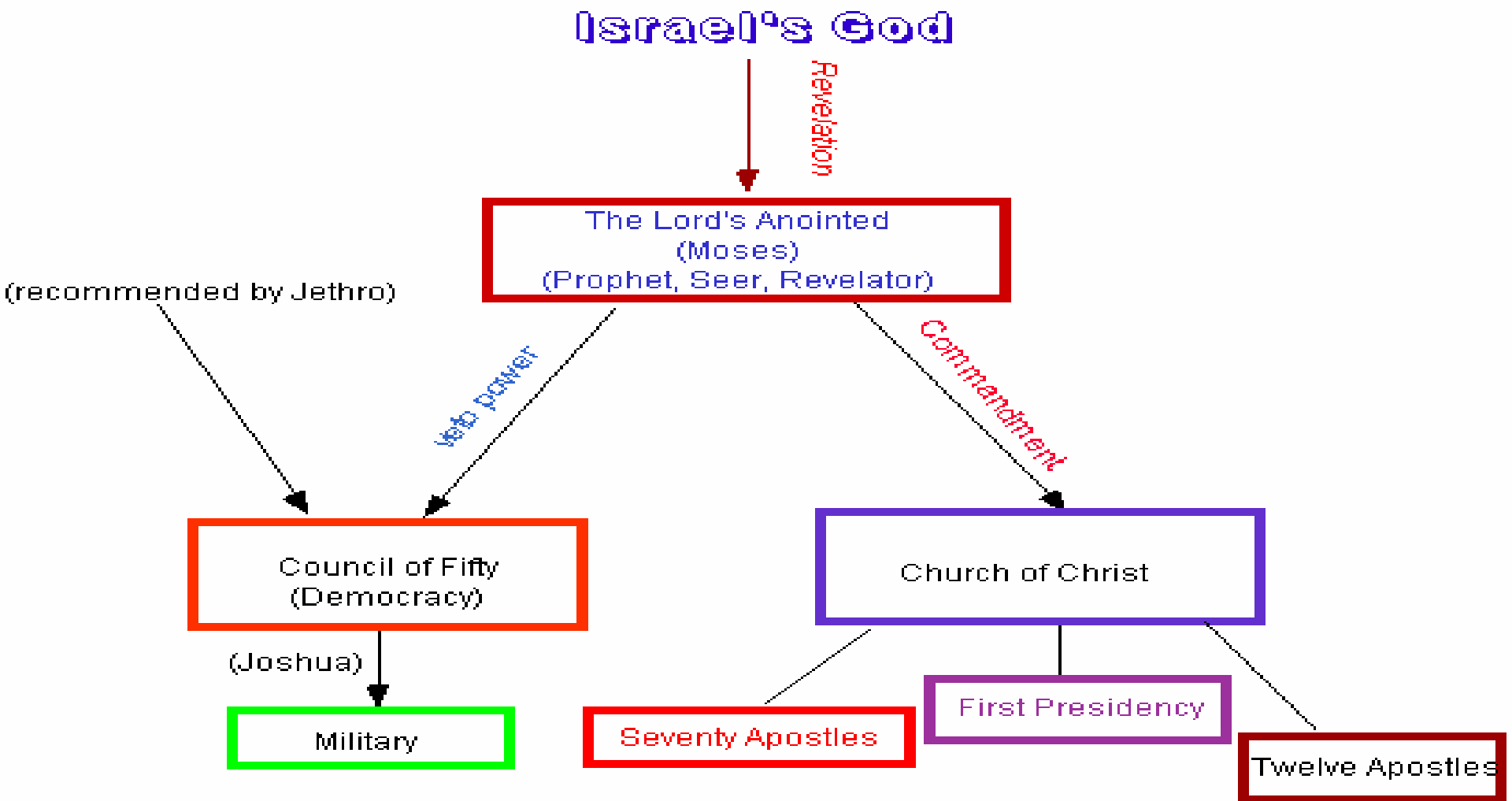
"In the Bible, St. John, Ch 3, V 5, reads, 'Jesus answered, Verily, verily I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the Kingdom of God.'

"Therefore, this proves one is baptized into the Kingdom of God, not the church."

George Q. Cannon from Charles Zitting's Journal

So what other bodies exist within the Kingdom of God outside of the Church?

The Kingdom of God



Three Quorums equal in Authority, saith the Lord
See D&C 107

The "Council of Fifty":

On March 11, 1844, Joseph Smith organized the nucleus of the government of God in the form of a "special council," later designated as the "General Council," and often abbreviated as the "Council." Because slightly more than fifty men were members of this body before the Prophet's death in June that year, it was popularly referred to as the "Council of Fifty." (This number did not imply, however, that it would be composed of only fifty men.) Since it was held to be the nucleus from which God's government on earth would be developed, it was also called the "Council of the Kingdom."

But it was expected that out of the General Council the government of God would one day develop. John D. Lee, a member of the Council, said: "This council alluded to is the municipal department of the kingdom of God set up on the earth, from which all law emanates, for the rule, government and control of all nations, kingdoms, and tongues and people under the whole heavens, but not to control the Priesthood, but to council, deliberate and plan for the general good and upbuilding of the kingdom of God on the earth." Benjamin F. Johnson also explained: "About this time was organized his [Joseph Smith's] private council of Fifty,-the embryo kingdom of God upon the earth-an organization distinct from the Church, a nucleus of popular government which will exist for all people, 'when the heathen are given for an inheritance, and the uttermost parts of the earth as a possession' to Him whose right it is to reign; a government formed of representatives from every nation, principality or tribe upon the earth; a government of God for the people and by the people, in which man will be taught to know his origin and to govern himself."

(Hyrum L. Andrus, *Doctrines of the Kingdom*, p.355,357)

Again, in a discourse under date of July 8, 1855 Pres. Young said, 'As was observed by Brother Pratt this morning, that kingdom (The Kingdom of God) is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right. It is organized preparatory to taking effect in the due time of the Lord and in the manner that shall please him. As observed by one of the speakers this morning, that kingdom grows out of the Church of Jesus Christ of Latter-Day Saints, but is not the church; for a man can be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their [58] individual rights and still not belong to the Church of Jesus Christ at all, and further, though a man may not even believe in any religion, it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy, themselves. Then, the Latter-Day Saints would be protected, if a kingdom of this kind was on the earth, the same as all other people.'