

The "Zion Redeemed" booklet tin€ for anyone who has ever realized', nn dif-

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tices of early Mormonism, when a e(!  
those of the modern LDS Church. n  
thought of as "the Mormon Dilemma ;'the:,e pro-  
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Zion Redeemed

# ZION REDEEMED



BY

RICHARD LEWIS

Has Mormonism remained true to its origins? Learn how this question will affect you in the impending climax of events now upon your doorstep.

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## **FOREWORD**

This booklet is intended to challenge the popular LDS belief that Zion has already been established. I'll present information to the reader which will show that the redemption of Zion is yet a future event; that Zion, when it's redeemed, will be a sovereign nation with it's own peculiar political, social, economic, and religious structures. This sovereign nation with its capital city in what is currently known as Jackson County, Missouri-will inherit and inhabit North America.

The early Saints knew this to be the case. They knew they had failed in their efforts to establish Zion, and that a future generation would yet complete this Great Work. Consider the words of the Prophet Joseph Smith in the following quotation; **History of The Church of Jesus Christ of Latter-Day Saints; Period 1, vol. 2, pg. 123:**

Had Governor Dunklin possessed the courage to enforce the law of the State; had he called out the Militia of Missouri to reinstate the exiles in their homes as at one time he expressed a willingness to do, Zion's Camp might have maintained their inheritances on that land; but Governor Dunklin when the crisis came, lacked the necessary courage to fulfill his promise, and without the moral assistance which the reinstatement of the Saints upon their lands by the military forces of the State would give, the exiles and Zion's Camp were powerless. Perhaps another view is also admissible. Had the members of Zion's Camp been more faithful, less contentious, more united; had the Saints in eastern branches had more faith to send up to Zion more men and more money with

which to strengthen the hands of the Saints on the land of Zion-the history of Zion's Camp might have been different: for with a larger force they would have doubtless been able to hold their lands against the mob, independent of the action of the State authorities. But thus it is: what men and great movements might attain to is often defeated, sometimes by the actions of enemies, sometimes by the lack of devotion and faith and energy on the part of those into whose hands great enterprises are committed. While God's general purposes will never ultimately be defeated by man, still upon each side of the general purposes of God a margin somewhat wide seems to have been left in which those both for and against those purposes may write what history they please-one that will meet with the approval of God, or one that will meet only with condemnation-herein is the agency of man. But in the exercise of that agency God's purposes will not be thwarted, for man's agency will not extend so far as that; if it did, it would interfere with God's agency and decrees. The order above, I again remark, closed the history of this first march of Zion's Camp; and *the redemption of Zion has been left to other hands, and to other times. But that its redemption will come no one doubts who believes in the firm decrees of God.*

(Italics added)

## **INTRODUCTION**

The subject matter of this book was first introduced to me in 1985. Regretfully, at that time I lacked the ability to cope with it. This inability became compounded by a lack of support from my family and friends, most of whom had categorically decided that I was being misled. But it must be noted here that I don't blame them. I find that I was to blame, for I had become fanatical in my efforts to reach them. I now realize that they have been justified, to a large degree; for how could they cooperate with me while I was in that unstable frame of mind? And so I found myself alone in my efforts to reconcile these mysteries with the realities of my everyday life. I was being torn in two opposing directions. Consequently, my confusion was aggravated, and I became delusional and paranoid. For on the one hand, I knew that my discoveries were true, and that the implications of this information were profound. Yet on the other hand, in my pursuit of these mysteries, I was faced with the loss of most everything that I held dear: my family, my friends, my home and my career. It seemed my very foundation for living was gone.

I envisioned the coming tribulation; and in desperation, I felt the horror that would accompany the collapse of our nation. Yet I realized that in order for Zion to be established, these things must come to pass. In my efforts to cope, I fanatically pursued the mysteries; and in my confusion, I lashed out at those whom I loved. I suppose that I was seeking some sort of compensation, or retribution; I was seeking relief from the pain that I felt in my soul. This pain was so intense that I ended up lashing out at God; I blamed Him for the dire straights in which I found myself. My mind was darkened, as I slipped to the very edge of sanity...

But after years of soul-searching, prayer, and study, I feel as if I've come to terms with it all; I've reconciled the two seemingly opposing sides. Now suddenly, I find myself in a position where I can honestly, intelligently, and thoroughly present my case to others-with no strings attached. For, the information presented herein will either stand or fall on it's own merit: meaning, that the truth will be self-evident, or not, as the case may be. And whether it is accepted by others, or rejected, isn't for me to question. I can only speak for myself, and I've hereby made known where I stand; alas, I stand firm in these beliefs. But just as importantly, I'm able to take this stance without turning my back on those that I love. I pray that they will not turn their backs on me. And if, per chance, there are those who can show me some folly in my conclusions, then I would be pleased to consider their rebuttal. I hope I'm neither vain, nor foolish enough to think that I have every answer; we're all in this together!

Let it be noted that I am solely responsible for the creation of this book. Yet many thanks are due to those who have stood by me for all these years; you know who you are. And many thanks go to those who have paved the way, some of whom are continuing in their endless and often thankless pursuit to shed light in this otherwise dark corner of reality. For, either there is a God, or there isn't; and either Joseph Smith was a prophet of God, who laid the foundation for Zion, or he wasn't. And if he was-which I know to be the case-then the words of this book should not be taken lightly. I don't say this because "the words of this book" are mine, and therefore have some noble value. Such is not the case; for essentially these aren't my words. I'm simply a student who has taken the time and opportunity to organize, comment on, and present to the reader (in what I hope is an intelligible manner) what has already

been written or spoken by others. I saw the need, and have done my best to satisfy it.

The sole purpose of this book is to relay the truth: the facts as I know them to be. In so doing, I have made reference to a prophet; "a man ... like as Moses": one who is foreordained to deliver us from the captivity of "modern-day Babylon". Although I do indeed propose that *he has come*, it isn't my intention in this book to prove *who* this man may be. I can only bear witness as to what has been revealed to me. It's up to each of us to seek, and to know for ourselves. Surely, if he has arrived, then it will be made known to any and all who would seek the answer. And so I challenge you: *seek to know for yourself concerning the identity of this, the Lord's Anointed Servant*. For, what could possibly be of more importance than the acquiring of this knowledge? As **(B of M) 3rd Nephi 13:33** states; "But seek ye first the Kingdom of God [which, on earth, begins with one man: the Lord's Anointed Servant] and his righteousness, and all things shall be added unto you."

For the record, I have no illusions or aspirations of being this prophet. I, in fact, know that I am not. My ambition is only to be of service. Regarding the "keys of the priesthood" that are said to be held by this prophet: it's not my place, or intention, to deny any priesthood that may exist within the Church as a body, or that may exist within any groups, or with any individuals. These are matters that can only be determined by God, and in turn, revealed to His Anointed Servant as the case may be.

In regard to the timing of all of this (the redemption of Zion, and all that it involves), I've made it clear what I believe: that our generation will see these events fulfilled. Yet I acknowledge that it's God's agenda that matters-not man's and

therefore, I'm content to live my life in the here-and-now. In so doing, I aspire to live in accordance with the laws of the land. As our Lord and Master has said, **Luke 20:25**; "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

Let it be known that I have no personal agenda other than the dissemination of the information found in this book; and to make known, in brief, what effect the quest for this knowledge has had on me, as an individual. The only reward I seek is the satisfaction of knowing that these truths might be brought again into the light of day; that they might burn in the souls of others, even as they have in mine.

Authors Note: for the purpose of this book:

- 1) Book of Mormon will be abbreviated: **(B of M)**,
- and 2) Doctrine and Covenants will be abbreviated: D&C

## CHAPTER 1 The Gospel Restored

I believe there is a common misconception in the LDS community regarding the establishment of Zion. It seems to arise from a simple misunderstanding of what a Zion society is, and when it will be established. Please bear with me as I present five scriptural and doctrinal points. Then allow me to tie these points together into a summary.

**Point 1)** The following, (a) through (f), are a sequence of events that are prophesied to unfold in the last days; (a) through (e)\* are events that have already taken place, while (e)\* through (f) remain unfulfilled. These events lead up to the establishment of Zion, or the Kingdom of God, yet to be set up as a sovereign nation here in North America. This nation will be complete with it's own peculiar social, economic, religious, and political bodies. The reader can gain insight into these events by referring to the Book of Mormon: 3rd Nephi, chapters 16, 20 and 21; Mormon, chapter 8; Ether, chapter 8; and 1st Nephi, chapters 13, 14 and 15-these are primary sources.

(a) Through providence, a gentile nation is established in North America (the USA). It's founders are Western Europeans, many of whom are Christians, seeking relief from the religious persecutions of their homelands.

(b) The Native Americans (or Lamanites, referred to in prophecy as: "a remnant of the House of Israel", "the remnant of Jacob", "my people who are of the House of Israel", "the covenant people of the Lord", etc.) are defeated and scattered by the gentiles. Yet they have a promise, or a covenant, that God will gather them once again, prior to and in preparation for, the future establishment of Zion.

(c) This gentile nation (the USA), is founded upon principles of liberty, and freedom of religion. Therefore, God is able to work through them in order to bring forth the Book of Mormon and the restoration of His Church. During this time period, God raises up the new nation, insomuch that it becomes a dominant world power.

(d) God works through the gentiles in order for the Book of Mormon to be spread among the Native Americans. Scripture tells us that the gentiles indeed have a mission to do so, since the book contains the Native's history, and prophecies of their future. In this way, the Natives may come to know that they are God's ancient covenant people. They are of both North and South America, and the Polynesian Islands. The Lord speaks to the Native Americans in **(B of M) 3rd Nephi 21:2-4,7:**

And behold, this is the thing which I will give unto you for a sign-for verily I say unto you that when these things which I declare unto you ... shall be made known unto the Gentiles that they may know concern concerning *this people who are a remnant of the house of Jacob*, and concerning *this my people who shall be scattered by them*; Verily, verily, I say unto you, when

these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you [unto the modern day Natives]; For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;... And when these things come to pass that thy seed shall begin to know

these things-it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. (Italics added)

(e) After God's blessings have been poured out upon the gentiles, they falter and are lifted up in pride. They become wicked, corrupt, and full of the same secret combinations that brought to pass the destruction of the ancient Jaredite and Nephite nations. They reject the "fullness of the gospel", and thus the very hand of God that raised them up, will curse them, even unto their ultimate destruction. The following prophecies are relevant; **(B of M), 3rd Nephi 16:10,13,15:**

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

(e)\* But if the Gentiles will repent *and return unto me*, saith the Father, behold they shall be numbered among my people, O house of Israel... But if they will not turn unto me, and hearken unto my voice ... I will suffer my people, O house of Israel, that they shall go

through among them, and shall tread them down, and they shall be as salt that has lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel. (Italics added)

#### **D&C 45:28-30**

And when the *times of the Gentiles is come in*, a light shall break forth among them that sit in darkness, and it shall be the 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. (Italics added)

(f) As a result of (or during) this destruction, some of the gentiles repent. These are referred to as "repentant gentiles", who enter into the covenant and are numbered among God's covenant people, the House of Israel. It is these who are yet to establish Zion, or the Kingdom of God, in North America. We should note also that the Native Americans are to be instrumental in bringing to pass the destruction of the wicked gentiles; **(B of M), 3 Nephi 20:15-20:**

And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, *after they have scattered my people-Then* shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goes through both treads down and tears in pieces, and none can deliver. Thy

hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together as a man gathers his sheaves unto the floor. For I will make my people with whom the Father has covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shall beat to pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who does it. And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and *except they repent* it shall fall upon them, saith the Father, yea, even upon *all the nations of the Gentiles*. (Italics added)

**Point 2)** Many Mormons believe that the current structure of the LDS Church is Zion-the Kingdom of God-in it's fullness. Scriptural and doctrinal evidence indicates that this belief is erroneous. These sources describe the Church as being only one aspect of the Kingdom. This Kingdom, when established in it's fullness, will be *a sovereign nation*. It *will include the Church*, but will by no means be limited to it. This future nation will have a theocratic form of government. Joseph Smith planted the seeds of this theocracy through what was known as the Council of 50. Early Church records contain strong evidence supporting the importance of this council. In conjunction with the Church and the theocratic government, will exist a patriarchal social order, in which the plurality of wives will be an accepted practice. In addition to these, there

must exist an economic system based upon the United Order, as was taught by the early LDS Church. This economic system will be quite different from our current form of Capitalism. It will be based upon equality and cooperative living. With this in

mind, how can we possibly conclude that the LDS Church, in and of itself, is Zion-or the Kingdom of God-in its fullness?

**Point 3)** Another area of much confusion concerns what is known as "the Office of the Lord's Anointed". This is a priesthood office, which is superior to that of the President of the Church. Most Mormons incorrectly believe that the Church President automatically is the Lord's Anointed, but scriptural and doctrinal evidence tells us otherwise. While it is true that the Church President may simultaneously hold both offices (as was the case with at least the first several presidents), this is not necessarily always the case. There is a clear distinction between these two offices. While the President of the Church holds keys and authority regarding Church matters, he has no authority outside of, or beyond this official realm. On the other hand, the Lord's Anointed holds all keys and authority regarding the building and governance of the Kingdom of God on earth, and all that it entails; i.e., political, social, religious and economic concerns. The indications of this are indisputable:

(a) A study of the Book of Mormon shows that Mosiah was the Lord's Anointed. Eventually, he ordains Alma (senior) to be the President of the Church. The greater (Mosiah) ordains the lesser (Alma), and thus Alma holds a priesthood office subordinate to Mosiah; I would quote, **(B of M), Mosiah 25:19**; "And it came to pass that king Mosiah granted unto Alma that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church." Also **ch. 26:8**; "Now king Mosiah had given Alma authority over the Church." You'll note also that Mosiah (as the Lord's Anointed) had his own body of priests,

independent of the Church, with which he counseled, **Mosiah 27:1**; "And Alma laid the case before their king, Mosiah. And Mosiah consulted with his priests."  
"

(b) A study of Church history will show that Joseph Smith nominated his brother, Hyrum, to be the Church president. The Saints refused to sustain Hyrum (the Church is a free voting body and shall not be forced...); but had they done so, Joseph would have maintained his superior priesthood office as the Lord's Anointed.

(c) Any serious and sincere student of Mormonism will acknowledge that God chooses--independently of the voice of any person or body of people whomever He wills to be His Anointed Servant. But this isn't the case for the office of President of the Church. This office requires the sustaining vote of the members, as does each and every Church calling. More on this in Chapter 3.

**Point 4)** Another area of confusion concerns the fact that priesthood can, and does, exist independently of the Church. For example, the priesthood was restored through Joseph Smith prior to the Church being organized. It is true that this was the necessary order of events, but the fact remains that the priesthood existed independently. Old Testament prophets held the priesthood independently of any church organization. So too, did John the Baptist and Jesus. From these few examples we can safely deduce that priesthood is not dependent upon the Church, and that the opposite is, in fact the case. Furthermore, the Church is intended to be a vehicle that is used by the priesthood; it being only one of several vehicles, or bodies, in which the priesthood can operate.

Joseph Smith, acting in his capacity as Lord's Anointed, did preside over *three known priesthood bodies*. Two of these existed independently of the Church. These three bodies were known as: (1) The Council of 50 (a political body), (2) The Council of Friends (a seven man advisory board for the Lord's Anointed) and (3) the LDS Church. In Point 5 (below), I espouse the concept that Joseph's mission was to "lay the foundation" that the future Kingdom of God would be built upon. He gave us the blueprint for our future Zion. With this in mind, is it too much of a stretch for our imaginations to conclude that these same *three priesthood bodies* will yet be integral elements of Zion?

Furthermore (regarding priesthood independence), early Church leaders acted in a priesthood capacity, independently of the Church, when they lived the law of plural marriage. This sacred principle (also an integral element of Zion) *is a priesthood function* not a Church function-and falls under the stewardship of the Lord's Anointed. Priesthood brethren lived plural marriage long before it became an accepted Church practice, and they continued to live plural marriage after the Church banned it. This was possible only because plural marriage doesn't fall under the authority of the Church president. The first several Church presidents were each chosen by God-independently of the members of the Church to hold the office of Lord's Anointed. It was through this capacity that they, and their subordinates, had plural wives. The "Manifesto" (Oct. 6, 1890), banned plural marriage for Church members in general; but in fact, some Church leaders continued the practice (up to and including the tenure of President Joseph Fielding Smith). They did so because they were duty-bound; subject to a priesthood authority that surpassed that of the Church. More on this in chapter 3.

**Point 5)** Finally, I would like to propose that Joseph Smith's most important mission was to *lay the foundation* for the redemption of Zion, and that in this task he succeeded wonderfully. The work of fully redeeming Zion, however, would have to come later. Joseph, and others, prophesied that a "future prophet" (one holding the office of Lord's Anointed) would be raised up, in power and might, and would build upon the foundation which they had laid. While it is true that this Anointed Servant must hold the apostleship (an apostle is the highest priesthood available to man), *it is not necessarily true* that he must also be a presiding Church official. In fact, there is considerable evidence indicating that this prophet will not be a member of the Church hierarchy (a subject that will be covered later in this essay). In any case, this prophet has been foreordained to build upon the foundation laid by the Prophet Joseph Smith.

In further regard to this prophet; he also has a lofty and unique calling, like unto Moses of old. Consider the following prophecy; **D&C 103:15-18**:

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

Just as Moses delivered the House of Israel from the captivity of ancient Egypt, so too will our prophet deliver us from the captivity of a wicked gentile nation. At the time when the

USA becomes wicked and ripe for destruction, the prophecies say that God's people (in this case the repentant gentiles) will be captive, or held in bondage by the dominant social, economic, and political establishments, from which they (or "we") can find no escape. Thus we have been promised that God will send us a Deliverer; one who will deliver us from our present bondage. And while the wicked gentile nation is being destroyed, we can look for Zion, *as a new nation*, to be built upon the ruins of the old. In view of current local, national, and world events, should we not be looking to the Father in expectation of our Deliverer? What could possibly be more important than knowing the identity of the Lord's Anointed Servant? For, it is *he alone* that holds the keys to Zion's redemption.

In summary, I fear for us, the LDS people. We are trapped in the current social, economic and political system. And even if we seek relief, there appears to be none. We live under the false pretense that "all is well in Zion", yet we have little or no understanding of what a Zion society is. Few of us understand the prophecies pertaining to our day, and even fewer of us understand the true nature of Joseph Smith's mission. I'm not complaining, but merely trying to be a realist; to see the good and the bad of our situation. I know we're a decent and Godfearing people, and I do have hope for our future. A wise man once said: "If you're not part of the solution, you're part of the problem." So I ask, "What can I do?" I write!

## **CHAPTER 2** **The Modern Church**

In this chapter I would like to step back just slightly, in order to expand upon the idea that the modern Church has indeed changed its position on some very important beliefs and practices, from those of the early Church organization. My intention is not to discredit the current state of the LDS Church, but rather to put the history of these changes into a perspective that can help us see the crucial role that the Church has played in setting the stage for Zion's redemption, despite having diverged from the established word of God.

I propose that the Church's gradual departure from many of its original tenets is an integral element within God's overall plan. Please bear with me as I present my case: God knew that the early Saints wouldn't succeed in their efforts to live "the fullness of the gospel" (more on what "the fullness" is in Chapter 3). This fact doesn't diminish the integrity of the early Saints. The great work that they did accomplish is nothing short of miraculous. Through them the foundation was laid for a future Zion society to be built upon. My point here is that God knew in advance that Joseph Smith wouldn't be able to establish Zion: a sovereign nation. His mission was to lay a foundation for a future prophet—a man ... like as Moses"—to build upon. Once that foundation had been laid (with the pressures of the world incumbent upon the Saints) the people in the Church began to make concessions. Seven of these will be discussed in Chapter 3.

### **Concessions**

- 1) The National Salvation of Ephraim
- 2) The Quorums of Seventies

- 3) Office of the Lord's Anointed
- 4) Plural Marriage and the United Order
- 5) The Adam/God Doctrine 6) The Blacks and the Priesthood
- 7) The Coming of the One Mighty and Strong

If the Saints, as a body, could have lived the fullness of the gospel, then God could have blessed them, fought their battles, and established Zion as a sovereign nation. But they couldn't live the higher laws. They chose to make concessions, which proved to be a major turning point for the Church. (Note: this failure didn't happen overnight; it's been a gradual process that continues to this day). I find that a similar situation occurred during the time of Moses. When he came down from Mount Sinai with the original tablets, they had to be destroyed because the people couldn't live the higher laws. Consequently, lesser laws-the 10 commandments-were given. We might wonder why God gave the Israelites those higher laws, when He knew in advance that they couldn't live them. But, regardless of why, the fact remains that He did. We might also wonder why God gave the LDS people the higher laws, when He knew in advance that we couldn't live them. Once again, regardless of why, the fact remains that He did. And though we've failed to live the higher laws, we have succeeded in living the lesser, and received a lesser blessing as our reward. We know that the time will come for the house of God to be set in order. The higher laws will yet be lived, and Zion will be redeemed. Until we live these higher laws, God can't bless us and raise us up to the status of sovereignty. Before He can bless us with something of this magnitude, we must first earn that blessing by living those laws and ordinances upon which that blessing is predicated.

One might argue that we (the LDS) currently are a blessed people; after all, our prosperity in the world is in some ways unparalleled. Yet I propose that the opposite is in fact the case; that our worldly prosperity is in many ways a curse. It's prophesied that the United States (our social, economic, and political establishments) will fall. Does it not stand to reason that the Church too will suffer the consequences thereof? I propose that not only will we suffer the consequences, but we will also bear the initial brunt of His wrath. I quote; **D&C 112:23-26**

Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. *And upon my house 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.* (Italics added)

Because we, as a people, have failed to live according to the foundation laid by Joseph and the early Church leaders, we are under condemnation, and will yet suffer the consequences thereof. Yet we have a promise that God will send us a Deliverer, or a "man ... like as Moses". Under the leadership of this prophet, we must learn to live according to the foundation that was laid by our predecessors, and thereby become worthy of God's richest blessings. Then He will prosper us as a people, deliver us from bondage, and establish Zion in our midst.

Once again, I would like to point out that the modes» Church-in deviating from the fullness-has done exactly what it was supposed to do. The prophecies in this regard are clear: (a) Before Zion is established, it's prophesied that the gentile nation (the USA) first has to be raised up to the status of a world-power. (b) During this time period, the Book of Mormon, and that portion of the gospel retained by the Church, are spread throughout much of the world. (c) Eventually, the gentile nation becomes wicked enough to warrant the wrath of God, even unto their ultimate destruction. (d) After, or during this destruction, some of the gentiles repent and Zion-a new nation-is established.

In retrospect, we can imagine that if the early Saints could have lived the fullness of the gospel, then God might have raised them up, and Zion would long ago have been established. We know that this didn't happen; the sequence of prophesied events indicates that this was foreknown. It's based upon these facts that I conclude the Church has followed the only course available to it. Due to their desire (or need?) to exist within their contemporary environment, each successive generation of Saints has made those concessions that were necessary for the Church's survival.

Regardless of necessity, and regardless of the good that the Church has done, we, as a people, must yet suffer the consequences of our dereliction. Our current ignorance of the truth is no excuse. We can't be saved in our ignorance. Yet if we seek to understand the reality of our "awful situation", that truth may set us free. Consider the words of the following scriptures; **(B of M) Ether 8:22-25:**

And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; ... Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain-and the work, yea, even the work of destruction come upon you, yea, even the sword of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be. Wherefore, the Lord commandeth you, when ye shall see these things come upon you *that ye shall awake to a sense of your awful situation*, because of this secret combination which shall be among you; ... For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations and countries. (Italics added)

**(B of M); Ether 2:9-11:**

And now, we can behold the decrees of God concerning this land [the North American continent], that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity. For behold, this is a land which is choice above all other lands; *wherefore he that doth possess it shall serve God or shall he swept off*, for it is the everlasting decree of God... And this cometh unto you, O ye Gentiles, that ye may know the decrees of God that ye may repent, and not continue

in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you as the inhabitants of the land have hitherto done. (Italics added)

**(B of M); Mormon 8:35-41:**

Behold, I speak unto you as if you were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing. And I know that you walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, *yea, even every one*, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted. O ye pollutions, ye hypocrites, ye teachers, who sell yourself for that which will canker, *why have ye polluted the holy church of God?...* Why do ye adorn yourselves with that which bath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not? ... Behold, the sword of vengeance hangeth over you... (Italics added)

To further elaborate on the matter, I refer the reader to President Ezra Taft Benson. He knew that the Church was under condemnation. In his second conference address, for all the Church to hear, he quoted from the **D&C; section 84**,

which describes what is required of us in order to come out from under the judgments of God. I quote **verses 55-57**:

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. (Italics added)

A year and a half before President Benson's death, Elder Dallin Oaks, in a 1993 BYU address, elaborated on the President's special message to the Church. He recalled the General Authority Temple Meeting that was held on March 5, 1987, in which President Benson stressed the need for the Saints to read the Book of Mormon. Elder Oaks indicated that President Benson repeatedly quoted the Doctrine and Covenants (84:53-57), including the Lord's statement that the Saint's conduct had "brought the whole church under condemnation." He said that President Benson reread those statements and declared that this condemnation *hadn't been lifted* nor would it be *until we repent*.

Elder Oaks goes on to clarify what is meant by the "new covenant and the former commandments" which we must live in order for us to come out from under this condemnation. He said that the new covenant that the early Saints had received, and treated lightly, included *all of the commandments and ordinances of the gospel*. (**Ensign; March, 1994 pp. 60 & 64**)

There are those among us who believe that we're justified in not living these higher laws. They say, for instance, that if plural

marriage is against the law of the land, then we're justified in not living it. They base their conclusions on the **12th Article of Faith**; I quote, "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

For their consideration, let me point out that the Articles of Faith were never intended to be commandments. They were originally used as a press release, for the sole purpose of giving outsiders a general description of the LDS Church. I find this distinction to be particularly important in regard to Article 12. Especially when we compare it to section 98 of the Doctrine and Covenants. I contend that this section is a "thus saith the Lord" commandment, and that it supersedes the Articles of Faith. So, for those among us who propose that we must necessarily live the laws of the land, or who would put the laws of the land before the laws of God, I'll quote what the Lord has to say on the matter; **D&C 98:4-15**:

And now, verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them. And the law of the land, which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than this, cometh of evil. 1, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free... Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will

prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. For if ye will not abide in my covenant ye are not worthy of me. [I'll present more on this subject in Chapter 3]

Can any of us honestly conclude that we're now living "all the commandments and ordinances of the gospel"? Do we honestly expect to receive God's choicest blessings without living the laws that they're predicated upon? How can we conclude anything other than the obvious? *The Church has made concessions and is presently out of order*; thus there are consequences. We can only reap according to what we have sown. Before we can partake of God's choicest blessings, we must first live the fullness of His gospel. In light of these conclusions, I ask you to consider the following questions: What is the position of the modern Church concerning the information presented in this book? What is their position in regard to the seven concessions listed above?

Before we try to answer these questions, I propose that we consider what I've presented in the remainder of this book. And in so doing, I want to offer a challenge to the reader please don't be indifferent to the information that's contained herein. That's my challenge. What I'm presenting is the result of a lifetime of searching, and 20 years of study. I'm truly humbled by my discoveries, and I feel compelled to share what I've found. In the words of Oliver Wendell Holmes Jr.: "I think life is passion...; it is required of a man that he should share the passion and action of his time... in peril of being judged not to have lived." You may wonder what the contents of this essay might have to do with *our present time*. I submit that the prophecies referred to regarding the coming "tribulation", and

the subsequent "setting in order of the house of God", and "redemption of Zion" are about to be fulfilled; and thus they have everything to do with our present time. I'm not an alarmist, nor do I seek to prophesy; I acknowledge that I may be mistaken in regard to the timing of it all. Yet it appears that perilous times are imminent, not only abroad, but also at home. Keep an eye on world and national events; I trust that they will soon validate my conclusions.

### **CHAPTER 3** **The Fullness of the Gospel**

These seven items (introduced in Chapter 2) are areas where major discrepancies exist between the early and modern LDS Churches. Here I'll present them as being essential elements of "the fullness of the gospel". I'll compare the modern Church's position on each item, with that of the early Church. It should be self-evident that the two positions are irreconcilable. Volumes have already been written on these topics, and are available to the serious student. My intention here is not to do an exhaustive discourse, but rather to make a basic introduction.

- (1) THE NATIONAL SALVATION OF EPHRAIM
- (2) THE QUORUMS OF SEVENTIES
- (3) OFFICE OF THE LORD'S ANOINTED
- (4) PLURAL MARRIAGE AND THE UNITED ORDER
- (5) THE ADAM/GOD DOCTRINE
- (6) THE BLACKS AND THE PRIESTHOOD
- (7) THE COMING OF THE ONE MIGHTY AND STRONG

**(1) THE NATIONAL SALVATION OF EPHRAIM** This is simply another way of saying "the redemption of Zion". I prefer the former term because it incorporates the word, "Ephraim", and Ephraim is the birthright tribe. It's through this birthright that Zion will be redeemed. I quote **D&C 133:34**; "Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows."

I've placed this item at the top of the list; for without our national salvation-or national sovereignty-other items on

the list are unattainable. Regarding our sovereignty; this is a theme that permeated every aspect of the early Church. It was their foundation, their hope, and their driving purpose. We Ephraim, the birthright tribe-need our autonomy. We need our own social, economic, religious, and political bodies in which we can pursue, unmolested, the living of the higher laws. It stands to reason why the modern Church has strayed from this theme; namely, it is politically incorrect (and possibly treasonous?) for any group within U.S. borders to speak of, let alone promote, their own sovereignty. Much of the persecution heaped upon the early Saints was due to their bold claim, or pursuit, of sovereignty. For a brief period we eliminated that problem by migrating west, but with the California Gold Rush, our chance for autonomy began to fade. Then came Utah's statehood, and things have since progressed to the current "national pride" that we have as Americans today.

I'm not saying that we shouldn't have national pride, but I am saying that we need to restore our identity as Ephraim, the birthright tribe of the House of Israel. We need to restore our hopes and dreams that God will see fit to grant us our national sovereignty, wherein we can live the "fullness of the gospel". The prophecies are clear in this regard: Zion-a new nation-will be established in North America, i.e. the national salvation of Ephraim. Many of us are aware of prophecy that depicts the U.S. Constitution as hanging by a thread; that it will then be saved by the priesthood. I believe that we can take this too literally. We need to remember that the Kingdom of God, or Zion, will have a theocratic form of government, in which the U.S. Constitution will simply serve as a guide-but not necessarily as a rule of law. We can then surmise that this theocratic governing body (known as the Council of 50) will incorporate democratic principles, garnered from the U.S.

Constitution and the Bill of Rights. In this way, the priesthood will save our constitutional rights to Life, Liberty, and the Pursuit of Happiness. But let us remember that this will be accomplished through God, and under the direction of His Anointed Servant.

It is important to note here that the "Kingdom of God" and the "Church" are not the same thing. The Church does, however, constitute a key element within God's Kingdom (see, **Point 2 in** Chapter 1; also see, Chart A, at the end of Chapter 3). Another interesting feature of the larger "Kingdom" is spoken of by George Q. Cannon, of the Twelve Apostles, as noted in **Hyrum Andrus' book, Joseph Smith and World Government, p. 9. Canon** explains:

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.

The non-Mormon inhabitants of the future Kingdom of God-the redeemed Zion-will come from a variety of religious persuasions, and will have equal protection under the theocratic government of Zion; but all will acknowledge that Jesus is the Christ and that God's Anointed Servant is chosen by Him to preside over His Kingdom on earth.

Bear with me as I quote first from the Bible, **Daniel 2:44**, and then from the **Prophet Brigham Young**, who elaborates

upon this biblical passage, and the light that Joseph Smith sheds upon **Daniel's** prophecy:

And in the days of these kings [Europe and the 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.

**Brigham Young; Deseret News, Aug. 1854:**

The Prophet [Joseph Smith] 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 [sovereign] 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.

The fulfillment of this prophecy-the redemption of Zion (yet to be realized)-is entirely dependent upon the foundation laid by Joseph Smith and the early Apostles.

(2) **THE QUORUMS OF SEVENTIES** For the sake of brevity, I'll forego an account of the history of exactly how the Seventies Quorums have changed. Suffice it to say that originally (and in accordance with the established word of God), all of the Seventies were ordained as apostles, and thereby all were General Authorities. Then, during the presidency of Heber J. Grant, the Seventies were relegated to becoming

Stake quorums. This is contrary to the established order of heaven. It brought confusion to the Seventies, and eventually led to a change in their ordination procedure. Rather than have them be ordained by their senior apostles (which is according to the order of heaven), it was deemed expedient to have the stake presidents ordain them. This completely nullified their apostleship; for how can a High Priest (stake president) ordain a man to become an apostle? The lesser can't ordain the greater. Due to this confusion, the Seventies except for the First Quorum-were eventually disbanded altogether; with the most recent development being the addition of a few quorums.

Furthermore, vacancies in the Seventies quorums are to be filled from the Elders quorums-not the High Priests quorums. Joseph Smith was adamant about this. There are recorded cases where High Priests had become Seventies, and then Joseph, upon discovering the error-stripped them of their Seventies status and sent them back to their High Priests quorums. I quote; **Teachings of the Prophet Joseph Smith; pp. 75-76:**

...when another Seventy is required, the presidency of the first Seventy shall choose, ordain, and set them apart from among the most experienced of the Elders of the church. (p.111), It was ascertained that all but one or two of the presidents of the Seventies were High Priests,... this was declared to be wrong, and not according to the order of heaven. New presidents of the Seventies were accordingly ordained to fill the places of such of them as were High Priests ... and such of the Seventies as had been legally ordained to be High Priests, were directed to unite with the High Priest's quorum. (p.112), The Seventies are to be taken from the quorum of Elders, and are not to be High Priests.

**Brigham Young; Deseret News, June 6, 1877, p. 274:**

*The Seventies are Apostles* and they stand next in authority to the Twelve ... If through the providence of God the First Presidency and the Twelve were taken away, then it would be the duty of the Seventies to preach the gospel, build up the church, and ordain every officer requisite in order to establish the church, and ordain High Priests..., and set in order the whole church in all the world. This is according to the revelation given to us... I suppose I ordained hundreds [not just the first quorum as is generally believed by modern Mormons] of Seventies in the early days. Brother Joseph Smith has come to us many times, saying, "Brethren, you are going to ordain Seventies. Do not forget to confer the high priesthood upon them. Ordain each of them to the High Priesthood, and to be one of the Seventy Apostles." This was my language in the ordination of the Seventies, and that is the way I ordain them now. (Italics added)

For further information on the Seventies, refer to: (7) "The Coming of the One Mighty and Strong", below, and to Chapter 4 "Priesthood Authority."

**(3) OFFICE OF THE LORD'S ANOINTED** The reader can refer to Chapter 1, in which I presented evidence concerning this superior priesthood office. Suffice it to say here, that the topic doesn't have a place in modern Church curriculum. Few Mormons today even know that the office exists; and if they do know, they err in *assuming* that the Church president automatically holds both offices. Evidence that there are two distinct offices is indisputable. I believe it's vital for us to

understand that this superior office exists; that it exists independently of the Church, and independently of the voice of the people. Without this realization, how can we recognize the Man of God when he comes? In the following quote, **Brigham Young** acknowledges that Joseph Smith held both offices, and he distinguishes between the two; **Journal of Discourses; vol.**

**1, p. 133:**

Suffice it to say Joseph was 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 [by God; independently of the voice of the people] to build up the Kingdom of God on earth, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the priesthood, *independent of their voice*. (Italics added)

For further confirmation, please consider, **D&C 107:22:**

Of the Melchizedek Priesthood, three Presiding High Priests, *chosen by the body*, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church. (Italics added)

The "body" here refers to the body of the Church, for it is the body of the Church which must sustain the Church Presidency. But such is not the case with regard to the office of the Lord's Anointed. God chooses and sustains His Anointed Servant independently of the people.

Not only are there two distinct offices, but there are times when God has commanded His Anointed Servant to prophesy against the Church, and against the constituted Church leaders. Case in point: An assumption is frequently made that the Old Testament prophets were also the Church leaders of their day. This, however, was not always the case. At times they were considered rebels by Church authorities. The Prophet Jeremiah was one such example. The Priests even attempted to put Jeremiah to death. Micah, Amos, Hosea, and Zephaniah were all chosen by God to hold the superior priesthood office referred to as "The Lord's Anointed". The words and actions of these prophets are further proof that God can, and will, send His Anointed Servant to testify against the Church. Jedediah M. Grant, second counselor to Brigham Young, expounds on the extended authority of the Lord's Anointed-in this case Joseph Smith; Journal of Discourses; vol. 2, p. 13:

If Joseph had a right to dictate me in relation to salvation, in relation to a hereafter, he had a right to dictate me in all my earthy affairs, in relation to the treasures of the earth, and in relation to the earth itself. He had a right to dictate in relation to the cities of the earth, to the natives of the earth, and in relation to everything on land and on sea. That is what he had a right to do, if he had any right at all. If he did not have that right, he did not have the priesthood of God... for the priesthood in ancient times extended over the wide world and coped with the universe.

To further elaborate on this lofty priesthood office, I refer to D&C 132:7

All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed... by revelation and commandment through the medium of mine anointed, whom I have appointed on earth to hold this power (...and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection ... (Italics added)

According to what I've just quoted, it's the office of the Lord's Anointed that holds the keys of the sealing power; not the President of the Church. Granted, he may also be the Church president, but not necessarily so. Please note that this quotation, which refers to the Lord's Anointed, also pertains to plural marriage; for as the holder of keys, he presides over this sacred principle. (see, (4) "Plural Marriage and the United Order", below. And, for further information on the office of the Lord's Anointed, refer to, (7) "The Coming of the One Mighty and Strong", also below.)

(4) PLURAL MARRIAGE AND THE UNITED ORDER I think it is commonly understood that these are "higher laws", and that we, as a people, will eventually live them. But for now they seem so distant and unattainable; alas, we are trapped in our contemporary world. And thus I fear that our hearts are set too much upon capitalism and monogamy; it's almost as if we hope that the dreaded day never comes for the reinstatement of the higher laws. I wonder if we realize that we're now living lesser laws, and consequently we receive a lesser blessing; both in this life, and

in the hereafter? The following quotes from the Doctrine and Covenants are clear on the matter.

**PLURAL MARRIAGE;** In Doctrine and Covenants, section 132, the primary topic is "the law", or "plural marriage", **D&C 132:1-6:**

Verily, thus saith the Lord unto my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein 1, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having *many wives and concubines*, Behold and lo, I am the Lord thy God, and will answer thee as touching this matter. Therefore, prepare thy heart to receive and obey the instructions, which I am about to give unto you; for all those who have *this law* revealed unto them, must obey the same. For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then ye are damned; for no one can reject this covenant and be permitted to enter into my glory. For all those who have a blessing at my hands *shall abide the law*, which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof *must and shall abide the law*, or he shall be damned, saith the Lord. (Italics added)

**D&C 132:21-25:**

Verily, verily, I say unto you, *except ye abide my law* ye cannot attain to this glory. For straight is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also. This is eternal lives to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. *Receive ye, therefore, my law* Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide *my law*. (Italics added)

**D&C 132:28:**

I am the Lord thy God, and will give unto thee *the law of my Holy Priesthood*, as was ordained by me and my Father before the world was. (Italics added)

**D&C 132:31-34:**

This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and *by this law* is the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; *enter ye into my law* and ye shall be saved. But if ye enter not into *my law* ye cannot receive the promise of my Father, which he made unto Abraham. God commanded Abraham, and

Sarah gave Hagar to Abraham to wife. And why did she do it? *Because this was the law...* (Italics added)

**D&C 132:61-62:**

And again, as pertaining to *the law of the priesthood-if* any man espouse a virgin, and desire to espouse another, and the first give her consent, then he is justified; he cannot commit adultery for they are given unto him... And *if* he have ten virgins given unto him *by this law*, he cannot commit adultery, for they belong to him; therefore is he justified. (Italics added)

The majority of Mormons believe that the office "Declaration 1" was a commandment from God, intended to abolish plural marriage. I ask you to consider the following revelation; a copy of which was found among the papers at **President John Taylor's** desk at the time of his death. Many Mormon scholars simply refer to this as the **1886 Revelation**. It was never sanctioned by the Church, and consequently most lay members don't know that it exists. Yet it was sanctioned by the Priesthood, which can and does exist independently of the Church, thereby commanding them to live the law of plural marriage.

My son John, you have asked me concerning the New and Everlasting Covenant, how far it is binding upon my people. Thus saith the Lord, All commandments that I give must be obeyed by those calling themselves by my name unless they are revoked by me or by my authority, And how can I revoke an everlasting covenant; for I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with; but they stand forever. Have I not given my

word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments? and yet have I borne with them these many years, and this because of their weakness, because of the perilous times, and furthermore, it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do *not* change, and my word and my law do not. And as I have heretofore said by my servant Joseph,

All those who would enter into my glory *must and shall obey my law*, and have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof, even so, Amen. (Italics added)

The following comments made by **President John Taylor** add further emphasis to the importance of this matter; **Journal of Discourses, 25:309:**

God has given me a revelation in regard to celestial marriage, I did not make it... Yet they would like us to tone that principle down, and change it, and make it applicable to the views of the day. This we cannot do, nor can we interfere with any of the commandments of God to meet the persuasions and behests of men. I cannot do it and will not do it. I find some men trying to twist round the principle in any way and every way they can. They want to sneak out of it in some way. Now, God doesn't want any sycophancy like that. He expects us to be true to Him and the principles he has

delivered, and to feel as Job did, "Though he slay me, yet will I trust him."... These are our feelings in relation to this matter. We have been told that, "It is not meet that men who will not abide my law shall preside over my priesthood", and yet some people would like very much to do it. Well they cannot do it. If God has introduced something for our glory and exaltation, we are not going to have that kicked over by improper influences, neither inside or outside of the Church of the living God.

In closing I refer the reader back to (3) "Office of the Lord's Anointed", wherein I quote D&C 132:7. As I've already stated, it is this superior priesthood office that holds the keys of the sealing power, and therefore he is the sole legal administrator over the practice of celestial, plural marriage. So let us not run amuck in our efforts to live this sacred principle; we are to proceed under the direction of the one who holds the keys.

**UNITED ORDER;** The following quotes are sufficient to show that we are commanded to be equal in our temporal things. There is no commandment from God that nullifies this higher law. We have simply failed to live it; and consequently (as is the case with plural marriage) we don't qualify to receive the subsequent earthly or celestial rewards. **D&C 70:14:**

Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

**D&C 82:15-20:**

Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord... And you are to be equal, or in other words, you are to have equal claims on the properties ... every man according to his wants and needs, inasmuch as his wants are justified. And all this for the benefit of the church of the living God, that every man may improve upon his talents, yea, even a hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church. Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God. This order I have appointed to be an everlasting order unto you, and unto your successors, inasmuch as you sin not.

**D&C 51:1-3,9:**

...for it must needs be that he receive directions how to organize this people ... that they be organized according to my laws; if otherwise, they will be cut off. Wherefore let my servant appoint unto this people their portions, every man equal according to his family, according to his circumstances and his wants and needs . .. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

**(5) THE ADAM/GOD DOCTRINE** It is well known that the early apostles emphatically taught what is commonly called "the Adam/God Doctrine". In fact, the doctrine remained an integral part of Church teachings until well into

the 20th century. But eventually this doctrine became controversial, so Church leaders began to speak against it. Nevertheless, Church archives are replete with evidence of the doctrine's validity. The modern Church does continue to teach that, "Michael, who is like God... is called the Archangel ... he is Adam, the Ancient of Days." The early Church taught much more. The following excerpts are just a small fraction of the available literature dealing with this subject. From the **Journal of Wilford Woodruff; Dec. 16, 1857:**

Adam is Michael the Archangel, the father of Jesus Christ, and is our God, and Joseph Smith taught this principle. **Sept. 17, 1854;** Brother Pratt also thought that Adam was made of the dust of the earth, could not believe that Adam was our God or the Father of Jesus Christ. President Young said that He was, that He came from another world, and made this, and brought Eve with Him, partook of the fruits of the earth, begat children and they were earthly and had mortal bodies. And if we were faithful we should become Gods as He was. He told brother Pratt to lay aside his philosophical reasoning, and get revelation from God to govern him and enlighten his mind more, and it would be a great blessing to lay aside his books and go into the canyons as some of the rest of us were doing... **Feb. 19, 1854;** He (Brigham Young) said that our God was Father Adam. He was the Father of the Savior Jesus Christ. Our God was no more or less than Adam, Michael the Archangel.

**Brigham Young; 24th Semi-annual Conference, Oct. 8, 1854:**

I tell you more, *Adam is the Father of our spirits.* He had lived upon an earth; He did abide His creation, and did honor to His calling and priesthood, and obeyed His master or Lord, and probably many of His wives did the same; and they lived upon an earth, and then were resurrected to immortality and eternal life. (Italics added)

**Brigham Young; April 9, 1852 Salt Lake City**

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken. He is our Father and our God, and the only God with whom WE have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies

became mortal from its effects, and therefore their offspring were mortal.

**L. John Nuttall Journal; 1834-1905. vol. 1, Feb. 7, 1877:**

Father Adam's oldest Son (Jesus the Savior), who is the heir of the family, *is Father Adams first begotten in the Spirit World*, who according to the flesh, is the Only Begotten as it is written. (Italics added)

**Harold B. Singer; The Adam/God Doctrine; BYU, Provo, Utah, 1972 p.18:**

The Adam/God doctrine as taught by President Brigham Young further states that Jesus, the son of Mary in mortality, *was also the mortal son of Adam*. Which means that after having lived for approximately one thousand years on this earth as a mortal man, Adam in a translated state visited Mary, she conceived and brought forth Jesus... (Italics added)

**Daniel 7:9-10; (prophecy concerning the return of Adam-or God-to the earth):**

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgement was set, and the books were open.

**(6) THE BLACKS AND THE PRIESTHOOD** A common misconception among the LDS community concerns the

supposed "infallibility of the prophet". However, there is substantial evidence that Church presidents are fallible, and can be deceived. One such instance is illustrated by examining the following quotes by President Brigham Young, and then comparing his message with that of the official "Declaration 2" (also cited below), which was issued by the LDS Church in 1978, during the presidency of Spencer W. Kimball. It isn't difficult to see that the two positions are irreconcilable. One or the other Church presidents is necessarily correct, but both can't be. **Brigham Young Addresses; Ms D, 1234, Box 48, folder 3, Feb. 5, 1852**, located in the LDS Historical Dept. SLC, Utah:

Let this Church, which is called the Kingdom of God on earth. [sic] 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 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 [as a body, 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. [Note: Brigham and the early apostles clearly taught that the curse would not be removed until after the Millennium, as the following quotes indicate.]

**Journal of Discourses 7:291**

"When the residue of the family Adam come up and receive their blessings, then the curse will be removed from the seed of Cain..."

**Journal of Discourses 7:290**

"They never can hold the Priesthood or share in it until all the other descendants of Adam have received

the promises and enjoyed the blessings of the Priesthood and the Keys thereof."

**Journal of Discourses 11:272**

"...And when all the rest of the children of Adam have received their blessings in the Holy Priesthood, then that curse will be removed from the seed of Cain..."

**Journal of Discourses 2:142\_3**

"When all the other children of Adam have had the

privilege of receiving the Priesthood, and of coming into the Kingdom of God, and being redeemed from the four quarters of the earth, and have received their resurrection from the dead, then it will be time enough to remove the curse from Cain and his posterity."  
"

**"Declaration 2"; appended to the Doctrine and Covenants on Sept. 30, 1978:**

June 8, 1978

To all general and local priesthood officers of The Church of

Dear Brethren:

As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that the people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire to extend to every member of the Church all of the privileges and blessings which the gospel affords.

Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in God's eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance.

He has heard our prayers, and by revelation has confirmed that the long promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise it's divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color. Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic

or the Melchizedek Priesthood to insure that they meet the established standards for worthiness.

We declare with soberness that the Lord has now made known his will for the blessing of all of his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel.

Sincerely yours,

Spencer W. Kimball

N. Eldon Tanner

Marion G. Romney

The First Presidency

This is the crux of the matter: either President Brigham Young (who stood next to Joseph Smith) and the early apostles were deceived, or the modern Church has been deceived. I personally can't see any alternative. To conclude the former is to conclude that the "root" from whence we come (the early Church) is bad. So, I would ask, "When has there ever been good fruit come from a bad root?" I propose that our root is good; that President Brigham Young and the early apostles were not deceived; and that the modern Church (as was prophesied) has strayed from the established foundation. The Lord knew this would happen, and for this very purpose, provided that the One Mighty and Strong should come to set the House of the Lord (which includes the Church) in order. Unfortunately, the very nature of the modern Church's deviation compels them to deny these essential truths.

Generally, the modern Mormons believe that the official "Declaration 2" represents a commandment from God, yet I must beg to [differ.it](#) clearly and emphatically is not a "thus saith the Lord" commandment, and those who treat it as such are mistaken. If God had commanded President Kimball to give priesthood to the Blacks, He would have spoken His word through the President (by giving him a "thus saith the Lord..." commandment for the Church), and that revelation would have been *produced and canonized* by the Church. But such isn't the case. While it may be true that President Kimball and the Twelve received personal revelation, this was simply an acknowledgment from God, that *He was granting them the desires of their hearts*. We need to remember that they were under tremendous pressure from the federal government. In fact, President Jimmy Carter gave a national press conference, just days before the official "Declaration 2" was issued, threat

Threatening to take away the tax-exempt status of the Church. He

claimed that the Church was violating the civil rights of African Americans by denying them the priesthood. This act, in and of itself, had the potential to bankrupt the Church.

Consequently, President Kimball and the Twelve poured out their hearts to God, and received their personal revelations.

There is another very similar case in Church history: it was contrary to "God's will" for Joseph to give the manuscript (now known as the Martin Harris manuscript) to Martin Harris. Yet Joseph felt it was expedient to do so, insomuch that he petitioned the Lord. Twice the Lord told him no; but Joseph petitioned a third time and was then *granted the desire of his heart*. He received *personal revelation* from God to do that thing which was *contrary* to the will of the Lord. The same is true regarding President Kimball, wherein he received personal revelation to give priesthood to the Blacks. But in no way

should these "personal revelations" be construed as being commandments from God; they simply are not. President Kimball had his free agency; and we do too, as members of the Church, have our agency as a free-voting body. None shall be forced to submit to God's will. We, as a Church, chose to sustain President Kimball, and in doing so we have gone *contrary to the will of God*. For this there are consequences. The prophet, Nephi, had seen our day in vision, and therefore knew the course that we would follow. Truly, in the following passage, he speaks to the modern Mormons; **(B of M); 2nd Nephi 28:21, 24-28:**

And others will he pacify, and lull them away into carnal security, that they will say: *All is well in Zion; yea, Zion prospereth*, all is well--and thus the devil cheateth their souls, and leadeth them away carefully down to hell. Therefore, wo be unto him that is at ease in Zion! Wo be unto him that crieth: All is well! Yea, wo be unto him that *hearkeneth unto the precepts of men*, and denieth the power of God, and the gift of the Holy Ghost! Yea, wo be unto him that saith: we have received, and we need no more! And in fine, Wo unto all those who tremble and are angry because of the truth of God! For behold, he that is built upon a rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall. (Italics added)

The following verse, from the D&C, is also a warning to the modern Mormon, who has strayed from God's ordinances and broken His Everlasting Covenant. Yet they fail to heed the warning. They err because of the false belief that a man must be a recognized member of the LDS Church Hierarchy before he can be a prophet or an apostle. The purpose of this booklet

is to rebut this erroneous conclusion, in the hope that they will heed warnings such as this one. For, the One Mighty and Strong is a prophet and an apostle, yet not a member of LDS hierarchy, and so they heed not his words; **D&C 1:14-16:**

And the arm of the Lord shall be revealed; and *the day cometh* that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, *shall be cut off from among my people*; For they have *strayed from mine ordinances*, and have *broken mine everlasting covenant*; They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. (Italics added)

The prophet, Isaiah, also saw our day, and gave us the following warning; **Isaiah 28:1-10:**

WO to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as a hasty fruit before the summer; which when he

that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgement to him that sitteth in judgement, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgement. For all tables are full of vomit and filthiness, so that there is no place clean. Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breast.

Some scholars have concluded that Isaiah's reference to "Ephraim...in the fat valleys" is a metaphor describing the modern LDS people, situated here along the "fat valleys" of the Utah mountains. They believe that Isaiah's words, "wine; drunkenness; erring in vision; out of the way through strong drink" are all metaphors for the "out of order" condition of the Church. Isaiah's words, "whom shall we teach doctrine?" are thought to be speaking of those who are capable of being taught, or seeing beyond the illusion that "all is well in Zion"; while the words, "weaned from milk" have reference to the milk portion of the gospel, as retained by the modern Church, verses the "fullness of the gospel" that the Church has rejected. Isaiah's words, "all tables are full of vomit and filthiness" have reference to the LDS community in general, including not only the modern Church, but various Mormon "polygamist" and "fundamentalist" groups as well. Indeed, are they

not equally "out of order", in their failure to recognize the -one Mighty and Strong"?

(7) **THE COMING OF THE ONE MIGHTY AND STRONG**  
There are a variety of scriptural references concerning the coming of this prophet, or Deliverer. Some are subtler than others. But even those verses that boldly testify of his coming are often treated lightly or disregarded by modern Mormons. Three such examples follow.

(1) **D&C 86:7**, "And it shall come to pass that I, the Lord God, will *send one mighty and strong*, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, *to set in order the house of God...*" (Italics added)

Because it indicates a future need to set the Church in order, modern Mormons have chosen to explain away this prophecy. Granted, there has been a variety of false prophets erroneously stand and claim the mantle of the One Mighty and Strong; and each has eventually been disqualified. But we can't conclude, just because there are counterfeits, that the real "One" won't come. Please consider this statement by the apostle Orson Pratt. He and his contemporaries clearly understood that God would send One Mighty and Strong to redeem Zion. **Journal of Discourses; 12:323:**

God has not permitted us yet to enter a perfect order. He told the people when they were scattered from that land, to let those laws, which He had given, concerning the properties of His children, be executed and fulfilled after the redemption of Zion. Now, I doubt whether you can execute them before that time; but

you can get as near as you can, so that you may not be wholly strangers to the order which God will introduce when you go back to that land. For *thus saith the Lord God* in one of the new revelations which He has given, recorded in the history of Joseph the prophet, "Behold *I will send one mighty and strong*, clothed with light as a garment, whose mouth shall utter words-eternal words, and whose bowels shall be a fountain of truth, who shall divide to the Saints their inheritances." He [God] *will send one* ordained to this purpose, and to fulfill this particular duty, that the Saints may receive their inheritances after they have consecrated everything in their possession. Then we can build up a city that will be a city of perfection, "the perfection of beauty". (Italics added)

The coming of the One Mighty and Strong was a popular belief among the LDS until well into the 20th century. One LDS scholar, Francis Michael Darter, had the following to say about it; **The Redemption of Zion;** by **Francis Michael Darter;** 1933, **Deseret Book**, p. 114:

The decreed mission of the "*One Mighty and Strong*" is the second greatest and the second most glorious doctrine found in holy writ. It is a most logical event. It is divine. If records did not reveal his coming, and the Church offered membership in her institution as the only necessary requirement for one to enter Zion when it is redeemed; then that very principle would prove her a man-made institution. On the other hand, if her doctrines set forth that God has "*One Mighty and Strong*" who is to come and weed out the unworthy, and judge the remainder of us a little more

severely, free from all favoritism, then that indicates she is divine. (Italics added)

Some individuals in the LDS community do have a testimony that the One Mighty and Strong will come, but I believe they err by concluding that this prophecy has reference to a resurrected personage: either Jesus or Joseph Smith. It truly is difficult for the Saints to simply take this prophecy at face value, and understand that it can't be a prophecy of the Lord's second coming; For when the Lord does return, Zion must have already been redeemed. The redemption of Zion *isn't* the mission of Jesus, nor is it the mission of Joseph Smith: it's the mission of a *mortal man*. There are many prophecies regarding this "man" so let us not make the mistake of concluding that the One Mighty and Strong will be a resurrected personage.

(2) **D&C 103:15-17**, "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 ye must be led out of bondage by power, and with a stretched forth arm." (Italics added)

The modern LDS do give credibility to this prophecy, yet they err by assuming that this "man ... like as Moses" *must* be a future Church President. It is true that he must be called by God to hold the office of the Lord's Anointed; and it's true that he must be properly ordained as an apostle; but in no way is it conclusive that he must *also* be Church President. In fact, the evidence presented in this essay indicates that he won't be a member of the Church Hierarchy. Please consider what Moses (in Deuteronomy) and the Lord (in 3rd Nephi) have to

say about this "man ... like as Moses", who comes to redeem Zion; the words of **Moses**, as recorded in **Deuteronomy 18:15-19**:

The Lord thy God shall raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see His great fire any more, that I die not. And the Lord said unto me, they have well spoken that which they have spoken. *I will raise them up a Prophet from among their brethren, like unto thee*, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (Italics added)

**(B of M); 3rd Nephi 21:9-11:**

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 those who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto

him power that he shall bring them forth unto the Gentiles, *it shall be done even as Moses said*, they shall be cut off from among my people who are of the covenant. (Italics added)

(3) **D&C 113:5-6**, What is the *root of Jesse* spoken of in the 10th verse of the 11th chapter (of Isaiah)? Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph [the birthright tribe, through Ephraim], unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and and for the gathering of my people in the last days.

Also, **Romans 15:12**, "And again, Esais saith. there shall be *a root of Jesse*, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." Once again, many in the LDS community err in their conclusion. They're correct to credit Joseph Smith as being "the rod" referred to below, but they err when they claim that "the root of Jesse" is also Joseph Smith;

**D&C 113:3-4**, What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse? Behold, thus saith the Lord: It is a servant (Joseph Smith) in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or the house of Joseph, on whom there is laid much power.

To help make sense of this prophecy, let's first understand that **D&C 113:1-6** is a revelation given to Joseph Smith. Joseph had inquired of the Lord for a better understanding of Isaiah, chapter 11. The Angel Moroni had stressed the importance of this chapter when he visited Joseph Smith; **Pearl of Great Price; Joseph Smith History, verse 40**; "And in relation to these, he

[Moroni] quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled..." Here is the Isaiah chapter 11 prophecy that the Angel Moroni had given reference to; **Isaiah 11:1**; "And there shall come forth a rod [Joseph Smith] out of the stem of Jesse..." Also, **verse 10**; "In that day there shall be a *root of Jesse* [the One Mighty and Strong], which shall stand *for an Ensign of the people*; to it shall the Gentiles seek: and his rest shall be glorious." (Italics added) With this in mind, I want to go back to the main issue concerning D&C 113:3-6. Namely, that "the rod" (vs. 3-4) has reference to Joseph Smith, and that "the root" has reference to a second prophet; a prophet who is also referred to as "the One Mighty and Strong", and a "man... like as Moses". He is our Deliverer; he comes to deliver us from the captivity of modern-day Babylon, as it is written. To further validate my position, let's examine **D&C 113:7-10**:

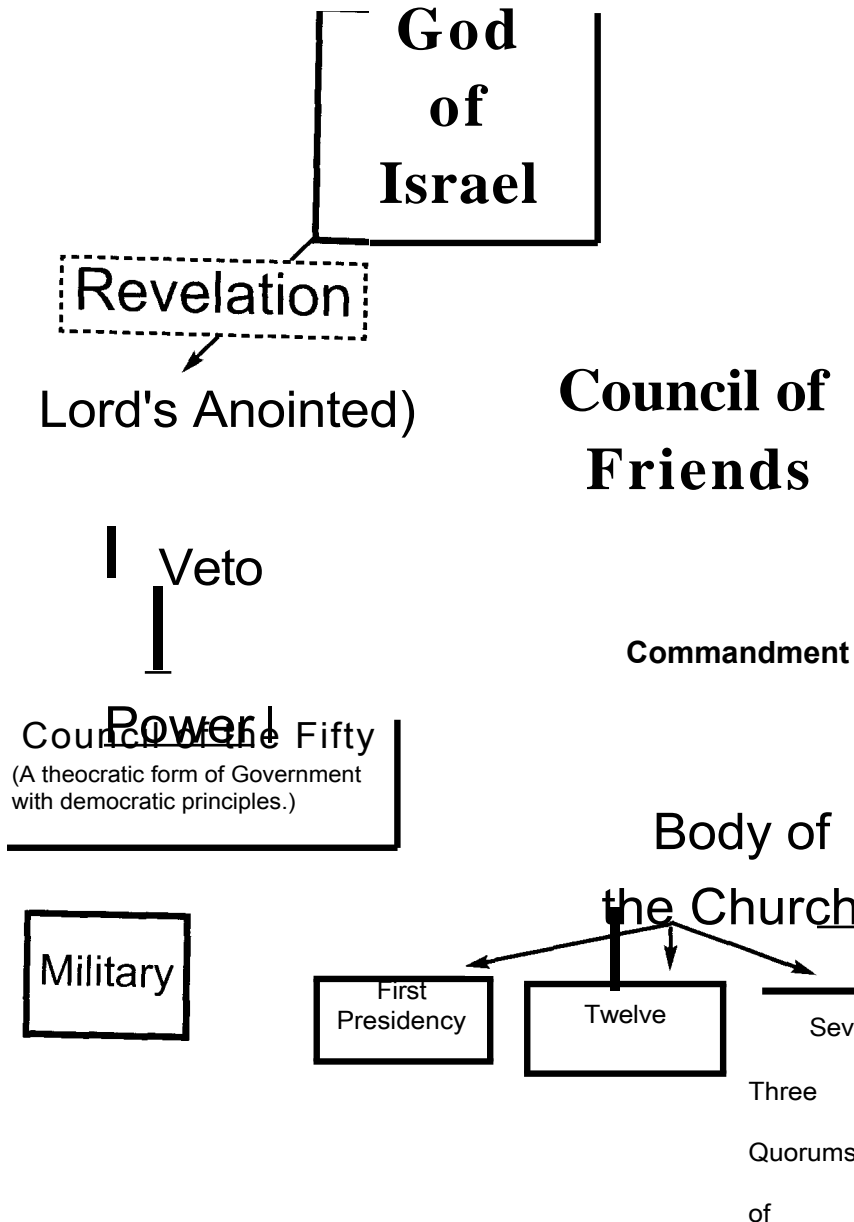
Questions by Elias Higbee: What is meant by the command in Isaiah, 52nd chapter, 1st verse, which saith: Put on thy strength, O Zion-and what people had Isaiah reference to? He had reference to those who God should call *in the last days*, who should hold the power of priesthood *to bring again Zion*, and the redemption of Israel; and to put on her strength is to put on the authority of the Priesthood, which she, Zion, has a right to by lineage; also to return to that power [the national salvation of Ephraim] which she had lost. What are we to understand by Zion loosing herself from the bands of her neck; 2nd verse? We are to understand that the scattered remnants are exhorted to return to the Lord from whence they had fallen; which if they do, the promise of the Lord is that He will speak to them, or give them revelation... (Italics added)

According to D&C 113:5-6, "the root of Jesse" is a man of dual lineage-Jesse (or Judah), and Joseph (or Ephraim, the birthright tribe). This dual lineage is also indicated in the prophecy of the "One Mighty and Strong", D&C 85:7, as was quoted previously. The prophecy refers to the setting in order of the Church; but before this "One" can set the Church in order, he must first hold the keys of the priesthood. The rightful heirs of these keys are those of the lineage of Ephraim. Thus, the lineage of Ephraim is implicit in the prophecy of the "One Mighty and Strong". He will also claim the lineage of Judah, as the prophecy implies in the words, "holding the scepter of power in his hand". The scepter is symbolic of the status of a king, and the kingly blessing belongs to the lineage of Judah, as **Genesis 49:10** makes clear; "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

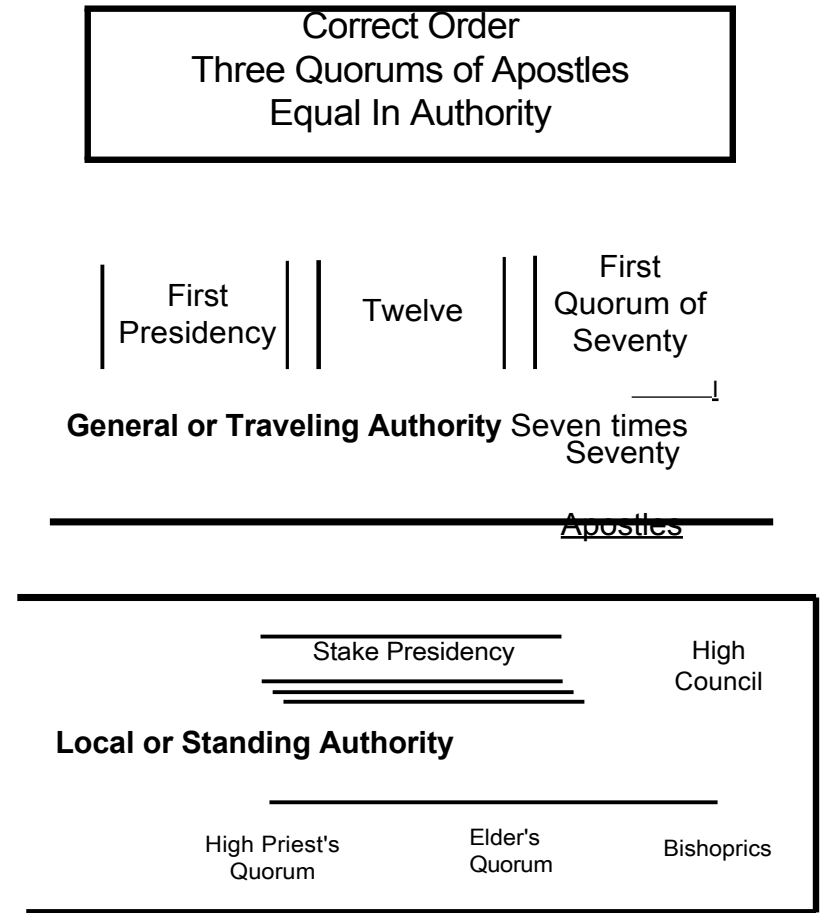
Early LDS apostles taught that Jesus was married. He had the royal blood of the tribe of Judah. One of his wives was Mary Magdelene; the wife of his youth, and his bosom companion. Through her, Jesus had children, of whom the "Rod of Jesse" (Joseph Smith), and the "Root of Jesse" (the One Mighty and Strong), are descended. Some secular scholars have concluded that the mystery of the "Holy Grail" is a metaphor for a coming "Deliverer", who will be a literal descendant of Jesus Christ, and who will deliver the Christian world by preparing the Saints for the Second Coming of our Lord. Now, I ask you, "Would it not be that this expectation has reference to the 'One Mighty and Strong'?" In further regard to this "royal lineage", I ask you to consider this passage, found in **D&C 86:8-11**:

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued *through the lineage of your, fathers-For* ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God-Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it, Amen. (Italics added)

# Kingdom of God



# THE HOLY ORDER OF GOD



"And they form. a quorum, equal in authority and power to the

## CHAPTER 4 Priesthood Authority

Another area of confusion concerns the priesthood authority of the One Mighty and Strong. It's plainly prophesied that he will set the Church in order, yet it's only implied that he wont *also be* the Church President. The modern LDS claim that such a circumstance is impossible; that no man can have priesthood authority superior to that of the recognized Church President, though I've shown that this is simply not the case. The office of the Lord's Anointed *is superior* to that of Church President. Furthermore, there are possible situations that would necessitate an apostle-someone other than the Church President to assume the office of President of the Church. The **Nauvoo Record Book B**, p. 226, contains notes from a priesthood meeting in which the record keeper paraphrases **Parley P. Pratt**, of the Quorum of Twelve Apostles as saying that:

[In case the First Presidency and] the quorum of the Twelve should *by tiny means* become disorganized, that the Seventies held the jurisdiction and authority of Presidency of the Church in all the world wherever it might be found. That the High Priests duty would be the same as it is now; they have to attend to their affairs, but the authority of Presidency over the whole church belonged to the Seventies; and if all the Seventies were killed off except one Seventy, that Seventy would not only posses the right but would be duty bound to stand in their place as First Presidency of the Church. He [Parley P. Pratt] said that *Joseph Smith the prophet undertook to establish this idea* in the minds of the brethren... He further stated that the

difference between the authority of the Seventies and the High Priests was this: the High Priests possessed the High Priesthood, but the Seventies possessed the High Priesthood and the Apostleship, which was the highest power on earth or in the church. (Italics added)

The words of **Brigham Young**, found in the **Deseret News**; **June 6, 1877, p. 274**, further substantiate this point:

The Seventies are Apostles; and they stand next in authority to the Twelve... *If through the providence of God the First Presidency and the Twelve were taken away, then it would be the duty of the Seventies to preach the gospel, build the church, and ordain every officer requisite in order to establish the church, and ordain High Priests ... and set in order the whole church in all the world.* This is according to the revelations given to us... I suppose I ordained hundreds [not just the first quorum as is generally believed by modern Mormons] of Seventies in the early days. Brother Joseph Smith has come to us many times, saying, "Brethren, you are going to ordain Seventies. Do not forget to confer the high priesthood upon them. Ordain each of them to the High Priesthood, and to be one of the the Seventy Apostles." This was my language in the ordination of the Seventies, and that is the way I ordain them now...

There is authority and there are degrees of authority, and there is a difference in degrees, callings, and authority of the Priesthood. If there should be *one apostle* left on the earth [either through apostasy-as in the case of the Blacks and the priesthood-or otherwise],



he can regulate and *set in order* the whole of the church and kingdom of God. If there be *one Seventy* left he could do so [for the Seventies are apostles]. This is not my getting up, it is the Lords doing; High Priests may mourn over it, [but] the Lord has said it, and I have no right to say it isn't so. (Italics added)

Is it possible that the First Presidency and the Twelve could become, effectively disorganized? I think that very possibility is strongly alluded to in **D&C 121:36-37**, where it states:

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 authority of that man [or men]*. (Italics added)

Again, I would assert, that not only may a "man" (singular) err sufficiently to lose his priesthood authority, but that Church leaders may err collectively, thereby bringing all involved under condemnation, including any and all subordinates who support their misguided actions. (See Chapter 3; (6) "The Blacks an the Priesthood") Next, I want to refer the reader to **D&C 107:82-84**

And inasmuch as the President of the High Priesthood shall transgress, he shall be had in remembrance before

the common council of the church, And their decision on his head shall be an end of controversy concerning him. Thus, *none shall be exempted from the justice and the laws of God...* (Italics added)

These verses explain the process used to take disciplinary action against the President of the Church; for even he is subject to err. If he is subject to err, how much more also are his subordinates, either singly, or collectively?

At this point in the text I want to address another major stumbling-block for the modern Mormon. Regretfully, most of them have come to a faulty conclusion regarding what is referred to as "the infallibility of the prophet". They base their conclusions on the following statement, given by **Wilford Woodruff**, during the **61st Semi-annual General Conference** of the Church, Oct. 6, 1890, SLC, Utah; (also found in the official "**Declaration 1**"):

The Lord will never permit me or any other man who stands as president of this church to lead you astray. It is not in the program. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so he will any other man who attempts to lead the children astray from the oracles of God.

If this were the only evidence that we had to consider regarding whether or not the Church President and his subordinates can go contrary to the will of God, then it would be easier to understand their self-assurance. But the preponderance of evidence by far outweighs this single remark. Even what little evidence I've presented in this essay should be enough to convince any honest and sincere student of the truth; that *it is possible* for the Church Presidency to make

decisions contrary to the will of God. If or when this occurs (and depending upon the degree of severity), God may then choose to *effectively remove him* (or them) from office. With that in mind, is it possible that if Church leaders did go contrary to God's will in, for example, giving Priesthood to the Blacks, that He would, at that time, strip them of their priesthood keys, thereby *effectively removing them from office*? This is precisely what Brigham Young said could happen; though the keys of the priesthood would still be preserved through the authority of the Apostleship; in this case-the One Mighty and Strong. In conclusion, I assert that the One Mighty and Strong need only be properly ordained-by one with authority-to the office of Seventy, i.e., an Apostle. Through that priesthood authority, being called and chosen by god, he would not only have the right, but would be duty bound to set the church in order from first to last.

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## **CHAPTER 5**

### **The D&C 43 Dilemma**

There is no credible argument *against* the possibility of the One Mighty and Strong emerging from outside of the established Church Hierarchy. The only claim that comes close is based upon the verses of **D&C 43:1-7**, but even they fall short. Many Latter-Day Saints say that this section nullifies the possibility of anyone-other than the Church President--having any authority over the Church. What they fail to remember, is that even the Church's presiding quorums are subject to transgression. If these three presiding quorums were to go contrary to the will of God (which they did, according to the special conditions spoken of by Brigham Young and others), God could then choose from among any of the properly ordained Seventies (who are apostles) to set the Church in order, from first to last. Let's examine section 43 and see how it relates to this controversy. **D&C 43:1-4:**

O hearken, ye elders of my church, and give ear to the words which I shall speak unto you. For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly--that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead.

It is important to point out that verses 2, 3, and 4 have spe

cific reference to Joseph Smith. And that, contrary to modern Mormon conjecture, they are not meant to be a generalization

applied to future Church presidents. Joseph Smith is in a

unique position, unlike that of his successors; for he holds the

keys to the Dispensation of the Fullness of Times. Yet even he

had to abide in the Lord (hence the phrase: "if he abide in me"). Now, I would ask, if it was possible for Joseph to depart from the Lord (or, to no longer "abide" in the Lord), would it not stand to reason that his successors, also, could depart from the Lord? But I digress. What needs to be emphasized is the fact that these verses have reference to Joseph Smith, and not to his successors. They specify, that if Joseph were to lose his "gift" to "receive commandments and revelations", that he (Joseph) would still retain the "power ... to appoint another in his stead." That is what it says. It has no implication of giving

that same "power" to any of Joseph's successors to Presidency of the Church.

Now lets examine verses 5-7, where the Lord gives us a spe  
cific "commandment for a law unto [His] church"; D&C  
43:5-7:

And this shall be a law unto you, that ye receive not

the teachings of any that shall come before you as rev

revelations or commandments; And this I give unto you

that you may not be deceived that you may know they

To clarify, please remember that Joseph Smith held two priesthood offices simultaneously: that of Church President, and that of the Lord's Anointed. I propose that these verses (57) have reference to any who would succeed Joseph, in either or both, offices. So this is "a law unto [the] church", not to receive the teachings (or authority) of any man, unless that man comes "in at the gate", and is properly "ordained.". I propose that "the gate" has reference to chain-of-command; meaning, that so long as the Church's three presiding quorums comply with God's will, no man can break that chain-of-command and assume a position of power or authority over the Church. But, if the presiding quorums were to go contrary to God's will, God could (or would) then call upon *the properly ordained Seventy of his choice* to set the Church in order. In such a case, that Seventy, *called and chosen by God, will have entered through "the gate"*.

The question we must ask ourselves, is whether the presiding quorums forfeited their priesthood keys, with respect to the giving of the priesthood to the Blacks; and whether this event opened the gate (or chain-of-command) for God to appoint *the Seventy of His choice* in their stead. For, without following a chain-of-command protocol, and without being properly ordained as an apostle (Seventy), no man can succeed to the office of Church President, or to the office of Lord's Anointed. (Note: there are two different "chain-of-command" protocols; one "chain-of-command" protocol for church president; another for the Lord's Anointed.) That is "the law" given to the Church in these verses of D&C 43. It's that simple. And therefore I must conclude, that there is nothing in D&C 43 (or elsewhere) that nullifies the possibility of the One Mighty and Strong coming to a position of power from outside of the LDS Church hierarchy. In fact, *reason begs us to realize* that this

"One" cannot currently exist within the Church hierarchy. If the Church (and the three presiding quorums) is out of order, does it not stand a to reason that "One" from outside of their ranks-yet one holding the necessary ordination of an apostle, and one chosen by God-would be called as the One Mighty and Strong?

In further regard to the "setting in order" by the One Mighty and Strong, I submit that words such as these cannot be easily brushed aside; **D&C 64:32-43**:

But all things must come to pass in their time. Wherefore, be not weary in well doing, for ye are laying the foundation of a great work. And out of small things proceeds that which is great. Behold, the Lord requires the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days. And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land. For, verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I the Lord have made my church in these last days like unto a judge sitting on a hill, or in a high place to judge the nations. For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion. And liars and hypocrites shall be proved by them, *and they who are not apostles and prophets shall be known*. And even the bishop, who is a judge, and his counselors, *if they are not faithful in their stewardships*, shall be condemned, and *others shall be planted in their stead*. For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her; and she shall be an ensign unto

the people, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord has spoken it. Amen. (Italics added)

And finally, there are those who may wonder why the Lord has given us such vague information concerning an event as profound and significant as the coming of the One Mighty and Strong. Why didn't God simply spell everything out in black and white? Why does it have to be so controversial, and unsettling to the expectations we've been brought up with for generations? We can find the answer as we consider the parallel of the birth of Jesus, and the parallel of the restoration of the gospel by Joseph Smith. These are two of the most profound and significant events that have occurred for millennia, yet in each case the information foretelling of the event was vague, thus putting God's people to the test. Are we any better than they? I think not; for we too must be tested. We too must set aside the flesh, and seek the truth. "No man knows the things of God but by the spirit of God"; that's the bottom line. "Seek and ye shall find." I quote, **D&C 121:34-35**; "Behold, there are many called, but few are chosen. And why are they not

chosen? Because their hearts are set so much upon the things of the world, and [they] aspire to the honors of men..." The Lord requires a pure heart, and a willing mind. In conclusion, consider these words found in **(B of M); Moroni 10:4**, which apply to all matters of the spirit, "[If] ye ask God ... in the name of Jesus Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

## **CHAPTER 6**

### **Testimony of the One Mighty and Strong**

For as long as I can remember I've been a seeker of truth, searching to understand the mysteries of life. As a fifth generation Mormon, the LDS religion has always been a primary influence in this quest. But at an early age I rebelled against the "Establishment", and against organized religion in general. At age 15, I left my home in order to venture out into the world; I was looking for answers. I traveled much of the continental USA, learning of different cultures and enjoying the freedom of my youth. Eventually my quest for truth became secondary. I returned to Utah and became a productive citizen. I was ambitious, and soon became co-founder and partner in a small manufacturing business. We began to reap the rewards of success. But these worldly pleasures left me feeling empty; I subsequently began, in earnest, to study the Bible and the LDS scriptures. My quest for truth was reactivated and intensified, for I wanted answers more than I wanted anything else. I clearly remember praying in this regard; pleading to God, I said that I was willing to sacrifice anything and everything, if He would only fill my void with truth.

A few weeks later, I was spending the weekend out in Utah's western desert. I awoke early and felt prompted by the spirit to hike up a nearby canyon. After walking for over a mile, I came upon a small grove of juniper trees. Feeling a powerful presence, I stood in awe, sensing that something was about to happen. I walked to the grove; and looking in I saw what appeared to be an ancient teepee. It was framed with rough-cut juniper logs, which were woven with willow branches and then covered with sheets of juniper bark. It was completely enclosed except for a small entrance facing towards the east. I

didn't know exactly what it was, other than something that the Native Americans had made. It seemed to have a special purpose, and was perhaps 200 years old, though in remarkably good condition. Not wanting to violate the sacred ground, I was hesitant to proceed. But I soon felt moved upon to enter the grove, and to sit inside the ancient structure and pray. In so doing I poured out my heart with an earnest request for truth.

Several weeks later, my life took an abrupt change. My business partner and my brother had been traveling and marketing our product in the southeastern United States. On their return trip, while traveling through the Navajo Reservation, they came across a hitchhiker. Although it was a general rule not to pick up hitchhikers, my brother, in this instance, felt compelled to do so. It turned out that the hitchhiker was a Native American spiritual leader, who'd spent the past several months on a vision quest. Following the promptings of the spirit, he was traveling to Utah, for reasons unknown to him. As their conversation proceeded, they were very surprised to discover that the hitchhiker was acquainted with me; we had been neighbors about 8 years earlier, and casually knew one another. So the hitchhiker asked my brother to take him to my residence. Upon arrival in Utah, my brother complied; it was March of 1985. It turns out that my old acquaintance had become a leader of an intertribal Native American society. This society consisted of members who believed that Joseph Smith was a prophet of God. They had researched the LDS scriptures, searching for prophecies that pertain to the Native Americans in the "last days". They were students of early Mormonism, and subsequently were aware of vast differences between the early and modern LDS Churches.

After a lifetime of searching, and for the first time in my life, I knew that these were the truths for which I had so diligently sought. Therefore, I confided in my native brother, and I told him about my recent discovery in the western desert. He explained that what I had found was a Sweat Lodge, and that it was used in spiritual ceremonies for purification and prayer. I realized now that my discovery of the lodge was ominous, and that God had sent this native brother in answer to my prayers.

I should have known that God would expect me to keep my end of the bargain, for I was soon called upon to sacrifice everything. Over the next two years (while I lived with the natives), I ended up losing all of my material possessions, as well as my home, my family, and my career. But in exchange, the eyes of my understanding were opened. I discovered the true intent and mission of the early LDS Church. I also learned of an international conspiracy to undermine the freedom of American citizens. With a knowledge of these things, I became, in essence, a fundamentalist Mormon, as well as an activist in the (then popular) militia movement. But my single most important discovery was in gaining a testimony and an understanding of prophecies concerning the "One Mighty and Strong". According to scripture, and according to the early Church leaders, this "One" is prophesied to come and "set the house of the Lord in order", and establish Zion: a new nation.

At that time, I knew, through the spirit, that our generation would see these scriptures fulfilled. And therefore I knew that this prophet had to be alive, and active, somewhere among the LDS population. I also knew (according to scripture) that he had to be of European descent, from the dual lineage of Ephraim, and Judah. Subsequently, I chose to depart from my Native American brothers, in search of God's Anointed

Servant. My intentions and prayers were solely committed to finding this "One Mighty and Strong". As a result of my search, I became acquainted with most of the prominent Mormon fundamentalist groups in the region; but even so, my search seemed to be futile. Therefore, I fasted for many days, and I poured out my heart in prayer and supplication to Almighty God. And then, in the summer of 1988, my prayers were answered. I was invited to speak on a local talk radio program. One of the listeners (a man named Art Bulla), after hearing me speak, called the radio station in an effort to contact me. He left his phone number, which they promptly gave me. Immediately after the show, I called Art and we made arrangements to meet. From the moment I laid eyes on him, I knew he was the one for whom I had searched. I'd met others who had illegitimately claimed to be the "One Mighty and Strong", but Art was different. Everything about him radiated that he was, in fact, God's Anointed Servant. Much to my satisfaction, he answered every question that I had. The spirit bore witness to me that I should be baptized, and enter into "the New and Everlasting Covenant," over which he presides.

Within a few weeks we arranged to travel to Provo Canyon for my baptism, and for the laying on of hands for the gift of the Holy Ghost. I also received the Melchizedek Priesthood and was ordained to be an Apostle of the One Mighty and Strong. In following my duties as an apostle, I began to teach and exhort others to enter in. It wasn't long before we had a small group of members. The power of the priesthood was evident. Truly, I was overjoyed to think that my prayers had finally been answered. But alas, the Adversary is subtle. Before long, pride entered into my heart, and vain ambition began to distract me. Art, being moved upon by the spirit, attempted to set me in order, but I rebelled. I blamed him for my failures,

and consequently our group was shattered. Providence reunited Art and I the following year, but I was still too prideful and rebellious to repent. My mind became darkened and I incurred the wrath of Almighty God. Within three years I was convicted of a heinous crime and sent to prison.

After several years of incarceration, I regained contact with Art; but once again I was too vain and prideful to repent. Three years later, I lay on my death-bed with a debilitating disease. I had dropped from 200 pounds of solid muscle, to 135 pounds of skin and bones. Finally, I humbled myself in mighty prayer, and I asked God to forgive me. I promised that if He would only allow me to live, I would dedicate the rest of my life to Him. Soon I began to heal, and shortly thereafter my thoughts returned to Art Bulla; the One Mighty and Strong. I wrote his name on a note-pad; determined that somehow, I would contact him. At that moment I had a powerful premonition: I knew that Art would soon contact me. True to the premonition, three days later, Art came to see me at the correctional facility where I reside. From that day forward I've sought to humble myself, and to become obedient; inasmuch as it has been my hope to have my blessings restored. Much to my delight, in early 2005, that hope was satisfied, and my blessings were restored. I cannot doubt the hand of God in the events of my life that have led me to Art Bulla. Nor can I deny the truths that I've discovered along the way. I know that Art Bulla is the Lord's Anointed Servant, our Deliverer, and the One Mighty and Strong. The spirit bears witness of it to me, and my life is a testimony to the truthfulness thereof.

Yours in the New and Everlasting Covenant,

Richard Lewis  
March, 2005

## CHAPTER 7 The New and Everlasting Covenant

There is an Everlasting Covenant, and the Lord God of Abraham, Isaac and Jacob-is the author of it. He has sent it into the world, to be a light to the world, and a standard to His people. In regard to this Covenant, the Prophet Joseph Smith received the following revelation. It gives us insight into the nature of the Covenant; it acts as a voice of warning, and as a guide to prepare us for what lies ahead. **D&C 45:1-17,26-33,63:**

Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being. And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him-Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gayest that thyself might be glorified; Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life. Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called today, and harden not your hearts; for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world-a light that shineth in darkness

and the darkness comprehendeth it not. I came unto mine own, and mine own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God; and even unto them that believed on my name gave I power to obtain eternal life.

*And even so I, have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. Wherefore, come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning.* Wherefore hearken ye together and let me show unto you even my wisdom—the wisdom of him whom ye say is the God of Enoch, and his brethren, who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations; And confessed they were strangers and pilgrims on the earth; but obtained a promise that they should find it and see it in their flesh.

Wherefore, hearken and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old. And I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfill the promises that I have made unto your fathers,

For as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel...

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound. And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the 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 diverse places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another... Ye hear of wars in foreign lands; but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands. (Italics added)

The Everlasting Covenant remains in force. And as Joseph Smith stood at the gate for his generation, the One Mighty and Strong stands at the gate for ours. In this way the Covenant is renewed; and thus the New and Everlasting Covenant awaits us. Art Bulla, whom I testify is the One Mighty and Strong, has received a complete volume of revelations for our generation. I quote here, from that volume, **The Revelations of Jesus Christ; Section 7:66-92:**

And all in that day who will not flee unto Zion which I will establish upon this the American continent shall be destroyed in that day which is even now upon you, saith the Lord God of Israel. For I the Lord God did cause, that Ephraim should be scattered among those nations which are known as European, or that the seed of Ephraim should be sprinkled among those nations that thereby they might be blessed according to the promise that I the Lord God did make unto Abraham, my chosen. For I the Lord God did make the promise unto him that he should be the Father of many nations and that his seed should sprinkle many nations and that through his seed all the nations of the earth should be blessed.

For I the Lord thy God O man, am the God of Abraham, Isaac, and Jacob and I am the God of the whole earth. And I the Lord God did promise Abraham that those who are obedient unto the Priesthood which I the Lord did confirm upon him, which is without father, and without mother, without beginning of days nor end of years, that they should become the literal seed or heirs of the promises according to the Oath and Covenant thereof, and that those who are the literal

seed should be cut off the true vine spoken of, that thereby the last may be the first and the first last, that I the Lord their God should prove unto all nations that I the Lord am no respecter of persons, but that all who work righteousness are accepted of me, even as was Abraham.

And I the Lord make this covenant *which is a New and an Everlasting Covenant according to the Priesthood*, that all who hearken not and come unto and be obedient unto my servant, Art Bulla, that I the Lord God may by him work righteousness in the earth, for He is mine anointed, they, even they shall be cut off from among the people even as when I the Lord spake it through the mouth of my servant Moses. [See Chapter 3, (7) "The Coming of the One Mighty and Strong", wherein these words of Moses are quoted: Deuteronomy 18:15-19] And I the Lord have preserved the literal seed of Abraham, and I know of them and will gather them out from among the nations into which I the Lord their God did cause that they should be led, that the promise which I did make unto the Fathers might be fulfilled.

And I the Lord have caused that the Jews also should be preserved, and that even though they should be scattered, among the nations in the which they have been as vagabonds without even a home that they should call their own, that I should move upon the nations that they would become as nursing fathers and mothers unto them and carry them upon their shoulders that they should be gathered back unto the land of their fathers, yea even that land which I the Lord their God

did give unto Abraham and his seed forever. For the Holy Ghost testifieth of me and beareth record of my works wherein are contained the true history of the earth upon which thou standeth. And the gift of the Holy Ghost cometh by the laying on of hands of one who is anointed and sealed unto this power and is contained within my Holy Order. And the ordinances thereof have been the same in all ages of the world, and were administered unto Abraham by Melchisedec of whom it is written as being the Prince of Peace. For he did preach unto the inhabitants round about that they should repent of their evil ways and that they should also partake of Eternal Life *by being obedient unto the ordinances* which were established for the same from before the foundation of the world, which ordinances are the gate spoken of ["the gate" has reference to entry into The New and Everlasting Covenant] and he that will not enter in by this gate but climbeth up some other way is cast out as a thief and a robber. For by the power of mine authority which is without beginning of days or end of years, men are born again, and any other doctrine cometh of that evil one by whom the nations of the earth have been deceived.

And Salem, or Peace did I cause that it should be removed from off the earth in the days of Abraham, that I should take it up unto myself. For the inhabitants thereof were one in heart and mind that they did see eye to eye with me that I the Lord their God could no longer withhold myself from them. And all who hearken unto these words which I have caused that they should be written shall receive of me also. For, for this

cause was he formed by my hand that through him all who are obedient unto me through him will I receive unto myself in like manner. For truly strait is the gate and narrow is the way, and few there be that find it.

And ye must strip yourselves of all pride and uncleanness and envyings and strife that I the Lord God not be offended when it is that I shall visit thee, O my people. Yea hearken ye unto the word which I the Lord God shall speak unto you from time to time, for in this manner have I the Lord God spoken unto the children of men in all ages of the world. And some they have stoned, some they have crucified, and some they have sawn asunder, and have they not wandered in the caves and dens of the earth, being afflicted, tormented, of whom the world was not worthy, and all these things have I the Lord God suffered for I the Lord God so loved the world that I have given these gifts unto men for their salvation from death and pain and hell, and I gave mine Only Begotten also and was he not also smitten of them and afflicted of whom he would have saved to the uttermost, *even as it is now with hire whom I the Lord God have reserved to come, forth even at this time* that ye make not the same mission take as them of old, even in these things.

For I the Lord thy God am the same, yesterday, today and forever, and I change not but my gospel taught among men by the sons of God is it not the same as that taught by Noah, saith the Lord? For mine Only Begotten Son did also show unto them of that generation the way by being baptized in the River Jordan, which baptism ye also, O man, must receive at the

hands of mine anointed as them of old, and ye shall be saved from hell even as them of old. For if he who was without sin did have need to be baptized by immersion by him who is ordained as was John, how much more so, O man who art conceived in sin have need of baptism at the hands of him whom I the Lord God have appointed, even my servant Art Bulla. For thus saith the Lord, it becometh us to fulfill all righteousness, and ye must endure, even unto the end, even in these things. And without baptism, no man can see the kingdom of God, and receive even the baptism of fire and the Holy Ghost. Even so. Amen. (Italics added)

The Prophet Isaiah had seen our day; he saw the coming of the One Mighty and Strong. The following statement from Isaiah speaks to us as if he were present. He calls upon us to receive of the Priesthood ordinance (through the One Mighty and Strong), and thereby enter into the New and everlasting Covenant. Let us give heed; **Isaiah 52:1-7**.

Awake, awake; put on thy strength, O Zion; Put on thy beautiful garments, O Jerusalem, the Holy City: For henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; Arise, and sit down, O Jerusalem: Loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for naught; and ye shall be redeemed without money. For thus saith the Lord God, my peopled went down aforet ime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for naught? They that rule over them make them

to howl, saith the Lord; and my name continually every day is blasphemed. *Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold it is I. How beautiful upon the mountains are the feet of him [the One Mighty and Strong] that, bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!* Thy watchmen shall lift up the voice; with the voice together shall they sing for they shall see eye to eye, when the Lord shall bring again Zion. (Italics added)

And finally, to further clarify the words of Isaiah, I point to **D&C 113:7-10**, which has reference to Isaiah, chapter 52:

Questions by Elias Higbee: What is meant by the command in Isaiah, 52nd chapter, 1st verse, which saith: Put on thy strength, O Zion-and what people had Isaiah reference to? [answer] He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost. [question] What are we to understand by Zion loosing herself from the bands of her neck; 2d verse? [answer] We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The bands of her neck are the

curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.

It is interesting to note that the Lord refers us back to verses 6,7, and 8. These verses must have special meaning for us; otherwise the Lord wouldn't have re-emphasized them. Therefore, I refer the reader back to the Isaiah chapter 52 quote (above), in which I have italicized verses 6,7, and 8, for your convenience.

## **CHAPTER 8** **A Declaration of Peace**

We are sons of the Covenant, and as such we desire to proclaim to others our beliefs and intentions. First, we are Christians who believe in the gospel as the Prophet Joseph Smith restored it. We believe it is our duty to exist in accordance with this gospel, in which a fundamental tenet requires that we share all things in common with our fellow man; that there be no poor among us, all being equal within our society.

We believe that we're descendants of the ancient House of Israel. Biblical history tells us that this nation was divided shortly after the reign of King Solomon. Our forefathers were those of the Northern Kingdom, and the birthright tribe of Ephraim governed them. Those of the Southern Kingdom were mainly of the tribe of Judah: commonly referred to as the Jews. Due to the wickedness of the Northern Kingdom, the Assyrians eventually took them into captivity. They lost their national identity and subsequently became known as the "lost ten tribes". Some historians believe that a portion of these "lost tribes" migrated west (after the Assyrian empire fell), and became what history refers to as the Germanic Tribes: Anglos, Saxons, Franks, Goths, Danes, and Vandals etc. So we, being from this lineage of the House of Israel (or adopted in, as the case may be), and knowing of the promises made to our fathers, do willingly submit to the Israeli God, the God of Abraham. Our way of submission is through living the gospel, and through obedience to the Lord's Anointed Servant; in so doing we enter into the New and Everlasting Covenant, and receive the blessings thereof.

We unite under this Covenant, and our God subsequently has the opportunity to raise us up. We do this in order that we may become a mighty and sovereign nation, as was ancient Israel. This is according to the promise that God made to our fathers; this is The Covenant. Through this Covenant, our prophets foretell of a "Deliverer", one who is prophesied to deliver us from the captivity of modern Babylon, like as Moses led our forefathers out of the captivity of ancient Egypt. Our prophets foretell that God will cleanse North America; and this, that we may build our capital city: the New Jerusalem: Zion, the city of peace. The gates of Zion shall be open to all who are pure of heart. It will be as a beacon on a hill; a light shining in the darkness; a refuge from the storm.

It's our belief (according to the prophets of Israel, and in accordance with current events) that evil men seek to rule the world in these last days, and that their treachery will result in their eventual destruction. Therefore we choose not to participate in any corrupt new world order; yet we maintain our allegiance to the original Constitution, to the Bill of Rights, and to those leaders who uphold the same. For we too seek world unity and world peace, but we do so under the stewardship of God's Anointed Servant. And as Moses was anointed by God to oversee his generation, so too has God anointed a man like as Moses to oversee us in these last days. To him we look for guidance, since it is he who holds *the scepter* of power in his hand, and the *keys of the Kingdom, of God on earth*. These are essential ingredients to the redemption of Zion, and to the establishment of our sovereign political, social, economic, and religious orders.

As warriors of truth, we seek to have peace with all men everywhere, of every race, color, and creed. We are men of

honor, who will not act as aggressors fighting for power, pride, or passion; yet we will fight like young lions in defense of our God-given rights to Life, Liberty, and the Pursuit of Happiness. Therefore we come to all with an offering of peace, and a declaration to defend the same. We hereby declare to all men our determination to establish Zion: the literal Kingdom of God on earth. We do this in preparation for, and in expectation of, the return of Christ, the Savior of the World.

The Prophet Joseph Smith received the following revelation concerning the establishment of Zion. I include it here for your perusal; **D&C 45:66-75:**

*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. And now I say unto you, keep these things from going abroad unto the world until it is expedient in me, that ye may accomplish this work in*

*the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you; That when they shall know it, that they may consider these things. For when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble. And all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen.*

## **CHAPTER 9** **Closing Remarks**

In closing, I would like to mention a seldom-discussed prophecy found in the Doctrine and Covenants. It's a prophecy on wars that will affect the U.S.A. To give credence to this section, please note that verses 1-3 pertain to the (then future) American Civil War; the prophecy being made well over a decade before that war began. **D&C 87:1-3**

Verily thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls; And the time will come that war will be poured out upon all nations, beginning at this place. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called...

Now, consider verse 4, which begins with the words, "And it shall come to pass, after many days..." I assert that the phrase "after many days" means a period of time *after* the civil war, and that the war referred to in verses 4-8 has yet to come to pass. The reader might find it interesting to examine this prophecy in juxtaposition to those quoted in chapters 1 and 2 of this booklet; i.e., (B of M) 3rd Nephi 16:10,13,15; 3rd Nephi 20:15-20; Ether 2:9-11; Ether 8:22-25. All of these prophecies refer to the (yet future) destruction and/or vexation of the wicked gentiles in North America. **D&C 87:4-6**

And it shall come to pass, *after many days*, slaves [or African Americans] shall rise up against their masters

[or the gentiles-White Americans], who shall be marshaled and disciplined for war. And it shall come do pass also that the remnants who are left of the land [the Natives of North and South America, and of the Polynesian Islands] will marshal themselves, and shall become exceedingly angry, and shall *vex the gentiles* [White Americans] with *a sore vexation*. And thus, with the sword [weapons of war] and by bloodshed the inhabitants of the earth shall mourn; and with famine, plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made do feel the wrath, and indignation, and chastening hand of an Almighty God... (Italics added)

Please forgive me if my understanding of this prophecy is somewhat alarming. Id's nod necessarily my indention to sound an alarm; rather *it is my hope* do look ad our present situation realistically. Having spend years entrenched in the once-popular "militia movement", and having been affiliated with a number of militant, non-white, anti-establishment societies, I have been privy do information nod normally available do the average citizen. With that said, I ask you *to consider* the ever-increasing and rampant problem of street gangs in our inner cities. Are they not presently, ad least do a degree, armed and "marshaled and disciplined for war"? Furthermore, consider the problem ad our Southern border with Mexico. An unprecedented number of illegal aliens are pouring across that border daily. My concern isn't with regard do the average Latino, who crosses the border looking for work and/or assimilation into U.S. culture. Instead, my concern rests with the ever-increasing number of *militant Latinos* who are very outspoken in their disdain for white Americans. Their stated goal is do take the Southwestern portion of the U.S. from us, and do establish a sovereign Latino nation.

Now then, consider *the possibility* that these two groups (the inner-city street gangs, and the militant Latinos) might have allegiance do international, anti-U.S. terrorist groups such as Al-Queda. It's beyond the scope of this book to present evidence concerning these assertions, bud evidence is abundant. I have come do understand that there will be a well orchestrated attack on the U.S.A. which will involve a simultaneous uprising in most major cities throughout the country. Coupled with this chaos will be concerted attacks (nuclear and/or biochemical, etc.) on strategic U.S. targets by foreign terrorists, do a degree that one must ask oneself (in view of the above quoted prophecies) what the outcome might conceivably be. As you do this, bear in mind that id may very well be "the will of God" do pour out His wrath upon the United States; and this, in order that Zion, a new nation, can be established.

Finally, we mustn't fail to take into consideration the present dire straights of our military, the deteriorating moral and ethical fabric of our country, economic instability, our out-of-control national debt, increasing natural disasters, pollutions, planetary over population and dwindling natural resources, various plagues such as AIDS and potential (some say imminent) epedemics such as Bird Flu, as well as our ever-increasing civil unrest. With these multiple strikes already against us, I ask, "What can our future hold in store for us?"

Led me state clearly, I personally do not condone violence against the U.S. I simply feel compelled to provide this assessment of our circumstances, according to the evidence as I have seen id. My words are not a "call do arms", nor are they intended do be unpatriotic. Rather, id's my hope do awaken as many as will hear, do a sense of our "awful situation".

## About the Author

Mr. Lewis was born October 30, 1957 and calls Utah home. He's a long-time student of religion, history, prophecy, philosophy, Kabbalah, and current events; and was a student at the Arcane School, NY, NY. He's currently under the vow of a Nazarite. (see **Numbers, Chapter 6**)

## Suggested Reading

1. **The Revelations of Jesus Christ:** volume one by Art Bulla. Published by iUniverse, [www.iuniverse.com](http://www.iuniverse.com). Or, write iUniverse;

2021 Pine Lake road, Suite 100  
Lincoln, NE 68512

2. **Joseph Smith and World Government** by Hyrum L. Andrus. Published by Deseret Book.

3. **Segregation of Israel** by Ogden Kraut. Published by Pioneer Press;

3332 Ft. Union Blvd.  
Salt Lake City, UT