

## Bear the Heat

Hello Ashley and Micah!

First, thanks so much for the wonderful family blog and YouTube channel you have put together. I've been watching the videos since nearly the beginning. Of all the LDS YouTubers, I have found that your videos stay most consistent with the truth.

My testimony of the restored gospel is as sure as day is light, but I don't know how voicing specific concerns might impact the faith of other members, so I thought sending this privately via email would be best!

Anyways, I've really struggled lately with understanding certain messages being sent out from higher places within the church. Not only have I struggled with some of those messages being sent out, but I've struggled with other messages NOT being sent out.

What I'm referring to is the following:

After the whole George Floyd thing, it seemed like we were rebuked for being racist. To me, it seems like the church is very quick to stand up and defend people of a certain racial group who are crying for social injustice over the "murdering" of criminals who have assaulted or abused women and children, yet when other groups of people are attacked for the color of their skin or for their religious views, all I hear is silence.

In the most recent general conference, racism was acknowledged against specific minority groups, but nothing has been said of those who are racist against white people. There have been many examples this year of white people (women and young children included) who have been murdered in cold blood on the streets simply for their skin, but never is that brought up.

More recently, Jews are being mugged and killed in the streets here in the United States as a result of the contention going on in the middle east. To my knowledge, I have not seen any official statement from the Church defending Israel. I find that really odd. Why does it seem the Church is trying to appeal so much to the mainstream philosophies and world view of men?

I guess what I struggle with the most is when you open the scriptures, you can find endless examples of prophets and apostles boldly and nobly standing up for the people of Christ in the face of the enemy, but I wonder why that doesn't happen today? I could think of multiple reasons, but most of them stem from cowardice. I don't accuse President Nelson of being a coward, but I don't know what to make of the body of the church as a whole right now. I hardly trust anything that comes across from BYU, Deseret News, and even LDS Newsroom (I think it's named differently right now). I'm led to question whether I'm the problem, or is something just not quite right throughout the majority of the church right now? I hope I'm the problem because that would be an easier fix, but I don't believe that to be the case. I've been trying my best to live everything I've been taught since primary, but now it seems like so much of that is being thrown out the window and replaced with things like Critical Race Theory.

I loved your YouTube video on White Millennial Men and I believe you address a lot of my sentiments in this above email, but I was wondering if you had any further insight on this matter. I love Jesus Christ and his restored gospel with all of my heart and I too proclaim that millions shall know brother Joseph again. It's just that right now, and as you would say, it's very hard to find much relief for the wheat.

Thanks again for all that you two do. I especially love listening to the firesides and am happy to have found a group of people who love and worship the Savior like I do. I look forward to hearing back!

Gratefully,

[Name Removed]

Your email is not uncommon, in fact, I have received this email or something very similar to this so many times that I have decided to put this paper together for you. Due to the sensitive nature of the subject and wicked men with conspiring hearts that seek to destroy me I will be providing very little commentary of my own (provided in blue) and will be opting to let others speak for me. The paper should contain accurate references for your review. Let's start with the problem and work towards the solution.

"The NAACP is looking forward to the church doing more to undo the 150 years of damage they did by how they treated African Americans in the church." (The Salt Lake Tribune, June 13, 2021)

### **Mosiah 10:11-18**

11 Now, the Lamanites knew nothing concerning the Lord, nor the strength of the Lord, therefore they depended upon their own strength. Yet they were a strong people, as to the strength of men.

12 They were a wild, and ferocious, and a blood-thirsty people, believing in the tradition of their fathers, which is this—Believing that they were driven out of the land of Jerusalem because of the iniquities of their fathers, and that they were wronged in the wilderness by their brethren, and they were also wronged while crossing the sea;

13 And again, that they were wronged while in the land of their first inheritance, after they had crossed the sea, and all this because that Nephi was more faithful in keeping the commandments of the Lord— therefore he was favored of the Lord, for the Lord heard his prayers and answered them, and he took the lead of their journey in the wilderness.

14 And his brethren were wroth with him because they understood not the dealings of the Lord; they were also wroth with him upon the waters because they hardened their hearts against the Lord.

15 And again, they were wroth with him when they had arrived in the promised land, because they said that he had taken the ruling of the people out of their hands; and they sought to kill him.

16 And again, they were wroth with him because he departed into the wilderness as the Lord had commanded him, and took the records which were engraven on the plates of brass, for they said that he robbed them.

17 And thus they have taught their children that they should hate them, and that they should murder them, and that they should rob and plunder them, and do all they could to destroy them; therefore they have an eternal hatred towards the children of Nephi.

18 For this very cause has king Laman, by his cunning, and lying craftiness, and his fair promises, deceived me, that I have brought this my people up into this land, that they may destroy them; yea, and we have suffered these many years in the land.

President Nelson's Monday June 14, 2021, Facebook post:

*"This morning we had the privilege of hosting leaders of the NAACP and the United Negro College (UNCF) Fund at Church headquarters in Salt Lake City. We welcome these opportunities to build friendship and discuss shared initiatives that will continue to foster understanding and mutual respect.*

*Such friendships enrich our lives and reflect important teachings of the Savior. He called on Peter and Andrew to abandon their nets and follow Him. He called upon the rich young ruler to abandon his wealth. He told the woman taken in adultery to abandon her sins and follow Him.*

*In that same spirit, I reiterate my call to members of the Church everywhere to abandon attitudes and actions of prejudice and to promote respect for all of God's children. This is a hallmark of all true followers of Jesus Christ.*

*Abandoning prejudice must go well beyond what we say at the pulpit. We also need to abandon hurtful and insensitive comments in our conversations, in our private messages to one another and on social media, and, most importantly, in our own hearts. This will happen as we fully embrace the teachings of the Savior Jesus Christ, who said, "Love one another; as I have loved you" (John 13:34).*

*May we strive to follow Him by living up to His lofty, loving, and inclusive example."*

President Nelson here says that everyone needs to give up their prejudices and follow the Savior and that this "must go well beyond what we say at the pulpit." Meaning, simply saying both sides should treat each other equally over the pulpit or in a Facebook message and then going off and treating people differently is not following the teachings of the Savior. So let's take a look at what the Church did, not just what President Nelson said:

They include:

1. **Humanitarian efforts.** The Church has pledged a \$2 million per year for the next three years “to encourage service and help to those in need.”
2. **Scholarships for Black students.** Latter-day Saints have committed to fund a \$1 million scholarship donation per year for three years, overseen by the United Negro College Fund.
3. **A fellowship to send up to 50 students to Ghana to learn about history.** The Church will donate \$250,000 to create the Amos C. Brown Student Fellowship to Ghana.

“Leaders of the Church have found common ground with the NAACP as we have discussed challenges that beset some of God’s children,” said President Nelson, who was accompanied by his counselors, President Dallin H. Oaks and President Henry B. Eyring; Elders Ronald A. Rasband and Gary E. Stevenson of the Quorum of the Twelve Apostles; and Elder Jack N. Gerard, a General Authority Seventy and executive direction of the Church Communications Department.

“The challenges are huge, and our capacities are limited. But together, we want to make a difference, even though our efforts may seem relatively small,” President Nelson said.

I will let people judge whether this is “treating everyone equally”, using President Nelson’s own words, for themselves.

The following is taken from my paper [The Parable of the Nobleman and the Olive Trees](#) which was written over a year ago. The #’d points mentioned are from my paper [Isaiah + Jesus Macro Last Day Timeline](#). If you would rather read the parable yourself vs this summarization of it, you will find it in D&C 101:43-62 or in its completeness in my paper [The Parable of the Nobleman and the Olive Trees](#).

[“Period of breaking down the hedge and robbing the vineyard:](#) this is the period of the Assyrian breaking down the laws of the land, the protections and freedoms thereof etc. (the hedge). Specifically [Understanding Isaiah Chapter 10](#) goes over the Assyrian breaking down the hedges

(verses 1-5) as well as robbing the eggs from the nest (verse 14). Joseph Smith in his sermon said, “Then the Enemy shall come as a thief in the night and scatter the servants abroad... This Nation will be on the very verge of crumbling to pieces and tumbling to the ground and when the constitution is upon the brink of ruin this people will be the Staff up[on] which the Nation shall lean and they shall bear the constitution away from the <very> verge of destruction.” (The Joseph Smith Papers, 19 July 1840).

This once again confirms the connection between “the enemy” and “the Assyrian” for both destroy the laws of the land and also confirms the connection between the hedge and the laws of the land as they are what was broken down.

Period of separation and capitulation: this is when the servants flee from the hedge and capitulate to all of the demands of the Assyrian (ie. shut down the temples, shut down the churches, kiss the ring of Black Lives Matter, kiss the ring of the NAACP, etc.). This is the period where the focus of the Church is drawn to that of the will of the Assyrian over that of the twelve olive trees. The problem in the eyes of many members and leaders of the Church become that of the Assyrian’s will versus that of the Lord’s will and His vineyard. And it is explained later in the parable that if the tower had been built, this would never have happened. This is point #20.

Period of chastisement: this is the rebuking from the Lord which is mentioned in point #21. If the leaders and members of the church had built the tower, the capitulation and losses to the Assyrian would not have occurred. The Lord says that he (the nobleman) personally goes to the servants, which would include the 12 apostles. The Lord in the time of Joseph Smith did not make such an appearance rebuking the leaders in person, and as of yet (2021) still has not made such an appearance.

The one servant: we learn in D&C 103:21 that this servant is Joseph Smith and lookey here, this is exactly the time period that Joseph is to be returning (points #19-22)”

### **3 Nephi 24:14-18**

14 Ye have said: It is vain to serve God, and what doth it profit that we have kept his ordinances and that we have walked mournfully before the Lord of Hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

16 Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Heber C Kimball: *“An army of Elders will be sent to the four quarters of the earth to search out the righteous and warn the wicked of what is coming. All kinds of religions will be started and miracles performed that will deceive the very elect if that were possible. Our sons and daughters must live pure lives so as to be prepared for what is coming. After a while the Gentiles will gather by the thousands to this place, and Salt Lake City will be classed among the wicked cities of the world. A spirit of speculation and extravagance will take possession of the Saints, and the results will be financial bondage. Persecution comes next and all true Latter-day Saints will be tested to the limit. Many will apostatize and others will be still not knowing what to do. Darkness will cover the earth and gross darkness the minds of the people. The judgments of God will be poured out on the wicked to the extent that our Elders from far and near will be called home, or in other words the gospel will be taken from the Gentiles and later on carried to the Jews. The western boundary of the State of Missouri will be swept so clean of its inhabitants that as President Young tells us, when you return to that place, there will not be left so much as a yellow dog to wag his tail. Before that day comes, however, the Saints will be put to a test that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night until deliverance comes. Then the Prophet Joseph and others will make their appearance and those who have remained faithful will be selected to return to Jackson County, Missouri and take part in the building of that beautiful city, the New Jerusalem.”* (Heber C. Kimball, *First Counselor in the First Presidency, May 1868, in Deseret News, 23 May 1931; see also Conference Report, Oct. 1930, p. 58-59*)

Heber C Kimball: *“I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall; for I say unto you there is a test, a Test, a TEST coming, and who will be able to stand? This church has before it many close places through which it must pass before the work of God is crowned with victory. To meet the difficulties that are coming it will be necessary for you to have knowledge of the truth of this work for yourselves. The difficulties will be of such character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not ‘till you obtain it. If you do not, you will not stand.”* (Orson F. Whitney, *Life of Heber C. Kimball, Salt Lake City: Bookcraft, 1945, p. 446.*)

### **Doctrine and Covenants 101:6-11**

6 Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

7 They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

8 In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

9 Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off; and in the day of wrath I will remember mercy.

10 I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in behalf of my people; and even as I have said, it shall come to pass.

11 Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full.

### **Mosiah 21:1-15**

1 And it came to pass that Limhi and his people returned to the city of Nephi, and began to dwell in the land again in peace.

2 And it came to pass that after many days the Lamanites began again to be stirred up in anger against the Nephites, and they began to come into the borders of the land round about.

3 Now they durst not slay them, because of the oath which their king had made unto Limhi; but they would smite them on their cheeks, and exercise authority over them; and began to put heavy burdens upon their backs, and drive them as they would a dumb ass—

4 Yea, all this was done that the word of the Lord might be fulfilled.

5 And now the afflictions of the Nephites were great, and there was no way that they could deliver themselves out of their hands, for the Lamanites had surrounded them on every side.

6 And it came to pass that the people began to murmur with the king because of their afflictions; and they began to be desirous to go against them to battle. And they did afflict the king sorely with their complaints; therefore he granted unto them that they should do according to their desires.

7 And they gathered themselves together again, and put on their armor, and went forth against the Lamanites to drive them out of their land.

8 And it came to pass that the Lamanites did beat them, and drove them back, and slew many of them.

9 And now there was a great mourning and lamentation among the people of Limhi, the widow mourning for her husband, the son and the daughter mourning for their father, and the brothers for their brethren.

10 Now there were a great many widows in the land, and they did cry mightily from day to day, for a great fear of the Lamanites had come upon them.

11 And it came to pass that their continual cries did stir up the remainder of the people of Limhi to anger against the Lamanites; and they went again to battle, but they were driven back again, suffering much loss.

12 Yea, they went again even the third time, and suffered in the like manner; and those that were not slain returned again to the city of Nephi.

13 And they did humble themselves even to the dust, subjecting themselves to the yoke of bondage, submitting themselves to be smitten, and to be driven to and fro, and burdened, according to the desires of their enemies.

14 And they did humble themselves even in the depths of humility; and they did cry mightily to God; yea, even all the day long did they cry unto their God that he would deliver them out of their afflictions.

15 And now the Lord was slow to hear their cry because of their iniquities; nevertheless the Lord did hear their cries, and began to soften the hearts of the Lamanites that they began to ease their burdens; yet the Lord did not see fit to deliver them out of bondage.

#### **Mosiah 24:9-17**

9 For Amulon knew Alma, that he had been one of the king's priests, and that it was he that believed the words of Abinadi and was driven out before the king, and therefore he was wroth with him; for he was subject to king Laman, yet he exercised authority over them, and put tasks upon them, and put task-masters over them.

10 And it came to pass that so great were their afflictions that they began to cry mightily to God.

11 And Amulon commanded them that they should stop their cries; and he put guards over them to watch them, that whosoever should be found calling upon God should be put to death.

12 And Alma and his people did not raise their voices to the Lord their God, but did pour out their hearts to him; and he did know the thoughts of their hearts.

13 And it came to pass that the voice of the Lord came to them in their afflictions, saying: Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me; and I will covenant with my people and deliver them out of bondage.

14 And I will also ease the burdens which are put upon your shoulders, that even you cannot feel them upon your backs, even while you are in bondage; and this will I do that ye may stand as witnesses for me hereafter, and that ye may know of a surety that I, the Lord God, do visit my people in their afflictions.

15 And now it came to pass that the burdens which were laid upon Alma and his brethren were made light; yea, the Lord did strengthen them that they could bear up their burdens with ease, and they did submit cheerfully and with patience to all the will of the Lord.



16 And it came to pass that so great was their faith and their patience that the voice of the Lord came unto them again, saying: Be of good comfort, for on the morrow I will deliver you out of bondage.

17 And he said unto Alma: Thou shalt go before this people, and I will go with thee and deliver this people out of bondage.

### **Isaiah 10:24-27**

24 Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little awhile, and the indignation shall cease, and mine anger in their destruction.

26 And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

Elder L Tom Perry: “What was the difference between the people of Alma and the people of King Limhi? Obviously, there were several differences: the people of Alma were peaceful and more righteous; they had already been baptized and entered into a covenant with the Lord; they humbled themselves before the Lord *even before their tribulations started*. All these differences made it appropriate and fair that the Lord would deliver them quickly in a miraculous way from the hand which kept them in bondage. These scriptures teach us of the Lord’s power of deliverance.” (The Power of Deliverance, April 2012)

### **D&C 133:30-34**

30 And they shall bring forth their rich treasures unto the children of Ephraim, my servants.

31 And the boundaries of the everlasting hills shall tremble at their presence.

32 And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.

33 And they shall be filled with songs of everlasting joy.

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.

Brother Hyrum Andrus:

“What is 3 Nephi 21 about? Gentiles, and it explains that if they repent they can come in and help build the New Jerusalem and be a blessed people on this land forever. And if they don’t repent and the time comes when they are ripe in iniquity, and that is the stipulation the Book of

Mormon places on it, when the American Gentiles are ripe in iniquity, the great promise concerning this land, that it is the land of Zion and that people who live here will either serve the God of the land, who is Jesus Christ, and here again is the Book of Mormon emphasis on Christ, they'll serve the God of the land who is Jesus Christ, or they will be swept off when the fulness of his wrath comes. Now, isn't that the Book of Mormon decree for this land?

He gives them those alternatives, here, to the Gentiles in 3 Nephi 21. Then he talks about the building of the New Jerusalem and the fact that the Gentiles will assist the Indian people. Some people have a hard one on that. President Joseph Fielding Smith made it clear, but we've still got problems on it. We think that when we go back to Jackson County we're going to turn the keys of the Kingdom over to some faithful Indian person and we're going to build the New Jerusalem under his direction. Now, that's not true. It simply isn't true. And besides that, it's false.

What is true is that Ephraim holds the birthright. And when the Lord talks about the redemption of Zion and the building of his Kingdom, he says this: "Behold, this is the blessing of the everlasting God upon the tribes of Israel," D&C 133, verse 34. "And the richer blessing upon the head of Ephraim and his fellows." Now, why the richer blessing upon Ephraim? ***Because he has borne the heat of the day***, because he holds the keys of presidency. He finally learns to exercise them, and I'm talking about us, not the Prophet, to exercise the priesthood in righteousness and holiness and to truly become a Zion people. And the greater blessing is upon Ephraim as a result." (NEPHI'S PROPHECY OF THE LAST DAYS, Part 2, August 10-12, 1989)

Brother Hyrum Andrus:

"Another one is in the D&C, Section 133. This one speaks of their coming in rather graphic terms. It says in verse 26: "And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep." I remember when I was a kid in a rural community with a lot of good souls who loved the gospel, who didn't know too much about what the scriptures said. The Alaskan Highway was under construction, and we had a few good testimony meetings in which they bore testimony of gratitude for living in the last days, when that highway was being built for the return of the ten tribes.

Bless their souls. That's not what this is saying. It is saying that a highway shall be cast up in the midst of the great deep. The deep is the ocean. This is a cataclysmic happening, and it will be down this highway from which they will come in this disruption that takes place. This is one of the great cataclysmic events of the last days. They don't all happen when Christ stands on the Mount of Olives. There's a whole series of them, as the Prophet Joseph taught.

He says, "And in barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence." Now, the everlasting hills is that chain of mountains that goes from the north to the south pole, and there's only one place on earth where that happens, and that's in America. They come on down through, and it's the everlasting hills, from everlasting to everlasting so far

as the earth is concerned. Now, the "boundaries of the everlasting hills shall tremble at their presence." Then speaking of their return, "And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim." Now, a lot of people have the idea that when they come we're going to convert them to the gospel. That's not true. They are not going to come to get converted to the gospel. We say they are going to come and we're going to give them their temple endowments and their marriages. That's not true. That's not what it is saying.

What does it say--lets' read it again, verse 32: "And there (in Zion) shall they fall down and be crowned with glory." Now, what does it mean to be crowned "with glory"? That's the endowment of glory, the cloud by day, the pillar of fire by night. What must they have before that? What must they have been prepared with prior to that, so that when they come to Zion they can get those final things with the endowment of glory? What must they have? They've got to have the gospel, they've got to have temple ordinances and eternal marriage, and all of that. And they'll fall down and be crowned with glory.

He goes on and says, "And they shall be filled with songs of everlasting joy." This is the blessing of the everlasting God upon the tribes of Israel and the richer blessings on the head of Ephraim and his fellows." Why Ephraim and his fellows? Some people have the idea that when we go to Jackson County we're going to surrender everything to the Indians and just kind of carry water for them. Now, that's not it. Yes, we want to help redeem the seed of Lehi, we want to help them come to the gospel. This is a work of service and of assistance and of uplifting. But the keys of the priesthood will always remain with the birthright tribe, they will always remain there.

As it says here in the blessings of Israel and Zion, the richer blessing will be given to Ephraim of the house of Israel.

Now, there's another statement I'd like to give you, and this one comes from the angel Moroni's explanation of things to the Prophet Joseph Smith on the Hill Cumorah, the day after the initial appearances of Moroni to the Prophet in his bedroom chamber. The next day, as you recall, the Prophet went there to the Hill Cumorah, and as he went he had dollar signs in his eyes, because this was a gold record, and he had been so long without very many pennies that it just literally tempted him monetarily. When he got there, he found the sacred repository, he got himself a stick and dug the edges around that rock that was rounded on top and that sat over the rock container, which, by the way, people went up and saw all the time. There were reports as late as 1840 that it was still there, and people could go see the container where the plates came from. We've got the good minister in the area by the name of Clark, who talks about them and having been there in 1840.

The Prophet unearthed that sacred repository and reached in and was about ready to get it, and he had a real shock come on his system, and it kind of threw him back. Being a real powerful and dynamic boy as he was, he made another effort at it, and he got similarly thrown back. Then he made the comment to himself and kind of out loud, "Why can't I get this record?" A voice said to him, "Because you haven't kept the commandments." There was Moroni again. Then Moroni showed him a vision of the powers of darkness, and Joseph saw the realms of Hades and he saw

the darkness that's there. He saw the pain and the anguish and the hate and the animosity that's there. This was so indelibly imprinted upon his mind that his mother later said that it just became such a force of resisting evil in him, as you can well imagine it would be.

Then Moroni opened up the vision of the future and gave him some keys of understanding. I want to read this. This is the Oliver Cowdery account of it. He says, "I will give you another sign, and when it comes to pass, know that the Lord is God and that he will fulfill his purposes. And the knowledge which this record contains will go to every nation, kindred and tongue and people under the whole heaven. This is the sign: When these things begin to be known, that is when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow. They will circulate falsehoods to destroy your reputation and will also seek to take your life. But remember this, if you are faithful and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth. For in due time, he will again give you commandment to come and take them.

When they are interpreted," and here's the point I want to get to, "the Lord will give the holy priesthood to some." So this foreshadows the restoration of the priesthood. This is 1823. "And they shall begin to proclaim this gospel and baptize by water. And after that, they shall have power to give the Holy Ghost by the laying on of hands. Then will persecution rage more and more, for the iniquities of men shall be revealed and those who are not built upon the rock shall seek the overthrow of this church." (see Messenger and Advocate Oct. 1835 p. 199.)

Then he gives a kind of sweeping statement and says, "But it will increase the more opposed, and spread farther and farther, increasing in knowledge, until they shall be sanctified and receive an inheritance," and note this, "where the glory of God shall rest upon them." Now, where's that? That's Jackson County. The opposition will increase, but they will increase and grow and develop until they get to that point where they receive an inheritance under the consecration program, and the glory of the Lord rests upon them-- that's the cloud by day and the pillar of fire by night.

Now they are ready for the coming of the ten tribes. The coming of the ten tribes is that they are coming to be crowned with glory by the children of Ephraim. If the ten tribes came today, who among us is going to crown them with glory? Which one of us? We don't have it to give, do we? We've got to be refined and purified as a people, and I'm not just talking about the inactives, I'm talking about the good Saints. They've got to be refined and purified in order to receive the endowment of glory.

Now note Moroni's explanation: "But it will increase the more opposed and spread farther and farther, increasing in knowledge," the church will, "until they shall be sanctified and receive an inheritance where the glory of God shall rest upon them." Now note, "And when this takes place," and there's a point of reference, "and all things are prepared, the ten tribes of Israel will be revealed in the north country." Now, when do they come? Not till Zion is sanctified and endowed with glory. And when they come, what do they come for? They are gathered to Christ, but not just to baptism, they are gathered to the endowment of glory. They are crowned with glory. They have prophets in their midst; they have ordinances. They have the gospel. They

might have had an apostasy and probably did, but they've had a restoration and they are ready. John the Revelator said that he was working among them and that he was their Priest and their King.

It goes another step farther. When this takes place concerning the ten tribes and all things are prepared, the ten tribes are revealed, "in the north country whither they have been." Then it takes the scenario one step farther. "And when this is fulfilled," that is, when the ten tribes come, "when this is fulfilled will be brought to pass the saying of the prophet," and this is Isaiah, Isaiah 59:20, "And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob." Is Christ going to wait for his world coming in glory to come to Zion? No. You are going to see great events take place. He will gather them from the north countries, he will purge out from among them the rebels, he will bring them to Zion and talk to them face to face, and he will endow them with glory. And he will then come and dwell with his people. Israel is not Israel until she is Zion." (Lecture – 18 ZION AND ISRAEL--OLIVE TREE PARABLE--WARDS/STAKES--TEN TRIBES, August 10-12, 1989)

Brother Hyrum Andrus:

“Question: Will the Lamanites and/or Nephites whose land this land is, their inheritance, lead the building of the New Jerusalem? How does Ephraim be involved in that great work?”

Answer: The answer to that is that the Lord has given this land, not merely to the Lamanites and the Indian people. He brought the Pilgrims here; he brought the Puritans here; he established the great Constitution of this land. He gave it to our fathers as much as he gave it to any of those people. The fact is that their fathers apostatized from the program. Therefore, they rejected the initial offer of gift to them, and while they are still here in bodies, the Lord has given this land to others. These others are richly impregnated physically with the blood of Israel, and they have just as much right to this choice land by blood as any of the children of Lehi. In fact, there are many among them who have much more right by blood than do the seed of Lehi.

So when, if you read the Lord's appointments, the land in and around the New Jerusalem is given to the Saints, it's given to Ephraim. The Indian people as a people will not inherit that land. Instead, they will receive their endowments, their blessings, their gospel, and they'll go back to their own lands and will build up Zion in their midst. Some of them may live, yes, in and around the center place of Zion.

The idea that the Indian people are going to build the New Jerusalem is a misinterpretation of 3 Nephi 21. The Lord says there that the converted Gentiles, and he's talking of Gentiles who are Gentiles purely by blood, will assist two groups--the remnant of Jacob, the Indian people, and others of the House of Israel. If you read Section 133, you'll find that the Lord talks about the redemption of Zion and the blessings that come from it, and he says this. The ten tribes will come to Zion, "And there shall they fall down and be crowned with glory."

They are not going to be converted to the gospel at that time, they've already got that, they are going to be "crowned with glory"--receive those ultimate and final ordinances. He says, "...even in Zion, by the hands of the servants of the Lord, even the children of Ephraim." Ephraim is

going to give them those endowments of glory after we've gotten on the stick and gotten them ourselves.

Then he says, "And they shall be filled with songs of everlasting joy. 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." Now, why the "richer blessing"? Not because of favoritism but because ***Ephraim has borne the heat of the day***. It was Ephraim that went through the refiner's fire. It was Ephraim, the group at last, the righteous remnant, that came out of that refiner's fire and had the endowments of the Spirit, the cloud by day and the pillar of fire by night. And they went and established the New Jerusalem.

In the meantime, at that time there will be a great conversion of the Indian people, and they will participate. And properly understood, that statement in 3 Nephi 21 means that the converted Gentiles who are pure Gentiles in blood, will assist the Lamanites who will assist those who hold the keys; namely, Ephraim. And the idea that we're going to give the New Jerusalem program to the Indian people and they are going to do it, is simply a rank misconception of the greatest order! And we see that expressed in a distortion of it so many times, but it simply is not true; there is nothing to bear that out." (Lecture – 4 THE IDEA OF ZION, August 15 - 19, 1991)

Brother Hyrum Andrus:

"The Ten Tribes will come, not to be converted to the gospel. They will come to be "crowned with glory." Crowned with glory means those final, ultimate ordinances and powers of the holy priesthood by which they get the cloud by day and the pillar of fire by night. And that presupposes they will have the gospel and have temples and eternal marriage, and they will have, those that come, at least many of them, a pure people. When they come to Zion and are crowned with glory--they wait, as Moroni says, after Zion has been purified and finds their resting place and are endowed with the glory of the Lord, then the Ten Tribes come in. Then they get their crowning with glory from the children of Ephraim. Then you have the setting for this great priesthood corps to be called out, the 144,000, 12,000 from each tribe of Israel. Then you have a basis to do that. As the book of Revelation tells us very clearly, this is done in the very latter period of time of the 6,000 year period, from the fall of Adam. And the opening of the 7th seal begins the great work of the harvest season. And that's when they go forth and gather people into the Church of the Firstborn.

"They shall fall down and be crowned with glory by the children of Ephraim," etc., And they shall be filled with songs of everlasting joy. 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." And the reason for the richer blessing upon Ephraim, I think we've made this comment before, is because Ephraim has borne the brunt of the heat of the day. Ephraim was that body of people who finally got sanctified up to a level to start with and who built Zion. From Ephraim, the birthright tribe, these higher blessings of the gospel will go to other tribes of Israel, including the Ten Tribes and the Indian people and others. And hence, the richer blessing upon the head of Ephraim.

When Christ comes to his Temple, he will come to his Temple in order to put the capstone on that great program that has been built up, that we call Zion, which is an order of Kings and Priests. I touched on that this afternoon, but I think it's important enough to turn back to it here in the Teachings, page 340. Let's just review a few ideas on that and build onto it a little if we can.

When we talk about building the Kingdom of God, keep in mind that the Church organization was completed in 1836. Then after it was completed, you have Moses and Elias and Elijah coming to restore the keys by which this eternal, celestial family order that's built up in the Temple, could be built.

In relation to the building of this family order, then there's the manifestation of three kinds of power, or levels of power. The first is called the spirit of Elias. What is the spirit of Elias? Well, it's that spirit that a young man gets when he gets a call to go on a mission. It requires him to leave his girlfriend to his returning boyfriend, who is just getting home from a mission and who has enough courage and enough spiritual sensitivity, with the Spirit of the Lord, to heed that call and to kind of leave her for that period of time and to go out into the mission field and to have the spirit of teaching the gospel and of bringing people to Christ. That is the spirit of Elias.

What is the spirit of Elijah? It's not just genealogical research, the spirit of Elijah is the spirit of the celestial family. It's the spirit of home evening. It's the spirit of union between a husband and his wife and family. It's the spirit that extends beyond that family to others of their family here in mortality, and then on back through to work for salvation for the dead to their kindred dead, and all that's associated with it. And in its capstone program, in its ultimate program, it's the spirit that you find in the House of the Lord where there is peace and where there is serenity, not just a calmness of peace but a living, vibrant, dynamic peace, where it is alive with the spirit of love and union, and where you begin to feel the presence of God and of Christ. This is the spirit of Elijah.

So Joseph says, then, that the spirit of Elias is first. You have to get those missionaries out, you have to get them born again, you have to get them baptized and into the program. And then the spirit of Elijah is second, and Messiah last. There are those three expressions of power. The power of the spirit of Elias, which is the missionary spirit; the power of the spirit of Elijah with all of its ramifications and its center in the celestial family. And then that of Messiah.

He says Elias is a forerunner to prepare the way. And the spirit and power of Elijah is to come after, holding the keys of power, building the Temple. The word "temple" now is a symbol as though the Prophet were using it for the Holy Order, built in the House of the Lord, building the Temple--that is, the Holy Order--to the capstone. "To the capstone" doesn't mean putting on the capstone, it means putting it right up there to where the next thing on, over it, is to put the capstone. He says, "placing the seals of the Melchizedek priesthood upon the House of Israel--not just Ephraim, upon the House of Israel. And you can't have Christ come to his Temple until after the ministry of the 144,000. Why? Because it's their work to bring Israel into the Church of the Firstborn, and to give them the spirit and blessings and power of Elijah, including the sealing powers.

When they finish their work, then Christ can come suddenly to his Temple. And what's the purpose for his coming? It's to put the capstone on. What's the capstone? The capstone is to make them in actual fact Kings and Priests and Queens and Priestesses." (THE THREE DIVISIONS OF CHRIST'S COMING - PART 1, August 15 - 18, 1991)

Brother Hyrum Andrus:

"In chapter 28 of Isaiah, as he talks about the drunkards of Ephraim, and this isn't drunkards in the sense that they get it from a bottle, it's the kind of drunkenness when it says "they are drunk, but not with strong drink. "They are drunk with the ideals and the zeal and the culture of the Gentile society, and they act on that principle and march by that drum beat.

Then speaking of the judgments to come upon Ephraim in that day, in verse 5, he says this: "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. "Isaiah 51 is a whole chapter devoted to that righteous remnant. Note how he begins:

"Hearken unto me, ye that follow after righteousness." This, then, is that righteous remnant. "Look unto the rock from whence ye were hewn, and to the hole of the pit from whence ye are digged." Go back to your roots. See where you came from. Find out who you were. Find out what the Lord wants you to do. "Look to the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged. Look unto Abraham," there's an example." Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him."

Now, this remnant is going to be left alone, they are going to sit in the dust. Many are going to say, "The Lord has forsaken us." What is your consolation? You go back to your roots and you look to Abraham, and you say, "I'm a descendant of Abraham, and the Lord is going to handle me like he did him..."

When this righteous remnant he is speaking of here sits in the dust, where are they going to get hope? The Lord says, "Look to the rock from which ye are hewn, and to the hole of the pit from whence ye are digged." Look to Abraham your father and Sarah, she that bare you, "for I called him alone and blessed him." For the Lord shall comfort Zion; he will comfort all her waste places." And there will be waste places; whether Snowflake is one of them, I don't know. But there will be waste places, "and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my people; and give ear unto me, O my nation," and this will be the day when we've saved the Constitution and the righteous remnant begin to be something more than just four walls and preaching.

"Hearken unto me, my people; and give ear unto me, O my nation, for a law shall proceed from me, and I will make my judgment to rest for a light of the people." And that "law" is the law of the gospel, the baptism of fire and the Holy Spirit, and the political law where the Latter-day Saints finally cooperate in establishing Constitutional freedom in this land.



"My righteousness is near!" He's telling this remnant, "Hey, look to Abraham, and here's what we're going to do." "My righteousness is near, my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." While all that is predicated to come to pass in the earth, he says, "But my salvation shall be forever; and my righteousness shall not be abolished.

"Hearken unto me, ye that know righteousness, the people in whose heart I have written my law." That's this righteous remnant, and he's talking directly to them. And when they are sitting in the dust, they'll read that passage and will say, "That's us! Here's what the Lord through Isaiah said about us! And he is writing personally to us!"

"I've written my law in your hearts; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation."

Then he directs his attention to a person. That person is the presiding authority in that day among this righteous remnant. And that person is given the name of "O arm of the Lord." So he is talking personally to that individual, and he says this: "Awake, awake, put on strength, O arm of the Lord," talking to that person; "awake, as in the ancient days." ” (Lecture – 14 NEPHI, KEY TO ISAIAH -- Part 2, August 10-12, 1989)

The heat of the day that Ephraim needs to bear is this. This is not something that will be borne by Judah, Benjamin, Reuben, or even Manasseh. Ephraim is the birthright tribe and will receive according to Jesus Christ our Lord and Savior “the richer blessings”. Joseph Smith interjects here, “But I would remind you of a certain clause in one which says, that after much tribulation cometh the blessing... Men have to suffer that they may come upon Mount Zion and be exalted above the heavens” (TPJS, p.34, 323). So, sons and daughters of Ephraim, stop complaining about the heat, for it is the heat that we are now bearing that if we endure well will grant unto us the “richer blessings.” This is not Micah’s doctrine, this is not Brother Hyrum Andrus’ doctrine, this is the doctrine of our Lord and Savior as laid out by the keys through our standard works. Sons and daughters of Ephraim, bear your infirmities and heat well, live up to your birthright.

#### **D&C 105:34-41**

34 And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption.

35 There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy.

36 And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified;

37 And inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

38 And again I say unto you, sue for peace, not only to the people that have smitten you, but also to all people;

39 And lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth;

40 And make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good.

41 Therefore, be faithful; and behold, and lo, I am with you even unto the end. Even so. Amen.

1. Follow the “counsel” (and note carefully the word counsel) of keys to remain worthy to be selected by Joseph Smith

and

2. Offer peace to those that smite us, even if they think you are offering peace because of “past sins”... You are in fact the one doing the offering of peace to the ones actually doing the smiting- you are the ones bearing the heat of the day.

This was written for us today. There has been a day of calling, we brothers and sisters live in the days of choosing. May we be so chosen is my prayer, in Jesus’ name, Amen.

#### Additional References

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Aaron Allen asks:

“WHEN will persons with [the] argument [that the Church denied/damaged] join the Church?  
Because only one exists:

A)The Church has the priesthood, God’s authority and all the eternal blessings they claim to be able to provide and all these are now available to all, regardless of race

-OR-

B)The Church has no priesthood, does not have God’s authority and has no eternal blessings to offer and, hence no one, of any race, was denied anything, previously or today