

Section Three: A Marvelous Work and Wonder

Chapter One: Joseph Smith to Return

v 1.02

Introduction

Book of Mormon Student Manual, 2 Nephi 27:24-28: “A Marvelous Work and a Wonder”:

The “marvelous work and a wonder” spoken of by the Lord in 2 Nephi 27:26 *includes* the Book of Mormon, the restoration of the priesthood and the Church, and the presence of latter-day prophets on the earth. *But it is even more than these things.* It is the restoration of *all* things, including the establishment of Zion on the earth again (emphasis added).

President Joseph Fielding Smith:

“*When* the lost tribes come...it *will be* a most wonderful sight and marvelous thing *when they do come* to Zion” (President Joseph Fielding Smith, *Doctrines of Salvation*, volume 3, p.605) (emphasis added).

It is important to note that when this quote was given the church was already global and President Joseph Fielding Smith used the word “when”, meaning it was yet a future event. Missionary global work is not *the* marvelous work and a wonder. It is imperative to understand these events for the Savior said, “for it shall deceive almost the very elect.”

The Book of Mormon, the restoration of the priesthood etc. were all precursors to *the* marvelous work and a wonder. The Book of Mormon was written and designed to get us ready for *the* marvelous work and a wonder, i.e., to get us ready to build Zion and to get us ready for the sealed portion of the scriptures and to get us ready for the return of the ten tribes etc.

Brother Hyrum Andrus taught in his lecture *Christ's Coming to Zion, Jerusalem and the World:*

“ ‘Therefore, I will proceed to do a marvelous work among this people...and a wonder.’ Now, that marvelous work and wonder, according to the angel Moroni to Joseph Smith, is a work subsequent to the coming forth of the Book of Mormon. Let me turn here to the Messenger and Advocate, where Oliver Cowdery writes about the visit of the angel Moroni and says this: “Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder. The wisdom of their wise shall perish, the understanding of their prudent shall be hid. For according to his covenants which he made with his ancient saints, his people, the house of Israel, must come to the knowledge of the gospel and own their Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in to rejoice in one fold under one Shepherd.” Now, this great gathering of Israel hasn't yet taken place. And the marvelous work and a wonder isn't just the restoration of the gospel. It is a marvelous work and I heartily agree with Elder LeGrand Richards in calling a book, *A Marvelous Work and a Wonder*. But now note what

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he says: "This cannot be brought about until first certain preparatory things have been accomplished." You can't get *the* marvelous work and a wonder, which is not the Book of Mormon, it's the gathering of Israel, it's the building of Zion, it's the turning of things upside down with a new order of society and a government of law. It's the endowment of glory, it's this marvelous thing that finally ushers in the millennial period. That's *the* marvelous work and a wonder. Take a Concordance and look through the Book of Mormon under the word "marvelous," and read all the passages where it's used. And that's the context in which it is written, that's it. It puts it in this latter-day when you are going to finally redeem Israel and establish Zion. That is *the* marvelous work and a wonder, and the endowment of Zion with glory, the cloud by day and the pillar of fire by night." (Hyrum L Andrus, Lecture 19 Christ's Coming to Zion, Jerusalem and the World)

So simply put, this is *the* marvelous work and a wonder that will be so miraculous that as Jeremiah put it, we will altogether stop talking about Moses (Jeremiah 16:14-16). That is the marvelous work and a wonder that we will be discussing in this section of the book, and it is impossible to understand this without understanding Joseph Smith's role in it. As we are talking about the marvelous work and a wonder yet to take place, we will not be discussing Joseph Smith's past acts, but rather his continued and future roles.

Who Am I?

Doctrine and Covenants 58:

31 Who am I, saith the Lord, that have promised and have not fulfilled?

Before we even begin this conversation we as members of The Church of Jesus Christ of Latter-day Saints need to answer this question honestly and frankly- if we can't agree on this then we worship two different Gods, if we don't agree with this than (as Joseph Smith taught us in the Lectures on Faith) we will not be able to "exercise sufficient faith unto life and salvation"... What is that question?

"Do we believe that the Lord can promise someone something, that individual can be faithful, and the Lord can not fulfill what he promised that individual and yet remain a God?"

There are such members, there are such Christians, but as Joseph Smith taught us, if one believes such a thing, if one believes in a God that can lie, if one believes in a God who changes, etc. then one will never be able to exercise faith unto life and salvation (Lectures on Faith). If we don't have such faith then the problem is us, our problem is with the doctrine, our problem is with the truth, and the truth moves on without us. I know that God changes not, I know that God does not lie, I know that Joseph Smith was a prophet of God, and not just that, but that he was and is the prophet head of this the last and greatest dispensation and there is no error in the revelation. If the Lord promised something to someone and that someone was faithful until death, I not only know that the Lord will literally give that individual everything they promised them, but I also know that anyone who preaches anything even remotely against that have forsaken their own

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mercy, as Jonah teaches us “those that observe lying vanities, forsake their own mercy” (Jonah 2: 8).

Why is this important to nail down? Because A) if we know the Lord promised Joseph Smith things, we know the Lord will literally fulfill what he promised Joseph Smith and B) if we find people teaching that the Lord will not literally fulfill what he promised Joseph Smith we can clearly and obviously set them aside as apostates to the truth. Period.

So what did the Lord promise Joseph Smith?

Blessing given by Joseph Smith Sr. (December 9, 1834) (*emphasis added*)

Joseph, my son, I lay my hands upon thy head in the name of the Lord Jesus Christ, to confirm upon thee a father’s blessing.

The Lord thy God has called thee by name out of the heavens: thou hast heard his voice from on high from time to time, even in thy youth. The hand of the angel of his presence has been extended toward thee by which thou hast been *lifted up and sustained*; yea, the Lord has delivered thee from the hands of thine enemies and thou hast been made to rejoice in his salvation: thou hast sought to know his ways, and from thy childhood thou hast meditated much upon the great things of his law.

Thou hast suffered much in thy youth, and the poverty and afflictions of thy father’s family have been a grief to thy soul. Thou hast desired to see them delivered from bondage, for thou hast lov’d them with a perfect love. Thou hast stood by thy father, and like Shem, would have covered his nakedness, rather than see him exposed to shame: when the daughters of the Gentiles laughed, thy heart has been moved with a just anger to avenge thy kindred. Thou hast been an obedient son: the commands of thy father and the reproofs of thy mother, thou hast respected and obeyed— for all these things the Lord my God will bless thee.

Thou hast been called, even in thy youth to *the great work of the Lord: to do a work* in this generation *which no other man would do as thyself*, in all things according to the will of the Lord. *A marvelous work and a wonder* has the Lord wrought by thy hand, even that which shall prepare the way for the remnants of his people to come in among the Gentiles, with their fulness, as the tribes of Israel are restored.

I bless thee with the blessings of thy fathers Abraham, Isaac and Jacob; and even the blessings of thy father Joseph, the son of Jacob. Behold, he looked after his posterity in the last days, when they should be scattered and driven by the Gentiles, and wept before the Lord: he sought diligently to know from whence the son should come who should bring forth the word of the Lord, by which they might be enlightened, and brought back to the true fold, and his eyes beheld thee, my son: his heart rejoiced and his soul was satisfied, and he said,

“As my blessings are to extend to the utmost bounds of the everlastings hills; as my father’s blessing prevailed above the blessings of his progen[i]tors, and as my branches are to run over the wall, and my seed are to inherit the choice land whereon the Zion of God shall stand in the

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last days, from among my seed, scattered with the Gentiles, shall a choice Seer arise whose bowels shall be as a fountain of truth, whose loins shall be girded with the girdle of righteousness, whose hands shall be lifted with acceptance before the God of Jacob to turn away his anger from his annointed, whose heart shall meditate great wisdom, whose intelligence shall circumscribe and comprehend the deep things of God, and whose mouth shall utter the law of the just: **His feet shall stand upon the neck of his enemies, and he shall walk upon the ashes of those who seek his destruction:** with wine and oil it shall he be sustained, and he shall feed upon the heritage of Jacob his father: the just shall desire his society, and the upright in heart shall be his companions: **No weapon formed against him shall prosper, and though the wicked mar him for a little season, he shall be like one rising up in the heat of wine—he shall roar in his strength, and the Lord shall put to flight his persecutors:** he shall be blessed like the fruitful olive, and his memory shall be as sweet as the choice cluster of the first ripe grapes. Like a shief [sheaf] fully ripe, gathered into the garner, so shall he stand before the Lord, having produced a hundred fold.”

Thus spake my father Joseph. Therefore, my son, I know for a surety that these things will be fulfilled, and I confirm upon thee all these blessings. Thou shalt live to do the work which the Lord shall command thee: thou shalt hold the keys of this ministry, even the presidency of this church, both in time and in eternity.

Thy heart shall be enlarged, and thou shalt be able to fill up the measure of thy days according to the will of the Lord.

Thou shalt speak the word of the Lord and the earth shall tremble; the mountains shall move and the rivers shall turn out of their course. Thou shalt escape the edge of the sword, and put to flight the armies of the wicked.

At thy word the lame shall walk, the deaf shall hear and the blind shall see.

Thou shalt be gathered to Zion and in the goodly land thou shalt enjoy thine inheritance; thy children and thy children’s children to the latest generation; for thy name and the names of thy posterity shall be recorded in the book of the Lord, even in the book of blessings genealogies, for their joy and benefit forever.

And now, my son, what more shall I say? Thou art as a fruitful olive and a choice vine: thou shalt be laden with precious fruit. Thousands and tens of thousands shall come to a knowledge of the truth through thy ministry, and thou shalt rejoice with them in the Celestial Kingdom:

Thou shalt stand upon the earth when it shall reel to and fro as a drunken man, and be removed out of its place: thou shalt stand when the mighty judgments go forth to the destruction of the wicked: thou shalt stand on mount Zion when the tribes of Jacob come shouting from the north, and with thy brethren, the sons of Ephraim, crown them in the name of Jesus Christ:

Thou shalt see thy Redeemer Come in the clouds of heaven, and with the just receive the hallowed throng with shouts of hallalujahs, praise the Lord. Amen

Blessing given by Joseph Smith Sr. (January 23, 1833) (*emphasis added*)

...The presidency then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hand, of father Smith; and in my turn **my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter Days, even as Moses led him in days of old; also the blessings of Abraham, Isaac and Jacob.** All of the Presidency laid th[e]ir hands upon me, and pronounced upon my head many prophecies, and blessings, many of which I shall not notice at this time.

Blessing given by Oliver Cowdery (September 22, 1835) (*emphasis added*)

Preface written by Oliver Cowdery: “The reader will remember the remarks made at the commencement of the foregoing blessings, pronounced by the first patriarch, and first elder in this church, Joseph Smith, jr. I said that he had authority to bless; this is so, and it may be understood that those men whose names are mentioned in the blessings by his mouth, had long been employed in the work of the Lord, and were personally known to him. I mean those besides his own family, who are myself, Frederick G. Williams, Sidney Rigdon, David Whitmer, John Whitmer, John Corrill and William W. Phelps. Now, after writing these blessings at the mouth of the Seer, I greatly desired to know the mind of the Spirit concerning this my brother, with whom I had labored so many years; And accordingly I besought the Lord with prayer and fasting, who opened the heavens upon me, **And thus, while in the heavenly vision, I wrote the following blessing, which is a part of that which was shown and declared should come upon my brother. Therefore, let no one doubt of their correctness and truth, for they will verily be fulfilled. (signed) Oliver Cowdery.**” (Patriarchal Blessings Book Volume 2:28, Church Historians Office)

Blessed of the Lord is my brother, for the integrity of his heart and the steadfastness of his soul. Upheld by the arm of the Almighty he shall never fall, but shall be strengthened by his right hand till he overcomes. **Like Jacob of old he shall wrestle with the angel, and as a prince shall he have power with God, and shall prevail.**

Ever faithful to friends and true to his word, the goodness of the Most High shall sustain him, and thousands shall stand up to defend him from the hand of his enemies, and put forth the hand and ward off the blow were it needful: **but ere his foes are aware he shall be hid under the pavilion of the Lord Jehovah;** for, with the voice of his thunder shall he strike terror to their hearts, and as with the wings of an eagle shall my brother be carried beyond all harm, by the power of the Anointed.

From amid the burning bush, like Moses of old, shall he hear the voice, saying, I am the God of thy fathers, Abraham, Isaac and Jacob, I have seen, I have seen, the affliction of my people and am come down to deliver them: go, thou, and say to the strength of my house, To your tents, O Israel: build up the wastes and raise up the foundation of desolation that this generation has made. Thus shall he be honored of the Lord, and thus shall it be recorded of him, that the generations to come may bless his name, in Israel, saying, The Lord make thee as Joseph the Seer, who was of the house of Ephraim, the brother of

Manasseh: the Lord do thee good and bring peace and blessings upon [upon] thy house as he brought them upon the house of Joseph the Seer, who was raised up of a choice vine from the stem of Jacob through the root of Joseph, even that Joseph who was separated from his brethren—

For, like Joseph of old shall he be: he shall save the just from desolation, by the wise counsel of the Almighty; for by his direction shall they gather into storehouses and barns, till they overflow with the richness of the fruit of harvest: and by this means shall the just be saved from famine, while the nations of the wicked are distressed and faint.

In due time shall he go forth toward the north, and by the power of his word shall the deep begin to give way and the ice melt before the sun. By the keys of the Kingdom shall he lead Israel into the land of Zion while the house of Jacob shouts in the dance and in the song— Joy, O my soul, in that day, for thou shalt be with him and bear thy part in the keys which are confirmed thee for an everlasting priesthood, forever and ever— Joy, O my heart, in that day, with thanksgiving and with praise, for thou shalt stand with him before the hosts of Israel— the lame shall leap as a hart, the old shall renew his strength, and the virgin of Israel, with the youth, shall exalt the name of our God upon harps and instruments of tens[e] strings.

He shall be a shure arrow in the bow of his God, for he shall be hid under the shadow of his wing. His loins shall be like iron, girded by the hand of the Lord, and his feet shall be swift to execute the commandment of the Most High when he shall say, Destroy. His name shall be had in everlasting remembrance, and his name after him, for they shall be saved to the uttermost. His fame shall be sounded in foreign lands, even to the ends of the earth, as well as nigh at home: for in this the times shall change— a prophet shall have honor in his own country. His learning and wisdom shall astonish the great, for they shall acknowledge that by his intelligence he has far surpassed their learning and their science. In palaces of governors, rulers and kings shall he be honored, even in his person, for God shall give him power to prevail.

He shall be a lawgiver to Israel and shall teach the house of Jacob the statutes of the Most High. His testimony shall shine like the sun, and the weight of his influence shall be like the great river that rises on the east of the lasting hills, and flows into the great deep— so shall his righteousness ever abound. He shall partake of the blessings of Abraham, Isaac and Jacob: the chief things of the ancient mountains, the precious things that couch beneath, and of the treasures hid in the sand.

The records of past ages and generations, and the histories of ancient days shall he bring forth: even the record of the Nephites shall he again obtain, with all those hid up by Mormon, and others who were righteous, and many others, till he is overwhelmed with knowledge. No precious thing shall slumber from his possession, for he shall be covered with the most choice of all ages, till his soul shall be satisfied and his heart shall say, Enough, Enough!

In his hands shall the Urim and Thummim remain and the holy ministry, and the keys of the evangelical priesthood, also, for an everlasting priesthood forever, even the patriarchal;

for, behold, he is the first patriarch in the last days. He shall sit in the great assembly and general council of patriarchs, and execute the will and commandment of God under the direction of the Ancient of Days; for he shall have his place and act in his station. Behold, my brother Joseph is blessed: blessed are all who bless him, and blessed are all those whom he blesses. Multitudes, multitudes, shall come to a knowledge of the truth through his ministry, and he shall be welcomed into the presence of kings and the great ones of the earth; for he shall claim his place among the nobles of the earth and shall be revered by them.

He shall also be filled with abundance of the fat of the earth: his flocks shall bring forth thousands and tens of thousands: his fats [vats] shall overflow with wine and oil: his cattle shall increase to a multitude: he shall have horses and mules, asses, she asses and dromedaries, camels and elephants, and all swift beasts, **and when he goes forth in haste his chariots shall roar like the approach of an army:** he shall have gold and silver, precious stones, diamonds, pearls, and the pure platina [platinum], with the antiquities of every kind. Thus shall God bless, and thus shall he be prospered: and **he shall have peace after a little; for his enemies shall be consumed, many of them, and many shall turn and be his friends in very deed:** he shall remain to a good old age, even till his head is like the pure wool. Behold, there is no end to the vision, of the multiplicity of blessings and glories which shall come upon my brother Joseph. He shall possess a mansion on high and have an inheritance in that city which is like pure gold, even like transparent glass. His rest shall be glorious and his name remain forever. Thus closes the vision, and thus it shall be; even so. Amen. (Given in the evening of September 22, 1835, and recorded October 3, 1835. Oliver Cowdery.)

Blessing given by Joseph Smith Sr. (September 14, 1840) (*emphasis added*)

As recorded by Lucy Mack Smith, mother of the Prophet Joseph Smith:

my husband commenced vomiting blood. I sent immediately for Joseph and Hyrum; who as soon as they came, gave him something to alleviate his distress. This was Saturday night. The next morning Joseph came in and told his father, that he should not be troubled any more for the present with the Missourians: “and,” said he, “I can now stay with you as much as you wish.”

. . . [Joseph Smith Sr.] addressed himself to me: “Mother, do you not know, that you are the mother of as great a family as ever lived upon the Earth. The world loves its own, but it does not love us— it hates us because we are not of the world; therefore all their malice is poured out upon us, and they seek to take away our lives. When I look upon my Children and realize that, although they were raised up to do the Lord’s work, yet they must pass through scenes of trouble and affliction as long as they live upon the Earth, my heart is pained and I dread to leave them so surrounded by enemies.

. . . **To Joseph he said: Joseph, my son; thou art called to an high and holy calling— thou art even called to do the work of the Lord— hold out faithful and you shall be blessed, and your children after you— you shall even live to finish your work.”** -[At this Joseph cried out, weeping “Oh my father will I]- “Yes, said his father, “you shall live to lay out the plan

of all the work which, which God has given you to do. This is my dying blessing on your head in the name of Jesus— I also confirm your former blessings upon your head; for it shall be fulfilled, even so. Amen.” (Lucy Mack Smith, History, 1845, pg. 296-98)

Some of the items promised by the Lord here might be foreign to you as you read through them, that is understandable; we will be going into what these things actually mean in the following chapters in this section. What is important to take away for everyone is that A) these things were promised to Joseph Smith by the Lord B) the Lord always fulfills, which means Joseph Smith will obtain all those blessings, C) to take those promised blessings away from Joseph Smith is apostasy, and finally D) if Joseph Smith did not obtain the promised literal blessings in this life, he will obtain them in the resurrection. Period.

By Jesus’ Own Mouth

I believe that the best place to start our process of understanding is to start off with what the Lord said himself. I believe this is important to do because A) Jesus Christ is the most important part of the pyramid of truth, thus proving validity and B) Jesus lays out the best chronological picture- much clearer than you will find in other locations.

So where are these prophecies concerning Joseph Smith and his resurrection spoken from the lips of Jesus? They are found in 3 Nephi 21- but how do we know that these verses are in fact referring to Joseph Smith?

In the Old Testament Institute Student manual it states:

Isaiah 52:13–15. Who Is the Servant?

“The Savior Himself made it clear that Isaiah 52:13 *also* had reference to a servant involved in the “great and marvelous work” of the Father in the latter days (3 Nephi 21:9). The Book of Mormon verse undoubtedly refers to Joseph Smith and the Restoration. Men “marred” him, persecuting him throughout his life until they succeeded in killing him.” (Emphasis Added)

The Book of Mormon Institute Student manual clarifies:

3 Nephi 21:9–11. “My Servant”

“A careful reading of 3 Nephi 21:9–11 suggests that the Lord was referring to the Prophet Joseph Smith when he said, “The life of my servant shall be in my hand” (v. 10; see also Isaiah 52:13–15, 3 Nephi 20:43–44).”

So let us read these passages, but let us replace “my servant” with Joseph Smith so we can get a clear understanding of what is happening here.

3 Nephi 21:10

10 But behold, the life of [Joseph Smith] shall be in my hand; therefore they shall not hurt [Joseph Smith], although [Joseph Smith] shall be marred because of them...

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We already had explained above what “marred” had reference to, but for even more concrete evidence let us go down to the footnote for “marred.” The Church of Jesus Christ of Latter-day Saints takes you to

D&C 135:1:

1 To seal the testimony of this book and the Book of Mormon, we announce *the martyrdom* of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o’clock p.m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: I am a dead man! Joseph leaped from the window, and was shot dead in the attempt, exclaiming: O Lord my God! They were both shot after they were dead, in a brutal manner, and both received four balls.”

One can now come away with the understanding that one of the meanings of *marred* in this context is *martyred*. So the Lord here is saying that the life of Joseph Smith will be in His hands even after they kill him. So what does the rest of the verse say?

3 Nephi 21:10 (second half)

...Yet I will heal [Joseph Smith], for I will show unto them that my wisdom is greater than the cunning of the devil.

So what does the Lord mean when he says that Joseph will die, he will be martyred, but yet the Lord will heal him?

D&C 63:47-49, 52-54

47 He that is faithful and endureth shall overcome the world.

48 He that sendeth up treasures unto the land of Zion shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come.

49 Yea, and blessed are the dead that die in the Lord, from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, *they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city.*

52 Wherefore, *for this cause preached the apostles unto the world the resurrection of the dead.*

53 *These things are the things that ye must look for;* and, speaking after the manner of the Lord, they are now nigh at hand, and in a time to come, even in the day of the coming of the Son of Man.

54 And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire.

So when the Lord is referring to healing a dead man he is referring to the resurrection. But not only that, we gain another bit of crucial information regarding this event (i.e., Joseph Smith’s resurrection) in regard to last day timelines and prophecies. And that is found in verse 52 and 53.

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The Lord says here that this is the reason why the apostles preached the resurrection of the dead, for the resurrection of the dead (or more specifically the resurrection of a specific person) is “the thing that ye must look for” in the last days and this is obviously not talking about Jesus because he has been resurrected for almost 2000 years. The Lord then in the year 1831 says that these things are *close at hand*, speaking “after the manner of the Lord”, which means it might be a while for those in 1831 to see it but that this/these resurrections were *post* 1831, ruling out people such as Moroni.

Bible Tie-in

Okay, so that’s what it says in The Book of Mormon, but is there a Bible tie-in? The verse directly before the prophecy in question reads:

3 Nephi 21

9 For in that day, for my sake shall the Father work a work, which shall be a *great and a marvelous work* among them; and there shall be among them those who will not believe it, *although a man shall declare it unto them.*

This not only clearly ties us back into “the marvelous work and a wonder” we are talking about in this section, it also provides the context of a man declaring things unto people and people not believing it.

Habakkuk 1:

5 Behold ye among the heathen, and regard, and *wonder marvellously*: for I will *work* a work in your days, *which ye will not believe, though it be told you.*

Footnote for work:

Acts 13:

41 Behold, ye despisers, and wonder, and perish: for I *work* a work in your days, a work which *ye shall in no wise believe, though a man declare it unto you.*

Footnote for work here takes us back to 3 Nephi 21 and we have gone full circle... But wait, there’s more!

(JST) Luke 16

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, *If they hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead.*

The JST changes “though one rose from the dead.” To “though one *should* rise from the dead”, a JST change that obviously changes the meaning entirely from “past resurrection” to “future”...

A massive part of the marvelous work and a wonder is tied directly to one who “should” rise from the dead who people will yet not believe, and Jesus Christ while appearing to the Saints on the ancient American continent identified that man as Joseph Smith Jr.

Synonyms

Knowing synonyms to “healing” and “resurrection” will help us unlock further scriptures and understanding surrounding this subject.

1 Nephi 13:37

“And if [you] endure unto the end [you] shall be *lifted up* at the last day and saved.”

James 4:10

“Humble yourselves in the sight of the Lord and he shall *lift you up.*”

In D&C 5:32-35 the Lord speaking to Joseph Smith said, “And now, because I foresee the lying in wait to destroy thee, yea, I foresee that if my servant Martin Harris humbleth not himself and receive a witness from my hand, that he will fall into transgression; And there are many that lie in wait to destroy thee from off the face of the earth; and for this cause, that thy days may be prolonged, I have given unto thee these commandments. Yea, for this cause I have said: Stop, and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee. And if thou art faithful in keeping my commandments, thou shalt be *lifted up*...”

Doctrine and Covenants 88:

27 For notwithstanding they die, they also *shall rise* again, a spiritual body.

28 They who are of a celestial spirit *shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.*

29 Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

Doctrine and Covenants 109:

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31 For thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name, *for which they have suffered these things*.

32 Therefore we plead before thee for a full and complete deliverance from under this yoke;

33 Break it off, O Lord; break it off from the necks of thy servants, *by thy power, that we may rise up in the midst of this generation and do thy work*.

Hebrews 2

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; *that through death he might destroy him that had the power of death*, that is, the devil;

15 And deliver them who through fear of *death* were all their lifetime subject to *bondage*.

Mosiah 16

7 And if Christ had not risen from the dead, or have broken the bands of death that the grave should have no victory, and that death should have no sting, there could have been no resurrection.

8 But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.

Not only do we learn here that “*to lift up*” or “*be lifted up*” is synonymous with being resurrected or the resurrection, we have the Lord specifically promising Joseph that despite men laying in wait to destroy him (the “marring”) that he will be lifted up. Now that we have this understanding of lifting up, we not only have yet another witness to what we have already established, but we also now have a key to better understand what the Lord was referring to whenever He references “the standard/ensign” in connection with the marvelous work and a wonder, i.e. “I will *lift up* my standard/ensign.” It is a reference to *the* event that we, as Saints, are “to look for,” the resurrection of Joseph Smith, him being raised up to stand as an ensign.

Polished Shaft

Isaiah 49:1

1 And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

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Who is this servant speaking here whom the Lord knew and sanctified before he was born? Even going as far as to name him? “I have even called thee by thy name: I have surnamed thee, though thou hast not known me” (Isaiah 45:5). The footnote takes you to Joseph Smith History 1:17,33,49 which are all cases where Joseph Smith was called by name. We also learn in the Book of Mormon that Joseph that was sold into Egypt prophesied saying, “A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. And his name shall be called after me; and it shall be after the name of his father” (2 Nephi 3:6,15). So this servant is Joseph Smith. But in case you are still not convinced, Joseph Smith himself says that this is him,

Isaiah 49:2 reads,

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a *polished shaft; in his quiver* hath he hid me;

Joseph Smith identified himself as this prophet when he said, “I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women—all hell knocking off a corner here and a corner there. ***Thus I will become a smooth and polished shaft in the quiver of the Almighty***, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed, while these smooth-polished stones with which I come in contact become marred.’ (TPJS, p. 304.)

So Joseph clearly identifies himself as this servant. What do we learn next about this servant?

Isaiah 49:4-5

4 Then I said, I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord, and my work with my God.

5 And now, saith the Lord—that formed me from the womb that I should be his servant, to bring Jacob again to him—though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

Taking the manual and replacing every reference to Old Israel (history lesson) with Joseph Smith specifically will make it read as follows:

(17-6) Isaiah 49:4–12. Did the Lord Forget [Joseph Smith], His Chosen [Prophet]?

“The Restoration was a long time in coming. During the years of [restoration, Joseph Smith] undoubtedly felt lonely and forsaken by the Lord. Isaiah 49:4–12 shows that loneliness. Verse 4 describes the attitude of [Joseph Smith] somewhat discouraged, yet not completely so: “I have spent my strength ... in vain: yet surely my judgment is with the Lord” (Isaiah 49:4).

Nephi spoke of the [Latter-Day Saints] in their cast-off condition as being “a hiss and a byword and ... hated among all nations” (1 Nephi 19:14). Isaiah 49:7 describes that condition: men despise and abhor the Lord’s covenant people. But [the church] still has hope: “Though Israel be

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not gathered, yet shall I [Joseph Smith] be glorious in the eyes of the Lord” (v. 5). [Joseph Smith] will yet be raised and restored and stand as “a light to the Gentiles” and as a beacon of “salvation unto the end of the earth” (v. 6). “In an acceptable time” God will hear [the righteous remnant in the church,] their cry and “give thee [“my servant,” in 1 Nephi 21:8] for a covenant of the people” (Isaiah 49:8). That began with the call of Joseph Smith, [but will not see its completeness until after Joseph Smith returns].”

At which point in time Joseph Smith will no longer be discouraged.

Going back to the chronology of Jesus in 3 Nephi:

3 Nephi 20:41-42

41 And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.

42 For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.

3 Nephi 21:11

11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause [Joseph Smith] to bring forth unto the Gentiles, and shall give unto [Joseph Smith] 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.

3 Nephi 20:45

45 So shall [Joseph Smith] sprinkle many nations; the kings shall shut their mouths at [Joseph Smith], for that which had not been told them shall they see; and that which they had not heard shall they consider.

3 Nephi 21:9

9 For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

So once again, Joseph Smith is resurrected and he works the marvelous work and a wonder.

Angel Flying Through the Midst of Heaven

Let us now break down a key quote from Joseph Smith, once again identifying himself involved in this role:

“The Savior said when these tribulations should take place [Matthew 24, D&C 103:12-13, Rev. 7:14-15, etc], it should be committed to a man who should be a witness over the whole world: the keys of knowledge, power and revelations should be revealed to a witness who should hold the testimony to the world. It has always been *my province* [responsibility]... Just at the time

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when some men think that I have no right to the keys of the Priesthood- just at that time ***I have the greatest right.***” (Teachings of the Prophet Joseph Smith, p.364)

When the debate begins on what is and will not be Joseph Smith’s calling, province, responsibility etc., he reminds us that in that moment he is the man with the greatest right.

Continuing the quote, “All the testimony is that the Lord in the last days would commit the keys of the Priesthood to a witness over all people. Has the Gospel of the kingdom commenced in the last days? And will God take it from the man until He takes it him Himself?” (Teachings of the Prophet Joseph Smith, p.364-65)

Some might suggest that the Lord took the keys from Joseph when Joseph died and therefore Joseph no longer holds the keys of this dispensation but rather the acting president of the Church of Jesus Christ of Latter-Day Saints holds the keys when Joseph comes back. However this is false.

D&C 110:11,16

11 After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

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

D&C 90:3

3 Verily I say unto you, the keys of this kingdom ***shall never be taken from you, while thou art in the world, neither in the world to come***;

D&C 112:15

15 Exalt not yourselves; rebel not against my servant Joseph; for verily I say unto you, I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to you, ***shall not be taken from him till I come.***

Parley P. Pratt

I bear this testimony this day, that Joseph Smith was and is a Prophet, Seer, and Revelator—an Apostle holding the keys of this last dispensation and of the kingdom of God, under Peter, James, and John. And not only that he was a Prophet and Apostle of Jesus Christ, and lived and died one, but that he now lives in the spirit world, and holds those same keys to usward and to this whole generation. Also that he will hold those keys to all eternity; and no power in heaven or on the earth will ever take them from him; for he will continue holding those keys through all eternity, and will stand—yes, again in the flesh upon this earth, as the head of the Latter-day Saints under Jesus Christ, and under Peter, James, and John. He will hold the keys to judge the generation to whom he was sent, and will judge my brethren that preside over me; and will judge

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me, together with the Apostles ordained by the word of the Lord through him and under his administration. (JD 5:195)

Heber C Kimball

Brother Joseph Smith many a time said to brother Brigham and myself and to others, that he was a representative of God to us, to teach and direct us and reprove the wrongdoers. He has past behind the veil, *but there never will a person in this dispensation enter into the celestial glory without his approbation.* (JD 5:119)

William J. Critchlow, Jr.

And Joseph Smith can no more be "disassociated" [from the Church] than can this earth be taken out of the solar system. He was foreordained before the foundations of this earth to head this the greatest of all dispensations, the Dispensation of the Fulness of Times. (Happiness, 1959)

Praise to the Man, Hymn 27

Praise to the man who communed with Jehovah!
Jesus anointed that Prophet and Seer.
Blessed to open the last dispensation,
Kings *shall* extol him, and nations revere.

Praise to his mem'ry, he died as a martyr;
Honored and blest be his ever great name!
Long shall his blood, which was shed by assassins,
Plead unto heav'n while the earth lauds his fame.

Great is his glory and endless his priesthood.
Ever and ever the keys he will hold.
Faithful and true, he will enter his kingdom,
Crowned in the midst of the prophets of old.

Sacrifice brings forth the blessings of heaven;
Earth must atone for the blood of that man.
Wake up the world for the conflict of justice.
Millions shall know "Brother Joseph" again.

When will Joseph Smith be crowned among the prophets of old? When will the keys be taken from Joseph Smith, as Joseph explained, by Jesus Christ himself? The same event, Adam-ondi-ahman.

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Continuing the quote: “I have read it precisely as the words flowed from the lips of Jesus Christ. John the Revelator saw an angel flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth.” (Teachings of the Prophet Joseph Smith, p.365)

Joseph Smith has now identified himself as John’s “angel flying through the midst of heaven.”

Continuing with the quote, “The scripture is ready to be fulfilled...” (Teachings of the Prophet Joseph Smith, p.365)

Joseph Smith has identified himself as this angel and then says this prophecy is ready to be fulfilled, meaning a future event. When Joseph Smith spoke those words, in 1844, the Book of Mormon was already published (Moroni), and the Church of Jesus Christ of Latter-Days Saints was already restored and missionary work had already commenced. Firstly, Joseph Smith did not believe that this angel was Moroni or any of the angels that appeared at Kirtland Temple singularly because they appeared in the past and this event was to happen, according to Joseph Smith, in the future. So when would this happen according to Joseph Smith? Joseph explains as he continues,

“...when great wars, famines, pestilence, great distress, judgments, etc. are ready to be poured out on the inhabitants of the earth.” (Teachings of the Prophet Joseph Smith, p.365)

Joseph here identifies the time period that this is to happen as being directly before the great wars, famines, pestilence, etc.

Continuing the quote once again: “John saw the angel having the holy Priesthood, who should preach the everlasting Gospel to all nations. God had an angel- a special messenger- ordained and prepared for that purpose in the last days.” (Teachings of the Prophet Joseph Smith, p.365)

Once again, Joseph Smith is identifying himself as this angel.

Finishing the quote, the prophet says, “Woe, woe be to that man or set of men who lift up their hands against God and His witness in these last days: for they shall deceive almost the very chosen ones!” (Teachings of the Prophet Joseph Smith, p.365)

Joseph Smith is paraphrasing 3 Nephi 21:11, “Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause [Joseph Smith] to bring forth unto the Gentiles, and shall give unto [Joseph Smith] power that [Joseph Smith] 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.” Who are the covenant people? The very elect, the very chosen ones.

So up to this point in time, we have Jesus Christ identifying Joseph Smith as “my Servant”, the ensign, etc., and Joseph identifying himself as the angel flying through the midst of heaven, and the polished shaft arrow in the Lord’s quiver; whether or not you agree with this, you can’t deny that Joseph thought that this was himself.

But I Heard...

“But I heard [insert some prophet/apostle here] say that that angel flying through the midst of heaven is/was [insert any number of people here]!”

D&C 133:17, 36. Who Was “the Angel Crying through the Midst of Heaven”?

The language of this verse is similar to the language of Revelation 14:6–7. Elder Bruce R. McConkie wrote:

“Now, as to the actual work of restoration—what angel performed this mighty deed, this work which involves the salvation of all men on earth in these latter-days? Who restored the everlasting gospel? *Was it one angel or many?*”

“It is traditional (and true!) to reply: ‘Moroni, son of Mormon, the now resurrected Nephite prophet, who holds the keys of “the stick of Ephraim” (D. & C. 27:5), the one through whose ministry the Book of Mormon was again brought to light.’ The reasoning is that the Book of Mormon contains ‘the fulness of the everlasting gospel’ (D. & C. 135:3); that therein is God’s message of salvation for all of earth’s inhabitants; and that this gospel message is now being taken by the Lord’s witnesses to one nation, and kindred, and tongue, and people after another. ...

“But other angels were yet to come—Moses, Elias, Elijah, Gabriel, Raphael, and ‘divers angels, ... all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little.’ (D. & C. 128:21.)

“Thus the angel Moroni brought the message, that is, the word; but other angels brought the keys and priesthood, the power. And in the final analysis the fulness of the everlasting gospel consists of *all* of the truths and powers needed to enable men to gain a fulness of salvation in the celestial heaven.” (Doctrinal New Testament Commentary, 3:528–30.)

-Doctrine and Covenants Institute Student Manual, Section 133: The Lord’s Appendix to the Doctrine and Covenants (Emphasis Added)

(16-15) Isaiah 41:2. Who Is the Righteous Man from the East?

John saw a vision similar to Isaiah’s and spoke of this righteous man as an “angel ascending from the east, having the seal of the living God” (Revelation 7:2). The Lord revealed to Joseph Smith that this angel of the east was “Elias which was to come to gather together the tribes of Israel and restore all things” (D&C 77:9).

Of this “angel,” Elder Bruce R. McConkie said: “Who has restored all things? *Was it one man? Certainly not.* Many angelic ministrants have been sent from the courts of glory to confer keys and powers, to commit their dispensations and glories again to men on earth. At least the

following have come: Moroni, John the Baptist, Peter, James and John, Moses, Elijah, Elias, Gabriel, Raphael, and Michael. (D. & C. 13; 110; 128:19–21.) Since it is apparent that no one messenger has carried the whole burden of the restoration, but rather that each has come with a specific endowment from on high, it becomes clear **that *Elias is a composite personage. The expression must be understood to be a name and a title for those whose mission it was to commit keys and powers to men in this final dispensation.*** (*Doctrines of Salvation*, vol. 1, pp. 170–174.)” (*Mormon Doctrine*, p. 221.)

Thus the “man from the east” seems to mean angels of the Restoration, who are grouped together under the composite title of Elias.

-Old Testament Institute Student Manual, The God of Israel and the Nations (Isaiah 36–47) (emphasis added)

Wilford Woodruff

"We are living in the last dispensation. Joseph Smith, I expect, will sound the sixth trumpet. D&C 88:105 He will be at the head of this dispensation; or, if he does not blow the trumpet of this dispensation, I do not know who will. Somebody has got to do it, and it must be somebody ***holding the keys of the various dispensations of the world. No other angels are coming from any other world to administer in this dispensation; those men will minister who dwelt here in the flesh.***" D&C 130:5 (JD 21:189)

There are many angels who committed keys and powers to men in this final dispensation, but there is only one who is the composite, there is only one who holds all the keys of the various dispensations of the world, and there are no other angels coming nor angels coming again to commit what has already been committed, as Joseph Smith put it “will God take it from the man until He takes it him Himself?”- ergo, Joseph Smith Jr. is it. Period.

Joseph Smith to Work Prudently

But will members be aware of Joseph Smith’s return?

3 Nephi 20:43

43 Behold, [Joseph Smith] shall deal ***prudently***...

Isaiah 28:26

26 For his God doth instruct him to ***discretion***, and doth teach him.

Synonyms for prudently and discretion include quietly or discreetly, or as Isaiah put it:

Isaiah 42:1-4

1 Behold [Joseph Smith], whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon [Joseph Smith]: [Joseph Smith] shall bring forth judgment to the Gentiles.

2 [Joseph Smith] shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall [Joseph Smith] not break, and the smoking flax shall [Joseph Smith] not quench: [Joseph Smith] shall bring forth judgment unto truth.

4 [Joseph Smith] shall not fail nor be discouraged, till [Joseph Smith has] set judgment in the earth: and the isles shall wait for [celestial] law.

Brigham Young:

“Will the Saints arise from the dead? Yes. Who will know it? ***But a few***. When the resurrection commences, I say but ***few will know it***; and allow me to inform you, when you have seen Joseph, and Hyrum, and Father Smith, and many others, risen from the dead, and you elders go abroad preaching, you will not tell the world of their resurrection, for they will not believe it.

“You may testify that Father Smith has arisen, that Joseph and Hyrum again possess their bodies; that they again live in the flesh, and they will laugh you to scorn, and persecute you to the death, if they have the power, for your testimony’s sake.

“Will the Saints rise from the dead before the world is converted? Yes. You may despair of ever seeing all creation converted to the Lord Jesus, or to the faith of the holy gospel. Will you see the resurrection? Yes, you will be in it, and enjoy it; you will be in the first resurrection. Will the world believe it, and know of it? They will not.” (Brigham Young, October 3, 1852, Millennial Star 16:594 and Deseret News, May 11, 1854)

Brigham Young

As quick as Joseph finishes his mission in the spirit world ***he will be resurrected***.

I do not know that any news would come to my ears so sad and discouraging, so calculated to blight my faith and hope as to hear that Joseph is resurrected and has not made a visit to his brethren. I should know that something serious was the matter, far more than I now apprehend that there is. When his spirit again quickens his body, he will ascend to heaven, present his resurrected body to the Father and the Son, receive his commission as a resurrected being, and visit his brethren on this earth, as did Jesus after his resurrection. Mary met the Savior after his resurrection, and, “supposing him to be the gardener, saith, Sir, if thou have borne him hence, tell me where thou hast laid him.” But when she learned who he was, and was about to greet him, he said, “Touch me not; for I am not yet ascended to my Father.” ***As quick as Joseph ascends to his Father and God, he will get a commission to this earth again***, and I shall be the first woman

that he will manifest himself to. I was going to say the first man, but there are so many women who profess to have seen him, that I thought I would say woman. (JD 4:285, emphasis added)

So Joseph Smith might be working quietly behind the scenes for awhile before he makes his appearance to the general membership of the church. But we do know what the effects are of his return.

Testimonies

Joseph Smith shall return, that is my testimony, but am I the only one with such a testimony? Am I the only one with such knowledge and teaching such? No. Not only did Jesus Christ know and openly teach it, not only did Joseph Smith know this doctrine and openly teach it, but so did the early leaders and members of the Church of Jesus Christ of Latter-day Saints. They longed for and “watered their pillow by night” wishing that they would see the day of their beloved prophet’s return. I would just ask before I go into these quotes, how many members of the church today, long for Joseph’s return? How many members of the church today even care if he comes back? Such members don’t grasp the magnitude of the man that was the Prophet Joseph Smith. Such people would woefully, ignorantly, shamefully, put modern prophets that followed Joseph Smith in the church on the same pedestal as Joseph Smith himself. There is a reason why every prophet from Brigham Young to today has said something along the lines of, “what am I going to say to Joseph Smith?” or “Joseph Smith is your prophet”, etc. All presidents of the Church of Jesus Christ of Latter-day Saints are great men in their own rights, but all of them know that besides the Savior of the world (our Savior, who is obviously the greatest) there is no one who has come close to the Prophet Joseph Smith.

Parley P. Pratt, when he learned of Joseph Smith’s death: “I walked onward, weighed down as it were unto death. When I could endure it no longer, I cried out aloud, saying, ‘Oh, Lord, in the name of Jesus Christ I pray Thee, show me what these things mean, and what I shall say to Thy people?’ “Suddenly the Spirit of God came upon me, and filled my heart with joy and gladness indescribable; and while the spirit of revelation glowed in my bosom with as visible a warmth and gladness as if it were fire, the Spirit said unto me, ‘Lift up your head and rejoice. For behold, it is well with my servants Joseph and Hyrum. *My servant Joseph still holds the keys of my kingdom in this dispensation, and he shall stand in due time on the earth, in the flesh, and fulfill that to which he is appointed.*” (Parley P. Pratt, *Autobiography of Parley P. Pratt*, (Salt Lake City: Deseret Book, 1938, 1970), p. 333; emphasis added.)

Joseph Smith, to the Nauvoo Legion in his last address: “Those who are your friends are my friends, and I promise you *when I come again*, I will lead you forth, so that where I am you shall be with me.” (Autobiography of Wandle Mace, typescript, BYU Special Collections, pp. 131-132; emphasis added.)

Brigham Young:

“Joseph Smith, Junior, *will again be on this earth dictating plans . . .* and he will never cease his operations, under the directions of the Son of God, until the last ones of the children of men are saved that can be, from Adam till now.” (Brigham Young, October 9, 1859, Journal of Discourses 7:289; emphasis added)

“There is an almighty work to perform in the spirit world. Joseph has not yet got through there. When he finishes his mission in the spirit world, he will be resurrected, but he is not yet done there. . . . When his spirit again quickens his body, he will ascend to heaven, present his resurrected body to the Father and the Son, receive his commission as a resurrected being, and visit his brethren on this earth, as did Jesus after His resurrection.” (Brigham Young, March 15, 1857, Journal of Discourses 4:285-286.)

“I will refer you to a discourse I delivered here last season upon the subject of the resurrection and the Millennium. . . . Joseph, Hyrum, Father Smith and many others will be there to dictate and preside. Joseph will stand at the head of this dispensation and hold the keys of it, for they are not taken from him; they never were in time; they never will be in eternity. I shall be there if I live or if I die.” (Brigham Young, April 8, 1853, Journal of Discourses 6:308.)

“I said to Brother Joseph, the spring before he was killed, ‘You are laying out work for twenty years.’ He replied, ‘You have as yet scarcely begun to work; but I will set you enough to last you during your lives, for I am going to rest.’ All I can do or ask now is to do the work, so that it will be right and acceptable to him *when he comes here again.*” (Brigham Young, October 7, 1857, Journal of Discourses 5:331; emphasis added.)

Heber C. Kimball:

“Do you suppose that if Brother Brigham were to die tomorrow, and if Joseph is resurrected, *which he will be so soon as his mission is filled in the spirit world*, that Joseph will permit Brother Brigham’s body to remain any longer in the grave than may be requisite? No, for he then will have need of the assistance of his faithful resurrected brethren, as he now has of faithful spirits.” (Heber C. Kimball, March 15, 1857, Journal of Discourses 4:294-295; emphasis added)

“I am pretty sure of one thing: we shall go to Jackson County, Missouri; that is, those who do right and honor their callings, doing what they have been told to do. You will be blessed, and you will see the day when Presidents [Brigham] Young, [Heber C.] Kimball, and [Daniel H.] Wells, and the Twelve Apostles will be in Jackson County, Missouri, laying out your inheritances. In the flesh? Of course. We should look well without being in the flesh! We shall be there in the flesh, and all our enemies cannot prevent it.

“Brother Wells, you may write that. You will be there, and Willard [Richards] will be there, and also Jedediah [M. Grant], and Joseph and Hyrum Smith, and David [W. Patten], and Parley [P. Pratt]; and the day will be when I will see those men in the general assembly of the Church of the First Born, in the great council of God in Jerusalem, too. Will we want you to be along? I heard Joseph say twice that Brother Brigham and I should be in that council in Jerusalem, when there

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should be a uniting of the two divisions of God's government." (Heber C. Kimball, April 7, 1861, Journal of Discourses 9:27)

Heber C. Kimball told the Saints in Nauvoo that "Joseph will be the first man who will rise from the dead, and then all men according to their proper order." (History of the Church 7:340)

Brigham Young

"After the people have been tried, yes tried, then will Joseph the Prophet lead this people to Jackson County"

(Letter of Amanda H. Wilcox to Susa Gates, daughter of Brigham Young, March 11, 1904, reporting a conversation with Brigham Young and Heber C. Kimball in 1861, as recorded in her journal, Historical Department of the Church.)

Brigham Young:

"If we ask who will stand at the head of the resurrection in this last dispensation, the answer is: Joseph Smith, Junior, the Prophet of God. He is the man who will be resurrected and receive the keys of the resurrection, and he will seal this authority upon others, and they will hunt up their friends and resurrect them when they shall have been officiated for, and bring them up.

"And we will have revelations to know our forefathers clear back to Father Adam and Mother Eve, and we will enter into the temples of God and officiate for them. Then man will be sealed to man until the chain is made perfect back to Adam, so that there will be a perfect chain of priesthood from Adam to the winding-up scene." (Brigham Young, August 24, 1872, Journal of Discourses 15:138-139)

"Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. . . . No man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith. From the day that the priesthood was taken from the earth to the winding-up scene of all things, every man and woman must have the certificate of Joseph Smith, Junior, as a passport to their entrance into the mansion where God and Christ are. . . .

"He holds the keys of that kingdom for the last dispensation---the keys to rule in the spirit world; and he rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit world. He reigns there as supreme a being in his sphere, capacity, and calling, as God does in heaven." (Brigham Young, October 9, 1859, Journal of Discourses 7:289)

Orson Pratt:

"The Book of Mormon is very express upon this subject. In the last chapter of the first book of Nephi, the Lord, through the Prophet, speaks concerning the building up of Zion in the latter days on the earth. He says his people should be, as it were, in great straits, at certain times, but

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said the Prophet, “The righteous need not fear, for I will preserve them, if it must needs be that I send down fire from heaven unto the destruction of their enemies.” This will be fulfilled if necessary. Let the righteous among this people abide in their righteousness, and let them cleave unto the Lord their God; and if there are those among them who will not keep his commandments, they will be cleansed out by the judgments of which I have spoken. But if the majority of this people will be faithful, the Lord will preserve them from their enemies, from sword, pestilence and plague, and from every weapon that is lifted against them. God will shield us by his power, if we are to be led forth out of bondage as our fathers were led, at the first. This indicates that there may be bondage ahead, and that the Latter-day Saints may see severe times, and that unless we keep the commandments of God, we may be brought into circumstances that will cause our hearts to tremble within us, that is, those who are not upright before God. But if this people should be brought into bondage, as the Israelites were in ancient days, Zion must be led forth out of bondage, as Israel was at the first. In order to do this God has prophesied that he will raise up a man like unto Moses, who shall lead his people therefrom.

This was given before our Prophet Joseph Smith was taken out of our midst. Many of us no doubt thought when that revelation was given that Joseph would be the man. I was in hopes it would be Joseph, for I had no idea that he was going to be slain, although I might have known from certain revelations that such would probably be the case, for the Lord had said unto him, before the rise of this Church, that he would grant unto him eternal life even though he should be slain, which certainly was an indication that he might be slain. But we still were in hopes that he would live and that he would be the man who, like Moses, would lead this people from bondage. I do not know but he will yet. God's arm is not shortened that he cannot raise him up even from the tomb. We are living in the dispensation of the fullness of times, the dispensation of the resurrection, and there may be some who will wake from their tombs for certain purposes and to bring to pass certain transactions on the earth decreed by the Great Jehovah; and if the Lord sees proper to bring forth that man just before the winding up scene to lead forth the army of Israel, he will do so.” (Orson Pratt JD vol. 15, pp. 354-366)

Erastus Snow:

“Shall we expect that the Lord Jesus is going to delay His coming in the midst of His people, until all this great work shall have been accomplished? By no means. I do not understand that He has ever intimated anything of this kind. Nor need we wait in our faith and in our expectations till all these great and glorious things shall have been accomplished on the earth before the Prophet Joseph Smith shall come unto us again. He has merely taken another mission in advance of us. He fulfilled the mission given unto him on earth. The Lord was satisfied with his labors here. He lived long enough to endow his brethren with full authority to carry on the work that he had begun on the earth. He took his departure behind the veil. The Lord suffered his enemies to destroy him in the flesh, to take away his life, and he was made an offering—what shall I say? an offering for sin. Not in the sense in which the Savior was offered, but he was made a martyr for the truth and his blood was shed to attest the testimony that he bore to the world. He entered upon another short mission. Where? Why, unto his brethren of the house of Israel, and as many of the Gentiles as will receive his testimony, behind the veil.

Section Three: A Marvelous Work and Wonder

The mission of our Lord and Savior Jesus Christ, between his death and resurrection was a similar mission, but a very short one. It lasted only three days. While his body lay in the tomb his spirit visited the spirits in prison, turned the key and opened the door of their prison house, and offered unto them the Gospel of salvation. How many of them were prepared to avail themselves of it at that time? Comparatively few. But he opened the door and offered the message of life and salvation, and having done this, His fellow laborers—the Seventies, Elders and others whom He ordained to the ministry—as fast as they finished their ministry in the flesh—continued their work among the spirits in prison.

So is the Prophet Joseph Smith officiating and ministering to those spirits, and so are all His brethren, the Apostles, who have gone in his wake, who have followed, as it were, in his track. They have just gone behind the veil. Who shall we say? Let us call to mind a few of the brethren who have passed away—Brother David Patten (the first of the Apostles who was slain), Parley P. Pratt, Heber C. Kimball, Orson Hyde, Brigham Young, Orson Pratt, Charles C. Rich, and others of the Apostles; also Patriarchs Father Joseph Smith and Hyrum Smith; Elders Samuel H. Smith, Don Carlos Smith—all the first Elders of this Church and the Presidents of all the early quorums, and a vast company of the members of their quorums. All these and many more are laboring in the spirit world preparing the spirits thereof to receive the benefits and blessings which are now about to be offered to them in the temples of God. In other words, “a ticket of leave” is about to be sent to them to the effect that their friends on the earth have officiated in their behalf, have complied with the ordinances which are appointed for their redemption, which will enable them to advance into a higher sphere, to walk upon a higher plane, to enter a higher class where they can be further instructed and prepared for a glorious resurrection. And as fast as this work is accomplished—and it is nigh at hand, it is now even at our doors—there will be another step made in advance; there will be another mission undertaken.

The next mission will be to come and prepare the way in Zion, and in her Stakes, and in the temples of our God for turning the key of the resurrection of the dead, to bring forth those that are asleep, and to exalt them among the Gods. And who will be first and foremost? Why, he whom God has chosen and placed first and foremost to hold the keys of this last dispensation.

How long will it be? It is not given to me to say the month, the day, or the hour; but it is given unto me to say that that time is nigh at hand. The time is drawing near (much nearer than scarcely any of us can now comprehend) when Joseph will be clothed upon with immortality, when his brother Hyrum will be clothed upon with immortality, when the martyrs will be raised from the dead, together with their faithful brethren who have performed a good mission in the spirit world—they, too, will be called to assist in the work of the glorious resurrection. The Lord Jesus, who was the firstfruits of the dead, the firstfruit of them that sleep, and who holds the keys of the resurrection, will bring to pass the resurrection of the Prophet Joseph and his brethren, and will set them to work in bringing about the resurrection of their brethren as He has set them to work in all the other branches of the labor from the beginning. (JD 25:29, Near Coming of Christ, Etc.)

Brigham Young

“In reference to the resurrection, *the Latter-day Saints should understand that the man whom the Lord called in this generation and dispensation, and to whom He delivered the keys of the holy priesthood, will be the first one that will be resurrected.* He will be the first one belonging to this dispensation who will come forth from the tomb; and then the keys of the resurrection will be given to him, and he will go forth “from conquering to conquer,” and he will resurrect his brethren and commit to them the keys of the resurrection, and they will continue the work with Jesus until the whole earth is subdued, renovated and brought back into its paradisaic state and sanctified; and then until it is glorified and the Lord moves it right back into His presence where it was when it was created.” (“Remarks,” Deseret News, 9 June 1869, 211–12, emphasis added)

Thomas S. Monson

"When the Savior returns to the earth in glory, the Prophet Joseph will come forth with the righteous as a resurrected being and will continue to minister under the Savior's direction. As our beloved hymn affirms, 'Millions shall know "Brother Joseph" again.' (Satellite broadcast of the Church's commemoration of the 200th anniversary of the birth of Joseph Smith, 23 Dec 2005, Church News Archives)

Bruce R. McConkie

“Every prophecy about any of the great and glorious events destined to take place in the dispensation of the fulness of times is in its nature a prophecy about Joseph Smith.” (Millennial Messiah: The Second Coming of the Son of Man)

Brigham Young

“How are you going to get your resurrection? You will get it by the President of the resurrection pertaining to this generation, and that is Joseph Smith Jun. Hear it all ye ends of the earth; if ever you enter into the kingdom of God it is because Joseph Smith let you go there. This will apply to Jews and Gentiles, to the bond, and the free; to friends and foes; no man or woman in this generation will get a resurrection and be crowned, without Joseph Smith saying so. The man who was martyred in Carthage Jail, State of Illinois, holds the keys of life and death to this generation. He is the President of the resurrection in this dispensation, ...” (An unpublished Discourse given October 8, 1854. Also found on page 99 of Eugene E. Campbell’s book entitled The Essential Brigham Young)

Bruce R. McConkie

Section Three: A Marvelous Work and Wonder

"... we cannot specifically and definitely categorize the various spirits; *but we do know that the noblest and the greatest and the mightiest among them were ordained to be heads of dispensations*—to be the individuals who, for their era and age and dispensation, would commence the spread of eternal truth on earth. We know, for instance, with reference to Moses, who was the head of one of these dispensations, that “there arose not another prophet . . . in Israel like unto Moses, whom the Lord knew face to face” (Deuteronomy 34:10). That sets us a pattern. We know of men like Enoch, who so lived that he perfected his whole city and his whole people, and they were translated and taken up into heaven. We look back at Abraham and consider him to be the Father of the Faithful and rejoice that we are born as his seed.

There is a limited number of mighty, noble spirits who headed the respective dispensations. How many we do not know; perhaps there were eight or ten or twenty, but the number does not matter. At any rate, we soon have a small group of select individuals who stand in intelligence and power and might next to the Lord Jehovah. In the same sense that he was like unto God, these chosen and select individuals who were destined to head his work for these long ages were like unto Christ.

...

That is how we rank and place the prophet Joseph Smith: he is one of the great dispensation heads, and a dispensation head is a revealer for his age and his period of the knowledge of Christ and of salvation. Thus, the other prophets of the dispensation who are associated with him and who come after him, who sustain his work and bear record of him, become witnesses that he—the chief prophet of their age—revealed the Lord Jesus and hence made salvation available.” (Joseph Smith: A Revealer of Christ)

Bruce R. McConkie

“The measure of a person’s spiritual maturity is found in his or her loyalty to the Prophet Joseph Smith.” (Joseph Fielding McConkie, *The Bruce R. McConkie Story: Reflections of a Son* (2003), 256. See also Bruce R. McConkie, “Joseph Smith: A Revealer of Christ”, BYU Devotional Address, 3 September 1978, 6.)