

Joseph Smith to Return Continued

My last *Joseph Smith to Return* paper was over an hour long and I didn't want it to get longer so I stopped at that time because I felt it sufficient. There were also other proofs that I knew would take over an hour by themselves so I left those as separate entities, such as *Joseph's Boys*, *the Parable of the Nobleman and the Olive Trees*, *Understanding Revelation: Chapters 6 and 7*, etc. If you are interested in the prophecies surrounding the return of Joseph Smith, I would recommend reading this list of work (the written papers have been updated over time and so they are even better than the videos).

I thought to do a paper on Joseph's Smith patriarchal blessings but I instead thought it prudent to just make a continuation of the *Joseph Smith to Return* paper and in it include what we know about those patriarchal blessings.

To start off this paper we are going to go to a quote from then Wilford Woodruff:

“On Sunday (April 26, 1834) night the Prophet called us all who held the Priesthood to gather into the little log school house they had there. It was a small house, perhaps 14 feet square. But it held the whole of the Priesthood of the Church of Jesus Christ of Latter-day Saints who were then in the town of Kirtland, and who had gathered together to go off in Zion's Camp. That was the first time I ever saw Oliver Cowdery, or heard him speak; the first time I ever saw Brigham Young and Heber C. Kimball, and the two Pratts, and Orson Hyde and many others. There were no Apostles in the Church then except Joseph Smith and Oliver Cowdery. When we got together the Prophet called upon the Elders of Israel with him to bear testimony of this work. Those that I have named spoke, and a good many that I have not named, bore their testimonies.

When they got through the Prophet said, “Brethren I have been very much edified and instructed in your testimonies here tonight, but I want to say to you before the Lord, that you know no more concerning the destinies of this Church and kingdom than a babe upon its mother's lap. You don't comprehend it.” I was rather surprised. He said “It is only a little handful of Priesthood you see here tonight, but this Church will fill North and South America—it will fill the world.” Among other things he said, “it will fill the Rocky Mountains. There will be tens of thousands of Latter-days Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the Gospel among the Lamanites, who will receive the Gospel and their endowments and the blessings of God. This people will go into the Rocky Mountains; they will there build temples to the Most High. They will raise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man. The Son of Man will come to them while in the Rocky Mountains.” (*Conference Report*, 6 April 1898, 57)

Some might be wondering why I would start this paper off with this quote:

1. It provides wonderful points of reference that tie directly into the subject
2. It is highly misunderstood and the misunderstanding of it is why many members don't know or teach about the return of Joseph Smith

3. It proves that Emma was a liar, that the Church of Jesus Christ of Latter-day Saints is the kingdom of God on the earth today, not the RLDS now known as the Community of Christ.

All three of these points tie directly into the return of Joseph Smith and are a perfect jumping off point for *Joseph Smith to Return Continued*.

There is one Church on the planet today that fulfilled and can yet fulfill all of what Joseph prophesied that day. In the LDS Institute Manual for Doctrine and Covenants we read:

D&C 132:51–56. What Was Emma Commanded Not to Partake of?

Emma was given additional counsel from the Lord, including commandments to “receive *all those that have been given to her husband*” (D&C 132:52)... The Lord also gave her *warnings against rejecting these commandments* and promises for keeping them.

President Wilford Woodruff, who was closely associated with the Prophet Joseph Smith, said: “*Emma Smith, the widow of the Prophet, is said to have maintained to her dying moments that her husband had nothing to do with the patriarchal order of marriage, but that it was Brigham Young that got that up*. I bear record before God, angels and men that Joseph Smith received that revelation, and I bear record that Emma Smith gave her husband in marriage to several women while he was living, some of whom are to-day living in this city, and some may be present in this congregation, and who, if called upon, would confirm my words. But lo and behold, we hear of publication after publication now-a-days, declaring that Joseph Smith had nothing to do with these things. Joseph Smith himself organized every endowment in our Church and revealed the same to the Church, and he lived to receive every key of the Aaronic and Melchizedek priesthoods from the hands of the men who held them while in the flesh, and who hold them in eternity.” (In *Journal of Discourses*, 23:131.)

In their biography, *Mormon Enigma*, Linda King Newell and Valeen Tippetts Avery report that Emma witnessed several marriages of Joseph Smith to plural wives. However, throughout her lifetime Emma publicly denied knowledge of her husband's involvement in the practice of polygamy and denied on her deathbed that the practice had ever occurred. Emma claimed, “No such thing as polygamy, or spiritual wifery, was taught, publicly or privately, before my husband's death, that I have now, or ever had any knowledge of He had no other wife but me; nor did he to my knowledge ever have.” (*Last Testimony of Sister Emma*, *Saint's Herald*, Vol. 26, No 19. p. 289. (1 October 1879))

President Brigham Young taught at conference, “I want to say to my sisters that if you lift your heels against this revelation, and say that you would obliterate it, and put it out of existence if you had the power to nullify and destroy it, I say that if you imbibe that spirit and feeling, you will go to hell, just as sure as you are living women. Emma took that revelation, supposing she had all there was; but Joseph had wisdom enough to take care of it, and he had handed the revelation to Bishop Whitney, and he wrote it all off. After Joseph had been to Bishop Whitney's he went home, and Emma began teasing for the revelation. Said she—“Joseph, you promised me that revelation, and if you are a man of your word you will give it to me.” Joseph took it from his

pocket and said—"Take it." She went to the fire-place and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her." – **President** Brigham Young, Lehi City, Utah, August 9, 1874 (Journal of Discourses 17:159)

D&C 112:10. How Important Is Humility in Church Positions?

President Thomas B. Marsh's pride led to his eventual apostasy. His excommunication is a poignant reminder that the Lord has counseled his Saints to be humble. "Pride was the weakness of Thomas B. Marsh. If he had been humble, he would not have fallen. He began by defying the righteous decisions of the High Council and the First Presidency, in a trivial case in which his wife was interested, and he ended by [opposing] the Church." (Smith and Sjodahl, Commentary, p. 733.)

Thomas B. Marsh eventually repented and was rebaptized.

Some might be getting upset at this point in time and asking why is Emma important to this discussion? The answer to that is that there are many who openly teach of the prophesied return of Joseph Smith but these individuals almost exclusively seem to be RLDS or apostate members of the Church. They believe that Joseph Smith is coming back for their apostate churches and/or apostate members of the Church of Jesus Christ of Latter-Day Saints, members who felt themselves "too righteous for the Church of Jesus Christ of Latter-Day Saints so they had to leave it." I am under the firm belief, a steadfast and immovable foundation and testimony, that Joseph Smith is going to return and he is going to return for the righteous remnant ie. the wheat in the Church of Jesus Christ of Latter-Day Saints and no other. One cannot opine that Emma will be saved in the highest degree of the celestial kingdom and still hold the belief that the Church of Jesus Christ of Latter-Day Saints is the Lord's kingdom. Period. :) To purport that Emma Bidamon (Emma remarried on Joseph Smith's birthday by the way, so stop calling her Emma Smith) is bound for the highest degree of the celestial kingdom is to purport that President Brigham Young, President John Taylor, President Wilford Woodruff and President Lorenzo Snow etc were all fallen. And to put forth that all of those prophets holding the keys were fallen but yet the Church of Jesus Christ of Latter-day Saints is still yet somehow the kingdom of God on earth is to put forth your own ignorance to the world, yea, it is to declare your intelligence or lack thereof boldly to the world, for both cannot be true. The problem with those who think Joseph Smith is returning for some other church is that if the Church of Jesus Christ of Latter-day Saints isn't the Lord's kingdom on the earth today, that would prove that Joseph Smith wasn't a true prophet because none of the things he prophesied or the Book of Mormon prophesied of came true or can come true.

Going into and studying the prophecy of Joseph Smith's return **must** be done with this foundation of understanding. I know that I'm going to get a lot of individuals ignorant to the history of Emma and the final state of her being upset at me. I'm sure they will downvote on YouTube and send me many nasty emails; I also know that I'm going to get a lot of people who are angry at the Church of Jesus Christ of Latter-Day Saints, who want the Church to be in a

state of apostasy, who want the Church to be in that state so they can justify their own wickedness and apostasy from it upset at me, they will also downvote the video and send me many an angry email. However, the truth needs to stand on its own feet as Joseph Smith said it would, independently and boldly, as many on the right now love saying, “the truth doesn’t care about your feelings”, and the truth is Joseph Smith is a prophet of God, the Book of Mormon is true, the Church of Jesus Christ of Latter-day Saints is the kingdom of the Lord on the earth today, Emma Bidamon will not be in the highest degree of the celestial kingdom according to multiple presidents of the Church, Joseph Smith will return, Eliza Snow will be his wife and he will be coming back for the righteous remnant in the Church of Jesus Christ of Latter-day Saints. You can get mad, and you can gnash your teeth, but it does not change the truth or reality.

If you don’t start from this foundation, studying the return of Joseph Smith will do you more harm than good for yourself; we have to start with this foundation. For to research and learn of the prophesied return of Joseph Smith from any other foundation would inevitably lead the individual down a false path of understanding that the Church of Jesus Christ of Latter-day Saints is or will fall into a state of apostasy, whether the individual realizes it or not. All those who think themselves wise enough, mature enough, etc to hold the belief that Emma will obtain exaltation and that Joseph Smith will return for the Church of Jesus Christ of Latter-day Saints simultaneously are as the fools who think that they can believe that the earth is both flat and round simultaneously.

I should have gone over this in the first *Joseph Smith to Return* paper but I didn’t realize that there was this much widespread hatred of the early brethren of the Church, misrepresentations and outright lies surrounding Celestial Law, plural marriage and Emma Bidamon. You will find that those who purport that “Emma is their hero and will receive exaltation” are the same individuals who openly teach that plural marriage has no part in Celestial Law or the Celestial Kingdom, and also have a distaste for the early brethren of the Church and the Journal of Discourses (and many, if not all, practice priestcraft). Whether or not these members realize it or not, they are the wolves in sheep’s clothing, the tares of the Church etc.

And this feeds directly into the second reason why I started this paper with that quote, members don’t understand the context of why the Savior is appearing to them in the Rocky Mountains, or they view it as a positive. But that is not found anywhere in holy writ-The Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, Teachings of the Prophet Joseph Smith, etc There is not a single prophecy of the Lord appearing first in the Rocky Mountains to the Saints in any positive light. This quote by Wilford Woodruff doesn’t explain the nature of the Lord’s visit to the Saints in the Rocky Mountain. Every prophecy of the Savior coming to the Saints deals specifically and primarily with the New Jerusalem, there are no exceptions, for as Parley P. Pratt and many others taught “if such a city is never built the Lord will never come.” So the question remains, why is the Lord making this visit and to whom?

Doctrine and Covenants 112:24-26

24 Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

25 And upon my house shall it begin, and from my house shall it go forth, saith the Lord;

26 First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

D&C 112:24–26. “Upon My House Shall It Begin”

In the same revelation in which Zion was defined, the Lord warned the Saints that only if Zion met the Lord’s qualifications would it escape the judgments that were to be poured out upon the world. If they did not qualify as a Zion people, they had no promise (see D&C 97:21–27). Severe judgments befell the Saints because they failed to build Zion and abide by its laws. This prophetic statement also had reference to future members of the Church.

President Brigham Young warned: “If the Latter-day Saints do not desist from running after the things of this world, and begin to reform and do the work the Father has given them to do, they will be found wanting, and they, too, will be swept away and counted as unprofitable servants” (in *Journal of Discourses*, 18:262).

President Joseph Fielding Smith pointed out: “All of these things will be withheld while the nations are being punished, if the members of the Church will keep faithfully their commandments. If they will not, then we have received the warning that we, like the rest of the world, shall suffer His wrath in justice.” (*Progress of Man*, p. 468.)

President Wilford Woodruff emphasized: “Zion is not going to be moved out of her place. The Lord will plead with her strong ones, and if she sins He will chastise her until she is purified before the Lord.

“I do not pretend to tell how much sorrow you or I are going to meet with before the coming of the Son of Man. That will depend upon our conduct.” (In *Millennial Star*, 2 Sept. 1889, p. 547.)

President Joseph Fielding Smith taught,

“WORLD CONDITIONS WILL GET WORSE.

We hear occasionally somebody make the statement that things are as bad as they could be, that they could not be worse. I want to tell you they could be worse, a great deal worse. If I read the signs of the times, we have not suffered yet as much as we are going to suffer, unless we repent. From this stand men have prophesied in the name of the Lord for many decades. President Brigham Young, President John Taylor, President Wilford Woodruff, and others of our leading brethren and presidents of the Church, have raised the warning voice. They have called attention to these present conditions. The Lord has also prophesied of these things, and they have been mentioned by ancient seers and prophets. We have had ample warning. ([Elder Bednar’s concert of clarity!](#)) We have been told of the calamities that are coming. We have been taught how we might avoid them, how we might be protected, if we would only hear the counsels that come to

us, heed the testimony of truth. If we fail, we cannot escape. . . . Do not think that we have reached a condition where things could not be worse. Unless there is repentance they will be worse. And so I cry repentance to this people, to the Latter-day Saints, to the people of this nation, and to the nations of the earth everywhere.

HOW TO ESCAPE CALAMITIES

HOW ZION MAY ESCAPE THE LORD'S SCOURGE.

"Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her. But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire. Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her."

This way of escape, insuring the protection of the Lord, is a very simple one. Unfortunately, many of the people of Zion have refused to take advantage of this promise. As I observe conditions among the people I cannot see how we are going to escape when the judgments are to pass over the nations, which are promised in this revelation and in others which I cannot take time to read. Because of our disobedience and our failure to keep the commandments of the Lord, the righteous, as in times past, may be called upon to suffer with the unrighteous among us." (Doctrines of Salvation, Volume 3, p.31-32)

This ties directly to the Parable of the Nobleman and the Olive Trees. That is a paper that is over an hour and a half by itself. I would insert it here. Simply put, in the parable:

1. The Lord commands his servants to build up his Kingdom/vineyard and at the center of that kingdom, the center stake if you will, the Lord commanded his servants to build a tower, ie. the New Jerusalem in Jackson County Missouri.
2. The servants of the Lord began to build up the church, they planted and grew the olive trees, built hedges etc.
3. The people then began to be slothful, disobedient, and began to actively teach against the need of the redemption and building of New Jerusalem ie. the tower.
4. While the servants were slothful the enemy came and dealt major damage to the olive trees.
5. The Lord then visits his servants, this is the Lord going to the Rocky Mountains ("it shall begin at my house") and from verses 52-54 in D&C 101 the Lord explains, once again, the nature of His visit.
6. The Lord then says in verse 55 that He will then call upon "one of His servants", a very specific servant, which we learn the identify of in **D&C 103:21**:

21 Verily, verily I say unto you, that my servant Joseph Smith, Jun., is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

7. The Lord will then command Joseph Smith to “gather the strength of His house” to go redeem and build New Jerusalem, the tower. This is yet another remarkable proof of the return of Joseph Smith.

This then brings me to the first reason why I wanted to start this paper with that quote, it provided wonderful points of reference.

1. The Saints will flee to the Rocky Mountains
2. The Lamanites will blossom as a rose
3. The posterity will have the Son of Man visit them in the Rocky Mountains

Combining the two do we not have a perfect merger and a perfect outline of the macro last day events?

1. The Lord commands his servants to build up his Kingdom/vineyard and at the center of that kingdom, the center stake if you will, the Lord commanded his servants to build a tower, ie. the New Jerusalem in Jackson County Missouri.
2. The Saints will flee to the Rocky Mountains
3. The servants of the Lord began to build up the church, they planted and grew the olive trees, built hedges etc. + The Saints will have children, build temples, there will be tens of the thousands of priesthood holders
4. The Lamanites will blossom as a rose +The people then began to be slothful, disobedient, and began to actively teach against the need of the redemption and building of New Jerusalem ie. the tower = Lamanites are more righteous than the Nephites
5. While the servants were slothful the enemy came and dealt major damage to the olive trees.
6. The posterity will have the Son of Man visit them in the Rocky Mountains = The Lord then visits his servants, this is the Lord going to the Rocky Mountains and from verses 52-54 in D&C 101 the Lord explains, once again, the nature of His visit.
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Understanding these points of reference will lead one to only one conclusion, Joseph has to come back. Elder Heber C. Kimball summarized all of these points for us, providing a second witness for these points of reference and the return of Joseph Smith:

“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...** **[For] 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... **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.**" (May 1868, in Deseret News, 23 May 1931; see also Conference Report, Oct. 1930, p. 58-59; Orson F. Whitney, Life of Heber C. Kimball, Salt Lake City: Bookcraft, 1945, p. 446.)

This is where I would insert *Joseph's Boys* and *Understanding Revelation: Chapters 6 and 7*. Those two papers are over an hour each as well but tie into this exact same time period, proving this point further.

Now before going into Joseph's Patriarchal blessings, there are two things we need to cover first or we won't be able to understand everything in Joseph's blessings.

First, let's turn to **2 Nephi 27:1-35** and get an understanding of the sealed portion of the gold plates.

1 But, behold, in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and *those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations*—

2 ***And when that day shall come*** they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire.

3 And ***all the nations that fight against Zion***, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; ***yea, even so shall the multitude of all the nations be that fight against Mount Zion.***

4 For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ***ye shall be drunken but not with wine, ye shall stagger but not with strong drink.***

To get some idea of the points of reference of what we are talking about here, let's turn to Doctrine and Covenants 101 and let's read what the Lord said before He gave the Parable of the Nobleman and the Olive Trees.

D&C 101:11-20

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.***

12 And in that day all who are ***found upon the watch-tower***, or in other words, all mine Israel, shall be saved.

13 And they that have been scattered shall be gathered.

14 And all they who have mourned shall be comforted.

15 And all they who have given their lives for my name shall be crowned.

16 Therefore, let your hearts be comforted concerning ***Zion***; for all flesh is in mine hands; be still and know that I am God.

17 Zion shall not be moved out of her place, notwithstanding her children are scattered.

18 They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion—

19 And all these things that the prophets might be fulfilled.

20 And, behold, ***there is none other place appointed than that which I have appointed***; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints

To further get an idea of where we are in this timeline, let's read Doctrine and Covenants 88:89-90

D&C 88:89-90

89 For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

90 And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

If you still want further clarification and information on this time period go back over *Joseph's Boys* and *Understanding Revelation: Chapters 6 and 7* (look for the things highlighted in green).

This is the time period of the redemption and building of New Jerusalem, the opening of the 6th seal, the drunkards of Ephraim being woken up.

5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.

This is gone over in *Understanding Isaiah: Chapter One* in great detail, as well as the conclusion of *Joseph's Boys*. Many, because they don't understand the points of reference or because they don't like the implications of the truth, will put this in the wrong location. This sleep would have to come after the restoration of the church (it's tied to the 10 Virgins). We learn in those papers how the redemption of Zion was a prophesied series of events yet to occur. It might have been hard to convince Saints 25-50 years ago that the Saints would fall under a spirit of deep sleep and that they will reject the prophets etc because of the Saints' iniquity. Today this should not be hard to convince any Saint with the spirit of God.

Putting aside the deep sleep and waking up (many who are reading these papers obviously recognize this in themselves), can't we see how we as a body of Saints have rejected our modern-day prophets? And why? Because of our iniquity ie. we do it to justify or rationalize away our own sins. How many times is it now openly taught that "plural marriage was morally wrong and no longer has any part of our faith" but yet "we shouldn't judge the LGBTQ+ community and should light the Y of BYU in rainbow colors"? How many times are we now taught that women's misery and unhappiness is due to their lack of formal education and not because they have neglected their divine nature and motherhood? How many times do we teach that we can't rely on something said by the early prophets of the Church because "the Journal of Discourses isn't reliable" but yet are taught as though things said by the current Relief Society President of the Church is doctrine? Etc, etc, etc Many Saints will be quick to realize that they have been a fulfillment to the prophecy of sleeping and slumbering, but who don't realize that they are also a fulfillment of rejecting the prophets and doing so as justification or rationalization of their own iniquity.

How many Saints have you heard rationalize debt? How many Saints have you heard rationalize not having a year supply of food and water? How many Saints have you heard rationalize away the personal responsibility and accountability for themselves to teach their children? How many times have you heard Saints rationalize away the need to garden? How many times have you heard Saints rationalize away blatant priestcraft? These are Saints who have rejected the prophets

and have done so due to their own iniquity. I had to spend 20 minutes at the beginning of this paper because members don't accept the words of Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, etc and instead would rather believe the fancies of men regarding Emma Bidamon. When any of the Saints do any of these things they are rejecting the words of the prophets.

6 And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered.

There are many who believe this to be referring to the Book of Mormon, just like many who believe Moses 7:62 refers to the Book of Mormon. I believe that both of those interpretations as being the Book of Mormon are incomplete and don't make sense in the context.

What book at this point in time, during these points of reference, comes forth? The Book of Mormon came forth long before this, but let's read the next verse and see if we can find the context that we are looking for.

7 And behold the book...

What book? This is saying "the book that will come forth at that time", so if you believe that this refers to the Book of Mormon let's keep reading and see if that makes any sense.

...shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

Is the Book of Mormon the translation of the sealed portion? Is the Book of Mormon an account from the beginning of the world to the ending thereof? The answer to both of these is no. This is referring to the sealed portion of the Book of Mormon and the Lord is saying that it will be brought forth around the redemption and building of New Jerusalem. From what we understand of the sealed portion, that it is to be a record from the creation to the end of the world, what does that sound like? That sounds just like the Bible, which starts in Genesis and ends in Revelation. And we learn key bits of information about this sealed portion when it goes forth in 2 Nephi 28-29. We learn that the Saints of God will say, "We have received the word of God, and we need no more of the word of God, for we have enough!" And we learn in 2 Nephi 29:3-6 that many of the Gentiles will cry, "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible." The sealed portion for all intents and purposes is an upgraded Bible, the Book of Mormon is not. When we get the sealed portion, for all intents and purposes, it will replace the Bible as the definitive source from the creation to the end of the world. But how do we get the sealed portion? How do we get to that point in time? What are the points of reference regarding the coming forth of that book, not the Book of Mormon, the sealed portion. The rest of this chapter is basically one giant points of reference chain that gets us back to this, ie. when do we get the sealed portion?

8 Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.

Due to the nature of the words which are sealed up the Saints will not be delivered them in the day of their wickedness, slothfulness etc. This is talking directly about the points of reference we just discussed in verse 5. The words can't be delivered until after Joseph's Boys start waking up and cleansing themselves.

9 But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another;

This can be a confusing verse until you get to verse 15 of this chapter which we will go over. It might be easier for people to read it replacing "a man" and "he" with "Joseph Smith" and replacing "another" with "Martin Harris".

10 But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.

We are still talking about Joseph Smith but now we are being told that Joseph Smith at this time will not be delivering the gold plates themselves or the translation of the sealed portion to Martin Harris. We are once again told that the contents of the sealed portion "reveal all things from the foundation of the world unto the end thereof", once again, extremely Bible-esque.

11 And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth.

There are some who purport that this sealed portion won't come forth until after the end of the earth ie. the Great and Dreadful Day (see Joseph Smith Translation Genesis, Joseph Smith Matthew). But here we learn that the book will be read before the end of the earth as these people will be reading things which have not happened yet. Once again, this ties perfectly into the points of reference as being after the days of wickedness, slothfulness and deep sleep but before the Great and Dreadful Day.

12 Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken,...

Verses 12-14 deal with Joseph's mortal life in which the book was delivered to him and the testimonies of the three and eight witnesses. If you want to read the testimony of the three and eight witnesses in the Introduction to the Book of Mormon, this would be the time to do it.

But the reason why I stopped here is because we need to stop and read a verse from **Joseph Smith History** dealing with Joseph's early calling that will come back later.

18 My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was

right (for at this time it had never entered into my heart that all were wrong)—and which I should join.

19 I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: *“they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.”*

Many in the Church are familiar with this point of reference but they get it confused with verse 25 which we will be going over and we need to understand a) the correct placement in terms of the points of reference and b) we need to understand the difference between JSH 18-19 and 2 Nephi 27:24-25, which we will get to.

15 But behold, it shall come to pass that the Lord God shall say *unto him to whom he shall deliver the book*: Take *these words* which are not sealed *and deliver them to another*, that he may show them unto the learned,...

This is the process described in verse 9. This is Joseph Smith delivering the manuscript to Martin Harris who then delivered it to the learned. This process goes from verse 15 to verse 20 and is described well in the Old Testament Student Manual for Isaiah 29:11-12

(15-17) Isaiah 29:11–12. What Was the “Book That Is Sealed” and to Whom Were Its “Words” Delivered?

Early in the process of translating the Book of Mormon, Martin Harris desired proof that the translation Joseph Smith was making was genuine. He obtained permission to carry a copy of several of the “words” from the plates, together with their translation, to some learned men. Martin Harris’s account given to the Prophet Joseph Smith states that he took the copy to Professor Charles Anthon of New York City, who certified that the characters were real and correctly translated. But when Professor Anthon discovered that the record from which the characters were obtained was itself received by supernatural means, he retracted his statement by asking for his certificate back and tearing it to bits. Martin Harris reports that Anthon said that “if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, ‘I cannot read a sealed book.’ I left him, and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation” (Joseph Smith—History 1:65).

The unlearned man to whom the book was delivered was, of course, Joseph Smith. Elder Orson Pratt once said: “Now in regard to Joseph Smith’s qualifications or attainments in learning, they were very ordinary. He had received a little education in the common country schools in the vicinity in which he had lived. He could read a little, and could write, but it was in such an ordinary hand that he did not venture to act as his own scribe, but had to employ sometimes one and sometimes another to write as he translated. This unlearned man did not make the same reply that the learned man did. For when the book was delivered to this unlearned youth and he was

requested to read it, he replied, ‘I am not learned.’ I suppose he felt his weakness when the Lord told him to read this book; for he thought it was a great work” (In Journal of Discourses, 15:186).

21 Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.

22 Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men.

23 For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith.

The Lord gives the commands to Joseph Smith to translate the Book of Mormon, obtain the witnesses, and to not translate or touch the sealed portion but to return the book back at that time. The Lord then gives some of the rationale for why he will bring out the sealed portion when he brings out the sealed portion.

1. To show that the Lord can do His own work
2. To show the world that He is the same yesterday, today and forever
3. To show that the Lord is a God of miracles, but He does not do those works among the children of men save it be according to their faith

So at this point in time what has happened in the points of reference chain?

1. Joseph receives the plates, translates them, gains the testimonies and then delivers back the book
2. The Lord then describes the conditions and rationale for the book’s return and the revealing of the sealed portion

24 ***And again*** it shall come to pass that the Lord shall say...

25 Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, ***but have removed their hearts*** far from me, and ***their fear towards me is taught by the precepts of men***—

We have a more complicated point of reference here that could throw some people off. This is why I removed a sentence from verse 24 that I will add back later when we go over verse 26.

What do we learn in these two verses?

1. That this is now at least the second time that the Lord will have said this or something similar to this to the same individual (“and again”)
2. There are some major differences between the first time He said something similar to this and this time.

With this understanding, it allows us to more clearly understand when this takes place and why there are changes. This takes place after Joseph has finished his work and has returned the plates and directly before the Lord brings forth the sealed portion. That is where we are at with the points of reference. But what about the changes? There are two major changes that should be identified:

1. When Jesus was talking to Joseph in the Sacred Grove He said that men's hearts in that day *were far from Him*. Whereas in this instance, a yet future event from us, the Lord says that His Saints *have removed their hearts from Him*. This once again hearkens directly back to the Parable of the Nobleman and the Olive Trees.
2. When Jesus was talking to Joseph in the Sacred Grove He said the commandments were taught by men who had a form of godliness but they denied the power thereof. Whereas in this instance, a yet future event from us, the Lord says that the Saints will be taught to fear Him according to the precepts of men.

In the next couple chapters of Nephi, Nephi warns the Saints in that time period (described by the Savior) of the state that they are in (a state that I believe we are currently in today). 2 Nephi 28 and 29 are chock-full of references dealing directly to the Saints of today in this state of mind. They have removed their own hearts from the Lord (idolatry) and no longer fear the Lord because they are taught by the precepts of men (priestcraft). Some might be saying right now, "but what about secret combinations?" You won't have to wait long...

26 Therefore, I [*shall* deliver to him the words that he *shall* read and] will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

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.

"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)

According to the Lord the marvelous work and a wonder does not begin until this time. The Book of Mormon, the restoration of the priesthood etc were all precursors to this event. The Book of Mormon was written and designed 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.

I have brought this up before and I got some push back from individuals. I then asked them if they were familiar with Brother Hyrum Andrus and I told them that he clearly taught the same thing. I then had one of these individuals in the chat (this was during one of the Q and A's of one fireside) write "I love Brother Hyrum Andrus and he wouldn't agree with you!" Below is a transcript from Brother Hyrum Andrus' 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 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. This involves the resurrection of Joseph Smith, which is now once again proven by the Lord identifying Joseph as the person who will once again receive the sealed portion and translate it, and if Joseph is dead he must be resurrected in order to do this work. This point of reference ties directly into *the Parable of the Nobleman and the Olive Trees*, *Joseph's Boys* and *Understanding Revelation: Chapters 6 and 7*. It's also important to note the last line in verse 26 almost assuredly has reference entirely to members of the Church of Jesus Christ of Latter-day Saints (this becomes clear by verse 35).

27 And wo unto them that seek deep to hide their counsel from the Lord! And their works are in the dark; and they say: Who seeth us, and who knoweth us?...

I told you that you didn't have to wait long for secret combinations. Also now that we understand what and who this is talking about, it might be shocking for some to hear the Lord personally identify members of the Church as being members of secret combinations.

...And they also say: Surely, your turning of things upside down shall be esteemed as the potter's clay. But behold, I will show unto them, saith the Lord of Hosts, that I know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?

The second half of the verse helps us identify the secret combinations in the Church at this time period. This secret combination of members in the Church have as their aim to align the Church with Babylon. They want the Church to be more progressive, they want to light the Y in BYU in rainbow colors, they want racial tensions, they want acceptance of LGBTQ+, they want to hold hands with the world and drag the Church into it. Their complaint at this day is that “you are turning the Church upside down- you are getting the world to hate us, you are going to destroy the Church etc.” And the Lord is saying He knows why you *really* have a problem with it, He knows what is in your heart and what you have been saying in secret. The Lord at this time will take the Church of Jesus Christ of Latter-day Saints (the clay pot) and he will put it back in the refiner’s fire and he will take out of it The Church of the Firstborn and the Kingdom of God.

From verses 28-35 the Lord says that the words of “the book” which we should know from points of reference is actually referring to the sealed portion will be the means of opening the eyes of the spiritually blind and bring them out of spiritual darkness so that they may understand and learn doctrine. We also learn that Jacob will no longer be ashamed and that they shall see the terrible one brought to naught. This has reference to the Assyrian and the redemption and building of New Jerusalem.

The last thing that we need to quickly go over dealing with this sealed portion and the timeframe of its release is in Ether 4:

Ether 4:5-8, 15-17

5 Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

6 For the Lord said unto me: They shall not go forth unto the Gentiles *until the day that they shall repent of their iniquity*, and become clean before the Lord.

7 And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.

8 *And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed*; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh.

15 Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind, then shall the *great and marvelous* things which have been hid up from the foundation of the world from you—yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel.

16 **And then** shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people. Remember, **when ye see these things**, ye shall know that the time is at hand that they shall be made manifest in very deed.

17 Therefore, **when ye shall receive this record** ye may know that the work of the Father has commenced upon all the face of the land.

Some people think that Moroni is talking about the Book of Mormon here but the points of reference here do not mesh with that. The Lord says that when we receive “this book” that we will begin to shortly see things come to pass and one of those things he specifically mentions is in Ether 4:17. The footnote for Ether 4:17 takes you to 3 Nephi 21:28, meaning that when we get this record 3 Nephi 21:28 will shortly take place in our future, and we all know what takes place in 3 Nephi 21:

1. The resurrection of Joseph Smith (v.8-10) which is the beginning of *the* marvelous work and a wonder
2. The redemption of Zion and cleansing of America (v.11-21)
3. The Church of Jesus Christ of Latter-day Saints is upgraded to the Church of the Firstborn as Jacob is given inheritances (v.22)
4. The Building of New Jerusalem and gathering into it (v.23-24)
5. Jesus comes to New Jerusalem (v.25)
6. The work shall commence among all of the dispersed of the Lord’s people (v.26-29)

And what were the points of reference that we already established?

1. Joseph Smith translates the unsealed portion of the Book of Mormon and gives it back
2. The Saints become slothful and wicked, removing their hearts from the Lord and teaching to fear the Lord according to the precepts of men. The Saints fail to build the tower.
3. The Lord begins to wake His Saints up, they rend the veil of unbelief, purify their lives and get themselves ready before the Lord
4. Joseph Smith openly returns, collects those who have purified themselves, the Lord rebukes the Church openly in the Rocky Mountains and Joseph leads the redemption of Zion

Combining these two points of reference chains it should become clear that the sealed portion is to be translated by Joseph Smith after his resurrection (this is not the same thing as his open return) but before the 144,000 are sent out (the work shall commence among all of the dispersed of the Lord’s people, all nations, etc). Joseph being promised to translate those scriptures, those scriptures never being translated and the death of Joseph Smith is solid proof of the need for the resurrection and return of Joseph Smith. Thus concludes point one of the sealed portion and 2 Nephi 27.

The second thing that I said we need to go over before going into Joseph’s patriarchal blessings is Joseph being sold into Egypt as a type for the redemption and building of New Jerusalem. This is yet another thing we learn about in the book of Ether.

Ether 13:6-8

6 And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type.

7 For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not.

8 Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away.

Simply put, the redemption and building of New Jerusalem will take place as Joseph being sold into Egypt as a type. Meaning if we look at the story of Joseph being sold into Egypt and then make points of reference with the story, those points, those themes, when projected over the points of reference dealing with the redemption and building of New Jerusalem, they will match. That is what it means for something to be a type for something else. There are a number of papers going over Joseph being sold into Egypt, there are even a couple papers of Joseph being sold into Egypt being a type. I will not be providing in this paper an in-depth analysis of this. A basic breakdown goes as follows:

1. Joseph is betrayed by his brothers, thrown in a pit, and sold into slavery in Egypt
2. Joseph interprets the Pharaoh's dream, becoming a mouthpiece or prophet to the pharaoh (the sun god)
3. Pharaoh puts Joseph in charge, Joseph then prepares for seven years of famine
4. Two years into the famine, Joseph's brothers join Joseph in Pharaoh's kingdom

So let's do a basic breakdown surrounding the redemption and building of New Jerusalem:

1. Joseph Smith is killed
2. Joseph Smith is resurrected and placed as the mouthpiece of the Lord
3. Joseph redeems and builds New Jerusalem and prepares for a famine
4. Two years into the famine, the Ten Tribes as a body returns and joins the kingdom

So one will notice that in order for this to play out Joseph has to be resurrected and returned.

Now that we have this understanding under our belt, let's go through and read relevant snippets of some patriarchal blessings that we have of Joseph Smith. But before we do that, we have to answer one question, "if the Lord promised that if I was faithful I would be given certain blessings, and then I was faithful but I died before receiving the blessings promised by the Lord, what does that mean?" To purport that such an individual will not be given those items or blessings despite their worthiness is to make the Godhead a liar. If the Godhead is a liar the faith is in vain and all is lost. Meaning, to purport such a preposterous idea is to destroy your very

religion. The individual, if they had remained faithful, despite death, will receive all that was promised to them. Anything short of this understanding is not of God.

Joseph Smith's Patriarchal Blessings:

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

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 everlasting 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 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)

...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)

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 [p. [15]]

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 fates [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)

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)

These blessings provide yet another witness that the Lord, through multiple blessings through the keys, promised Joseph Smith blessings if he remained faithful. We learn in Doctrine and Covenants 135 that Joseph Smith did most assuredly remain faithful until the end, therefore these blessings will be in full effect. All of the things that Joseph was promised to either do personally or take part in give us points of reference for which Joseph Smith has to come back before.

I end with my testimony of the prophet Joseph Smith. I know that Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it (D&C 135). I know that though the wicked marred 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. The Prophet Joseph said that he will return “as soon as he can”- we are the ones who determined that (past tense), for the Lord could have redeemed New Jerusalem anytime (D&C 105). We are living in the prophesied time period of a test, a Test, a TEST, Joseph’s boys are waking up, Joseph will come to gather those who have remained faithful to redeem and build New Jerusalem and prepare the world for the Lord’s Second Coming. Of this I testify in the name of Jesus Christ, Amen.