

Joseph's Boys

“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.” *Boys---he always called us ‘his boys’--- don’t be sad, don’t be cast down, I will come back again.’ After a little hesitation he added, ‘as soon as I can.’ That expression, ‘as soon as I can,’ sank deep into my heart and confirmed my fears. I never expected to see him again alive. The sad expression upon his face as he looked upon us, ‘his boys,’ for the last time I shall never forget. I felt in my inmost soul that he was going to be butchered, and we should see him no more alive.”*

-Wandle Mace

(Autobiography of Wandle Mace, typescript, BYU Special Collections, pp. 145-146; Autobiography of Wandle Mace, typescript, BYU Special Collections, pp. 131-132- Joseph Smith, to the Nauvoo Legion the final time)

Joseph would always refer to men in the church as “his boys”. This *should* be easy for us now looking back to understand why, but many still refuse to accept the doctrine because to accept the doctrine would make bare the truth about Emma, the truth that frankly many members can’t stomach or refuse to stomach. Joseph’s “sons” that would be blessed to the third and fourth generation would not be those of literal ancestry, as *should* be painfully obvious to us now living in the present, but rather all the men of the church who accept and live the priesthood are either literal blood ancestors of Israel or who are adopted in- in either case we all gain that through the prophet Joseph Smith. We are “his boys”, and when he called us such he very much understood what he was saying. “Joseph’s boys” is very much a gender specific topic, this is not “general”.

The second thing to grasp as book ends to this paper is this, “Joseph would return as soon as he could”. When would that be? Either A) when the people got themselves ready to redeem Zion or B) when the people became so wicked that Joseph had to come back then. We learn this from the parable of the nobleman and his olive trees and Doctrine and Covenants chapter 105, that is “Zion could have been redeemed, even know”. Based on the language of Doctrine and Covenants 101 in the parable of the nobleman and his olive trees as well as the language before the Lord even gives the parable, it is clear that Zion *could* have been redeemed, but *that it would not*, or rather, the people would not get themselves ready and it “must needs be that the redemption of Zion comes by power, by the Lord making bare His arm, because the people became slothful and let damage come upon the Lord’s olive tree”. This is important to understand when moving forward because this thought becomes the bookends wrapping this up- it explains the “why” and the “how” *and* the “when”.

“And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion. A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive trees; And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive trees may not be broken

down when the enemy shall come to spoil and take upon themselves the fruit of my vineyard. Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower...”

-Jesus Christ (Doctrine and Covenants 101: 43-46)

The Lord tells the people to get to work, and their main purpose was to build up Zion (the tower), and Zion was to be built and WILL be built in Jackson Country, for “no other place WILL be given or SHALL be given”.

“I said to Brother Joseph, the spring before he was killed, ‘You are laying out work for twenty years.’ [Joseph] 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 [Joseph Smith] when he comes here again.”

“How long, Latter-day Saints, before you will believe the Gospel as it is? The Lord has declared it to be his will that his people enter into covenant, even as Enoch and his people did, which of necessity must be before we shall have the privilege of building the Center Stake of Zion, for the power and glory of God will be there, and none but the pure in heart will be able to live and enjoy it.”

“I want to say a few words still further to the people with regard to their faith in temporal things. If the people called Latter-day Saints do not become one in temporal things as they are in spiritual things, they will not redeem and build up the Zion of God upon the earth.”

-Brigham Young

(April 7 1869, Journal of Discourses 13:3; Oct 8 1876, Journal of Discourses, 18:263; October 7, 1857, Journal of Discourses 5:331)

Once again, the command went out, it was understood that this work wasn't to be accomplished overnight, and it was understood that Joseph *would return* as soon as the people were ready. Our task always has been and always will be “to build up the center stake of Zion” which isn't SLC, it IS the New Jerusalem. Brigham Young knew this as he lay the first stones for the SLC temple, that he was NOT building or replacing the temple to be built in New Jerusalem. He knew and preached that as soon as the people “became one”, and do what was required, they would return, redeem Zion, and build up the Zion of our God upon the earth, and so do I! Every time I write those words I want to shout “halleluiah! Praise God!” for the privilege to have the chance to do so. To be able to redeem Zion and build a city unto our God, how amazing! How awe inspiring! To have members actively preach against it or the need for it is gut wrenching, and when I hear it I likewise want to cry out “Father, forgive them for they know not what they do! God save us!”

“Zion cannot be built up except on the principles of union required by the celestial law.”

“What a glorious thing! You will know no prison walls, your friends turning away from you, your being dispossessed of your property, being driven from your home, being cast into prison, being defamed. These things do not hurt you one particle. They do not destroy your prospects, which are still glorious before you. And then we should understand that the Lord has provided, when the days of trouble come upon the nations, a place for you and me, and we will be preserved as Noah was preserved, not in an ark, but we will be preserved by going into these principles of union by which we can accomplish the work of the Lord and surround ourselves with those things that will preserve us from the difficulties that are now coming upon the world, the judgments of the Lord.”

“The principles of Plural Marriage were revealed for the benefit and exaltation of the children of men, but how much unhappiness has arisen through failure, on the part of some who have contracted this order of marriage, to conform to the laws that govern it! But does it arise through any defect in the order of the marriage system? O no; but from ignorance and the folly and wickedness of those individuals who enter into it, who abuse, rather than righteously obey, it. So in regard to the principles of the United Order. Its principles too are sacred, and I assure you we will never go back to Jackson County, Missouri, there to build up the new Jerusalem of the latter days, until there is a perfect willingness on our part to conform to its rules and principles. Many years have transpired since we received the revelation of the United Order, and in one sense that long period of time bespeaks negligence on our part in not more fully obeying it. The very principles of that order, in my estimation, were given for our temporal and spiritual salvation. In order to derive the benefit that God designed should flow from them, they must be established and systematized on the principle of righteousness, each person learning to love his neighbor as himself. For us to undertake to deal with them on any other principle would virtually open the way to bitter disappointment.”

“Hence we learn that the Saints in Jackson County and other localities, refused to comply with the order of consecration, consequently they were allowed to be driven from their inheritances; and should not return until they were better prepared to keep the law of God, by being more perfectly taught in reference to their duties, and learn through experience the necessity of obedience. And I think we are not justified in anticipating the privilege of returning to build up the Center Stake of Zion, until we shall have shown obedience to the law of consecration. One thing, however, is certain, we shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth.”

-Lorenzo Snow

(October 7 1873, Journal of Discourses, 16:276; April 5 1877, Journal of Discourses, 18:375; Conference Report October 1900, p.4; April 21 1878, Journal of Discourse, 19:350)

“Let us, therefore, try and do our duty. Let us attend to the ordinances of the house of God, and unite ourselves according to his law, for Jesus will never receive the Zion of God unless its people are united according to celestial law, for all who go into the presence of God have to go there by this law. Enoch had to practice this law, and we shall have to do the same if we are ever accepted of God as he was. It has been promised that the New Jerusalem [could] be built up in

our day and generation, and it will have to be done by the United Order of Zion and according to celestial law. And not only so, but we have to keep that law ourselves if we ever inherit that kingdom, for no man will receive a celestial glory unless he abides a celestial law; no man will receive a terrestrial glory unless he abides a terrestrial law, and no man will receive a celestial glory unless he abides a celestial law. There is a great difference between the light of the sun at noonday and the glimmer of the stars at night, but that difference is no greater than the difference of the glory in the several portions of the kingdom of God.”

-Wilford Woodruff (Oct 9 1874, Journal of Discourses, 17:250)

“The Doctrine and Covenants is the handbook for building Zion, and the revelations recorded therein are as timely and applicable in the current day as they were when Jesus Christ gave them to the Prophet Joseph Smith and others. This is the story of the Doctrine and Covenants: The Lord expected great things and still does expect great things,” said Brother Richardson. “The whole Doctrine and Covenants in my opinion is really the handbook for building Zion... that is a great expectation, but I think the Lord is saying ‘You can do this, and I actually expect you to do this, or I wouldn’t ask it of you.’”

-2012 Sunday School presidency (Speaking about 2012 curriculum of Doctrine and Covenants)

“This is the land of Zion; but we are not yet prepared to go and establish the Center Stake of Zion. The Lord tried this in the first place. He called the people together to the place where the New Jerusalem and the great temple will be built, and where He will prepare for the City of Enoch. And He gave revelation after revelation; but the people could not abide them, and the Church was scattered and peeled, and the people hunted from place to place till, finally, they were driven into the mountains, and here we are. Now, it is for you and me to prepare to return back again; not to our fatherland, in many cases, but to return east, and by-and-by to build up the Center Stake of Zion. We are not prepared to do this now, but we are here to learn until we are of one heart and of one mind in the things of this life. Do all the Latter-day Saints arrive at this? No; they have not, our former experience has proved this. Of the great many who have been baptized into this Church, but few have been able to abide the word of the Lord; they have fallen out on the right and on the left, and have foundered by the way, and a few have gathered together. Will these be prepared to enter the celestial kingdom? Some of them will be, and will become kings and priests; but not all of these, only a portion of them. They do not know what to do with the revelations, commandments, and blessings of God. Talking, for instance, about everyday things, how many do we see here that know what to do with money and property when they get it? Are their eyes single to the building up of the kingdom of God? No; they are single to the building up of themselves. With all the knowledge that Elders have obtained who have traveled in the Church five, ten, fifteen, twenty, twenty-five, or thirty years, there are few who understand the principles of the kingdom and whose eyes are single to the building of it up in all respects; but their eyes are like the fool’s eye—looking to the ends of the earth. They want this and that, and they do not know what to do; they lack wisdom. By-and-by, perhaps, their wealth

will depart from them, and when left poor and penniless, they will humble themselves before the Lord that they may be saved.

This is the situation of the Latter-day Saints, yet they are increasing. It is astonishing to look back and see the ignorance that was manifested by the people in their first gathering together; their experience then was far less than their experience and doings now. Still we are far short of being what we should and must be.

When the people assemble together they should be instructed with regard to their temporal lives. It is good to assemble together and pray, and preach, and exhort, so that we may obtain the power of God to that degree that we can heal the sick, cast out devils, speak with tongues, prophecy and enjoy all the blessings and gifts of the holy gospel; but that does not raise our bread, nor perfect the Saints in wisdom. I referred here, last Sunday, to men out of the Church who possess great gifts and who are not in the Church. Men who know nothing of the Priesthood receive revelation and prophecy, and yet these gifts belong to the Church, and those who are faithful in the kingdom of God inherit them and are entitled to them; and all ought to live so as to enjoy the spirit of these gifts and callings continually.

Do we know and understand that it is our business to build up Zion? To have seen the way this people have conducted themselves in years past, one would not have had the least idea that such was our business; but it made no difference whom we built cities for; many would build for Jew or Gentile, Greek, Mahomedan, or Pagan, every class of men on the earth, as readily, apparently, as they would build up Zion. Yet the word of the Lord to us is to build up Zion and her cities and stakes. Lengthen her cords and strengthen her stakes, O ye House of Israel; add to her beauty and add to her strength! Why, to have seen the conduct of the people you might have supposed they knew no more about Zion than about a city of the Chinese, or a city in France, Italy, Germany, or Asia; just as soon build up a city in Asia or Africa as anywhere else, “no matter whom we build for if we only get the dollar, only get our pay for our work.” Yet the commandment of God to us is to build up Zion and her cities. I told you here last Sunday what Joseph said in this respect—what we should build and what we should not build up. This book [the book of Doctrine and Covenants] is full of it.

We say we believe Joseph was a prophet, that he had the priesthood and was called of God to gather the people together and establish Zion. If we believe this, why not let our lives prove that we believe the doctrine that we profess? Can you see any of the Christians in the world who do not believe the doctrine they profess? It is a very dark picture to look upon—a sad affair that we disbelieve our own doctrines. Let us remember them and live accordingly.”

-Brigham Young (February 10 1867, Journal of Discourses, 11:324)

The early brethren knew what was required for this city, knew what was required at the people's hands to be able to build such a city unto the Lord to be accepted of Him, to have Him who did no sin claim that city as His own and make it a City of Holiness. The early brethren knew that we

needed to be able to live the Celestial Law, or as Lorenzo Snow said above, we needed to have “a perfect willingness to live it”. Early brethren also knew what that meant. It meant Celestial Marriage, which back then was synonymous with “plural marriage”, for the Lord in D&C 132 made no distinction. It meant the United Order, “the laborer in Zion will labor for Zion”. If you were to do “the opposite” of both of those things required, it would be “a perfect willingness on the part of the members to accept homosexual marriage and priestcraft”, but that is jumping ahead so let’s just put that on the backburner for now. Let us just here say, prophets of God said that “if such a city is never built in Jackson County BY US, the Lord shall never come, and that if we are not willing to live the Celestial Law, we will never be able to redeem and build such a city, and if such a city never lives Celestial Law it shall never become a City of Holiness”. Take a moment to reflect on that. If you are to swallow the pill of Satan, the pill that teaches against the need of such a redemption, against the need of such a city, against the need of Celestial Law, whether you realize it or not you are accepting in your soul and teaching against the need of the return of the Savior. To argue that SLC “became Zion”, to argue that “Celestial Law” is somehow what we are living today, or in fine, to argue against what these prophets taught here plainly puts one in open rebellion against God. It is to make the argument that “Republicans freed the slaves and then there was this magical ‘switch of the parties’ in which all the racist KKK Democrats all of the sudden became Republicans and all the sane Republicans became Democrats”, that is to say it isn’t grounded in reality and makes one the fool for entertaining such follies. The doctrine on this is crystal clear. It was and is our duty to redeem Zion and build up that city, to “build that tower”.

“And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower? And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? For there is no need of these things. And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord... Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people— Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now. But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; And are not united according to the union required by the law of the celestial kingdom; And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer...”

-Jesus Christ

(Doctrine and Covenants 101: 47-50; Doctrine and Covenants 105: 1-6)

“And now, behold, my brethren, I have spoken unto you, according as the Spirit hath constrained me; wherefore, I know that they must surely come to pass. And the things which

*shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel. For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other: Behold, I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up churches, and not unto the Lord— And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, **for the Lord and the Redeemer hath done his work, and he hath given his power unto men**; Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work. Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us. And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark. And the blood of the saints shall cry from the ground against them. Yea, they have all gone out of the away; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up. They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men... ”*

-Nephi (2 Nephi 28: 1-14)

The people began to preach against the need of a redemption of Zion, and the building up of such a city. The people began to preach that such actions, such teachings, would bring contention and stir up anxiety, “for this is a time of peace”, or in other words “why do we need to stand independent of all creatures under heaven? We are at peace and are learning to live under their rule! Why, if we taught such things or sought for such things it would cause the people to hate us! To despise us! To kick us out of their cities and streets! And we very much like it here in Babylon... We like living here! And they are just now started to accept us! Why, we had leaders of the Muslim community over just last week, imagine if we got the Spirit of the Lord to such a degree that ‘fires’ and ‘pillars’ and such started to show up? They’d think we were an actually army of the Lord and hate us! With banners?! It’d be war! No, no... Let there be peace and let’s cease talk of such a redemption!” The Lord said that at any time from then to now we could have redeemed and built Zion. Obviously past generations failed, and the Lord explains why they failed- “they haven’t learned the lessons”, and we learn in Doctrine and Covenants 121 that the reason they have failed to learn those lessons? Because “their hearts are set upon the vain things

of the world and they aspire to the honors of men”. This problem is exacerbated by priestcraft in the church and exacerbated further by the ease of the wide spreading effects of it through modern social mediums such as Facebook, YouTube, etc. This is why there are many “humble followers of Christ erring”, because they are being taught by the precepts of men. These false servants in the church are far more damning and far more dangerous than anything outside of the church, or as President Benson taught so well:

“Now Satan is anxious to neutralize the inspired counsel of the Prophet and hence keep the priesthood off-balance, ineffective and inert in the fight for freedom. He does this through diverse means including the use of perverse reasoning... President Clark so well warned, ‘The ravening wolves are amongst us, from our own membership and they, more than any others, are clothed in sheep’s clothing because they wear the habiliments of the priesthood... We should be careful of them.’ Sometimes from behind the pulpit, in our classrooms, in our Council meetings and in our church publications we hear, read or witness things that do not square with the truth. This is especially true where freedom is involved. Now do not let this serve as an excuse for your own wrong-doing. The Lord is letting the wheat and the tares mature before he fully purges the Church. He is also testing you to see if you will be misled. The devil is trying to deceive the very elect.”

“Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean...”

-Isaiah (Isaiah 28: 1-8)

(15-11) Isaiah 28:1–8. “Woe to the Crown of Pride, to the Drunkards of Ephraim”

Here Isaiah continues the theme that Israel (both the Northern and Southern Kingdoms) must face judgments *before* Jacob’s final restoration. Isaiah, chapter 28, speaks of the rebellion of the ten tribes inhabiting northern Israel, of which Ephraim was the acknowledged leader. “The Lord hath a mighty and strong” nation, Assyria, waiting like “a flood of mighty waters” to humble Israel by casting her “down to the earth” (v. 2). Then, like a flower that fades in the hot sun (see v. 4), or a drunken man who staggers under wine (see v. 7), Israel will be removed from her

promised land.

Ephraim finds himself in a state of stupor. Once majestic, with flowers and spiritual beauty, Ephraim now sits with a crown of pride (priestcraft) more interested in gentile culture than on the Lord's original command. Everyone is now unclean, the men and women both suffer from pride (priestcraft), addictions, ignorance, etc.

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem...”

-Isaiah (Isaiah 28: 9-13)

The Lord doesn't want to do what He knows He has to do next. He wants to teach people knowledge and bring them back peacefully, He wants people to come to Him without causing us to suffer, but He asks the question to us, “who could I teach?! I have to teach you line upon line and you are stuck on line one and you don't care to move and those that rule over you aren't teaching it! I had the knowledge to refresh you, yet you would not hear me!”

“How would my life be different if my knowledge gained from the Book of Mormon were suddenly taken away?”

-President Nelson (Closing Remarks, 2019 October Conference)

Can people “stumble backwards, stumble, be taken and be snared”? Can you go backwards, line upon line? Can knowledge be taken away if one refuses to take steps forward?

“But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts. But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof. For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish; For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good. And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. Yea, they are grasped with death, and hell;

and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment. Therefore, wo be unto him that is at ease in Zion! Wo be unto him that crieth: All is well! Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost! Yea, wo be unto him that saith: We have received, and we need no more! And in fine, wo be unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the crock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall. Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough! For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have. Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost. Wo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts.”

-Nephi (2 Nephi 28: 17-32)

A perfect summary of everything in this point. Ephraim becomes drunk, they refuse to learn line upon line, for “all is well in Zion and we have enough! There is no need for a redemption of Zion! The power is here, it has been given to us men! All is well!” The Lord knows what comes next, He doesn’t want to do it and He has given us every opportunity to avoid it, but we would not. We stumble, are taken, and snared for we never built the tower and because we never built the tower:

“...And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees. Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer... Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of

wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go forth, saith the Lord; First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.”

-Jesus (Doctrine and Covenants 101: 51-54 D&C 112:23-26)

The damage to the olive trees. Because we failed to build the tower, because of those actions, we have allowed the damage to be done to the olive trees. The Lord warned us if/when such a time arrived the Saints, or “His House”, would be the first to feel His fury and chastening hand.

“Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto danger, they are gone away **backward**. Why should ye be stricken any more? **ye will revolt more and more**: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. **Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom**, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? **Bring no more vain oblations**; incense is an abomination unto me; **the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them**. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood... Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the

*streets... Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the **hail** shall sweep away the refuge of lies, and the **waters** shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when **the overflowing scourge** shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it...*

-Isaiah (Isaiah 1: 2-15; Isaiah 10; 1-6 Isaiah 28:15-20)

The Lord is not happy with His people. Oxen and donkeys know their masters and listen, yet Israel refuses to build the tower, and because of this refusal they stumble backwards. But then the Lord realized that He can't let this continue, for "ye shall revolt more and more", meaning He know knows if he does nothing, the people will not turn around, they will just sin in open rebellion more and more. He then says that chapel worship AND temple worship have become vain unto them, damning... and when problems start, the Lord will be slow to hear their prayers, and why? "There is blood on your hands"... "But wherein do we have blood on our hands?!" I hear one ask, "And now, my beloved brethren—for ye ought to be beloved; yea, and ye ought to have stirred yourselves more diligently for the welfare and the freedom of this people; but behold, ye have neglected them insomuch that the blood of thousands shall come upon your heads for vengeance; yea, for known unto God were all their cries, and all their sufferings— Behold, could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain. Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation; For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God. And now behold, I say unto you, I fear exceedingly that the judgments of God will come upon this people, because of their exceeding slothfulness, yea ... and their exceedingly great neglect towards their brethren, yea, towards those who have been slain." (Alma 60) Because of this, because we failed to build the tower, the Lord will send the Assyrian(s) who is a representation of the Lord's indignation and who is being used by the Lord. There is also a note that if there wasn't a small remnant of truly righteous people among us, that at this point in time we would already have become as Sodom.

(15-12) Isaiah 28:14–15. In What Way Had Judah “Made a Covenant with Death, and with Hell”?

“The prophet confronts the rulers of Jerusalem with the assertion that their policy and behavior are bringing inevitable ruin. This time the fault is that *they have deliberately entered into a covenant to serve, in return for protection, a god or gods other than their own*. Death, maweth, is here the god of the underworld, Sheol or hell. Perhaps the Canaanite god of the underworld, Mot, is intended, or the reference may be to the Egyptian Osiris. It was customary for the prophets to speak of the alien deities as lies and falsehood (compare Amos 2:4; Jer. 10:14). In contrast *to this act of panic by the rulers*, Isaiah declares that faith in God is the only secure foundation of Zion’s security, and that his justice and righteousness alone *can erect a building that will stand*. Those who in fright have sought to secure themselves by worshiping other gods as well, will experience in sheer terror the effects of Yahweh’s decree of destruction.” (The Interpreter’s Bible, 5:317.)

Of course, the phrase may have a spiritual meaning as well. Israel made a covenant with death because that is what “the wages of sin” are—death (Romans 6:23).

For other references to the overflowing scourge in modern times, see Doctrine and Covenants 29:17–19; 45:31; 84:96–97; 97:22–26; 105:15.

This connects these scriptures with Doctrine and Covenants 45 but also further clarifies the reasons for the desolating sickness. It also ties this into the parable of the nobleman and the olive trees, as the “servants are acting under panic” and the reminder of the Lord that the people should have built the buildings (tower) that would stand. People in panic will begin to start worshiping other gods. This ties us into why the Lord in 3 Nephi 25 tells the servant to remember the 10 commandments when judging these people (ie. “have no other gods”).

“And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled. And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land...”

“But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour. And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them. For they were set to be a light unto the world, and to be the saviors of men; And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the lands of their inheritances, and shall build up the waste places of Zion. For after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren—your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down. Nevertheless, if they pollute their inheritances they shall be thrown down; for I will not spare them if they pollute their inheritances...

-Jesus (D&C 45: 28-31; D&C 103: 5-14)

The Lord says once again, that if the people were obedient, even then, they would redeem Zion and build New Jerusalem and they would eventually subdue all nations under their feet; but if they would not be obedient the kingdoms of the world would rule over THEM. The Lord then sets the groundwork for understanding “the Light breaking forth”, it was to be THEM, those he was talking to! They were to carry Christ’s Light into the world! Once again, the “precepts of men” screw things up! The Lord then brings up “Joseph’s Boys” again... “Those that have been scattered shall redeem Zion and build New Jerusalem after the tribulation... those that don’t wake up and seize their birthright? Those that pollute their inheritances? Shall not take part in this.” The Lord explained how you would go about polluting your inheritance above- if you don’t carry the Lord’s light into the world, you then become as salt that has lost its flavor and shall be “cast out and trodden under foot of men” or later He says “thrown down”. Salt loses its flavor by mixing, diluting, etc. not by anything changing the salt, one cannot do that. One loses their flavor by addition, one regains their flavor by subtraction; remove the things in your life not of Christ that are holding you back.

“And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion; And behold, this is the thing which I will give unto you for a sign—for verily I say unto you that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall be made known unto the Gentiles that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you; For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity; For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; And when these things come to pass that thy seed

shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. 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. But behold, the life of my servant [Joseph Smith] shall be in my hand; therefore they shall not hurt him, although he shall be [martyred] because of them. Yet I will [resurrect] him, for I will show unto them that my wisdom is greater than the cunning of the devil...”

-Jesus (3 Nephi 21: 1-9)

The Lord explains here when he will begin to wake these people up, what is the time period we should look for with regards to this wake up, redemption, etc. “After the Lamanites blossom as a Rose”. This is clearly past tense for us today.

*“For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, **his strange work**; and bring to pass his act, **his strange act**. Now therefore **be ye not mockers**, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.”*

-Isaiah (Isaiah 28: 21-29)

(15-15) Isaiah 28:23–29. What Was the Significance of the Parable of Sowing and Threshing?

K&D explained the beauty and power of Isaiah’s parable, noting that “fitches” (Isaiah 28:25) were probably the black poppy, and cummin (see v. 25) the same as modern cummin. Both are herbs derived from the seeds of the plants mentioned.

“The ploughing ... which opens the soil, i.e. turns it up in furrows, and the harrowing ... which breaks the clods, take place to prepare for the sowing, and therefore not interminably, but only so long as is necessary to prepare the soil to receive the seed. When the seed-furrows have been drawn in the levelled surface of the ground ... then the sowing and planting begin; and this also takes place in various ways, according to the different kinds of fruit. ... The wheat he sows carefully in rows ... , i.e. he does not scatter it about carelessly, like the other two, but lays the

grains carefully in the furrows, because otherwise when they sprang up they would get massed together, and choke one another ... the barley is sown in a piece of the field specially marked off for it, or specially furnished with signs ... ; and ... , the spelt [rye] ... , along the edge of it, so that spelt forms the rim of the barley field. It is by a divine instinct that the husbandman acts in this manner; for God, who established agriculture at the creation ... has also given men understanding. ...

“... (For) [v. 27] introduces another proof that the husbandman is instructed by God, from what he still further does. He does not use the threshing machine ... which would entirely destroy the more tender kinds of fruit, but knocks them out with a staff. ... Is bread corn crushed? Oh no, he does not crush it. This would be the case if he were to cause the wheel ... of the threshing cart with the horses harnessed in front to rattle over it with all their might. ... The wise, divinely inspired course adopted by the husbandman in the treatment of the field and fruit, is a type of the wise course adopted by the divine Teacher Himself in the treatment of His nation. Israel is Jehovah’s field. The punishments and chastisements of Jehovah are the ploughshare and harrow, with which He forcibly breaks up, turns over, and furrows this field. But this does not last for ever. When the field has been thus loosened, smoothed, and rendered fertile once more, the painful process of ploughing is followed by a beneficent sowing and planting in a multi-form and wisely ordered fulness of grace. Again, Israel is Jehovah’s child of the threshing-floor [see Isaiah 21:10]. He threshes it; but He does not thresh it only: He also knocks; and when He threshes, He does not continue threshing for ever, i.e. as Caspari has well explained it, He does not punish all the members of the nation with the same severity; and those whom He punishes with greater severity than others He does not punish incessantly, but as soon as His end is attained, and the husks of sin are separated from those that have been punished, the punishment ceases, and only the worst in the nation, who are nothing but husks, and the husks on the nation itself, are swept away by the punishments’ [compare Isaiah 1:25; 29:20–21]. This is the solemn lesson and affectionate consolation hidden behind the veil of the parable. Jehovah punishes, but it is in order that He may be able to bless. He sifts, but He does not destroy. He does not thresh His own people, but He knocks them; and even when He threshes, they may console themselves in the face of the approaching period of judgment, that they are never crushed or injured.”
(Commentary, 7:2:14–17.)

“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."

-Elder Heber C. Kimball

(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.)

"Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts... And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of Hosts... Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be amine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not... Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."

-Jesus (3 Nephi 24: 1, 5-7, 16-18; 3 Nephi 25: 4)

We have now entered "the test, the Test, the TEST"... This testing and tribulation process is explained beautifully in this parable. This identifies the one doing the testing as a servant and not as The Master himself. This taken in conjunction with 3 Nephi 24 and 25 paints a clear picture. It is interesting to note that the Lord before and during the testing tells the saints "not to mock" because the Lord's work is a "strange work", the Lord's act is a "strange act". I believe this tells us a lot about the Marvelous Work and a Wonder. President Joseph Fielding Smith in Doctrines

of Salvation put forth this: “**when** the lost tribes come...it **will be** a most **wonderful** sight and **marvelous** thing when they do come to Zion.” It is important to note that when that quote was given the church was already global and he used the word “when” and “will be”, meaning it was yet a future event. There are things that are a part of the marvelous work and a wonder, but yet are not the marvelous work and a wonder spoken of by Jeremiah who said “it will no more be said the Lord liveth who brought up the children of Israel from Egypt, But, The Lord liveth, that brought up the children of Israel from the land of the north”. Don’t be found mocking, for fools mock but they **shall** mourn. Those that “feared the Lord” began talking and preaching amongst themselves. Fascinating that The Church of Jesus Christ of Latter-day Saints at this point in time would have already been restored yet it said these people **just began** to start meeting and talking amongst each other- were they not speaking before at church? Apparently not... A new medium, possibly something like YouTube, allowed these people who never meet before to start talking with each other. To further prove that this wasn’t a church centered event the Lord then tells angels to make recordings of these people’s doings (it was recorded **before** Him); as we all well know, the official doings of the church are extremely well documented. This also ties us once again, back to Isaiah chapter 10 (amongst others) and thus this same time period- where the fatherless, widows, poor, etc. are being trampled.

*“And the lord of the vineyard said unto one of his servants: Go and **gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen. And inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land... Behold, I say unto you, the redemption of Zion must needs come by power; Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. For ye are the children of Israel, and of the seed of Abraham, and ye must needs be bled out of bondage by power, and with a stretched-out arm. And as your fathers were led at the first, **even so shall the redemption of Zion be.** Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence. But I say unto you: Mine angels shall go up before you, **and also my presence**, and in time ye shall possess the goodly land. 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. Therefore let my servant Joseph Smith, Jun., say unto the strength of my house, my young men and the middle aged—Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me. And let all the churches send up wise men with their moneys, and purchase lands even as I have commanded them. And inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion, even from your own lands after these testimonies, which ye have brought before me against them, ye shall curse them; And whomsoever ye curse, I*****

*will curse, and ye shall avenge me of mine enemies. And **my presence shall be with you even in avenging me of mine enemies**, unto the third and fourth generation of them that hate me. Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again. And whoso is not willing to lay down his life for my sake is not my disciple.”*

-Jesus (D&C 101: 55-58; D&C 103:15-28)

*“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. **And my people who are a remnant of Jacob** shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; And I will cut off the cities of thy land, and throw down all thy strongholds; And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers; Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands; And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel; And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard. But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among **this the remnant of Jacob, unto whom I have given this land for their inheritance**; And they shall assist my people, **the remnant of Jacob**, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem. And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst...”*

-Jesus (3 Nephi 21: 11-25)

*“And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also that **the remnants** who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation. And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full fend of all nations; That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come;*

*for behold, it cometh quickly, saith the Lord. Amen... [For] my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another... And it shall come to pass that **he that feareth me** shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man. And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath. And they shall behold blood, and a fire, and vapors of smoke. And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven. And the remnant shall be gathered unto this place...*”

-Jesus (D&C 87: 4-8; D&C 45: 32-33, 39-43)

*“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 progenitors, 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 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 and 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...***

-Joseph Smith Senior (Joseph Smith Jr.'s Patriarchal Blessing 9 December 1834)

"...Take the boys here, the sons of our brethren and sisters, and you may cut them into inch pieces, and they will not forsake this cause, but they will defend it to the last. Some of them may be rough, and perhaps some of them do not pray much, but send them into the vineyard, and then you will see them shew forth the power that is in them. At present the Prophet Joseph's boys lay apparently in a state of slumber, everything seems to be perfectly calm with them, but by and by God will wake them up, and they will roar like the thunders of Mount Sinai."

-Heber C. Kimball (Journal of Discourses 4:1)

Though Joseph's boys were in a state of slumber, though they were "scattered", yet shall they be woken up at this time and shall be gathered, and when the test, the Test, the TEST is over, the prophet Joseph openly returns, he selects "those that have remained faithful", the "strength of the Lord's house", the "young and middle aged men", the "remnant of Jacob", "Joseph's Boys" and they are sent into the vineyard and will vex the gentiles with a sour vexation. The western boundary of the State of Missouri will be swept so clean of its inhabitants that as President Young tells us, when [the Saints begin to] return to that place, there will not be left so much as a yellow dog to wag his tail. The redemption of Zion will take place as the banners of the Lord's camp fly high in the wind, the Lord's presence going with the camp, his terrible voice being uttered from a pillar of fire and a cloud by day, the Lord himself destroying all those in their path. We will build that beautiful city, the New Jerusalem, and we will receive our inheritances that we have not polluted, for this land was given unto the tribe of Joseph for an inheritance. Joseph's boys, wake up from your slumber! Shake the dust from off of your souls, awake, awake, arise again! Come, and sing now with me!

"Redeemer of Israel, Our only delight, on whom for a blessing we call, our shadow by day and

our pillar by night, Our King, our Deliv'rer, our all! We know he is coming, to gather his sheep and lead them to Zion in love, for why in the valley of death should they weep or in the lone wilderness rove? How long we have wandered as strangers in sin and cried in the desert for thee! Our foes have rejoiced when our sorrows they've seen, But Israel will shortly be free. As children of Zion, Good tidings for us. The tokens already appear. Fear not, and be just, for the kingdom is ours. The hour of redemption is near... Ye elders of Israel, come join now with me And seek out the righteous, where'er they may be— In desert, on mountain, on land, or on sea— And bring them to Zion, the pure and the free. The harvest is great, and the lab'ers are few; But if we're united, we all things can do. We'll gather the wheat from the midst of the tares And bring them from bondage, from sorrows and snares. O Babylon, O Babylon, we bid thee farewell; We're going to the mountains of Ephraim to dwell!"

-Joseph's Boys (Redeemer of Israel, Ye Elders of Israel)