

# Fruit Meet for the Father's Kingdom

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When we let scripture say what it says, it can provide quite a jolt. Truth often has that power. It can be a dividing, sharp sword. With such truth we are often forced to abandon false beliefs and traditions, those given us by man – the arm of flesh. This paper helps uncover truths revealed in scripture relative to our condemnation today, apparent in D&C 84 and five last-days vineyard parables – and how we might remove it. In the vineyard parables, we read about bitter fruit on most of the trees, whereas those few trees with sweet fruit have “*fruit meet for the Father's kingdom.*” Without such fruit we are destined to dwell in an environment hereafter that is Terrestrial or Telestial, rather than Celestial. D&C 76 tells us that such souls are influenced by men and have not “received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant” (v. 101). They are those innumerable ones like the stars, “who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud” (v. 102). What is the sweet fruit on some of the trees and why do so many not have it?

## *Rejecting the High Tower – Christ & His Fulness*

At the command of the Father, our Lord Jesus told believers gathered at the temple at Bountiful that in the last-days, the Gentiles (mostly of Ephraim) will reject “*the fulness*” of His gospel (3 Nephi 16:10). The *Gentiles* include the believing Saints and non-believers on this choice, covenant land, those first embracing the Restoration under Joseph Smith. The “*fulness*” that is *rejected* by the Saints and others is Christ Himself, and more specifically the invitation He has extended to His people to enter His “*rest*” – *the fulness of His glory* and presence (D&C 84:24). Many are rejecting this *fulness* and don't even know it.

Joseph Smith repeatedly taught the importance of literally **coming unto Christ** - as he had - to the Saints in early Church history. It is the whole purpose of the gospel (see D&C 10:67-68; Mor. 10:30). The Israelites rejected this invitation at Sinai in favor of having the man Moses intercede for them with God (see D&C 84:23-27). Rejection of our Lord and His *fulness* has serious consequences. The Israelites, for example lost the higher law, the higher priesthood, and Moses. The same is true of the Saints. The higher priesthood as part of God's “fulness” was offered at Kirtland in 1831, then again at Nauvoo. Both attempts failed. Joseph Smith was later taken, the Saints then forced from Nauvoo. Too many do not see this rejection and its results today. It is apparent in a number of scriptures, including those tied the Lord's last-days vineyard.

The message is sobering, but there is always hope – in Christ, if we return to Him. Not only did the Lord say that the Gentiles in our day would reject Him and His fulness (3 Ne. 16:10), but in addressing His people today, He said – “*they will deny me*” (2 Ne. 28:32) *and the Holy Ghost* (2 Ne. 28:26, 31). How do active Latter-day Saints deny Christ and the Holy Ghost? This is the basic message of this paper and the five different parables, via the fruit upon the trees of the Lord's last-days vineyard. Too much of it is bitter. These parables are D&C 101, Isaiah 5, JST Matthew 21, Jeremiah 12, and Jacob 5.

In each of the five vineyard parables we read of **judgment** coming upon the *trees* or the people of the Lord's vineyard, those trees that produce *bitter* fruit – the fruit of sin and unbelief. In D&C 84 our Lord said that those under the bondage of sin “**come not unto me**” (verses 50-51). This is a rejection of Christ's *doctrine, gospel, and church* as defined by D&C 10:67-68 and chapters 11 and 27 and 3<sup>rd</sup> Nephi. In them we read that those trees producing better fruit *do not receive His voice and are not acquainted with it* (D&C 84:52). They are thus under the bondage of sin and darkness (v. 53). According to the Lord, the Saints as a whole remain under condemnation today because of our *vanity* and *unbelief*. Most don't even know it (v. 55). This is because we have treated lightly the things given us of God, including the new covenant - which is the Book of Mormon (vs. 56-57). Too many don't understand the deeper levels of meaning in this book. We must become doers of the Lord's word given us, and bring forth “*fruit meet for the Father's kingdom*” (v. 58), or as He said, a scourge will be poured out upon us, for such will not be allowed to pollute this holy land (v. 59).

In verse 63 we are reminded that these words and this whole revelation was given to those first High Priests called in this last dispensation by God at the Morley Farm on June 4<sup>th</sup> of 1831. We call this revelation “the Oath and Covenant of the Priesthood” or Section 84 of the Doctrine and Covenants. It is a good place to begin understanding our situation today. Present at the time this revelation was given to Joseph Smith were seven men, Joseph and six other **High Priests**. It was now about three months later after their ordination - on *Rosh Hashanah* of 1832 (also known as the Feast of Trumpets). They were seven of *the first 23 High Priests* given this calling in this last dispensation of the gospel.

Rosh Hashanah was and is New Year’s Day on the Lord Biblical calendar, the day tied to coming of the king in *judgment* upon His people in our near future – the great and dreadful day of the Lord. It was the day Moroni first came to Joseph Smith in 1823, and the day he taught the Prophet Joseph over seven consecutive years. This special revelation on the covenant of the priesthood was in given in connection with the higher priesthood or Holy Order, which these men had been *called to* earlier at the Morley Farm in Kirtland Ohio. Most rejected this calling. In D&C 84, the Lord stated:

48 And the Father teacheth him of the covenant which he has renewed and *confirmed upon you*, which is confirmed upon you for your sakes, and not for your sakes only, *but for the sake of the whole world*.

49 And the whole world lieth in sin, and groaneth under darkness and under *the bondage of sin*.

50 And by this you may know they are under the bondage of sin, **because they come not unto me**.

51 *For whoso cometh not unto me is under the bondage of sin*.

52 And *whoso receiveth not my voice is not acquainted with my voice, and is not of me*.

53 And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

54 And your minds in times past have been darkened because of **unbelief**, and because *you have treated lightly* the things you have received—

55 Which **vanity** and **unbelief have brought the whole church under condemnation**.

56 And *this condemnation resteth upon the children of Zion, even all*.

57 And they shall remain under this condemnation until they *repent* and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but **to do** according to that which I have written—

58 That they may **bring forth fruit meet for their Father’s kingdom**; *otherwise there remaineth a scourge and judgment* to be poured out upon the children of Zion.

59 *For shall the children of the kingdom pollute my holy land?* Verily, I say unto you, *Nay* (bold & italics added).

To understand the condemnation we remain under (v. 55), we must understand this priesthood covenant. Those who are to bare the Lord’s priesthood in the last-days must embrace it along with the message of the Book of Mormon – where the *new covenant* is contained in its purity. We are then to be “*doers*” of the word, not “*hearers* only.” The five last-days vineyard parables are tied to our day and our situation – how we are doing in connection with this covenant – the type of *fruit* we bare. These parables, in conjunction with the Section 84 help us understand the reason for our condemnation and how we can remove it. Our first and most important responsibility in doing so is to “**come unto Christ**” – literally. We must have faith and trust in Him. We are to return to Him in sincere repentance and then actively seek His face.

If we do so, our character will reflect our fruitfulness as trees in the Lord’s vineyard, those trees bearing sweet-tasting fruit. We will have “*fruit meet for the Father’s kingdom*” (D&C 84:58). Scripture speaks of “*the fruit of the Spirit*” and “*the gifts of the Spirit*.” How are they different? According to Galatians 5:22-25, “*the fruits of the Spirit*” are characteristics of true followers of Christ. They include the following *nine* personal qualities:

“**But the fruit of the Spirit** is *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance*: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.”

Additional “fruit” on the trees includes “*the gifts of the Spirit*” as listed in Article of Faith 7, D&C 46 (the Lord’s listing), Moroni 10 (Moroni’s list), and 1 Corinthians 12 (Paul’s list). Those fully converted to Christ and His *doctrine, gospel, and church* possess many of them. They typically come in greater abundance after one is “*born again,*” after they have received their *baptism of fire*, wherein they are given *the Holy Ghost*, which was the “*endowment of power*” given at Kirtland at the temple’s dedication later in 1836.<sup>1</sup> Gifts of the Spirit like prophecy, revelation, healing, and speaking in tongues are “*signs following them that believe*” (Mark 16:17: D&C 84:65). Those possessing these *fruits* are gathered up to the Celestial Kingdom, wherein dwells Father and Mother in Heaven.

These gifts are not as widespread among us today as they could be. The reason is clear. Though many have embraced the basics of “*the gospel*” (D&C 39:6), too many Saints **reject** the greater “*fulness of the gospel*” leading to Christ and these gifts thereafter (see Mor. 10:30). Embracing the fulness involves literally *coming unto Christ* - to enter the “*rest*” of the Lord in this life, and to receive there the *fulness* of His love and *glory* (D&C 84:24). To reject our Lord’s invitation to do so is part of the reason so many Saints remain under the Lord’s condemnation in Section 84. It was written to those first embracing the higher priesthood as part of “his church” (v. 2) “the church of God” (v. 17), those united as “one” in attempting to establish Zion and New Jerusalem very early on in church history at Kirtland Ohio in the summer of 1831 (v. 2).

The higher priesthood as part of the Holy Order was and is necessary to *establish Zion* (see D&C 113:8; Isa. 52:1), as is living the law of the Celestial kingdom, the law of consecration. Twenty-three men were called to this Holy Order and were ordained High Priests in June of 1831, but few were chosen to actually receive it, primarily because *unbelief* quickly entered in. Light was offered, but Satan quickly sought to take it away (see D&C 93:39). He was present at the conference in Kirtland where the first High Priests were ordained. So too was the Father and the Son, seen in vision by Joseph Smith, Lyman Wight, and Harvey Whitlock.

History reveals that living the law of consecration at Kirtland failed, and thus the opportunity to embrace “the fulness” of the priesthood – which was necessary to establish Zion (D&C 124:28). Joseph Smith and the Saints attempted to receive this “fulness” again at Nauvoo, but once more they failed due to unbelief and wickedness among the Saints (see 3 Ne. 16:10). Joseph Smith was thus taken from them, as was Moses, the lesser law then remaining among both groups of people. This is why the Lord spoke of the Israelites in the Oath and Covenant of the Priesthood (D&C 84). The first two verses of JST Exodus 34 is an explanation of what happened to the Israelites at Sinai.

1 And the Lord said unto Moses, Hew thee two *other* tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; but it shall *not* be according to the first, for **I will take away the priesthood out of their midst;** therefore my **holy order**, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them.

2 But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that **they shall not enter into my presence**, into my **rest**, in the days of their pilgrimage. Therefore do as I have commanded thee, and be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, in the top of the mount.

These verses are clarified further in D&C 84, verses 23-27. They come after the Lord first addresses His desire that New Jerusalem be built among the early Saints (vs. 2-5), and very early on in our history. The higher priesthood was and is necessary for Zion to be created. He then addressed how the “priesthood continueth in the church of God” (vs. 6-17). Then the Lord stated:

23 Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to **sanctify** his people **that they might behold the face of God;**

24 But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should **not enter into his rest** while in the wilderness, which **rest is the fulness of his glory**.

25 *Therefore, he took Moses out of their midst, and the Holy Priesthood also;*

26 **And the lesser priesthood continued**, which priesthood holdeth the key of the ministering of angels and the *preparatory gospel*;

27 *Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb.*

This is the priesthood we have today, that tied to our telestial world, a result of rejection of the “fulness” of the priesthood and the gospel at Kirtland. The Israelites were also invited to enter the Lord’s presence - at the temple-like setting of Sinai, fifty days after being freed from Egyptian slavery in Egypt. They were originally given a higher law to live, but rejected it by their actions also. Moses then went to the mountaintop again and received another law for them, a lesser law. Because of their rejection of God’s first invitation to **know** Him, and receive instruction directly from Him, the higher priesthood tied to His higher law and His presence was taken from them. Verse 25 informs us that Moses was later taken from the people, as was Joseph Smith at Nauvoo, when the Saints were given a second chance to live the higher law and receive “*the fulness*” in the higher priesthood and the Lord’s glory or **rest**. Both groups were invited to live the higher law of the Celestial kingdom, the place where God dwells. To do so, the trees (people) in the Lord’s vineyard must bare “*fruit meet for the Father’s kingdom*,” not that of lesser kingdoms, such as our telestial world. As a result of rejection of the fulness, both groups were given the lesser law and the lesser priesthood. Such is our state today.

### **Rejecting God: Five Last-days Vineyard Parables**

A short summary of five vineyard parables is provided hereafter to help us understand what led to the loss of “the fulness” – failure to honor Moroni’s final invitation in the Book of Mormon to “*come unto Christ*” and receive God’s gifts (see Mor. 10:30). More detail is supplied in each of the parables later at the end of this paper. We begin with the revelation that is D&C 101, given to the Prophet Joseph Smith at Kirtland Ohio in 1833. It addresses the central reason for our condemnation.

#### **1. D&C 101: *Servants Fail to Build the High Tower – who is Christ at the Center of the Vineyard***

In verses 44-65, the high tower (Christ) is rejected and not built up in the last-days (Christ is the “high tower” in Psalm 18:2, 61:3 & 144:2; 2 Sam. 22:3 & 51; Prov. 18:10, and D&C 97:20). They reject the invitation to enter to the Lord’s “rest,” “the fulness of His glory” or presence (D&C 84:24). This is the “fulness” rejected by too many in our day as addressed in 3 Nephi 16:10. It is tied to the lack of fruit on the trees of the vineyard, “fruit meet for the Father’s kingdom” (D&C 84:58).

#### **2. Isaiah 5: *The Lord Removes His Hedge of Protection & the Enemy Advances***

In verse 5 of Isaiah 5 the hedge protecting the Lord’s grape vineyard, is removed by Him. The vineyard is then laid waste by the enemy. This is because the grape vines in this vineyard are baring “wild grapes.”

#### **3. JST Matthew 21: *Last-days Gentile Husbandmen are Destroyed and Replaced by the Righteous Remnant***

In verses 43-49, the kingdom of God is taken from wicked Jews and given to the Gentiles in Christ’s day because of the wickedness of the leaders (priestcraft). They are salt that has lost its savor. In verses 26-56, the latter-day Gentile husbandmen of the vineyard are also destroyed and replaced by those who help the trees of the vineyard finally bare good fruit (“fruit meet for the Father’s [Celestial] kingdom). Thus the first is last and the last is first, as the house of Israel once again receives the fulness of the gospel.

#### **4. Jeremiah 12: *Many Pastors have Destroyed the Lord’s Vineyard***

In verse 10, we read that many pastors are responsible for destroying the Lord’s vineyard. They have not cared for their flocks as shepherds should (see Jer. 23).

### 5. **The Jacob 5 Allegory:** *Special Servants are Sent to Gather the Righteous Remnant in the Last-days*

In verses 52-75, the unfruitful olive trees are burned in the final pruning and gathering of the vineyard. The “*loftiness*” of the branches is the cause why many are cast into the fire. It begins with pride and dependence upon *the arm of flesh*, rather than God and the Holy Ghost (2 Ne. 28:26, 31), both of which are rejected in the last-days. Christ and His special last-days servants gather out the righteous Remnant before “the Great Day of the Lord,” or as Native Americans call it, “the Day of Purification.”

### **Fruitfulness of the Vineyard’s Trees**

Our Lord’s **rejection** by His people is evident in the *fruit* on the trees of His vineyard. Too few of the trees have become *fruitful* – **in the Lord**. Too much of the *fruit* is either *non-existent* or *bitter*. Scripture tells us that unproductive trees in the vineyard are gathered to be burned at the Lord’s second coming, “*the great day of the Lord*” (see Isa. 22; Jer. 30:1-17; Joel 1-2; Amos 5; Zeph. 1). It is the Lord in His great glory, and those that come with Him, “*that shall burn them up.*” So says Malachi 3:1-7 and 4:1-2, the first of some 40 scriptures Moroni quoted Joseph Smith on the night of his first visit to the young Prophet of the Restoration.<sup>2</sup>

Contrasting these unproductive trees are the fruitful trees, those productive trees with sweet-tasting fruit, which is “most precious.” Many would say this “*fruit*” is our good works. Scripture tells us that it is much more. It is better defined as those greater things or qualities leading to **eternal life**, the sweetest of all fruits - the “*fruit meet for the Father’s kingdom,*” which is dwelling with God in the Celestial kingdom and experiencing His love (see D&C 84:58). Lehi experienced the sweet tasting fruit for the Tree of Life in his vision in 1 Nephi chapter 1. His son Nephi desired to experience the same thing, thus he too had a vision in which he saw this great “tree,” representing “the love of God” (1 Nephi 11). He entered into the “**rest**” of the Lord, where he was promised eternal life. It was a visionary experience for Lehi, Nephi and so many in scripture, one we can and should have too – where we literally come into the presence of God. It is one of the primary reasons we have the Book of Mormon, as it is an instruction manual for this purpose. It is there that we receive Christ as “the heavenly gift” (Ether 12:8). In time He takes us to Father and Mother (“I am the way, the truth, and the life: no man cometh unto the Father, but by me” John 14:6). These are the greatest gifts we can receive in this life, to know God (Christ, Father and Mother) and receive the promise of eternal life.

As we seek the face of God, other gifts follow. They are also “fruit” upon us as trees. As we saw earlier, Galatians 5:22-25 addresses the nine “*fruits of the Spirit,*” which are “*love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.*” Additional “fruit” may include “*the gifts of the Spirit*” as listed in Article of Faith 7, D&C 46, Moroni 10, and 1 Corinthians 12.

Fruitful trees in God’s vineyard have demonstrated *faith in the Lord Jesus Christ*, the **first principle** of the gospel of Christ. They have responded to the invitation to literally “**come unto Christ**” via *sincere repentance* and *baptism by water*. This is followed a *broken heart* and *contrite spirit* (3 Ne. 9:20), the two traits necessary to experience the baptism of fire and the Holy Ghost, according to our Lord (see 2 Ne. chapters 31 and 32). In this very important rebirth or transitional event, the gift of the Holy Ghost (the first comforter) is given to the fully repentant. Their sins are also remitted. It is an important gateway event where such souls finally enter onto the path to eternal life – “**the way.**” It eventually culminates in partaking of the fruit of the Tree of Life, that of the Savior Jesus Christ – the Second Comforter. With this event, our Lord provides a first gift or endowment (a sort of engagement gift to Him), that of the Holy Ghost. Christ tells us that it is He who baptizes us with fire, granting us the Holy Ghost (see 3 Nephi 12:1). He states that He alone does this, not man. He employs no servant there (2 Ne. 9:41). With adherence to the whisperings of the Holy Ghost thereafter, we are led on the path to **eternal life** (see 2 Ne. 32:6). It is to receive an even greater gift there, Christ as “*the Heavenly Gift*” (Ether 12:8). With our face-to-face encounter with Him, He becomes our teacher, mentor, and Savior - our Second Comforter.

*Know the Lord* Our Lord stated, “*come follow me*” (Matt. 4:19). Moroni and other prophets have stated, “*come unto Christ.*” In the Joseph Smith translation of Matthew chapter 25, the parable of the ten virgins, we

learn that only those who have come to “**know**” the Lord are let into the Bridal Chamber with Him.<sup>3</sup> They are the “**wise virgins**.” The other five “virgins” (who were righteous, but *unwise*) knock but are not let in. We read in verses 10-11 of the Joseph Smith Translation of Matthew 25, “Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he [the Lord] answered and said, Verily I say unto you, **Ye know me not**” (JST Matt. 25:10-11). The unwise virgins had failed to come to **know** their Lord and Savior, even though they had been invited to do so time and time again in scripture. This invitation is to all of us!

Receiving Christ as “*the Heavenly Gift*” is when we as the Bride (the body of real believers) enter into the bridal chamber with Him, the Bridegroom. It is where we receive Him, a literal fulfillment of His invitation to “**Come unto me**, all ye that labour and are heavy laden, and *I will give you rest*” (Matt. 11:28). This “**rest**” is defined as coming into the presence of our God and Savior, as we partake of *the fulness* of His rest or glory (D&C 84:24). This event is tied to another important gift – the promise of *eternal life*. This occurs as we are “*sealed His*,” as part of an ascent-vision experience<sup>4</sup> (Mosiah 5:15). Sadly, some are disciplined today for their focus on Christ rather than current law, leaders, or the Church. This is similar to the Apostle Paul’s early *zeal* to protect Jewish law and tradition, over his later knowledge of the *living Christ*.<sup>5</sup> The stated purpose of the LDS Church in the early portion of the Handbook of Instructions is to “*come unto Christ*.”

### **Three Steps & Three Gifts: A Summary of “The Way” - to Salvation Us**

God’s word reveals that there are three washings or “baptisms” we are to experience in this life; that of **water, fire & blood**. They are tied to our **purification** via **water**, **justification** via the **Spirit** or **fire**, and **sanctification** via our Lord’s precious, cleansing **blood**. They are the **red, white, and blue** colors of the liberty He provides from sin, death, and hell [separation from Him]. God said, “Behold, this is **my work** and **my glory** to bring about the immortality and eternal life of man” (Moses 1:39). He added that they should be taught to His children (Moses 6:58-60; see also 1 John 5:6-8). The Book of Mormon teaches this path better than any other book of scripture. All three steps are clearly taught there as part of “**the way**” of His salvation.

**1.** Most are familiar with step #1, *faith on the Lord Jesus* - leading to *repentance*, and then the **watery baptism**. With them we receive *the gift of entering into our Lord’s church on this Earth*. We should be sure it is His Church, however, containing His doctrine and gospel. He tells us multiple times that they are to “**repent**” and “**come unto me**” (D&C 10:67-68; 3 Ne. 11:28-40; 3 Nephi 27:5-21; 2 Ne. 31:2 & 21, 32:6 & Mos. 18:16-22). The only other church - “as their are save two only” (1 Ne. 14:10), is **the great and abominable church**, having the qualities the Lord lists for us in 1 Nephi 22:23. Few understand the necessity of two additional steps in our progression, occurring after the **baptism in water** - along with their attending GIFTS. They are:

**2.** The second step is being “**born again**” via *the Baptism of Fire* (or *Spirit*) and *the Holy Ghost*, addressed throughout the Book of Mormon. The “**gift of the Holy Ghost**” (*the first comforter*) is the engagement gift we as “the virgin Bride” receive from our Lord as “the Bridegroom.” With it we are made new *in Christ*. **It is He who baptizes us with fire, not other men** (3 Ne. 12:1). Thereafter we receive additional gifts of the Spirit (see D&C 46; Mor. 10 & 1 Cor. 12). This event was part of “*the endowment of power*” the early Saints received at the Kirtland Temple dedication, and those “**born again**” in the meridian of time on *the Day of Pentecost* (Bible).

**3.** The third step is where we receive the precious gift of entering into the Bridegroom’s wedding chamber, where we **receive Christ as our Second Comforter**. This is only possible if we have come to “**know**” Him (JST Mat. 25:10-11) by **seeking His face** with all our heart, mind, might, and strength, thereafter being **sanctified in His blood**. We must *ask, seek, and knock* to enter into His “**rest**” - *the fulness of His glory* (D&C 84:24). We must literally “**come unto Christ**.” **We then bare fruit, as trees in the Lord’s vineyard, “fruit meet for the Father’s Kingdom**” (D&C 84:58).

Too few understand this important progression pathway, normally simply called “**the way**” in scripture. It involves receiving the three “*baptisms*,” acquiring the attending spiritual gifts, and then receiving Christ as our Savior. He, as Mediator between Earth and Heaven, then takes us to Father and Mother in Heaven. Our

ignorance of “**the way**” is typically because of idolatry, our focus on earthly things and men, law, and programs, rather than God and His word. Isaiah says *idolatry* is our number one sin. Many of the Saints believe the outward *physical* ordinances they participate in will save them. In reality, they symbolically point to a greater *spiritual* transformation that culminates in coming unto Christ. For many, the symbolic rites of the temple have become “an end unto themselves,” rites that may never lead to the real thing they point to. Thus some may be “*ever learning, and never able to come to the truth*” (2 Tim. 3:7). And that truth is parting the veil of our mortal bodies and coming to Christ in an ascent-vision experience. He is the light, and life, and truth of the world. We must seek Him and be brought to Him. He is “the light and life of the World” (3 Ne. 11:11).

We must not allow lesser physical symbols to replace greater spiritual realities. We are not saved by symbols, even treasured symbols like the Sacrament or the temple ordinances. We are saved by Christ and His Atonement! Symbols, as beautiful as they are, along with other things (leaders, churches, programs, and worldly things) can distract us from seeking and receiving God Himself, and the gifts of the Spirit! He provides them in His own time and way, administering them to us apart from *any man or institution*. Though *authority* in the priesthood is given from one man to another, only God gives His **power** in it to men, and to whom He will and when.<sup>6</sup> This is evident with Nephi who was given God’s great *sealing power* to command the elements in Helaman 10:5-7. No man gave it to him. The gifts of the Spirit are the same. They only arrive as we first “**come unto Christ**” (see Mor. 10:30). When they disappear it is evidence of *unbelief* and *corruption* in the Lord’s vineyard (see the papers *Baptism by Fire* and *Gifts of the Spirit* by the author, [www.7witnesses.com](http://www.7witnesses.com)). It is the heart and intent of the individual, in connection with love of God (the first and great commandment) that leads us to Him and to His spiritual gifts. As we receive Christ and the gifts of the Spirit, “*signs*” will follow the believers, those miraculous things mentioned in Article of Faith 7, D&C 46:13-26, and D&C 84:65. They are the *fruit* on the believing trees in the Lord’s vineyard.

*Rejection and Judgment*        How have we lost site of these things? How have we come to the same point as the ancient Israelites at Sinai, who **rejected** the very God who delivered them from Egypt? The answer comes from many sources, especially Isaiah. In the Book of Mormon, Christ commanded us to *diligently search* Isaiah’s words (see 3 Ne. 21:1-3). This is because Isaiah saw our day and the reason for our troubles. Twenty-one of Isaiah’s chapters are included in the Book of Mormon, and for good reason. Isaiah saw that we would practice *idolatry* and that there would be *injustice* and *covenant breaking* among **us**. Like the Israelites at Sinai, it is easier to look to earthly leaders, churches and programs to save us, rather than to work out our own salvation with fear and trembling before the Lord - by seeking His face and seeking forgiveness. He alone redeemed us. He alone can save us!

Clearer answers are given us in D&C 84, the Oath and Covenant of the Priesthood, a revelation given to Joseph Smith by God on Rosh Hashanah (the Feast of Trumpets) of 1832. It is there that we are reminded of the Israelites *rejection* of God at Sinai, a *type for us* in the last-days! They chose to have the man Moses lead them, rather than God Himself. The same occurred with the Israelites again in 1 Samuel, where God told the Prophet Samuel to allow the Israelites to have a king, *an earthly substitute leader*, rather than Him. “And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: *for they have not rejected thee, but they have rejected me, that I should not reign over them*” (1 Sam. 8:7).

Sadly, many don’t even know they are *rejecting* their Savior Jesus by favoring men to lead them – which is modern idolatry, the primary sin of our day according to Isaiah. Too many believe their leaders, along with church and temple service will save them, along with their outward works and the law. The Book of Mormon opposes these and other false doctrines, and the traditions of men generally, supplying us much greater light in the *doctrine, gospel, and church* of Christ. In them we read that He alone saves us. Man is powerless by comparison. We read in 2 Nephi 4:34, “O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that **cursed is he that putteth his trust in the arm of flesh**. Yea, cursed is he that putteth his trust in man or maketh flesh his arm” (see also 2 Ne. 28:31; Psalm 118:8). Though well-meaning, such indoctrination begins even in meetings with our children - in songs like “*Follow the Prophet*.” Proudful men want our conformity, our money, and praise. This is *priestcraft* (2 Ne. chapters 26-28). God wants our hearts. He requires no money, offering salvation freely to all. He requires a *broken heart* and



*contrite spirit* (2 Ne. 9:41). With them we will experience the baptism of fire, and enter onto the pathway to *eternal life* – the sweet fruit on the Tree of Life. The Holy Ghost and the gifts of the Spirit follow the baptism of fire experience. It is the gateway event leading to the Holy Ghost. With it we are assisted us on “**the way**” to the Tree of Life (2 Ne. 32:6) – where we partake of the fruit of the tree – which is **eternal life**. The gifts of the Spirit accompanying our rebirth in Christ, are the “*signs*” following believers (Mark 16:17).

In Moroni’s final testimony in the Book of Mormon, he provides one last invitation to “**come unto Christ.**” This is followed by another invitation, to “*lay hold upon every good gift*” (see Moroni 10:30) – the precious gifts of the Spirit as listed in D&C 46, Moroni 10, and 1 Corinthians 12. Receiving these gifts from our Lord is dependent upon first seeking **Him** with all our heart, might, mind and strength – the first and great commandment (Mark 12:30). We must place Him at *the center of our lives*. This focus is symbolized by the establishment of the “**high tower**” *built at the center of the vineyard*. The gifts of God then follow, but only where there is faith and belief in the living God. Moroni then states that “every good gift cometh of Christ” (v. 18), and that the gifts will not disappear, “only according to the unbelief of the children of men” (v. 19). He then concludes with a warning, “that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men if this be the case . . .” (vs. 24-25).

### **Failing to Build Up the High Tower – Jesus Christ: *The Message of Five Last-days Vineyard Parables***

*The Rejection of Christ & His Fulness*                      The remainder of this paper centers on greater detail in the five last-days vineyard parables. In D&C 33:4, the Lord states that His “vineyard is *corrupted* every whit” and that in many cases it is because of priestcraft – men setting themselves up as lights to the people, rather than lifting God up in their eyes. Those practicing priestcraft raise themselves up for the sake of praise of the world, control, and filthy lucre. God has told His servants to open their mouths, calling those in His vineyard to repentance, that they might “prepare **the way** of the Lord” (D&C 33:10). In verse 11, He speaks of repentance, baptism by water *and* baptism by fire, all to receive the Holy Ghost. In verse 12, He states that “*this is my gospel,*” and that only in and through Him can the souls of men be saved, not by the arm of flesh. He is the rock that His Church must be built upon (v. 13). He concludes by stating that those who have faith *in Him*, will be given the Holy Ghost – *by Him* (v. 15), and that all should “*have their lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom*” (v. 17). The oil in their and our lamps is the direction given of the Holy Ghost.

Seeing our day, Mormon and Moroni addressed our “*awful situation*” (Ether 8:24) amid secret combinations and the influence of the great whore - the great and abominable church. It opposes the Lamb and His humble followers. Moroni then spoke forcefully against the pollutions within God’s vineyard, stating:

35 Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown **you unto me**, and I know your doing.

36 And I know that ye do walk in the **pride** of your hearts; and there are none *save a few only* who do not lift themselves up in the **pride** of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and **your churches, yea, even every one, have become polluted** because of the **pride** of your hearts.

37 For behold, *ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.*

38 O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, **why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ?** Why do ye not think that greater is the value of an endless happiness than that misery which never dies—*because of the praise of the world?*

39 Why do ye adorn yourselves with that which hath no life, and *yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?*

40 Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord, and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?



41 Behold, *the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.*

*Watching for the Enemy* In the first vineyard parable discussed in detail hereafter - D&C 101, God commands that a **high tower** be built by His servants at the *center* of the vineyard. Over time the “servants” fail to build up the *high tower*. Seven different scriptures reveal that the *high tower* is **Christ**. They include Psalm 18:2, 61:3, 144:2; 2 Sam. 22:3, 51; Prov. 18:10, and D&C 97:20. Christ is thus **rejected** in His own vineyard when He is not built up in the minds and hearts of the servants, and those they teach and serve. This message is a clear type addressing the Saints at Nauvoo and those of today. Psalm 18:2 addresses King David’s praise of the Lord. He stated,

“The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my **high tower**.”

Zion will not be built if God is not at its center. He is the **high tower** of Zion. We read in D&C 97:20:

“He hath sworn by the power of his might to be her [Zion’s] salvation and her **high tower**.”

Without the Lord Jesus Christ at the center and focus of our worship (see 2 Ne. 25:29), the trees of the vineyard do not bare fruit that is meet or sufficient to dwell in the Father’s Celestial kingdom. When the trees don’t bare fruit, but instead bare bitter fruit, the Lord’s vineyard is cursed and laid waste. This is the dire message of Isaiah 5, where the Lord first removes the *protective hedge* surrounding it. The enemy then enters in, destroying the unproductive trees – which are both the wicked servants who did not build **Him** up (the “**high tower**”) and those baring bitter fruit or not fruit. The Book of Mormon addresses the enemy overcoming the wicked, once when the Gentiles overcame the Lamanites on this land (2 Ne. 1:10-11), and later on when the Gentles are overcome (3 Ne. 16:15-16; 3 Ne. 21:12). Both times it is for rejecting Christ. Unbelief and priestcraft are also reasons. Luke 11:52 and Matthew 23:13 address those wicked ones who practiced priestcraft in Christ’s day. They are a type for our day.

“Pastors, shepherds, servants, watchmen, or husbandmen” are to teach the people *the doctrine and gospel of Christ*, and thereby establish *the church of Christ*. The Book of Mormon tells us that there are save two churches only (1 Ne. 14:10). The church that is to be the virgin bride of the Lamb, and the great whore of all the Earth. The later perverts *the right way* of the Lord. This church shall fall (1 Ne. 22:14). All churches built up to get gain, power, and become popular, seeking after the lusts of the flesh and the things of the world, shall be brought low as the dust (1 Ne. 22:23). *Unbelief* is the primary cause in the rejection of Christ, according to 2 Ne. 1:10. Those in the chief seats are to lead God’s children to *eternal life*, by faith and trust in the Lord, the first principle of the gospel of Christ. This means directing them to “**know**” God, a doctrine no longer openly taught. John 17:3 states, “And this is *life eternal*, that they might **know thee the only true God**, and *Jesus Christ*, whom thou hast sent.” We must **know** God in this life to receive *eternal life* at His hands (D&C 132:22-24). He employs no servant to promise and later give this, His greatest gift. The Book of Mormon teaches us that Christ is **the way**, and that there is **no other way** (Hel. 5:9). He is our Mediator, Redeemer, and the Holy One of Israel, the lone *Gatekeeper* on the path or way to *eternal life* (see 2 Ne. 9:41). All who come to the Father and Mother must do so through Him. Our first task then, is to come to **know** Him via making Him central in our lives, and through humility, and repentance. Lehi said He beheld God’s glory, so too Nephi, Jacob, Moroni, and others in the Book of Mormon. All serve as examples for us to emulate today.

The Lord taught that His servants were to raise Him and his example up as the “*high tower*,” or the “*light*” in the minds and hearts of the people, not themselves! Instead of doing so, “*the servants*” in D&C 101, “*the pastors*” in Jeremiah 23, “*the shepherds*” in Ezekiel 34, and “*the husbandmen*” in JST Matthew 21, all focus on *themselves*. Their people then suffer, as “*the blind lead the blind*” (Matt. 15:14). This great sin is found in the Book of Mormon *and* our day. It begins with **pride**. The prideful lift themselves up as *lights* before the people. Speaking to His servants in 3 Nephi 18:24, Christ said, “**I am the light which ye shall hold up**, and that which ye have seen me do.” The prideful seek the praise of men, control over their people, and filthy lucre - payment

for doing the Lord's work via the sacred offerings of their people.<sup>7</sup> This is **priestcraft** (2 Nephi 26:29). Christ has told His servants that they must labor only *for Zion*, not money, or they shall perish (2 Ne. 26:31). We also learn that God's grace will attend those that labor for Zion, and that they will, "**wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God**" (see Mosiah 18:26 & Alma 30:32-35). Apostles are to be *special* witnesses of Christ possessing the convincing power of a literal witness of Him. Having a testimony via the Holy Ghost only puts them on par with the general membership. This is not the "special" or "Apostolic witness" expected of the early leaders in the Church, tied to a face-to-face encounter with the Lord. This was "*the Apostolic charge*" of Joseph Smith and Oliver Cowdery.<sup>8</sup>

When priestcraft reigns, the destruction of the Lord's last-days vineyard quickly follows (2 Ne. 26:11). This is the fate of many trees in today's vineyard, especially the "*lofty*" ones on this choice land of America. Hereafter, five last-days vineyard parables are presented in greater detail.

### **1. D&C 101: Servants Fail to Build the High Tower – who is Christ at the Center of the Vineyard**

Section 101 is a revelation given to Joseph Smith in 1833, while the beleaguered Saints were in Missouri. It is a prophecy of coming events at Nauvoo during 1841-44, and **our day**. This particular last-days *vineyard* is made up of *Olive trees*. The *servants* of the *Nobleman* on Earth were given charge to build up a *high tower* at the center of the vineyard. The *high tower* is mentioned **9** times by the Lord in this revelation (a number symbolically tied to "**judgment**" throughout scripture). The servants started to build this *high tower* up at the direction of the Nobleman, but later stopped, after he died. We read that the *servants* became "*very slothful, and they hearkened not unto the commandments of their lord*" (D&C 101:50). According to footnote *a* for verse 44, the Nobleman or "*their lord*" (note the lower case "l") is Joseph Smith. Church history repeatedly shows that he encouraged the Nauvoo Saints to complete the Nauvoo Temple – the "*high tower*" with greater haste. Here, the "high tower" appears to be the Nauvoo Temple. Two years after Joseph Smith received the D&C 124 revelation on building the Nauvoo Temple (1841), he was martyred (1843). This was ten years after the D&C 101 vineyard revelation. Later in the parable we read the servants stating, "*what need hath my lord [the Nobleman] of this tower. . . seeing this is a time of peace*" (verses 47-48). This is apparently after the death of Joseph Smith.

Earlier, Joseph Smith was commanded of the Lord to build the Kirtland Temple, that the Saints and especially the early missionaries, might receive there an "*endowment of power,*" the gift of the Holy Ghost. These saints were to "tarry" at Kirtland for this very purpose, that they might have the convincing power of the Holy Ghost with them as they preached the gospel of Christ to the world thereafter. With this *endowment* they would be *empowered* servants, teaching with aid of other spiritual gifts as well. This is comparable to the early missionaries in the New Testament who were empowered on *the day of Pentecost* (see Acts 2). They too "tarried," this time at Jerusalem they might receive an "*endowment of Power*" – the Holy Ghost there before preaching the gospel in their day.

There was no such outpouring at Nauvoo, however. The Saints instead were cursed as a result of rejecting God and His commands. The Lord promised the return of the fulness of the priesthood, which had been taken from them earlier (see verse 28) – if they would complete the temple according to His will and timing. God had a great blessing to be poured out on righteous ones at Nauvoo, but only if they were faithful. This is why He commanded Joseph Smith to build another high tower, the Nauvoo Temple. There, the greater blessings tied to Elijah and his sealing power were to be revealed in another greater "*endowment of power,*" that of "the fulness" of the priesthood that had been taken from them after the events of the Morley Farm in Kirtland.

Instead of making the building up of the high tower at Nauvoo a priority, the Saints expended greater effort in building a fine Masonic Lodge, their own business buildings, and beautiful homes, all before the temple. Brigham Young even completed additions to his home. Sadly, the Nauvoo Temple was never completed. It was later burned, struck by lightning, and then completely dismantled. Its stones were used for other purposes by those who forced the Saints from Nauvoo. The Lord's words in D&C 124 are very clear about the Saints being blessed for following His desires *and* in His time frame. If they did not do so, they would not receive the great blessing He had in store for them. Instead, they would be cursed - for *rejecting* Him. In D&C 124, the Lord

stated that He would *reject* the Saints, the Church, and their offerings (verse 32) if they failed to do as He directed! Note especially verse 45.

“And if my people will *hearken unto my voice*, and unto the voice of my servants whom I have appointed to lead my people [Joseph Smith as the Nobleman], behold, verily I say unto you, **they shall not be moved out of their place**” (D&C 124:45).

History is very clear. The Saints were driven from Nauvoo, their unfinished *high tower* eventually destroyed by men, fire, and then lightning. They had not used all their “**might**” to complete the Lord’s tower at the center of vineyard. As a result, and unlike the Saints at Kirtland, they were unworthy of His promised, greater blessings – those tied to *the fulness of the priesthood*. They were thus cursed as He said, unto the third and fourth generation (see verses 46-50). This explains some of the great suffering of the early Saints. The work of the Danites is also to blame, as were the sins of Saints in Missouri.<sup>9</sup> These are glossed over today in favor of a revised history.

The Israelites in chapter 1 of the book of Haggai did the same thing. They also received a cursing as they made their own homes and buildings a priority over the Lord’s “high tower,” again a *rejection* of Him. Temple instruction centers on parting the veil and receiving our Lord face to face. An early purpose of the Kirtland Temple was receiving *the endowment of power* prior to missionary labors – the gift of the Holy Ghost. Later, the purpose and unrealized blessing of the Nauvoo Temple was to provide a place where Elijah could reveal the greater priesthood in its “fulness.” Right up until his death, Joseph Smith repeatedly said that Elijah’s mission was yet a *future* one.<sup>10</sup>

In antiquity, *watchmen* were positioned on *high towers* to see the enemy coming, and then blow the trumpet of warning when they were seen. This is exactly what Moroni does atop LDS temples today, warning the Saints and all those who are awake, that the destroyer seeks to tear down the trees of the Lord’s vineyard. It is also a warning all to repent and prepare for the return of the Savior Jesus Christ (see Ezekiel 33:2-7, 11, 20, 31-33 and chapter 34). All trees are to bare good fruit or be cast out and burned. When watchmen on the tower fall asleep, the enemy advances. In D&C 101, the Lord explains that His servants failed to complete the tower. Thus, in Isaiah 5 (a type for our day), the Lord removes the protective hedge surrounding the vineyard and allows the enemy to come in. They destroy those He left in charge and the trees bearing bitter fruit. This is the main message of another revealing parable, JST Matthew 21. There, wicked stewards who practice priestcraft are replaced with those who will help the trees of the vineyard bare good fruit. We begin with the hedge of Isaiah 5.

## **2. Isaiah 5: The Lord Removes His Hedge of Protection & the Enemy Advances**

In verses 1 and 2 of Isaiah chapter 5, we read of the vineyard of “*my well beloved*.” It is established on a fruitful hill, with a fence, a tower, and a winepress. The choicest vine is planted there. The Lord wants His vineyard to bring forth grapes, but sadly it brings forth “*wild grapes*.”

In verse 5, the Lord tells us what He is going to do to this vineyard, “*I will take away the hedge thereof*...” God will remove the *protective hedge* surrounding His vineyard in the last-days. The vineyard and its trees are then laid waste by entering enemies (see Isaiah chapter 19). He states that there will also be no rain, no living water (Isaiah 5:6). Isaiah tells us that the vineyard is “the house of Israel” and “the men of Judah his pleasant plant.” He sees that instead of good judgment, there is “oppression” and cries (v. 7). In verse 13 we read of coming captivity for the people, “*because they have no knowledge*” – of God. They have not come to “**know**” Him. Isaiah says the leaders cause the people to err (Isa. 3:12; 2 Ne. 13:12). He states that they grind upon the faces of the poor (v. 15). Six woes are then pronounced upon the wicked. One of them states, “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness . . .” (v. 20). We have arrived again at that day, especially with regard to morality.

Although tied to ancient events in Israel, these verses are also a type for our day. On June 26<sup>th</sup> of 2015, for example, the Supreme Court forced gay marriage on all 50 of the United States. Marriage between one man and

one woman may have been the last wall to come down in this once great land before the Lord's judgments arrive. It was on this day in 423 BC (Tammuz 9) that the Babylonian army breached the walls of Jerusalem, destroying Solomon's Temple one month later.<sup>11</sup> Note other significant changes also occurring on or near this same eventful day, now an official day of cursing in Jewish tradition. They are tied to *rejecting* God and His light on this special chosen, covenant land, and replacing him with darkness, three of the latest ones on **June 26**.

The U.S. Supreme Court re-defined marriage, **June 26**, 2015, 5 days after summer solstice

The U.S. Supreme Court overturned The Defense of Marriage Act (DOMA), **June 26** 2013, 5 days after the summer solstice, the day of most light

The U.S. Supreme Court invalidated sodomy laws in all 50 states, **June 26**, 2003, 5 days after summer solstice

Pres. Barak Hussein Obama declared June of 2009 "Lesbian, Gay, Bi-sexual and Transgender Pride Month," doing so on **June 1**, 2009. It was put in place by executive order

The U.S. Supreme Court banned prayer from public school, **June 25**, 1962, 4 days after the summer solstice, the day of most light

### **3. JST Matthew 21: Last-days Gentile Husbandmen are Destroyed and Replaced by the Righteous Remnant**

In JST Matthew chapter 21, "*husbandmen*" (leaders) of the Lord's vineyard are destroyed and replaced with those who will help the trees of the vineyard bare "**fruit meet for the Father's kingdom**" (D&C 84:58). This occurs **two times** in the parable, as recited by the Lord to chief priests and Pharisees in His day; (#1) It occurs *first* to the wicked Jewish leaders in the Lord's day, those who rejected and killed Him; And (#2) It occurs once again in our day, to Gentile leaders (mostly of Ephraim) in the last-days, who also reject Him, but in more subtle ways. Both sets of leaders practice priestcraft and are replaced. Their day of accounting in the Lord's vineyard has come (see D&C 72:1-3) They are the Gentiles in Christ's day, and the righteous Remnant of Jacob or the House of Israel in our day.

In the Book of Mormon, the replacements are the "Remnant" of Joseph. They will soon rise up in our day - the Native American people on this land, those mainly of Manasseh. The Book of Mormon is written to *them*, along with Jews and Gentiles (see the Title Page). In the Bible, the "Remnant" are *all* the righteous ones of the house of Israel that are gathered in, especially those of Judah. They are Messianic Jews who are converted to the Lord in our day. They and those of Joseph are "*the first who shall be last in the last-days*" – as the fulness is taken from the mostly Ephraimite Gentiles in our day and returned to those the Lord calls "*my people,*" "*Jews,*" and "*the Remnant*" in the Book of Mormon – and the Jews of the house of Israel in the Bible. Those of Joseph on this land lead out in this work, as detailed in JST Genesis 48. They will be mainly of Manasseh in the later part of the last-days, aided by the repentant of Ephraim. They will lead out in this work, becoming a light to those *bowed down* in darkness and sin (see JST Gen. 48:10-11).

Only verses 47-56 of JST Matthew chapter 21 are included in our current scripture (near the maps). The previous 46 verses are also instructive, addressing how the Father sent many prophets into His vineyard. They were repeatedly beaten, stoned, and killed (v. 37). Finally He sent His own son, saying, "They will reverence my son" (v. 39). They did not. Instead the "husbandman" in the vineyard in Christ's day took Him as the heir and killed Him, seizing upon His inheritance (the kingdom - for the sake of priestcraft). Verse 43 is especially telling for wicked leaders in Christ's day. Sharing this parable with them in the meridian of time, our Lord stated, "When the Lord therefore of the vineyard cometh, what will he do unto those *husbandmen*? They say unto him, He will *destroy* those miserable, wicked men, and *will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons* . . . Therefore say I unto you, *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof* . . . [Christ – "the stone which the builders rejected . . . will grind him to powder, vs. 44-45]. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them . . . And they were angry with him" (JST Matt. 21:37-48, italics added).

The Gentile nations of the last-days are those to whom the “kingdom of God” has been given to for a time, some 2000 years, until “the fulness of the Gentiles comes in” – *the fulness of their wickedness*. That day has arrived, and hence the second portion of the parable now applies. We read of it in 3 Ne. 16:10, when “the fulness” is then taken to the righteous Remnant, the last becoming the first, and the first becoming the last. Speaking to His chosen disciples, the Lord said in verses 51-56:

“Verily, I say unto you, *I am the stone* [that grinds the wicked to powder, the “salt that has lost its savor”] and **those wicked ones reject me**. I am the head of the corner. These Jews shall fall upon me, and shall be broken. And the kingdom of God shall be taken from them, and shall be given to a *nation bringing forth the fruits thereof*; (meaning the Gentiles.) Wherefore, on whomsoever this stone shall fall, it shall grind him to powder. And when the Lord therefore of the vineyard cometh, *he will destroy those miserable, wicked men, and will let again his vineyard unto other husbandmen, even in the last days, who shall render him the fruits in their seasons*. And then understood they the parable which he spake unto them, **that the Gentiles should be destroyed also**, when the Lord should descend out of heaven to reign in his vineyard [in the last-days], which is the earth and the inhabitants thereof” (JST Matt. 21:51-56, bold & italics added).

The fall of modern Gentiles is clearly evident today. Like the ancient leaders who rejected Christ, modern ones will also be destroyed and then replaced with those who will help the people bare *fruit* that is “**meet for the Father’s kingdom**” (D&C 84:58). In our day, the first shall be last and the last first. The Ephraimite Gentiles will be “*the fading flower*” (Isa. 28:1), whereas the Lamanites of mostly Manasseh on this land will “*blossom as the rose*” (Isa. 35:1; D&C 49:24). The Book of Mormon tells us that *the Remnant* are the Native Americans remaining on this covenant land, and Messianic Jews here and in the old world. Both will rise up, embracing Christ and His fulness. They will replace many Gentile leaders who have practiced priestcraft. The humble and repentant among the Gentiles will join with this Manasseh Remnant of Jacob to build the Joseph portion of the New Jerusalem on this land (see 3 Ne. 21:23-24, and Ether 13:3-12).

*Two Promised Lands Returned*      The year 2016 is the Jubilee Year (of “*restoration*”), signaling the eventual return of special covenant lands to the rightful heirs – those of Jacob - the Remnant of Jacob – in both the Old World (the covenant land in Israel) and the New World (this choice, Promised Land). They are the Promised Lands given Abraham as an eternal inheritance. Those of **Joseph** (*priesthood*) will then inherit this chosen land. The Book of Mormon Remnant on this land are mostly of Manasseh (the Native American people who were swept off their lands), and some of righteous Ephraim (the two sons of Joseph sold into Egypt), whereas the Biblical Remnant are those of the rest of the house of Israel, including **Judah** (*kingship* in the line of David). They will be given the only other Promised Land in scripture, the Holy Land of the Old World. Special temples in the last-days will be built on both Promised Lands.

#### **4. Jeremiah 12: Many Pastors have Destroyed the Lord’s Vineyard**

In verse 10 of Jeremiah 12, we read that “*many pastors*” in the Lord’s vineyard are responsible for its destruction. They have been slothful, attending to their own needs rather than the poor, the widows, and others. Jeremiah addresses this wickedness among the shepherds in chapter 23, where he states, “Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord” (Jer. 23:1). In verse 21, Jeremiah, speaking on behalf of the Lord states, “I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.” They “cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them” (v. 32). Caring for themselves rather than those they are to serve is the theme of many scriptures.<sup>12</sup> It is often tied to priestcraft in the Book of Mormon (2 Nephi 26-28).

#### **5. The Jacob 5 Allegory: Planting & Grafting, with Special Servants Sent to Gather the Last-days Remnant**

This Book of Mormon last-days vineyard parable features many verses tied to *grafting*, in connection with God’s family or the house of Israel, and specifically the Remnant of Jacob who remain on this choice land. They

are the Native American people, a branch of the house of Israel. They are the primary focus of the Book of Mormon, along with the Jews and Gentiles, as evident on its Title Page.

The later verses of the Jacob 5 allegory in the Book of Mormon, verses 48-75 are tied to the last-days, our day, when there is trouble in the vineyard on this land. The trees without fruit and those with bitter fruit are both gathered to be burned, as part of the final pruning and gathering in the Lord's vineyard (verse 49). Too many of its Olive trees are found to have *wild* rather than *tame* or *good* fruit. Speaking to His lead servant in this verse, the Father says, "**Let us go down** and hew down the trees of the vineyard and cast them into the fire. . ." The Father is addressing Christ.

It is in the prior verse, verse 48 that we read of the reason for the burning. It is the "*loftiness*" of some of the trees in the vineyard. Their branches have "*overcome the roots which are good.*" They took "*strength unto themselves.*" Could this mean that some claim authority without God's input ("*strength*" is another word for *priesthood* in scripture) and direct revelation? Is this a **rejection** of the *power of God* and the *gift of the Holy Ghost*? Does this result in being led by the precepts and traditions of men? Nephi stated, "...wo be unto him that hearkeneth unto the precepts of men, and denieth the *power of God*, and the *gift of the Holy Ghost!* . . . **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*" (2 Ne. 28:26, 31; see also 2 Ne. 4:34; Psalm 118:8).

**Pride** and dependence *on the arm of flesh* and the wisdom of men "**is the cause that the trees of the vineyard have become corrupted**" (Jacob 5:48). They trample the Lord under their feet. "They set him at naught, and hearken not to the voice of his counsels" (1 Ne. 19:7). In 2 Nephi 26 we read that the prideful stumble and that they put down the power and miracles of God. They preach their own wisdom to get gain and grind upon the face of the poor. Seeing our day, Nephi states, "*all churches have gone out of the way*" (2 Ne. 28:11). The Lord tells us how to know true prophets from false ones, those ravening wolves in sheep's clothing. He states, "*Ye shall know them by their fruits*" (3 Ne. 14:16), the gifts of the Spirit found throughout scripture are these *fruits*. The faithful are blessed with *much fruit* (D&C 52:34). Their fruits include miracles, healings, and those things mentioned in Article of Faith 7, D&C 46:13-26, and D&C 84:65-72. Prophets prophesy, seers see visions and translate ancient records, and revelators reveal new truths. Since Joseph Smith these signs are hard to find, though many good men and women have served well.

New leadership is coming among the "*drunkards of Ephraim*" in the last-days (see also Isa. 22:15-25, where Eliakim replaces slothful Shebna). They have become "*a fading flower*" (Isa. 28:1), as addressed by both Isaiah and by Christ in JST Matthew 21. On this land the new *humble* leaders, who seek God and **His** guidance, will be the Lamanite Remnant who rise up in the last-days. This is one of the primary messages of the Book of Mormon unknown to many. The Remnant of Jacob remaining on this land are to awaken into the destiny. And at that day they shall know that they are the covenant people of the Lord. They will come to the knowledge of their Redeemer, the *fulness* of His gospel, and how to come unto Him and be saved (1 Ne. 15:14). He will manifest Himself unto them, a rising righteous branch of Israel (2 Ne. 3:5). The Lord has not forgotten them and the covenant He made to Joseph of Egypt, a covenant renewed in Lehi and his posterity. This is especially evident in the promises to Lehi's two youngest sons, Jacob and Joseph (see 2 Ne. 3:5, 16, 23; 9:53; 10:18-19). "In the end thy seed shall be blessed" (2 Ne. 4:9). They are the special covenant people of Joseph of Egypt on this choice land, whose unique promises as the Birthright son were passed down through Lehi and his posterity. Those few of Ephraim (coming here later by way of European immigration), who humble themselves before God will join with them in creating Zion at New Jerusalem (see 3 Ne. 21:23-24).

Christ is the lead servant addressed many times in Jacob 5. He operates under direction of the Father. His identity is revealed in three ways. First, this "servant" is mentioned **thirty** total times; **30** is the age at which Christ started His mission, after His own baptism in water and by fire. The number **3** is intimately connected with Him throughout scripture. In this parable, the Father invites Him to assist in the work of saving the trees in the vineyard (the family of man, and especially the Remnant of Jacob), by pruning and caring for its trees. Secondly, **three times** the Father addresses Him by stating, "**Let us go down**", a clear connection to the temple

films, where Christ and the Father use these same words to go to Earth to prune and otherwise care for the “trees” of the vineyard. The third indicator that this lead servant is our Savior, is that He *intercedes* on our behalf - the trees in the *corrupted* vineyard, mercifully desiring that they be given more time to bare good fruit.

Later in this parable, the unfruitful trees (mostly the Gentiles) are gathered to be burned, whereas the fruitful trees (the Remnant of Jacob) are gathered in by Christ and a number of notable last-days “servants.” These additional servants are “few” (v. 70). They are mentioned four times (verses 61, 70, 72 & 75). They appear to include John the Beloved as His *Elias* (D&C 77:9&14), Elijah - who comes later with great power in fulfillment of Joseph Smith’s prophecies (see endnote 7), and others, including the 144,000, who gather in the righteous Remnant of Jacob in the last-days (see D&C 77:11A). Most of these special servants have the sealing power, allowing them to both “save and destroy” (D&C 77:8A).

Of special note is a future Native American prophet who will rise up to lead the Book of Mormon Remnant, the Native Americans of this hemisphere. Second Nephi 3:24 (and the later part of that chapter) addresses him. The footnote for this verse once read, “*future Indian Prophet*” until 1906, when it was changed to “*Joseph Smith*” by those who no longer understood the focus of the book. It is revealed on the Title Page. They are the Manasseh Remnant of Joseph remaining on this land, a branch of the house of Israel, broken off the tree, and driven out “because of the wickedness of the pastors of my people” (1 Ne. 21:1). Elder Spencer W. Kimball realized that the Native American Remnant was a primary focus of the Book of Mormon. He sought their welfare and salvation. His Oct. 1947 General Conference talk addressed the rising up of this future Native American leader among an awakened people.<sup>13</sup> That time is very near.

### **Summary**

The Lord uses parables like Jacob 5 to teach and awaken believers at varying levels of preparation. Those with tender testimonies, new to the gospel of Christ - will not be shaken by the deeper truths hidden within it. The more pointed truths of other parables, however, like JST Matthew 21, are more troubling and divisive, like a sharp, two-edged sword. For those who are “awake,” these truths assist them in coming out of Babylon and leaving behind the false teachings and traditions of men. Such seek God and His word directly in scripture without compromise and from Him personally. Doing so leads us to the delicious fruit of the Tree of Life. We are then connected to the True Vine Jesus Christ, receiving ever more light and truth directly from Him!

Rejecting our Lord – *the high tower* that should be at the center of the vineyard, leads to trouble, especially on promised, covenant lands like this one. Without Christ there is no hope for salvation! Nephi stated: “And now behold, I say unto you that *the right way* is to believe in Christ, and *deny him not*; and Christ is the Holy One of Israel; wherefore ye must bow down before **him**, and worship **him** with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out” and burned at His coming (2 Ne. 25:29). Joseph Smith knew what *salvation* is. He had it. He stated, “*a man is saved no faster that he gets **knowledge***” (TPJS, p. 217). And this “**knowledge**” is direct face to face of *knowledge* of Christ - that He lives!

Isaiah saw our day and prophesied of our idolatry, injustice, and covenant breaking. He saw civil war, famine, invasion, captivity, and death for the wicked. Coming judgment upon them is the message of the five vineyard scriptures. It begins when leaders, civil and religious, and the people under them, collectively reject the Holy One of Israel, our Savior, King, and Judge. He is the *high tower* we must raise up in our hearts, minds, and lives. He must be at the center of our vineyard. Fortunately, He will be merciful to those who repent and return to Him in humility. Such ones are the “trees” that bare fruit, “*fruit meet for the Father’s kingdom.*” Scripture tells us that He numbereth His sheep as their Shepherd. They “know Him; and there shall be one fold . . . and he shall feed his sheep, and in him they shall find pasture” (1 Ne. 22:25).

Such blessings begin by raising Christ up as our **high tower**, not men.



## End Notes

<sup>1</sup> *Early Place for an Endowment of Power* The Kirtland, Ohio Temple was built as the place where an *endowment of power* – the gift of the Holy Ghost - was to be given to the early Saints - and in a baptism of fire experience. This was especially intended for those who tarried at Kirtland prior to their missions to the world. For more this purpose of the temple, see the author's two papers, *Baptism of Fire* and *Gifts of the Spirit*, both available at [www.7witnesses.com](http://www.7witnesses.com) .

<sup>2</sup> *Moroni's 40 Scriptures to Joseph Smith* For all 40 scriptures given Joseph Smith by Moroni on Rosh Hashanah of 1823, see the author's paper, *The 40 Scriptures Moroni Gave Joseph Smith*, at [www.7witnesses.com](http://www.7witnesses.com) .

<sup>3</sup> *Know the Lord* Are you saved? The answer depends on our definition of "saved." The invitation to come and **know** the Lord personally is presented throughout the Book of Mormon, by Lehi, Nephi, Jacob, and many others. By the sixth verse of the first chapter of this book we read of Lehi seeing God – in vision. We read repeatedly of normal people in this book who had the desire *and* faith to **know** the Lord while in the flesh. It is to ascend-to Him in an ascent-vision experience while in this life. Too few understand that our Lord's gentle *invitation* to "**know**" Him *in this life* is an important, *necessary* step in the eternal progression of *the exalted*. Addressing the wicked Pharisees of His day, Christ was more forceful, stating, "Ye neither **know** me, nor my Father: if ye had **known** me, ye should have **known** my Father also" (John 8:19).

To come to **know** the Lord personally, it is worthwhile to study Nephi's words in 2 Nephi, especially chapters 31-32 (the baptism of fire experience), along with Moroni Chapter 7, and the ministry of angels there, and D&C 76 verses 50 through 70. We should study the Book of Mormon to see how its authors obtained Christ as the *heavenly gift* (Ether 8:12). They were not satisfied until they **knew** God in mortality. This invitation is explicitly made in D&C 93:1, via a five-step process. We read there, "Verily, thus saith the Lord: It shall come to pass that (1) every soul who forsaketh his sins and cometh unto me, and (2) calleth on my name, and (3) obeyeth my voice, and (4) keepeth my commandments, (5) shall see my face and **know** that I am." This promise is for this life.

Joseph Smith taught us that we should go to God directly for answers. He stated, "for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for *the day must come* when no man need say to his neighbor, **Know** ye the Lord; for all shall **know** Him (who remain) from the least to the greatest" (Teachings of the Prophet Joseph Smith, p. 149). Perhaps one of his most significant statements is, "**a man is saved no faster that he gets knowledge**" (TPJS, p. 217). And this "**knowledge**" is direct face to face of *knowledge* of Christ, that He lives!

In connection with this, the Prophet Joseph made a significant change to the parable of the ten virgins story in Matthew chapter 25. In his re-translation of this chapter, Joseph changed the *reason* why the Lord did not let the five unwise virgins into the joyous wedding feast. We know they came without oil and knocked on the door where the wedding feast was held. They were not let in, but it wasn't because the Lord did not "**know**" those knocking on the door, as this particular Bible verse states. He certainly knew them as He does all of us. Instead it was because **they had failed to come to know Him**. Joseph Smith's retranslation thus more accurately states, "Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he [the Lord] answered and said, Verily I say unto you, **Ye know me not**" (JST Matthew 25:10-11). Thus they did not enter in the joyous place where Christ and those that knew Him where, those *with oil* in their lamps.

The content of this parable is consistent with that of D&C 112:23-26, addressed *to the Saints* of Joseph's and our day, those who also do not come to **know** the Lord. It reads, "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" (emphasis added).

<sup>4</sup> *Ascending to God* Throughout scripture, faithful individuals have taken the invitation to "*come unto Christ*" literally, doing so via vision or more specifically an *ascent-vision* experience. The 6<sup>th</sup> verse of the 1<sup>st</sup> chapter of the Book of Mormon reveals this pattern first in Lehi's ascent-vision (1 Ne. 1:6-12). Later, all of chapter 11 details Nephi's visionary experience.

The author has compiled the stories of ten individuals in scripture who have had this experience in the book *Lost Wisdom: Archetypes of the Atonement, Ascension, and At-one-ment*, [www.digitalegend.com](http://www.digitalegend.com) They include Jesus Christ, Enoch, Elijah, Abraham, Moses, John the Beloved, Joseph Smith, Iohanni Wulfgramm, and others. The pattern is the same as those in the Book of Mormon, a desire for a personal vision, which is initiated by the seeker through belief and faith, along with prayer and pondering. This effort is then taken over by the Lord at some point, who then teaches us visually "*in the Spirit*" (1 Ne. 11:1; D&C 76:12, 116-18). See the author's paper, *Visions and How to Have Them* at [www.7witnesses.com](http://www.7witnesses.com) .

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<sup>5</sup> *Zeal without Knowledge*                      Among some who love God and are forced to leave the LDS Church today (excommunication) are those who sincerely seek the face of the Lord, in obedience to scripture and God's revealed word to them personally. They have been disciplined by those who often have "zeal without **knowledge**," as Hugh Nibley put it in his book *Approaching Zion* – or "zeal" for the church and its programs rather than real *knowledge* of God and His will for us. There is often too much zeal to protect the status quo rather than obtaining truth from our source of light - God. The **knowledge** spoken of Nibley is real **knowledge of and from God** - in a face-to-face encounter with Him, and *knowledge* of things as they really are. Early on Saul, before he became the Apostle Paul, a *sent one* for Christ, was zealous to protect the Jewish law and tradition he was first part of. He later did a total about face after being in the presence of the Lord on the road to Damascus. He became fully converted to the Master. In his prior persecution of Christians, Saul thought he was doing God a favor by zealously imprisoning and even stoning Christians for the sake of traditional Jewish law and teachings. The *deadness* of the law in comparison to being *alive* in Christ is discussed clearly in 2 Nephi 25:25-27. Being "alive in Christ" abandon focus on the law and false traditions. Such do not fear man and what he can do (see Mor. 8:7 & 16; D&C 37, 30:11, 50:41, 60:2, and 67:3). Moroni said, "Perfect love casteth out all fear" (Moroni 8:16). Paul was later persecuted by those he once served with. They later attempted to kill him. The marks of persecution and torture on his body became a source of pride for him, a sign of his great love for the Savior. In 2 Cor. 11:24-25, Paul revealed that he was scourged 5 times, stoned once, beaten with rods, and was in 3 shipwrecks, all because of his love for the *living* God and the higher truths he then embraced and shared, rather than the lesser things of the law and many false traditions. Christ the Lord was now his focus and his zeal. His enthusiasm for the Lord was now based on real *knowledge* of Him, gained on the road to Damascus.

*Disciplining using God's Word*                      Three sets of scripture reveal God's method of disciplining or casting out those in His Church. They are (1) Moroni 6:7, where we read that *three witnesses* are required to condemn an individual "before the elders" for committing iniquity; (2) 3 Nephi 18, where six times in five verses the Lord tells us to **avoid casting out** individuals from His fold. They are verses 22, 23, 25, 30 and 32. Such are to be prayed for unto the Father in Christ's name (v. 23). They are also to be ministered to where possible (v. 30, 32); And (3) D&C 102 reveals the Lord's pattern of justice. *The accuser* (witnesses), *the accused*, and the Stake Presidency and 12 High Councilors, are all present to hear both sides of the case brought against an individual. Six high councilors are selected to *defend* the accused, and six to *prosecute* him or her, all selected by lot (see additional procedures in D&C 102:12-23). The Prophet Joseph Smith said, "If you do not accuse each other, God will not accuse you. If you have no accuser you will enter heaven. . . . What many people call sin is not sin; I do many things to break down superstition, and I will break it down" (*History of the Church*, 4:445-446).

Courts of discipline are to be courts of love. We should be careful in excommunicating faithful people who seek the Lord zealously like Paul the Apostle, those who seek the knowledge he obtained.

<sup>6</sup> *Only God Provides Power in the Priesthood along with the things that Matter Most*                      It is Christ who provides *the baptism of fire* (3 Ne. 12:1) and *the gift of the Holy Ghost* (D&C 33:15), not any man. Man tends to corrupt all things over time. God maintains control of the things that matter most in His doctrine, gospel, and church. It is He who brings us to heaven in an ascent-vision - to become a sure witness of His glory and presence. There we are sealed "His" (Mos. 5:15). He provides this witness when we enter His "rest", the "fulness of His glory" (D&C 84:24). This additional gift is "the *Heavenly Gift*" (Ether 12:8), the Second Comforter experience. Again, he controls this. No man or church provides it.

The priesthood and its real *power* is also given to man by God alone. This is the message of JST Gen. 14 and Alma 13, along with a closer look at LDS Church history. There we see that Joseph Smith and Oliver Cowdery were given the priesthood of God, and directly by Him, not any man. First, Joseph and Oliver baptized each other (also before the Church was formed). At the April 6, 1820 organization of the Church, they were baptized again. It became a frequent washing rite thereafter for those participating in new, additional covenant, reinstatement of covenants, or simply periodic renewal. The entire leadership of the Church was re-baptized upon entering the Salt Lake Valley. Many were also washed again in this way prior to marriages and missions.

*The Empowering Voice of God*                      Joseph and Oliver also received their priesthood from God directly, before the Church was officially put in place. This is part of an important, overlooked pattern in the overall restoration of priesthood (all three orders). It is seen in Oliver's eloquent testimony at the back of our scriptures (Joseph Smith History 1) and other places (D&C 128:21; JST Gen. 14; Alma 13). The **voice** of Jesus Christ was first heard by both men, **empowering** them with the priesthood of God (see JST Genesis 14:27-29). Cowdery states, "...but one touch with the finger of his love, yes, one ray of glory from the upper world, or *one word from the mouth of the Savior*, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind. The assurance that we were in the presence of an angel, the certainly that *we heard the voice of Jesus*, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description" (JSH1, p. 59, italics added). *Power* in priesthood as supplied first by God's *voice*, is consistent with JST Genesis 14, which states, "And *it was delivered* unto men by the *calling of his own voice*, according to *his own will*, unto as many as believed on his name." This power wasn't given or transferred by the will or hands of man, nor from father to son. Hearing the *voice* of the Lord was *prior* to their ordination by John the Baptist, an authorized servant. John then

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delivered *keys of authority* in the Levitical order, but apparently not God's *power* – the priesthood itself. That was and is God's prerogative alone. He "*calls*" all men everywhere to the priesthood, but only a very few are "*chosen*" to receive real power in it via *His own voice*. This early important pattern showcases the difference between priesthood *power* and *authority*, and between those *called* versus those eventually *chosen* to receive an endowment of power in it.

*Restoration of the Melchizedek Priesthood* Administrative keys of *authority* in the priesthood were restored to the earth in Joseph Smith's day as part of a *commission* to teach and preach the gospel *before* the Church was officially "organized." The official organization of the Church on April 6<sup>th</sup>, 1830 was done for recognition by the laws of New York, as various people were challenging the Prophet Joseph on his right to administer in things existing "churches" had rights for at the time. The Presidency of the High Priesthood in the meridian of time – Peter, James and John – appear to have come to confer *keys of authority* they held upon Joseph Smith and Oliver Cowdery in the last days – to begin their particular dispensation of priesthood (D&C 128:21). Church organization followed. We read in D&C 20:1-2; "The rise of the Church of Christ in these last days...it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God [on April 6<sup>th</sup>, 1830]...Which commandments were given to Joseph Smith, Jun., *who was called of God* [by **His own voice**] and *ordained* an apostle of Jesus Christ [later by Peter, James and John], to be the first elder of this church."

According to history expert Andrew Ehat, the restoration of the greater priesthood occurred some time between June 5<sup>th</sup> and June 14<sup>th</sup> of 1829, via *the voice* or *calling* of God Himself. Ordination via the laying on of hands, granting keys of authority by Peter, James and John, then followed, most likely on July 6<sup>th</sup>.<sup>6</sup> Like the return of Levitical powers, God's return of additional *power* came to mortals on earth via *His own voice*, not via other men. The three ancient presidents then brought "Keys" of greater authority for this last dispensation of the gospel, doing so via the laying on of hands. Joseph and Oliver were thus "*commissioned*" to serve as the first "*elders*" in the Church – the word "*elder*" as this time meaning a "*spiritual teacher*." Early on an Elder was not a priesthood office, only a title as part of their commission to act. Like John the Baptist earlier, these heavenly beings brought *keys* they held responsibility for (John was translated). With **empowerment first via God's voice**, keys of *authority* were then transferred to man. "Keys" are typically associated with presiding in man-recognized *authority*. Keys unlock limits, leading to new levels of limits. (Additional differences between administrative *authority* and real *power* in God's priesthood [the sealing power] are explained later.)

*Rethinking the Restoration of Power* Ehat has done a particularly good job in helping us look deeper at how the priesthood was restored. *Power* from God was given first, then ordination under the hands of His messengers took place thereafter, where keys of *authority* were transferred. Ehat has reconciled current history and tradition with statements by Joseph Smith on the restoration of what we today call the greater or Melchizedek Priesthood (but not "*the fullness*" of the Melchizedek Priesthood, where all three orders are "in-tact" in *the Patriarchal Order*). He used the Prophet Joseph's own words to override *assumptions* B.H. Roberts and others have made, leading to long-standing *traditions* in the Church on the restoration of the priesthood *authority* and *power*. According to Ehat, "Roberts practically demands that we **not** consider *the 1829 revelation* [on the conferral of priesthood **power** via *the voice of God*] as anything more than setting the agenda for the 6 April 1830 organizational meeting of the Church – no one afterward ever seemed to acknowledge the importance of that June 1829 revelation." Ehat asserts that Peter, James and John did *not* bestow priesthood power on Joseph and Oliver. That transfer was and is accomplished only via *the voice of God* – in *revelation* (D&C 128:21). This is consistent with JST Genesis 14, Alma 13, and Joseph's own words about how real **power** is given – only *by God*. Peter, James and John appear to have come later to confer *keys of authority* upon Joseph and Oliver, in a commission God gave them to act on His behalf, and to confirm them as Apostles. This *confirmed* the prior *conferral of power* by God. When, where, and how did this happen?

Writing his history as an introduction to D&C 18 (the revelation of the Lord on the calling of the Twelve in the latter days), the Prophet Joseph wrote about his fervent desire to receive the greater Melchizedek Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. It was promised he and Oliver in John the Baptist's prior visit. Joseph stated, "we had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house...to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise – 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you' – for we had not long been engaged in solemn and fervent prayer, when **the word of the Lord came unto us** in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder [spiritual teacher] in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known to us from time to time...and have them decide *by vote* whether they were willing to accept us as *spiritual teachers* or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate, and ordain them; and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord. The following commandment will further illustrate the nature of our calling to this Priesthood, as well as that of others who were yet to be sought after."<sup>6</sup>

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Mosiah 5:12 states that we will “**hear and know the voice** by which ye shall be called, and also the name by which *he* shall call you.” Then in verse 15 we read, that this is so He “may seal you His, that **you may be brought to heaven**, that ye may have everlasting salvation and eternal life” (see D&C 84:21-22). With changed hearts and similar powerful experiences, we become God’s sons and daughters (verse 7).

*The Same Pattern with Paul* D&C 18 alludes to the idea and pattern that Joseph, Oliver and David Whitmer were “called even that same calling” as was “Paul mine apostle.” How was Paul *called* and given priesthood power? It was in the same manner Joseph and Oliver received it - by **the voice of God**, in *direct revelation*. In Acts 22:8 we read of Paul’s journey on the road to Damascus in which the Savior *spoke* to him. Those that were with Paul saw the great light, but did not hear the Lord’s *voice* (verse 9). Paul states that at about noon, “suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.” Later in Acts 26:15-16, Paul adds that the Savior then said, “Rise, and stand upon thy feet: for *I have appeared unto thee* for this purpose to make thee a *minister* and a *witness*” (an **Apostle**, or *special* literal witness for and of God, see endnote 8). The Lord then told Paul to go to Damascus where he met and submitted to Ananias, who pronounced a priesthood blessing of returned sight on him. He may have also provided priesthood keys of authority. Ananias stated, “The God of our fathers hath chosen thee, that thou shouldst know his will, and *see* that Just One, and shouldst **hear the voice** of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard” (Acts 22:13-14, italics added). He was then baptized and later set apart in the ministry by those in *authority* (Acts 9:5, 18, 26-31; 13:1-3; 14:14).

Ehat states that, “the virtue of his [Paul’s] apostolic witness originated with the vision he received of Jesus that put this man “born out of due time” (1 Corinthians 15:8) on a par with those who fully complied with an apostle’s qualifications (see Acts 1:21-25). To me, the revelation in the chamber of Father Whitmer’s cabin likewise qualified Joseph and Oliver as true apostles and witnesses of Christ’s name...I am convinced that the instant “**the word of the Lord**” told them they should ordain one another, that very authorization did indeed constitute the *conferral* of the [what we today call] Melchizedek Priesthood. What greater authority would they require than the ‘word of the Lord’.” Ehat adds that Christ simply *breathed* on his apostles and “said once to them all ‘receive ye the Holy Ghost...Do not all priesthood blessings and conferrals have more to do with the inspired pronouncement rather than simply the outward act of laying on of hands?’”

*Conferral of Keys of Authority* Thus the role of Peter, James and John was to deliver “*keys of the Lord’s kingdom*, and a *dispensation* of the gospel for the last times” (D&C 27:12-13), not to deliver God’s power in the greater priesthood itself. Only God does that. They came to ordain and *confirm* Joseph and Oliver as Apostles, *confirming* the Lord’s prior Whitmer chamber *conferral* of power upon them. Their ordination most likely also included words of comfort and blessing in their *commission* to act as spiritual teachers – the first “elders” of the Church. This parallels the pattern the Lord established in his mortal ministry, Jesus making His disciples *Apostles* (Matthew 10), with their receipt of the “keys of the kingdom” later on as found in Matthew 16-18.

<sup>7</sup> **Filthy Lucre** Prophets in the Book of Mormon teach that servants of the Lord are to support themselves, not live off of sacred funds of the people, otherwise “priestcraft” can result (2 Ne. 26:29). Tithing funds are to go to the poor, as we learn in JST Gen. 14:38. There Abraham paid Melchizedek tithing to relieve *the oppression of the poor*, not to build fancy buildings, which grind upon the face of the poor (2 Ne. 26:20). **King Benjamin** and **Alma**, the **High Priest** over the Church both taught that leaders and other servants were to support themselves. They were humble men, blessed with the Spirit as a result of their dedication to God and building Zion, not seeking money. Scripture tells us that God’s grace and Spirit are poured out upon those who sacrifice in their service. With God’s grace, such can “**wax strong in the Spirit**, *having the knowledge of God, that they might teach with power and authority from God*” (Mosiah 18:26; see also Alma 30:32-35). God’s word in scripture provides significant enlightenment on non-payment for preaching. See 2 Nephi 26:20, 25, 27, 29-31; Jacob 2:13-19; Mosiah 2:14, 18:24-26, 27:5; Alma 1: 3, 30:32; Hel. 13:28-29; Mormon 8:32-33, 36-41; D&C 38:25-27; 42:29-31; 52:40; 70:14; 83:6; 84:78-86, 103; 105:1-5; Jeremiah 7:6, all of chapter 23; Ezekiel 22:25-29; all of chapter 34; Amos 6:1-6; and Micah 3:1-12. Especially insightful is Mosiah 18:26.

*Tithing Use* One research report reveals that approx. 11% of the Latter-day Saints tithing funds go to building chapels, 14% to temple construction and maintenance. Some 30% of these funds go to CES (universities, colleges, business schools, institute teachers, etc.), whereas some 21% goes to **salaries** for church employees, including *the First Presidency, the Twelve, the Seventy, and mission presidents*. The mantra that our leaders are not paid like those of other religions is simply not true, other than our Stake Presidents, Bishops, and other local leaders. See, *No Poor Among Them*, in Robert Smith, *Teaching for Doctrine the Commandments of Men*.

<sup>8</sup> **Early Apostolic Charge** Apostles of the Lord Jesus Christ must have the sure witness of being in His presence, or “that *He is*” (3 Nephi 12:1). This was the “*Apostolic Charge*” of Joseph Smith and Oliver Cowdery, a charge or expectation present in early Church history. All members of the Quorum of the Twelve were expected to have this sure witness, at least until around 1890, when men like Reed Smoot and Heber J. Grant were called as Apostles. They and others afterwards

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could not or would not meet this standard, another form of *rejection* of Christ and His invitation to **know** Him. The witness via Holy Ghost became the standard of leadership thereafter, not the sure witness of being in the presence of the Savior Himself. Any committed member of the Church can have both witnesses, but LDS *Apostles* were once charged to seek and obtain the greater witness of Christ – and thus be a “*special*” **literal witness of and for Him**. This was to be openly shared, in building the faith of others. It also gave others confidence in their witness. While it is sacred, to not share this witness “because it is sacred” can be a ploy used to hide that it has not occurred. Christ warned us of deceivers, those that come in sheep’s clothing, but are really wolves. He stated, “*by their fruits ye shall know them*” (Matt. 7:15-20; D&C 45:57). Entering our Lord’s presence is the “*fruit* meet for our Father’s kingdom” (D&C 84:58), fruit which should be shared.

Apostle Oliver Cowdery stated, “*It is necessary that you receive a testimony from heaven to yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God*. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony **that you have seen God**, this testimony God will never suffer to fall, but will bear you out; although many will not give heed, yet others will. You will therefore see *the necessity of getting this testimony from heaven. Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid his hand upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid his hands upon his disciples, why not in latter days?* . . . The time is coming when you will be perfectly familiar with the things of God. . . . You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, *that you have seen the face of God*. Therefore call upon him *in faith in mighty prayer till you prevail, for it is your duty and your privilege to bear such a testimony for yourselves*” (History of the Church, 2:192-98). Has this “charge” disappeared?

*McConkie Statement* David Whitmer (not the man by the same name in early LDS history) bore his personal testimony of Christ in a radio interview in 1995. He stated, “I went and talked to [Elder] Bruce R. McConkie three times and I asked him all three times, ‘Have you ever met the Lord Jesus Christ?’ and he said No. I said, ‘Do you know anybody that Has?’ And he said No. I said, ‘How can you be a special witness of Christ?’ And he said, ‘In a Telestial church, on a telestial level, if the Holy Ghost testifies to me that Jesus is the Christ, then I can testify on a telestial level about Jesus. **I can’t testify that I know him but I can testify that he lives.**’ And he says, ‘Look how many books I’ve written on the Messiah.’ But he says, ‘I can’t preach anything more than faith in the Lord Jesus Christ, repentance, baptism and receive the Holy Ghost because everything else, you need to get from the Holy Ghost. That’s the path to Jesus. Then Jesus is the path to the Father.’ That’s what he told me” (David Whitmer, radio interview transcript, KSTAR, Dec. 13, 1995).

During this same talk show interview, a woman called in stating that Mr. Whitmer was deceived (referring to his experience in seeing the Lord personally). She did not believe the testimony of his experience, a testimony the Father told him to bear in this particular radio interview. She did not have or exercise spiritual gift #2 - *faith to believe in the words of others who have seen Christ*, as provided in our Lord’s listing of the 13 gifts of the Spirit in D&C 46.

*Knowing God* The Prophet Joseph Smith taught that we must each come to “*know*” Christ to receive *salvation*. “A man is saved no faster than he gets *knowledge*” (TPJS, p. 217). This is not attending Gospel Doctrine classes regularly, it is literally coming to Christ as our Savior. This is the meaning of the word “*know*” in ancient scripture, in connection with an intimate relationship. King Benjamin taught us that to receive this “salvation” we are brought to heaven in this life via vision and “*sealed His*” (Mos. 5:15). It is to be *sanctified* through our Lord’s redeeming blood. Do you “*know* the Lord”? According to Joseph Smith, if you have not this third, last testimony – “*the testimony of Jesus*” then you have little assurance of salvation or eternal life in this world (see Rev. 12:17, 19:10; D&C 46:13-14; 76:51, 101 and 88:4, 74-75).

<sup>9</sup> *The Danites* Too many have not searched the hidden portions of LDS history. In addition to not completing the Nauvoo Temple in the time the Lord stipulated, history reveals that there were other reasons for the trials the Saints experienced following the Nauvoo period. One of these was the secret society of revenge known as “the Danites” or “the Daughters of Zion.” Rather than turning the other cheek with charity and forgiveness, some of the Saints sought and got revenge on their Missouri persecutors by pillaging a nearby town, burning it, and stealing all the goods from a store there, then placing them in the Bishop’s Storehouse. The Lord’s judgment of the Saints is also telling in 3 Nephi 16:10, which potentially includes both the Saints at Nauvoo and those in our day. “And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and *shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations*, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them” (3 Ne. 16:10; JST Matt. 21:47-56). It then goes to the house of Israel, the Remnant of Jacob, once again (the first becoming the last to receive it again - after the fulness of the Gentles comes in [the fulness of their wickedness]). This includes the Native American people on this land (the Book of Mormon Remnant), and the repentant among the Ephraimite Gentiles. Both groups are the Birthright posterity

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of Joseph of Egypt on this Promised Land. The fulness of Christ's gospel also goes to Messianic Jews here, around the world, and upon their covenant land.

<sup>10</sup> *Elijah's Mission* The Prophet Joseph Smith delivered a very important sermon on Elijah in October of 1840, over four years *after* Elijah is said to have transferred the sealing power to Joseph and Oliver inside the Kirtland Temple (D&C 110). The sealing power has two primary components; God's power to control the elements for the protection of the righteous, and the power to "seal" family lines together past, present and future, through and to "the fathers" - and finally to God, the Great Father of us all. These "fathers" (like Abraham, Isaac, Jacob, Enoch, Joseph Smith, etc.) helped provide salvation for those they served while on the earth, in connection with the Lord. The Prophet Joseph Smith's statement in 1840 indicates a *future* delivery of keys held by Elijah, possibly at Adam-ondi-Ahman or in a temple. This is seen in his words, "will, before the last dispensation"—potentially meaning **before this last dispensation is complete**, he will "restore the authority and deliver the keys of the Priesthood, in order that *all the ordinances* may be attended to in righteousness."

Joseph Smith added "Elijah was the **last Prophet** that held the keys of the Priesthood, and who will, before the last dispensation (after that of Joseph Smith), restore the authority and deliver the keys of the Priesthood, in order that all the ordinances may be attended to in righteousness" (TPJS, p. 172).

*Elias, Elijah, then Christ* In the Bible, "Elias" is the New Testament Greek form of "Elijah," thus creating confusion between the two men. The *Elias* of Luke 4:25-26, James 5:17, and Matt. 17:1-4 is thought to be *Elijah*, for example, whereas the "Elias" of D&C 77, verses 9 and 14 is clearly John the Revelator (also known as John the Beloved). "Elias" is a title or role for one preparing the way before another with greater power, whereas "Elijah" is a formal name. Joseph Smith separated the two men and their roles, stating, "**The spirit of Elias is first, Elijah second, and Messiah last**" (HC, vol. 6, p. 249). "*Elias* is a forerunner to prepare the way, and the spirit and power of *Elijah* is come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then *Messiah* comes to His Temple which is last of all. *Messiah* is above the spirit and power of *Elijah*, for He made the world, and was that spiritual rock unto Moses in the wilderness. *Elijah* was to come and prepare the way and *build up the kingdom* before the coming of the great day of the Lord, although the spirit of *Elias* might begin it" (HC, vol. 6, p. 249, emphasis added, see also TPJS, p. 340).

See the author's paper, *The Sealing Power of Elijah, The Law of Adoption, and More* at [www.7witnesses.com](http://www.7witnesses.com) .

<sup>11</sup> *Breaching the Walls of Jerusalem* June 26 is the 9th of Tammuz on the Hebrew Calendar (in their 4th month). On this day in 423 BCE, king Nebuchadnezzar's army *breached the walls of Jerusalem*, entering the Holy City. Eight days later on the 17th day of Tammuz the Temple services were disrupted and the daily sacrificial offerings were discontinued. Finally, four weeks later, Solomon's Temple was destroyed on the 9th of Av (Av is the 5th month, Herod's Temple was also destroyed on the 9th of Av). The Jews were then exiled to Babylon for 70 years. As a result, this day became a day of fasting and mourning. Upon return to their homeland, the Second Temple was later built (that of Zerubbabel). Some 500 years later Jerusalem fell again, this time on the 17th of Tammuz, just prior to destruction of the Second Temple (again on the 9th of Av). It is clear that Satan and the secret combinations of our day use this ancient date, somehow coordinating advances for gay rights on this day - *the breaching of the protective walls* of the ancient Holy City and her temple!

<sup>12</sup> *Condemned Watchmen* Christ is a beacon of love and service in scripture. He is the light we should uphold as our model, not the arm of flesh - any man (3 Ne. 18:24). He is also the "*high tower*" in 7 scriptures (Psalm 18:2, 61:3, 144:2; 2 Sam. 22:3, 51; Prov. 18:10, and D&C 97:20), a tower to be built up at the *center* of the Father's Earthly vineyard. In D&C 101, a parable of the last-days vineyard we read that His servants are to be vigilant, remaining "awake" atop or "upon the watchtower" (v. 12), that they might see the enemy coming to destroy the trees of the vineyard, to keep them from becoming "fruitful." The footnote to this verse points us to Ezek. 33:3, where the watchmen are to "blow the trumpet, and warn the people." During the Middle-Ages warning words from "watchmen" were scarce. Many leaders purposely kept the people in the "dark" because of pride, control, and gain (priestcraft, 2 Ne. 26:29). Many fed themselves on the backs of the people, like the "*shepherds*" of Ezekiel 34, the "*pastors*" of Jeremiah 23, or the "*husbandmen*" of D&C 101 or JST Mat. 21. Scripture tells us that without *knowledge* of God and the voice of alert watchmen on towers, there is captivity and destruction (see Hosea 4:6; Isa. 5:13). Unwise or asleep stewards are chastised in scripture by the Lord for their silence, ignoring the poor, etc., whereas others were blessed for their charitable service. Both examples are found in scripture.

*Silence* When watchmen are asleep or have their heads covered (not receiving revelation), they typically care for themselves rather the flock (especially the poor). The enemy then advances. In chapter 34 of Ezekiel we read; "Son of man, prophesy against the shepherds of Israel...neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not the flock...Therefore will **I** save my flock, and they shall no more be a prey; and I will Judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it...I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves

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of them.” Scriptures addressing leaders negatively in Isaiah, Jeremiah (chapters 1-23), and other books include: Isaiah 1:5, 3:12, 9:16, 22:15-25, 28:1, 3, 7, 15; 19:14 29:10, 56:10, 62:6; Jeremiah 2:8, 13; 5:11-13, 26-31; 10:21; 13:13; 14:14-15; 23:1-32; Ezek. 34:1-3, 8, 22-24, 27; 37:22-28; Hosea 2:16-17, 3:4-5; JST Luke 12:54; JST Matthew 21:55; 2 Nephi 2 Ne. 26:29; 28:3-4, 2, 11-15, 21, 24-25, 31, and D&C 64:38-43; 85:7-9; 89-95; 101:44-61, 90; 124:24-26 101:44-61, 90.

Pres. Ezra Taft Benson taught that false prophets pacify and lull people into carnal security (2 Nephi 28:21). Some turn to them when they should be turning to God (see Ezek. chap. 14). Pres. Benson stated, “As watchmen on the tower of Zion, it is our obligation and right as leaders to speak out against current evils – evils that strike at the very foundation of all we hold dear...In times as serious as these, we must not permit fear of criticism to keep us from doing our duty, even at the risk of our counsel being tabbed as political, as government becomes more and more entwined in our daily lives...There are some of us who do not want to hear the message...Many do not want to be disturbed as they continue to enjoy their comfortable complacency...The Church is founded on eternal truth. We do not compromise principle. We do not surrender our standards regardless of current trends or pressures. Our allegiance to truth as a church is unwavering. Speaking out against immoral or unjust actions has been the burden of prophets and disciples of God from time immemorial. It was for this very reason that many of them were persecuted. Nevertheless, it was *their God-given task, as watchmen on the tower, to warn the people*” (Ezra Taft Benson, Conference Report, April 1973, Benson was a President of the LDS Church). Scriptures where watchmen are replaced include JST Matthew 21; D&C 85:7-9, 101:44-61, 89-95, 101:90; 124:24-26; Isa. 22:15-25. Inspired Prophets prophesy, Seers see visions, and Revelators reveal truths and are never silent, including coming events. False prophets do not receive God’s word. Inspired watchmen for our day, like Isaiah, saw what is coming (21 of his chapters are quoted in the Book of Mormon). They receive revelation - the mind and will of the Lord.

<sup>13</sup> *Future Native American Prophet*            The later part of 2 Nephi chapter 3 (the patriarchal blessing of Lehi on his youngest son Joseph) highlights this future Native American leader. For much more on this special last-days servant and the rising up of Native Americans on this land to fulfill Book of Mormon and other prophecies tied to the last-days Remnant, see the author’s book, *The Remnant Awakens*, [www.digitalegend.com](http://www.digitalegend.com)