

## **The Future Choice Seer**

### **The Future Indian Prophet of 2 Nephi 3**

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A portion of a book I wrote in 2015 – *The Remnant Awakens* (edition 4, [www.digitalelegend.com](http://www.digitalelegend.com)) - is centered on the future Indian Prophet of 2 Nephi 3. He is a descendant of Joseph of Egypt on this land through Lehi and his youngest son “Joseph,” who inherited the same important blessings. This special servant plays a very important role in the last-days in connection with Native Americans on this land, who come to Christ “in a day” through his great “convincing power.” His message will also be extended to Gentiles, including those Latter-day Saints who will listen (much like the Nephites of the Book of Mormon who chose to listen to the message of Samuel the Lamanite). He will preach repentance to all. He is not the Davidic Servant of Isaiah, but will most likely work closely with him. Some suggest they may be the two sons, servants, or witnesses killed in Jerusalem, lying in the streets for 3.5 days. This choice future seer may be Messiah ben Joseph, whereas Isaiah’s servant may be Messiah ben David, of the special bloodlines of Joseph (priesthood) and Judah (kingship) respectively.

David Whitmer is one of a number of important witnesses for Joseph, the future choice Native American seer. David was also one of three witnesses God chose for the gold plates and the Book of Mormon generally. I cite him hereafter, because like Oliver Cowdery, Orson and Parley P. Pratt, and Spencer Kimball, he was a leader of the church and a man of credibility who has addressed the coming forth of this important future Indian leader. All of them but Pres. Kimball knew Joseph Smith well and his prophecies tied to our day, including those tied to this special Native America leader.

A prophecy of the future choice seer is found in 2 Nephi 3 in the Book of Mormon. In this same chapter we also read of another Joseph, Joseph Smith. He is “*the unlearned*” one there, also a choice seer, but not this particular one who will rise up in our day. A third individual, Moses is also addressed in this chapter. The future Indian prophet is compared to Moses, as he will have and display great power, leading to miraculous events in our day. He will also have great convincing power among the Native American people, as he is not only one of their own, but one who displays the power of God in his works, as Moses did. He will also come forth in the seed of Joseph, the youngest son of Lehi in our day, and will bring forth more of the word of the Lord from sealed records written by others, including the Nephites. Joseph Smith began this work in the bringing forth of the Book of Mormon and the Joseph Smith re-translation of the Bible. Joseph the Indian’s Prophet’s work in bringing forth additional latter-day scripture will help convince the Lamanites of our day en masse *and* “in a day,” restoring them to both the fulness of the gospel of Christ, and to the Lord Jesus Christ as their Savior. Joseph’s important work may be defined in the records that he will bring forth.

It should be remembered that like so many other names in scripture, “Joseph” is a name-title often reserved for those who have a specific mission of note. It denotes one who is a “protector, guardian, preserver, or restorer.” It also has ties to one who is “fruitful” via seed - numerous posterity. The Hebrew *root meaning* for **Joseph** is “*to add to*” and “*to gather*.” Joseph the Indian Prophet will “add to or restore” the remnant of Jacob through Lehi – the Lamanites - to Christ and the fulness of His gospel in the latter-days. Note the seven **Josephs** below:

- Joseph** sold into Egypt    Preserver, protector, guardian & restorer of the house of Israel, Jacob’s family
  - Joseph** stepfather of Jesus    Perserver, protector guardian of the Christ child
  - Joseph of Arimathea**    Protector, guardian of the body of Christ and the family of Christ
  - Josephus**    Preserver, protector of Israelite history
  - Joseph Smith**    Preserver, guardian, restorer of truth in the latter-days
  - Joseph, son of Lehi**    Preserver of the seed of Joseph via Manasseh, Ephraim & Judah bloodlines
- Much restoration - the fulness in final portion of the last-days

We are told in 2 Nephi 2:17 and Ether 1:11 that the sealed records will not to come forth in the days of wickedness and abominations of the people – the Gentiles, and that most of them will be cut off before the sealed records come forth. It will be a time of darkness and judgment, the time when “*the fulness of the Gentiles*” will come in, the fulness of their *wickedness*. It will be a time much like just before Christ came among those at Bountiful on this continent. We are told in Ether 1:11 that the sealed records, “shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord,” by having faith in him as the brother of Jared did. Now, as the wicked will be cut off, the people being clean before the Lord, and this Choice Seer being a holy man, the people in this condition will be fitted to

give heed to him, and they will not be led astray by him, because the Word of God says so. At the present time we are under the teachings of Christ in the written word, and his teachings to us, the Book of Mormon plainly tells us, are to be made known in the records of the Jews (the Bible), and the Nephite records.

“And the angel spake unto me, saying: *These last records*, which thou hast seen among the Gentiles, shall establish the truth of the first, *which are of the twelve apostles of the Lamb* [the Bible], and shall make known *the plain and precious things* which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must **come unto him**, or they cannot be saved. And they **must come** according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed [the Book of Mormon], as well as in the records of the twelve apostles of the Lamb [the Bible]; wherefore they both shall be established in **one**; for there is one God and one Shepherd over all the earth. And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last” (1 Ne. 13:4-43).

*Confusion* In 1830, Ohio newspaper writer Eber D. Howe noted that Joseph Smith sent Oliver Cowdery and his companions “on their mission to the Indians (or Lamanites, as they term them) in the “far west,” where they say “**a Prophet is to be raised up**, in whom the tribes **will believe**” (“The Book of Mormon,” The Painesville [Ohio] Telegraph, 30 November 1830, 3). The Lamanites will be taught best by one of their own, and one God Himself has raised up for this purpose. Most of the Saints today associate this particular future “Joseph” with the Prophet Joseph Smith, who was also a choice seer. Thirty two years after Joseph Smith’s death in 1876, Apostle Orson Pratt added a footnote to verse 24 of 2 Nephi 3:24, preserving the knowledge of “an Indian prophet.” This reference was changed 33 years later in 1909 to read “Joseph Smith.” Though our latest edition of the Book of Mormon is more extensively cross-referenced than ever, it no longer emphasizes the original idea of a future Native American seer, something early leaders clearly believed in and understood. The early focus on Native Americans generally is apparent in *The Proclamation of the [early] Twelve*.

### **Statement by Elder Spencer W. Kimball**

Early Apostles Parley P. Pratt, Orson Pratt, and Oliver Cowdery (leader of the mission to the Lamanites), and Book of Mormon witness David Whitmer, all knew Joseph Smith well. They were also familiar with the early focus of the Book of Mormon on the Remnant of Jacob here - the Lamanites. Elder Spencer W. Kimball was an advocate for Native Americans in his day. As an Apostle, he was Chairman of the Indians Relations Committee for a time and later became LDS Church President. He focused much of his work on the Lamanite people, as did Joseph Smith in the first missionary labors of the Church, a forgotten focus today. Speaking of Joseph, the future choice seer, Elder Kimball said, “The Lamanites must rise in majesty and power . . . And in the day **when their prophet shall come**, one shall rise . . . **mighty** among them . . . ‘being an instrument in the hands of God, with exceeding faith, to work mighty wonders.’ This is a direct quote of Lehi’s blessing on Joseph his youngest son in 2 Ne. 3:24. These and other related statements were made in his October 1947, General Conference address.

### **Statements by David Whitmer**

The final comments in this short paper are devoted to the words of David Whitmer. I am willing to read his direct statements (offensive to some), even though he left the church, that I might get to the truth in matters such as this one. All men are susceptible to error and sin according to the Lord, including myself, David Whitmer, and Joseph Smith (see D&C 3:1-11). If we have oil in our lamps, and humble ourselves before God, we can discern truth from error through study, prayer, and revelation. God chose David to be one of the Three Witnesses to the Book of Mormon. Like Oliver Cowdery, who also left the church for a time, Whitmer never denied his testimony of the gold plates, the Book of Mormon, nor especially the Lord Jesus Christ, our Redeemer, Judge, and King. David was also never excommunicated from the 1830 church that was recognized according to the laws of New York State. He did separate from it in 1838, however, over a number of concerns he had, the most serious being the rising up of polygamy in direct opposition to teachings within the Book of Mormon which he loved (see Jacob chapters 2 and 3). His words are cited hereafter for their clarity on the future Joseph of 2 Nephi 3, not other beliefs.

## THE CHOICE SEER

by David Whitmer

One of the Lord's Three Chosen Witnesses to the Book of Mormon

Chapter 10, pps. 67-70, in

### AN ADDRESS TO ALL BELIEVERS IN CHRIST

<http://www.utlm.org/onlinebooks/address5.htm>

“As ancient Israel was in error in misinterpreting prophecy, so the Latter Day Saints are in error in misinterpreting modern prophecy. As I have said, a distinction must be made between the gospel or doctrine of Christ, and prophecy. It is plain to be seen from the scriptures that it is not the Lord's purpose to reveal prophecy in as great plainness as the gospel and doctrine of Christ. Scripture prophecy refers to events that are to transpire in the Lord's work; and it is not his purpose to reveal in plainness at this time, all the mysteries and plans of his great work among the children of men in the future. Such has been the case in all ages past. The prophecies to the Jews regarding the way in which Christ was to come, were obscure, and they were only understood by those who had the spirit to understand them. They could have been written so plain that any person could understand them correctly; but it was not God's purpose to do so. The Book of Mormon tells us that the book of prophecy of John's Revelation is hard to understand, but when God's own due time comes, it is to be unfolded and made plain; but the gospel and doctrine of Christ is so plain in the New Covenant of the Book of Mormon, that a child can understand it. Christ says, "And I give you these commandments, because of the disputations which have been among you. And blessed are ye if ye have no disputations among you." Also, that you might "know of the true points of my (Christ's) doctrine." (Nephi viii:9 and ix:11).

But prophecy is another matter outside of the gospel or doctrine of Christ; it can only be interpreted correctly by the enlightenment of the Holy Ghost. Peter says, "We have also a more sure word of 'prophecy'; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the 'day star' arise in your hearts." (2 Peter i:19). The day star means the Holy Ghost, by which prophecy can only be rightly understood.

The Latter Day Saints are in error in believing that Joseph Smith was the Choice Seer spoken of in 2 Nephi ii. I will show you that Brother Joseph could not have been this Choice Seer, because that Seer is to be of the seed of Joseph, (of Egypt) of the seed of Lehi, who is a descendant of Joseph, which Lehi came over to this land from Jerusalem 600 years B.C.: The American Indians (the Lamanites) being the remnant of that seed. To make it more plain, I will repeat the explanation given in Chapter iii. **The man who is not learned (in 2 Nephi xi:18) refers to Brother Joseph; But the Choice Seer (2 Nephi ii) is another man.** He is to come from the fruit of the loins of Joseph (of Egypt), that seed being the branch which was broken off at Jerusalem, to whom this land was consecrated for their inheritance forever — being Lehi and his seed; **Lehi's seed being Little Joseph, who received this blessing from his father Lehi, that his seed should not utterly be destroyed; for out of his seed which should not all be destroyed (the Indians), should come this Choice Seer.** It is very plain to me. **This Seer is to come from the Lamanites, and Brother Joseph is not of that seed. The name of that Seer will be Joseph, after Joseph of Egypt, and his father's name Joseph. He is to translate sealed records yet to come forth. "And not to the bringing forth my word only, saith the Lord, but to the *convincing* them of my word." Brother Joseph never convinced a single Lamanite that I ever heard of. This Choice Seer is to convince the Lamanites in person, and do a great work among them ("his brethren") in person.**

It can plainly be seen by reading the two passages referred to, that "the man that is not learned" is a different man from this Choice Seer. There is no identity between the two persons referred to in these two passages. In one passage it calls the person referred to "the man that is not learned;" while in the other; **the person referred to is a Choice Seer, who shall be great and mighty like unto Moses; and the whole chapter is devoted to this Seer and to Moses.** Some have confounded the men spoken of in 2 Nephi xi:17, 18, 19. A man, being the spirit of a just man made perfect, had a hand in bringing forth the words of the Book of Mormon as well as Brother Joseph; and there is also a time referred to in the nineteenth paragraph that is yet in the future. We will now analyze this chapter (2 Nephi ii) concerning the Choice Seer.

**It is plain to be seen that the whole chapter refers to this one Choice Seer and to Moses.** I see some of the Latter Day Saints have lately interpreted "*one mighty*" to arise from the Lamanites; this is a recent interpretation they have put upon this chapter. **A clause in the last part of the chapter makes it very plain that the Choice Seer spoken of all through the chapter, is to come from the Lamanites. It is very plain that the last part of the chapter (Par. 4) refers to this same Choice Seer.** Lehi is making his conclusion and closing remarks concerning his son's (little Joseph's) blessing; which blessing can be seen in the first part of the chapter, the blessing being this; that **little Joseph's seed should not all be destroyed, for out of his seed should arise one mighty, who should be a Choice Seer.** "And now, behold, my son Joseph, after this manner did my father of old (Joseph of Egypt) prophesy. Wherefore, because of this covenant thou are

blessed (a blessing); for thy seed shall not be destroyed ... And there shall raise up *one mighty* among them (this same Choice Seer — this same blessing), who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is *great in the sight of God*." Before this it says he shall be *great in mine eyes*. Why is it that any one cannot see this? The closing of this chapter is only a rehearsal and conclusion about this same Choice Seer.

**This whole chapter treats of the one matter; a blessing is pronounced upon little Joseph, because a Great Seer is to be of his seed, that should not all be destroyed. That seed being "a branch which was to be broken off" at Jerusalem, to whom this land was consecrated for their inheritance. He tells them that this Great Seer was not the Messiah, but that he was to come from a branch of the house of Israel that was to be broken off, "nevertheless to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom."**

Can you not see from this that the Choice Seer is to come from the Lamanites? They are the people here referred to. The next words are as follows: **"For Joseph (of Egypt) truly testified, saying, a Seer shall the Lord my God raise up, who shall be a Choice Seer unto the fruit of my loins."** This is the testimony or prophecy of Joseph (of Egypt) which Lehi refers to in his closing remarks in paragraph four, where he says: "And now, behold, my son Joseph, after this manner did my father of old prophesy. **Wherefore because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book; and there shall raise up *one mighty* among them."** They shall hearken unto the words of the book which the Choice Seer shall bring forth, which Seer is to convince them. This passage means the same as if the word *for* instead of the word *and*, was there, as follows: **"Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book; 'for' there shall raise up one mighty among them, who shall do much good, ... and do that thing which is great in the sight of God."**

Again, it says this Choice Seer will do only according to the commands of God. He will be faithful and break none of God's commandments. This alone proves that Brother Joseph was not the Choice Seer. In a revelation given to Brother Joseph while he was translating, (Sec. 2) the Lord said, "Behold, how oft have you transgressed the commandments and the laws of God, and have gone on in the persuasions of men ... if thou art not aware thou wilt fall." Does this agree with the description of the Choice Seer? Nay verily. This alone should satisfy any one, and will satisfy any one who is not trusting in an arm of flesh, that Brother Joseph was not the Choice Seer.

Again, it can be seen from this point that Brother Joseph was not this Great Seer. He is to come from the seed that shall *write* the word of the Lord; and this is the Nephite seed. It says, "But a Seer will I raise up out of the fruit of thy loins; ... wherefore, the fruit of thy loins (from which this Seer is to be raised up) shall *write*; (the Nephite records), and the fruit of the loins of Judah shall write." So we see again that the Choice Seer is to come from the Nephite or Lamanite seed. Again, the same can be seen from a clause which follows in this connection: "and bringing them to the knowledge of their fathers in the latter days." Again, the same can be seen from this clause which says, **"He shall do a work for the fruit of thy loins, HIS BRETHREN, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers." From this we see that his brethren are to be the Lamanites. Then he is to be of the Lamanite seed. Again, it says, they who seek to destroy this Choice Seer shall be confounded. Those who sought to destroy Brother Joseph were not confounded, but they destroyed him.**

Brethren, you have no conception of how great and mighty this Seer will be, and the great work he is to do in restoring the house of Israel, or you would never claim that Brother Joseph was this man. I believe this man to be the same man referred to in Genesis xlix:24, and by Paul in Romans xi:26. The passage in Genesis is Joseph's blessing: "From thence is the Shepherd, the stone of Israel." **From the seed of Joseph will come a man who shall be the Shepherd to gather scattered Israel in the last days.** This does not mean Christ, for he came from the seed of Judah. The other passage in Romans says, "There shall come out of Sion (this land) the Deliverer, and shall turn away ungodliness from Jacob." This does not mean Christ, as you can see by reading the context. I am satisfied these two passages refer to this same Choice Seer.

To conclude, we see that Brother Joseph was not this Choice Seer for the following reasons:

First: He is to come from **the seed of Lehi**, and Joseph Smith is not of that seed.

Second: He is to **convince the Lamanites in person**; Joseph Smith did not convince them.

Third: His tongue will not be loosed that he can speak much, and *the Lord is to raise up a spokesman for him*; Joseph Smith's tongue was loosed to speak, he being a good speaker.

Fourth: Those who seek to destroy this Seer will be confounded, this does not agree as being Brother Joseph, because **he was destroyed**.

Fifth: The Choice Seer will be faithful and do strictly according to the command of God; Brother Joseph broke the commands of God from the beginning [see D&C 3:1-11].

So we see that Brother Joseph was not this Choice Seer” (David Whitmer [1887], *An Address to All Believers in Christ*, chapter 10, The Choice Seer, <http://www.utlm.org/onlinebooks/address1.html>).

Could Joseph of Egypt have seen two “future choice seers” in both Joseph Smith Junior and Joseph the Indian Prophet? The answer is yes, but Lehi’s prophecy of one coming through his youngest son Joseph does not work with Joseph Smith, nor do most of the other points made by David Whitmer. There are, however, three descriptions of this future seer in 2 Nephi 3 that fit both Joseph Smith and Joseph the Indian Prophet.

1. Both men *were/are* named “Joseph” and both *had/have* fathers named “Joseph.”
2. Both mean *were/are* “seers” whose mission *was/is* to bring forth ancient records to help bring their people to Christ.
3. Both men *did/will* exhibit strong faith in God, but one is to be “*mighty*” like Moses.

For more on the future choice seer see the author’s book, *The Remnant Awakens*, 4<sup>th</sup> ed., [www.digitalegend.com](http://www.digitalegend.com) and the author’s PDF slide show on this same subject, *The Remnant Awakens*, [www.7witnesses.com](http://www.7witnesses.com)

**Who is David Whitmer?** David Whitmer’s final testimony, given in 1887 provides insights available nowhere else. It has been cited in this paper, not because he left the church in 1838, but because he knew Joseph Smith well and had a strong testimony of the restored gospel through the Book of Mormon. God chose him to be one of the Three [special] Witnesses of the Book of Mormon, along with Martin Harris and Oliver Cowdery. These three men saw the gold plates and the angel who showed the book to them on June 28, 1829 (8 more witnesses saw the plates, but not the angel, later on). Two Book of Mormon scriptures prophetically address these men from a future perspective (2 Ne. 27:12-13 & Ether 5:2-5).

Second, like Joseph Smith, David Whitmer held important leadership positions, including Stake President, Assistant President of the Church, President of the High Council in Zion, and President of the Church in Zion (Missouri). For a time, he was second in command of the new church. Hyrum Andrus (former Dean of the BYU Religion Dept., and Assistant Church Historian), stated, “Joseph Smith ordained David Whitmer to be the President of the church in Missouri *and his own successor* should Smith ‘not live to God.’ This was on July 7 of 1834.

Andrus added, “By virtue of his position as President of the High Council in Zion, David Whitmer was sustained as ‘the president of the church in Zion,’ not merely as a Stake President. Since the Quorum of the Twelve and the First Quorum of the Seventy had not yet been organized, this meant that there was a short period of time—from July 3, 1834, until February 14, 1835—when the High Council in Zion stood in an administrative position next to the First Presidency. It also meant that from July 3, 1834, until December 5, 1834, at which time Oliver Cowdery was made the Associate President of the Church, David Whitmer, as President of the High Council in Zion, was the Prophet's rightful successor” (see Hyrum L. Andrus, *Doctrines of the Kingdom*, Bookcraft, 1973, p. 195).

Joseph, Oliver, and David were all baptized in the same month they were shown the gold plates (June, 1829), receiving their fiery baptism and the Holy Ghost as their guides immediately. No official recognized “church” had been put in place prior to that time, yet an important spiritual foundation had been established for believers according to the ways of God (see D&C 10:67). Recognition by **men** was sought a year later on April 6 of 1830, when Whitmer was *re-baptized*, along with Joseph and Oliver, as part of an officially recognized church - *according to the laws of men* - in New York State. Whitmer was the third person baptized into this church, according to men’s laws in New York State. This was done to provide legitimacy *among men*, as the early proselyting “Elders” were accused of having “*no right to officiate in the ordinance of marriage, hold church property, etc.*,” at that time in New York State. The saving gifts were already in place and found.

In addition to polygamy, David Whitmer was also concerned that Joseph Smith was being raised up as a single leader over all the church, one that he believed led to idolatry among the Saints in his time (and today). Isaiah and Jeremiah in the Old Testament address this kind of idolatry, where men are raised up between God and other men for the sake of gain, praise, etc. (see 1 Nephi 22:23). This leads to priestcraft (see 2 Nephi 26:29). Our Lord and His works are what we must hold up as

a light before men, not other imperfect men. So He Himself said so in 3 Nephi 18:24. To raise up men – “*the arm of flesh*” leads to **cursing** according to 2 Nephi 3:34 and 2 Nephi 28:31 (see also Psalm 118:8 and Jeremiah 2:13). The modern mantra of men “*follow the prophet*” is nowhere to be found in scripture – God’s word. Neither are modern beliefs that leaders *cannot lead us astray*. All men are fallible and susceptible to error (see D&C 3:1-11). We are to look to the Lord Jesus Christ as our model, not men. In 3 Nephi 11:11 the Lord said, “I am the light and life of the world.”

For Whitmer’s complete, revealing testimony about these and other topics of historical note, see David Whitmer, *An Address to All Believers in Christ*, 1887, <http://www.utlm.org/onlinebooks/address1.htm>

#### **Summary Outline: Eight Reasons Why Joseph Smith is Not the Future Choice Seer of 2 Nephi 3:24**

1. Joseph Smith is **not** believed to have come through **the seed of Lehi** and Joseph his youngest son.
2. Joseph Smith did not teach **the Lamanites in person** with great **convincing power** in his day.
3. Joseph Smith **was murdered**, whereas 2nd Nephi 3 states that those who seek to destroy this seer *will be confounded*.
4. Second Nephi 3 states that this “Joseph’s” tongue will **not** be loosed that he can speak much, and thus *the Lord will raise up a spokesman for him* (as was Aaron for Moses). Joseph Smith’s tongue was loosed, as he was a good speaker.
5. Five church leaders believed that a future Native American Prophet by the name of Joseph would come forth to lead his people in our day. They included Parley and Orson Pratt, Oliver Cowdery, David Whitmer, and Spencer W. Kimball. Elder Kimball spoke of him in his October 1947 General Conference address.
6. Until 1909, the **footnote** for 2 Nephi 3:24 pointed us to Joseph the Indian Prophet. It was later changed to Joseph Smith by those who did not know Joseph Smith.
7. Joseph Smith did not exhibit **miraculous or “mighty” powers** similar to the works of Moses in his day.
8. This seer will **be faithful and do strictly** according to the command of God. According to the Lord, Joseph Smith had some struggles that the Lord admonished him for (see D&C 3:1-11).

#### **Confusion between Joseph Smith and Joseph the Indian Prophet has Originated in the Following Similarities**

1. Both men *were/are* named “Joseph” and both *had/have* fathers named “Joseph.”
2. Both mean *were/are* “seers” whose mission *was/is* to bring forth ancient records to help bring their people to Christ.
3. Both men *did/will* exhibit strong faith in God, yet one only is to be “*mighty*” like Moses.