

To Go No More Out

Val Brinkerhoff, 11/7/2023, 13 pages

Multiple Mortal Probations – *Eternal Lives*

The concept of “eternal lives” or “multiple mortal probations” is focused on *choosing* to come to earth many times for more knowledge and progression through experience, that which is unavailable in quantity and quality in just one lifetime. This principle is tied to (1) **Mercy**, (2) **Progression**, and (3) **Love**! How so? While some may refer to this principle as “reincarnation” or “resurrection,” it is *first* tied to (1) God’s never-ending **mercy** (see Ex. 34:5-8). We need it in our imperfection. Many of the Psalms or songs in scripture reveal this form of God’s **love** in the statement “His **mercy** endureth forever” (see Psalm 118). We are flawed and make mistakes. We fail again and again. More probations or mortalities here or elsewhere allow for change, refinement, and thus **progression** – through experience! As we come to understand this principle, we can become more **merciful** to others, including family, friends, and really all people, practicing love, patience, and long-suffering with them, as God does for us! (2) **Progression over time** is thus the *second* reason for this concept. There is simply no other way to learn, change, and progress except through the best kind of knowledge, **experience**. And significant eternal progression takes times. For most this means many, many lives. (3) The *third* reason for “eternal lives” is “the key of David” – **love**. As we develop Christ-like **love** or charity for all, we desire to serve God and others in the 2 Great Commandments. Once we have reached a certain point of progression in this **love**, then many desire to return here or elsewhere in *service* to others and to God - in additional mortal lives. This is what the LORD Jesus did in coming to earth to redeem us as “the suffering servant” or Messiah ben Joseph. Jesus served his brothers and others like Joseph of Egypt. It was an act of pure **love**, in the ultimate act of **mercy** in the atonement. He followed the Father’s will perfectly, willingly, and humbly – a perfect “suffering servant.”

Note that John the Revelator used the phrase “*overcome*” 7 times in chapters 2 and 3 of the book of Revelation (see below), a book written to us as servants in the last-days (Rev. 1:1). Each use of the word “overcome” is tied to a blessing. We come here or go elsewhere many times to **overcome ourselves and the world** in us and around us. Through John God said, “Him that **overcometh** will I make a pillar in the temple of my God, and he shall **go no more out...**” We find this 5-word phrase used 7 times in scripture (Acts 13:34; Revelation 3:12; Alma 7:25, 29:17, 34:36; Helaman 3:30; 3 Nephi 28:40). They appear to refer to sufficient progression over many lifetimes, such that one no longer has the *necessity* to **go out again**. Instead, they can **choose “to go out”** or *down* to earth **for others in love, not for themselves!** Thus, the principle or concept of “eternal lives” or “multiple mortal probations” is about (1) **Mercy** first, (2) then our **Progression**, and finally (3) **Love** in the service of God *and* others!

There is always **choice** in what we do. Some may never come here, others only come once. For many, however, it is many times, and others thousands of lifetimes. In God’s great wisdom one may be sent to this earth or another, to this dimension or another, and to this world’s past or its future, whatever may be best to assist us in our growth or for success in our mission. All of our experiences add up to our “eternal self,” the “higher self,” our “eternal identity,” our “Spirit,” “intelligence,” or “garment of light.” I believe scripture points to 2 men living this principle for the sake of loving service; Jesus as Melchizedek and Elijah as John the Baptist. I address them at the end of this paper. “And now Abinadi said unto them: I would that ye should understand that **God himself shall come down among the children of men, and shall redeem his people**” (Mosiah 15:1).

Taking flesh upon Him again, our LORD Yeshua or Jesus, the Son of Man, Jehovah of the OLD Testament descended to this celestial Earth, and through the atonement and the resurrection, He became the Father of our salvation. He is “the way, the truth, and the light” (John 14:6). He said, “**Come follow me**” (Matt. 14:9). It is an invitation to be like Him. We are to be overcomers, like Him. God’s Promise to those who overcome themselves and the world is that they will become one of “the **Bless-ed**” ones, those who keep the commandments of God *and* have the testimony of Jesus (see John 19:10). To be “Bless-ed” is to be “in the state of the Gods.” Such souls adhere to each of the 12 Beatitudes. Each starts with the word, “Bless-ed.”

1. The LORD will give them the fruit of the Tree of Life (Rev. 2:7).
2. They shall not be hurt by the second death (spiritual death, Rev. 2:11).
3. If one endures to the end (overcomes) they will have power over the nations - with a rod of iron, and they will receive “the morning star” (Rev. 2:26-28).
4. They shall be clothed in white raiment and their name will not be blotted out of the book of life. Their name will be confessed by Christ before the Father and His angels (Rev. 3:5).
5. The LORD will make them a pillar in the temple of God. They shall “go no more out.” God’s name will be written on them, along with the name of city of God (New Jerusalem). And the LORD will write upon them my new name (Rev. 3:12).
6. They will “sit with with me in my throne” (Rev. 3:21).
7. God says, they will be like me, as “I overcame, and am set down with my Father in His throne” (Rev. 3:21).

Jesus is coming again at the second coming. So too are many who He will bring with Him. Many of them are the “fathers” addressed in scripture, those who led out in saving their families and others, souls like Abraham, Isaac, Jacob, and Joseph, and those part of “the Great and the Noble” addressed in Abraham 3. Most are already here, preparing for our LORD’s return, but they are hidden in different identities, yet they are the same soul or intelligence. They are “the first who will be the last”. They

who were placed here first are returning now in the last-days. Thus the statement, “The first shall be last and the last shall be first” (Matt. 20:16) is a statement about two things; (1) the house of Israel was the first to be offered the fulness of the Gospel of Christ, and in the end times they will be the last to finally receive it (the Gentiles were given it for a time, which has or is ending); And (2) it can also mean that they as the first ones coming to earth (early fathers, leaders, servants) are coming here again in pure love, for God, for Jesus, and for those whom they love. It is a very beautiful thing!

This Earth and others like it are places where spirits in various developmental stages come to progress *and* to serve. Once individual progression is more complete via multiple mortal probations, the desire to serve and re-enter mortality again out of love - becomes more dominant. It is a choice then, not a requirement. Additional initial experiences in mortality aids the ability to overcome the “flesh,” whereas more experienced souls, those that *are* “gods” - the “great and noble,” serve as “rulers” or “teachers” or “angels” for *them* on this or another “earth.” They descend here again to “test” or “prove” other souls - to see if they have “overcome” the flesh, checking to see if they will “obey” God (see Abraham 3:18). Such service provides significant growth and other opportunities for both groups. It is done because of duty, responsibility, and mostly love for family, friends, as well as complete strangers. Those with the greatest experience do so because of their **charity**, the pure love of Christ. He set the example. Our Lord desires that as many as possible be redeemed and exalted. This takes time and experience and choice. There are thus three potential reasons for returning to mortality.

In Abraham 3 verses 22-27, we see that the “gods” have progressed farther in their eternal progression. They helped create this and other worlds and then descended here again to teach or to “prove” those who are in a lesser phase or *estate* in their “eternal progression.” They had “overcome” the world and did not have the necessity to return to mortality, but could now “*go no more out.*” Instead, they stepped forward as a volunteer because of the developed quality of charity, choosing to descend here again in proving others, and for their progression and salvation. They were motivated by love, especially for friends and family. They became “saviors on mount Zion” with a small “s.”

Their service was and is rewarded with specific name-titles that coincide with a character attribute gained in their service. Our LORD Yeshua (meaning “Salvation”) has hundreds of name-titles, each identifying a unique quality He obtained in His grace-to-grace advancement. These name-titles include Master, Savior, Mediator, Messiah or Christ, Lamb of God, Judge, King of kings, the Rock, the Fountain of Living Waters, and many more. One of my favorite is “the Son of Man”, pointing to His divinity while also being a man during His mission in the New Testament. It originates in Daniel 7:13-14. Father there is “The Ancient of Days” whereas as Jesus is “the Son of Man” who was given all authority and power and an “everlasting kingdom”. Others in scripture with additional name-titles include Michael-Adam, Noah-Gabriel, and Elijah-John the Baptist. Those on the path to know God obtain a new name-title while in this life from God. They include Abram-Abraham, Sarai-Sarah, and Jacob-Israel. The name-titles can also be tied to past mortalities.

The concept of “*multiple mortal probations or live*” or “*multiple mortalities*” (not “*reincarnation*”, but in some ways similar to it and *resurrection*) is centered on “*the great wheel of life*” and its lessons, *and* exiting it when the lessons are finally learned – or “**to go no more out.**” Some simply call it “*resurrection*” or being “*born again*” *literally*, associating it with the doctrine of “*eternal lives*” or “*eternal progression.*” Returning to this Earth or another planet can be at any point *in time* or *space*, anywhere where the lessons can be learned most effectively, past or future, here or there. Those who have understanding of this concept generally have less judgment upon others and their actions in their current state of progression. There is greater tolerance and love for all around them, as they comprehend that it may be part of needed experience and progression, and that growth takes time and experience. It is a *merciful* alternative in opposition to eternal damnation for poor choices made in one single life!

Speaking to the Jewish Rabbi Nicodemus, Jesus said, “Verily, verily, I say unto thee, Except a man be **born again**, he cannot *see* the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot *enter* into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. **Marvel not that I said unto thee, Ye must be born again.**...Art thou a master of Israel, and knowest not these things?” (John 3:3-10).

Here Jesus is speaking in layers, and of both *physical* and *spiritual rebirth*, in both this life *and* potentially in others. Christ said that both the baptism of water *and* of fire and Holy Ghost are necessary to *see* and *enter* heaven. We are to experience both in this life by burying the old man of sin and be *spiritually born again* via the necessary, additional baptism of fire and Holy Ghost. Too few understand this doctrine – the doctrine of Christ - and experience the mighty change of heart that goes with it (see the authors papers on this subject *Repent and Come Unto Me*, and *The Baptism of Fire and the Holy Ghost* at www.7witnesses.com).

This paper addresses actual *physical* rebirth tied to the doctrine of “*eternal lives.*” Being *born again* into mortality is tied to gaining more experience, knowledge, and growth, until one finally has need, “**to go no more out.**” It means that it is no longer necessary to *return to the earth* physically to prove one self in mortality, as one has developed the necessary character traits to *see* and *enter* the higher courts of heaven. However, those desiring further experiences, growth, or progression, **OR** those simply desiring to serve God and others **out of love**, can choose to enter mortality again in **voluntary service**. *This is especially good for family.* They do so

to assist the LORD Jesus Christ and Father and Mother in *saving* others here or in other worlds (becoming “saviors on Mt. Zion”). Those served may include close friends and especially family, or total strangers (D&C 88:47, 51-61). It is an act of real **charity**. And thus is typically tied to those who are farther along in their progression. There are a variety of scripture phrases tied to the doctrine of “*eternal lives*” or “*eternal progression*.” Twelve of them include:

Born Again (physical)	Rebirth	One Eternal Round	Grace to Grace
Rise Again	Resurrection	Eternal Lives	Exaltation to Exaltation
Probations	Rite of Passage	Eternal Progression	Waking up after Deep Sleep

Seven Scriptures Featuring the Phrase “*to go no more out*”

In six of the seven “*go no more out*” scriptures listed below (5 are in the Book of Mormon), the phrase “*the kingdom of heaven*” is also found with them. Those who *see* and *enter* heaven have “*ascended*” or “*transcended the flesh*.” They have “*overcome the world*.” Such have received “*eternal life*.” They are the “*Bless-ed*”- a 2-syllable word meaning to be “**in the state of the Gods**”. They may choose to enter mortality again, adding glory, knowledge, and experience to themselves while joyfully serving others. There is, however, also the great risk of failure and loosing that which has already been gained too. Lucifer (meaning “light bearer”) lost all in his rebellion against God.

Alma 7:25 And may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments spotless even as their garments are spotless, in *the kingdom of heaven* to **go no more out**.

Alma 29:17 And now may God grant unto these, my brethren, that they may sit down in *the kingdom of God*; yea, and also all those who are the fruit of their labors that they may **go no more out**, but that they may praise him forever. And may God grant that it may be done according to my words, even as I have spoken. Amen.

Alma 34:36 And this I know, because the Lord hath said he dwelleth not in unholy temples, but in *the hearts* of the righteous doth he dwell; yea, and he has also said that the righteous shall sit down in *his kingdom*, to **go no more out**; but their garments should be made white through the blood of the Lamb.

Helaman 3:30 And land their souls, yea, their immortal souls, at the right hand of God in *the kingdom of heaven*, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to **go no more out**.

3 Nephi 28:40 And in this state they were to remain until the judgment day of Christ; and at that day they were to receive a *greater change*, and to be *received into the kingdom of the Father* to **go no more out**, but to dwell with God eternally in the heavens.

Revelation 3:12 Him that overcometh will I make a pillar in *the temple of my God*, and he shall **go no more out**; and I will write upon him the name of my God, and the name of *the city of my God*, which is new Jerusalem, which cometh down out of *heaven from my God*; and I will write upon him my new name.

Acts 13:34 And as concerning that he raised him up from the dead, now **no more to return to corruption**, he said on this wise, I will give you the sure mercies of David.

Eternal Progression with an *Eternal Identity*

Jesus Christ is the best example of an individual with charity, grace, intelligence, self-control, and power in scripture. And John the Baptist is an important witness for Christ, one of the most important. *I address them later in the paper in connection with other identities*. In D&C 93, John the Baptist informed us that our Lord’s progression was from grace to grace. Each grace or god-like attribute was most likely accompanied by an acquired name-title that coincided with a specific character attribute of note. In time He became “*the way the truth and the light*” (John 14:6). He literally opened “*the way*” for the rest of us in our eternal progression because of His later atonement and resurrection on our behalf. He said, “*come follow me*” (Matt. 14:9; Luke 18:22). Christ is the light we are to hold up before men (3 Ne. 18:24). We are to follow Him and do as He does. As we do, we will become followers of “*the way*,” the way of life and salvation. His most notable quality is charity. Though a God, He descended here to save or redeem us – because of tremendous love for us, and the Father, as Mosiah 15:1-5 tells us. Our LORD overcame the flesh and this world, and we are to do the same, but to do so takes time.

Eternal progression is for those who *choose* and prepare for it, and as we see with our Lord Jesus, this includes the Gods we worship. In Egypt, the rising sun on the horizon was an important symbol representing the place of transition, the place where one ascended to become one with God. It also symbolized the patriarchal succession of the gods. The new rising sun was the “son of God” (grandson or prince), whereas the noonday sun represented the existing God (the Son or current king), and the

setting sun the aging grandfather God (the Father). Some suggest these three suns (or “sons”) may coincide with patriarchal succession or progression of our own “Godhead,” Father, Son and Holy Ghost (Grandfather, Son and Grandson).

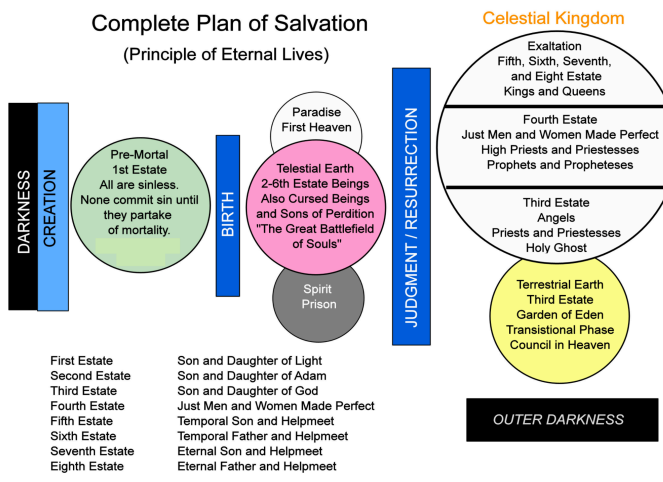
In addressing the three Facsimiles, Hugh Nibley, in lecture 16 on The Pearl of Great Price stated, “This is from the Joseph Smith papyrus: ‘That he might enter the *horizon* [the place of transition] along with his father Re (the sun).’ Nibley believed that for the Egyptians, “the essence of cult and festival is transition, *the rite of passage, succession of lives...*” He added, “the rite de passage, you pass *from one state of existence* to another. That’s what we are interested in more than anything else – transition, the rite of passage, and *succession of lives* (different *names* in various mortalities, but the *same eternal identity*, added to with each life, incarnation, mortality, etc.) Now the great exponent of such meaningful motion is the sun which rises and sets everyday.” Finally, in addressing his Book of Mormon honors class, Nibley stated, “every time you get a *new life* or a new advancement, a new step or initiation, you get a *new identity*, a new persona....So each time you get a *new name*, a new identity, a new appearance, new marks, and a new title or degree” (Hugh Nibley, Honors Book of Mormon lecture, BYU, 1988-90, FARMS, p. 154). In this light, it is no wonder that our Savior has hundreds of name-titles in scripture. Statements by early church leaders are also enlightening in this regard.¹

Visual Symbolism in Sacred Architecture We are reminded of the principle of eternal progression when we view the most common of all Latter-day Saints visual symbols on our temples - *the rising sun on the horizon* (next page). It is found on all the early temples of the Restoration, but especially those designed by Joseph Smith. At the Salt Lake Temple (which was influenced by the Nauvoo Temple symbolism, which is tied to *the Bride of the Lamb* symbolism in JST Revelation 12), for example, we see the half-circle rising sun disc, at midpoint upon the horizon – it is found above *every* window and doorway, both inside *and* outside on this temple. It may signal *eternal progression* and much more. We know that Christ is our light. He said, “I am the light of the world” (John 8:12). The symbolism of the rising sun on the horizon may extend to enthronement of a new king or queen, a “*rising sun*” (or Son or Daughter of God) as a result of eternal progression in many lives.



Left to Right, Rising Sun on the Horizon motifs in the Kirtland Ohio Temple, and on the Nauvoo Illinois Temple and the Salt Lake City Utah Temple. Many layers of symbolism lie behind the natural rising sun symbol, including that tied to Christ as the Light of the World. He is the resurrected Lord who came here to save us. Note that the rising sun is between two pillars in each photograph, a marker for the sun rising between two standing stone pillars on the horizon, marking time in the ancient world. This is the time of the two equinoxes. They are tied to the two opposing Biblical Holy Days known as Passover and Tabernacles, and the time of two LDS General Conferences in the spring and fall. All three temples were aligned due east to the rising sun on the horizon. This alignment only occurs at the two equinoxes, marking the beginning of spring and fall. The New Moon nearest the fall equinox was the time Moroni came to Joseph Smith, seven years in a row. It is known as Rosh Hashbanah or the Feast of Trumpets - the civil New Year's Day of the King.

The Mystery of the Estates



In Psalm 136:23, king David, speaking of the Lord, stated that He “remembered us in our *low estate*: for his mercy endureth forever.” This Psalm features 26 verses, each of them ending with the phrase, “*for his mercy endureth forever.*” It truly is the love and mercy of the Lord that allows us to benefit from the mystery called “*eternal progression.*” There appears to be eight different “*estates*” or levels of eternal progression. Those in the second to fourth estate inhabit this planet. I have been given permission to use instruction on these eight estates, and the illustration tied to them, by my friend, the author of the blog Pure Revelations, <https://purerevelations.wordpress.com/> There, the he states:

“One of the topics that has been confusing to many...are the Estates of Progression in the Principle of Eternal Lives. These are among the “mysteries”...The word “estate,” as I have used it, is a level of light and glory, which also comes

with a covenant and mission. The Lord's kingdoms and glory are eternal and always expanding. It does not follow a linear path, but requires great sacrifice, as the Gardner continues to toil for the benefit of the garden. There are eight estates that ascend to the glory of the Eternal Father. There are many Fathers, and each is tied to each other in purpose. In this world, a temporal, teletial sphere, resides many beings of various stages of progression. Most who are here are 2nd estate; teletial beings who come and go experiencing mortality with no intention of ascending or descending in the estates. Most of their choices, intentions, and covenants are made in the spirit realm before birth. Amongst man are other beings who walk amongst us mostly undetected.

There are those who have received the quickening, or Gift of the Holy Ghost, advancing to their 3rd estate. There are those who have received the dark equivalent of damnation who have sought the rewards of the Adversary. To them, they have achieved eternal life and a place in Satan's kingdom. There is opposition in all things, more than you would imagine. In this world are 4th estate beings, both of great glory sent from the Father to save the souls of men; and of darkness, sons of perdition who dwell upon the earth to advance the powers of darkness. There are translated beings of both light and darkness among us. As the end of times comes and the keys to the bottomless pit opens up, there will be an escalation of both darkness and light in preparation for the return of the King of Glory.

As far as your personal place in the estates of progression, it is your responsibility to come to the Lord, to be bathed in light and fire, and be born again [*spiritually*]. From here you will either ascend or experience an awakening to your former glory and prepare for the mission the Lord has called you to [you may then be born again *physically*]. There is a great awakening taking place today. Moroni called for the Daughters of Zion to "*awake and arise*" at the end of the Book of Mormon. Many *are* awakening, but until the Lord opens the new dispensation they must wait patiently, then a call to "*arise*" shall be given."

See <https://purerevelations.wordpress.com/>

Two Examples Hereafter, I present two individuals who served on this earth at different points in time out of duty and service, but mainly because of **love**. They are Christ *as* Melchizedek earlier, (a possibility) and John the Baptist *as* Elijah earlier. Many more examples could be given. They are representative of those of the higher, more developed estates. Their service here on earth from mortality to mortality was consistent, given in a particular unique way to them and their specific missions. Jesus, for example, grew from "grace to grace", *not* receiving the fulness at first (see John's own words in D&C 93:11-18).

Jesus Christ *as* Melchizedek

Christ is the Prince of Peace and the King of kings. He is full of grace and truth and light. He has all power. He too grew from grace to grace, however, as John the Baptist tells us in D&C 93:6-14. Continuing progression, love for God, and others are three reasons many here have descended to earth again and again. Our Lord Yeshua is the best example we have of charity, developed perhaps, over a long period of time. Some believe Christ may have been Abel in an earlier mortality, the first martyr or sacrifice, killed by his older brother Cain. Others associate Christ with Osiris in ancient Egypt, also killed by an older brother. At the very least Osiris and Abel are types for Christ. Of many possibilities for a previous experience, the great High Priest *Melchizedek*, the king of Salem (meaning "peace"), is described in ways that most closely match our Lord Jesus. Not only is He called *Savior, the Lamb of God, the King of kings, and Judge* over all, but He is also called "*the Great High Priest*."

Melchizedek had this same name-title and was a significant figure in the Bible. The word "*melch*" is tied to a "*king*" and the word "*zedek*" means "*righteousness*." The related word "*zadok*" is tied to a "*priest*." Another Hebrew version of this name-title means, "*my king is Righteousness*." In the Book of Moses, our Lord is called, "*The Righteous*" (Moses 7:45 & 47). Melchizedek was a respected king *and* priest. In Hebrews 6:19-20 we read that Jesus, after His resurrection, was High Priest "after the order of Melchizedek." The plainer English of this phrase reads, ". . . with the rank that is equal status with Melchizedek." In both the Old and New Testaments, Melchizedek was "a priest of the Most High God."

In JST Genesis 14, we have 15 additional verses (25-40) that are not found in the King James Version of the same chapter. They are filled with insights into Melchizedek and the greater priesthood he held.

"And Melchizedek lifted up his voice and blessed Abram. Now Melchizedek was a man of faith, who wrought **righteousness**; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire. And thus, having been approved of God, he was ordained an *high priest* after the order of the covenant which God made with Enoch, *It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God; 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. For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have **power**, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this *by the will of the Son of God which was from before the foundation of the world.*

And men having this *faith*, coming up unto this order of God, *were translated and taken up into heaven.* And now,

Melchizedek was a priest of this order; therefore he obtained **peace** in Salem, and was called **the Prince of peace**. And his people wrought *righteousness*, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world; And hath said, and sworn with an oath, that the heavens and the earth should come together; *and the sons of God should be tried so as by fire*. And this Melchizedek, having thus established *righteousness*, was called **the king of heaven** by his people, or, in other words, **the King of peace**. And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; Him whom God had appointed **to receive tithes for the poor**. Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need. And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchizedek had blessed him” (JST Gen. 14:25-40).

Melchizedek was king of Salem or Jerusalem (the “City of Peace”). Note in the scriptures above that He was called both “the *Prince* of peace” and “the *King* of Peace,” suggesting a progressive path (see also Hebrews 7:2). Note also that he received tithing from Abraham **to help the poor**, not to build magnificent temples and other buildings, invest in businesses, etc., or to “get gain” (see 1 Ne. 22:23). There are hundreds of millions of Christians today worldwide. Most are wealthy by the world’s standards, yet sadly we are hoarding our wealth and not helping the poorest Christians. Most churches make the situation worse as they drain money away from the people to pay professional ministers (the First Presidency, Twelve, and Seventy in the LDS church are all paid for the services) and to build great and spacious buildings. The pleas of the fatherless, the orphan, and the widow have reached the ears of the Lord of the Sabaoth (“host” or “armies”) for redress.

Christ / Melchizedek **relieved** oppression of all kinds among His people, including poverty. The Lord Jesus later came in the meridian of time to **release** us from *sin*, *death*, and *hell* (separation from God). The three Sabbaths of God’s calendar are tied to (1) *rest* from work on the 7th day of “**rest**.” There was also (2) a *release* from slavery and debt, and the earth from her work (the land rested) every 7th Sabbatical Year of “**release**.” And (3) there was a return or *restoration* to covenant lands in the 7x7 Jubilee Year of “**restoration**.” Each of these three Sabbaths was tied to **relieving** the oppression that man places on other men. They were instituted because of love the Lord has for us.

As stated earlier, the Hebrew name Melchizedek can mean “*King of Righteousness*” or “*my King is Righteousness*” (Hebrews 7:2). Psalm 110:4 prophetically addresses Christ. King David stated, “The Eternal hath sworn, and will not repent, Thou [Christ] art a priest forever after the order of Melchizedek.” This verse is also quoted in Hebrews 5:6, 10.

Abraham and the King of wicked Sodom knew Melchizedek well. He was not a Canaanite, for they were a pagan people. Canaan was instead full of the descendants of Ham. God chose the descendants of Shem to accomplish His work of salvation. Nevertheless, before the days of Moses this land was known among the Gentiles as “the divine land” or “the Holy land,” the land of “the place of worship.” Why? Apparently there was someone in this holy land that was divine, holy, worthy of worship. He was Melchizedek. “For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace” (Hebrews 7:1-2).

God the Father renames individuals with a specific name-title reflecting what they have become. Melchizedek had become “the King of Righteousness.” He followed the Father and fully submitted Himself to His will, reminding His followers that, “There is none good but one, that is, God” (Matthew 19:17). Note that both words are in capital letters, both pointing to His attainment of divinity as God.

He then established the laws we are to live by (James 4:12). Righteousness is tied to obedience to God’s Law. All of us have sinned and broken this Law given us by the King of Righteousness (Romans 3:23). This name-title denotes that He our Supreme Ruler or King, He who determines what righteousness is. David said, “All thy commandments are righteousness” (Psalm 119:172). When speaking of one of the points of that Law in the New Testament, Jesus placed Himself superior to it, saying that He was Lord of the Sabbath (Mark 2:28). No man is Lord or King over God’s Law unless He is God. He had risen to that point over time, progressing from grace to grace as John the Baptist tells us in D&C 93:6-16.

Melchizedek had the additional name-titles of “the Prince of peace” and “the King of peace.” They have direct ties to the city where He lived, “Salem,” from which Jerusalem was named. It means “city of peace.” No human could be the King of Peace unless He was also God. Scripture tells us that men know not the way of peace. “There is none righteous, no, not one.... And the way of peace have they not known” (Romans 3:10, 17).

JST Genesis 14 informs us that Melchizedek’s greater priesthood was without father, mother, or descent. Aaron’s priesthood was patriarchal, coming from father to son via blood lineage. Our Lord’s greater priesthood was given Him by God the Father, not a man, by the calling of His voice, according to His timing and will. Paul added that it had, “neither beginning of days, nor end of

life” (Heb. 7:3). He added that Melchizedek, “abideth, which means does now abide “a priest continually” or forever. According to Paul, the advanced order of Christ’s Priesthood was named after Melchizedek, just as Aaron’s name was upon the Aaronic priesthood. Melchizedek or Christ was thus High Priest in Paul’s day. He will continue to rule in this capacity forever. Our Lord rose in the resurrection that all might live. He overcame sin *and* death (Acts 2:24). Paul said He was, “called of God an high priest after the order of Melchizedek” (Hebrews 5:10). Melchizedek fulfilled His office of High Priest later in the mission of Christ the Lord. He died for our sins and then rose again the third day. It was the function of the High Priest to lead **the way** to salvation. Indeed, Melchizedek - as Jesus Christ - became the author and finisher of our salvation (Hebrews 5:9; 12:2). He was and is “the way, the truth, and the life” (John 14:6).

Concluding, it should be noted that Abraham paid his tithe to Melchizedek. It was part of necessary sacrifice in the Law of Consecration, that the poor might be lifted in it. Melchizedek then administered bread and wine to Abraham as a sign of the covenant made between them and God. It was part of a covenant He as Christ would eventually fulfill later in the atonement at Jerusalem. He became “the Bread of Life,” His blood willingly shed as “the Lamb of God.” He thus became our Great High Priest and now reigns as King of kings. His kingdom of righteousness is about to come forth.

John the Baptist as Elijah: *Seven Scriptures*

The Lord has informed us that there is no greater prophet than John the Baptist. He stated, “Among those that are born of women there is not a greater prophet than John the Baptist” (see Luke 7:28; Matthew 11:11; D&C 84:27). As we saw earlier, John provided a powerful testimony of our Lord in D&C 93, verses 6-16. Many scholars have wondered how a lowly Levite priest in the New Testament could have been greater than someone like Elijah, who called fire down from heaven, did many miracles, and was finally translated, taken to heaven in a chariot of flaming fire. Why was Elijah translated? Joseph Smith reveals the answer in a great mystery, “Translated bodies are designed *for future missions*” (TPJS p. 191). Elijah returned to earth as John the Baptist, preparing the way for the Lord in the meridian of time. Then he came again in 1829 - *as* John the Baptist to bring the lesser priesthood to Joseph Smith and Oliver Cowdery. He may have come again seven years later in 1836 - with the keys of *sealing power* he held within the greater priesthood (see D&C 110). Note that the known missions of Elijah and John the Baptist are tied to **preparing the way** before our Lord. *Elijah* is a word tied to “*Elias*” or a “**preparer of the way**” - for Jesus Christ - or one who comes later with more power. Addressing the last-days return of Christ, the Prophet Joseph Smith said, “The spirit of *Elias* (forerunner) is first, *Elijah* (one greater, a fulness) second, and Messiah last” (History of the Church, vol. 6, p. 249). The three mentioned here represent a progression of individuals, their missions, and their power.

Hereafter we shall read of five individuals in scripture who point out that John the Baptist of the New Testament was Elijah earlier in the Old Testament. The five individuals are, (1) the angel Gabriel, (2) Zacharias the father of John the Baptist, (3) Mark - one of the four evangelists, (4) Jesus Christ, and (5) Joseph Smith. The Prophet Joseph Smith completes this list with his inspired re-translation of the Bible (the JST). It presents us with a number of greater truths, including those tied to the doctrine of “*eternal lives*,” and specifically Elijah’s future mission as the great prophet John the Baptist in the meridian of time, and perhaps again in D&C 110. The Lord Jesus calls the combination of the JST Bible *and* Book of Mormon, “*the fulness of my scriptures*” in D&C 42, verses 12, 15, 56 and 59. Their greater light or a “fulness” was to go out to the world together in Joseph Smith’s day and thereafter.² Sadly it did not occur then, but it is starting to occur now, as those awakening to our “awful situation” are using the JST to discover new truths, including this mystery.

A New Elijah Focus From 1835 to 1840, the Prophet Joseph Smith focused his instruction on an initial *priesthood restoration* via John the Baptist, the Elias for Christ in the meridian of time. He came and restored a lesser priesthood - *by hand* - upon the heads of Joseph Smith and Oliver Cowdery in the *spring* of 1829. Seven years later - also in the spring - and on April 3rd of 1836 (Easter Sunday that year), Joseph and Oliver were visited by Elijah, the Old Testament Prophet inside the Kirtland, Ohio Temple (see D&C 110). Shortly thereafter, Joseph Smith’s discourses at Nauvoo concentrated on Elijah as the one who revealed and *restored priesthood*, rather than John the Baptist. Why? The answer may be that they were one and the same individual!

In JST Matthew 17, the Lord addresses two “*Eliases*,” a name-title given to one *preparing the way* for another coming later with **greater power**. John the Baptist is the first “*Elias*” preparing the way before Christ’s mission in the meridian of time - some 2000 years ago. The Lord then addressed another *Elias* who would *restore priesthood* in the later-days before His second coming, the time of Joseph Smith’s restoration. This later *Elias* appears to be John the Baptist who came to Joseph Smith and Oliver Cowdery in the spring of 1829 to reveal the lesser priesthood. He then may have come again seven years later as Elijah, appearing in the Kirtland Temple in 1836, to reveal or provide keys for “*the gathering of Israel*” portion of the *sealing power*. The special last-days Servant of Isaiah appears to arise in the last-days as one coming **in** “*the spirit and power of Elijah*” (Mal. 4:5) - or with a greater or **fulness of priesthood**, that which Elijah held. This special last-days servant, and others, will hold the *sealing power* to command the elements, and do ordinances that are ratified in heaven as well as on earth.

Note that both *Elijah* and *Elias* begin with “*Eli*.” The two words (one a title and one a name) are often confused with each other in the King James Version of the Bible. JST Matthew 17 informs us that one will come again in our day **in the spirit and power**

of Elijah to restore “*all things*” prior to our Lord’s second coming. “All things,” means “a fulness of priesthood,” which must have been lost at some point in church history. This is exactly what four scriptures tell us, necessitating the return of one in the spirit and power of Elijah (see 3 Ne. 16:10; D&C 113:8; 124:28; 77:9&14).

Seven scriptures provide clarity in unifying John the Baptist *with* Elijah into one person, something many Bible scholars have long suspected. The *first* of these scriptures below features a prophecy by Malachi in JSH 1:36-39. It represents the *first* scripture of 40 that Moroni quoted to Joseph Smith on his *first* visit to the young Prophet on Rosh Hashanah of 1823, doing so in preparation for the *restoration of the gospel of Jesus Christ – and the priesthood tied to it* - in the latter-days. Only five of these 40 scriptures are given us in Joseph Smith History 1 at the back of our scriptures (just before the Index to the Book of Mormon, D&C, and Pearl of Great Price, see pages 52-53). The other 35 insightful scriptures were recorded by Oliver Cowdery and are presented in the author’s paper, “*The 40 Scriptures Given Joseph Smith on Rosh Hashanah, 1823*” found at: www.7witnesses.com

Joseph Smith History 1:36-39 / *The priesthood will be revealed in a future day via the hand of Elijah*

“After telling me these things, he [Moroni] commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch. And again, he quoted the fifth verse thus: **Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.** He also quoted the next verse differently: And he shall *plant in the hearts of the children the promises made to the fathers*, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.”

This Old Testament prophecy has multiple fulfillments. The first was when Elijah was **translated**, that he might return to earth as John the Baptist to prepare the way before the Lord in the meridian of Time. It had additional fulfillment when he came again to Joseph and Oliver in the Spring of 1829 **to reveal the lesser priesthood to them**. Seven years later there may have been even more fulfillment in a return as Elijah in the Kirtland Temple with Moses and Abraham (see D&C 110) to deliver keys of the sealing power in connection with the Patriarchal and Melchizedek orders of the priesthood. The fulness of the priesthood is required to “bring again Zion” (D&C 113:8).

Mark 1:1-4 / *The Prophecy of Malachi about Elijah is partially fulfilled in John the Baptist*

“The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.” *In this scripture Mark testifies that John the Baptist is Elijah the Prophet, John the Beloved then quotes the prophecy in Malachi that refers to Elijah, then acknowledges that it is referring to John the Baptist.*

JST, Mark 9:3 / *The Elias on the Mount of Transfiguration was John the Baptist*

“And there appeared unto them *Elias* with Moses, or in other words, **John the Baptist** and Moses; and they were talking with Jesus.” *Under inspiration of the Spirit of the Lord, Joseph rewrote this verse to clarify who it was on the Mount of transfiguration. It was not Elijah, but was in fact John the Baptist.*

Luke 1:17 & 76 / *Zacharias, father of John the Baptist recognizes that will fulfill the prophecy tied to Elijah “...and he shall go before him in the spirit and power of Elijah...” Here the Angel Gabriel appears before Zacharias, John the Baptist’s father, to announce that, regardless of the advanced age of he and his wife, a son would be granted to them by God. He then testifies that John is Elijah, saying that John would have the spirit and power of Elijah. Note what Zacharias further reveals in Luke 1:76, “... and thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways.” Zacharias is once again identifying his son as Elijah the prophet by paraphrasing the prophecy of Malachi 4:5-6. His son John represents a fulfillment of Malachi’s prophecy by coming to earth again later, serving as the Lord’s “Elias.” He prepared the way before Christ in the meridian of time.*

D&C 110:13-16 / *Elijah comes to the Kirtland Temple with others*

“After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven *without tasting death*, stood before us, and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that *he [Elijah] should be sent, before the great and dreadful day of the Lord come*—To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—Therefore, *the keys of this dispensation are committed into your hands*; and by this ye may know that *the great and dreadful day of the Lord is near*, even at the doors.” *Here Elijah comes to complete the prophecy of Malachi. We should remember that the Prophet Joseph Smith said, “Translated beings are designed for future missions” (TPJS, p. 191).*

JST Matthew 17:10-14 / *The mission of two Eliases, one in Joseph’s day, one in our day* “And Jesus answered and said unto them, Elias truly shall first come, and restore all things, as the prophets have written. And again I say unto you that Elias has come

already, concerning whom it is written, Behold, I will send my messenger, and he shall *prepare the way before me*; and they knew him not, and have done unto him, whatsoever they listed. Likewise shall also the Son of Man suffer of them. But I say unto you, *Who is Elias? Behold, this is Elias, whom I send to prepare the way before me.* Then the disciples understood that he spake unto them of John the Baptist, *and also of another who should come and restore all things*, as it is written by the prophets.” *Here Jesus may be testifying that John the Baptist is Elijah the Prophet. He informs us that there are two messengers that will fulfill the prophecy in Malachi. The first is Elijah the Tishbite, he who returned as John the Baptist in the Lord’s day. He is characterized as “Elias” or “Elijah the preparer.” The second is a latter day prophet that is characterized as “Elijah the restorer.”*

JST John 1:22-28 / *John the Baptist does not deny that he is the Elias or Elijah which they were speaking of* “And this is the record of John [the Baptist], when the Jews sent priests and Levites from Jerusalem, to ask him; Who art thou? And he confessed, **and denied not that he was Elias**; but confessed, *saying*; I am not the Christ. And they asked him, *saying*; **How then art thou Elias?** And he said, I am not **that Elias who was to restore all things** [a later mission]. *And they asked him, saying*, Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias. And they who were sent were of the Pharisees. And they asked him, and said unto him; Why baptizest thou then, if thou be not the Christ, nor Elias **who was to restore all things**, neither that prophet? John answered them, saying; I baptize with water, but there standeth one among you, whom ye know not; He it is of whom I bear record. He is that prophet, even Elias, who, coming after me, is preferred before me, whose shoe’s latchet I am not worthy to unloose, or whose place I am not able to fill; for he shall baptize, not only with water, but with fire, and with the Holy Ghost.” *This scripture provides a second witness to JST Matthew 17, testifying that there will be a second prophet acting in the role of Elias that would restore all things in the end times. Both JST John 1 and JST Matthew 17 reveal that Elijah the Prophet fulfilled Malachi prophecy in the role of Elijah the preparer. This was done in part in the New Testament by preparing the way before our Lord. He then completed the prophecy of Malachi in his private appearance to Joseph and Oliver in section 110, making possible the turning the hearts of the fathers to the children and the children to the fathers, before the start of the great and dreadful day of the Lord. Now the question is, who is this future servant who comes in the spirit and power of Elijah? He is the special Servant addressed by Isaiah, and potentially others?*

The grand secret or mystery revealed in these seven scriptures, in connection with church history, is that that John the Baptist and Elijah are the same individual, something many Bible scholars of diverse faiths **have suspected for a very long time**. Our LORD’s condescension to this lowly plain, where He allowed himself to take on flesh and be humiliated in the atonement is reflected in the condescension of the powerful Prophet Elijah of the Old Testament, who after translation, returned here again to humbly serve as the persecuted forerunner of the LORD Jesus in the New Testament. He is most likely resurrected now. Most scholars believe Elijah and Moses are the two special witnesses or “Olive Trees” serving in Jerusalem in the last-days, they who will be killed, lying in the streets for 3.5 days, then receiving life again.

There are two reasons why most Protestant *and* LDS scholars have not accepted the doctrine of eternal lives in relation to John and Elijah. *First*, the doctrine of “eternal lives” is not widely understood or accepted by most Christians, including most Latter-day Saints. *Secondly*, there is *one* verse in the King James Version of the Bible that has John *denying* that he is Elijah the Prophet. **The Prophet Joseph Smith corrected this passage in the JST** to say, “*And he confessed, and denied not that he was Elias*” (or *Elijah the Prophet*, see JST John 1:22-28). In addition, the JST clarification of Mark 9, pertaining to **the Mount of Transfiguration, informs us that Elijah or the Elias there - is John the Baptist.**

These two explanations may hint at why Joseph and Oliver never publicly spoke about the events of the D&C 110 during their lifetimes. *The Lord appears to have commanded them to to keep the visit private or secret.* Oliver’s brother Warren Cowdery *was* instructed, however, to document the events of D&C 110 in a church journal, that perhaps it might be published later and understood in our day, at least to those open to such mysteries.

The Deseret News first published D&C 110 vision in the Kirtland Temple on November 6 of 1852. Later in 1880 it was canonized as section 110 of the Doctrine and Covenants. In it we read of Elijah the Prophet **declaring that the prophecy contained in Malachi 3 and 4 about him (Elijah), coming before the great and dreadful day of the Lord** (a day of judgment in the near future), **had now been fulfilled.** This declaration has confused many LDS scholars and historians, since there is no record of visitation of, or ordination by, Elijah the prophet prior to that time. There is also no widespread understanding of “the doctrine of eternal lives.” Using what the Lord calls “*the fulness of my scriptures,*” **as given us in the complete JST, we can more easily make the connection between John the Baptist and Elijah.** The events of D&C 110 then fall into place neatly within church history.

In D&C 110, Elijah did not reveal the priesthood *by hand* during his visit to Joseph and Oliver behind the veil in the Kirtland Temple, **as he appears to have declared that he had previously done so as John the Baptist** in the spring of 1829 at the Susquehanna River. What then was his purpose in the later 1836 visit? It may be two-fold. *First*, it appears to have been used to declare that the prophecy of Malachi had been fulfilled seven years earlier in 1829, as part of Elijah (or John’s) mission “to plant in the hearts of the children **the promises** [of priesthood] made to the fathers” – by way of a

preparatory priesthood ordination on Joseph and Oliver in 1829, followed by another visit in 1836 (with keys of gathering). The first portion of this priesthood is that lesser portion tied to Aaron, a High Priest in the Old Testament. The later visit helped Joseph Smith understand that Elijah had come earlier, but had identified himself as John the Baptist. Joseph Smith did not change the priesthood restoration narrative after 1836, but instead was carefully revealing that John the Baptist was Elijah, the powerful Old Testament Prophet who came to fulfill the Malachi prophecy in two separate visits.

Secondly, the 1836 visit may have allowed Elijah to declare that the Patriarchal (blood lineage, father to son) Priesthood keys bestowed on Joseph and Oliver earlier by the laying on of hands in 1829, was now complete in a final bestowal of additional *Patriarchal* Priesthood keys tied to Abraham, those necessary for “*the gathering of Israel*” in the last-days. These keys were tied to the gathering of the whole house of Abraham, and included those keys needed to usher in the final dispensation of *the Gospel of Abraham*. They appear to be part the fulfillment of Christ’s prophecy in 3rd Nephi - that the knowledge of *the fulness of the gospel* - would be taken *from the Gentiles* – who have rejected “the fulness” of the gospel – thus it will now go to *the House of Israel* (a blood lineage that is beginning to believe now). These events may confirm the rejection of “*the fulness*” of the Gospel by *the Gentiles* as presented us in 3 Ne. 16:10, D&C 113:8, D&C 124:28, and D&C 77:9&14. We read in the Book of Mormon:

“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*, behold, saith the Father, I will bring *the fulness of my gospel* from among them. And then will I remember my covenant which I have made unto **my people**, O house of Israel, and I will bring **my gospel** unto them. And I will show unto thee, *O house of Israel*, that *the Gentiles* shall **not** have power over you; but I will remember my covenant unto you, *O house of Israel*, and ye shall come unto the knowledge of *the fulness of my gospel*” (3 Ne. 16:10-12; see also D&C 113:8 & 124:28).

In the simplest terms, the rejection of “*the fulness of the gospel*” of Christ in our day and by the Saints and others, is the rejection of our LORD’s invitation and command to “**repent and come unto me**” (see D&C 10:67-68; 1 Ne. 10:18-19; 2 Ne. 9:23-24; 28:32; Jacob 1:7; Alma 5:33-34; D&C 93:1; 3 Ne. 9:14, 22, 51; 11:14; 12:19-20, 23-24; 27:5-21; 30:1-2), or to literally enter into His rest - His personal glory and presence. This rejection is addressed in the following scriptures (D&C 84:23-25; JST Ex. 34:1-2; Heb. 3:8-19; Heb. 4:1-11; Jacob 1:7; Alma 12:34-37; 13:6, 12-13; Matt. 11:28). Since this paper is not centered on this topic, nor on the priesthood itself³, I will conclude these complex remarks tying priesthood to Elijah’s visits by referring you to endnote 3. For more on entering our Lord’s rest, see the paper *Repent and Come Unto Me* (www.7witnesses.com).

A final **restoration**, featuring the fulness of the priesthood (and all its keys), will occur in the future. God said He will send one **in the spirit and power of Elijah** to do so. Section 65 of the Doctrine and Covenants is one of a number of scriptures addressing it.

“Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—*Prepare ye the way of the Lord*, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. Yea, a voice crying—*Prepare ye the way of the Lord*, prepare ye the supper of the Lamb, make ready for the Bridegroom. Pray unto the Lord, call upon his holy name, make known his wonderful works among the people. Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth. Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.”

Joseph Smith may have received the Levitical (1829) and perhaps the Patriarchal order of priesthood keys (1836) he needed by hand from Elijah *the preparer*. This was preparatory to additional keys from Moses and Elias (Abraham, 1836). This may have allowed him and others to begin taking *the knowledge* of the fullness of the Gospel to the House of Israel, eventually resulting in many converts coming to to Nauvoo and eventually Utah.

The First Shall be Last

As we contemplate who the special last-days servant or “mighty and strong one” of the future might be – he who comes **in the spirit and power of Elijah**, we should read JST Matthew 17 one more time. It tells us that there may be **two Elias** messengers in the last days. The first was or is “Elias the *preparer*” - in his two visits seven years apart during the life of Joseph Smith. There may be other *Elias’s too*, such as John the Beloved. These servants are followed by, “Elijah the *restorer*,” one who comes with greater power – in the spirit and power of Elijah (the sealing power). We know John the Beloved remains with us in a translated state, working primarily with the Lost Ten Tribes (D&C 77:9&14). He and the future servant of Isaiah (and others, including the 144,000) will bring about the necessary *restoration of all things*, with their fulness of priesthood.

“And Jesus answered and said unto them, Elias truly shall first come, and **restore all things**, as the prophets have written. And again I say unto you that Elias has come already, concerning whom it is written, Behold, I will send my messenger, and he shall *prepare the way before me*; and they knew him not, and have done unto him, whatsoever they listed. Likewise shall also the Son of Man suffer of them. But I say unto you, *Who is Elias? Behold, this is Elias, whom I send to prepare the way before me*. Then the disciples understood that he spake unto them of *John the Baptist, and also of another* who should come and **restore all things**, as it is written by the prophets.”

There are some 50 names in scripture tied to the last-days “servant”, given us in the book of Isaiah. Jesus told us to diligently search Isaiah in 3 Nephi. At the time I wrote the two books *Awake and Arise* and *The Remnant Awakens*, I believed many of these name-titles were tied to John the Beloved (serving the Lost 10 Tribes and “those who are heirs of salvation” D&C 7 – *Awake and Arise*) and the future “Branch Prophet” with the name of “Joseph” (a possible Native American servant serving his people on this land – *The Remnant Awakens*). I now believe there are many useful last-days servants. “Joseph” in 2 Nephi 3 is one of them. Some believe there are two to five different “Josephs” addressed in the patriarchal blessing of Lehi on his youngest son Joseph in this unusual prophetic chapter. Most of the Saints believe this chapter points to Joseph Smith. There are at least 7 reasons why this cannot be the case, in my mind (see my paper *Servants to the Remnant of Jacob*). This “Joseph” and his mission are about to unfold in fulfillment of the Book of Mormon prophecies of Jesus and others, and especially in fulfillment of those significant promises made to Joseph of Egypt (see my paper, *The Blessed Covenant Prophecies tied to Joseph of Egypt and His Posterity*).

The time of judgment and cleansing is fast approaching. What we see in these and other special last-days servants is fulfillment of the first servants on the earth coming again as the last. Is the “Joseph” in 2 Nephi 3, Joseph of Egypt? He saved the whole house of Israel physically in Egypt. I believe it is a type for the same kind of thing in our day. Scripture supports this. I believe many if not most of the Great and Noble are returning to assist in some of the concluding events on this earth. They are also the ones coming with the LORD at His Second Coming in clouds of glory. They may help Jesus cleanse the earth.

An Elijah / John the Baptist Chronology

Elijah was involved in a number of important events in the Old Testament that involved *fire*, which is tied to great priesthood power and the Spirit of God.

Elijah was given the honor of coming later as John the Baptist in the New Testament to prepare *the way* for Christ. The Lord said, “I am *the way*, the truth, and the life” (John 14:6).

1823 - Moroni appeared to Joseph and prophesied that Elijah the Prophet will come before the great and dreadful day of the Lord to *reveal the priesthood by hand*. This is *the first* of 40 scriptures Moroni quoted to Joseph Smith.

1829 - Elijah the Prophet did appear to Joseph and Oliver, introducing himself as “he who was **known as John the Baptist** in the New Testament.” He then conferred the priesthood of Aaron and its associated keys by the *laying on of hands*.

1832 - While Joseph was re-translating the New Testament portion of the Bible, the identity of John the Baptist as Elijah is revealed. They are one and the same person.

1836 - Elijah the Prophet appeared to Joseph and Oliver in the Kirtland Temple following the bestowal of the keys of the gathering by Moses and the ushering in of the dispensation of the Gospel of Abraham by another Elias (Abraham). Elijah declared that the conferring of the priesthood by his hand seven years earlier had now resulted in a completion or fullness of Patriarchal Priesthood keys that were necessary to turn the hearts of the fathers to the Children and vice-versa.

1844 - Joseph revealed in a discourse that the saints were in possession of necessary priesthood power and seals that had been delivered by Elijah. He spoke of the urgency to use them to seal the living and the dead together in the gospel covenant while they could.

1844 - Joseph acknowledged that someone would need to come again in the future **in the spirit of Elijah** [with similar priesthood power] to restore that which had been lost, or “all things.” He appears to be the special “servant” spoken of in Isaiah and other scriptures, perhaps the “man child,” whose birth or rising up into his mission is marked in the heavens on September 23rd of 2017 (the day after Rosh Hashanah, the day of the coming of the king, signaled by trumpeting) in the sign spoken of by John the Revelator. It is the woman (Virgo, the church, Bride of the Lamb) clothed with the sun, the [new] moon at her foot, and above her head a crown of twelve stars (the 9 stars of Leo the Lion, plus the three and planets aligned there; Mercury, Venus, and Mars, see JST Rev. 12).

Conclusion

My dear Brothers and Sisters, please pardon my mistakes in this and other writings. Go to “God” in humble prayer about this concept and others, as well as anything here which not be correct (or that found in my other papers). I am growing and changing like you, sharing as I go. Hugh Nibley once said something to the effect, that if one read something of his, and it was 3 years old or older, that he was no longer responsible for it. I feel the same. That is why I put dates on my papers. And above all things, love God and others, and avoid **pride**. Many have gotten into serious error believing they are someone very special from scripture, and that they have permission to do things “outside of the box” of God’s law and ways. **Pride** and the temptations of the evil one can lead anyone to fall. One things always remains true. **Jesus is the way, the truth, and the life!** He and Father, Mother, and the Holy Spirit are the source of all truth and light. You can have it, and it will make you free. Ask, seek, knock. May you be blessed in all you do is my hope and prayer...

End Notes

¹ *Early Statements on the Doctrine of Eternal Lives* Joseph Smith stated, “The earthly is in the image of the Heavenly shows that is by the multiplication of lives that the eternal worlds are created and occupied...” (Words of Joseph Smith, p. 232). He added in D&C 132:24, “This is eternal lives – to know the only wise and true God, and Jesus Christ, who he hath sent.” Joseph added, “Would to God, brethren, I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life” (Joseph Smith as quoted by Heber C. Kimball, *Life of Heber C. Kimball*, by Orson F. Whitney, pps. 322-23). Heber C. Kimball stated, “we are conducted along from this probation to other probations, or from one dispensation to another...I ask, then, if it is your spirits that must be brought into subjection? It is; and if you do not do that in these bodies, you will have to go into another estate to do it” (JD 1:355-57). Orson Pratt stated, “...all the different portions of the earth have been and will be disposed of to the lawful heirs; while those who cannot prove heirship to be legal...will be cast out into some other kingdom or world, where, if they ever get an inheritance, they will have to earn it by keeping the law of meekness during another probation” (JD 1:332-33). See *Teachings of The Doctrine of Eternal Lives*, Anonymous, www.digitalegend.com

² *Keys of Knowledge in the JST* It should be noted that our current KJV Bible features a limited number of JST verses, which the LDS Church has been given permission to publish by way of The Community of Christ (Kirtland, Ohio). They hold the copyright to the entire re-translation of the Bible. This important work was entrusted to Emma Smith, and stayed behind with her in Nauvoo, as she did not go west with Brigham Young and many of the Saints.

Sadly, the Joseph Smith re-translation of the Bible is mostly unused by too many Saints today. Only a small *portion* of it is found in our Latter-day Saint version of King James Bible. Very important insights, like JST Matthew 7:33 and 25:10-11 are **not** found in the JST portion of our current scriptures, nor on the LDS Church website, even though Elder David Bednar quoted both scriptures in his October 2016 General Conference address. They are about the necessity of coming to **know** Christ, the essence of His *doctrine, gospel, and church*. Elder Bednar got them from copyrighted material held by the Community of Christ in Kirtland, Ohio. They were preserved by a wise steward, Joseph’s wife Emma Smith. In an unpublished 1841 revelation of the Lord referring to her, we read, “for she holdeth records and a **great key of knowledge...**” The Joseph Smith re-translation of the Bible re-introduces *the plain and precious* things back into our precious Bible, things like the necessity of being “born again” in the baptism of fire and the Holy Ghost (the first comforter), which then leads to Christ as our Second Comforter. The fulness of God’s holy word did not go west with Brigham Young and many of the Saints.

Knowing God One important example is JST Matthew 25:10-11. In it the Lord informs us why the five *unwise virgins* were not let into the bridal chamber. They had not taken time and effort to come to “**know**” the Lord Jesus (the regular King James version says Christ did not *know* them). Few realize that God originally gave Joseph Smith the charge of combining the Joseph Smith re-translation of the Bible with the Book of Mormon so that they might go out into the world together to reveal truth and throw down falsehoods.

The Prophet Joseph Smith warned the Saints that the church “*would yet fail*” if it did not support him in publishing the Inspired Version of the Bible and the Book of Mormon as a combined canon of scripture, published to the world. He made this statement in 1831, just a few months after the restoration of the Melchizedek Priesthood at the Morley Farm in June of 1831. It followed the restoration of the fulness of His law of love, *the Law of Consecration* in D&C 42.

In the Far West Report we read, “Brother Joseph Smith, Jr. said ... that the promise of God was that the greatest blessings which God had to bestow should be given to those who contributed to the support of his family while he was translating the fulness of the Scriptures ... that God had often sealed up the heavens because of covetousness in the Church ... and *except the Church receive the fulness of the Scriptures that they would yet fail*” (Far West Report, p. 16, quoted in *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book, 1938, p. 9).

³ *More on Elijah & Priesthood* The lesser orders of priesthood held by Levites and Aaron in Moses’ day were both Patriarchal, or passed from father to son. Few realize that the lesser priesthood Aaron has two portions or orders within it; one tied to the Levites, and a greater order tied to Aaron as the administrator over them. We typically call Aarons’ priesthood the Aaronic Priesthood. Another name might be the “Patriarchal Priesthood.” It is greater than the Levitical order of priesthood, but lesser than the Melchizedek order of priesthood. Joseph Smith spoke of all three orders of priesthood, calling them the Levitical, the

Patriarchal, and the Melchizedek orders of priesthood (see TPJS, pps. 322-23). They are symbolized by the three, ascending levels of pulpit-altars within the Kirtland Temple (west end, first floor, see photograph p. 3). There is confusion with these three orders of priesthood, as Joseph also spoke of *two priesthoods* (the lesser and the greater), along with the three *orders* of priesthood. Both descriptions are accurate when understood in proper context.

The lesser priesthood is named after Aaron (who administered two lesser orders within it, Levitical and Aaronic – both patriarchal in how they are given). The greater priesthood is named after Melchizedek (who administered in the greatest order – it is given only by God to whom He wills and when, see JST Gen. 14 and Alma 13). Overall, however, there are three total orders in the single priesthood; (1) Levitical, (2) Patriarchal, and (3) Melchizedek. All three orders are symbolized by the three pulpit-altars found on the first floor, west end of the Kirtland, Ohio Temple.

The initial restoration of the Patriarchal Priesthood keys was by John the Baptist in 1829. Later came the full restoration of keys in this same *lesser priesthood* in 1836, those tied to *the Gospel of Abraham*. They resulted in the taking the knowledge of the fullness of the Gospel as contained in the Book of Mormon and the Bible to *the house of Israel, the chosen seed*, which has believing blood. These additional keys held by Moses and Abraham were given to Joseph and Oliver. They resulted in the planting in the hearts of the children **the promises** made to the fathers, allowing baptism for the dead to take place later at Nauvoo.

Shortly after the visitation of Elijah (John the Baptist), Elias (this forerunner was Abraham) and Moses in the Kirtland Temple, Joseph Smith proclaimed that the Lord had revealed to him that something new must be done for the salvation of the church, as the fulness had been taken earlier (perhaps around 1834 when the Law of Consecration was fully rejected). Joseph Smith then commissioned the Quorum of the Twelve Apostles to begin establishing foreign missions across the ocean to take the knowledge of the fullness of the gospel to remnants of the House of Israel in the British Isles. (See the commission given to the Twelve in D&C 119). Few people realize that incoming converts from Europe to Nauvoo was a fulfillment of Christ's prophecy in 3rd Nephi 16. For more on this topic, see <https://onewhoisearching.com/tag/elijah/>