

A PROVISIONAL MAP

Three Different Perspectives on Restoration of Nations, Books, and Covenants

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This essay details the various perspectives on the gathering of nations, the restoration of the House of Israel, and the coming forth of words and books promised to Gentiles. Our Book of Mormon preserves in a single text several distinct but dovetailing perspectives, separated by a thousand years. Many of the matters presented here are discussed in greater detail and more fully contextualized in the *Abridging Works* and also in the volumes of the *Cultural History of the Book of Mormon*.

I. NEPHI: EARLY (VISIONARY, RECORDED ON PLATES OF NEPHI, ADDED TO BOM IN JUNE 1829)

We enter Nephi's report of his vision as the Book of the Lamb is shown going from the mouth of a Jew, to unnamed Gentiles. As yet, there is no Book of Mormon, no promise to be given to Joseph son of Lehi (concerning Joseph of the Brass Plates), and no Jaredite records.

24 And the angel of the Lord said unto me:

Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the fulness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God.

25 Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God. 26 And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the formation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away. 27 And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.

28 Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God. 29 And after these plain and precious things were taken away it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity, thou seest--because of the many plain and precious things which have been taken out of the

book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God--because of these things which are taken away out of the gospel of the Lamb, an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them (1 Nephi 13:24-29).

At this point in the vision, the angel returns to the liberation of the Gentiles, already seen by Nephi. That Book of the Lamb has been restored to something of its original truth, and is now placed within the context of a promise concerning Lehi's seed.

30 Nevertheless, thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations, upon the face of the land which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance; wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren. 31 Neither will he suffer that the Gentiles shall destroy the seed of thy brethren. 32 Neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness, which thou beholdest they are in, because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen.

33 Wherefore saith the Lamb of God: I will be merciful unto the Gentiles, unto the visiting of the remnant of the house of Israel in great judgment (1 Nephi 13:30-33).

The Gentiles do not simply take the Book of the Lamb out of captivity, but are first given “much of my gospel,” untitled circa 598 B.C.

34 And it came to pass that the angel of the Lord spake unto me, saying: Behold, saith the Lamb of God: After I have visited the remnant of the house of Israel--and this remnant of whom I speak is the seed of thy father--wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles, and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb--I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them, in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb.

35 For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb. 36 And in them shall be written my gospel, saith the Lamb, and my rock and my salvation (1 Nephi 13:34-36).

The text that meets this description is probably confined to present 3 NEPHI, presumably the starting point of Mormon's abridgment, begun even as his own people dwindled or otherwise actively rebelled. Foreseeing the end of his nation, Mormon apparently began to abridge the account of Jesus' visit and teachings at Bountiful, following his resurrection. Of course, Mormon expanded the abridgment to a history of his nation, while composing his own contemporary Book of Mormon to be added to the Plates of Nephi.

Within the timeline of Nephi's Vision, then, we could date the scene as describing post-1830 “much of my gospel-ites.” Here we find ourselves,

uncertain of exactly how many years pass after “much” is given, until the following scene when the remnant of the seed of Nephi’s brethren receive the Book of the Lamb.

37 And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be.

38 And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren.

39 And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

40 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, 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.*

41 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, as well as in the records of the twelve apostles of the Lamb; wherefore they both shall be established in one; for there is one God and one Shepherd over all the earth. 42 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 Nephi 13:37-42).

Nephi arrives in the Americas (why not California?), and upon a deathbed, Lehi proceeds to bless his son Joseph, named for Joseph of the Plates of Brass. The promise to Joseph son of Jacob (described in part by Captain Moroni¹ [ALMA 46]), is now seen as the foundation for the promises concerning the seed of Lehi and this new land. The lineage of ancient Joseph has been preserved, we now learn, because a promise from the Lord given anciently.

¹ 23 Moroni said unto them: *Behold, we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph, whose coat was rent by his brethren into many pieces; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain. 24 Yea, let us preserve our liberty as a remnant of Joseph; yea, let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed. And he said--Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment. 25 Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son, because of that part of his seed which shall be taken unto God. 26 Now behold, this was the language of Jacob (Alma 46:23-26).*

Notice that the prophecy of Jacob presumes Joseph is alive, or at least that he had already had “seed” which would divide into a branch “taken unto [God]” and a remainder that “shall perish.”

NEPHI: MIDDLE (Lehi's Promise to Joseph, from Joseph Plates of Brass; as with the early Nephi Vision, this text is taken from the Plates of Nephi, added to the Book of Mormon by Joseph Smith and Oliver Cowdery, and not included in the original set of plates composed by Mormon and Moroni.)

1 And now I speak unto you, Joseph, my last-born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow did thy mother bear thee. 2 And may the Lord consecrate also unto thee this land, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel. 3 And now, Joseph, my last-born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed. 4 For behold, thou art the fruit of my loins; and I am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph.

5 Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which 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 (2 Nephi 3:1-5).

Here as in the proclamations of Captain Moroni we have two branches or remnants of the seed of Joseph: one raised up "unto the House of Israel," suggesting it was not of that house; and a second, to whom the Messiah would be made manifest in the latter days, "unto the bringing them out of darkness unto light," indeed, "out of captivity unto freedom," hardly the same people as a "righteous branch" perhaps numbered among the House of Israel. Keep in mind that we don't actually know who "House of Israel" refers to, until we read something other than the corrupted Bible for our guide.²

As this point in the reading, Lehi through ancient Joseph foretells of various seers and mighty ones, whose identities we won't consider here. What matters at this point is their work, and the effects esteemed as of "great worth," restoring a knowledge of covenants made with Lehi's and Joseph's fathers anciently.

6 For Joseph truly testified, saying: *A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.*

7 Yea, Joseph truly said: *Thus saith the Lord [the Father] unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that 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. 8 And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work. 9 And he shall be great like unto Moses, whom I have said I would raise up unto you, to*

² In the Cultural History I indirectly identify the one taken to the Lord, raised up to the House of Israel, as the people at Bountiful to whom the Father gives the Holy Ghost, who become enlightened and atone with the Lord. The branch in darkness, then, would be those who dwindled in unbelief, and not those who actively rebelled against the Lord. Indirectly I identify them as the sons of Helaman ("seed of the remnant"), and perhaps the children of the second generation at Bountiful. I could be wrong.

deliver my people, O house of Israel. 10 And Moses will I raise up, to deliver thy people out of the land of Egypt.

11 But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins--and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them (2 Nephi 3:6-11).

Here we can mark out the “much of my gospel” as at least one of the books or a word “already gone forth among them,” being the seed of thy [Joseph’s and Lehi’s] loins. Also, within the context of Nephi’s Vision, we can see in this vague identifier the Book of the Lamb as well, later identified as the writing of the fruit of the loins of Judah. The seer depicted here is “out of the fruit of thy loins,” and his words convince the seed of the truth of the prior words.

[The Father to Joseph]: 12 Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord. 13 And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

14 And thus prophesied Joseph, saying: *Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise; 15 And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.*

16 Yea, thus prophesied Joseph. I [Lehi] am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever. 17 And the Lord hath said: *I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.*

18 And the Lord said unto me [Lehi] also: *I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. 19 And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith.*

Here we also have an identifier: crying from the dust, having great faith. Later Nephi will use this phrase to clarify the sequence of events taken from his reading of Isaiah, drawn from the Plates of Brass.

20 And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. 21 Because of their faith their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy

loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

22 And now, behold, my son Joseph, after this manner did my father of old prophesy.
23 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. 24 And there shall rise up one mighty among them, 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, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren.

25 And now, blessed art thou, Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.

Notice here God the Father making promises, inspiring seers, and so on. He seems to take a distinct interest in the course of the House of Israel, whose fate depends upon this seer of the lineage of Joseph, son of Lehi. To see the Father's interest unfolding, consider also the late perspective of Nephi.

He describes in considerable detail the circumstances and covenants related to the "much of my gospel"; the Book of the Lamb, being the writing of Judah's lineage; and other promised words: the Brass Plates are to go forth to Lehi's seed, undiminished by time; and the Plates of Nephi, as well are "unsealed" for some readers; other books, too. The House of Israel will be convinced that Jesus is...well, you know. An often overlooked question, however, concerns the House of Israel. Who are they, exactly?

NEPHI: LATE (From Isaiah, Brass Plates; from the "small account" also called the Plates of Jacob, added by Mormon after the completion of his own abridgment. Included in the set of plates translated by Joseph Smith.)

1 Now I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were hard for many of my people to understand; for they know not concerning the manner of prophesying among the Jews. 2 For I, Nephi, have not taught them many things concerning the manner of the Jews; for their works were works of darkness, and their doings were doings of abominations.

3 Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, that they may know the judgments of God, that they come upon all nations, according to the word which he hath spoken.

4 Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my [Nephi's] words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy. But I give unto you a prophecy, according to the spirit which is in me; wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father; for behold, my soul delighteth in plainness unto my people, that they may learn. 5 Yea, and my soul delighteth in the words of Isaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews.

6 But behold, I, Nephi, have not taught my children after the manner of the Jews; but behold, I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about; and I have made mention unto my children concerning the judgments of God, which hath come to pass among the Jews, unto my children, according to all that which Isaiah hath spoken, and I do not write them. 7 But behold, I proceed with mine own prophecy, according to my plainness; in the which I know that no man can err; nevertheless, in the days that the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass. 8 Wherefore, they are of worth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine own people; for I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them (2 Nephi 25:1-8).

Pragmatic in his address, Nephi speaks directly to readers who esteem Isaiah's prophecies as of little worth. And confining his prophecy "unto mine own people," he reckons "them in the last days," being of his father's seed or among the readers generally of his prophecy, will "understand them."

9 And as one generation hath been destroyed among the Jews because of iniquity, even so have they been destroyed from generation to generation according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of the Lord. 10 Wherefore, it hath been told them concerning the destruction which should come upon them, immediately after my father left Jerusalem; nevertheless, they hardened their hearts; and according to my prophecy they have been destroyed, save it be those which are carried away captive into Babylon. 11 And now this I speak because of the spirit which is in me. And notwithstanding they have been carried away they shall return again, and possess the land of Jerusalem; wherefore, they shall be restored again to the land of their inheritance. 12 But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks. 13 Behold, they will crucify him; and after he is laid in a sepulchre for the space of three days he shall rise from the dead, with healing in his wings; and all those who shall believe on his name shall be saved in the kingdom of God.

Wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name. 14 And behold it shall come to pass that after the Messiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, behold, Jerusalem shall be destroyed again; for wo unto them that fight against God and the people of his church.

15 Wherefore, the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations. 16 And after they have been scattered, and the Lord God hath scourged them by other nations for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ, the Son of God, and the atonement which is infinite for all mankind--and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things. 17 And the Lord [Father] will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men.

18 Wherefore, he [Father] shall bring forth his words unto them, which words shall judge them at the last day, for they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah to come, for there should not any come, save it should be a false Messiah which should deceive the people; for there is save

one Messiah spoken of by the prophets, and that Messiah is he who should be rejected of the Jews (2 Nephi 25:9-18).

He speaks of words from the Father given “for the purpose of convincing them,” “his people,” and perhaps more generally “the children of men.”

19 For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.

20 And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved. 21 Wherefore, for this cause hath the Lord God promised unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand.

22 Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written (2 Nephi 25:19-22).

Here Nephi identifies the promise – to Joseph anciently, and further back, to Jacob – assuring him that “these things,” what he prophesies in these later chapters, will be preserved and read among the nations of the world. He then recounts the future seen by him, which when read in latter days, of course, will be merely historical report given in our Book of Mormon.

23 For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. 24 And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled. 25 For, for this end was the law given; wherefore the law hath become dead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments. 26 And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

27 Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away. 28 And now behold, my people, ye are a stiffnecked people; wherefore, I have spoken plainly unto you, that ye cannot misunderstand. And the words which I have spoken shall stand as a testimony against you; for they are sufficient to teach any man the right way; for the right way is to believe in Christ and deny him not; for by denying him ye also deny the prophets and the law. 29 And now behold, I say unto you that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out. 30 And, inasmuch as

it shall be expedient, ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Moses.

26:1 And after Christ shall have risen from the dead he shall show himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you shall be the law which ye shall do. 2 For behold, I say unto you that I have beheld that many generations shall pass away, and there shall be great wars and contentions among my people. 3 And after the Messiah shall come there shall be signs given unto my people of his birth, and also of his death and resurrection; and great and terrible shall that day be unto the wicked, for they shall perish; and they perish because they cast out the prophets, and the saints, and stone them, and slay them; wherefore the cry of the blood of the saints shall ascend up to God from the ground against them. 4 Wherefore, all those who are proud, and that do wickedly, the day that cometh shall burn them up, saith the Lord of Hosts, for they shall be as stubble. 5 And they that kill the prophets, and the saints, the depths of the earth shall swallow them up, saith the Lord of Hosts; and mountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them and crush them to pieces and grind them to powder. 6 And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions, for the fire of the anger of the Lord shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts.

7 O the pain, and the anguish of my soul for the loss of the slain of my people! For I, Nephi, have seen it, and it well nigh consumeth me before the presence of the Lord; but I must cry unto my God: Thy ways are just.

8 But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with steadfastness for the signs which are given, notwithstanding all persecution--behold, they are they which shall not perish. 9 But the Son of righteousness shall appear unto them; and he shall heal them, and they shall have peace with him, until three generations shall have passed away, and many of the fourth generation shall have passed away in righteousness. 10 And when these things have passed away a speedy destruction cometh unto my people; for, notwithstanding the pains of my soul, I have seen it; wherefore, I know that it shall come to pass; and they sell themselves for naught; for, for the reward of their pride and their foolishness they shall reap destruction; for because they yield unto the devil and choose works of darkness rather than light, therefore they must go down to hell. 11 For the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul.

12 And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the Gentiles be convinced also that Jesus is the Christ, the Eternal God; 13 And that he manifesteth himself unto all those who believe in him, by the power of the Holy Ghost; yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders, among the children of men according to their faith. 14 But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men (2 Nephi 25:23-26:14).

These last days are the time of the Gentiles, of course, when they are also convinced that Jesus is the eternal God, manifesting himself by the power of the Holy Ghost, working miracles and wonders “according to their faith.”

15 After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten. 16 For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for

the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust (2 Nephi 26:15-16).

The words of the righteous are written, and spoken unto the Gentiles “out of the ground,” their speech “out of the dust,” as “one that hath a familiar spirit.” One among them is given power to “whisper concerning them,” who have written the following:

17 For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God. 18 Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their terrible ones shall be as chaff that passeth away--yea, thus saith the Lord God: It shall be at an instant, suddenly-- 19 And it shall come to pass, that those who have dwindled in unbelief shall be smitten by the hand of the Gentiles (2 Nephi 26:17-18).

And Nephi provides identifiers that give us a post-1830s description of what follows the efforts of this one given power to whisper the words of his seed out of the dust. That is to say, he outlines what happens after what we now call the Book of Mormon has been published.

20 And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning, that they may get gain and grind upon the face of the poor. 21 And there are many churches built up which cause envyings, and strifes, and malice. 22 And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the founder of all these things; yea, the founder of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever (2 Nephi 26:20-22).

And as he intervenes in our history, the Lord God interrupts the text of Nephi’s vision, showing how contrary are the works of churches and secret combinations.

23 For behold, my beloved brethren, I say unto you that the Lord God worketh not in darkness. 24 He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation.

25 Behold, doth he cry unto any, saying: Depart from me?

Behold, I say unto you, Nay; but he saith: **Come unto me all ye ends of the earth, buy milk and honey, without money and without price.**

26 Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay. 27 Hath he commanded any that they should not partake of his salvation? Behold I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance.

28 Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden. 29 He commandeth that there shall be no priestcrafts; for, behold priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion. 30

Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love, and except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish. 31 But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.

32 And again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them shall perish. 33 For none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile (2 Nephi 26:23-33).

Continuing,

27:1 But, behold, in the last days, or in the days of the Gentiles--yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations--2 And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire. 3 And all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion. 4 For behold, *all ye that doeth iniquity*, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken but not with wine, ye shall stagger but not with strong drink. 5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity (2 Nephi 27:1-5).

Here we find the doers of iniquity, having the “spirit of deep sleep” poured out upon them (us?), despite the words of the faithful spoken out of the dust.

The next work initiated by the Lord God was apparently foreseen by Isaiah, and in broad, not wholly concordant, outlines consciously enacted by “much of my gospelites” after the Book of Mormon was translated. Yet, notice that Nephi addresses “you,” directly, as if the readers of “these things,” his prophecy now whispered out of the dust by Joseph Smith. That “you” may suggest a (very) post-Book of Mormon scenario, a reading obviously contrary to 1830 readers, and our own received tradition.

6 And it shall come to pass that the Lord God shall bring forth unto you [in the deep sleep] the words of a book, and they shall be the words of them which have slumbered. 7 And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. 8 Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the

wickedness and abominations of the people. Wherefore the book shall be kept from them (2 Nephi 27:6-8).

Just so. Reading the “words of them which have slumbered,” somehow (by what means, unidentified) brought forth, someone learns something. Rather vague, I know. That’s what it says, and what we have to work with. Not all the words from the book are given, and the people are simply “them which have slumbered.” And the source book is not revealed. Perhaps some time passes, maybe only a day or two—or a century—before we come to the book’s delivery.

In the following sequence, we may have a description of Joseph Smith, Martin Harris, and so on. There are problems with this traditional reading, pointed out in other books I’ve written. We may have some yet-to-come event, as well. It is difficult to decide either way, until we have more description, say, from Moroni (given later in this essay). That ambiguity itself may also suggest a yet-to-come event.

9 But the book shall be delivered unto a man [the same? by whom?], and he shall deliver the words of the book which are the words of those who have slumbered in the dust, and he shall deliver these words unto another [as spoken? published?]; 10 But the words which are sealed he shall not deliver, neither shall he deliver the book (2 Nephi 27:9-10) [because he has neither, apparently].

In addition to sealed words, and other words of those slumbered in the dust, we have the book sealed, “until the own due time of the Lord.” The book itself has an uncertain public future. However, the words which were sealed will be read, “by the power of Christ.”

For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof. 11 And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth.

12 Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein [to whom?]. 13 And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of *the Faithful* should speak as if it were from the dead. 14 Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God! (2 Nephi 27:10-13).

The three witnesses are witnesses of...what? Of the book, surely, but they also testify of the truth of the book, and the things therein. In my Cultural History I’ve proposed these are the three disciples from Bountiful, being witnesses of the

book, and of events depicted therein. Moreover, it is not clear that these witnesses publish their testimony, or to whom exactly they testify. Do they merely confirm to the man its contents? The “few” others testify of “his word” unto the “children of men,” speaking the “words of the faithful,” apparently. These are the words of “the Faithful,” who have slumbered.

Finally, Nephi returns to the man with the book, who is to deliver some words from the book to another person. Specifically, the man is told to take the not-sealed words and deliver them to “the learned,” who will respond by demanding the book itself.

15 But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book: *Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: Read this, I pray thee.* And the learned shall say: *Bring hither the book, and I will read them.*

16 And now, because of the glory of the world and to get gain will they say this, and not for the glory of God. 17 And the man shall say: *I cannot bring the book, for it is sealed.*

18 Then shall the learned say: *I cannot read it* (2 Nephi 27:15-18).

Another man, potentially, is then introduced into text: identified as the unlearned man, “him that is not learned.” This may be the same man as the original to whom the book and its words have been delivered, or a different man.

19 Wherefore it shall come to pass, that the Lord God will deliver **again** the book and the words thereof to him that is not learned; and the man that is not learned shall say: *I am not learned.* 20 Then shall the Lord God say unto him: *The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.* 21 *Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work* (2 Nephi 27:19-21).

The career of the unlearned man may only consist of reading the words given him, and of obtaining promised witnesses. Whether these words are published, or merely read is a matter left uncertain in Nephi’s prophecy.

22 Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men. 23 For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith (2 Nephi 27:22-23).

Finally, the Lord again speaks to “him that shall read the words,” and tells of a “marvelous work among this people,” a people drawing near with their mouths, despite distant hearts.

24 And **again** it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him: 25 *Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men--* 26 *Therefore, I will proceed*

to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid. 27 And wo unto them that seek deep to hide their counsel from the Lord! And their works are in the dark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the potter's clay. But behold, I will show unto them, saith the Lord of Hosts, that I know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?

28 But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. 29 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. 30 And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel. 31 For assuredly as the Lord liveth they shall see that the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off; 32 And they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

33 Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale. 34 But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. 35 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine (2 Nephi 27:24-34).

Having given something of an outline of local events coming after (we now date as) the 1830 publication of the Book of Mormon, Nephi gives many identifiers for “that day” when the things written out of the book are to be of great worth to the children of men, the seed of Lehi, and the House of Israel.

1 And now, behold, my brethren, I have spoken unto you, according as the Spirit hath constrained me; wherefore, I know that they must surely come to pass. 2 And the things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel.

3 For **it shall come to pass in that day** that the churches which are built up, and not unto the Lord, when the one shall say unto the other: *Behold, I, I am the Lord's; and the others shall say: I, I am the Lord's;* and thus shall every one say that hath built up churches, and not unto the Lord--4 And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. 5 And they deny the power of God, the Holy One of Israel; and they say unto the people: *Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;* 6 *Behold, hearken ye unto my precept;* if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.

7 Yea, and there shall be many which shall say: *Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.* 8 And there shall also be many which shall say: *Eat, drink, and be merry; nevertheless, fear God--he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.* 9 Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark. 10 And the blood of the saints shall cry from the ground against them.

11 Yea, they have all gone out of the way; they have become corrupted. 12 Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up. 13 They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up. 14 They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men.

15 O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell! 16 Wo unto them that turn aside the right for a thing of naught and revile against that which is good, and say that is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish (2 Nephi 28:1-16).

Not all are evil, for some may repent, seeing the abominable church and the kingdom of the devil tumbling to ruin.

17 But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts. 18 But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof. 19 For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish; 20 For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good (2 Nephi 28:17-20).

“That day” is the day of the marvelous work, apparently, and many are deceived, despite the work.

21 And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well--and thus the devil cheateth their souls, and leadeth them away carefully down to hell. 22 And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none--and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. 23 Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment. 24 Therefore, wo be unto him that is at ease in Zion!

25 Wo be unto him that crieth: All is well! 26 Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

27 Yea, wo be unto him that saith: We have received, and we need no more! 28 And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall. 29 Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

30 For behold, thus saith the Lord God: [I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have](#)

enough, from them shall be taken away even that which they have. 31 Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

32 Wo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts.

1 But behold, there shall be many--at that day when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel (2 Nephi 28:21-29:1).

These scenes are yet to happen, a future probably among Mormons, primarily. Nephi then gives, via the Lord God (**Michael...deal with it**), a summary of the promises that assure him of the foretold events. The “words of your seed” proceed forth, “and my words shall hiss forth,” unto the “ends of the earth.”

2 And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel; 3 And because my words shall hiss forth--many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

4 But thus saith the Lord God: O fools, they **shall** have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travails, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

5 O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people. 6 Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews? 7 Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

8 Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also. 9 And I do this that I may prove unto many that I am the same yesterday, today, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.

10 Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written. 11 For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written. 12 For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it;

and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it. 13 And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

14 And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever (2 Nephi 29:2-14).

In the above passage, where Nephi quotes the Lord reciting the mantras of the foolish, he promises them, “ye shall have a bible, and it shall proceed forth from the mouth of the Jews.” In traditional reading, the Lord is speaking about the Bible – a stumbling block that has bound and captivated Gentiles – referred to by the foolish, as they grasp their chains in fear of losing them. But he is promising them a *future* thing: shall have, shall proceed forth. Rather than confirming their bible and its origins, perhaps his response could’ve started with, “Oh, ye shall have a bible,” as something of a promise and a threat, using their book’s title for what shall come. We are still waiting for it.

3 And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. 4 And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. 5 And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. 6 And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and delightsome people. 7 And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people.

8 And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth. 9 And with righteousness shall the Lord God judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. 10 For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire. 11 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins (2 Nephi 30:3-11).

Admittedly, many “maybes” and “perhaps” are relied on in this reading of Nephi, in order to move it away from received tradition. There are good reasons for not accepting that tradition, chief among them that as early as 1832, the “much of my gospelites” found themselves under condemnation.

Current Section 84 of the Doctrine & Covenants remains a thorn in the side of any Mormon who insists on claiming favored status in Heaven, by virtue of (supposed) church membership.

II. DOCTRINE & COVENANTS SECTION 84

31 Therefore, as I said concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed—32 And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church.

33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.³⁴ They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.³⁵ And also all they who receive this priesthood receive me, saith the Lord;³⁶ For he that receiveth my servants receiveth me;³⁷ And he that receiveth me receiveth my Father;³⁸ And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

39 And this is according to the oath and covenant which belongeth to the priesthood.⁴⁰ Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

Here an oath and covenant is described, promising those who receive the priesthood (become of it, or receive those of it, presumably) that they should also receive his father's kingdom, having a renewal of their bodies, being sanctified by the spirit. Should you break the covenant, in some manner left unclear (but hopefully explicitly detailed when taken on), the consequences leave one a son of perdition. In other places, we read of this receiving-the-priesthood as the time the Gentiles are “numbered among” the House of Israel, after which they receive the Father's kingdom. Again...we are still waiting. None of this happens until the marvelous work of the Father has commenced, and Zion is built.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.⁴² And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.⁴³ And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life (D&C 84 41-43).

These new Mormonites of the priesthood confirmed (into some order) by his voice out of heaven, are then commanded to live by every word spoken by God, for it is truth and light, and spirit. (A similar metaphysics is mentioned in Section 93, a portion translated from the Book of John, presumably out of the Book of the Lamb. A book promised, and yet not brought forth, as of 2016.)

For you shall [in the future] live by every word that proceedeth forth from the mouth of God.⁴⁵ For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.⁴⁶ And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.⁴⁷ And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.⁴⁸ And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.

⁴⁹ And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.⁵⁰ And by this you may know they are under the bondage of sin, because they come not unto me.⁵¹ For whoso cometh not unto me is under the bondage of sin.⁵² And whoso receiveth not my voice is not acquainted with my voice, and is not of me.⁵³ And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now (D&C 84:44-53).

Having depicted the bondage of the world, the Lord then addresses these men, and their own darkness, perhaps not entirely overcome.

84:54 And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—⁵⁵ Which vanity and unbelief have brought the whole church under condemnation.⁵⁶ And this condemnation resteth upon the children of Zion, even all.

⁵⁷ And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written—⁵⁸ That they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion.

⁵⁹ For shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.⁶⁰ Verily, verily, I say unto you who now hear my words, which are my voice, blessed are ye inasmuch as you receive these things.

The Lord forgives these men, but gives another commandment:

84:61 For I will forgive you of your sins with this commandment—that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.⁶² Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature.⁶³ And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends;

⁶⁴ Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost.

⁶⁵ And these signs shall follow them that believe—⁶⁶ In my name they shall do many wonderful works;⁶⁷ In my name they shall cast out devils;⁶⁸ In my name they shall heal the sick;⁶⁹ In my name they shall open the eyes of the blind, and unstop the ears of the

deaf;70 And the tongue of the dumb shall speak;71 And if any man shall administer poison unto them it shall not hurt them;72 And the poison of a serpent shall not have power to harm them.73 But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

74 Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am.75 And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it.76 But, verily I say unto all those to whom the kingdom has been given—from you it must be preached unto them, that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief, and your brethren in Zion for their rebellion against you at the time I sent you.

Having Section 124 in the same D&C gives us reason to conclude that these men, and those who came after, for the most part did not keep the new commandment, nor remember the old. Hence, we return to the Book of Mormon, to the “much of my gospel” in order to find our place as Gentiles on the gospel map. We cannot return to 1830.

III. JESUS (drawing on Brass Plates of Isaiah, the Father, Himself?)

1 And verily, verily, I say unto you that I have other sheep which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. 2 For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. 3 But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.

4 And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer (3 Nephi 16:1-5).

Clearly the Book of the Lamb was not yet composed, or at least did not figure into the plans of the Lord yet. So he works out a Plan B: if “my people at Jerusalem” fail, then “these sayings” will be kept and given to Gentiles, whose “fulness” will bring the scattered remnant of “their seed” (of “my people”) to knowledge of their redeemer. Nothing yet is said of the fate of the people before Him, or of their

seed, nor their sudden demise either. Such prophecies from Samuel were not yet written into the record, and Alma's prophecy (ALMA 45) was sealed until the time of its fulfillment. Here Jesus speaks of the covenant his father made with the House of Israel, in the keeping of which the Gentiles are brought into the gospel.

5 And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel. 6 And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

7 Behold, because of their belief in me [Jesus?],³ saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them (3 Nephi 16:5-7).

“These things” being the “greater” sayings of Jesus, rather than merely the “lesser” we have preserved in the Book of Mormon. Jesus then suddenly, quoting the Father, speaks of a future-present, addressing the *readers* of these lesser sayings:

8 But wo, saith the Father, unto the unbelieving of the Gentiles--for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

9 And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel [Here at Bountiful] to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them--

10 And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

11 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. 12 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.

13 But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel. 14 And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father. 15 But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor,

³ This quote could be “indirect,” with Jesus paraphrasing the Father’s words, but using the pronoun “me” to refer to himself. Or it could be a direct quote, with “me” referring to the Father.

which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel.

16 Verily, verily, I say unto you, thus hath the Father commanded me--that I should give unto this people this land for their inheritance. 17 And then the words of the prophet Isaiah shall be fulfilled, which say:

18 Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion. 19 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. 20 The Lord hath made bare his holy arm in the eye of all the nations; and all the ends of the earth shall see the salvation of God (3 Nephi 16:8-20).

After feeding the people at Bountiful, Jesus continues his prophecy, now addressing “this people” before Him, now numbered among the House of Israel.

10 And it came to pass that when they had all given glory unto Jesus, he said unto them: Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of Israel. 11 Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled--behold they are written, ye have them before you, therefore search them-- 12 And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel.

13 And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them. 14 And the Father hath commanded me that I should give unto you this land, for your inheritance.

15 And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people-- 16 Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver. 17 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. 18 And I will gather my people together as a man gathereth his sheaves into the floor.

19 For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.

20 And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles. 21 And it shall come to pass that I will establish my people, O house of Israel. 22 And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem.

And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. 23 Behold, I am he of whom Moses spake, saying: *A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.* 24 Verily I say unto you, yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me.

25 And behold, ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: *And in thy seed shall all the kindreds of the earth be blessed.* 26 The Father

having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant-- 27 And after that ye were blessed then fulfilleth the Father the covenant which he made with Abraham, saying: In thy seed shall all the kindreds of the earth be blessed--unto the pouring out of the Holy Ghost through me upon the Gentiles,⁴ which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel. 28 And they shall be a scourge unto the people of this land.

Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden their hearts against me I will return their iniquities upon their own heads, saith the Father. 29 And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

30 And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them; 31 And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. 32 Then shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye. 33 Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.

34 Then shall they break forth into joy--Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem. 35 The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one.

36 And then shall be brought to pass that which is written:

Awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean (3 Nephi 20:10-36).

For the third time, Jesus recounts the events “this people” are to participate in, cleansing their land of inheritance of unrepentant, unbelieving Gentiles. And He gives them a sign, so they may know the time of gathering and cleansing is near. The sign is the making known of His words here spoken to Gentiles (fulfilled in the Book of Mormon); those things declared “hereafter of myself,” presumably in the greater part of Plates of Nephi; and things made known by the “power of the Holy Ghost” come to Gentiles, and from them “unto you” (those before Him, *presently* in this address).

1 And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place--that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion;

2 And behold, this is the thing which I will give unto you for a sign--for verily I say unto you that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall be made known unto the Gentiles that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; 3 Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you;

4 For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from

⁴ Red for Jesus, Blue for Michael, of course, and Purple for “undetermined” speaker. For “House of Israel” read “angels,” or some people like unto them.

them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;

5 Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles, unto *your seed* which shall dwindle in unbelief because of iniquity; 6 For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel;

7 And when these things come to pass that thy seed shall begin to know these things--it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. 8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.

9 For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. 10 But behold, the life of my servant [see 2 Nephi 3] shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

12 And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. 13 Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

14 Yea, wo be unto the Gentiles except they repent: for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; 15 And I will cut off the cities of thy land, and throw down all thy strongholds; 16 And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers; 17 Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands; 18 And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.

19 And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away. 20 For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel; 21 And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

22 But if they will repent and hearken unto my words, and harden not their hearts, I will establish *my church* among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance; 23 And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem. 24 And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. 25 And then shall the power of heaven come down among them; and I also will be in the midst.

26 And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even

the tribes which have been lost, which the Father hath led away out of Jerusalem. 27 Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. 28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. 29 And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward (3 Nephi 21:1-29).⁵

IV. MORMON

Mormon began his abridgment of the sayings of Jesus with an eye toward fulfilling the above promises, and extended it to include the history of his people, linking Nephi's promises to the seed of his brethren, to those given by the Lord to "his people" at Bountiful, and the Father's people scattered elsewhere. These are given to the Gentiles (as the Book of Mormon), of course; and by them, to "my people," the latter "to try their faith" in hopes of giving them "the greater things." If they will not believe the Gentiles' book, they fall under condemnation.

EARLY (FROM ABRIDGMENT)

6 And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people; 7 But behold the plates of Nephi do contain the more part of the things which he taught the people. 8 And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto *this people* [those before Jesus as Bountiful, and their seed] from the Gentiles, according to the words which Jesus hath spoken. 9 And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

10 And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. 11 Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: *I will try the faith of my people*. 12 Therefore I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me (3 Nephi 26:6-12).

⁵ Meaning, unlike in days when their fathers were led forth by beings other than the Father.

V. MORONI (PROMISES FROM PLATES)

13 Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi. 14 And I am the same who hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless. 15 For none can have power to bring it to light save it be given him of God; for God wills that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord. 16 And blessed be he that shall bring this thing to light; for it shall be brought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God.

17 And if there be faults they be the faults of a man. But behold, we know no fault; nevertheless God knoweth all things; therefore, he that condemneth, let him be aware lest he shall be in danger of hell fire. 18 And he that saith: Show unto me, or ye shall be smitten—let him beware lest he commandeth that which is forbidden of the Lord. 19 For behold, the same that judgeth rashly shall be judged rashly again; for according to his works shall his wages be; therefore, he that smiteth shall be smitten again, of the Lord. 20 Behold what the scripture says--**man shall not smite, neither shall he judge; for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay.** 21 And he that shall breathe out wrath and strifes against the work of the Lord, and against the covenant people of the Lord who are the house of Israel, and shall say: We will destroy the work of the Lord, and the Lord will not remember his covenant which he hath made unto the house of Israel--the same is in danger to be hewn down and cast into the fire; 22 For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

23 Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them. 24 And he knoweth their prayers, that they were in behalf of their brethren. And he knoweth their faith, for in his name could they remove mountains; and in his name could they cause the earth to shake; and by the power of his word did they cause prisons to tumble to the earth; yea, even the fiery furnace could not harm them, neither wild beasts nor poisonous serpents, because of the power of his word. 25 And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth (Mormon 8:13-25).

Here we have the Book of Mormon translated from the plates, to which were added the small account of the Plates of Jacob, and finally, the earliest writings of Nephi. The “him” above is Joseph Smith, of course. We can date Moroni’s prophecy being fulfilled by 1830, “in a day” marked by many ills.

26 And no one need say they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away;

and it shall come even as if one should speak from the dead.

27 And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness.

28 Yea, it shall come in a day when the power of God shall be denied, and churches become defiled and be lifted up in the pride of their hearts; yea, even in a day when leaders of churches and teachers shall rise in the pride of their hearts, even to the envying of them who belong to their churches.

29 Yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands; 30 And there shall also be heard of wars, rumors of wars, and earthquakes in divers places.

31 Yea, it shall come in a day when there shall be great pollutions upon the face of the earth; there shall be murders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations; when there shall be many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such for they are in the gall of bitterness and in the bonds of iniquity.

32 Yea, it shall come in a day when there shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins.

33 O ye wicked and perverse and stiffnecked people, why have ye built up churches unto yourselves to get gain? Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls? **Behold, look ye unto the revelations of God;** for behold, the time cometh at that day when all these things must be fulfilled (Mormon 8:26-33).

Moroni apparently speaks of the abominable church, built to captivate Gentiles by corrupting the Book of the Lamb. The address then shifts abruptly to “that which must shortly come,” great and marvelous, after “these things” (the Book of Mormon) comes forth “among you.” He explicitly addresses “you as if you were present,” because *you are reading it*.

34 Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you. 35 Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing. 36 And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. 37 For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

38 O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies--because of the praise of the world? 39 Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?

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

41 Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer (Mormon 8:34-41).

Moroni uses the same phrasing as Jesus, presumably because he had read the same prophecies his father preserved upon the plates. He speaks to the book’s readers.

Strange enough, he doesn’t stop there. He adds to these plates his translation and abridgment of the twenty four gold plates of Ether, and then, his

own vision of the vision of the Brother of Jared. These writings too, must be linked to the above promises, and yet, how the Jaredite writings and visions fit is not entirely made clear. We can guess about how the Jaredite material fits with the overall promises to gather and restore various peoples to knowledge, land, and power.

In other books I have proposed the Brother of Jared figures centrally in the composition of the Book of the Lamb. That book records witnesses given on the Mount of Transfiguration by the “twelve apostles of the Lamb,” among them, Adam, Noah, Moses, and the Brother of Jared. Moreover, the Brother of Jared (let’s call him Ezer, brother of Elead, aka Zhera’) composed a history (in past and future vision) of the world and its people, left in the cave with translators. Finally, he composed a third writing, kept by King Mosiah/Benjamin, and read by the Lord at Bountiful. Moroni’s own vision is recorded on the “sealed plates” appended to his father’s plates, and it too will be seen by Gentiles, eventually.

MORONI: LATE (FROM ETHER TRANSLATION)

21 And it came to pass that the Lord said unto the brother of Jared: **Behold, thou shalt not suffer these things which ye have seen and heard to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore, ye shall treasure up the things which ye have seen and heard, and show it to no man. 22 And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they cannot be read** (Ether 3:21-22).

This would be the testimony given at the Mount of Transfiguration. Second, the Lord gives him two stones to seal up with history he writes while in the mount.

23 And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write. 24 For behold, the language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write.

25 And when the Lord had said these words, he showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth. 26 For he had said unto him in times before, **that if he would believe in him that he could show unto him all things--it should be shown unto him**; therefore the Lord could not withhold anything from him, for he knew that the Lord could show him all things.

27 And the Lord said unto him: **Write these things and seal them up [now!]; and I will show them in mine own due time unto the children of men.** 28 And it came to pass that the Lord commanded him that he should seal up the two stones which he had received, and show them not, until the Lord should show them unto the children of men (Ether 3:23-28).

These are the promised writings, sealed until “mine own due time,” mentioned by Nephi. While the book itself is apparently kept concealed, words from the book may be given to Gentiles. Finally, Moroni describes Ezer (my name for the Brother of Jared) writing a book, from which draw Ether’s plates. His third

composition was a summary of sorts, kept secret by Nephites until after the crucifixion.

1 And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men until after that he should be lifted up upon the cross; and for this cause did king Mosiah/Benjamin keep them, that they should not come unto the world until after Christ should show himself unto his people. 2 And after Christ truly had showed himself unto his people he commanded that they should be made manifest.

3 And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and *they have rejected the gospel of Christ*; therefore I am commanded that I should **hide them up again in the earth**.

4 Behold, I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest than those which were made manifest unto the brother of Jared. 5 Wherefore the Lord hath commanded me to **write them**; and I have written them. And he commanded me that I should **seal them up**; and he also hath commanded that I should **seal up the interpretation thereof**; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

6 For the Lord said unto me: **They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord** (Ether 4:1-6).

“They” refers to the interpreters, rather than the plates or book. By the interpreters, Gentiles could bring forth the words of the sealed book, both their actual form and shape alongside translation-interpretation. When are “they” to go forth?

7 And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are (Ether 4:7).

With the interpreters, Gentiles begin at the vision of the Brother of Jared (“Ezer”), seen by Moroni and recorded in his own “Reformed Egyptian” upon the plates of Mormon. This vision expands, apparently, to include the events described in the Book of the Lamb, reported by apostles upon the Mount of Transfiguration. When these words go forth, the great and marvelous work begins, for the Gentiles finally have a fulness of the gospel (of the good story of Jesus).

8 And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh. 9 And at my command the heavens are opened and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire.

10 And he that believeth not my words believeth not my *disciples*; and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the last day.

11 But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good. 12 And

whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me. I am the same that leadeth men to all good; he that will not believe my words will not believe me--that I am; and he that will not believe me will not believe the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world.

13 Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief.

14 Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief [in Jesus' story]. 15 Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you--yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel.

16 And then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed. 17 Therefore, when ye shall receive this record [of John] ye may know that the work of the Father has commenced upon all the face of the land.

18 Therefore, repent all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name; for he that believeth and is baptized shall be saved; but he that believeth not shall be damned; and signs shall follow them that believe in my name. 19 And blessed is he that is found faithful unto my name at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold it is I that hath spoken it. Amen (Ether 4:8-19).

Moroni then addresses “him” given power to whisper forth the words from the dust, warning Joseph Smith to not translate the what is sealed up, although he may show the plates “by the power of God” to those who will assist him in his work.

It is important to remember that Smith had not yet translated the plates of Nephi, with their Vision of the Book of the Lamb and the liberation of captive Gentiles. Nor had he apparently translated Nephi’s Prophecy, preserved in the small account on the Plates of Jacob. The sequence of translation suggests that the following alone refers to Smith and the traditional three witnesses: Harris, Cowdery, and Whitmer.

1 And now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed up; therefore touch them not in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God. 2 And behold, ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work; 3 And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true.

4 And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record--and all this shall stand as a testimony against the world at the last day. 5 And if it so be that they repent and come unto the Father in the name of Jesus, they shall be received into the kingdom of God (Ether 5:1-5).

CONCLUDING THOUGHTS

God is no longer speaking through idols, when the above described events occur. No longer at work is Joseph Smith's reading of Ezekiel 14, as it was from 1830 onward. We might look to Ezekiel 20 as the new frame for this world, when the Father speaks as himself, and not through your idols. Few hear anything other than nothing, however; or their own empty thoughts. Abandon your bible-inspired interpretation of the House of Israel, of its timelines, covenants, and so on. If you do not, you will be among those fools who can't be troubled to read the true gospels, already having a bible or two, and more than a few churches, abundant restorations of churches and priesthoods aplenty, with little real power.

You have some of His words preserved in the Book of Mormon, but not His gospel, not His story; nor the fullness of the story of Jesus. When that story is told, even the House of Israel, the favored of the Father, will also believe in Jesus and no longer fight against the apostles of the Lamb.