

# IN TWO PARTS

By Bob Moore

## The Premise

The primary purpose of this article is to show that the sealed portion of the Book of Mormon plates will be revealed in two parts. It will show that Mormon placed the greater part of Jesus' teachings to the Nephites in the sealed portion, as well as some other Nephite writings. In addition, he inscribed the prophecies of Ether. The Lord did not allow Joseph Smith, Jr. to translate those accounts, for they are reserved for the people who accept the Book of Mormon.

It will show that these three different aspects of the sealed portion are there for different reasons. Mormon included the greater part of Jesus' teachings to instruct the saints how to establish Zion when it is redeemed. Without those instructions, they would not be able to rebuild Zion's waste places in holiness; that is, establish a city where there is justice and mercy, peace and happiness, and no poor among them.

Mormon placed other parts of the Nephite writings in the sealed portion to show the Nephite descendants their ancestry, as well as the covenants of the Lord that guarantee them an inheritance in the kingdom of God when it is established on earth. Some of that testimony is contained in the Book of Mormon, but that book has not reached a significant number of the Nephite descendants scattered throughout the American continents. The scriptures show that it will take two testaments, an unsealed one, which refers to the Book of Mormon, and a sealed one, which refers to part of the sealed portion, to prove their inheritance in the holy city. These two books will work together in the final gathering of the house of Israel.

The prophecies of Ether reveal the same things that John, the Lord's beloved apostle, saw on the Isle of Patmos and which he recorded in the Book of Revelation. However, John's Revelation is written in cryptic symbols about which much debate and confusion has developed over the years. Ether's prophecies clarify John's Apocalypse and reveal all things from the beginning of the world to its end.

It will show that only Jesus can open this third part of the sealed book. He will do so after all remnants of the house of Israel are gathered and sanctified. That book will reveal the glory of the Son because only He was able to complete the work of the Father. That work includes our redemption from sin through His atonement on the cross, as well as the establishment of the kingdom of God on the earth. When completed, Jesus will have reclaimed all creation, both in heaven and earth, and returned all people to God.

It will show that the three accounts contained in the sealed portion will be unveiled at two different times. To understand when each will be disclosed and how they will fit into the great latter-day work that began in 1830, it must thoroughly review the work of the Restoration. In doing so, it will show that the Restoration has two parts, a first invitation and a second one. The Book of Mormon is the ensign of the first invitation, but the second invitation has its own standard. How these two ensigns work together requires that we first examine the scope of the Restoration. After that, we will look at the coming forth of the sealed portion in two parts and how those parts fit into the culmination of the work.

## The Restoration in Two Parts

### Two Invitations

Jesus told a parable about the wedding feast. According to Jewish custom, when the son married, the father hosted a marriage supper to honor him and celebrate the wedding. Jesus' parable is about His own marriage, an allegory of His glorious descent and communion with the redeemed. John the Revelator heard the voices of a multitude exclaim, *"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb"* (Rev 19:7-9).

Jesus' parable reveals that none of those who were originally summoned to the wedding feast came: *"[He] sent forth his servants to call them that were bidden to the wedding: and they would not come"* (Matt 22:3). Desirous that guests attend, the king, who represents our heavenly Father, sent new servants to the same invitees, *"saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage . . . And the remnant took his servants, and entreated them spitefully, and slew them"* (Matt 22:4-6).

Jesus said that His Father angrily reacted to the refusal of those who had mistreated His servants: *"When the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city"* (Matt 22:7). Afterward, the king extended a second invitation to a new group. He told new servants, *"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage"* (Matt 22:9). Jesus' parable discloses that God will issue two invitations on either side of a wrathful judgment.

Luke's rendition only depicts a supper (Lu 14:16-24). Like Matthew's wedding feast, it describes two invitations. The first invitees made excuses and ignored the summons. After the master of the house vented his anger, he sent servants to invite others, specifically telling them, *"None of those men which were bidden shall taste of my supper"* (Lu 14:24). Luke's account also reveals those who are summoned in the second invitation include *"the poor, and the maimed, and the halt, and the blind"* (Lu 14:21).

Latter-day revelation also foretells two invitations. It promises *"a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come"* (R 58:3d-f; LDS D&C 58: 10-11). This prophesy follows the same order as Jesus' examples: two invitations on either side of *"the day of power"* (RLDS D&C 58:3e; LDS D&C 58:11), with the second invitation summoning the poor, the maimed, the blind, and the deaf. It also reveals that the first invitation calls the rich and learned nations. In 1830, the rich, learned, wise and noble nations were Gentile nations. They were the same nations that the Lord's disciples had previously invited when they preached the gospel to the world after Jesus' ascension.

Some could honestly conclude that the servants who took the first invitation were the Savior's apostles. After all, each one was persecuted and all except John the Beloved died a martyr. If the first invitation was extended by the apostles, who were the bidden? Who had previously been called to the wedding? It cannot be the Jews, for just before

giving His parable, Jesus revealed that He had taken the kingdom from them: *“The kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof; (meaning the Gentiles)”* (Matt 21:53). It could not mean the Gentiles either, for they had not been taught about Jesus, let alone invited to prepare for His return.

Secondly, there was no wedding at hand to which servants could invite people. Jesus had promised to come again only at the end of his earthly ministry. He had no intention of establishing the kingdom to Israel then or reigning over it in regal majesty. Just before the ascension, the disciples asked, *“Lord, wilt thou at this time restore again the kingdom to Israel?”* (Acts 1:6). Jesus told them, *“It is not for you to know the times or the seasons, which the Father hath put in his own power”* (Acts 1:7). Instead, He commissioned them to preach His gospel throughout the world, thereby providing the way to graft the Gentiles into the kingdom (Rom 11:17-19).

The marriage supper is reserved for the last days, after the gospel of the kingdom has been sufficiently proclaimed among the Gentiles. That is why latter-day revelation reveals that two invitations would still occur. The first would be extended by the *“first laborers in this last kingdom”* (RLDS D&C 85:20a; LDS D&C 88:74), who were sent out when the church was restored to preach the gospel of the kingdom as the apostles did.

### **The First Invitation**

The Restoration proclaimed that the time for Jesus’ return was approaching and invited people to prepare for His coming. It was *“A voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom”* (RLDS D&C 65:1c; LDS D&C 65:3). The Lord told His people to gather to the land of Zion and announced, *“Awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord”* (RLDS D&C 108:3c-d; LDS D&C 133:10).

The invitation to meet the bridegroom and participate in the marriage supper was extended to the Gentiles first. That was a primary duty given to the church that the Lord brought from the wilderness. He commanded, *“Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews”* (RLDS D&C 108:3a; LDS D&C 133:8). He told the apostles, who oversee the church’s missionary work, *“to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews”* (RLDS D&C 104:12; LDS D&C 107:33). He ordered the seventy, who work under the apostles’ direction, to do the same: *“first unto the Gentiles, and then to the Jews”* (RLDS D&C 104:13a; LDS D&C 107:34).

To assist their mission, the Lord raised a standard to attract the Gentiles. Isaiah foretold it: *“He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly”* (Is 5:26). The *“end of the earth”* is the other side of the world and refers to the American Continents. They were originally colonized out of the treasuries of Europe’s monarchs, just as prophesied: *“Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders”* (Is 49:22).

The Lord lifted a standard in America. It was anchored in the liberty found in Jesus Christ. That liberty became a guide for those who signed the Mayflower Compact and the foundation for American democracy, but America’s greatest attraction was religious liberty.

In the 17th and 18th centuries, it offered refuge to Gentiles who were pursuing the church of Christ as it existed in apostolic times. They could not complete that quest in the Old World, where monarchs and ecclesiastics fiercely protected their institutions and controlled corridors of power, but they could in America. The Lord restored His church on its frontier: *“Verily I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice”* (RLDS D&C 32:2a-b; LDS D&C 33:5-6). It preached the gospel, which was the promised standard to attract Israel’s sons and daughters. The Lord said, *“I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me”* (RLDS D&C 45:2d; LDS D&C 45:9). Later, He explained that His everlasting covenant is the full gospel, which He returned when He brought His church from the wilderness: *“Mine everlasting covenant, even the fullness of my gospel, sent forth unto the children of men, that they might have life”* (RLDS D&C 66:1b; LDS D&C 66:2). America provided sufficient freedom and protection for completing the Reformation—the Restoration of the Church of Christ and the preaching of the fullness of the gospel.

### **The Book’s Purpose**

The fullness of the Savior’s gospel is contained in the Book of Mormon (RLDS D&C 17:2d; LDS D&C 20:9). When Moroni first appeared to Joseph Smith and told him about the buried golden plates, *“He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants.”*<sup>1</sup> The Book of Mormon contains that declaration: *“This is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me; and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me: that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil . . . And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world”* (RLDS 3N 12:25-29; LDS 3N 29:13). Because the Book of Mormon concisely and fully states the everlasting gospel, it is the ensign of the first invitation.

As the ensign for the first invitation, the Book of Mormon is the standard for gathering to America the Lord’s people who are among the Gentiles. Its appearance fulfilled Isaiah’s prophecy: *“He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth”* (Isa 5:26). Elsewhere, Isaiah warned people to heed its appearance: *“All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye”* (Is 18:3). He specified the land on which it would emerge and from which *“ambassadors”* (Is 18:2), or missionaries would be sent by calling it *“the land shadowing with wings, which is beyond the rivers of Ethiopia”* (Is 18:1). The rivers of Ethiopia refer to the rivers surrounding Sheba. According to Jesus, that kingdom was considered at *“the uttermost parts of the earth”* from

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<sup>1</sup> *The History of the Reorganized Church of Jesus Christ of Latter Day Saints*, Vol. 1 (Herald House: Independence, MO, 1967) 13.

which its queen came “to hear the wisdom of Solomon” (Matt 12:36). The land beyond that far kingdom refers to places beyond the sea on the other side of the earth.

Nephi confirmed that the ensign for the first invitation is the Book of Mormon and correctly foretold the Gentiles’ reaction to it: “My words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, A bible, a bible, we have got a bible, and there can not be any more bible” (RLDS 2N 12:44-45; LDS 2N 29:2-3). That criticism, that the Book of Mormon is another Bible, and an unnecessary one at that, became so popular that it still prevails today. Among the millions that came to the New World, tens of thousands came because they believed that the Book of Mormon called them to build the holy city in America.

Foreknowing that most Gentiles would renounce the Book of Mormon, the Lord limited what it contained. Mormon, who wanted to include all Jesus’ teachings, testified, “I was about to write them all which were engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people; therefore I, Mormon, do write the things which have been commanded me of the Lord” (RLDS 3N 12:5; LDS 3N 26:11-12). He did not include Jesus’ greater teachings. They remain undisclosed and are recorded on at least Nephi’s record: “The plates of Nephi do contain the more part of the things which he taught the people” (RLDS 3N 12:1; LDS 3N 26:7). The Lord allowed Mormon to include only the lesser part. The reason was to try the Gentiles’ faith: “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. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation” (RLDS 3N 12:3-4; LDS 3N 26:9-10). How will Jesus’ greater teachings be revealed to believing Gentiles? Are they part of the sealed portion?

### **The Refusal**

Most Gentiles, both Americans and Europeans, rejected the Book of Mormon. Having renounced and even belittled the book, the Gentiles dismissed its revelation of the gospel of Jesus Christ and the principles of His doctrine. That decision left them to the confusing maze of creedal opinions and the divisive environment of sectarianism. Without sufficient understanding they could only debate their various opinions. Those who were more logical, witty, or eloquent could easily take pride in their justifications, only adding to the contention and stubbornness that environment tends to produce. Unfortunately, debate produces doubt and ambivalence in some, which in turn decreases devotion and increases faithlessness. Jesus described the “day when the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel, and shall be lifted up in the pride of their hearts above all nations” (RLDS 3N 7:34; LDS 3N 16:10). In its divided state, Christianity could not withstand the doubt that scientific and technological advances introduced and the theological refinement that Christian defenders produced. Denominationalism broke, disbelief multiplied, and immorality ran amuck.

Even those who believed and obeyed the restored gospel and became members of the church did not accept the invitation. They refused to live together in peace, love, and fraternity when the Lord sent them to build up the holy city on the American frontier. Instead, “there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances” (RLDS D&C 98:3a; LDS D&C 101:6). They also failed to purchase the land of Zion or

consecrate their possessions as the apostolic church did. The Lord placed the church under condemnation and admonished its members to “*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*” (RLDS D&C 83:8b; LDS D&C 84:57). They refused and their enemies drove them from Jackson County. Afterward, they were “*scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance*” (RLDS D&C 63:8e; LDS D&C 63:61). The Lord could not tolerate them befouling His appointed land. He previously warned them, “*For, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay*” (RLDS D&C 83:8; LDS D&C 84:59).

The Lord promised the saints, “*Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion*” (RLDS D&C 98:4g; LDS D&C 101:17-18). Joseph Smith III led part of the faithful from that generation back to the land of Zion, but contentions and divisions arose among them, too. Eventually, those dissensions multiplied and they polluted their inheritances in the same way that the first organization did. The Lord had forewarned them: “*If they pollute their inheritances, they shall be thrown down; for I will not spare them if they pollute their inheritances*” (RLDS D&C 100:3c; LDS D&C 103:14). The Reorganized Church broke apart after starting to rebuild portions of Zion and the Restoration lost its ability to build the holy city or prepare believers for the marriage supper.

### **The Abominable Church**

The church fled into the wilderness in apostolic times to hide from Satan and his dominion, first the Roman Empire and then the Papacy. The devil intended to ravage the kingdom that the church was ready to birth: “*The dragon stood before the woman which was delivered, ready to devour her child after it was born*” (Rev 12:5), but the Lord took the kingdom into heaven: “*And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne.*” (Rev 12:3 IV; Rev 12:5 KJV). While the Lord translated that kingdom into heavenly realms, He left His people to endure the reign of the abominable church until their respective deaths ushered them into heavenly dominions.

The kingdom of God emerged as the Gentiles, who fled Europe’s unholy alliances of church and state, civilized America’s wilderness. Jesus restored His church among them and commissioned its members to build His kingdom on its frontier just as the land of Zion was being settled: “*The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth*” (RLDS D&C 65:1b; LDS D&C 65:2). When the first generation failed their calling, not only did the restored church fall under God’s condemnation (RLDS D&C 83:8a; LDS D&C 84:55), but members corrupted its testimony by their misdeeds: “*There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you, that hereafter shall be revealed. Let such beware and repent speedily, lest judgment shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people*” (RLDS D&C 63:4b-c; LDS D&C 63:14-15). When Zion did not rise in righteousness, the devil took advantage of the void. Not only did he attack the restored church, but he planted the great and abominable church in America. With no righteous

kingdom to leaven the new nation, the abominable church grew in influence and intrigue. When an angel took John into the same wilderness that the church had fled, the beloved apostle did not see the kingdom of God or the pristine church. Instead, he saw the abominable church ready for divine judgment:

*“He carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (Rev 17:3-5).*

### **Attending Immorality**

Because the Gentiles renounced the Book of Mormon and rejected the fullness of the gospel, they lost the gospel that they had embraced and the power within it to protect them from immorality and corruption. Jesus said that when the Gentiles rejected His gospel, they *“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”* (RLDS 3N 7:34; LDS 3N 16:10). The villainy and graft that presently engulfs Western Civilization is the fruit from the seeds sown when the Gentiles refused the invitation to come to the marriage supper.

Jesus foretold it. In prophesying the conditions preceding His second coming, He described the events that would soon overtake the Jews who were about to crucify Him. Then, He succinctly outlined the day of the Lord when His gospel would go to the Gentiles. He explained, *“For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth; so shall also the coming of the Son of Man be. And now I show unto you a parable. Behold, wheresoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth”* (Matt 24:27-28). Just like the sun rises in the east, Jesus rose from the dead in the eastern part of the Gentile habitations. Under the Savior’s supervision, his gospel moved westward, penetrating all Gentile nations and gathering many of them to America. When the day of the Lord ends, like the setting sun, Jesus will appear in the west and stand in the midst of His people (RLDS 3N 9:59; LDS 20:22).

According to Jesus, His elect are gathered from the *“four quarters of the earth”* (Matt 24:28) at the conclusion of the day of the Lord. That only happens after the church is restored and extends the first invitation. The Lord told the saints in 1830, *“This church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice”* (RLDS D&C 32:2a-b; LDS D&C 33:5-6). That gathering summoned the Gentiles to America and introduced many to the restored gospel, but it is approaching completion. This means that Jesus’ brief explanation of the day of the Lord extends from His resurrection until today. It includes the *“falling away”* and the appearance of *“the man of sin”* as foretold by apostle Paul (2 Thes 2:3). It encompasses the devil’s attack on the apostolic church and its flight into the wilderness, as well as the reign of the *“little horn”* (Dan 7:8), who would *“wear out the saints of the Most High, and think to change times and laws”* (Dan 7:25). It includes the founding of America and the restoration of Christ’s church in preparation for His return.

This close examination of the span of time contained in this verse provides a critical insight in to what the Savior revealed would immediately follow. He draws attention to two conditions, each of which happened before the gathering began, but are repeated after it started. Jesus highlighted that repetition by using the phrase "*And again*" to introduce one.

One reoccurrence is the return of the same immorality prevalent in pagan Rome. Although Christian discipleship curtailed it, Jesus said that it would spread anew before the day of His return. He said, "*And again, because iniquity shall abound, the love of men shall wax cold; but he that shall not be overcome, the same shall be saved*" (Matt 24:31). Paul elaborated, "*This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God*" (2 Tim 3:1-4). Jesus prophesied that the same lascivious behavior in the ancient pagan world would appear again after the Gentiles were gathered in the west.

The decline of Western morality has been accompanied by an interest in eastern philosophy and its religions. Some Gentiles are beginning to worship nature, such as celebrating the solstices and equinoxes. Christianity's decline has opened the opportunity for the growth of these primitive and devilish religions in the Gentile world. It marks the emergence of a latter-day apostasy. The three men who miraculously appeared to the group in Brazil and are most likely the three Nephites taught that Daniel's abomination of desolation represents the apostasy. It enshrouded the Gentile church in darkness during the reign of the little horn. Jesus revealed that a similar falling away would happen in America. He use the same phrase to show the repetition: "*And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled*" (Matt 24:33 IV; Matt 24:15 KJV).

Foreknowing that wickedness would increase in the latter days, the Lord revealed that the restored church would not complete its assigned tasks in the generation that it began. On the day that the elders laid the cornerstone for the House of the Lord on the appointed place, He told them, "*I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor*" (RLDS D&C 58:3b-c; LDS D&C 58:6-8). God promised only three things to those men: 1) they were privileged to testify of what was coming; 2) they laid the foundation of the latter-day temple, both the spiritual house and the physical one; and 3) they began the invitation to the marriage supper. The Lord did not promise that they would achieve any of those goals. Instead, a type of apostasy overtook what they began.

### **Divine Judgment**

The Lord punished the saints for their disobedience, although He accepted the obedience that they could muster. He also promised that His chastisement would last four generations: "*It behooveth me to require that work [the building of Zion] no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God*" (RLDS D&C 107:15b; LDS D&C 124:49-50). That punishment delayed the fulfillment of the Lord's promises and was the beginning of a divine judgment that would eventually destroy the great and abominable church.

The Lord enlightened America's founding fathers and inspired their primary documents, the Declaration of Independence and the Constitution. Both established fundamental human rights and guaranteed specific liberties. The Lord explained, "*It is not right that any man should be in bondage one to another. For this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood*" (RLDS D&C 98:10g-h; LDS D&C 101:79-80). As the abominable church has grown in America, it has tried to undermine the rights and liberties encoded within America's founding laws, first with carefully placed propaganda and finally by political activism. If left unchecked, it will succeed.

Moroni saw how the those devilish conspiracies would threaten the great nation that would emerge in America. He warned, "*O ye Gentiles, it is wisdom in God that these things should be shewn unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you*" (RLDS Eth 3:96; LDS Eth 8:22). Since most Americans refused the first invitation, only those who are willing to cling to the Lord and His gospel are currently resisting the the rise of secularization and dependency.

The Lord promised to rescue both His work and His people. Nephi prophesied, "*For he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it be so that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire*" (RLDS 1N 7:35-36; LDS 1N 22:16-17). He added, "*All that fight against Zion, shall be destroyed. And the great whore, who hath perverted the right ways of the Lord; yea, that great and abominable church, shall tumble to the dust, and great shall be the fall of it*" (RLDS 1N 7:30-31; LDS 1N 22:14).

When the designs of the abominable church threaten the remnant of the Lord's saints by removing the protections of America's liberty, the Lord will rescue them. First, He will pour His Spirit on them. After seeing the abominable church among all Gentile nations, "*I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory. And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors o f wars among all the nations and kindreds of the earth*" (RLDS 1N 3:230-232; LDS 1N 14:14-15).

Not only will the Lord defend His people by arming them with both righteousness and divine power, but He will also destroy their enemies. The former includes the redemption of Zion and the gathering of all faithful believers into its borders: "*It shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another*" (RLDS D&C 45:13a-b; LDS D&C 45:68-69). The latter includes a great war that ends all nations and consumes the abominable church: "*Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up*" (Joel 3:9). Its devastation is indicated in Jesus' parable of the wedding feast. The king "*was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city*" (Matt 22:7 IV; Matt 24:6-7 KJV). That is why Jesus forewarned His disciples by revealing that widespread warfare would proceed His coming: "*And they shall hear of wars, and rumors of wars.*"

*Behold, I speak unto you for mine elect's sake. For nation shall rise against nation, and kingdom against kingdom; there shall be famine and pestilences, and earthquakes in divers places" (Matt 24:29-30).*

### **The Times of the Gentiles Ends**

The Bible describes the fullness of the Gentiles (Rom 11:12) and a time when that fullness would “*come in*” (Rom 11:25). It also prophesies that the Gentiles will tread Jerusalem under foot (Rev 11:2) until their fullness ends. Jesus said, “*Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*” (Lu 21:23).

The Romans under Titus destroyed Jerusalem and razed the Temple in 70 AD. The Emperor Hadrian banned all Jews from their Promised Land in 135 AD. They remained vagabonds and did not begin returning to Judea until the 1850s. They became an independent Jewish nation in 1948 and won Jerusalem in the Six-Day War of 1967. According to Jesus, Israel’s capture of Jerusalem in 1967 marks the end of the times of the Gentiles.

During its rise, the Gentile nations colonized the rest of the world. They dominated trade and grew into financial and military powers. At the beginning of the twentieth century, the British Empire was so vast that the sun never set on its dominions. That changed. The Gentile nations gradually lost their colonies. After World War II the imperialism of the remaining European Empires swiftly declined. By 1967, it was over.

America was rapidly changing by 1967, too, as the status quo seemed to crumble. Creedal Christianity appeared pretentious, hypocritical, and hollow, especially when compared to the nation’s social injustices. By then, materialism and academic intellectualism had undermined faith. In some denominations, a majority of clergy no longer believed the accuracy of the Bible, the divinity of Christ, His virgin birth, or His resurrection. As ministers wandered from biblically sound preaching, members began leaving their denominations. Some joined evangelical churches and some quit attending altogether, setting a trend that has not abated. Sectarian denominationalism was coming to an end. Meanwhile, Christianity started shrinking in the West. Today, America is losing the religion on which it was founded. Jesus foretold it: “*If they shall do all these things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them*” (RLDS 3N 7:35; LDS 3N 16:10).

The Reorganization began to unravel about 1967 as well. It started redefining its mission and message. The resulting turmoil shattered the church that only two decades before had boasted that it was the fulfillment of the Lord’s promise to return the faithful to the Land of Zion. Shortly thereafter, the Church of Christ, Temple Lot, reconsidered its purpose. It, too, tried to cut its ties to Joseph Smith and the work that he founded.

In the wake of disbelief that overturned denominational Christianity in America and fragmented the Restoration in the land of Zion, believing saints were left to flounder as they tried to obey their Savior and worship Him. Worse yet, they became completely impotent and could not unite to either preach the restored gospel or build up Zion. Their salvation now depends on the Lord’s mercy. He must act to save them. Meanwhile, they, along with the rest of Americans, have faced the ruthless attack on their freedoms, perpetrated within by conspirators against both democracy and free enterprise and without by both Islamic terrorists and Communist aggression. Only the Lord’s promise to preserve His people can keep them from the fiery judgment that will destroy the Gentile nations and remove the disobedient from His kingdom.

## The King's Wrath

The decline of Western imperialism, especially that of the European nations, opened an opportunity for less powerful nations to gain strength. This was especially true in the Middle East where British interests had created a homeland for the Jews and angered the once subdued Arab nations. John prophesied it: *"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet"* (Rev 16:12-13). The kings of the east represent Israel's enemies, Assyria and Babylon, who crossed the Euphrates to attack them. The false prophet foretold by John is Mohammad, the founder of Islam, whose radical adherents, now present in Syria, Iraq, and Iran, the same lands of ancient Assyria and Babylon, are helping to drive the world toward Armageddon, which the Revelator disclosed would shortly follow (Rev 16:16).

That great war will envelop America. In his prophecy against Gog and Magog, Ezekiel foretold that it and its confederacy will *"say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land"* (Ezek 38:11-12). The land that it invades is not in the Middle East, for all those nations are filled with bars and gates. They are not at rest, nor do they now possess goods and cattle in a wilderness that is now inhabited. That description fits America. It is the land that the described confederacy invades for the purpose of taking spoil.

Ezekiel revealed that Gog refers to *"the land of Magog, the chief prince of Meshech and Tubal"* (Ezek 38:2). Magog was an older brother of Meshech and Tubal, and also a son of Japheth (Gen 10:2). Their descendants inhabited the southern Caucas Mountains and the southern coast of the Black Sea. Ezekiel added that *"Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands"* (Ezek 38:6) united with Gog. Gomer was the eldest brother to Magog, Meshech, and Tubal. A portion of his descendants occupied the northern coasts of the Black Sea. Gomer's youngest son was Togarmah. His descendants settled further north. This group of brothers and nephews refers to Russia.

Ezekiel also revealed that others joined this northern federation. He prophesied, *"Persia, Ethiopia, and Libya with them"* (Ezek 38:5). In the prophet's time, Persia refers to the habitations of the Medes and Persians: currently Iran, Pakistan and Afghanistan. Libya is the area in northern Africa east of Egypt and Ethiopia is the part of Africa from the Nile eastward. That ancient empire extended into Asia at its height. Today, these lands are occupied by Islamic peoples, some of whom are extremists. Ezekiel prophesied that Russia and Islamic nations, such as Syria and Iran, will invade Israel and the United States. According to the prophet, this confederacy will be broken as it tries to conquer America.

The great war will destroy the abominable church. John saw that church in the wilderness and for that reason, its destruction will leave its carcass there. Jesus prophesied, *"Behold, wheresoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth"* (Matt 24:28). Its burning will open the way for the final gathering into the kingdom of God.

## A Second Invitation

Jesus' parable of the wedding feast revealed that after the king "*destroyed those murderers, and burned up their city*" (Matt 22:7), he would send other servants with a second invitation: "*The wedding is ready; but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage*" (Matt 22:8-9).

Jesus also referred to this second invitation when He taught His disciples about the signs surrounding His second coming. After disclosing the reappearance of iniquity after He gathered His people in the west, a latter-day apostasy (foretold in the reoccurrence of Daniel's abomination of desolation), and a conflict between nations, Jesus promised to send His gospel into every nation again: "*And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked*" (Matt 24:32 IV; Matt 24:14 KJV).

The preaching of the gospel of the kingdom for the second time cannot refer to the Restoration in the times of Joseph Smith, Jr. Jesus told His disciples that as soon as the gospel is preached in all the world "*for a witness unto all nations, and then shall the end come, or the destruction of the wicked*" (Matt 24:32 IV; Matt 24:14 KJV). The preaching to which Jesus referred would happen while nations rose up against nations, a reference to Armageddon (Rev 16:16). No world-wide war happened after the testimonies of the first elders. They were, as the Lord called them, "*the first laborers in this last kingdom*" (RLDS D&C 85:20a; LDS D&C 88:70). In that same revelation He told the first laborers to prepare for the last mission to the Gentiles, which would be immediately followed by great devastation: "*After your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people*" (RLDS D&C 85:25a-c; LDS D&C 88:88-91). This second preaching of which Jesus prophesied must refer to a later time when the gospel is preached again throughout the world, this time for the second and last time. That would place it near the great war that ends all nations: "*And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken*" (Matt 24:34 IV; Matt 24:29 KJV).

The second invitation will gather all the descendants of Israel. That did not happen during the life of Joseph Smith, either. In those days, the Restoration took the gospel to the Gentiles. Matthew indicates that there are two sets of servants sent to the first invitees: "*When the marriage was ready, he sent forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my oxen, and my fatlings have been killed, and my dinner is ready, and all things are prepared; therefore come unto the marriage*" (Matt 22:3-4). The first set of servants refer to Joseph Smith and the elders working with him. The second set refers to Joseph Smith, III and the elders working with him. It is only after both sets of servants are refused by the Gentiles that the gospel of the kingdom is prophesied to go to the Jews (RLDS D&C 104:12-13; LDS D&C 107 33-35). Jesus explained, "*If they shall do all these things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them; and then will I remember my covenant which I have*

*made unto my people, O house of Israel, and I will bring my gospel unto them*" (RLDS 3N 7:35-36; LDS 3N 16:10). Later, He added, *"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. And it shall come to pass that I will establish my people, O house of Israel"* (RLDS 3N 9:56-57; LDS 3N 20:20-21 ). After the Gentiles reject the gospel, God will punish them and bring the gospel to all of Israel. As explained later, Gentile believers, who will participate in Zion's redemption, will take the gospel to the house of Israel.

### **The Lord's Involvement**

Other prophecies foretell a second invitation. Isaiah said, *"It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people"* (Is 11:11). When was the first time that the Lord tried to gather Israel? They had been scattered from the Promised Land beginning in 744 BC when the Assyrian King, Pul, captured Reuben, Gad and half of Manasseh and exiled its citizens to *"Halah, and Habor, and Hara, and to the river Gozan"* (1 Chr 5:26). Jesus did not send His disciples to gather them into His earthly kingdom. When His disciples asked Him, *"Lord, wilt thou at this time restore again the kingdom to Israel?"* (Acts 1:6), Jesus told them, *"It is not for you to know the times or the seasons, which the Father hath put in his own power"* (Acts 1:7). Instead, Jesus asked them to preach His gospel throughout the world. Latter-day revelation explains, *"The apostles were the sowers of the seed"* (RLDS D&C 84:1b; LDS D&C 86:2). They were not harvesters and gatherers. The first time that the Lord set His hand to gather His people was when He brought them to America and restored His church among them. The second time is the second invitation after the Gentile nations are punished for their refusal to come to the wedding feast.

Zenos also prophesied a second invitation. After quoting his prophecy, Jacob observed, *"In the day that he shall set his hand again the second time to recover his people, is the day, yea, even the last time, that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that, the end soon cometh"* (RLDS Jac 4:3; LDS Jac 6:2). It is important to notice that the second time is when the Lord's servants *"go forth in power."* Zenos' parable revealed that when the servants gather *"the natural branches"*, which in the parable symbolizes Israel, *"the servants did go, and labor with their might; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard, in all things"* (RLDS Jac 3:140; LDS Jac 5:72). The Lord did not personally labor with His servants in Joseph Smith's day; nor did the servants in those days obey the Lord in all things. Neither did it occur in either the Reorganized or Temple Lot Churches, when *"they that remain and are pure in heart shall return and come to their inheritances"* (RLDS D&C 98:4g; LDS D&C 101:18). Instead, as prophesied, the faithful who returned polluted *"their inheritances"* (RLDS D&C 100:3c; LDS D&C 103:14).

Today's fractured and scattered state of the Restoration among those groups who returned to the land of Zion from 1867 through 1890, especially as it approaches its 200th anniversary, has disqualified it from completing the latter-day work on its own. The Lord Himself must do it. He said, *"I am able to do mine own work"* (RLDS 2N 11:142; LDS 2N 27:20). He will set His hand to establish Zion and gather His people: *"Behold, I say unto you, The redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and*

*with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be” (RLDS D&C 100:3d-e; LDS D&C 103:15-18). The divine intervention succeeds, not just because the Lord will raise up a man like Moses, but because He also works along side His people. The revelation continues, “Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, Mine angel shall go up before you, but not my presence; but I say unto you, Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land” (RLDS D&C 100:3f; LDS D&C 103:19-20).*

The Lord’s intervention ends the punishment on the saints, both for polluting their inheritances when they first tried to build up Zion and when they returned to build it up again. The Lord had said, *“I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God” (RLDS D&C 107:15b; LDS D&C 124:50).* We are living at the end of the third and fourth generations. Only a few of Joseph Smith’s great-grandchildren remain alive. While the divisions and contentions remain unabated, continuing even until today, the Lord promised that at the end of the fourth generation He will deliver His people from the bondage that their disobedience brought.

### **The Second Ensign**

Isaiah revealed that as the Lord set His hand a second time to gather His people, He would also set up a sign to attract them: *“And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” (Is 11:12).* The first invitation had its ensign, which was the Book of Mormon. It came in fulfillment to Biblical prophecies, one of which foretells, *“Truth shall spring out of the earth; and righteousness shall look down from heaven” (Ps 85:11).* That happened when the first invitation began. The Book of Mormon came out of the earth and revealed the Savior’s gospel in its fullness. Immediately following, righteousness came down from heaven as believers obeyed the restored gospel. They repented and were baptized, after which they received the gift of the Holy Ghost through the laying on of hands. That ordinance bestows the abiding presence of the Holy Spirit, which sanctifies its recipients and produces righteous fruit in their lives.

One reason that the Lord will set His hand a second time is to preserve His people. He promised to reclaim all who were misled by deceivers in His church: *“Behold, I the Lord have looked upon you, and have seen abominations in the church that professes my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment. Behold, verily I say unto you, There are hypocrites among you, and have deceived some, which has given the adversary power, but, behold, such shall be reclaimed; but the hypocrites shall be detected and shall be cut off” (RLDS D&C 50:2-3b; LDS D&C 50:4-8).* He will recover the people of His flock who have been scattered and burdened by their shepherds: *“Thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day” (Ezek 34:11-12).* The reclamation of deceived saints is the first step in gathering the Lord’s people during the second invitation.

When the Lord moves to recover His scattered flock, He promises the same blessing as in the first invitation, but this time in reverse order. He said, *“But my people will I*

*preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare”* (D&C 36:12e-f; LDS Moses 7:61). In the second invitation, the Lord will send righteousness from heaven before He brings truth from the earth. Many saints, although thoroughly scattered, believed and received the gift of the Holy Ghost. They will receive an endowment portion of the Holy Spirit that arms them with righteousness. That endowment precedes the springing forth of truth. Since the truth that sprang from the earth refers to the golden plates, some sealed and some loose, and since the unsealed portion has already been delivered and translated, we can safely conclude that what comes forth in the second invitation is in the sealed portion. When it does come forth, it will bear convincing testimony of Jesus, *“his resurrection from the dead; yea, and also the resurrection of all men”* (RLDS D&C 36:12f; LDS Moses 7:62).

The revelation of the sealed portion is part of the Lord’s intervention to save His latter-day work after it is completely polluted by the disputations and fragmentation that divided those entrusted with the first invitation. It will become the ensign for the second invitation and the standard around which the Lord’s people can gather and build up His holy kingdom on earth.

### **Jeremiah’s Purchase**

In the tenth year of Zedekiah’s reign, the same year that Nebuchadnezzar besieged Jerusalem, spoiled and then destroyed Solomon’s Temple, killed Zedekiah’s sons before the king, and took him captive to Babylon, the son of Jeremiah’s uncle, whose name was Hanameel, offered the prophet the right to purchase a field in his home town. When Jeremiah did, he recorded his title to the land in two documents, one sealed and one unsealed.

The prophet reported, *“I bought the field of Hanameel my uncle’s son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open; and I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle’s son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison”* (Jer 32:9-12).

Jeremiah knew beforehand that the Babylonians would soon conquer Judah and take the king to Babylon. He was in prison for prophesying it. The only rational reason for the prophet to buy it was to provide a prophetic analogy. He was recording title to at least a portion of the Promised Land that would soon be conquered. That land would not be independent again until 1948. In particular, the field that he bought would not come under Israeli control until 1967, the year in which the times of the Gentiles ended.

Anathoth was situated in the territory of Benjamin and given to the Kohathite Levites as a city of refuge (Josh 21:18). Its modern name is 'Anata and is a Palestinian town in the central West Bank, located four kilometers northeast of Jerusalem's Old City. Anathoth, in Hebrew ענַתה, is a proper name taken from the verb ענה ('ana), which means

*“to answer or respond,”* primarily in response to a supplication. Professor Jones translates the name *Anathoth* as *Answers To Prayers*.<sup>2</sup>

When Jeremiah recorded evidence of his ownership, he executed two instruments. One was sealed and the other unsealed. Together, they prophesy the evidence of the Lord’s covenant to gather His people into the appointed land—the land of Zion. The unsealed witness refers to the unsealed record—the Book of Mormon. The sealed testament prophesies the sealed portion of the plates. They both play a part in completing the gathering of the house of Israel to the land of their inheritance—an answer to prayers. The prayers that are answered are the prayers of the Nephites who asked that their descendants be saved in the New Jerusalem when it is established.

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<sup>2</sup> Alfred Jones, *The Proper Names of the Old Testament Scriptures Expounded and Illustrated* (London: Samuel Bagster and Sons, 1856) 32.

## The Sealed Portion in Two Parts

### Preparing for Zion

Our examination of the Restoration has shown that the first invitation never produced Zion. While it preached the gospel of Jesus Christ by crying repentance and baptizing the penitent, it never gathered them into a city that it founded on the appointed place. Instead, it fell under divine judgment. Today, the saints are in bondage to the forces of evil that have overtaken America. They are powerless to redeem the land of Zion and build the Holy City.

The Lord has promised to intervene. He will set His hand a second time to gather His people. That second effort is not a new restoration, but its rescue. He will prepare the place for His city. He said, "*Unto a place which I shall prepare*" (RLDS D&C 36:12f; LDS Moses 7:62). That preparation requires teaching the saints how to live righteously in Zion. Those instructions are contained in part of the sealed portion.

### Greater Things Also Written to the Gentiles

After reporting many teachings that Jesus gave the Nephites, Mormon wrote, "*There can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people*" (RLDS 3N 12:1; LDS 3N 26:6-7). Mormon testified that the larger plates of Nephi contain about 100 times more of Jesus' instructions to the Nephites than he recorded in the Book of Mormon. He also clearly stated that he copied them elsewhere: "*I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken*" (RLDS 3N 12:2; LDS 3N 26:8). While he did not include them in the Book of Mormon, he preserved them for believing Gentiles, prophesying that they would eventually be revealed: "*If it shall so be that they shall believe these things, then shall the greater things be made manifest unto them*" (RLDS 3N 12:3; LDS 3N 26:9). While most Gentiles do not believe the Book of Mormon, some do. Jesus' greater teachings will eventually be revealed to the Gentiles who believe the Book of Mormon.

One reason that the Gentiles must receive Jesus' greater teachings is to take them to the Nephite descendants. Mormon revealed that he had "*written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken*" (RLDS 3N 12:2; LDS 3N 26:8). Did Mormon mean that the Gentiles were only to take the lesser part of Jesus' teachings to his descendants? He had just finished stating, "*These things have I written, which are a lesser part of the things which he taught the people*" (RLDS 3N 12:2; LDS 3N 26:8). If true, then Mormon believed that Jesus' greater teachings were reserved for his offspring and would wait until the Gentiles took the Book of Mormon to them. Moroni is much clearer when he repeated his father's promise. After informing readers that he had placed the prophecies of the Brother of Jared in the sealed portion, he warned, "*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*" (RLDS Eth 1:100; LDS Eth 4:6). He was inviting the Gentiles to believe the record that he was completing so they could receive Jesus' greater teachings. A little later, he makes a direct appeal: "*Come unto me, O ye Gentiles, and I will shew unto you the greater things, the knowledge which is hid up because of unbelief*" (RLDS Eth 1:109; LDS Eth 4:13). Those

Gentiles who come to the Lord and believe the lesser things can expect to receive the greater ones.

When Mormon and Moroni promised that Jesus' greater teachings would come to believing Gentiles, where were those words recorded? Did Mormon copy them on separate plates, which his son kept? Where was the copy of those greater teachings kept? In his instructions to Joseph Smith about the sealed portion, Moroni wrote, "*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*" (RLDS Eth 2:1; Eth 5:1). Although Moroni had just written some of the things that the Brother of Jared had seen and then revealed that the rest were included in the sealed portion, he added that he also wrote "*the words which were commanded me.*" The Book of Mormon itself reveals that those words included Nephite writings. Over 900 years before, Nephi, while prophesying about his people, wrote, "*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*" (RLDS 2N 11:86; LDS 2N 26:17). The writings about which Nephi spoke, like the things that the Brother of Jared saw (RLDS Eth 1:101; LDS Eth 4:7), could not come to those in disbelief. While the Book of Mormon contains some of the Nephite writings, they do not contain words reserved for only those who believe. Moroni preserved those accounts that were excluded from the Book of Mormon, including Jesus' greater teachings, and sealed them, just like Nephi said. Moroni recorded them in the sealed portion. They form part of the words that the Lord commanded him to place there.

The Book of Mormon itself reveals that the sealed portion contains two parts. One is the prophecies of Ether and the other the Nephite records that are not included in the Book of Mormon, but are preserved for only believing Gentiles. Some are Jesus' greater teachings and some include other Nephite records. All of them are given to believing Gentiles so that they can take those words to the Nephite descendants. Mormon explained why he copied them: "*I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken*" (RLDS 3N 12:2; LDS 3N 26:8). For the Gentiles to take the greater things that Jesus taught the Nephites, they must first receive them.

A more important reason for preserving the greater teachings is to help the Gentiles establish Zion. The Book of Mormon contains less than 1% of Jesus' teachings. After He ascended, the Nephites were able to live for over 200 years in perfect peace and happiness. How did they obtain that Zion goal? By their own wisdom? Much more likely, Jesus taught them. The only acceptable conclusion is that part of Jesus' instructions taught the Nephites how to establish a righteous society so that "*there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift*" (RLDS 4N 1:3-4; LDS 4N 1:2-3). A somewhat similar condition occurred among the first Christians at Jerusalem: "*All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need*" (Acts 2:44-45). That condition happened once the repentant properly applied Jesus' teachings. He told the rich young ruler, "*Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and*

*come, follow me*" (Lu 18:22). Their example motivated the Pilgrims when they first settled Plymouth. They tried to own all things in common, but the experiment failed. Likewise, the church at Kirtland instituted the Law of Consecration without success. If Jesus taught both those in Judea and in ancient America how to rightly deal with others while holding their possessions in common, only His instructions can help Gentile believers "*labor for Zion*" (RLDS 2N 11:109; LDS 2N 26:31) instead of for profit. The Book of Mormon implies that those teachings are in the sealed portion and must be revealed to fully establish the holy city.

### **Expedient Things Promised**

In his prophecy concerning the salvation of his descendants, Lehi revealed that the Lord would "*raise up a Moses*" and give him scriptures. Lehi prophesied, "*The Lord hath said, I will raise up a Moses; and I will give power unto him in a rod*" (RLDS 2N 2:32; LDS 2N 3:17). While Moses carried a physical rod, Lehi used the term in the way that the Lord had previously revealed it. In his dream, Lehi "*beheld a rod of iron; and it extended along the bank of the river, and led to the tree by which I stood*" (RLDS 1N 2:62; LDS 1N 8:19). Nephi explained exactly what the rod of iron meant: "*I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God*" (RLDS 1N 3:68; LDS 1N 11:25). The power that the Lord promises to give this latter-day Moses is the word of God. It implies that he will free the saints who believe the Book of Mormon by bringing forth Jesus' greater teachings to help them build up Zion in righteousness. That conclusion is bolstered by Lehi. After revealing that this Moses would have power in a rod, the Lord added, "*I will give judgment unto him in writing*" (RLDS 2N 2:33; LDS 2N 3:17).

Lehi called the words written by this Moses expedient: "*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*" (RLDS 2N 2:38; LDS 3:19). While those expedient words are of precious value to the saints in Zion, the man prophesied to bring them forth will not be able to communicate them very well. Lehi revealed, "*Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking*" (RLDS 2N 2:34; LDS 2N 3:17). Because of this inability, the Lord promised to provide a spokesman: "*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*" (RLDS 2N 2:37; LDS 2N 3:18).

While the traditional Restoration interpretation maintains that the Moses indicated in this verse is Joseph Smith, Jr. and that those instructions are contained in the Book of Mormon, that conclusion does not fit the Palmyra Seer. Joseph could speak and did so, not as eloquently and captivately as Sidney Rigdon, but sufficiently to express himself. He preached often, dictated most of the revelations that he received, and presided over the assemblies of the church. He frequently spoke, unlike the person in the cited prophecy who would not speak much. If the Moses in this cited verse is not Joseph Smith, Jr., then the expedient things he is prophesied to reveal are not contained in the Book of Mormon.

When God commissioned Moses to go back to Egypt and free the Hebrews from their bondage, Moses felt unqualified. One reason was a problem with his speech: "*Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue*" (Ex 4:10). A number interpret Moses' "*slow tongue*" to mean that Moses stuttered. The Lord replied with a promise: "*I will be with thy mouth*" (Ex 4:12), but Moses was not satisfied. He complained,

*“O my Lord, send, I pray thee, by the hand of him whom thou wilt send”* (Ex 4:13). This awkwardly worded request was more than asking God to send a more capable person. It asked Him to send the promised Redeemer to ransom Israel. Moses knew about a future Savior, for Jacob prophesied about Him over 400 years before: *“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be”* (Gen 49:10).

Moses’ unwillingness to trust the Lord to be his mouth and speak through him led him to tempt God by requesting that Jesus be sent out of time and limit His divine rescue to merely temporal freedom. In so doing, Moses lost the greater blessing. Instead, God gave him a spokesman, his brother Aaron: *“The anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well . . . And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth”* (Ex 4:14, 16). Aaron became Moses’ mouthpiece. When the time comes for the expedient things of Jesus’ greater teachings to be revealed, the Lord will send a man who is as incapable of speaking to the believers among the Gentiles, just as Moses felt himself inadequate before Pharaoh—a man who needs a spokesman to declare those words to the saints in Zion.

God sent Moses to release the Hebrews from bondage. Instead of remaining in their Promised Land, they had voluntarily moved to Egypt generations before where they eventually became enslaved. Likewise, the latter-day saints refused their inheritance in the land of Zion generations ago and presently find themselves in bondage to the world. That is partly because those from the next generation who returned to the land of Zion went on to *“pollute their inheritances”* (RLDS D&C 100:3b; LDS D&C 103:14) with the same evils by which the first saints did: *“There were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them”* (RLDS D&C 98:3a; LDS D&C 101:6).

Pride is the cause of these evils. The Bible teaches, *“Only by pride cometh contention”* (Pr 13:10). Isaiah foretold the pride that has now befallen latter-day Israel, saying *“Woe to the crown of pride, to the drunkards of Ephraim”* (Is 28:1). He described the extent of their transgressions: *“They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean”* (Is 28:7-8). Despite the current bondage that pride has brought on latter-day Israel, the Lord will send a latter-day Moses to free His people and redeem His land: *“The redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel”* (RLDS D&C 100:3d; LDS D&C 103:15-16).

How will this second Moses speak to the Lord’s people? That is exactly what Isaiah asked, *“Whom shall he teach knowledge? and whom shall he make to understand doctrine?”* (Is 28:9). The Lord answered that question: *“For with stammering lips and another tongue will he speak to this people”* (Is 28:11). The reason that the man whom Lehi identifies as *“a Moses”* will need a spokesman is because he speaks *“another tongue,”* one different than latter-day Israel living in the land of Zion. Even if his writings were translated into English, he would read them with *“stammering lips,”* like Moses would have spoken before Pharaoh.

In Moroni’s instructions that he specifically wrote to Joseph Smith, Jr, he told him to not translate any part of the sealed portion. He wrote, *“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*" (RLDS Eth 2:1; LDS Eth 5:1). What if the saints who first obtained inheritances in Zion had built it up in righteousness? Would not God have allowed Joseph Smith to reveal Jesus' greater teaching, especially the instructions on how to live in holiness and righteousness? That possibility is implied by Moroni when he gave an exception to his prohibition. Moroni wrote, as already quoted, *"Except by and by it shall be wisdom in God."* The obedience of the saints in Zion would have made it wise for the Lord to allow Jesus' greater teachings to be revealed. Joseph would have translated them, for he retained the keys to the sealed portion after he returned the plates and the interpreters to Moroni. Latter-day revelation states, *"In weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead"* (RLDS D&C 34:4f; LDS D&C 35:17-18). If the saints had obeyed the commandments concerning how to build up Zion, Joseph possessed the keys to translate the part of the sealed portion that told them how to hold all things common in the same way that the Nephites did.

The Lord warned the saints that if they were not obedient, they would not only be driven from the land of Zion, but from place to place: *"If by purchase, behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance"* (RLDS D&C 63:8e; LDS D&C 63:30-31). The fact that the saints were driven from place to place, even after Joseph Smith, Jr. was murdered, shows that they were not worthy of possessing the land of Zion or receiving Jesus' greater teachings. Their failure does not mean that God cannot gather a righteous people to the land of Zion. He said, *"I will raise up unto myself a pure people, that will serve me in righteousness"* (RLDS D&C 97:4d; LDS D&C 100:16). When that happens, the Lord will bring forth those greater teachings.

The Lord must appoint another to translate part of the sealed portion. He had said, *"Another will I plant in his stead"* (RLDS D&C 34:4f; LDS D&C 35:18). When Joseph Smith died, the keys to translate were lost until another replaced him. That other person would have to receive *"the keys of the mystery of those things which have been sealed"* from the person who could give them. Moroni possesses the keys to the Book of Mormon plates. Speaking of Moroni, the Lord said, *"To whom I have committed the keys of the record of the stick of Ephraim"* (RLDS D&C 26:2b; LDS D&C 27:5). The *"stick of Ephraim"* is clearly identified in the previous verse as the Book of Mormon. Before the Moses who was prophesied by Lehi can translate the expedient things in part of the sealed portion, Moroni must give him the keys to translate it, just as he gave them to Joseph Smith, Jr.

Some may question the person whom Moroni selects, especially if he is foreign to the saints in Zion and cannot speak English. Moroni speaks expressly to those with that kind of judgmental attitude: *"And now, if I have no authority for these things, judge ye, for ye shall know that I have authority when ye shall see me, and we shall stand before God at the last day. Amen"* (RLDS Eth 2:5; LDS Eth 5:6).

### **By the Finger of God**

Lehi also revealed that the expedient words will be written by the Lord's finger: *"I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him"* (RLDS 2N 2:35; LDS 2 N 3:17). Moses also received words written by God's finger. He testified, *"The Lord delivered unto me two tables of stone written with the finger of God; and*

*on them was written according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly” (Deut 9:10). Lehi deliberately associated the former-day Moses with the latter one, not only because each has his own spokesman, but also because each receives scriptures written by the Lord’s finger. This association also connects the expedient words brought forth by the latter-day Moses with the words that Moses first delivered to the Hebrews at Mount Sinai. Why?*

Moses broke the first set of tablets when he saw the Hebrews dancing naked in worship of the golden calf. At the time the Lord replaced His commandments, He told Moses, *“I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage” (Ex 34:2 IV). When the Hebrews built their golden idol instead of waiting for Moses to return, they showed their lack of faith. The Bible agrees: “Unto us was the rest preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it” (Heb 4:2). The Hebrews’ lack of faith prevented them from entering the rest that exists in the Lord’s presence. The Bible adds, “With whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not?” (Heb 3:17-18). Israel’s faithlessness prevented them from receiving the spiritual dimensions contained in the first set of tablets and limited them to only the aspects that they could apply. The Lord explained, “I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst” (Ex 34:1 IV).*

The spiritual dimensions missing from the second set of tablets contained the Melchisedec priesthood and the ordinances. Together, they empower the faithful to enter God’s presence. Latter-day revelation explains: *“Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live” (RLDS D&C 83:3c; LDS D&C 84:20-22). While the authority of the Melchisedec priesthood was restored in 1830, their operation remains hidden. One reason is the saints’ failure in 1833 to obey the commandment to build the House of the Lord on the designated spot. If they had been obedient, the elders would have been perfected in their ministry. When the Lord commanded the saints to build a house “unto me in the land of Zion” (RLDS D&C 94:3a; LDS D&C 97:10) He revealed some of its purposes: “a place of thanksgiving, for all Saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings, and offices; that they may be perfected in the understanding of their ministry; in theory; in principle and in doctrine; in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you” (RLDS D&C 94:3c-d; LDS D&C 97:13-14). Just like the ancient Hebrews lost “the power of godliness,” in their case by not receiving the spiritual dimensions of the law, latter-day Israel lost “the power of godliness,” when they did not build the House of the Lord in Zion.*

The Lord will reveal the entire law when He reveals the first part of the sealed portion. Just like God originally wrote the spiritual dimensions of His law with His finger, He will write those same features in the expedient words that come forth through the latter-day Moses. They are an expedient revelation that when properly applied will sanctify the saints in Zion so they can abide the presence of God. As a result, *“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” (RLDS D&C 83:6a; LDS D&C 84:31).*

### **A Final Opportunity**

The translation of Jesus’ greater teachings provides all Gentiles a final opportunity to believe and follow Jesus. When they come forth, they will instruct believing Gentiles, many of whom are the sheep of the Lord’s flock who are gathered after their deceivers are cut off. Those instructions will teach them how to properly establish Zion. As the assembling saints aptly apply Jesus’ greater teachings, the holy city will emerge. Its redemption will stand as an astonishing testimony of the Savior’s divinity and the power of His gospel to save. As it displays the righteousness and justice of a society truly converted to Jesus, it will stir others outside its borders to repentance so that they may find residency and peace within. Those who insist on refusing the Savior’s salvation and denying His lordship will be left to the darkness that they prefer. Nephi explained, *“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” (RLDS 2N 12:23; LDS 2N 28:19).*

Those who do not believe must endure the consequences of their choice. Jesus explained, *“Whosoever will not believe in my words, who am Jesus Christ, whom 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” (RLDS 3N 9:98; LDS 3N 21:11).* The words to which Jesus referred are the instructions that He gave the Nephites about how to rightly live with each other. Those who refuse those instructions oppose Zion and the freedom and happiness that it provides its residents. Having chosen disbelief, they are left to its fruits—darkness and death.

Those who refuse to flee to Zion for safety must endure the anger of the Nephite descendants who by then will live among them. While some people thought that this condition was true when the Book of Mormon was published in 1830, it was not. In 1830, the American Indians were not yet fully conquered; neither were they fully scattered. Jesus’ prophecy reveals that the events about which He was prophesying happen after the Nephite descendants are scattered by the Gentiles (RLDS 3N 9:88; LDS 3N 21:2). That condition is true today, as well as the fact that millions of people from Central America have migrated to the United States. It is in this day, after part of the sealed portion is revealed, that a remnant of the Nephites will vex unbelieving Gentiles. Jesus continued His prophecy: *“My people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles, except they repent” (RLDS 3N 9:99-101; LDS 3N 21:12-14).*

### **The Rescue of the Gentiles**

If Zion does not rise before the divine judgment befalls America, there would not be a city of refuge and safety to which its citizens could flee when conflict would otherwise force them to take up arms against their neighbors. Yet, Zion cannot rise unless Jesus’ greater teachings that are contained in the sealed portion are revealed and translated. That revelation will be a manifestation of the Savior that ends confusion about how to live

righteously and empowers believers to fully establish the holy city. Nephi prophesied, *“It shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling-blocks”* (RLDS 1N 3:201; LDS 1N 14:1).

Nephi prophesied that the Savior’s manifestation will happen in both word and power. His display in word is the revelation of His teachings. While that promise applies to the Book of Mormon, it applies more forcibly to the translation of the Savior’s greater teachings. The demonstration of power is a divine endowment that descends on the saints and the remnant of Israel. It will arm them *“with righteousness and with the power of God in great glory”* (RLDS 1N 3:231; LDS 1N 14:14). Nephi added that the Gentiles who do not harden their hearts against that revelation *“shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land for ever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded”* (RLDS 1N 3:201-205; LDS 1N 14:2).

This saving demonstration is what prevents the devil’s designs from entrapping the Gentiles and the rest of the world under his bondage again. Just as the devil perverted the church that Jesus built when He was personally on earth, creating an ecclesiastical power that controlled kings and wore out the saints, today, Satan seeks to eliminate American freedom and erase Christianity. Mormon warned of this latter-day conspiracy: *“For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries; and it bringeth to pass the destruction of all people; for it is built up by the devil”* (RLDS Eth 3:99-100; LDS Eth 8:25). The Lord promised to overthrow the institutions and partnerships that are aligned with Satan. The Book of Mormon calls them the abominable church. Nephi prophesied: *“That great pit which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell; yea, that great pit which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God”* (RLDS 1N 3:206-207; LDS 1N 14:3). The Lord’s intervention to redeem Zion precipitates the process that separates out the wicked—people who prefer the devil and his darkness—and allows true believers to build up the city of God.

### **The Convincing of the Gentiles**

God is far more interested in saving people than in condemning them. His very nature is love and His work is to save. He brings forth part of the sealed portion to convince all Gentiles who do not choose to align with the devil and his scheme to subvert freedom. It persuades them that Jesus is the Son of God. Latter-day revelation clearly states the book’s purpose. The Lord promised, *“Righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men”* (RLDS D&C 36:12e-f; LDS Moses 7:62). The attack on both the Bible and the divinity of Jesus, which the Gentile’s rejection of the restored gospel allowed, has ensnared many good-hearted Americans in doubt and disbelief. When Jesus’ teachings that are in the sealed portion come forth, they will free good people from their skepticism. After foretelling how the Bible would be given to the Gentiles, Nephi prophesied, *“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”* (RLDS 1N 3:191; LDS

1N 13:39). While one of those additional books is the Book of Mormon, it has not yet converted many of Nephi's descendants; neither has it converted the Jews; but the part of the sealed portion with Jesus' teachings will convince them, as well as skeptical Gentiles. Elsewhere, Nephi testified, "*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; and that he manifesteth himself unto all those who believe in him, by the power of the Holy Ghost*" (RLDS 2N 11:78; LDS 2N 26:12-13).

When Jesus' greater teachings in the sealed portion are published for the saints in Zion, they will be received by all Gentiles who are willing to gather and live there. Nephi prophesied, "*Blessed are the Gentiles, they of whom the prophet has written: for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved*" (RLDS 2N 5:30-31; LDS 2N 6:12). As Zion emerges, following the instructions contained in Jesus' greater teachings, it will shine as an example to Americans who are caught in the divine judgments on their nation. The city will offer them a place of safety and refuge. As long as repentant Gentiles do not participate in the devil's subversion of freedom or resist the establishment of God's kingdom on earth, they will be saved in Zion.

### **Zion Emerges**

Zion's redemption will fulfill the Pilgrims' hope to become "*a city on a hill.*" Jesus taught his disciples in Judea, "*I give unto you to be the light of the world; a city that is set on a hill cannot be hid*" (Matt 5:16). He taught the same to the Nephites (RLDS 3N 5:61; LDS 3N 12:14). That hope has not materialized in America, but the Lord promised to take away the stumbling blocks when His greater teachings that are contained in the sealed portion come forth. Isaiah foresaw it: "*Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken*" (Is 62:10-12).

When Zion emerges as the "*city on a hill*" (Matt 5:16 IV; Matt 5:14 KJV), it will serve as an ensign in a darkening world. The Bible states, "*The Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land*" (Zech 9:16). It will be a city of refuge to which people can flee for safety, but its redemption does not come through human effort. It will come by grace. The Lord must save His people through the saving act of the same Savior who redeems all people from their sins.

As Zion emerges, it will serve as an example to the world about how to live righteously. It will also demonstrate the peace and happiness that comes to people who live within the Lord's holiness: "*The glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion*" (RLDS D&C 45:12d; LDS D&C 45:67). People around the globe will come to learn how to implement the Lord's ways in their own countries: "*In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths*" (Mic 4:1-2).

### **Building Zion's Waste Places**

Today, the land of Zion is polluted. The Restoration is stubbornly divided and many of its members are contentious and judgmental. Righteousness does not prevail and its jurisdictions are no different than the rest of America. The Lord promised that He would send the rebellious out of that land and detect all liars and hypocrites: *"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out"* (RLDS D&C 64:7a-b; LDS D&C 64:34-36). The Lord immediately added, *"It shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known"* (RLDS D&C 64:7c-d; LDS D&C 64:38-39).

The contentious and divisive condition that divides all those who confess Jesus as their Lord must stop. The saints can either repent voluntarily or repent as they suffer divine punishment. The land of Zion will be purged. Isaiah foretold it: *"They that are left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning"* (Is 4:2-3 IV; Is 4 3-4 KJV).

Those left will need to rebuild its broken and collapsed places. Over a century ago, the Lord told the Reorganization, *"It has been prophesied that the Gentiles shall assist in rebuilding the waste places of Zion"* (RLDS D&C 128:7a). Jesus gave the prophecy to which the latter-day revelation referred. Speaking of the Gentiles, He said, *"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"* (RLDS 3N 10:1-2; LDS 3N 21:23). The remaining Gentiles will begin that assistance by repairing the infrastructure in the land of Zion and renovating its structures. Other gathering Gentiles will also help Zion emerge after its land is cleansed.

Not only will the Lord detect and remove liars and hypocrites in the land of Zion, but He will identify and replace those who are not apostles and prophets: *"Others shall be planted in their stead; for, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven"* (RLDS D&C 64:8a; LDS D&C 64:40-42). All believing Gentiles will gather to it, as well as the entire house of Israel, until it enlarges its stakes, expands its borders, and reigns from sea to shining sea. Jesus continued His prophecy to the Nephites: *"Then shall the power of heaven come down among them; and I also will be in the midst, 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"* (RLDS 3N 10:4; LDS 3N 21:25-26).

### **A Standard to Gather Israel**

Zion must be redeemed and the Lord must also stand in the midst of its residents before His gospel is preached to the Nephite remnants. That promise is partially fulfilled by the translation of part of the sealed portion. Those words that Mormon omitted from the unsealed plates not only tells the Gentiles how to live righteously, but it helps them take the gospel to the house of Israel. Jesus explained that when the New Jerusalem emerges, *"then shall they [the Gentiles] assist my people that they may be gathered in, who are scattered*

*upon all the face of the land, in unto the New Jerusalem” (RLDS 3N 10:3; LDS 3N 21:24). Nephi prophesied, “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. 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 (RLDS 2N 12:80-81; LDS 2N 30:3-4).*

While some Nephite descendants already believe the Book of Mormon and learned their Israelite ancestry, a significant number have not. The scripture foretells their mass conversion. That event waits for a later time when the gospel is preached to them during the second invitation. When the sealed portion that is yet to be translated causes Zion to stand as an ensign, most, if not all Nephite descendants will be converted to the gospel of Christ. Nephi foretold it: *“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. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God” (RLDS 2N 12:82-83; LDS 2N 30:5-6).* The Nephite descendants will continue to learn about God’s dealings with their ancestors from the Book of Mormon, but they will also come to know the greater teachings contained in the sealed portion. Together, those records will summon the house of Israel who are scattered throughout America and they will gather into the holy city. This is the second purpose of the sealed portion.

The Lord desires that the descendants of the Nephites will learn about their inheritance in the kingdom of God in which they can find residency when it is established on earth. Moroni recorded that determination in this invitation: *“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. Behold, when ye shall rend that vail 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; 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” (RLDS Eth 1:110-112; LDS Eth 4:14-15).* Part of the knowledge that helps this remnant of Israel understand and claim their inheritance is contained in the sealed portion that the Lord wants them to receive.

The testimony to Nephite descendants given in the sealed portion is necessary to convincingly inform all of them about their inheritance in Zion. Their right to occupy the appointed place is foreshadowed in Jeremiah’s sealed testament. When the prophet recorded his title in both an unsealed and a sealed instrument, he was symbolizing two records that would prove Israel’s latter-day inheritance. The unsealed record refers to the Book of Mormon, which explains their lineage. The first laborers were unable to take its account to the Nephite descendants. Neither did they adequately preach the Savior’s gospel to a sufficient number of them. It is the second witness, the sealed evidence, that finalizes their claim on residency in Zion. That is the symbolism in Jeremiah’s purchase. It reveals that both testaments are successful only after the time of the Gentiles ends. Jeremiah’s second testament, a sealed one at that, indicates that the sealed Nephite records, which is the ensign for the second invitation, is necessary. When Jeremiah sealed it, the prophet

testified that the sealed portion must come forth before the remnant of Israel can fully obtain their inheritance in the Promised Land.

### **Gathering the Nephite Descendants**

The Lord will set His hand a second time to begin the second invitation. It will redeem Zion, bring forth part of the sealed portion and gather the remnants of the house of Israel, especially the Nephite descendants. Nephi prophesied, *“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 the house of Israel; 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”* (RLDS 2N 12:42-44; LDS 2N 29:1-2). The standard about which Nephi prophesied contains words that speak to his offspring. Those words refer to the Book of Mormon, but not to it alone. The Book of Mormon did not gather all Israel. Those words include the greater teachings that are part of the sealed portion. If nothing more, the latter provides for the establishment of Zion, a testimony that substantiates the Book of Mormon. Together, they serve as a standard to gather the Nephite descendants.

Zenos’ parable of the olive tree reveals that the second attempt to gather Israel begins by assembling the Nephite descendants. According to the parable, the lord of the vineyard told his servants to cut away the branches of the natural olive tree first, but only those that produced the vilest fruit: *“Pluck not the wild branches from the trees, save it be those which are most bitter”* (RLDS Jac 3:120; LDS Jac 5:57). Perhaps, this was a purpose for the fragmentation of the Restoration in the land of Zion, a separation of the willing from the rebellious. That separation began about 1967 when the time of the Gentiles ended. Perhaps that plucking is fulfilled when the rebellious are sent out of the land of Zion and the false apostles and prophets are detected.

The reason that the branches bearing the most obnoxious fruit are removed is *“that perhaps the roots thereof may take strength, because of their goodness; and because of the change of the branches, that the good may overcome the evil”* (RLDS Jac 3:122; LDS Jac 5:59). When that pruning task is done, the vineyard owner in the parable told his servants, *“Graft in the branches; begin at the last, that they may be first, and that the first may be last”* (RLDS Jac 3:127; LDS Jac 5:63). The last refers to the last tree that they visited when they previously surveyed the vineyard: *“The wild fruit of the last, had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died”* (RLDS Jac 3:88; LDS 5:40). The tree that originally bore two branches, one of good fruit and one of bad, was the last planted when the owner took the branches from the natural tree and grafted them into wild trees (RLDS Jac 3:68; LDS Jac 5:25). It signifies the Jewish remnant that came to America and whose history is recorded in the Book of Mormon. According to Zenos’ prophecy, their descendants are the first to be gathered by the second invitation.

Nephi clarified the gathering of his offspring. After quoting Isaiah’s prophecy describing how the Gentiles would nurse them, he elaborated, *“It meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered. And after our seed is scattered, the Lord God will proceed*

*to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles, and being carried in their arms, and upon their shoulders” (RLDS 1N 7:15-18; LDS 1N 22:15-18).* The marvelous work that Nephi described is not confined to the Restoration that began in 1830, although it was quite remarkable. The cited verse requires this interpretation because the marvelous work it describes is promised to happen only after the United States becomes a great nation. America did not become the world’s greatest power until after World War II. The marvelous work must include the redemption of Zion and the coming forth of the Nephites’ greater teachings that are contained in the sealed portion. That second book will be of immense value in gathering the Nephite descendants. The way it comes forth allows them to be the first from the second invitation to be grafted back into the natural tree.

Elsewhere, Nephi interpreted his father’s teachings concerning the grafting of Israel back into the natural tree, especially those brought to America. He taught, *“The thing which our father meaneth concerning the grafting in of the natural branches through the fullness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years and many generations, after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed; and at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved” (RLDS 1N 4:16-19; LDS 1N 15:13-14).*

As discussed before, this mass conversion did not happen during the first invitation, but it will happen early in the second. This conclusion is further substantiated as Nephi continues his explanation. He prophesied that because of their conversion, they will be grafted back into the natural tree: *“Then at that day, will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God? Behold, I say unto you, Yea: they shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive tree, into the true olive tree; and this is what our father meaneth” (RLDS 1N 4:20-25; LDS 1N 15:15-17).* The conversion of the Nephites fulfills the latter-day revelation promising this blessing before Jesus’ glorious descent: *“Before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed” (RLDS D&C 49:5a-b; LDS D&C 49:24-25).*

### **The Great Change**

As the Nephite descendants learn their ancestry and its inheritance, they will also believe and obey the gospel. They will be spiritually born again and undergo the transforming change that the Holy Spirit produces in the faithful. Instead of being worldly and selfish people, they will become righteous and holy. Nephi described their change: *“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 white and a delightsome people. 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” (RLDS 2N 12:83-86; LDS 2N 30:6-7).*

Jesus also prophesied what would happen to the Nephite descendants when they believe His gospel in the last days: *“When the fullness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then shall their watchmen lift up their voices; and with the voice together shall they sing; for they shall see eye to eye. Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance. 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. 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” (RLDS 3N 9:69-73; LDS 3N 20:30-35).*

### **Gathering the Rest of Israel**

Grafting the natural branches back into the natural tree symbolizes the restoration of all the scattered remnants of Israel back into the Kingdom of God. It begins by assembling the Nephite descendants, but eventually encompasses all the dispersed. While Zenos’ parable starts with the last, it also includes the first Israelites who were scattered. He said, *“The first and the last, and the last and the first, that all may be nourished once again for the last time” (RLDS Jac 3:127; LDS Jac 5:63).* According to Zenos’ parable, the tactic works, primarily because the Savior labors with His servants: *“The servants did go, and labor with their might; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard, in all things” (RLDS Jac 3:140; LDS 5:72).* Latter-day revelation confirms that Jesus will personally work with His people to complete His latter-day work: *“I say unto you, Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land” (RLDS D&C 100:3f; LDS D&C 103:20).*

While Zenos’ parable states that the lord of the vineyard planted branches from the natural tree in four different places, it gives no information to help people identify any other location than the last. It only states that the first was placed in a *“poor spot of ground” (RLDS Jac 3:64; LDS Jac 5:22),* which the servant called, *“The poorest spot in all the land of thy vineyard” (RLDS Jac 3:63; LDS Jac 5:21).* Another was put in a *“spot of ground [that] was poorer than the first” (RLDS Jac 3:65; LDS Jac 5:23).*

The scriptures reveal that at the time of the great gathering, part of Israel will come from the north country. Moroni wrote, *“They are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to pass the scripture which saith, There are they who were first, who shall be last; and there are they who were last, who shall be first” (RLDS Eth 6:12-13; LDS Eth 13:11-12).* If those who are in the north countries were the first to be taken from the natural tree, they will be the last grafted back in.

When Jeremiah prophesied the gathering of Israel from the north countries, he told how spectacular an event it would be. It will eclipse the Hebrew exodus from Egypt: *“Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land” (Jer 23:7-8).*

While the ancient Israelites crossed the Red Sea on dry land when Moses parted it by the power of God, those from the north country will emerge through passages in glaciers that their prophets carved by God's power: "*They who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land*" (RLDS D&C 108:6a-b; LDS D&C 133:26-29). Such unnatural, cataclysmic, and miraculous events require a greater exhibition of divine powers than the Lord displayed when He led the ancient Hebrews through the Red Sea, across the wilderness, and into their Promised Land.

The gathering of Jacob's descendants from the north countries appears to be the last who come to Zion. They are still part of that great union, which begins when Zion is redeemed. Jeremiah revealed how it unfolds, "*There shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born*" (Jer 31:6-9).

Shalmanezar, king of Assyria, attacked the Northern Kingdom in 722 BC. Three years later his successor, Sargon II, captured its capital, which was in the land of Ephraim: "*In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes*" (2K 17:6). Descendants of Ephraim were among those exiled and eventually migrated west. Their identity was lost as the Gentiles absorbed them. The Bible states, "*Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure*" (Hos 8:8). Elsewhere, it adds, "*They of Ephraim . . . I will sow them among the people*" (Zech 10:7, 9). Their descendants gathered to America during the first invitation and are the principal participants among those who redeem Zion and help raise it as an ensign at the beginning of the second invitation. That is why Jeremiah revealed, "*I am a father to Israel, and Ephraim is my first-born*" (Jer 31:9). It is also the reason that Jeremiah prophesied that the gathering will begin when "*the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God*" (Jer 31:6).

When Israel from the north countries gathers to Zion, they will bring their most precious valuables and consecrate them just like the early Christians did when they gave their possessions to the apostles: "*They shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy*" (RLDS D&C 108:6c-d; LDS D&C 133:30-33).

### **The Poor, Lame, and Blind**

The Bible reveals that as the various Israelite graftings gather to Zion, they will bring the poor and halt with them. Jeremiah prophesied, "*I will bring them from the north*

country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child" (Jer 31:8). Today, many, if not most Nephite descendants are impoverished, living in slums and squalid conditions. This may be the condition of the other Israelite remnants. While their participation in the great gathering certainly satisfies the prophecies, they will also bring other poor people with them.

In His sermon on the mount, Jesus encouraged the lowly and promised to reward the needy. He said, "*Blessed are the poor: for theirs is the kingdom of God*" (Lu 6:20). The poor receive that reward when they come and participate in the great marriage supper. Having been gathered by the second invitation, they will enjoy the bounty of the wedding feast. The Restoration first laborers testified of that promise. The Lord told them that they were "*honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor*" (RLDS D&C 58:3c; LDS D&C 58:7-8). Elsewhere, Jesus prophesied that the poor and maimed will join the marriage supper of the Lamb. In the parable of the wedding feast, He said, "*Then the master of the house, being angry, said to his servants, Go out quickly into the streets and lanes of the city, and bring hither the poor, and the maimed, the halt and the blind*" (Lu 14:21). Since the king's anger will destroy the Gentile's cities, the Savior's parable implies that those who remain will be poor, but the Lord will lift them up and give them the Gentile domains. Jesus taught the Nephites, "*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. And then shall that which is written come to pass. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud . . . For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited*" (RLDS 3N 10:8-11; LDS 3N 21:29-22:3).

Latter-day revelation confirms that the needy will gather into God's kingdom and participate in the great marriage supper: "*Then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it*" (RLDS D&C 58:3f; LDS D&C 58:11-12). The entire house of Israel is not sufficiently large to fill the place that the Lord has appointed for the wedding celebration. Jesus revealed that when the second invitation has gathered its guests, there will still be room. Wanting every available space occupied, the Lord will require others to fill the vacant places: "*The Lord said unto his servant, Go out into the highways, and hedges, and compel men to come in, that my house may be filled*" (Lu 14:23).

What a glorious event happens when the veil is rent with the sound of the trumpet and Jesus descends adorned with heaven's glory and accompanied with its numerous hosts. Prophecy promises, "*He shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh*" (RLDS D&C 108:5e-g; LDS D&C 133:21-25).

### **Three Functions of the Sealed Portion**

The sealed portion contains the words of the Nephites. At least some of them are Jesus' greater teachings, which must be translated for Zion to be properly established after its redemption. They reveal how the ancient Americans lived in peace and happiness for over 200 years. That revelation will teach the saints how to live righteously in Zion after a generation of contention and division. As Zion arises with working economic and political mechanisms that promote freedom, justice, and equity, it will become the only place of happiness, peace, and safety during a time of devastation and invasion, serving as a place of refuge for those who are unwilling to fight against their neighbors. All Gentiles who are willing to repent, who refuse to fight against Zion, and who do not join the abominable church will be saved in that growing kingdom. The first part of the sealed portion will attract them there, especially as instructions are displayed in the righteous conduct of its citizens.

A second purpose of the first part of the sealed portion is to completely convert the remnants of the house of Israel, especially those who are descendants of the Nephites. Although the Book of Mormon, the ensign of the first invitation, has been introduced throughout the Americas, it has not converted a significant number of those descendants to the gospel of Jesus Christ, nor has it taught them about their ancestry. The section of the sealed portion that is initially translated will achieve both goals.

A third function of the sealed portion is to reveal everything, including the esoteric meaning of the prophecies that are veiled in allegory and symbolism, such as the books of Daniel and Revelation. When the Lord explained Lehi's vision to Nephi, He revealed many events that happened after the life of the apostles. John, the beloved disciple, also beheld many of the things that Nephi saw and wrote them in the Apocalypse. Perhaps to prevent duplication, especially when one might be more plainly stated, the Lord forbade Nephi from writing some of what he saw: "*The things which thou shalt see hereafter, thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God that he should write them. And also others who have been, to them hath he shown all things, and they have written them; and they are sealed up to come forth in their purity according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel*" (RLDS 1N 3:248-250; LDS 1 N 14:25-26).

### **Reveal All Things**

Everything that John saw and cryptically recorded in Revelation is clearly stated in the sealed portion. The Lord told Nephi that what he and John saw was revealed to others. One of them was the Brother of Jared. Moroni testified, "*There never was greater things made manifest, than that which was made manifest unto the Brother of Jared*" (RLDS Eth 1:98; LDS Eth 4:4). Moroni included them in the sealed portion. He wrote, "*I have written upon these plates the very things which the Brother of Jared saw*" (RLDS Eth 1:98; LDS Eth 4:4).

The Brother of Jared had such great faith that the Lord did not withhold anything from him. Moroni reported, "*When the Lord had said these words, he shewed unto the Brother of Jared all the inhabitants of the earth which had been, and also all that would be; and the Lord withheld them not from his sight, even unto the ends of the earth; for the Lord had said unto him in times before, that if he would believe in him, that he could shew unto him all things—it should be shewn unto him; therefore the Lord could not withhold anything from him*" (RLDS Eth 1:90-91; LDS Eth 3:25-26). Because the Lord revealed everything, Moroni

inscribed them, as well as their explanation, in the sealed portion: *“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”* (RLDS Eth 1:98-99; LDS Eth 4:5).

The sealed portion contains a revelation of all things from creation until the end. Nephi explained, *“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”* (RLDS 2N 11:126; LDS 2N 27:7). He added, *“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”* (RLDS 2N 11:130; LDS 2N 27:10). When the part of the sealed portion that contains these forthright prophecies, as well as their clearly stated interpretations is revealed, those who hear it will learn all things.

### **After the House of Israel Is Converted**

This part of the sealed portion—the section with the revelation of all things—will not come forth until the Lord has a sanctified people to receive them. It comes to those who are sufficiently purified that they offer an acceptable offering. That sanctification must happen before Jesus comes again: *“But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness”* (Mal 3:2-3). Part of the sealed portion is reserved for those who have been purged and tried. Moroni explained, *“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”* (RLDS Eth 1:101; LDS Eth 4:7).

The sanctification to which the Lord is working is the purification of the house of Israel; and the offering in righteousness for which He yearns is *“a broken heart and a contrite spirit”* (RLDS 3N 4:49-50; LDS 3N 9:20). That cannot happen until the house of Israel is entirely converted. The Lord told Nephi that the revelations given to John would *“come forth in their purity . . . unto the House of Israel”* (RLDS 1N 3:250; LDS 1N 14:26). He did not say that they would be given to the Gentiles when they needed to know how to rightly live in Zion, or before the entire house of Israel was converted. Moroni explained that the house of Israel would only receive them when they had submitted to their Lord and prayed in their Savior's name. He wrote, *“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. Behold, when ye shall rend that vail 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; 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”* (RLDS Eth 1:111-113; LDS Eth 4:14-16). What John

saw and recorded in symbols and signs will be clearly explained and interpreted in purity to the house of Israel when it offers an acceptable offering, a broken heart and a contrite spirit.

Latter-day revelation confirms that John's Revelation will be revealed. It adds that when it is, it will manifest the Savior's glory. The Lord said, *"I was in the world and received of my Father, and the works of him were plainly manifest; and John saw and bore record of the fullness of my glory; and the fullness of John's record is hereafter to be revealed"* (RLDS D&C 90:1c; LDS D&C 93:5-6). What a sublime and profound experience it will be to see the full glory of the Son of God! That will happen in Zion when the section containing the revelation of all things is opened and read.

John the Revelator clearly confessed that no person can open that portion. He wrote, *"I saw a strong angel, and heard him proclaiming with a loud voice, Who is worthy to open the book, and loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon* (Rev 5:2-3). Only Jesus can open and read the sealed revelation: *"I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having twelve horns and twelve eyes, which are the twelve servants of God, sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne"* (Rev 5:6-7). Because Jesus and Jesus alone can open and read the book, all on earth and in heaven rejoice when He does. They will praise His name, saying, *"Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation"* (Rev 5:9). When Jesus reads the sealed portion that contains a revelation of all things, its words will resound from the tops of houses. Nephi prophesied, *"The day cometh that the words of the book which were sealed, shall be read upon the housetops; and they shall be read by the power of Christ"* (RLDS 2N 11:131; LDS 2N 27:11).

### **God Must Do His Own Work**

Jesus will stand in the midst of His people—within the spiritual house of fitly framed believers—and read the revelation of all things to His beloved. They are the people whom He redeemed by the blood and agony of His crucifixion and whom He gathered and cleansed, despite their stubbornness and resistance. He won their redemption from sin and gave them an inheritance in His earthly kingdom solely by His own effort. He said through Isaiah, *"I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me"* (Is 63:5). In speaking of those times as if they had already happened, He said, *"I have trodden the winepress alone, and have brought judgment upon all people; and none was with me . . . And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, for ever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old"* (RLDS D&C 108:9d-10b; LDS D&C 133:50-53).

Although the Lord restored the fullness of the gospel in 1830 and directed the translation of the Book of Mormon, endowing its believers with authority and spiritual power, they polluted His work. Peace, unity, and equity did not prevail. Instead, discord, division, worldliness, and immorality developed; yet the work of God did not fail. Through Nephi, the Lord expressly instructed Joseph Smith, Jr.: *"Touch not the things which are*

*sealed, for I will bring them forth in mine own due time: for I will shew unto the children of men, that I am able to do mine own work” (RLDS 2N 11:143; LDS 27:21).* By preserving the sealed portion and setting His own hand a second time—this time revealing in two sections, the Lord Himself will accomplish His own work. That work is to redeem Zion, gather all believing Gentiles into it, assemble all the remnants of Israel—starting with the Nephite descendants—and stand in the midst of His people to read the clear revelation of all things pertaining to the work of God—the work that saved them to forever dwell with the Father and the Son.

## Scriptural References

The initial scriptural sources are the Bible (Inspired Version), the Book of Mormon (1908 Edition) and the Doctrine and Covenants as printed by the RLDS Church prior to 1970. In the case of Book of Mormon and Doctrine and Covenants references, the RLDS reference is noted first, followed by the LDS reference. One quotation from a revelation through Joseph Smith III has no LDS counterpart.

References from the Bible are from the Inspired Version (Joseph Smith’s New Translation). If the versification is different, then “(IV)” follows the reference with the correct verse in the King James Version (KJV) noted. In a few cases the Inspired Version’s quotation is not in the King James Version. The reference will note “(IV)”, but no King James Version reference follows.

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