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This book has not been updated to reflect recent elections and current events.

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Introduction

The Book of Mormon, Another Testament of Jesus Christ, is a record of ancient scripture that contains God's dealings with man on the American continent. It is similar to the Bible which is also a record of ancient scripture containing God's dealing with man but rather in the Old World.

The Bible is three messages in one book with two testaments. The three messages consist of 1) a spiritual message, 2) a historical message and 3) a prophetic message. In a way, these three messages can be viewed as three different books. The Bible is a **spiritual book** that testifies of Christ as Jehovah interacting with man in the Old Testament and documents his mortal and resurrected ministry in the New Testament. The Bible is also a **historical book**, recording the history of the Jews and their interactions with God and surrounding nations. The Bible is lastly a **prophetic book**; the Old Testament prophecies are fulfilled in the New Testament with the coming of the mortal Messiah; and both the Old and New Testaments prophesy the coming of the millennial Messiah.

Like the Bible, the Book of Mormon is also three messages or three books consisting of 1) a spiritual book, 2) a historical book and 3) a prophetic book.

The most important of the three books is the **spiritual book**, which contains eternal truths that are universal through all dispensations and throughout eternity. The spiritual book describes Christ both before and after his mortal ministry in the Old World. The spiritual truths focus on the teachings of Jesus Christ interacting with man. These truths are the

primary focus of the Book of Mormon with the express purpose to bring all people unto Christ. The spiritual truths are the primary focus of Book of Mormon Gospel Doctrine courses studied every fourth year, and in Seminary courses. Most commentaries written about the Book of Mormon focus on the spiritual truths contained within it.

Many of the spiritual truths are conveyed within the framework of the **historical book**.

The historical Bible spans a 4000 year history, and contains several books that cover the same historical era. For example: 1 and 2 Chronicles covers the same general Israelite history as 2 Samuel and 1 and 2 Kings. A second example of biblical books covering the same historical era is the four gospels, which provides different perspectives on Christ's life. In contrast to Biblical repetition, the historical Book of Mormon is a linear record, beginning in 600 B.C. and ending after 400 A.D. The 1000-year history bridges the roughly 400-year gap (415 BC – 1 BC) between the Old and New Testament and extends about 300 years beyond the end of the New Testament. The Book of Mormon provides a proper understanding of the Law of Moses in relation to Christ.

Like the Bible in which the Old Testament prophesies events that are fulfilled in the New Testament, the Book of Mormon, which is split into the Small and Large Plates, shows the same pattern: The Small Plates prophesies events (1 Nephi 12) that are fulfilled in Mormon's abridgement of the Large Plates up to and through the coming of Christ and the destruction of the Nephites. Thus, the Small and Large plates provide a second witness to each other, like the Old and New Testaments.

The “Brief Explanation about the Book of Mormon” in the introduction of this testament of Jesus Christ describes four sets of plates referred to within its pages. A review of the first two sets of plates is useful in understanding both the historic and prophetic messages:

1. *The Plates of Nephi*, which were of two kinds: the Small Plates and the Large Plates. The former were more particularly devoted to the spiritual matters and the ministry and teachings of the prophets, while the latter were occupied mostly by a secular history of the peoples concerned (1 Nephi 9:2–4). From the time of Mosiah, however, the large plates also included items of major spiritual importance.
2. *The Plates of Mormon*, which consist of an abridgment by Mormon from the Large Plates of Nephi, with many commentaries. These plates also contained a continuation of the history by Mormon and additions by his son Moroni.

Some of the commentaries written about the Book of Mormon have used the historical context to improve the spiritual message. The Maxwell Institute, previously the Foundation for Ancient Research and Mormon Studies, or FARMS, publishes important insights into both Biblical and Book of Mormon messages in historical context, although many of their findings can have prophetic applications. A few books have been published focusing specifically on its historicity and describe the archeological evidence for the Book of Mormon. These include *Ancient America and the Book of Mormon* by Milton R. Hunter and Thomas Stuart Ferguson, Kolob Book Company, © 1950, and *The Lives and Travels of Mormon and Moroni* by Jerry L. Ainsworth, PeaceMaker Publishing

© 2000. These two books, along with others, suggest that the events which took place in the historical Book of Mormon were localized in Central America.¹

Lastly the Book of Mormon is a **prophetic book**. Like the Bible with the Old and New Testaments prophesying the second coming of Christ, the prophetic Book of Mormon Small and Large Plates also prophecy the coming of the millennial Messiah. President Ezra Taft Benson said: “The Book of Mormon was written for our day. The Nephites never had the book; neither did the Lamanites of ancient times. It was meant for us. Mormon wrote near the end of the Nephite civilization. Under the inspiration of God, who sees all things from the beginning, he abridged centuries of records, choosing the stories, speeches, and events that would be most helpful to us... A close look at the book reveals how and why this is so” (Ezra Taft Benson, “The Keystone of Our Religion,” *Ensign*, January, 1992, 2).

For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round. 1 Nephi 10:19

The prophetic Book of Mormon is the subject of this work which describes the events Mormon, as inspired by the Lord, used from the Nephite dispensation to portray events in this Last Dispensation.

¹ It has also been suggested that Book of Mormon events occurred in western New York and Pennsylvania and southern Ontario, Canada around Lake Ontario and Lake Erie. Duane R. Aston, *Return to Cumorah, Piecing Together the Puzzle Where the Nephites Lived* ©1998.

The Prophetic Book of Mormon

Signs of the Times from the Book of Mormon Story

Types and Shadows for the Fullness of Times

The Prophetic Book of Mormon follows the same story line as the historic Book of Mormon but should be read as a prophecy instead of a history. Events from the prophetic Book of Mormon can be overlaid with events of this last dispensation showing it was written for these latter-days. The Latter-day events foreshadowed in the Book of Mormon begin with the discovery of America leading up to the restoration of the Gospel through Joseph Smith. Subsequent events in the Book of Mormon parallel events in America and the World up to the coming of the resurrected Jesus Christ and his resurrected appearance to the Nephites (3 Nephi 11-4 Nephi) depicts his millennial reign in this last dispensation. The unabridged writings of Mormon and Moroni that tell of the final battles of the Nephites and Lamanites are a type and shadow for the final battle after the Millennium between Gog and Magog.

Like its historic counterpart, the prophetic book is split into two parts: a ministerial record and a secular record and separating the two parts helps to understand the prophetic message.

The ministerial prophecy is about the “ministry of [the Lord’s] people” (1 Nephi 9:3) or a prophecy for the church. It begins with the vision of a prophet, his persecution and a migration to the Promised Land. The life of Lehi, the first prophet of the Nephite dispensation², parallels the life of Joseph Smith, the first prophet of this last dispensation. The second prophet of the Nephite dispensation, Nephi, parallels Brigham Young. Additional stories from the Small Plates parallel latter day events of the Church in the wilderness. Mormon’s abridgement of the secular prophecy contains additional parallels to the world wide Church in this dispensation to fill in details until the Second Coming.

The secular prophecy is about the “reign of kings” or the government, “and the wars and contentions” (1 Nephi 9:4) and is a prophecy for the nation and the world. The secular prophecy actually begins before the ministerial prophecy in preparation for the restoration. It begins with a brief history of the world, the discovery of a new land and a revolution from the mother nation. The transition between the Small Plates and the Large Plates introduces a righteous leader who led the army in the revolutionary war. Mormon’s abridgement begins with the farewell address of this righteous leader and describes the formation of a new government and the restoration of the gospel. The new government and the new Church fulfill the Birthright Blessing of Joseph passed down to his sons Manasseh and Ephraim. Other events in Mormon’s abridgement describe the

² There is a misunderstanding among some Latter-day Saints that there are only seven dispensations (Adam, Enoch, Noah, Abraham, Moses, Christ and the last dispensation beginning with Joseph Smith). Joseph Fielding Smith indicated: “I do not know how many dispensations there have been. Some brethren, basing the statement upon an article by Elder David W. Patten in the early days of the church, have declared that there are seven; but this does not include the Jaredites, the Nephite nation, nor the Lost Tribes of Israel...” (Joseph Fielding Smith, *Doctrines of Salvation*, Vol I p 162). The entry for ‘Dispensations’ in both the LDS Bible Dictionary and Mormon Doctrine identify other possible dispensations as well.

fulfillment of Manifest Destiny, World Wars and other events leading up to the Coming of Jesus Christ.

With the secular prophecy nearly complete, Mormon's abridgment repeats to conclude the Small Plates ministerial prophecy. The transition between the Small and Large Plates provides part of Mormon's version of the parable of the Ten Virgins in an expanded form. This depicts Christ's first general appearance to the Church during the Second Coming. Mormon's abridgement foreshadows events between Christ's first appearance and His second appearance to the Jews in Jerusalem, as well as Christ's final appearance to the whole world, ushering in the Millennial Reign.

After Christ's resurrected ministry among the Nephites, Mormon's abridgement ends and events of his own day are recorded, completed by his son Moroni. These last prophets describe the destruction of the Nephites which parallels the period of time after the Millennium where Satan is loosed for a season. Moroni's summary of the Plates of Ether, originally written by the last prophet of the Jaredite dispensation, is a second witness of the end of civilizations.

With comparisons made between the Nephite and last dispensations, insights can be gained by comparing other dispensations. Additional insights can be gained by comparing first, second and last prophets of other dispensations. By making these comparisons, a greater understanding of the messages of earlier gospel dispensations can be gleaned.

This book is divided into four sections:

Section I: Recognizing and Understanding the Prophetic Record provides information beneficial to recognize the Prophecies Fulfilled discussed in Section II as well as those Prophecies Yet to Be Fulfilled discussed in Section III.

Section II: Prophecies Fulfilled compares and contrasts events in the Nephite Dispensation and this last dispensation, the Dispensation of the Fullness of Times, which have already occurred up to the present day.

Section III: Prophecies Yet to Be Fulfilled builds on the foundation of Section I and II to describe events which may occur between the present day up to and through the Second Coming of Christ and to the end of the earth.

Section IV: Summarizing the Prophetic Record reviews the three sections for a final conclusion.

Section I: Recognizing and Understanding the Prophetic Record

Section Overview

In order to understand the prophetic record, it is beneficial to recognize that the Book of Mormon is a prophetic book. Some Latter-day Saints read the book only as a historical book with spiritual insights and do not recognize its prophetic nature, even though prophets and the scriptures have testified as such.

There are several **gospel principles** that point out the prophetic nature of the Book of Mormon which will be discussed in this section. The first principle is the **Scattering and Gathering of Israel** which provides the framework within which both the historic and prophetic Bible and Book of Mormon are housed. The scattering and gathering provides a pattern that is repeated many times in the Bible and the Book of Mormon and throughout the history of civilizations. A second gospel principle is the **Birthright Blessing** given to Joseph who was scattered into Egypt to preserve Israel. While in Egypt, Joseph had two sons, **Manasseh and Ephraim**. Since the Book of Mormon is a record their descendants, understanding the forbearers provides insight into the roles their descendants play in the restoration.

An understanding that the historic Stick of Joseph was split into Small and Large plates, each written for a different purpose, provides recognition that **the prophetic record is**

split into a secular and ministerial prophecy pertaining to each of Joseph's descendents, Manasseh and Ephraim respectively.

The scattering and gathering pattern also shows that Mormon (and Moroni) is a **comparative witness** to John the Revelator (and others). The comparative witness along with the **revelatory witness**, or the spirit of revelation, which Latter-day Saints use to know the Book of Mormon is true helps identify the prophetic record.

Once it is understood that the Book of Mormon is a prophetic record split into a secular and a ministerial prophecy and its interpretation requires the spirit of revelation and prophecy, there are additional keys to understanding its messages. One key is to realize that **messages impact each other**. The spiritual, the historical, and the prophetic messages impact each other, as do the secular and ministerial prophecies. When each of these historical and prophetic messages and the secular and ministerial prophecies are separated, the messages become clearer. With the messages separated, another key is to **understand prophetic definitions**, or how the Lord defines terms, not in the historical perspective but in a prophetic sense. A third key is to "**liken all scriptures unto us**" modern-day Church, U.S. and world history "that it might be for our profit and learning" (1 Nephi 19:23).

The Scattering and Gathering of Israel

The two records of scripture, the Bible and the Book of Mormon, are the Stick of Judah and the Stick of Joseph or Ephraim, respectively (Ezekiel 37:15-20, 2 Nephi 3:12, 18-19).

The framework within which both these two historical and prophetic books are housed

is the Scattering and Gathering of Israel. The Scattering and Gathering of Israel is an underlying theme in both records of Scripture.

The scattering of Israel is closely linked to the apostasy of Israel and is an extension of the Fall of Adam and events that occurred in the Garden of Eden. When Adam partook of the Forbidden Fruit (apostasy) he was cast out of the Garden (scattered). Had Adam not partaken of the fruit from the tree of knowledge of good and evil, he would have remained in the Garden. Both his transgression and his being driven out of the garden describe the same thing: Being separated from the presence of the Lord. The scattering and apostasy of Israel also describe being separated from the Lord's presence.

The scattering of Israel allowed the blood of Abraham to be mixed with the gentiles; however, Israel was not scattered to mix bloodlines. "Israel was scattered because she apostatized..." (Bruce R. McConkie, *the Millennial Messiah*, p 186-197. See also p 223-225). During the scattering of the wicked, some righteous branches of Israel were led away so that all nations of the Earth would be blessed. The Book of Mormon is the record of one of these branches that was led away.

The gathering of Israel is closely linked to the restoration of Israel and is an extension of the Atonement of Jesus Christ. The restoration of saving ordinances allows the atonement of Christ to be applied to those who died during the Great Apostasy. If Israel was scattered because she apostatized then Israel will be gathered because she remembers

the covenants of the Lord, and “returns to the Lord Jehovah and his laws” (Bruce R. McConkie, the Millennial Messiah, p 195).

Scattering and Apostasy describe different perspectives, scattering being from a place and the apostasy describing actions, but they both describe the same thing; being separated from the presence of God. Gathering and restoration have the same connotation, and describe the same thing: being brought back into the presence of God.

The scattering and gathering of Israel is the apostasy and restoration of Israel on a national scale. The fall of Adam and the Atonement, the scattering and gathering and the apostasy and restoration of Israel are generally synonymous, being separated from and being brought back into the presence of the Lord, with some variations in meaning and application.

Although Israel consists of twelve tribes, the Bible and Book of Mormon refer to two main branches of the house of Israel: Ephraim and Judah. These two branches are types for the other tribes that are scattered and gathered. The overall record can be described by the simple image of a tree grafted back into itself, which when grown looks like a trunk with a hole in it.

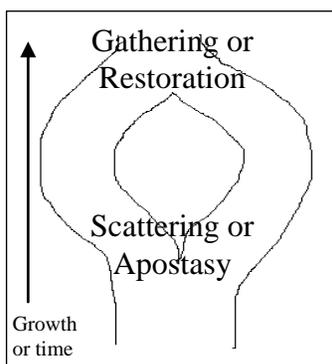


Fig 1: The General Pattern

This image is drawn from the allegory of the Stick of Ephraim and the Stick of Judah (Ezekiel 37:16-20, 2 Nephi 3:12-19), although it can represent events throughout all

dispensations and other gospel principles with some variations in each dispensation, and different peoples used for each branch.³ (This image and others that follow is read from bottom to top, as a tree grows with its base at the bottom and combined grafts at the top.)

In addition to the Bible, the scattering and gathering of Israel is described in the Book of Mormon by four different authors: 1) Nephi, 2) Isaiah, 3) Jacob and 4) Mormon. The four authors are different witnesses the Lord uses to “establish his word” (2 Nephi 27:14). These four authors provide four different perspectives and different details of the scattering and gathering of Israel. Nephi’s version is described in his vision (1 Nephi 11 – 14) where he is shown the scattering of the Nephites from the main tree and their final apostasy along with the restoration of the gospel in the latter-days. Nephi includes Isaiah’s version of the apostasy in the Isaiah chapters he quotes (2 Nephi 12 - 28), which provides a larger perspective that includes the Jews in Jerusalem. Jacob’s witness quotes Zenos’ parable of the olive tree (Jacob 5) which provides a greater view of the many branches scattered and gathered. Mormon’s witness through the historic and prophetic Book of Mormon is the longest and thus most detailed account of the scattering and gathering of the branch of the House of Joseph.

A basic doctrine of the Church is that “Instruction vital to our salvation is not hidden in an obscure verse or phrase in the scriptures. To the contrary, essential truths are repeated over and over again.” (Boyd K. Packer, “The Pattern of our Parentage,” *Ensign*, Nov

³ An additional perspective for this image of two cuttings is drawn from *The Last Days: Types and Shadows from the Bible and the Book of Mormon*, Avraham Gileadi, p 127. Any application of this concept explored in other texts is coincidental.

1984 p. 66) Repetition shows that the Scattering and Gathering of Israel is one of these basic truths.

The General Scattering and Gathering Pattern (Fig 1) can be modified to provide an overview of the two main branches of Israel, unified at the trunk and brought together again at the graft. The first image identifies the peoples or tribes with one branch, the tribe of Judah, and the other branch, the tribe of Ephraim. The second image shows the two different scriptural records of the Bible, and the Book of Mormon with the historical and prophetic identifiers⁴:

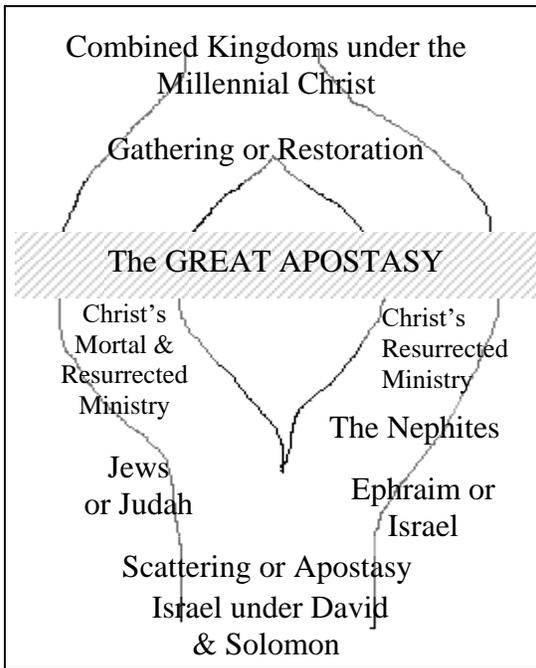


Fig 2: The Tribal Scattering and Gathering

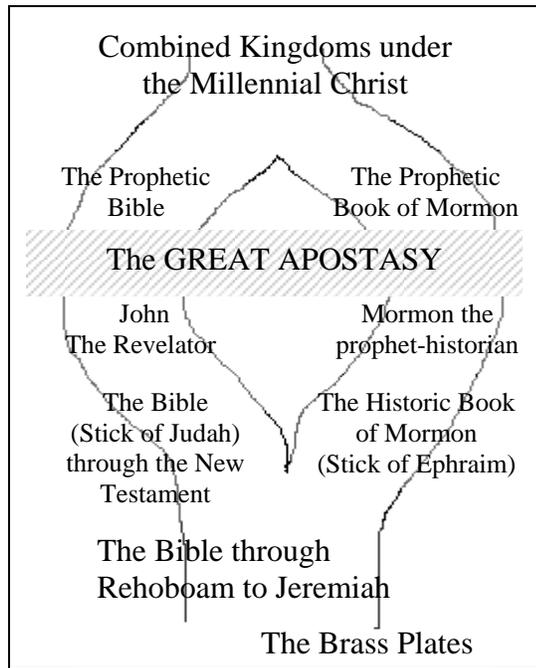


Fig 3: The Scattering and Gathering Records

The comparative witness between John the Revelator and Mormon the prophet-historian before the Great Apostasy is shown in Fig 3 and will be discussed later.

⁴ The lost ten tribes along with other dispensations can also be worked into this pattern which is done later in this work.



Fig 4: Joseph in Egypt

The scattering of Israel began when Joseph was sold into slavery in Egypt by his brethren (a form of apostasy). Because the Lord was with Joseph, he rose to be second in command in three successive conditions 1) under Potiphar, 2) under the Jailer and 3) under Pharaoh. In these circumstances, Joseph represents Christ in three conditions 1)

in mortality, 2) in spirit prison and 3) in Resurrected Glory⁵. Joseph, a type of Christ, was scattered into Egypt to preserve the rest of his family during the later famine and Israel was gathered.

The story of Joseph also serves as a type and shadow for the overall scattering and gathering of Israel. Potiphar represents apostasy and scattering, jail represents the Great Apostasy, and the rule under Pharaoh represents the restoration and gathering.

As the Biblical story of Israel continued beyond Joseph, further scattering occurred with portions of tribes leaving Israel during the exodus under Moses and later with the scattering by Assyria and Babylon, which included Lehi's migration. The scattering of the branch of Judah occurred with the rejection of the Christ by the Jews in Jerusalem in the New Testament era. After their rejection the Gospel was given to the Gentiles who were adopted into the House of Israel. The rejection of Christ by the Gentiles resulted in the loss of priesthood authority. This is the last scattering of Israel in the Biblical record

⁵ There are other ways that Joseph represents Christ that are beyond the scope of this text.

as the Gentiles and the Jews were sifted among the nations. The Branch of Judah is the “main tree” in Zenos’ Olive Tree parable (Jacob 5).

However the Biblical record is incomplete. It only describes the scattering of the main tree. It does not describe the history of those branches that were led away. The historical Book of Mormon contains the record of one branch of the house of Israel that was broken off the main tree in Jerusalem. It describes a portion of the historical events of a people who migrated from Jerusalem across the great waters to the American continent.

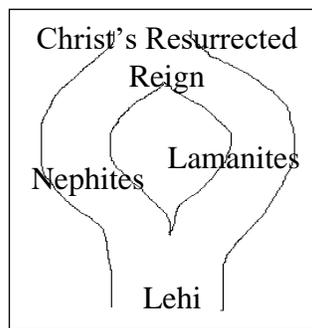


Fig 5: The Lehite Split

Once in the New World, this group divided into two nations who warred one with another. About midway through the history, the resurrected Christ appeared to a united people who then lived in peace for nearly two hundred years. The history of the Nephite and Lamanite split and re-unification follows the scattering and gathering pattern.

After Christ’s resurrected ministry, the people again divided and fell into apostasy with one group being destroyed and the other part being some of the ancestors of Native Americans.

The final books of the New Testament describe the apostasy of the main tree, meaning the Jews and the Gentiles. The Book of Mormon complements the Bible in describing the scattering or the apostasy of one of the four branches transplanted elsewhere in the Lord’s

vineyard. The “Great Apostasy” most Latter-day Saints refer to is the end result of the nearly 2000 year scattering of Israel that began with Joseph in Egypt. The Great Apostasy is the falling away of both the main tree, which includes the Gentiles, and the transplanted branches throughout the Lord’s vineyard, or the world.

Zenos’ Olive Tree parable as recorded by Jacob lays out the overall dispersion and preservation and later gathering and return of Israel (Jacob 5). The transplanting and in-grafting was done to preserve the tree, its roots and the fruit thereof unto the Lord. In the parable, there were four branches transplanted into different parts of the Lord’s vineyard (Jacob 5:20, 21, 24-25). The first two branches were transplanted into poor spots of ground. It should be recognized from the parable of the sower (Matt 13, Mark 4, Luke 8) that the ground in Zenos’ parable may not represent poor ground, but native inhabitants that are unreceptive to the gospel message. The status of the ground where the third branch was transplanted is not stated in the parable. The third branch might be tied with the last branch that was planted in a choice spot of ground. The Mulekites’ acceptance of the Gospel brought by the Nephites indicates the fertility of the soil that the fourth branch was transplanted into in this parable.

It should also be recognized that priesthood authority is upon the earth and necessary ordinances of salvation are administered among those branches any time good fruit is brought forth. As the other branches are grafted in, or when Lost Tribes are ready to receive the gospel in this last dispensation, they will be gathered into Israel and the records of their scattering will be brought forth:

The Lost Tribes are not lost unto the Lord. In their northward journeyings they were led by prophets and inspired leaders. They had their Moses and their Lehi, were guided by the spirit of revelation, kept the Law of Moses, and carried with them the statutes and judgments which the Lord had given them in ages past. ...The Lost Tribes will return, with “their prophets” and their scriptures. Bruce R. McConkie, Mormon Doctrine pg 457-458.

Like the scattering, the gathering of Israel is not a single event, but a series of events that occur over a long period of time.

Within and without the overall scattering and gathering of Israel, there were also smaller scattering and gathering events which follow a similar pattern. The split of Adam’s two sons, Cain and Abel, through the first dispensation up to Noah provides the first pattern; the division of Abraham’s descendents between Israel and the Midianites provide a second pattern; and the division in the historical Book of Mormon of Zeniff, Noah and Limhi at the same time as Mosiah, Benjamin and Mosiah, also shows this pattern.

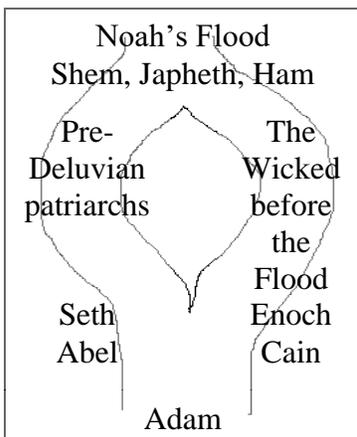


Fig 6: 1st Dispensation

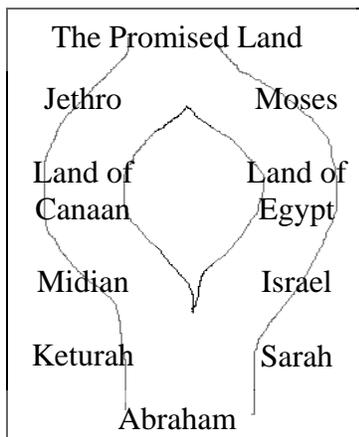


Fig 7: Israel / Midianite Split

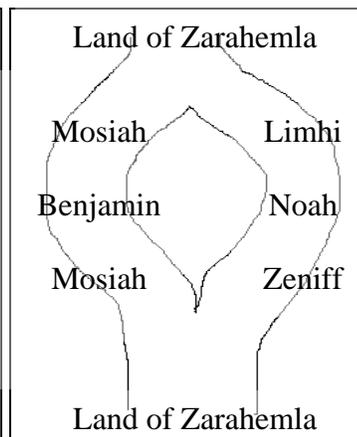


Fig 8: Zarahemla split

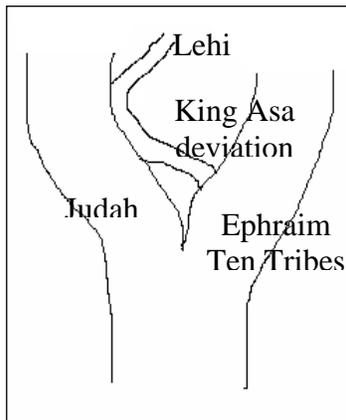


Fig 9: King Asa graft

There are deviations to the general pattern as well. The Kingdoms of Israel and Judah split after Solomon and shortly after their split, king Asa gathered some of the house of Israel to Jerusalem (2 Chr 15:9, also 1 Chr 9:3). This in-graft is a deviation of the scattering and gathering pattern where a shoot of one branch is joined with the other branch. This deviation also occurs under Hezekiah where he too gathered some of the scattered of Israel to

Jerusalem (2 Chr 30). Whether Lehi's ancestors were brought into Judah with the king Asa or the king Hezekiah gathering has not been revealed. It is this short sojourn with Judah that Lehi is referred to as being descendents of the Jews (2 Nephi 30:4)⁶.

However, these gatherings were incomplete. The graft that was gathered was broken off and scattered again with Lehi's departure from Jerusalem to the New World.

This in-graft deviation occurs during the Nephite-Mulekite merge in Zarahemla from two different ancestral branches. Some of these events will be further developed in the later part of this work.

Other Patterns

The scattering and gathering pattern also occurs prior to the Mortal Messiah. Christ's lineage after King David was divided into a kingly lineage through Solomon and a

⁶ Joseph Fielding Smith, Answers to Gospel Questions, Volume 1, p 142-143.

priestly lineage through Nathan. This division of lineage was unified in Christ and accounts for the different versions of Christ’s lineage (Matthew 1, Luke 3).

The pattern also predicts the separation of Church and State established in the American Constitution. In European governments through the dark ages, Church and State were intertwined with either the Church controlling the State or the State controlling the Church to achieve its means.

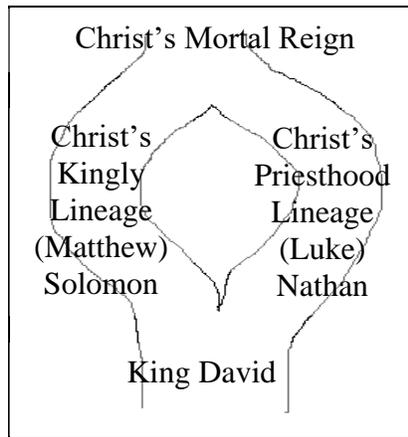


Fig 10: Christ's Lineage

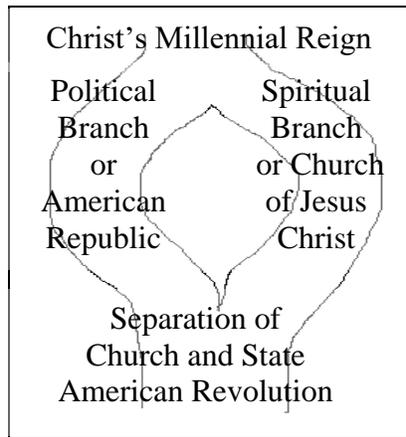


Fig 11: The American Separation

The pattern of a division of the Kingly and Priesthood lineage or political and spiritual branches prior to the coming of Christ is also apparent in the Book of Mormon. A greater understanding of Joseph in Egypt and the birthright blessing provides further insights.

Joseph in Egypt, the Birthright Son, Manasseh and Ephraim

Joseph’s scattering into Egypt with the subsequent gathering of Israel shows the responsibility of the Birthright son fulfilling the Birthright Blessing. The Birthright Blessing flowed from Abraham to Isaac, not Ishmael; from Isaac to Jacob, not Esau; from

Jacob to Joseph, not Reuben; and from Joseph primarily to Ephraim. The birthright blessing was a double portion given for two purposes: 1) to take care of the parents when they were old and infirm and couldn't work, including their final burial expenses and 2) to support the birthright son while he was ministering in the gospel and thus was not earning an income. The tribe of Ephraim bore the birthright blessing through the Exodus out of Egypt and into Israel. In Israel, the tribes of Ephraim and Judah were rivals as the lead tribe, though Judah's rule would continue until Christ (Gen 49:10). Christ came through Judah's lineage, but the birthright belonged to Ephraim (1 Chr 5:2). The gathering is Ephraim's responsibility (Jer 31:6-9) for "the order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made" (D&C 107:40).

While in Egypt, Joseph, the birthright son had two sons: Manasseh, his firstborn and Ephraim, his second born. As part of the scattering, the birthright blessing given to Joseph was split during the adoptive blessing by Jacob. Unlike the blessings of Jacob and Esau, the blessings to Ephraim and Manasseh occurred at the same time as Jacob's right hand was placed on Ephraim and his left on Manasseh (Gen 48:14). Thus both of Joseph's sons were given portions of the birthright as this "birthright was given unto the sons of Joseph the son of Israel" (1 Chr 5:1). Both tribes were given a significant inheritance in the land of Canaan under Joshua.

During the Restoration in the last days, both Manasseh and Ephraim have roles to play.

Manasseh

Manasseh carried a portion of the birthright blessing and as Joseph's firstborn is a forerunner for his younger brother. Understanding Manasseh's relationship in Israel helps understand the role of the tribe of Manasseh in the last dispensation. Jacob, renamed Israel, had 13 children, 12 sons and a daughter. When Jacob adopted Ephraim and Manasseh as his own, Ephraim replaced Joseph and Manasseh became Jacob's 13th son (Gen 48:5). The thirteenth tribe continued throughout Israel's sojourn in Egypt.

Manasseh, as the first heir of Joseph, took on the tribal symbols given to Joseph in his patriarchal blessing:

Joseph is a **fruitful bough**, *even* a fruitful bough by a well; *whose* **branches** run over the wall:
The archers have sorely grieved him, and **shot at him**, and hated him: But his **bow** abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob;
Genesis 49:22-24 (emphasis added)⁷

The fruitful bough is the olive branch, the symbol the Lord uses for all of Israel. The tribal symbols of Manasseh used during the Exodus and later are an olive branch and arrows.

⁷ The blessing of the Sons of Jacob (Gen 49) do not describe the entire blessing, but those portions of the blessings showing the tribal symbols used by Moses when leading Israel out of Egypt.

Events in this dispensation follow the birth order of the sons of Joseph. Manasseh, the elder brother, set up a political kingdom in preparation for Ephraim, the younger brother, to bring forth the gospel. The



Fig 12: The Great Seal of the United States

The new political kingdom was set up which became “a great nation.” The Great Seal of the United States uses the tribal symbols for Manasseh: the olive branch, the arrows, and the number 13. The United States of America represents the 13th tribe of Manasseh as a political kingdom. One of the founding principles of the new American government was the freedom of religion established as a forerunner to the restoration of the Gospel.

A greater description of the symbols on the Great Seal is contained in the Appendix. For further understanding of the symbols used for the tribes of Israel identified by Jacob’s patriarchal blessing to his sons (Genesis 49), a good overview is the book Whence Came They?: Israel and Britain, and the Restoration, Vaughn E. Hansen (©1993, Cedar Fort Incorporated). This book also describes part of the House of Israel’s influence in political kingdoms throughout the history of the world and gives a glimpse of what Elder Talmage referred to when he said:

It has been said, that “if a complete history of the house of Israel were written, it would be the history of histories, the key of the world’s history for the past twenty centuries.” Justifications for this sweeping statement is found in the fact that the Israelites have been so completely dispersed among the nations as to give to this scattered people a place of importance as a factor in the rise and development of almost every large division of the human family. James E. Talmage, *Articles of Faith*, p 286.

America and the Church are two nations to most recently rise out of scattered Israel.

America, in fulfilling Manasseh's birthright blessing, provides the secular gathering of the people to this land of liberty. The Lord states: "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. And kings shall be thy nursing fathers, and their queens thy nursing mothers" (1 Nephi 21:22-23). The American ideal of civil freedom as a standard for the nations precedes and prepares for the Gospel to be dispensed.

Ephraim

Manasseh was the as the forerunner, or Elias, for his younger brother Ephraim. Although Manasseh would be a great nation which preceded his younger brother, Ephraim will be “greater” and a “multitude of nations” (Genesis 48:19). Ephraim, the younger son, was placed before Manasseh in Jacob’s adoptive blessing and took Joseph’s place as the birthright son. The tribe of Ephraim is a spiritual kingdom which transcends national borders, thus is greater than Manasseh’s secular kingdom.

When Israel was led out of Egypt under Moses and the Ten Commandments were given, the tribe of Levi was elected to bear the Ark of the Covenant (Deut 10:8). Later Levi was dispersed throughout Israel and only twelve tribes received an inheritance of land in Canaan. The dispersion of Levi is a type and example for Ephraim in the latter-days. As Ephraim fulfills his birthright blessing in the latter-days, his kingdom is not a secular kingdom but a spiritual kingdom, dispersed among the Nations.

The tribal symbol of Ephraim is a unicorn: “God brought them out of Egypt; he hath as it were the strength of an unicorn” (Numbers 23:22). An alternate translation of unicorn is “a wild ox” (Numbers 23:22 footnote *a*). In this last dispensation, the ox bears Israel out of Egypt (or the world) in the baptismal fonts in the temples of The Church of Jesus Christ of Latter-day Saints.

Temple and Missionary work gathers all Israel, dead or alive, as Ephraim fulfills the birthright



Fig 13:

Baptismal Font in the Mormon Visitors Center
at Temple Square, Salt Lake City, Utah

blessing. The pattern of the scattering and gathering of Israel is also a type and shadow of eternal events and depicts death and resurrection. On one level, death is like scattering, as upon death, the spirit and the body are separated, followed by a gathering resurrection. Temple ordinances performed on behalf of the dead are one part of the gathering of Israel and a fulfillment of the birthright blessing.

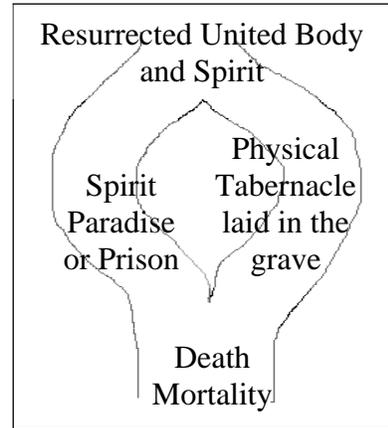


Fig 14: Death and Resurrection

Many members of The Church of Jesus Christ of Latter-day Saints are of the lineage of Ephraim as identified through patriarchal blessings. They fulfill the birthright blessing by: 1) taking care of the parents throughout history by performing temple work for those who have died, and 2) proclaiming the restored gospel of Jesus Christ to the rest of the family of Adam and Noah; to the Jew and the Gentile and also the Lamanite. As Church members fulfill the birthright blessing they become “saviors... on mount Zion” (Obad 1:21), and prevent the earth from being smitten “with a curse” (Mal 4:6).

Manasseh and Ephraim

The scattering and gathering of Manasseh and Ephraim can also be overlaid on the general scattering and gathering pattern, remembering the birth order of Joseph’s sons.

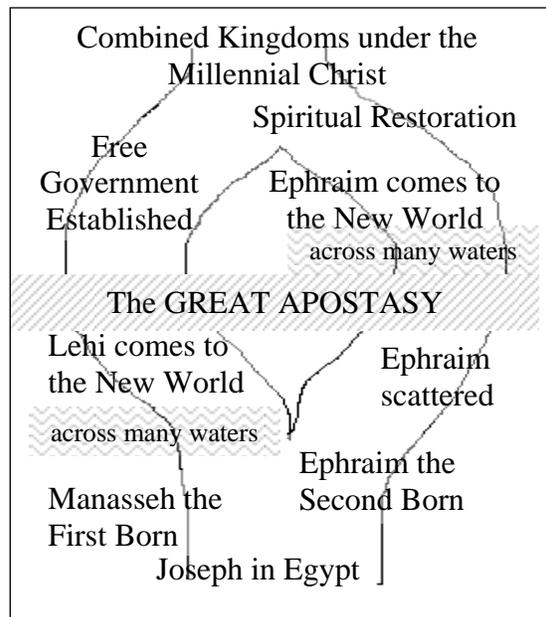


Fig 15: Manasseh and Ephraim

As part of the scattering of Israel, Lehi, a descendent of Manasseh, came to the New World prior to the Great Apostasy. The historical Book of Mormon is a record of his offspring. After the Great Apostasy, remnants of Ephraim and other tribes colonized the New World fulfilling prophesied events as part of the gathering of Israel.

The American government was established prior to and in preparation for the restoration of the Gospel through the prophet Joseph Smith. The tribe of Ephraim, the birthright son, was to be a spiritual or ministerial nation, not a secular government, fulfilling the birthright blessing.

The Stick of Joseph

The historical Small Plates were primarily focused on the ministry of the Nephites, and the Large Plates provide a fuller historical record of the reign of kings amongst the Nephites. The Small and Large Plates overlap for nearly 450 years of Nephite history, after which the Small Plates were full and entries stopped. The Small Plates consist of the books from 1st Nephi up to Amaleki's statement "These plates are full" (Omni 1:30). Mormon abridged the large plates of Nephi in his abridgement; however a portion of that abridgement, 116 pages of manuscript, were lost before the Book of Mormon was published. This lost manuscript overlaps the Small Plates of Nephi, which are comprised of the books of First Nephi through Omni. These records pertaining to the spiritual ministry of the Nephites were not abridged by Mormon and are a direct inclusion into Mormon's record. Mormon's abridgment of the remaining Large Plates of Nephi, the books of Mosiah through Fourth Nephi, cover from the reign of King Benjamin to the

coming of the resurrected Christ to the Nephites. This abridgement contains both a secular history and ministerial teachings. The Plates of Nephi can be overlaid on the scattering and gathering pattern.

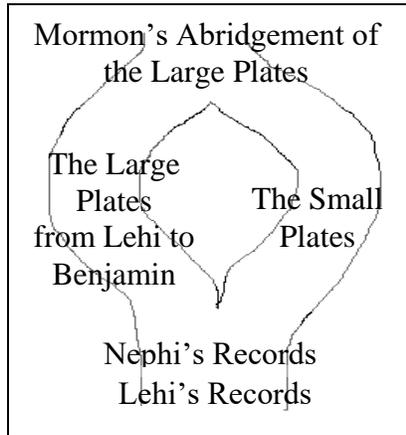


Fig 16: The Historic Record

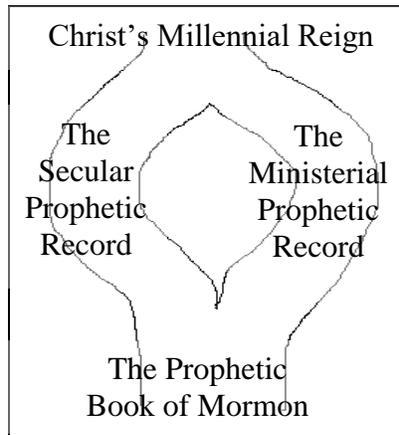


Fig 17: The Prophetic Record

Like the historical Book of Mormon, the prophetic Book of Mormon is also split into two parts. One part is a ministerial prophecy, or prophecy for the church, and the other part is a secular prophecy, or a prophecy for the nation and the world. Like the Plates of Nephi, where the Small Plates overlapped portions of the Large Plates in the same historical era, portions of the secular and ministerial prophecies also overlap.

The prophetic Book of Mormon follows the same pattern as the historic record; however, there is not a one-to-one correlation of the historic to the prophetic. The Small Plates do not describe just the ministerial prophecy and the large plates do not describe just the secular prophecy.

The Small Plates were written “for the special purpose that there should be an account engraven of the **ministry** of my people” the Nephites (1 Nephi 9:3), but they are not totally exclusive of a secular message. Jacob was commanded by Nephi to “write upon these [small] plates a few of the things which [he] considered to be most precious; that [he] should not touch, **save it were lightly**, concerning the history of this people which are called the people of Nephi” (Jacob 1:2). The Small Plates were not re-transcribed by Mormon’s hand, but were a direct inclusion into Mormon’s record.

The large plates written to give “an account of the reign of the kings, and the wars and contentions of my people” (1 Nephi 9:4) are not part of the current Book of Mormon, but Mormon’s abridgement from those plates are. The Plates of Mormon “consist[s] of an abridgment by Mormon from the Large Plates of Nephi, with many commentaries” (Book of Mormon Preface, Explanation point 2). Mormon’s abridgement of Nephite history available today begins with the book of Mosiah and continues through the book of 4 Nephi. Mormon introduces his own abridgement with the “Words of Mormon” and concludes with his writings of his own time in the book that bears his name. These “bookend” books serve to bracket Mormon’s abridgement.

Mormon’s abridgement contains both a secular history and ministerial commentaries. Thus, both the Small Plates of Nephi and Mormon’s abridgement provide portions of the secular and ministerial message of both the historic and prophetic records, each to a lesser or greater degree.

The Small Plates do provide the beginning points for both the Secular and Ministerial prophecies; however these prophetic messages begin at different points of history in the last dispensation. Mormon’s abridgement of the Large Plates concludes both the secular and ministerial prophecies; the prophetic messages end at the same point, which is the millennial reign.

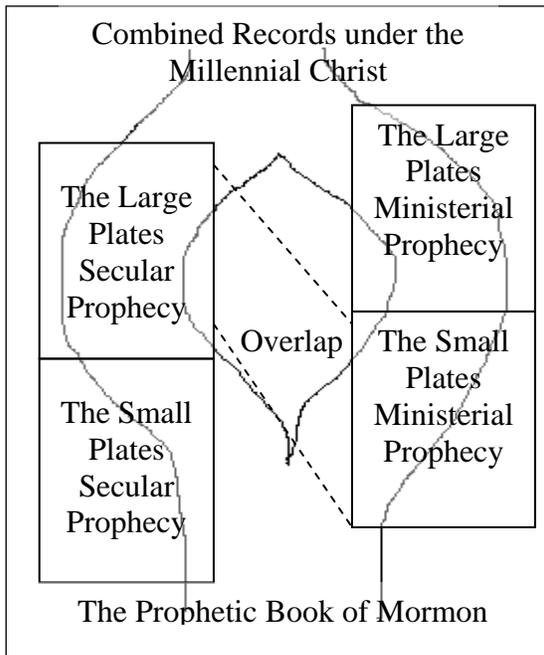


Fig 18: The Prophetic Book of Mormon

For part of the time, the secular and ministerial prophecies overlap, and, like the four gospels recorded in the Bible, the Book of Mormon prophecies can describe the same events with a different perspective and a different focus. Since they begin and end at different point of time, they also describe different events altogether.

This is represented in Figure 18: “The Prophetic Book of Mormon” which shows the Prophetic Record in the scattering and gathering pattern. The secular prophecy fulfills the portion of the birthright blessing given to Manasseh and pertains to America as a forerunner to his younger brother. The ministerial prophecy fulfills the greater portion of the birthright given to Ephraim and pertains to the ministry of the Church of Jesus Christ of Latter-day Saints.

At the conclusion of Mormon's abridgement, Mormon records his own history, and Moroni includes his abridgement of the Jaredite record and finishes off with a few of his own teachings. These three final books of the Book of Mormon pertain to the period of time after the Millennial reign when Satan is loosed for a season, and the concluding Nephite-Lamanite war is a type for the battle of Gog and Magog.

Comparative Witness

Before the final apostasy of each branch of the House of Israel, a prophet wrote a final record, (see Figure 3 "The Scattering and Gathering Records"). The Last Prophet of the Biblical Branch of the house of Judah was John the Beloved, or John the Revelator. His opus, the Revelation of Saint John, could be titled instead the Revelation of the Last Prophet of the branch of Judah in the House of Israel. The book of Revelation is a prophetic utterance describing the events of the world from the time of John, through the Millennial Reign, to the Celestial transformation of the earth. John's writing was a fulfillment of Nephi's vision (1 Nephi 14:19-3) who was forbidden to write the remainder of the things which he saw, being reserved for in part John the Beloved and the book of Revelation is a conclusion to Nephi's vision of the Tree of Life (Rev 2:7, 22:2, 14).

Mormon, along with Moroni, parallels John the Revelator. They were chosen to compile a history of their people who had fallen, to come forth in the latter-days to a people they saw in vision. Like John the Revelator, Mormon and Moroni were the last prophets of the Nephite Dispensation. The Book of Mormon could be called the Revelation of Mormon or the Revelation of the Last Prophet of the branch of Joseph in the House of

Israel. Mormon's record, like John's revelation, is a prophetic account of the restoration through the millennial reign to the last days of the earth. Mormon's record, like that of John's revelation, is also a conclusion to Nephi's vision.

Along with describing the apostle who would write the things to the end of the world (John as the Revelator), the angel told Nephi that there were "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" (1 Nephi 14:26).

In historical context, the "others who had written" that Nephi refers to (between 600 and 592 BC) could be Isaiah and the Brother of Jared, among others. Isaiah spoke about the scattering and gathering of all the house of Israel (1 Nephi 19:24, 3 Nephi 23:2-3). Isaiah was a prophet-historian, or, more correctly, a prophetic-historian, someone who uses historical events to describe events in the future. The Brother of Jared (Ether 3:21-23) also described events for the history of the world and his writings were so great they were sealed up in his generation, to come forth in a future generation.

When this verse (1 Nephi 14:26) is read in the last days the "others who had written" may also apply to Mormon and Moroni. Their work, like the Brother of Jared's, contained writings "sealed" to come forth at a later time.

In the “Brief Explanation to the Book of Mormon” the compilers of the Book of Mormon are identified as the last of the prophet-historians. Mormon and Moroni saw our day (Mormon 8:35-34), and in abridging the history of the Nephites upon the gold plates, put in only a hundredth part, or the things which would be of most worth to us in the latter days. Like Isaiah, Mormon, the prophetic historian, used events in Nephite history to describe events in the future, in our day, the last days.

Revelatory Witness

When people, whether investigators or members, read the Book of Mormon for the first time, they are counseled to

Ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. Moroni 10:4

When people get a confirming witness of the truthfulness of the Book of Mormon, the witness is of all three books; the spiritual, the historical and the prophetic, although the application of that witness is most often applied only to the most important aspect of the book, the spiritual truths. The confirming witness testifies that Jesus is the Christ, the Savior of both the Old World and the New and that the Book of Mormon is the Word of God, Another Testament of Jesus Christ, a companion to the Bible.

Occasionally that confirming witness is applied to the historical book as well. The confirming witness testifies that the history is true, that the events depicted in the Book of Mormon occurred and that the resurrected Christ came to ancient America shortly after

his mortal ministry. The book is not a complete and detailed history, but an abridged summary of Nephite history, containing the highlights that Mormon, inspired by the Lord, thought were most important for this dispensation.

Rarely, it seems, is that confirming witness applied to the prophetic Book of Mormon. When it is, it is usually applied only to snippets or portions of the book. This usually comes from reading only portions of the Book of Mormon, instead of from reading the book beginning to end. However, the entire book is a prophetic book written by the last prophets of the Nephite dispensation, like the Book of Revelation.

The prophetic Book of Mormon can be likened to a parable instead of a prophecy. Like the analysis of parables, the application thereof falls away by looking too deeply. The Jews, for instance, took analysis too deep during the time of Christ and thus looked past the mark.

Maintaining the spiritual perspective by following the spiritual teachings of the Bible and the Book of Mormon is necessary because the prophetic Book of Mormon must be interpreted by the gift of the Holy Ghost, by prophecy and by revelation. This is how Joseph Smith translated the text from reformed Egyptian into English, and it is how each individual must interpret it for themselves as they read and ponder its truths. Ezra Taft Benson said “It takes revelation to perceive revelation” (Ezra Taft Benson “Worthy Fathers, Worthy Sons” *Ensign*, November 1985, p 35). Without personal revelation, it is still a sealed book, even though it is readily available for anybody to read.

Revelation is a key component to the Restored Gospel of Jesus Christ for the salvation of every single person upon the face of the earth. Joseph Smith said “Salvation cannot come without revelation; it is vain for anyone to minister without it” (*Teachings of the Prophet Joseph Smith*, p. 160).

As part of the conversion process of each individual who accepts and reads the Book of Mormon, Moroni exhorts the reader:

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. Moroni 10:3-5

Revelation received by the individual is the confirming witness that the Book of Mormon is true. The Lord defines truth in this generation as follows: “And truth is knowledge of things as they are, and as they were, and as they are to come” (D&C 93:24). The spiritual book of Mormon provides universal truths or the knowledge of things as they are. The historical Book of Mormon provides knowledge of things as they were. The Prophetic Book of Mormon provides knowledge of things as they are to come.

President Benson taught that we should ask: “Why did the Lord inspire Mormon (or Moroni or Alma) to include that in his record? What lesson can I learn from that to help me live in this day and age?” (Ezra Taft Benson, “The Keystone of Our Religion” *Ensign*, January, 1992, p. 2). When these questions are asked and answered, the confirming witness shows how the Book of Mormon was written for our day, and why the Lord inspired Mormon to include specific parts of Nephite history in his record.

Authors note: As a convert to the Church in 1987, I have asked the question posed by President Benson many times, and as latter-day events have unfolded over the past twenty years, I have “checked off” this or that event as being prophesied in the Book of Mormon. The fulfillment of signs of the times has been a marvelous confirming witness. I have developed my own way of asking President Benson’s question to other members I meet. My questions are listed in the Appendix. When I tried to project this understanding into the future, sometimes scenarios I developed came to pass. At other times, the scenarios were completely wrong. As current events were brought to pass, the Lord opened my eyes, showing he was in control. That too was a spiritually educational experience which taught me to never get locked into the idea that there is one and only one way that prophecies are fulfilled.

Each word, lesson and story in the Book of Mormon was carefully selected and sifted by its author for the people of the latter-days. Even the format itself with the Small and Large Plates, and the book titles and layout have meaning. Equally careful study, research and application by latter-day readers show how those lessons reveal the signs of

the times. As Latter-day Saints recognize the prophecies contained within it, The Book of Mormon can be a guide for our times.

The record of the Nephite history just prior to the Savior's visit reveals many parallels to our own day as we anticipate the Savior's second coming. Its testimony of the resurrected Christ in America is given in purity and beauty. Ezra Taft Benson "The Savior's Visit to America," *Ensign*, May 1987, p 4

The use of revelation is important in discerning the signs of the times to avoid being taken unawares along the narrow way.

We shall ... do well to discern the signs of the times as we pass along, that the day of the Lord may not 'overtake us as a thief in the night.' History of the Church, 3:331; from "Extract, from the Private Journal of Joseph Smith Jr.," Times and Seasons, Nov. 1839, p. 9

Evaluating current Church, US and World events along with those from the Book of Mormon can provide a confirming witness to those believers watching for the events leading up to and including the Second Coming of the Messiah.

Only through watchfulness and prayer may the signs of the times be correctly interpreted and the imminence of the Lord's appearing be apprehended. To the unwatchful and the wicked the event will be as sudden and unexpected as the coming of a thief in the night. But we are not left without definite information as to precedent signs. James E. Talmage, *Jesus the Christ*, 785-86

The Book of Mormon came forth after the First Vision but before the organization of the Church, showing the emphasis the Lord put on it. Its coming forth fulfills a Biblical prophecy (Isa 29:4) and is thus a sign of the times. The Book of Mormon also describes the coming forth of the Book of Mormon (2 Nephi 3:19). This confirms that the Book of

Mormon also *contains* signs of the times. This book of the restoration also contains prophetic utterances of the coming of Jesus Christ within its prophecies as well as within its historical types and shadows, so its pages contain the signs of the times specifically for the tribe of Ephraim.

Others have testified that “The Book of Mormon heralds the prophesied fulfillment of the covenants that the Lord made with ancient Israel and *prepares us for the Millennium*” (Richard Dilworth Rust, “‘I Know Your Doing’: The Book of Mormon Speaks to Our Times,” *Ensign*, Dec 1988, p 15, italics added). The preparation should be both spiritual and temporal.

The current prophet, President Monson, and his counselors are aware of these days. The concluding remarks made during the press conference for the reorganization of the first presidency after President Hinckley’s funeral could demonstrate this. President Monson’s concluding remarks were:

“we are going to concentrate on looking to the future and take step by step carefully planned and carried out with the aid of the other quorums [the programs of the church]...you can rest assured we will be giving due attention to the present and the future, but not forgetting the past, for *the past is prelude to the future.*” KSL Video archives “Thomas S. Monson Named 16th Church President” Church Press Conference 4 February 2008 counter 36:00 – 37:00 (italics added).

Since the Book of Mormon is primarily a spiritual book, the revelatory process is described in various stories and examples. Lehi believed the prophets and prayed to receive confirmation of their teachings and further revelations. Nephi gained the

confirming witness of his father's visions. Enos provided the most concise example of the revelatory process. He prayed all day long and finally received forgiveness for his sins, after which his thoughts and prayers were turned toward first to the Nephites and then to the Lamanites, which were in turn answered by the Lord. Alma the Elder gained a witness of Abinadi's words and then preached to others. By following these examples in the Book of Mormon, readers can gain a witness of Christ and be converted. Like the prophets of old, when a person is converted, he or she will act upon their testimony.

The word "conversion" literally means change (Dictionary.com "Conversion" Entry 2), and entails a change in actions that goes beyond knowing. There are those who have received a testimony of the truthfulness of the Book of Mormon, but who are not converted. Christ explained this to Peter when He counseled, "When thou art converted, strengthen thy brethren" (Luke 22:32). This strengthening is done by the continual good word of God (Omni 1:13), by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned (D&C 121:41).

The Three Records Impact Each Other

With revelation, each of these three messages, the spiritual, the historic, and the prophetic, can be discerned and thus be read independently. However, the three messages are not independent but interrelated and being aware of their interrelation provides a greater understanding of the message of the other.

The Book of Mormon can be read only for spiritual understanding, without either historic context or prophetic fulfillment. The spiritual message is fuller, however, if read both in

historical context as well as with prophetic understanding. If the historical aspects are ignored some of the spiritual message loses meaning and history is bound to be repeated. This is a type of prophetic warning from the historical book. The fulfillment of historical prophecies serves as a witness that other prophecies yet to be fulfilled will indeed be fulfilled.

The book could also be read as an historical text, ignoring the spiritual message. However, if the more important spiritual teachings are ignored and the historical book becomes the primary focus, testimonies may falter. The book is not a complete history but an abridged history so many historical facts are omitted, leaving a modern day seeker of historical facts without some pertinent information. Desiring to have the gold plates which the Book of Mormon was translated from is one example of focusing on only this historic record.

Prophetic book impacts the Historic

Without distinguishing between the historical and prophetic books, aspects of the prophetic book pertaining to America in this last dispensation may have been unconsciously applied by many Latter-day Saints to the historical record. One of these prophetic impacts has created a culture in the Church that the historical record applies to the entire western hemisphere, both North and South American. This culture is described by Dallin H. Oaks. After taking a class entitled “Archaeology of the Book of Mormon,” Elder Oaks commented:

“Here I was introduced to the idea that the Book of Mormon is not a history of all of the people who have lived on the continents of North and South America in all ages of the earth. Up to that

time, I had assumed that it was.” Dallin H. Oaks “The Historicity of the Book of Mormon” Foundation for Ancient Research and Mormon Studies Annual Dinner Provo, Utah, October 29, 1993, Provo, Utah, Maxwell Institute, p N/A

Elder Oaks’ example identifies the Latter-day Saint cultural idea that the Book of Mormon is the history of all the ancient inhabitants of North and South America, as he himself believed before the class. This cultural idea, along with the assumption that the migrations from the old world to the new recorded in the Book of Mormon were the only ones that took place, has contributed to the current controversies pertaining to DNA evidence and other issues. Although the historical Book of Mormon may be a history of the people across the entire continent, archeological evidence does not seem to support this (e.g. Ancient America and the Book of Mormon, and The Lives and Travels of Mormon and Moroni previously referenced).

However, in contrast to a localized historic book, the Prophetic Book of Mormon *does* apply to all of North America. It applies to the Church and to the nation, America, as well as to the whole world in this last dispensation, as will be shown in this text.

As with the historical book, if the more important spiritual teachings are ignored and the prophetic book becomes the primary focus, testimonies may also falter. The Jews did this as they misinterpreted the prophetic Old Testament in the New Testament era, looked past the mark and failed to recognize the Savior, whom they crucified. Maintaining a spiritual focus is vital to understand the prophetic record and to properly discern the signs

of the times. However, without an understanding of the prophetic message, some spiritual truths are not evident.

The spiritual truths in the Book of Mormon and the application of those truths in each of our individual lives really defines the prophetic nature of the Book of Mormon independent and outside of the concepts presented in this work. This principle is shown in a modern day parable “I Will Prepare the Way.” This parable parallels the “directions the Lord gave to Nephi when he was commanded to build a ship [with] a woman facing an overwhelming task of her own” in this modern day.⁸ The parallels shown in this video segment is a type to understanding the prophetic Book of Mormon. Individual applications of the spiritual principles are vastly more important than comparisons of secular and ministerial timelines in this work ever could be.

Historic book impacts the Prophetic

Just like the prophetic book impacts the historical book in alluding to a continent wide civilization, the historical book also impacts the prophetic message. As Latter-day Saints read the book, historical definitions are used instead of likening the scriptures unto this last dispensation and applying prophetic definitions to the people and places described. When the stories about Lehi, Nephi, King Benjamin and Abinadi are read, the historical figures come to mind, depicted by familiar images of Church art. The oft quoted phrase “I Nephi having been born of goodly parents” puts many latter-day readers directly into the historic context who frequently read “the same old story.” However, the book should be read in a different manner.

⁸ Book of Mormon Video Presentations for Youth and Adult Gospel Doctrine Classes, segment 2

Please encourage your students to read more slowly and more carefully and with more questions in mind. Help them to ponder, to examine every word, every scriptural gem. Teach them to hold it up to the light, and turn it, look and see what's reflected and refracted there. For some students on a given day with a given need, such an examination may unearth a treasure hidden in a field, a pearl of great price, a pearl beyond price. Jeffery R. Holland, CES Satellite Broadcast, Summer 1992 p 4

At the conclusion of the historical book, the Nephites had been all slain or had died out. Saying there are not any "modern-day Nephites" is an extension of that historical event. However, the prophetic definitions of "Nephite" suggest that modern-day Nephites are alive and well. From a ministerial perspective, many modern day Nephites are preparing for the Second Coming of Christ under the caveat that all is not well in Zion. From a secular perspective, many modern day Nephites are not members of the Church (Alma 1:19, Helaman 6:2-3). When the historic book is laid aside and the book is held up as a prophetic book hidden treasures are brought forward.

Secular Prophecy impacts the Ministerial Prophecy and vice versa

In addition to historical impacts on the prophetic book, the overlap of the secular and ministerial message distorts the prophetic message, as the same passages in the secular message have an entirely different meaning in the ministerial message. An understanding of the records which make up the current Book of Mormon and the purpose why each was written (example Nephi 9:3-4) helps to clear up the prophetic message.

Unlike the historical book, the secular and ministerial prophecies start at different points in latter-day history. Unless these secular and ministerial messages are split and the starting points are properly identified, the prophetic message is distorted and appears non-linear. When the secular and ministerial messages are split, the prophetic messages of the book become clearer. This text separates the two time lines and puts them in prophetic order.

As the historic record impacts the prophetic and the ministerial record impacts the secular, some flexibility in Mormon's abridgement is necessary. Each and every single event didn't occur in both the historic and prophetic time lines. Occasionally in the prophetic record, some events may not flow in a direct linear time line. This may be due to the overlap or difference between the secular and the ministerial records. The more important ministerial time line trumps the secular time line. Events that occur in the proper ministerial time line may be out of order in the secular time line. In addition, some events that occur in the ministerial time line do not occur in the secular time line and vice versa.

Understanding Prophetic Definitions

With the historic and prophetic records separated, and the prophetic record split into a ministerial and a secular prophecy, another key is to understand prophetic definitions.

Historic definitions are fixed and relatively constant as history once written is set; however prophetic definitions are fluid and changing. Prophetic definitions ebb and flow, at one time meaning one thing, and at another meaning something else, and then

return to the original meaning. In addition, the same passage in Mormon's abridgement may apply to several different events in these latter days.

The easiest and simplest way to read the prophetic Book of Mormon is to lay aside the historical definitions that some Latter-day Saints seem to cling to and to "liken the scriptures" unto modern day people, places and events. By doing so, new or prophetic definitions are created. For some, this is very difficult to do, yet for others this comes very easy. By understanding the Book of Mormon is a prophetic text which is split into secular and ministerial prophecies, prophetic definitions can be clarified.

The prophetic fluidity of names is demonstrated by comparing Doctrine and Covenants Sections 15 and 16. These revelations were given to John and Peter Whitmer and are identical except the name change for the recipient. Latter-day Saints are counseled to "liken the scriptures unto us" (1 Nephi 19:23; 2 Nephi 6) and insert ones own name into either of these revelations in place of John's or Peter's name. This process of personalization of revelation describes prophetic fluidity.

This fluidity also occurs with peoples, as in "Nephite," "Lamanite," "Israel," "Jew," or "Gentile;" places, as in "Zion," "Babylon," "Israel," "Zarahemla," and "Bountiful;" and nations as well such as "Egypt," "Assyria," and "Israel."

As another example, the term “Israel” applies on four different levels:

- 1) the man Jacob, renamed Israel by the Lord as a new name, 2) his children, as the tribes of Israel,
- 3) the Northern kingdom after the division, and 4) a promised Land in the middle east. It can also mean a true believer. Bible Dictionary – Israel; – Israel, Kingdom of

In scripture, the Lord does not use quotation marks around names when used as terms in either the Bible or the Book of Mormon. It is up to the reader to define how these terms are used in the passages of scripture that they read, and applying more than one meaning can provide a fuller understanding of the passage. For some, the use of quotation marks in scripture would be beneficial. The use of quotation marks around the terms “Nephite” and “Lamanite” is occasionally done for clarification purposes in portions of this work.

As with all terms, understanding how the Lord used terms historically is a key to understanding how they can apply in a prophetic sense. Understanding the purpose of the small and large plates provides insight to defining the terms “Nephite” and “Lamanite,” prophetically describing both their secular and ministerial modern-day counterparts, and like the term Israel, the term Nephite and Lamanite can apply on many levels.

Nephites and Lamanites are the two primary peoples in the Book of Mormon, named in part from their progenitors Nephi and Laman, and have one meaning for lineage and one meaning for belief. The Index of the Book of Mormon provides the following entries:

NEPHITE – [1] *descendant of Nephi and his followers, [2] later any person who accepts the gospel.*

LAMANITE – [1] *descendant of Laman, [2] later any person who rejects the gospel.*

The second definition for both Nephite and Lamanite includes those who either accept or reject the gospel. These two definitions for each term are correct for specific portions of Book of Mormon history. In the later Nephite record, there were Nephites who rejected the Gospel, and Lamanites who accepted the Gospel. However, these definitions do not entirely define the terms as used by Mormon and other Book of Mormon authors.

This range of definitions has been broached in an Ensign Magazine essay titled “What Exactly Does the Word Lamanite Mean?”

This is one of those questions which, at first glance, seems deceptively easy to answer. As soon as we examine the Book of Mormon text as a whole, however, it becomes clear that the answer to this question depends on many specifics with regard to time, place, and the individuals involved. At different times in history the word has had distinctly different meanings, and, like all labels, the word *Lamanite* should be used with extreme care, even when discussing Book of Mormon history.

Gordon C. Thomasson, “I Have a Question” *Ensign*, Sept. 1977, 39–40

The essay noted above provides additional definitions of both “Lamanites” and “Nephites;” however it does not differentiate whether the definition comes from the Small (ministerial) or the Large (secular or national) Plates. Even within the Small and Large Plates, there are changes in the definition for the period each record covers.

Prophetic Ministerial Definitions

Without going into too much detail, Nephi provides the most important definition for “Nephite” for the prophetic ministerial record. The Nephites are “those who believed in the warnings and the revelations of God”.

I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. *And all those who would go with me were those who believed in the warnings and the revelations of God;* wherefore, they did hearken unto my words. 2 Nephi 5:5-6 (italics added)

This definition includes Nephi's literal descendents along with the descendents of his brethren, Jacob, Joseph and Zoram, as well as those "friendly to Nephi" as Jacob described:

Now the people which were not Lamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. But I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites that seek to destroy the people of Nephi, and those who are friendly to Nephi I shall call Nephites, or the people of Nephi, according to the reigns of the kings. Jacob 1:13-14

A few hundred years later the existing Nephites consisted of both believers and non-believers. Those who continued to believe in the warnings and the revelations of God followed Mosiah in his migration from the Land of Nephi (Omni 1:12), and those who didn't "were swept from off the face of the earth" (Jarom 1:3).

As an extension of this concept, members of the Church are sometimes called "Mormons" because of their belief in the Book of Mormon, as those who follow the teachings of Martin Luther are called Lutherans. Mormon is a pure descendent of Lehi (3 Nephi 5:20) through his son Nephi (Mormon 1:5) and if surnames were used in the Book of Mormon, he might be called Mormon Lehi-son, or Mormon Nephi-son, and believers in the Book of Mormon in this latter-day might be called Lehites or Nephites. The

concept was revealed to Nephi that the Gentiles who “shall hearken unto the Lamb of God in that day...shall be numbered among the seed of [Nephi’s] father” (1 Nephi 14:2, 3 Nephi 21:22), and if this concept was used, instead of the gentile slang term Mormon, church members in this last dispensation would be called “Nephites” instead of “Mormons”.

With the understanding that latter-day church members are Nephites, 1 Nephi 12 takes on a prophetic connotation instead of a historic, describing modern day Nephites or members of the Church.

Similar to the term Nephite, the term Lamanite does not only apply to the literal descendents of Laman. In the early Nephite dispensation Jacob defines them: “I shall call them Lamanites that seek to destroy the people of Nephi” (Jacob 1:14). By the end of the historic record the term “Lamanites” was applied to the descendents of Laman, Lemuel and Ishmael along with the apostate descendents of Nephi, Sam, Jacob, Joseph and Zoram. From this, descendents of historic Nephites, the direct seed of Nephi who fell away are now called Lamanites. Members of the Church today, applying the historic record refer to natives of North and South America as Lamanites.

However, like the prophetic definition of “Nephite,” the prophetic definitions of “Lamanite” suggest that modern-day “Lamanites” include many more than the native inhabitants of the Americas today.

In this last dispensation, the Lord defines a Lamanite to also include “*all that had become Lamanites because of their dissensions*” (D&C10:48 italics added, see also D&C 19:27). This prophetic definition does not just include the descendants of the Book of Mormon, i.e. Lamanites, dissenting Nephites and other mixtures of their seed. Various meanings apply to the term Lamanite, just as “various meanings have been attached to the name *Gentiles* in different ages, depending on the historical setting or the doctrinal teaching involved” (Bruce R. McConkie, Mormon Doctrine “*Gentiles*” p 310).

Prophetically, from the perspective of the Small Plates, the term Lamanite includes anyone who is not a member of the church today, possibly including apostate members of the church. The term Lamanite would apply to those of Book of Mormon descent, those others of the Lost Tribes who were led away and apostatized, and those Jews who do not believe that Jesus Christ is the Messiah. This provides additional insight to the Book of Mormon Title Page: “Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile.”

The terms Nephite and Lamanite are used in the prophetic Book of Mormon like the terms Jew and Gentile are used in the Bible. Both Nephite and Jew were covenant people. Both the Lamanite and Gentile were not of the covenant, with a slight variation in that the Gentiles did not know the gospel and the Lamanites were dissenters or descendants of dissenters.

In essence, from the perspective of the ministerial prophecy, a Nephite is an active member of the church who believes in the warnings of the Lord; and a Lamanite is anyone else. This concept fits with a portion of Nephi's vision of only two churches:

Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth (1 Nephi 14:10, see also 1 Nephi 14:1-17).

This "two church only" perspective is also what the Savior taught in his mortal ministry: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:30, Luke 11:23).

However there is a warning given to the believers:

I, Nephi, would not suffer that ye should suppose that ye are more righteous than the Gentiles shall be. For behold, except ye shall keep the commandments of God ye shall all likewise perish; and because of the words which have been spoken ye need not suppose that the Gentiles are utterly destroyed. For behold, I say unto you that as many of the Gentiles as will repent are the covenant people of the Lord; and as many of the Jews as will not repent shall be cast off; for the Lord covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel. 2 Nephi 30:1-2

From the perspective of the ministerial prophecy, understanding the characteristics of Nephi and Laman provides spiritual insights that can help the believer become closer to the Lord and help a missionary understand the Lamanites whom he teaches. Comparing

the characteristics of Laman and Nephi which were subsequently passed to their historical descendants can aid in defining these two terms prophetically.

Prophetic Secular Definitions

In contrast to the ministerial prophecy, the secular definitions of the terms “Nephite” and “Lamanite” do not apply on a religious or church level; these terms take on national significance. The ancient Nephite nation was a melting pot of various immigrants and included the people of Zarahemla, the emigrating Nephites, the people of King Limhi, the people of Alma and the sons of Amulon (Mosiah 25:2, 12-13). In a prophetic sense, the national term “Nephite” pertains to the citizens of the United States of America, and may include all of North America.

When the term “Nephite” is applied in a national sense, the church is a separate entity:

And it came to pass that king Mosiah granted unto Alma that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church... And now there were seven churches in the land of Zarahemla. And it came to pass that whosoever were desirous to take upon them the name of Christ, or of God, they did join the churches of God; And they were called the people of God. And the Lord did pour out his Spirit upon them, and they were blessed, and prospered in the land. Mosiah 25:19, 23-24

The separation between church and state continued down to the next generation (Mosiah 26:1-4), at the beginning of the reign of judges (Alma 1:19), and several generations later (Helaman 6:1-3). At times, the historical as well as the prophetic Nephite nation takes on characteristics of Egypt:

The kingdom of Egypt was formed by the union under a single sovereign (the Pharaoh, i.e., "Great House") of a number of districts, often divided by local jealousies and by differences of religious belief. The policy of the Pharaohs was to overcome these forces of disunion by a well-organized central administration and by a single state religion that should provide for the worship of all the various local deities. Church and state were closely knit together, and the priests formed a most influential class and a chief stay of the throne (cf. Gen. 47:22). The country was rich and prosperous, and great public works were executed, including canals for irrigation, strong cities for defense, and royal monuments, especially tombs and temples, which are still among the wonders of the world... Later on, Assyria and Egypt became great rival powers, and an alliance with Egypt against Assyria was for some time the policy of the kings of Judah. LDS Bible Dictionary – Egypt

Like the secular definition of Nephite, the term Lamanite takes on national significance to some extent but is more general pertaining to all nations which are not the Nephite Nation (This is similar to how the term “Lamanite” applies, in the spiritual sense, to all people who are not members of the church). Prophetically, the term Lamanite can apply at times to one modern non-United States nation, and at times to another. At times, the Lamanites take on the characteristics of ancient Assyria:

The Assyrians, powerful to destroy, never showed themselves able to build up a stable political structure. They ruled by terror, crushing their enemies by fire and sword or weakening them by wholesale deportations to other parts of their empire. Their subjects never ceased to be the foes of their masters, and the whole course of the empire was marked by incessant revolts. LDS Bible Dictionary – Assyria

And at other times, the Lamanites also takes on the characteristics of Babylon:

During the Assyrian supremacy (see *Assyria*) [Babylon] became part of that empire...With all this splendor the Babylonian empire was nothing more than a short epilogue to that of Assyria, ruled by the same methods and equally incapable of accomplishing anything permanent in politics... Babylon fell almost without a struggle ... [this] was welcomed not only by the captive Jews (Isa.

45:1), but even by the people of Babylon, and at once entered on the whole inheritance of the empire....In D&C 1:16, Babylon means the world, [out of which people are commanded to flee (Jer 51:6, 1 Nephi 20:20), and which many Lamanites did (Alma 27)]. LDS Bible Dictionary – Assyria, Babylon

Science Fiction author Ray Bradbury provided this prophetic understanding in a totally unrelated topic:

I was out here at Jet Propulsion Lab a few years ago, when the Viking Lander landed [1976].... And after the first pictures came back from Mars, Roy Neill at NBC interviewed me. And he said, "Mr. Bradbury, how does it feel? You've been writing about Mars for 30 years; that they have civilizations up there-peculiar people, Martians. And we're up there now, and there's nothing on Mars. There are no cities. There are no Martians. And I said to him, "Fool, fool! There are Martians on Mars-and it is us! From here on in, **we will be the Martians.**" Ray Bradbury, "The Great Years Ahead" Cal Tech Commencement Speech Class of 2000, p N/A (emphasis added).

A non-member from California who reviewed these multiple definitions of Nephite and Lamanite responded "I am a Lamanite living among the Nephites." Her grasp of this concept was that she was a "non-member American" or a "Lamanite-Nephite," referring first to the ministerial definition followed by the secular definition. Her understanding is something to be emulated by Latter-day Saints.

General prophetic definitions for Nephite and Lamanite can be summarized as follows: from the ministerial record, the term Nephite prophetically refers to a member of the Church, with the term Lamanite referring to anyone not of the Church, including a dissenting member. From the secular record (or Large Plates) the term Nephite takes on

national significance, prophetically referring to the United States of America (including Canada and Mexico) and a “Nephite” is an American, with the term Lamanite referring to any and all other nations.

Specific prophetic definitions for people, places and nations will be identified throughout the rest of the text.

All Scripture Likened Unto Us

With the historic and prophetic Book of Mormon separated, the prophetic book split into a ministerial and prophetic prophecy, and an understanding of prophetic definitions, the last key to understanding the Prophetic Book of Mormon is to understand modern-day history. There are three levels of modern-day history which Book of Mormon readers should be aware of when reading the prophetic record; church history, U.S. history and world history. An understanding of church history is beneficial when comparing ministerial prophecies and an understanding of U.S. history and world history is beneficial when comparing secular prophecies. The Lord has instructed:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; *things which have been, things which are, things which must shortly come to pass; things which are at home* [Church and U.S. History], *things which are abroad* [U.S. and World History]; *the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—*

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their own heads. D&C 88:78-82 (italics added).

The Book of Mormon prophecies for this dispensation starts in this country, the United States of America where the restoration began. Early American history sets the stage for later secular prophecies, and early church history sets the stage for later ministerial prophecies. There may be parallels with the prophetic record and the opening up of the gospel in other countries, but the application of the prophetic record in that manner has not been applied within this work.

Church History

In the four-year cycle of Gospel Doctrine instruction, church history is studied every fourth year with the Doctrine and Covenants. The course emphasis, appropriately, is on the spiritual truths focusing on Jesus Christ, as it is with the other three years. With more material than can be covered in a 40-minute long lesson, the underlying detailed history and the fulfillment of Biblical, Book of Mormon and Doctrine and Covenants prophecies in these latter-days is left to be gleaned by the inspired ardent scholar.

If prophetic fulfillment were studied, the four year cycle would identify the Old Testament prophecies concerning the coming of Christ which are fulfilled in the New Testament studied the following year. The New Testament year ends with the study of the Revelation of Saint John, covered in a few short lessons. The Book of Revelation is a

prophesy for the history of the earth from the time of John to the end thereof. Those same events are described in the prophetic Book of Mormon which is studied for a whole year. The Book of Mormon prophecies of the restoration can be made evident in the study of the Doctrine and Covenants and Church History the last year of the cycle.

By comparing the Small Plates to latter-day Church history, parallels can be drawn between both dispensations.

Events that Characterize a Nation

Outside of church history, knowledge of countries and kingdoms is helpful to understand the prophetic record. Throughout history a nation is generally defined by the wars that it wins. This is true more for the victor than for the defeated. National character is redefined by wars that are lost. Other events that may characterize a nation can also include economic conditions, interactions with foreign powers, and (if the history includes a spiritual aspect) the righteousness, or lack thereof, of the people. The historic Bible and Book of Mormon document these conditions.

US and World History

The United States of America is no different in regard to events that characterize nations. If a brief military history of the United States of America were written, the following wars would be included: The Revolutionary War, the Civil War, expansion wars, including the wars with Indians and the Mexican-American War fought as America fulfilled its Manifest Destiny, a coast-to-coast expansion. As America was recognized on the world stage, the Spanish-American War, World Wars I and II, with the following

Cold War, including the Korea and Vietnam conflicts along with other tensions would be defining moments in its own history. These World Wars are also defining moments in the history of other nations and world history as well. The most recent conflicts of the Gulf War I (Desert Shield) and the current War on Terrorism are also defining U.S. and World History. Each of these wars had its influence upon the character of the United States. All of these wars, with the exception of the Civil War, were external conflicts fought with other nations, including the Native American tribal nations. Most of the wars, with the exceptions of expansion wars, the Civil War, and the opening stages of the War on Terrorism, have been fought on foreign soil.

Mormon, as a military leader who saw the last days, would be prophetically aware of these events and many of these defining conflicts are depicted by type and shadows in the pages of the Book of Mormon. The events included in Mormon's abridgment are cursory in nature, providing the highlights paralleled in both nations.

As the prophetic Book of Mormon points to the Second Coming of the Savior, events further back in time from the coming of the Savior may have less importance, meaning they receive less attention in Mormon's abridgement or may not be included. Events closer to His Second Coming would receive more attention and may be more detailed in the abridgement so that the modern day reader can discern the signs of the times.

However, not all U.S. historical events are prophesied in the secular Book of Mormon for several reasons: 1) a similar event didn't occur in Nephite days and such inclusion of

dissimilar events would confuse the prophetic timeline for this last dispensation, or 2) the event was not important enough for inclusion in his abridgement.

And there had many things transpired which, in the eyes of some, would be great and marvelous; nevertheless, they cannot all be written in this book; yea, this book cannot contain even a hundredth part of what was done among so many people... 3 Nephi 5:8

A third reason, which may account for either missing or extra events in the secular record, is the overlap of the ministerial record. This overlap accounts for some linear time discrepancies, meaning events occur out of historical order in the prophetic record. For missing, extra or out of order events, it should be noted that the ministerial record trumps the secular record. Some of the ministerial events will be discussed in Section III: Prophecies Yet to Be Fulfilled.

Overview of Sections II, III, and IV

Section II: Prophecy Fulfilled might be titled “Knowns” because the parallels and comparisons are pretty straight forward. In this section, events in the Book of Mormon are paralleled with the events from the opening stages of this dispensation which have already occurred unto the present day.

This section is divided into three parts and covers the “Small Plates Secular Prophecy”, the “Small Plates Ministerial Prophecy” and most of the “Large Plate Secular Prophecy” as depicted in Figure 17 (above) and Figure 20 (see below).

The **first part** covers the beginning of the secular prophecy with Lehi's voyage and the discovery of a new land. The prophetic visions of Lehi, Nephi, Isaiah and Jacob provide historical backdrop to Mormon's abridgement and describe the general apostasy and the discovery of the New World. The secular message of the Small Plates during the "reign of Kings" parallels pre-Revolution America. Mormon's own introductory comments (Words of Mormon) describe a revolutionary war led by a righteous leader and the establishment of peace. Mormon's abridgement of the Large Plates begins with the farewell address of this righteous leader, and describes the formation of a new government. This part begins to fulfill the portion of the birthright blessing given to Manasseh.

The **second part** covers the Restoration of the Church and the ministerial prophecy commencement in this part. The ministerial message of the Small Plates beginning with Lehi's vision parallels events in Church history. Mormon's secular viewpoint, with the martyrdom of the prophet Abinadi provides the secular framework for the restoration of the Church.

The ministerial prophecy begins and is inserted into the secular message in proper historic order, with the gospel restored after the free government was established. This part begins to fulfill the portion of the birthright blessing given to Ephraim.

The **third part** covers the secular and ministerial prophecies in parallel using events of Alma, Helaman and 3rd Nephi to parallel the events in these last days up to the present

day. The secular message has the most emphasis for this period and the ministerial message providing some summaries. Events include the fulfillment of Manifest Destiny and war with the modern-day Lamanites that characterize the United States. Mormon’s abridgement was written, in part, as a prophetic warning to America, the modern Nephite nation. If the “Tree Image” (Fig 18 or Fig 21) was laid on its side, and read from left to right with details were provided, Fig 19 would be revealed. This begins with the Small Plates Secular Prophecy, and shows the overlap between the Large Plates Secular Prophecy and the Small Plates Ministerial Prophecy.

Small Plates Secular Prophecy			Large Plates Secular Prophecy							
Mayflower Pilgrims Lehi's Voyage	Migration Overview Nephite Migration	Revolutionary War Lamanites Repelled	Gospel Restored	Church in the Wilderness	Manifest Destiny	Continent Wide Nations America Nephites	American Wars WWI, WWII, Cold War Vietnam Space Race Gulf War Alma 28-63	Helaman 6	Third Nephi 1-6	
		George Washington King Benjamin		Abinidi Martyred Alma Migrates				National Adversaries Soviet Union Lamanites	1992 Election	Y2K Calendar event
Jamestown Mulekites		New Government Judges, Elected Reps		Smith Martyred Young Migrates				Free Trade Prosperity	War on Terror Gadianton Robbers	
			Ministerial Prophecy begins			Sons of Mosiah preach to Lamanites	Lamanites more righteous than Nephites Church Demographics	Mormon's Testimony 3 Nephi 5		
				Lehi Dies Nephi Migrates	Lamanites closed to Gospel preaching Iron Curtain	Sherem (Jacob 7)	Prosperity Jarom 1:8			
				Small Plates Ministerial Prophecy						

Fig 19: Prophecy Fulfilled

The ministerial record could be discussed separately from the secular record. Discussion in this manner would provide some clarity, but also add some confusion.

Nephi’s vision (1 Nephi 11-14) specifically chapter 14, pertains to events in these latter days. With the prophetic definition of Nephites and Lamanites used to describe modern

day peoples, chapter 13 also pertains to latter day events. Nephi's vision provides the "Table of Contents" for the secular prophecy (see Figure 21).

Section II: Prophecy Fulfilled provides a basic understanding of the prophetic fluidity used in defining terms in the Prophetic Book of Mormon.

Section III: Prophecies Yet to Be Fulfilled builds on the lessons learned from previous sections and other Biblical and Latter-day prophecies. With a better understanding of prophetic fluidity defined in Section I and developed in Section II, Section III describes events from the prophetic Book of Mormon which may occur in the near future. A direct parallel of Book of Mormon events with events in this last dispensation is not possible because those events haven't happened yet; as such this section might be titled "Unknowns."

This section concludes both the secular prophecy from the present day to the Coming of Jesus Christ, and goes into greater detail of the ministerial prophecy which describes the same event.

Section III is divided into five parts.

- 1) Part IIIa concludes the secular prophecy from the present day up to the coming of Christ (3 Nephi 11) independent from the ministerial prophecy.
- 2) Part IIIb provides background information from the first, or mortal, coming of Christ and its relevance to the second coming of Christ. Other scriptures are also

- brought to bear expounding secular prophetic events (3 Nephi 11 – 28) and transitions back to the ministerial prophecy.
- 3) Part IIIc utilizes Second Coming parables to provide the framework of the ministerial prophecy. Mormon's version of the parables of the Ten Virgins, the Royal Wedding Feast and other parables are discussed. This part provides latter-day scenarios for the coming of Christ to the Church depicting His First Appearance and the establishment of the government of Christ upon the earth.
 - 4) Part IIId concludes the ministerial prophecy and outlines interim events between the first appearance of Christ to the Church and his appearance to the whole world.
 - 5) Part IIIe reunites the secular and ministerial prophecies and concludes the prophetic Book of Mormon.

This may be perhaps the most controversial section because events have not happened yet and some prophetic messages are inferred from other scripture and other latter-day revelation. The final battle between the Nephites and the Lamanites as a type and shadow for the battle of Gog and Magog is discussed here.

Mormon's abridgement of the Large Plates of Nephi also concludes the Small Plates ministerial prophesy. The transition between the Small and Large Plates is an introduction to Mormon's expanded version of the Parable of the Ten Virgins. Mormon's conclusion of the ministerial prophecy describes events between Christ's first

appearance to the Church and second appearance to the Jews in Jerusalem, as well as Christ’s final appearance to the whole world, ushering in the Millennial Reign.

After his abridgement depicting the millennial reign of Christ, Mormon writes the history of his own time period. This is completed by his son Moroni which summarizes the events of their day. These final records describe the destruction of the Nephites and parallels the period of time after the Millennium where Satan is loosed for a season. The final battles between the Nephites and Lamanites are a type for the final battle of Gog and Magog, which will occur after the Millennium.

As a continuation of Fig 19, the Conclusion of the Large Plates Secular Prophecy, overlapped with the Large Plate Ministerial Prophecy is shown in Fig 20:

Conclusion of Large Plate Secular Prophecy										Fourth Nephi	Mormon, Ether & Moroni Nephites and Lamanites again
Mormon's Testimony 3 Nephi 5	3 Nephi 7 Gathering?	3 Nephi 8-9 Destruction	3 Nephi 11 -> Christ Comes 1st visit, 2 nd /3 rd day visit			Christ Prophecies 20:13-ch 22	3 Ne 23-26 to Jews	3 Ne 27-28 to World			
	Tribes 2008 Election?	Large Plates Ministerial Prophecy									Millennial Reign
Parable of the Ten Virgins fulfilled to Church in America						Mission to Nephites and Lamanites Alma 1-27	Christ to Jews Alma 28 - 3 Nephi 1	Christ final appearance to World 3 Ne 1-11			
Mosiah Migration	Lamanite invasion	King Benjamin Christ	Mosiah reigns – mission work	2 nd address One people							
Words of Mormon			Zion established in America				End of Civilizations				

Fig 20: Prophecy Yet to be Fulfilled

In Prophecy Yet to be Fulfilled, Book of Mormon events are presented which may identify some of the events which will, some events which may, and some events that

won't come to pass. It is up to the individual to determine for themselves through prophecy and revelation which of those events will occur.

Author's note: It is not my intention in this work to attempt to define what hour the Lord will come. In looking at the signs of the times contained within the Book of Mormon, in Prophecy Fulfilled, a timeline of events that have occurred is naturally developed. The timelines of both the Book of Mormon and the latter-days are compared in the appendix. There is **not**, however, a prediction of times and dates of when Christ will appear, only a description of the signs of the times contained within the Book of Mormon.

The record of Nephi, who was the prophet when the resurrected Christ appeared to the Nephites (3 Nephi 8 – 28), could provide the Table of Contents for Mormon's Ministerial Prophetic Abridgement of the Large Plates. This is shown in the following figure:

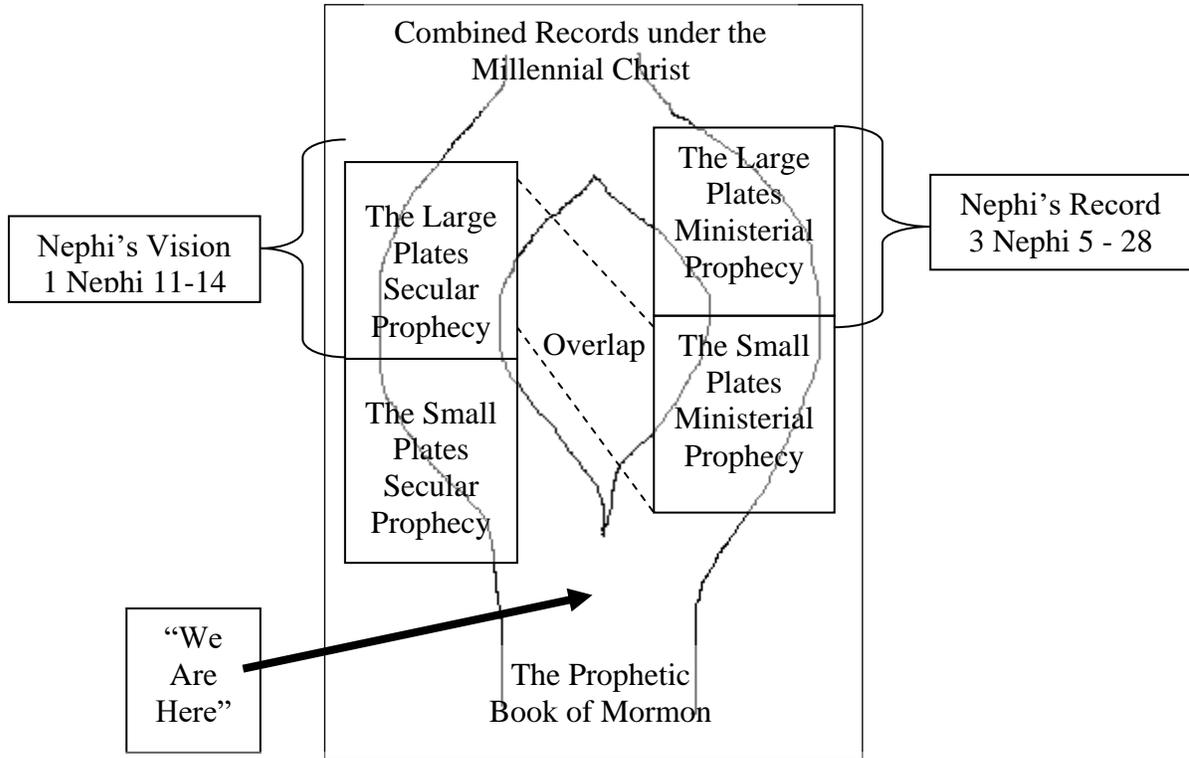


Fig 21: The influence of Nephi(s) on Mormon's Record (First Nephi and Nephi, the son of Nephi)

The “We Are Here” label will be used throughout this text. As the concept of the Prophetic Book of Mormon has been introduced but the parallels have not been presented yet, the label points to the base of the tree. As parallels are drawn between the Book of Mormon and this last dispensation the “We Are Here” designation will be moved to guide the reader in understanding the prophetic book.

Section IV: Summarizing the Prophetic Record provides the concluding overview of the Prophetic Book of Mormon.

With sections two and three, "Prophecy Fulfilled" and "Prophecy Yet to Be Fulfilled," understood, the prophetic Book of Mormon depicts the dispensation of the fullness of times from the first prophet to the end of the earth within its pages.

Section I Conclusion

Occasionally in this text, it is identified that Mormon included this or that because he saw our day and was aware of the events. Mormon was inspired by the Lord to include these things, but at times even he didn't understand why he included what he did. When he included the Small Plates into his record, he stated:

And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore, he worketh in me to do according to his will. (Words of Mormon 1:7)

Whether or not Mormon knew why he included what he did, the Lord knows all things:

The Book of Mormon was written for us today. God is the author of the book. It is a record of a fallen people, compiled by inspired men for our blessing today. Those people never had the book—it was meant for us. Mormon, the ancient prophet after whom the book is named, abridged centuries of records. God, who knows the end from the beginning, told him what to include in his abridgment that we would need for our day. Mormon turned the records over to his son Moroni, the last recorder; and Moroni, writing over 1,500 years ago but speaking to us today, states: "Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing" (Mormon 8:35). Ezra Taft Benson, "The Book of Mormon Is the Word of God," *Ensign*, May 1975, 63.

With the **Scattering and Gathering of Israel** providing the framework of the historic and prophetic Book of Mormon and the **Birthright Blessing** of Joseph passed to his two sons, **Manasseh and Ephraim**, the Stick of Joseph prophetically describes events of these last days. With **the prophetic record split** into a secular and ministerial prophecy and **prophetic definitions** understood, the Book of Mormon can be likened unto modern-day Church, U.S. and world history.

Section II: Prophecy Fulfilled

Part IIa: The Commencement of the Secular Prophecy

A New Nation

As discussed in the previous section, the birthright blessing given to Joseph was split into two portions, one for Manasseh the first born, and a part for Ephraim, the birthright son. The secular prophecy fulfills the part of the birthright blessing that was given to Manasseh and begins with the founding of a new nation. This portion of the birthright was for the establishment of a government which included the freedom of religion.

The Small Plates of Nephi:

An Introduction to Mormon's Abridgement

Mormon used the small plates as an introduction to his secular abridgement in two ways:

1) the prophetic visions and 2) the secular storyline. Mormon describes his inclusion of the small plates of Nephi in this manner:

I searched among the records which had been delivered into my hands, and I found these plates, which contained this small account of the prophets, from Jacob down to the reign of this king Benjamin, and also many of the words of Nephi. And the things which are upon these plates pleasing me, because of the prophecies of the coming of Christ; and my fathers knowing that many of them have been fulfilled; yea, and I

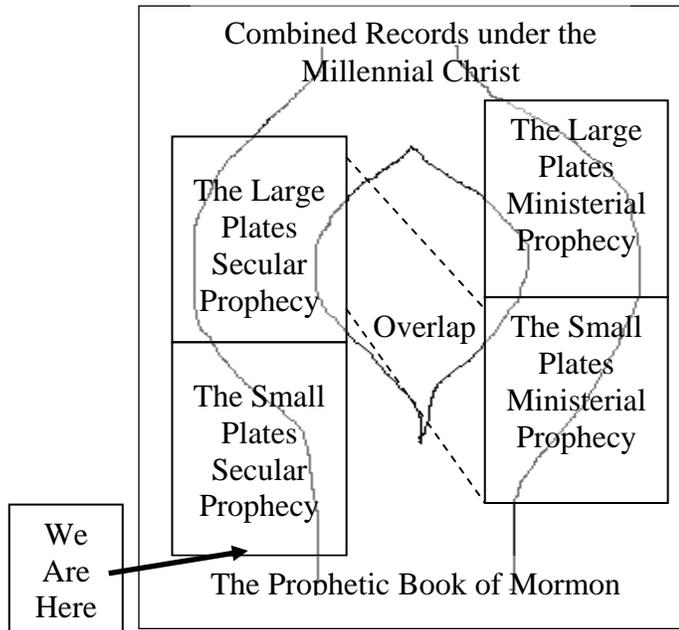


Fig 22: The Prophetic Book of Mormon

also know that as many things as have been prophesied concerning us down to this day have been fulfilled, and as many as go beyond this day must surely come to pass. Words of Mormon 1:3 - 4

The Small Plates of Nephi, which are 1st Nephi through Omni, were a direct inclusion in their entirety by Mormon, not an abridgement.

Prophetic Visions

The Small Plates includes four introductory and complementary messages. These messages begin with Lehi’s vision of the Tree of Life which is supplemented with Nephi’s vision, then migrate to the Isaiah sermons and finally move to Jacob’s rendition of Zenos’ Olive Tree Parable.

Like the parable of the mustard seed (Matthew 13:31-32), or as a stone cut without hands that fill the whole earth (Daniel 2), these four messages are a metaphor for both the

establishment of a new free government and the restoration of the gospel in the last days. Lehi's vision of the Tree of Life is simple, like a small seed (1 Nephi 8). It grows with the explanation provided in Nephi's vision. The explanation pertains to his literal seed (1 Nephi 12) and his adopted offspring (1 Nephi 14:2) who accept the gospel in the latter days, and includes events of the restoration of the Gospel in the latter days (1 Nephi 13-14). The Isaiah sermons include other branches of the House of Israel gathered in the last days (2 Nephi 6 – 31). The Olive Tree Parable is the culmination of the four messages in the image of a full grown tree (Jacob 5).

Each of these accounts explains the other providing increasing details and explanation. All of these accounts provide an overview of the prophetic book of Mormon which in turn provides information to understand the earlier prophecies. All of the historical accounts help the modern readers “remember the history and captivity of [our] fathers” (Mosiah 27:16, Alma 5:6; 9:9; 36:2) which should be very valuable to Latter-day Saints.

Behold, there are many things engraven upon the plates of Nephi which do throw greater views upon my gospel; therefore, it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work. D&C 10:45

Lehi's Tree of Life is later contrasted with the Tree of Knowledge of Good and Evil (2 Nephi 3). The Tree of Knowledge is typically depicted as a tree with one type of fruit. However, it could also be depicted with two separate branches, one branch good and the other branch

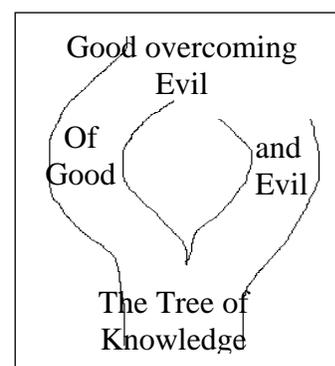


Fig 23: The Tree of Knowledge

evil, with the eventual triumph of Good over Evil.

The prophetic accounts of Nephi's visions, the inclusion of Isaiah's writings and the Olive Tree parable as recounted by Jacob add to this image and provides the framework for which the Prophetic Book is written. These give the modern day reader a summary of the history of God's dealing with man and an overview of the entire restoration. Considering these accounts in the opposite order, Jacob's recounting of Zenos' Parable of the Olive Tree provides an overview of the scattering and gathering (or apostasy and restoration) of Israel. The Isaiah sermons provide more details, and Nephi gets into specifics.

An Overview of Isaiah⁹

The Isaiah chapters in Second Nephi are the source of two sermons, the first by Jacob (2 Nephi 6 – 11) and the second by Nephi (2 Nephi 12 – 33). These outline the same material covered in Nephi's vision with a different perspective of the scattering and gathering. Jacob begins his teaching by recounting Jewish history with their Babylonian captivity and return for the ministry and crucifixion of the Messiah. He also includes the Jewish rejection of Christ and the Gentiles accepting the gospel, the Jews' later rejection of the Messiah initiating the Great Apostasy and the latter-day founding of America (2 Nephi 6). Jacob begins preaching from Isaiah with a Messianic prophecy (Isaiah 50) but this teaching can also pertain to Joseph Smith as the prophet of the restoration, (2 Nephi

⁹ About one third of Isaiah's known writings are in the Book of Mormon and most of them are quoted in the Isaiah sermons (2 Nephi 6 – 33). Many other commentaries beyond this brief overview have been written on the book of Isaiah. It would be interesting to compare the messages from those chapters of Isaiah that are stressed in the Book of Mormon and those that are not. Such activity is beyond the scope of this work.

7) followed by the restoration of the gospel, as the desert that blossoms as a rose and the division of the two branches of Israel, Zion and Jerusalem (2 Nephi 8). Jacob summarizes Isaiah's teachings, describing the resurrection of all mankind made possible through the atonement (2 Nephi 9). Jacob continues preaching from Isaiah with the gathering of Israel and the foundation of a land of liberty, i.e. a new American government (2 Nephi 10), and the vision of a prophet seeing Christ (2 Nephi 11) indirectly depicting Joseph Smith. Jacob's teachings provide a good review of history and an overview of latter-day events.

Nephi follows up Jacob's sermon and provides his own sermon which outlines the same scattering and gathering from a different perspective. Nephi quotes Isaiah, beginning with temple work as part of the gathering through the Millennial reign (2 Nephi 12) and the judgment of the two house of Israel, both in American and in Jerusalem (2 Nephi 13). Nephi includes Isaiah's teachings on the redemption of Zion (2 Nephi 14), an ensign being raised (2 Nephi 15), the calling of another prophet (2 Nephi 16) along with another Messianic prophecy (2 Nephi 17 -19). These prophecies foreshadow the Restoration of the Gospel and the coming of Christ to the Church. Isaiah's writings describe the Assyrian destruction (2 Nephi 20) and the beginning of the Millennial Reign in the latter-days (2 Nephi 21-22) followed by the destruction of Babylon (2 Nephi 23), as the gathering of Israel continues, after which Satan is bound and the Millennial Rest is described (2 Nephi 24). At the conclusion of Nephi's quoting of Isaiah, he explains what he just taught and the reader gets one more rendition of the scattering and gathering (2 Nephi 25-31) and another overview of latter-day events.

Isaiah's prophecies are both historic and prophetic. Understanding Zenos' Olive Tree Parable, Nephi's vision and the prophetic book of Mormon through the Holy Ghost, the book of Isaiah becomes clearer.

Nephi's Vision

The plainest of the four introductory messages in the Small Plates is Nephi's vision which includes a detailed explanation of his father's vision. Nephi is shown the fate of his own descendents with the Lamanites overcoming the Nephites at the end of the historic record. This is the opposite of the Tree of Knowledge (Fig 22) with the bad fruit overcoming the good (1 Nephi 12:19-23, Jacob 5:40). However, this temporary apparent victory of Satan during the Great Apostasy is rectified with the restoration of all things, including temple work for the dead and results in the final triumph of good over evil.

Nephi's "desire to behold the things which [his] father saw" (1 Nephi 11:3) resulted in not only a more detailed revelatory vision (1 Nephi 15:27) with the interpretation of the symbols therein, but also a prophetic view of events of the earth from Nephi's day to the final chapters of the earth's temporal existence. To Nephi most of the events depicted in that vision were prophetic. To Latter-day Saints today many of the events are historic, as many of the things seen in the vision have already been fulfilled, yet some of it is prophetic to our day.

Prophetic / Historic Event (Chapter headings quoted from	To Nephi	Today
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1 Nephi 11 – 14)		
“The mother of the Son of God the condescension of God, Baptism, ministry, and crucifixion of the Lamb of God and the call and ministry of the twelve apostles of the Lamb” (1 Nephi 11)	Prophetic	Historic
“The land of promise; the righteousness, iniquity, and downfall of its inhabitants; the coming of the Lamb of God among them” (1 Nephi 12)	Prophetic	Historic and Prophetic
“The church of the devil set up among the Gentiles and the resultant state of gentile apostasy” (1 Nephi 13)	Prophetic	On Going
“The discovery and colonizing of America; the loss of many plain and precious parts of the Bible” (1 Nephi 13)	Prophetic	Historic
“The restoration of the gospel; the coming forth of Latter-day scripture; the building up of Zion” (1 Nephi 13)	Prophetic	Historic and On Going
“Lehi's seed are to receive the gospel from the Gentiles in the latter days” (1 Nephi 13)	Prophetic	Historic and On Going
“The blessings and cursings of the Gentiles; two churches only; John [and others] to write [concerning the end of the world]” (1 Nephi 14)	Prophetic	Historic and On Going

Nearly one thousand years after Nephi’s time, many of the events of his vision (2 Nephi 11 - 12) were fulfilled as recorded in the historic Book of Mormon by the prophet-historian Mormon who wrote in 385 A.D. Mormon knew that the Book of Mormon

would come forth in the latter-days as a fulfillment of prophecy. He also knew that more of Nephi's prophecies would be fulfilled in the latter day, before his compilation would speak forth as a voice from the dust (Isaiah 29:4).

Mormon was aware of the other fulfilled prophecies as he completed his abridgement of the remaining Large Plates of Nephi (Words of Mormon 1:5, 9). He knew which of the prophecies would be fulfilled when the Book of Mormon came forth through Joseph Smith in the Latter-day, and those that would yet to be fulfilled as part of the ongoing restoration. His knowledge of the restoration provided the foundation for his abridgement and the prophecies that were yet to be fulfilled serve as a map for the remainder of his abridgement. Mormon later wrote that "a shorter but true account was given by Nephi" (3 Nephi 5:9) and he used Nephi's prophecy as a table of contents of sorts for his own abridgement. Mormon stated "Therefore I have made my record of these things according to the record of Nephi" (3 Nephi 5:10).

As Mormon moves through the prophetic visions into the secular message of the Small Plates, some of Nephi's vision is used to introduce the secular prophecy.

The Discovery of America

The prophetic accounts of Isaiah and Nephi depict the discovery of America in one way or another. Two millennia before Columbus, Nephi prophesied:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon

the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land” 1 Nephi 13:12.

Referring to this verse, President Gordon B. Hinckley said: “We interpret that to refer to Columbus. It is interesting to note that the Spirit of God wrought upon him.” (Hinckley, “Building Your Tabernacle,” *Ensign*, Nov 1992, p 52)

Columbus himself declared the Spirit of the Lord was upon him:

With a hand that could be felt, the Lord opened my mind to the fact that it would be possible to sail and he opened my will to desire to accomplish the project. ... This was the fire that burned within me. ... Who can doubt that this fire was not merely mine, but also of the Holy Spirit ... urging me to press forward? Delno C. West and August Kling, trans., *The Libro de las profecías of Christopher Columbus* (1991), 105

Columbus was not, however, the only settler to the New World; in fact he didn't set foot on the American Continent, just islands of the Caribbean. The first colonization of America consisted of only a few settlements, but was followed by hundreds of voyages, settlements and emigrants. Nephi foresaw this activity in vision:

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. 1 Nephi 13:13

The Early Settlements

The secular story line of the Small Plates provides a type and shadow of early American migrations and settlements.

The Mayflower and Pilgrims

The small plates document Lehi's migration from Jerusalem to America. The secular storyline of this event is of a small band of religious adherents seeking freedom in a promised land who sailed across many waters aboard one ship. The voyage of Lehi is typical of one group of "other Gentiles" that Nephi saw (1 Nephi 13:13) and is similar to that of the Pilgrims on the Mayflower. Like the Pilgrims, Lehi's group fled a volatile political environment to preserve their religion.

Pilgrims, or **Pilgrim Fathers**, is a name commonly applied to the early settlers of the Plymouth Colony [located] in present-day Plymouth, Massachusetts. Their leadership came from a religious congregation who had fled a volatile political environment in the East Midlands of England for the relative calm of the Netherlands to preserve their religion. Concerned with losing their cultural identity, the group later arranged with English investors to establish a new colony in North America. The colonists faced a lengthy series of challenges, from bureaucracy, impatient investors and internal conflicts to sabotage, storms, disease, and uncertain relations with the indigenous people. The colony, established in 1620, became the second successful English settlement in what was to become the United States of America, the first being Jamestown, Virginia, which was founded in 1607. Their story has become a central theme of the history and culture of the United States. Wikipedia, Free Encyclopedia On-Line – Pilgrims.

The voyage of the Mayflower parallels the voyage of Lehi and his followers across the sea, including a great storm which drove the ship back, and associated sea sickness (1 Nephi 18:8-23).

The *Mayflower* was the famous ship that transported the English Separatists, better known as the Pilgrims, from Plymouth, England, to Plymouth, Massachusetts (which would become the capital of Plymouth Colony), in 1620. The vessel left England on September 16... Initially the trip went smoothly, but under way they were met with strong winds and storms. One of these caused a main

beam to crack, and although they were more than half the way to their destination, the possibility of turning back was considered....and after a grueling journey marked by disease, the ship dropped anchor inside the hook tip of Cape Cod (Provincetown Harbor) on November 11... On March 21, 1621, all surviving passengers, who had inhabited the ship during the winter, moved ashore at Plymouth, and on April 5. Wikipedia – Mayflower

The pilgrims' voyage was one seeking religious freedom, and they brought the Biblical record with them as prophesied by Nephi (1 Nephi 13:20-24) and like Lehi who brought the Brass Plates on his voyage. With the voyage complete, the emigrants in both eras settled in the new land.

We went forth upon the land, and did pitch our tents; and we did call it the promised land. And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth.... that they did grow exceedingly; wherefore, we were blessed in abundance. And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind...which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper. 1 Nephi 18:23-25

Several years later in the Nephite history, the immigrant elder brothers forced the younger brothers to seek a new place of inheritance and religious freedom (2 Nephi 5). A similar split occurred with the early Pilgrim settlement. Although not part of the original Mayflower voyage, Roger Williams, a later emigrant to Massachusetts in 1631, was banished by earlier settlers of the initial colony. Williams, after his banishment, founded Rhode Island which was based upon religious freedoms. This religious foundation later had a profound effect on revolutionary and Constitutional principles.

However, as Mormon's abridgement commences the Nephite civilization was composed of two groups of people, the Lehaites and the Mulekites both migrated a few hundred years earlier. The Small Plates describe only the history of one half of the Lehaites, the Nephites. The second migration, the Mulekites, is not directly recorded, and could be inferred by the record of the first. The Mulekites settled in Zarahemla, the later location of the seat of government of this combined Nephite civilization.

Along with the one noteworthy ship, the Mayflower, and the Pilgrims settling at Plymouth Rock, modern-day Americans readily recall one additional settlement in reference to the founding of America, the settlement at Jamestown. Most other voyages and settlements are lost to history.

Jamestown

The second migration across the great waters recorded in the Book of Mormon is that of the Mulekites.

The people of Zarahemla came out from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon. And they journeyed in the wilderness, and were brought by the hand of the Lord across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth. Omni 1:15-16

Jamestown was independent of and predated the Pilgrims by several years, and was the first permanent settlement in America, as previous attempts such as Roanoke failed.

Jamestown, located on Jamestown Island in the Virginia Colony, was founded on May 14, 1607. It is commonly regarded as the first permanent English settlement in what is now the United States, following several earlier failed attempts. It became the first capital of the Colony for 92

years, until 1699, when it was relocated to Williamsburg, about 8 miles distant. Wikipedia – Jamestown

Unlike the pilgrims' voyage, the Jamestown settlement was founded not for religious freedom but for economic reasons. The Virginia Company was an English joint stock company charged to provide manpower, supplies and ships for the settlement of Virginia with an economic return expected by shareholders back in England. Starvation, hostile Indian relations, insufficient domestic support (few women were part of the initial settlement) and the lack of profitable export caused both the settlers in America and the Virginia Company in England to struggle. A few years later, a new strain of tobacco became a profitable export which changed the economic outlook of the Jamestown settlers. This economic change allowed the community to thrive and the Virginia Company attracted additional British investments.

Changes in the Virginia Company sowed the first seeds of democracy with a locally-elected body in America which became the House of Burgesses, the first such representative legislative body in the New World among the immigrants. The House of Burgesses was a foundational example for the Constitution. Both Jamestown and the Richmond, a later location for the House of Burgesses were located on the James river.

As Mormon's abridgement begins, the seat of Nephite government was Zarahemla, the land settled by the Mulekites. The City of Zarahemla is slightly different from the land where the Mulekites first landed on their voyage, (Alma 22:30) as the Mulekites made at least a few attempts to find a suitable settling point as has been proposed by Jerry L.

Ainsworth in his work “The Lives and Travels of Mormon and Moroni” (PeaceMakers Publishing © 2000 Chapter 10). The modern parallel to the Nephite settlement of Zarahemla is Washington DC, which is the location of the seat of U.S. government. Washington DC, which was started out as part of the state of Virginia, is located approximately 100 miles north of Jamestown, Virginia.

Applied retrospectively to the historical Book of Mormon, the understanding gained from Jamestown’s impacts on American government suggests that the Mulekites may have had a greater influence in the change of Nephite government after the reign of Kings.

It should be recalled that the time prior to Mormon’s abridgement, that the Nephites were ruled by Kings, as were the early settlers of America, even if that king was an ocean away. It is shortly after Mormon’s abridgement begins that the method of governance changed.

Other Migrations

The migrations that settled in Jamestown and in Plymouth were not the only two migrations from the old world to the new. There were many other migrations in these last days by those the Lord has brought to this Promised Land. Likewise, Lehi’s and Mulek’s migrations may not have been the only migrations that brought people from the old to the new world in Nephite times. Several centuries before, the book of Ether identifies at least one other migration to the new world that took place. The earlier Jaredite voyage suggests there may have been natives in the America when Lehi and his party arrived.

A number of statements in the Book of Mormon text are examined, which indicate the presence in Lehi's "promised land" of peoples other than those descended from Lehi's party. Reasons are considered why the topic is not addressed more explicitly in the record. It is concluded that there is clear evidence for the presence of "others." John L. Sorenson "When Lehi's Party Arrived in the Land, Did They Find Others There?" Provo, Utah, Maxwell Institute, 1992. p. 1-34.

The lack of references to finding native inhabitants when Lehi came to the new world in the Small Plates of Nephi is logical because such an inclusion would not fit the prophetic record for the foundation of the church and the ministerial prophecy.

Mormon's abridgement references two migrations to the new world; the Lehite and the Mulekite. A third migration, the Jaredite migration, was included later by his son Moroni, in his abridgement of the Jaredite history.

There were at least two survivors of the Jaredites; Coriantumr and Ether. Coriantumr was discovered by the Mulekites and dwelt with them for nine moons (Omni 1:21), although the record does not indicate when in the Mulekite history this occurred. Coriantumr was the last political leader of the Jaredites and probably brought with him the stone record that was interpreted by Mosiah (Omni 1:20) which provided one account of the Jaredites. The second survivor of the Jaredites was Ether, the last writer of the twenty-four gold plates (Mosiah 8:9, Ether 15:33-34). Neither Mormon's abridgement nor Moroni's abridgement of Ether's writings record Ether's fate.

In addition to Coriantumr and Ether, it is possible that there were others who survived the final battles of the Jaredites. The Jaredites “which cumbered the spot of ground” (Jacob 5:44) and were cut down to make room for the transplanted branch of the Nephites and Lamanites, could pertain to the death of the Jaredite nation as a political entity (Ezek 31:1-14)¹⁰ and not to the entire people. It is possible that the Jaredite tree dropped seeds in other parts of the Promised Land

Mormon’s abridgement references two migrations to the new world; it does not mean these were the only migrations. It simply means that these were the only two included in Mormon’s record. Suggesting that they were the only two migrations would be like suggesting all Americans today were descendents of just the Mayflower Pilgrims and the settlers at Jamestown.

The Transition to Mormon’s Abridgement

The transition between the Small Plates of Nephi and Mormon’s abridgement includes significant events in ancient Nephite history. Omni, the final book of the Small Plates, records a migration suspected to be larger than those for the two initial settlements. This last migration typifies all migrations in the settlement of America and summarizes the entire migration record.

Omni outlines the condition of the immigrants.

Behold, I will speak unto you somewhat concerning Mosiah, ... for behold, he being warned of the Lord that he should flee out of the land of Nephi, and as many as would hearken unto the voice of

¹⁰ This concept is described in *The Last Days by Avraham Gileadi* p 115.

the Lord should also depart out of the land with him, into the wilderness—And it came to pass that he did according as the Lord had commanded him. And they departed out of the land into the wilderness, as many as would hearken unto the voice of the Lord; and they were led by many preachings and prophesyings. And they were admonished continually by the word of God; and they were led by the power of his arm, through the wilderness until they came down into the land which is called the land of Zarahemla. Omni 1:12-13.

Omni's statement about the immigrants who "would hearken to the Voice of the Lord" parallels the prophetic vision of Nephi who saw other upon whom "the Spirit of God [was] wrought" (1 Nephi 13:12-13). Thus Omni's record is a fulfillment of Nephi's prophecies as pertaining to the founding of America and is in itself prophetic. Mormon's transition in the Words of Mormon complements Omni's record. The similarities between the two records are shown in the following table:

Prophetic / Historic Event	Omni's explanation	Nephi's Vision for the Latter-day
Migrants brought with them a book(s) of the record of the Jews	Omni 1:14, 25, 30; WoM 1:10	1 Nephi 13:20-24
The original inhabitants were initially more numerous than the emigrants	Omni 1:17 Mosiah 25:2-3	1 Nephi 12:20
The original inhabitants were descendants of Israel	Omni 1:15	1 Nephi 13:15
The original inhabitants had no written record (or and they had brought no records with them)	Omni 1:17	
The native language had become corrupted	Omni 1:17	1 Nephi 12:22-23
The natives were taught in the emigrant language	Omni 1:18	

The original inhabitants “had had many wars and serious contentions, and had fallen by the sword from time to time”	Omni 1:17	1 Nephi 12:21
The emigrants warred against an oncoming army and were repelled by a righteous leader	Omni 1:23-24 WoM 1:13-14	1 Nephi 13:16-19
The subsequent history dealt or deals mainly with the emigrants rather than the original inhabitants	Mosiah 25:12-13	1 Nephi 13:14, 20

In the modern day parallel of the Nephite migration, Columbus discovered the new land to which pilgrims later immigrated to. The emigrants brought with them a book (the Bible), and found a people, the American Indians, who were initially more numerous. The natives had no written language and whose language had become corrupted as even among the Indians different languages were spoken. The Indians warred with one another. After a period of time, the emigrants became the ruling people of the land instead of the original inhabitants.

Book of Mormon events	Latter-day Events
<p>Those that were ‘found’:</p> <ul style="list-style-type: none"> a. Came out of Jerusalem (Omni 1:15) and were descendents of Israel, specifically Mulek, referenced to be a son of Zedekiah of the tribe of Judah (Jews). b. Had no written record (Omni 1:17) c. Had language that had been confounded (Omni 1:17) d. Were more numerous than the immigrating 	<p>Those that were ‘found’:</p> <ul style="list-style-type: none"> a. Were descendents of Israel (Latter-day revelation identified the some of the American Indians were descendants of the Lamanites, through Joseph in Egypt and Lehi). b. Had no written record c. Had language that had been confounded. d. Were more numerous than the immigrating people, (before European plagues decimated

<p>people (Omni 1:17)</p> <p>e. Denied the <i>being</i> of their creator (Omni 1:17) (emphasis added)</p>	<p>their numbers)</p> <p>e. Believe in a Great Spirit and Mother Earth, but deny the true nature of God.</p>
<p>They were found by a ‘more righteous people’:</p> <p>a. Who emigrated from a different land, from the Land of Nephi to the Land of Zarahemla. (Omni 1:12)</p> <p>b. Who had written records (Omni 1:11, 25) including the Plates of Lehi, the Small Plates of Nephi, and as many of the large plates of Nephi King Mosiah and those who would follow could bring</p> <p>c. Who were fleeing destruction (Omni 1:12) from religious persecution (this is not specifically stated, and may be inferred from the other verses)</p> <p>d. Who were also of the tribe of Israel (Joseph through Lehi/Nephi) (1 Ne 5:14, 6:2, 2 Ne 3:4)</p>	<p>They were found by a ‘more righteous people’, in this case ‘Christian’ people:</p> <p>a. Who emigrated from a different land (in the latter case, across many waters, as prophesied in Nephi’s vision)</p> <p>b. Who had written records (and brought forth the Bible, and others books)</p> <p>c. Who were fleeing destruction (and/or persecution for religious beliefs)</p> <p>d. Who were also of the tribes of Israel (as indicated by Latter-day revelations and other works, e.g. “Whence They Came”).</p>
<p>After a short period of time, rule of the land changed to the emigrating people, Nephites instead of Mulekites. (Omni 1:12, 19)</p>	<p>After a short period of time, rule of the land changed to the emigrating people, the Europeans versus native Indians.</p>
<p>With few exceptions, the emigrating people became the major people of record, and in subsequent history the Mulekites were</p>	<p>With few exceptions, the emigrating people, non-Indian White Anglo Saxon Protestants, became the major people of</p>

barely mentioned.	record and the American Indians were barely mentioned in subsequent history.
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There are three migrations from the old world to the new indicated in the entire Book of Mormon: the Lehites, the Mulekites and the Jaredites. These three migrations were ocean voyage across the great waters, either the Atlantic or Pacific Oceans. The Jaredite migration, which preceded the later two, opens up the possibility that the Lehites and Mulekites found natives in the land when they arrived. The latter two migrations parallel the migrations of the early settlements of America, the Pilgrims and Jamestown, and are representative of other migrations in this dispensation from the old world to the new.

A fourth migration, the Nephites under Mosiah to the land of Zarahemla, appears to be a single event of a group of people that migrated over land, not water. It may be paralleled with inter-colonial migrations of early settlers or expansion migrations as the young nation of America grew to the West. In this parallel, the Land of Nephi represents England or Europe and the land of Zarahemla represents the land of America.

In comparing the overall migration scenarios between the Book of Mormon and Latter-day the following are noted:

In the Book of Mormon case:	In the Latter-day case:
The time between the initial migrations (around 600 BC) to the discovery of the Mulekites and unification of the Mulekites	The time between the Discovery of the New World in 1492 to the Revolution in 1776 was 374 years. The time from the

and the Nephites (between 279 and 130 BC) was up to 470 years.	settlement of Jamestown in 1607 to the Revolution in 1776 was 169 years,
The Mulekites retained at least some knowledge of where they came from (they were from the tribes of Israel).	As a result of the Great Apostasy, the American Indians lost all recollection of their origins.
In three of the four migrations, the Jaredites, the Lehiters, and the Nephites under Mosiah, the emigrating people were the more righteous and were led by a prophet of God to the new land. There are no details about the Mulekite migration.	Although the spirit of the Lord was upon those that emigrated (1 Ne 13:15), there was not a true prophet to guide them.
The books that were brought contained the fullness of the gospel, (the Small plates of Nephi) and whichever of the Large Plates of Nephi that King Mosiah (the father of Benjamin) took with him.	The book that was brought was the Bible, in an incomplete form (1 Ne 13:26-29) with many plain and precious parts removed. The migrants also brought a history from Europe.
Communication between the old and new world appeared to be severed and the voyages were “one way trips.” This was to protect the new world lands from being overrun (2 Nephi 1:8-9).	Communication between the old and new world continued, with return voyages back to the old world and re-supply voyages to sustain early developments. Additional voyages brought new settlers.

In addition to the comparisons above, some differences require additional discussion. One difference is that in Latter-day events, the original inhabitants did not necessarily rejoice; the Indians were mostly antagonistic to the settlers, unlike the events in Nephite times among the original inhabitants:

There was great rejoicing among the people of Zarahemla; and also Zarahemla did rejoice exceedingly, because the Lord had sent the people of Mosiah with the plates of brass which contained the record of the Jews. Omni 1:14

Due to animosity, the American Indians and the Colonists of the new country did not unite together as did the people of natives and immigrants in this Book of Mormon migration.

And it came to pass that the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king. Omni 1:19

During the founding of America the failure of the natives and immigrants to unify was in part a fulfillment of the Nephi's prophecy pertaining to the seed of his brethren who had rejected the gospel:

And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten...Wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren. Neither will he suffer that the Gentiles shall destroy the seed of thy brethren. 1 Nephi 13: 14, 30-31

The Founding Fathers of America discussed the integration of Indians into American society, as was done with the native inhabitants of Zarahemla in the Book of Mormon

times as “Mosiah caused that they should be taught in his language” (Omni 1:18). Over 200 years later the assimilation of native Indians in America is still not complete, even though many Native Americans have lost or are losing their original language by learning English. In these last days, American Indians will be brought to knowledge of the gospel.

And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren. And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true. 1 Nephi 13:38-39

The prophetic visions of Nephi, Lehi’s voyage and initial settlements and the overall migration to a new land as recorded in the Small Plates prophetically depict the discovery and colonization of America and help set the stage for Mormon’s prophetic abridgement:

And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore, he worketh in me to do according to his will. And now I, Mormon, proceed to finish out my record, which I take from the plates of Nephi; and I make it according to the knowledge and the understanding which God has given me. Words of Mormon 1:7, 9

In the secular prophecy, the land of Nephi parallels the Mother Country, England or Europe, and the land of Zarahemla parallels the United States of America.

Mormon's Introduction to his Abridgement

Along with using the Small Plates of Nephi as an introduction, Mormon also provided his own brief introductory comments for his abridgement of the Large Plates. This introduction, the Words of Mormon, ties the prophetic Small Plates into his abridgement. He introduced himself as a prophet-historian from year 385 AD, many years after the coming of Christ, who had observed the downfall of the Nephites, as prophesied by Nephi (WoM 1:1-2). He identified why he included the Small Plates with his abridgement and provided a transition between the Small Plates and his work.

And the things which are upon these plates pleasing me, because of the prophecies of the coming of Christ; and my fathers knowing that many of them have been fulfilled; yea, and I also know that as many things as have been prophesied ... [that] go beyond this day must surely come to pass— Wherefore, I chose these things, to finish my record upon them, which remainder of my record I shall take from the plates of Nephi; and I cannot write the hundredth part of the things of my people. But behold, I shall take these plates, which contain these prophesyings and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren. And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore, he worketh in me to do according to his will. And now I, Mormon, proceed to finish out my record, which I take from the plates of Nephi; and I make it according to the knowledge and the understanding which God has given me.

Words of Mormon 1:4-7, 9.

Mormon, to provide some continuity during the transition between the Small Plates and his abridgement, overlapped part of his introduction with the record of Amaleki, the last

writer of the Small Plates. Both Amaleki and Mosiah introduced King Benjamin a righteous leader (Omni 1:23, 25, WoM 1:10-12) and both describe a Nephite Revolution:

And it came to pass also that the armies of the Lamanites came down out of the land of Nephi, to battle against his people. But behold, king Benjamin gathered together his armies, and he did stand against them; and he did fight with the strength of his own arm, with the sword of Laban. And in the strength of the Lord they did contend against their enemies, until they had slain many thousands of the Lamanites. And it came to pass that they did contend against the Lamanites until they had driven them out of all the lands of their inheritance. WoM 1:13-14 (See also Omni 1:24)

This revolution of the Nephites from the Lamanites parallels the American Revolution from the British. Amaleki provided some additional insight by describing “a certain number who went up into the wilderness to return to the land of Nephi” (Omni 1:27) which typifies the return of British Loyalists to the mother country during the Revolutionary War.

Mormon further introduced the leader of the ancient revolution, King Benjamin:

For behold, king Benjamin was a holy man, and he did reign over his people in righteousness; Wherefore, with the help of [other holy men], king Benjamin, by laboring with all the might of his body and the faculty of his whole soul... did once more establish peace in the land. WoM 1:17-18

Although Benjamin was identified as a king, the concept of kingship is slightly different in Book of Mormon times than in the English monarchy. Kingship in the Book of Mormon was not the divine right of kings from lineage only, but also included an elected component with the sustaining vote of the people. This may be similar to the Church concept of a democratic theocracy or theocratic democracy, where the leader, prophet, or

bishop are drawn from the constituents they are called to lead, then the consent of the people governed is needed for a sustaining or confirming vote. King Benjamin described his sustaining:

But I am like as yourselves, subject to all manner of infirmities in body and mind; yet I have been chosen by this people... and was suffered by the hand of the Lord that I should be a ruler and a king over this people; and have been kept and preserved by his matchless power, to serve you with all the might, mind and strength which the Lord hath granted unto me. Mosiah 2:11

Like King Benjamin, George Washington fought with his own hand in expelling the British, or using Book of Mormon terms, the Lamanites, out of the Land. Washington was elected by the voice of the Continental Congress to be the Commander in Chief of the Revolutionary Army, and later, by the voice of the people to be the first President of the United States.

With the introduction of the Small Plates and Mormon's brief introduction of the Words of Mormon, the abridgement of the Large Plates of Nephi begins with the Book of Mosiah.

The Book of Mosiah: Forming a New Government

A Righteous Leader Delivers his People

As the Book of Mormon transitions from the Small Plates through Mormon’s introductory comments describing a revolutionary leader and into his abridgement, Nephite government transitions from the reign of Kings to the Reign of Judges. This provides a “mile marker” in the secular prophecy. The formation of a new government occurs in the opening book of Mormon’s abridgement.

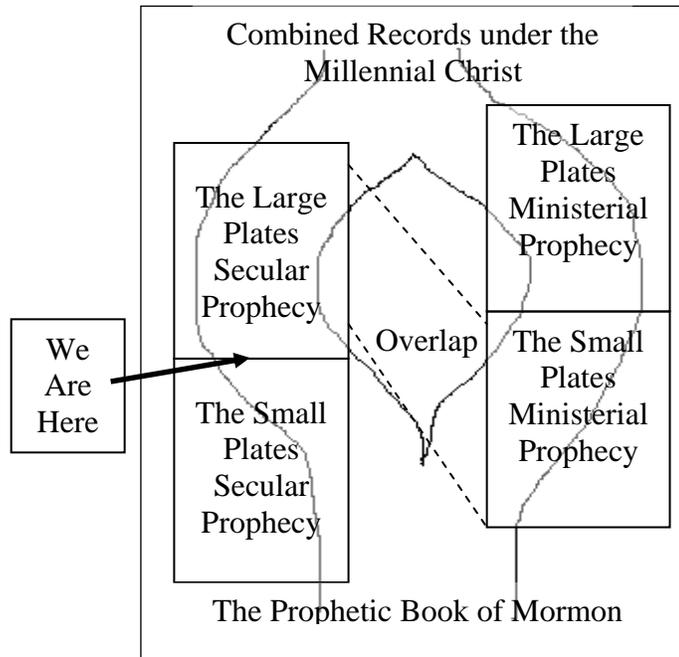


Fig 24: The Prophetic Book of Mormon

King Benjamin

Other than the Mormon’s brief summary, the details of the life of King Benjamin, like those of his father Mosiah and his predecessor Zarahemla, is unknown. The Large Plates of Nephi (not Mormon’s Abridgement) contain more details. Some information about King Benjamin’s life might be understood by comparing it to the life of George Washington, of which there is much more detail.

George Washington

It was George Washington, more than any other figure, who was responsible for expelling the invading British from American soil and the victory in the Revolutionary War. It was he who kept the American forces together; it was he who was the embodiment of the revolution. Using Book of Mormon terminology, it was he who “fought with the strength of his own arm... and in the strength of the Lord...against the Lamanites [e.g. British] until they had driven them out of all the lands of their inheritance [e.g. America]” (WoM 1:13-14). Most Americans knew who he was and revered what he did. It was George Washington who gave the Constitutional Convention the authority it needed when superseding the Articles of Confederation with an entirely new form of Government. The Executive Branch was created for Washington in the Constitutional Convention, and after its ratification it was he who unified the nation once again under the new Government. George Washington’s renown gave the Executive Office, and thus the new Government of the United States, official authority, both foreign and domestic.

One of the key traits of the life of George Washington was his ability to give up power. He retired after the French and Indian War, humbly accepted his commission as Commander-in-Chief from the Continental Congress and refused wages. He squashed a movement by the Continental Army to make him a king, and later retired as the Commander-in-Chief of the Revolutionary Forces. He desired to retire from the Presidential Office after his first term. His subsequent retirement after his second term set precedent for a peaceful transition of power.

Although there is not much record of King Benjamin's life, he shares one thing unique with George Washington: a farewell address, which each of them gave to the new nations over which each of them ruled.

The Farewell Address

Although a detailed analysis of their final writings is not the design of this text, there are similarities in each address that are apparent without an in-depth review. Washington's Farewell Address (WFA) included input from both James Madison and Alexander Hamilton. King Benjamin's address was discussed with his sons before the actual address was given (Mosiah 1).

The intent to retire from their lifetime of public service was the impetus for each of their farewells, but while saying farewell, each leader provided some additional teachings, inspiration and insight. Both leaders identified their intent to retire (WFA 1:1-4, Mosiah 2:9), and expressed that their conscience were clear of wrongdoing (WFA 1:44, Mosiah 2:15, 27). They each identified that they were weak from their years of service (WFA 1:50 Mosiah 2:10-17, 26, 28-29). King Benjamin, like Washington, labored with his own hands (Mosiah 2:14). Although such activity is not directly referenced in Washington's Farewell, historical accounts of Washington's life indicate that he did labor with his own hands all of his life. Both talked about debt and taxes (WFA 1:30, Mosiah 2:14, 23-24, 34). In their addresses they counseled their followers about religion and morality (WFA 1:27-28, Mosiah 1:13-14, 4:28-30) and to live in peace, being unified, (WFA 1:9, 13, 31-32, 38-39, 48, Mosiah 2:20, 4:13-14) without contention (WFA 1:20-23, Mosiah 2:32-33). The retiring leader gave the people a new name: George Washington gave that of

American (WFA 1:10), and King Benjamin gave the new name of Christ (Mosiah 1:11-12, 5:9).

It should be remembered that the text of King Benjamin's address might not be the text of his entire farewell but those components which Mormon transcribed onto his own plates in his abridgement. It is plausible that Benjamin included words pertaining to the unified Nephite and Mulekite nation which expelled invading Lamanites (see WFA 1:10).

King Benjamin's address was spoken then later written and "sent forth among those that were not under the sound of his voice" (Mosiah 2:8). George Washington's address was written to friends with a copy and printed in *The Independent Chronicle*, September 26, 1796.

King Benjamin's Tower

In order for the people of Zarahemla to hear Benjamin's departing words, a tower was built:

For the multitude being so great that king Benjamin could not teach them all within the walls of the temple, therefore he caused a tower to be erected, that thereby his people might hear the words which he should speak unto them. And it came to pass that he began to speak to his people from the tower; and they could not all hear his words because of the greatness of the multitude; therefore he caused that the words which he spake should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words. Mosiah 2:7-8

King Benjamin's tower was built specifically for the purpose of King Benjamin's address and built before the address and not as a monument to the leader afterwards. It was built

in part, because the people were so numerous that they could not all be taught “within the walls of the temple” (Mosiah 2:7).

George Washington did not proclaim his Farewell Address from a tower, yet a tower was eventually erected as a memorial to him. This monument was not a rotunda, not a building, but a 555 foot tower and the most prominent landmark in the Washington skyline. The Washington Monument stands as the centerpiece of the National Mall. In is a reminder of the first president and the principles he governed by to those who are elected in this modern day. It stands outside the White House (viewed from the Oval Office) where the modern President resides and governs. It also stands in front of the US Capitol Building, (as viewed from its steps) where chief judges make laws for this nation. It was built honoring the first president, a man who rejected being a king, and stands as a reminder of the founding principles of this nation.



Fig 25: The Modern Day King Benjamin's Tower, Image from Google Earth

It is interesting to note that Washington's Farewell Address, although initially written, is spoken annually at the opening session of Congress, as an ongoing reminder to those elected representative of the words of Washington. The Nephites also referred to the words of King Benjamin in their later history (Mosiah 8:3, Helaman 5:9)

A Peaceful Change in power

In King Benjamin's day, at the completion of his address, he anointed one of his sons as the next king. It is probable that any one of the three could have served as the next king, although the oldest was typically chosen in a patriarchal order.

And it came to pass that he had three sons; and he called their names Mosiah, and Helorum, and Helaman. Mosiah 1:1.

And again, it came to pass that when king Benjamin had made an end of all these things, and had consecrated his son Mosiah to be a ruler and a king over his people, and had given him all the charges concerning the kingdom. Mosiah 6:3.

Benjamin's three sons have an interesting parallel with George Washington's Cabinet, which consisted of three members: Secretary of State Thomas Jefferson, the Secretary of

Treasury Alexander Hamilton, and Secretary of War Henry Knox. The Vice President John Adams was not originally a member of the Presidential Cabinet as it is today.

Unlike King Benjamin, who proclaimed his son as the next ruler, it would have been against Washington's nature to proclaim who his successor would be. The selection process for a new president was up to the voice of the people in America. In Nephite days, the selection process for a new chief judge occurred one generation later in the Nephite civilization when King Benjamin's son, King Mosiah, retired.

As elected by the voice of the people, John Adams, the first Vice President, was the chosen replacement for Washington. In the new American Experiment, Adams was a logical successor, as later presidencies would retrospectively indicate. Out of the 43 presidents elected since then, about one third (14 out of 43) were prior vice presidents. Four of those 14 were sitting (elected to President while serving as Vice President), one was non-sitting (previously a VP but not in office when elected) and nine succeeded the President when the sitting President died.

The Death of the First Political Leaders

Like the deaths of the first prophets of several dispensations, the deaths of the first political leaders of both the ancient and modern "Nephite" societies shared similar characteristics.

George Washington made his farewell proclamation on 17 September 1796. At that time, the presidential transition occurred in March (not January) so he remained in office until

March 1797, when John Adams took office. Washington went into semi retirement and died 14 December 1799. Thus, after his proclamation it was about three years until his death, similar to King Benjamin who “lived three years and he died” (Mosiah 6:5).

Nowhere else in the scriptures does it indicate a ruling king who gave up power and died three years later.

King Benjamin and George Washington Comparisons

King Benjamin and George Washington share similar life experiences

1. Both ruled after a migration from a previous land, with all associated parallels
2. Both fought and expelled invading armies in a “revolutionary war”
 - a. King Benjamin expelled the Lamanites
 - b. George Washington expelled the British, or mother Gentiles
3. Both established peace in the land
4. Both accompanied a change in government,
 - a. The Nephite Nation, and the American Colonies were ruled by kings before hand
 - b. Both nations were ruled by elected officials afterwards
5. Both gave farewell addresses which have many comparisons
6. Both had a tower or monument built for them
 - a. King Benjamin’s to give the address
 - b. George Washington’s in memorial
7. Both died three years after retirement.

In the Nephite and American civilizations, righteous leaders lead nations in parallel periods of change and trial. Before George Washington, the American Colonies were ruled by a king, King George, who ruled an ocean away in England, the Mother country. Before King Benjamin and Mosiah, the Nephite nation was ruled by kings. Transitioning through George Washington's leadership, the United States of America was ruled by representatives elected by the voice of the people. After King Mosiah, the Nephite nation was also ruled by judges elected by the voice of the people.

Although there are similarities between the lives of George Washington and King Benjamin, there are also differences.

King Benjamin was a holy man (WoM 1:17), and although the term prophet was not used in reference to him, it could be assumed that he could translate records like his father Mosiah before him (Omni 1:20), and his son Mosiah after him (Mosiah 28:11). Being able to translate records he would be called a Seer or Translator, which means he was ordained to the Melchizedek Priesthood.

Washington, like Benjamin, may be considered a holy man, and although not a prophet, some of his farewell warnings may be prophetic. Like those who settled America, upon whom the "spirit of the lord was wrought" (1 Nephi 13:13), the spirit of the Lord rested upon Washington along with many of the Founding Fathers. The Lord said "I [the Lord] established the Constitution of this land, by the hands of wise men whom I [the Lord] raised up unto this very purpose" (D&C 107:80), and later these Founding Fathers,

including Washington, appeared to Wilford Woodruff in the Saint George Temple requesting that their temple work be completed.

After the Lamanites were expelled, the rest of Benjamin's reign was in a period of peace, with the fullness of the gospel of Christ on the earth amongst the Nephites, which included a temple in the Land of Zarahemla. After the British were expelled, the rest of Washington's reign (ministry or presidency) was during a period of apostasy when the fullness of the gospel of Jesus Christ was yet to be restored along with temple ordinances.

After the invading army was expelled, Benjamin, along with other prophets, punished false Christs, preachers and teachers accordingly in the Nephite dispensation (WoM 1:15-16) whereas Washington only stated that Americans "with slight shades of difference...have the same religion" (WFA 1:10).

Benjamin had three sons, one of which was chosen to reign in his stead. Washington had three cabinet members but was childless, so had he been king he would have had no one to confer the kingdom upon.

Benjamin's address was initially given orally then written and distributed to those who could not hear it. Washington's Farewell Address was written, and it is recited at the opening session of congress each year.

King Benjamin lived in a period of peace all the remainder of his days (Mosiah 1:1). In contrast, Washington lived the rest of his life in marginal peace until he died. Washington desired to avoid entangling treaties and alliances; he approved treaties which allowed the new nation time to grow.

The Concept of Kingship

One significant difference between King Benjamin and George Washington is that King Benjamin was a king, a concept that Washington abhorred from the example set by the British and other European Monarchies.

However, there was a movement to set Washington up as a king.

“In May 1782, Colonel Lewis Nicola wrote to Washington reciting the grievances of the army. The problem of course was a weak Congress and uncooperative states. And the solution was George Washington. The army should set him up as the king of America. Washington was appalled at such a suggestion. The idea of an American king was in complete contradiction to everything for which he had dedicated his life and his fortune. His reply to Nicola was stern: Nicola’s ideas were “big with the greatest mischiefs that can befall my country,” Washington wrote. “You could not have found a person to whom your schemes were most disagreeable.” Jay A. Parry, *Soldiers statesmen & heroes, America’s Founding Presidents*, National Center for Constitutional Studies 1990, p 22. (Footnote 29 Quoted in Albert Bushnell Hart, ed., *Pamphlets 1 to 16 Complete of the Series “Honor to George Washington”* (Washington: United States George Washington Bicentennial Commission, 1932), p. 96)

The movement to anoint Washington as the king was made because, like King Benjamin, Washington would have been a righteous and benevolent king. Those who served under Washington realized that he spent his days in their service. Washington knew that, in

spite of his efforts, any new kingdom would eventually fall into the same despotism which befell the European monarchies.

Washington abhorred the example of European monarchies, which followed the theory of the Divine Right of Kings, which argued that certain kings ruled because they were chosen by God to do so and that these kings were accountable to no person except God. The role of common consent did not exist in the Divine Right of Kings. This, to Washington, was one of the “greatest mischiefs that [could] befall [his] country.”

Washington didn't know that his rejection of being a king was a fulfillment of prophecy:

But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles. 2 Nephi 10:10-11

In contrast to European monarchies, the Divine Right of Kings does not necessarily fit the concept of kings in Nephite days. The reign of Kings began with the people of Nephi after the split between the Nephites and the Lamanites.

And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power. 2 Nephi 5:18

Whether or not Nephi called himself a king, his people regarded him as such (Jacob 1:10). The people of Nephi regarded him so highly as a righteous and benevolent leader

that when he anointed another man to be the king at the end of his life “the people were desirous to retain in remembrance his name.”

And whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth, according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would. Jacob 1:11

Several hundred years later, at the time the Nephites migrated to Zarahemla, the title of “Third Nephi” or whatever number it might have been up to (e.g. “Twenty-first Nephi”) was not specifically applied to Mosiah before the migration from the Land of Nephi. He may not have been the King of the Nephites before the migration, although he was a holy man who believed in the revelations of the Lord. The title of king for Mosiah was used after the Nephite migration to the combined group of Nephites and Mulekites.

Behold, I am Amaleki, the son of Abinadom. Behold, I will speak unto you somewhat concerning Mosiah, who was made king over the land of Zarahemla; for behold, he being warned of the Lord that he should flee out of the land of Nephi, and as many as would hearken unto the voice of the Lord should also depart out of the land with him, into the wilderness—Omni 1:12 And it came to pass that the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king. Omni 1:19

Regardless of whether Mosiah, the father of Benjamin, was of the Nephite Monarchy before the migration or not, he spent his days in the service of those he ruled. Mosiah stated “I have been suffered to spend my days in your service, even up to this time” (Mosiah 2:12).

Kingship, as described in the Book of Mormon, was not for men to rule over the people but to spend their days in the service of those they rule. Kingship was also not decided by lineage alone. There is a connotation that those ruled had some say in who would be their next leader. Thus the king was, in part, chosen by the people they ruled, similar to the church concept of a democratic theocracy, where the consent of the people is needed.

But I am like as yourselves, subject to all manner of infirmities in body and mind; yet I have been chosen by this people, and consecrated by my father, and was suffered by the hand of the Lord that I should be a ruler and a king over this people; and have been kept and preserved by his matchless power, to serve you with all the might, mind and strength which the Lord hath granted unto me.

Mosiah 2:11

The selection of the king might be more similar to that of a church calling, where the new leader is selected by those in authority by the previous king, as well as by those he is to rule. The selection of Mosiah (Omni 1:19), Benjamin (Mosiah 2:11), Zeniff (Mosiah 7:9) and Limhi (Mosiah 19:26) to be the kings of the people illustrates this concept. Common consent in selecting kings as leaders among the Nephites is apparent except in the selection of three kings: 1) King Noah (Mosiah 11:1), 2) possibly “second Nephi” (Jacob 1:9) and 3) possibly King Mosiah, the son of Benjamin (Mosiah 1:10, Mosiah 6:3). The record does not provide enough details for the latter two.

King Mosiah and George Washington

As the Book of Mosiah concluded, King Mosiah faced a dilemma: none of his sons would consent to rule the Kingdom and so he had no heir to confer the kingdom upon.

In Mosiah's attempt to find an appropriate ruler, the law of Common Consent is apparent as he appealed to the people he ruled:

... Mosiah ...sent out throughout all the land, among all the people, desiring to know their will concerning who should be their king. Mosiah 29:1

The people of Nephi responded:

We are desirous that Aaron thy son should be our king and our ruler. Mosiah 29:2

As Mosiah polled his constituents on this question, he was preparing them to move from a kingdom to a government of self rule. Mosiah realized, as his sons relinquished their right to the throne for their mission to the Lamanites (Mosiah 28:10, 1), that he faced the dilemma which brought about the change in ancient Nephite government: Mosiah had no one to confer his kingdom upon. Like Mosiah, George Washington had no heirs and thus, had the movement to make him king succeeded, he would have had no one to confer his kingdom upon.

Mosiah, in his address to the people, relayed his dilemma of having no heir to confer the kingdom upon (Mosiah 29:3, 6) and the problems choosing a different king might cause (Mosiah 29:7-9), so he proposed to newly arrange the affairs of the people (Mosiah 29:11). The newly proposed government contained judges chosen by the voice of the people, with a series of checks and balances (Mosiah 29:25-27).

Similarly, George Washington was vital in the governmental change from the Articles of Confederation to the Constitution. He, along with other founding fathers, proposed a new

government of representatives chosen by the voice of the people (Constitution various Articles) with a series of checks and balances.

Like his father, Benjamin, King Mosiah also gave a farewell address which described the impacts of wicked kings. Comparisons of Mosiah's address can also be made with George Washington's farewell address. Like Benjamin and Washington, Mosiah labored with his own hands to prevent burdening the people with taxes (Mosiah 6:7) and was loved by the people he ruled (Mosiah 29:40). Both King Mosiah and Washington spoke about a series of checks and balances (Mosiah 29:28-29 Washington's Farewell Address 1:26) which were set up in the new government. King Mosiah also talked about contention (Mosiah 29:7), and peace for the new nation (Mosiah 29:14). Mosiah proposed, as did Washington, that the new government would be better for a land of liberty than the previous government was (Mosiah 29:32, 34; WFA 1:16-17).

Comparing Washington to both Benjamin and Mosiah is possible because Washington had, in essence, several farewells. After the French and Indian War he resigned his commission. After the Revolution, he rejected being set up as king by the military, and later he also gave up his commission as commander in chief of the revolutionary forces to retire to Mount Vernon. He recognized the need to provide authority to the Constitutional Convention and temporarily came out of retirement, returning to Mount Vernon during the ratification process and the process of the election of the first President. He again came out of retirement to take the oath of office. He resigned after

his second Presidential term, but was petitioned by Adams to again lead the army if war broke out with Britain.

George Washington was vital in all the roles he played in the foundation of this country; however, Washington was not alone in any of his efforts and comparisons with Benjamin or Mosiah could be made with other founding fathers.

Washington's Farewell has been compared to the farewell address of both King Benjamin and King Mosiah, but there are other topics which need to be addressed in the conversion of a people from a Kingdom to a Democratic Republic.

Government amongst the Nephites: Ancient and Modern

In ancient Nephite and modern American government, the nations were ruled by judges or representatives elected by the voice of the people. An in-depth analysis including the reasons for changing to self government, the Nephite experience with secret combinations with warnings for America and laws government must obey that protect human rights and how existing laws violate those rights has been presented by H. Verlan Anderson in his work entitled *The Book of Mormon and the Constitution* (Sunrise Publishing Hans V. Andersen Jr., 1995). Along with that work, some additional parallels are noteworthy.

The US government also has some parallel with the Biblical Egyptian nation.

The kingdom of Egypt was formed by the union under a single sovereign (the Pharaoh, i.e., "Great House") of a number of districts, often divided by local jealousies and by differences of religious belief. *LDS Bible Dictionary* – "Egypt"

Checks and Balances

Both the Nephite and the United States government were set up with a series of Checks and Balances. The Nephites elected judges with a method of checks and balances.

If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people. Mosiah 29:29

The new American government also had a series of checks and balances with three branches. The two houses of congress, the Senate and the House of Representatives balanced a single head of state, or the president to enact and approve laws, with an oversight by a Supreme Court. The Senate, with representatives originally appointed by the State Legislatures represented the states in the Union, was balanced with the House of Representatives whose members were elected by the people.

Convincing the People

The change to the Nephites' and the Americans' method of government did not occur with a single address or a single vote, but over a period of time, and not without much travail. It seems clear that the spoken word (Mosiah 29:1-32) was not the only convincing the people needed for this newly proposed government.

And many more things did king Mosiah *write* unto them, unfolding unto them all the trials and troubles of a righteous king, yea, all the travails of soul for their people, and also all the murmurings of the people to their king; and he explained it all unto them. And he told them that

these things ought not to be; but that the burden should come upon all the people, that every man might bear his part. And he also unfolded unto them all the disadvantages they labored under, by having an unrighteous king to rule over them; And now it came to pass, after king Mosiah had *sent these things forth* among the people they were convinced of the truth of his words. Mosiah 29:33–35, 37, (emphasis added)

It could be that others helped Mosiah to convince the populous of the advantages of this newly proposed elected government. Similarly in the founding of a new American government, during the change from the Articles of Confederation to the Constitution, the people also needed convincing. The masterful writings used to convince the people of the new government were not from one but three founding fathers, Hamilton, Madison and Jay, and are contained in the Federalist Papers.

Convincing the people of the new government was necessary. In America, there were those who thought a strong central government was not necessary, and “Anti-Federalist Papers were written. There were probably similar detractors among the Nephites as well.

Mormon only made referenced to the “many more things” (Mosiah 29:33) Mosiah had written to convince the people of the new government but did not include them in his abridgement. The Federalist Papers provide the modern counterpart to these writings of Mosiah. This is similar to the Doctrine and Covenants providing the modern counterpart to the Book of Lehi. King Mosiah’s writings might be partially discerned by gaining a greater understanding of the founding writings used to convince the people of the

necessity and truth of the Constitution. As the Doctrine and Covenants are for the Church, so are the Federalist Papers for the government.

The new governments proposed in both dispensations were that of a representative democracy. In Nephite days, judges were elected; in America, representatives, senators and a president were elected. This was so

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment. D&C 101:78

The Adoption of a New Government and Elections

After hearing the case made by Mosiah, the people of Nephi chose to accept the burdens of responsibility for self government, with all of its blessings and potential cursings:

Therefore they relinquished their desires for a king, and became exceedingly anxious that every man should have an equal chance throughout all the land; yea, and every man expressed a willingness to answer for his own sins. Mosiah 29:38

When the new method of government was adopted, elections were held amongst the Nephite nation:

Therefore, it came to pass that they assembled themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them according to the law which had been given them; and they were exceedingly rejoiced because of the liberty which had been granted unto them. Mosiah 29:39

And it came to pass that Alma was appointed to be the first chief judge. Mosiah 29:42

In this last dispensation, after the Constitution was ratified and elections were held, Washington became the “first chief judge.” Washington’s election as the first President was expected by many Americans of the time for a few reasons: 1) he was known throughout the United States as the Revolutionary War hero who would unify the nation under its new government, 2) he was the Commander in Chief of the Revolutionary forces who defeated the British which provided the new government with that authority on an international scale, and 3) during the Constitutional Convention, the Executive Branch of government office was written in the Constitution with Washington in mind.

The Founding Fathers were aware Washington was the type of man who would spend his days in their service, as he had in the past. They had feared a ruling despot, like they had lived under with British rule, and Washington was the antithesis of such, as he had given up power on more than one occasion. Washington served like a righteous Nephite king during his terms of office, and retired from that service when conditions allowed.

Terms of Office

In both generations, the first chief judges, Alma and Washington, served eight years, or two four year terms:

And thus in the commencement of the ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment seat. Alma 4:20

Had Washington remained in office until his death, or died in office during either term, the precedent may have been set in American government that the president serves, elected by the people, until his death.

Since the presidency of George Washington, only one thing could be said to be totally consistent - that no President had the job for more than two full terms. Washington had been asked to run for a third term in 1796, but he made it quite clear that he had no intention of doing so; that an orderly transition of power was needed to set the Constitution in stone. And so it was for almost 150 years. <http://www.usconstitution.net/constamnotes.html>

Washington set the precedent that a president would serve only two terms before retiring, which was followed through the 1800s. That two term precedent was only exceeded by Franklin D. Roosevelt (FDR) who was elected to a third and fourth term under mitigating circumstances of the Great Depression and World War II. Due to the prolonged presidency of FDR, the 22nd Amendment was enacted which set term limits on the presidency to two terms.

The Seat of Government

After the Nephite revolutionary war the seat of Nephite government was in the in the City of Zarahemla in the Land of Zarahemla, named after Zarahemla who was the ruler before King Mosiah (Omni 1:13-14). Although the man Zarahemla is never identified as king, he was the leader of Mulek's colony (Omni 1:18). The Index to the Book of Mormon lists Zarahemla in three ways:

Zarahemla [the person – the] leader of Mulek's colony

Zarahemla, city of – [the] major capital of the Nephites from about 200 B.C.

Zarahemla, land of – [the] region around [the] city of Zarahemla

In these last days the seat of the modern Nephite government, to use Book of Mormon terminology, is in the City of Washington, in the land of Washington (DC), named after the first leader, (George) Washington.

Today, the federal city and its district are synonymous or coterminous as their boundaries are the same, but originally this was not the case, as there were different municipalities within the district. Washington D.C. was built out of the wilderness, not discovered and inhabited, as was the case for the earlier Nephite nation.

Naming the new city after its first leader was a common practice in Nephite civilization:

Now it was the custom of the people of Nephi to call their lands, and their cities, and their villages, yea, even all their small villages, after the name of him who first possessed them; and thus it was with the land of Ammonihah. Alma 8:7

The naming of Washington D.C. after the first president follows the Nephite pattern. In the settlement of the expanding United States the patterned continued with new towns named after the original possessor or first inhabitants of the town. In this part of Mormon's abridgement Zarahemla parallels Washington D.C. the seat of modern "Nephite" government.

George Washington could be paralleled with Zarahemla, the leader of the Mulekites, as cities were named after each of the first leaders which became the seat of government for subsequent generations. Washington could be paralleled with King Benjamin, who spent his days in service to his subjects, expelled the Lamanites and gave a great farewell

address. Washington could be paralleled with King Mosiah the grandson, who set up the affairs of a new government (Mosiah 29), or with Alma, the first chief judge who served for eight years. It may also be possible to parallel other founding fathers with these Book of Mormon men.

When Washington is paralleled with Benjamin, then Washington's Vice President John Adams, his natural successor, is paralleled with Mosiah, Benjamin's natural successor. Alma, the third in the Nephite succession, would be compared to the third president in the American Experiment, Thomas Jefferson. In Nephite days Alma was elected by the voice of the people in a political environment where the next choice among the Nephites was not pre-determined (Mosiah 29:6) and where the next ruler might be contested (Mosiah 29:7). In this dispensation, Jefferson was elected by the voice of the people and the House of Representative vote in a political environment where the next choice among the Americans was not pre-determined and the election was hotly contested. Alma was elected after a change in Nephite government. When Thomas Jefferson was elected, he referred to it as the second revolution, or the revolution of 1801, which restored the presidency to a "people's presidency." Jefferson's presidency had less pomp and circumstance than Washington or Adams. Jefferson, like Washington, served two terms which parallels Alma's eight years as the chief judge (Alma 4:20). Jefferson provides a good parallel to Alma, thus Jefferson's presidency might be like the first chief judge.

Relatively peaceful change of power

Throughout the succession of five Nephites rulers, Zarahemla, the leader of the Mulekites, to Mosiah, the grandfather, to Benjamin, the expeller of Lamanites, to Mosiah

the grandson, to Alma, the first chief judge, the change of power among the ancient Nephites was relatively peaceful. Excluding the driving of the Lamanites out of the land, there is no record of contention.

The change of power in the early stages of the American Experiment in representative democracy had relatively peaceful changes in power, also; from Washington, to Adams, to Jefferson, to Madison, again with the exception of some mudslinging during the elections and interactions with foreign powers.

This is not the case in later years in both civilizations.

Separation of Church and State

Throughout the Nephite dispensation, both during the reign of Kings as well as during the elected judges, there was, for the most part, a division of civic and religious responsibilities that might be called today a separation of Church and State. In the early days of that dispensation, along with anointing another to reign after his death (Jacob 1:9, 11), Nephi consecrated priests and teachers.

For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people, by the hand of Nephi. Jacob 1:18

The separation between church and state continued down to the next generations, at the founding of the new government (Mosiah 25:19, 26:8-12), at the beginning of the reign of judges (Alma 1:19), and several generations later (Helaman 6:1-3).

Like Nephite government of old, the new American government provided a basic freedom of religion, by way of the first Bill of Rights.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances. U.S. Constitution, Amendment 1

In America, the establishment clause was a guarantee that the government would stay out of the business of the church. However two hundred years later, this establishment clause has been reversed and keeps the church out of all the affairs of the government.

Prophetic warnings on Government, then and now

During Mosiah's entreaty to change the government from a monarchy to a republic, he provided a prophetic warning:

Therefore, choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord. Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe and make it your law—to do your business by the voice of the people. And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land. Mosiah 29:25-27

This warning proved prophetic later as the voice of the people chose wickedness over righteousness (Helaman 5:2). A prophetic warning to the new American nation was given by Benjamin Franklin at the close of the Constitutional Convention in Philadelphia

on September 18, 1787. Dr. James McHenry, one of Maryland's delegates to the Convention recorded an exchange Franklin had with a woman as he emerged from the long task. She asked him, "Well Doctor, what have we got, a republic or a monarchy?" Franklin responded "A republic if you can keep it."

Washington's Farewell Address is also full of warnings about parties, unity in government, and religion and morality.

Indentured Servants and Slavery

Indentured Servants were part of the foundations of America within the first decade of the Jamestown settlement, which brought laborers to the new world.

"An **indentured servant** is a laborer under contract of the employer for some period of time, usually four to seven years, in exchange for such things as ship's passage, food, land and accommodations" Wikipedia – Indentured Servant

People came to America as Indentured Servants to pay for their voyage. After the contract or oath was fulfilled, the indentured servant was a free man. Indentured servitude was based on Hebrew law from the Old Testament. (Deut. 15:12-15), which, if a servant worked his full indenture, the servant then received his freedom. The practice surged after the Revolution and was discontinued in 1865, with the passage of the Thirteenth Amendment to the United States Constitution.

The Book of Mormon does not directly talk about indentured servants but indirectly the concept of an Indentured Servant is provided through Zoram. Zoram, a servant of Laban,

came with Nephi during the foundational voyage of the Nephite civilization, not as a servant, but as a free man (1 Nephi 4: 33). His freedom was only granted after he made an oath unto Nephi “that he would tarry with Nephi from that time forth” (1 Nephi 4:35).

Like indentured servitude, slavery in America began during foundational settlements. With slave labor needed in the Virginia plantations exchanged for ship repairs and food, the first recorded slaves came to Jamestown in 1619. This introduced descendants of those who were marked with a skin of darkness from earlier generations (Genesis 4:15) into American society.

In the Lehite society in the new world encompassing the Lamanites, Nephites, Mulekites and possibly native inhabitants, there were those who were similarly marked with a skin of darkness from foundational generations (2 Nephi 5:21). The Lamanites were segregated from the Nephites and did not participate in the foundations of Nephite government.

During the founding of America Washington and the other founding fathers struggled with the issue of slavery. It was deferred during the Revolutionary War, with the focus on first winning freedom from Great Britain. It was one issue that could have torn the Constitutional Convention apart and resulted in the “three-fifths” person compromise in the Constitution.

The three-fifths compromise was a compromise between Southern and Northern states reached during the Philadelphia Convention of 1787 in which three-fifths of the population of slaves would be counted for enumeration purposes regarding both the distribution of taxes and the

apportionment of the members of the United States House of Representatives. Wikipedia – Three fifths compromise

This compromise was based upon a similar proposal in the Articles of Confederation.

Along with the “three-fifths” compromise, other compromises and concessions in the Constitution allowed the importation of slaves to continue until 1808. The importation of slaves became illegal on January 1st of that year, and new slaves came from the existing slave population. These compromises allowed the Convention to continue to form a new government

To maintain the political balance in the young nation further compromises were made and new states were admitted to the Union in approximate pairs, divided geographically. Northern states were Free States and Southern states were Slave States. These compromises deferred the slavery issue to later generations, ending in a Civil War.

In Nephite times, King Benjamin spoke that his followers should not “make slaves one of another” (Mosiah 2:13), which mirrored Washington’s sentiments:

In a letter to the Marquis de Lafayette, George Washington wrote, “[Y]our late purchase of an estate in the colony of Cayenne, with a view to emancipating the slaves on it, is a generous and noble proof of your humanity. Would to God a like spirit would diffuse itself generally into the minds of the people of this country; but I despair of seeing it.” Washington and his wife held over 300 slaves. He wrote in his will that he’d wished to free his slaves, but that because of intermarriage between his and Martha's slaves, he feared the break-up of families should only his slaves be freed. He directed that his slaves be freed upon her death. His will provided for the

continued care of all slaves, paid for from his estate. US Constitution On-Line, Topic: Slavery, www.usconstitution.net/consttop_slav.html.

The Nephites set up a new government which did not have slavery, although it is not until later in the abridged record that this is made apparent (Alma 27:9). Independent and separate from the Nephites, the Lamanites did practice some form of slavery with the people of Limhi:

For behold, we are in bondage to the Lamanites, and are taxed with a tax which is grievous to be borne. And now, behold, our brethren will deliver us out of our bondage, or out of the hands of the Lamanites, and we will be their slaves; for it is better that we be slaves to the Nephites than to pay tribute to the king of the Lamanites. Mosiah 7:15

The people of Limhi in bondage to the Lamanites parallel the slaves in bondage in the southern states, with the Nephite parallel being the free northern states. It is not until later that the whole of America abolished slavery.

Two Groups

King Benjamin inherited from his father Mosiah the legacy of two major united peoples, the Nephites and Mulekites (Omni 1:19). It appears from king Benjamin's farewell address that the people were united in one body (Mosiah 2:1). However, a few years later, in the next great assembly, these two founding groups had again separated. "And now all the people of Nephi were assembled together, and also all the people of Zarahemla, and they were gathered together in two bodies" (Mosiah 25:4).

The United States was formed out of two settlement bodies from England; the Virginia Colony and the New England Plantation. The thirteen colonies formed out of these two bodies, augmented with additional migrations from the old world. During the Revolutionary era, the colonies who declared themselves “Free and Independent States” from Great Britain¹¹ were united under George Washington. After the revolution, the thirteen independent states united as one nation under God. But unification was short lived and the states divided on the slavery issue. This division roughly followed the original settlement boundaries of the Virginia Company and New England or Plymouth Council.

The Nephite society in the Zarahemla period was formed out of two groups; the Nephites, who were descendents of Lehi, and the Mulekites. It is identified later in the Book of Mormon that “the land south was called Lehi and the land north was called Mulek, which was after the son of

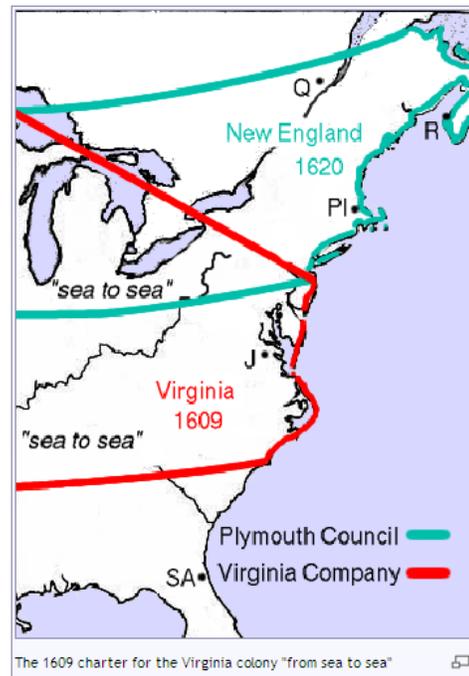


Fig 26: American Settlements

Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south” (Helaman 6:8). In contrast to the Mulekites who remained one body, Lehi’s descendents were divided into two groups, the Nephites and the Lamanites. The Lamanites were marked and the Nephites were not. The Lamanites parallel slaves in early America. Lehi’s group settled in the land south. Slavery was mostly limited to the southern half of the colonial and early United States. The Nephites

¹¹ Declaration of Independence, final paragraph.

were part of the new Government in Zarahemla with the Mulekites, but the Lamanites were not.

America did not truly become one nation under God until after the slavery issue was resolved.

New Immigrants

America was a great melting pot of immigrants from various nations of Europe who were led by the Lord and seeking political and religious freedom. This is embodied on the Statue of Liberty who calls “give us your poor, your huddled masses longing to be free...” These new immigrants accepted the country as their own, often giving up the native language. The absorption of new immigrants into the new Nephite nation in Zarahemla is described by the inclusion of many groups of people: The Mulekites, the Nephites, the people of King Limhi, the people of Alma, and the children of Amulon:

Now there were not so many of the children of Nephi, or so many of those who were descendants of Nephi, as there were of the people of Zarahemla, who was a descendant of Mulek, and those who came with him into the wilderness. And it came to pass that those who were the children of Amulon and his brethren, who had taken to wife the daughters of the Lamanites, were displeased with the conduct of their fathers, and they would no longer be called by the names of their fathers, therefore they took upon themselves the name of Nephi, that they might be called the children of Nephi and be numbered among those who were called Nephites. And now all the people of Zarahemla were numbered with the Nephites, and this because the kingdom had been conferred upon none but those who were descendants of Nephi. Mosiah 25:2, 12-14

Early emigrants to America left their native lands bringing forth a rich heritage, but leaving their native lands and languages and called themselves Americans. This is not true of later immigrants, either in the ancient Nephite or current American nations, who desired to retain their original identity, including their language to some extent (Alma 23:14, 27:26, 3 Nephi 26:3). The retention of original identity of the immigrants was the beginning of the division into tribes which contributed to the downfall of the historic Nephite nation (3 Nephi 8).

Early Presidencies

As Mormon's abridgement moves away from the foundations of a new government the Nephites Reign of Judges commences. As was stated earlier, Alma could parallel George Washington as the first chief judge, and both gave up the high governmental office after two terms or eight years. Subsequent U.S. presidents, many of them also founding fathers, follow Washington's two-term pattern. The first seven presidents served two term presidencies, except John Adams and his son John Quincy who served one term each. These first seven presidents ruled for the first half century (to 1837) of the American Experiment. Indirectly, any and all of them parallel Alma's eight years in the judgment seat.

During Alma's term in office, Amlici rose up in attempt to usurp the new representative government by reestablishing a king. Amlici and his followers later joined forces with the Lamanites. However, the Nephites defeated this Lamanite Army (Alma 2). This Nephite-Lamanite war could parallel the War of 1812 between the British and the

Americans. The War of 1812 could be considered a second war of independence from the British Monarchy.

During the formative years of the United States, U.S. territory more than doubled with the Louisiana Purchase (1805). The victory in the War of 1812 allowed the United States to proclaim the Monroe Doctrine.

The Monroe Doctrine is a U.S. doctrine which, on December 2, 1823, proclaimed that European powers were to no longer colonize or interfere with the affairs of the newly independent nations of the Americas. The United States planned to stay neutral in wars between European powers and their colonies. Wikipedia – Monroe Doctrine

Summary: A new Government

The discovery and colonization of a new world brought emigrating settlers in direct contact with native inhabitants. The settlers were under the reign of kings until a righteous leader expelled invading armies and a new government was established. The new government elected representatives or judges to rule the new nation.

The secular prophecy of the Small Plates of Nephi depicts events in early America with an era of peace after the War of 1812. It was during the era of peace after the War of 1812 and under the security of the Monroe Doctrine from European Powers that the restoration of the Gospel occurred in this last dispensation.

It should be noted here that Americas like the Nephites did not all belong to one church.

There were many different religions among the Nephites (Mosiah 26:4, Alma 1:24, 6:2-3, 8:11, 35:3), as there were many different religions in early America and today.

Part IIb: The Commencement of the Ministerial Prophecy

The ministerial prophecy is the beginning of the fulfillment of the part of the birthright blessing that was given to Ephraim; the founding of a new spiritual kingdom.

The Restoration of the Church

The Secular Framework from the Large Plates of Nephi

In addition to the formation of a new government, Mormon also described the restoration of the Church in his secular record.

Certain events from Nephite history drawn from the Large Plates of Nephi depict the restoration of the church in their dispensation, in the midst of the establishment of a new government. Parallels exist between Joseph

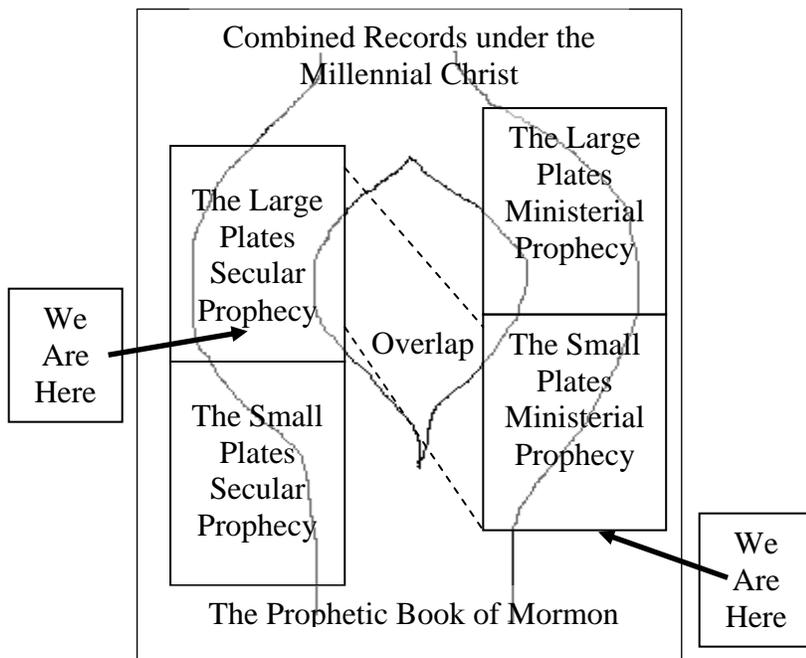


Fig 27: The Prophetic Book of Mormon

Smith and the combination of both Abinadi and Alma.

In Nephite days, a 'restoration' of the Gospel occurred amongst the Nephites in Zarahemla, outside the land where the seat of government was. The Nephite restoration began with the prophet Abinadi, whose history is not given. Abinadi preached amongst wicked teachers of religion, who rejected the message and cast out the believers and eventually martyred the prophet. Abinadi's only convert, Alma, taught in secret and baptized believers in the waters of Mormon. These believers fled to another land under threat of their lives, lived under bondage temporarily, and were eventually delivered by the Lord's prophet to a new land. In the new land, Alma established the Church according to the 'laws of the land,' ordained priest and teachers and sent out missionaries.

From a secular perspective, the restoration of the Gospel of Jesus Christ in these last days occurred somewhere away from the seat of the modern day government of Washington D.C. in upstate New York, Palmyra and other places. The last restoration began with the Prophet Joseph Smith, a man whose life and works the secular world does not understand.

Joseph Smith, the Mormon prophet, was little understood by the people of the nineteenth century and may be even more of an enigma to those who live at the end of the twentieth. "No man knows my history," he said once. "I cannot tell it: I shall never undertake it. I don't blame any one for not believing my history." Robert L. Millet, "Joseph Smith among the Prophets," *Ensign*, June 1994

Joseph preached among false teachers of religion who cast him out. Others were converted and baptized, and a church was established according to the laws of the land.

Joseph and his small band of followers were gathered and driven to Kirtland, Missouri and Nauvoo. Then, like Abinadi, this first prophet was martyred.

Mormon's abridgement provides almost no details of Abinadi beyond his final messages and his martyrdom. Mormon deferred to the spiritual account of the Small Plates to provide the more detailed account of the restoration such as the first vision which fills in the gaps of his abridged "secular" record.

Mormon could have placed the Small Plates directly into his abridgement at this point, but doing so would have complicated the chronological historical record of the Nephites from 600 B.C. It would have also affected both the secular and ministerial messages of the Small Plates providing an introduction to his abridgement.

The Small Plates of Nephi were a direct inclusion by Mormon into his record and were not re-transcribed by his hand. The commandment to preserve a spiritual record which was passed down to subsequent generations (1 Nephi 6:6, Jacob 1:2-3, Jacob 7:26, Jarom 1:1-2, 14-15, Omni 1:1, 3, 8-10, 12) was also given in this dispensation (D&C 47:3, 85:1) and the commandment to keep a journal continues today. The inclusion of this spiritual record fulfilled the request the Small Plate authors made in prayer to the Lord (example: Enos 1:15-18). Thus the words that are written are those of Nephi, Jacob, Enos and the remaining descendents down to Amaleki without summary or comment by Mormon as he made in other places of his abridgement. It was these words that were preserved for the express purpose of recording the more spiritual matters:

Nevertheless, I have received a commandment of the Lord that I should make these plates, for the special purpose that there should be an *account engraven of the ministry of my people*. 1 Nephi 9:3 (Italics added, see also 1 Nephi 6:5)

This last dispensation, the dispensation of the fullness of times, can be divided into six historical periods¹²:

New York Period	1820–1830
Ohio-Missouri Period	1831–1838
Nauvoo Period	1839–1846
Pioneering the West	1846–1898
Expansion of the Church	1899–1950
The Worldwide Church	1951–present ¹³

This table and these periods will be used in this section and the next as an additional guide to the ministerial prophecy along with Fig 22 and parallels will be made with portions of the prophetic record.

The Ministerial Prophecy Commences

The ministerial prophecy is the beginning of the fulfillment of the part of the birthright blessing that was given to Ephraim; the founding of a new spiritual kingdom.

¹² Lesson 1: Introduction to the Doctrine and Covenants and Church History,” Doctrine and Covenants and Church History Gospel Doctrine Teacher’s Manual, 1.

¹³ Barbara Walbrect notes “If the reign of Jesus Christ is added to these historical periods that will make seven. The number seven is used symbolically in the scriptures to denote perfection.”

The opening story of the Small Plates of Nephi is about the first prophet of the Nephite dispensation, Lehi. The Nephite dispensation is named after the second prophet of that dispensation to distinguish those who had the gospel, the Nephites, from those who didn't have the gospel, the Lamanites, instead of being named after the first prophet of that dispensation which would include both groups. Lehi's life parallels the first prophet of this last dispensation, Joseph Smith.

The Small Plates of Nephi have a message specifically to the Church of this last dispensation. The Lord reminds Joseph Smith that the Book of Mormon writings contain the foundation of the Lord's church:

Behold, I have manifested unto you, by my Spirit in many instances, that the things which you have written are true; wherefore you know that they are true. And if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written; For in them are all things *written concerning the foundation of my church*, my gospel, and my rock. Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you. D&C 18:2-5 (Italics added).

By comparing these two first prophets, Lehi and Joseph Smith, along with events of the foundation of the church, parallels can be drawn.

As the Book of Mormon moves to the story of Nephi, comparisons can be made with Brigham Young; thus the second prophets of both dispensations can be compared. Additional parallels can be drawn between these second prophets, and later between the early church in the wilderness in both dispensations.

Additional insights can be discovered by comparing first prophets of other dispensations such as Adam, Abraham, Moses, Christ (including John the Baptist and Peter), along with other Book of Mormon first prophets like the Brother of Jared and the combination of Abinidi and Alma. Further insights can also be gained by comparing second prophets of other dispensations.

Lehi and Joseph Smith

First Prophets of the Nephite and Last Dispensations

The life of Joseph Smith compares reasonably well with the record that is available about the life of Lehi. Both prophets began in a period of apostasy where prophets or preachers of religion were calling people to repentance. Both reacted to that cry to repent in the same manner, which was to go and pray to get an answer for themselves (an example for all the Sons of Adam when a prophet cries repentance). Each of these first prophets was given a vision which they similarly described and, when sharing their vision or testifying to others, each prophet was rejected. Both migrated to a promised land, and afterwards their descendants or followers split into two groups. The comparisons between these two first prophets are drawn mainly from First Nephi chapter 1 as well as Joseph Smith History as recorded in the Pearl of Great Price.

The Book of Mormon opens with the story about the first prophet of the Lehite dispensation who parallels the first prophet of this last dispensation. This opening story

is not from Lehi's own writings (due to the loss of 116 pages of manuscript), but a summary made by Lehi's son, Nephi.

Behold, I make an abridgment of the record of my father, upon plates which I have made with mine own hands; wherefore, after I have abridged the record of my father then will I make an account of mine own life. 1 Nephi 1:17 (See also 1 Nephi 9:1, 10:1)

A Period of Apostasy

In both Lehi's day and in this last dispensation, apostasy was in effect. In Lehi's day, Jerusalem had reached a point of National Corruption (Jeremiah 5:1-31).

Jerusalem had reached the point of no return. In an offer similar to the one He made to Abraham for the deliverance of Sodom and Gomorrah (Gen 18:23-33), the Lord promised to spare Judah if anyone could be found who lived justly or sought the truth (See Jer 5:1).

But in a searing condemnation of Judah, Jeremiah showed that there were none such. Instead of doing righteous works, the people swore falsely (see v.2); their faces were as hard as rock – they showed no repentance or compassion (see v.3); they turned to the houses of prostitution in troops (see v.7); like horses in the mating season, they neighed wildly for their neighbor's wife (see v.8); they had “a revolting and rebellious heart” (v. 23); like those who trap birds, the people laid snares for other men and grew fat with the illegal gains (see vv. 26-28).

Nephi, a contemporary of Jeremiah, taught that the Canaanites in the time of Moses “had rejected every word of God, and they were *ripe in iniquity*;... and the Lord did curse the land against them...unto their destruction.” He used similar language to describe the children of Israel: “They have become wicked, yea, nearly unto *ripeness*,” and warned that they too faced destruction (1 Nephi 17:35, 43; emphasis added). It was bad enough that the society of Judah was filled with corrupt prophets and priests, but the real national tragedy, described in Jeremiah's summary comment, was: “my people love to have it so” (Jer 5:31). Further, in Jeremiah 8:10, the prophet said: “Every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest everyone dealeth falsely.”

Is it any wonder Judah had no hope? Is it surprising that Jeremiah was so scathing in his denunciation? Old Testament Student Manual 1 Kings – Malachi, p 264.

Although there were some righteous among those in Jerusalem, including Lehi and other true prophets, as the people thereof cast out the righteous, the spirit ceased to strive with man and they were ripe for destruction.

In Joseph Smith's day, the Great Apostasy was still in effect and there were not a true prophet upon the earth. However, the power of God was with the Gentiles, even though some did stumble because of the parts removed from the Bible by the adversary (1 Nephi 13:29-30).

The Catalyst for First Visions

Comparison of the two records shows that both Nephi, writing for Lehi, and Joseph Smith stated the purpose for writing their record (1 Nephi 1:1-2 and JS – History 1:1-2). Both established the time period of their record so that later readers could have a point of reference, without which the reader would be lost. Nephi began his record “in the first year of Zedekiah” (1 Nephi 1:4) and Joseph Smith recorded “in the year of our Lord” 1805 (JS – H 1:3). Lehi probably provided some reference to the time period of his ministry in his record. Both Nephi and Joseph Smith testified of the truthfulness of their own record (1 Nephi 1:3, JS – H 1:26).

In Lehi's day, there were “many prophets, prophesying unto the people” (1 Nephi 1:5). It should be realized that those prophets included both true and false prophets. The true

prophets included Jeremiah, Urijah the son of Shemaiah (Jer 26:20) and Micah the Morasthite (Jer 26:18, Micah 1:1). However, it should be realized that there were also false prophets among them. "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so" (Jeremiah 5:31). These false prophets said to Jerusalem "Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place" (Jeremiah 14:13). Laman and Lemuel, typified the attitude of the day as they believed that Jerusalem, that great city, could not be destroyed (1 Nephi 2:13).

Joseph Smith described the conditions in upstate New York.

Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it. Joseph Smith History 1:6

Both Lehi and Joseph Smith had the same impetus of prophets prophesying, or preachers preaching, which caused them to pray. Please note: in this application the ministers and their respective converts in Joseph Smith's time were fulfilling the broad definition of prophets: that of being "spokesmen for the Lord," not distinguishing any difference between true and false prophets, or true and false "spokesmen for the Lord." In essence, these preachers of religion were "prophets" who:

denounces sin and foretells its consequences... He is a preacher of righteousness... His primary responsibility, however, is to bear witness of Christ. LDS Bible Dictionary – Prophet

Many of those ministers of religion were, in their best mortal effort, making an attempt to draw people closer to God and Jesus Christ, under the conditions which were established by the Lord in this nation of free people with freedom of religion (Constitution, Amendment 1). This religious freedom was a forerunner of the restoration. The apostate condition of those ministers is only brought to light through the restoration where the Lord denounced that “their hearts were far from” him (JS – H1:19)¹⁴. This religious revival in upstate New York was the best that mortal men could do with the available word of God, the Bible, in hand, as are the works of ministers of religion who are not of the Church today. It is only in retrospect and through the knowledge that comes from the restoration of the gospel that these ministers can be identified as false prophets. Some of them were lead improperly by the adversary in the attempt to ensnare Joseph Smith in a false religion rather than seeking the truth. The initial efforts of these preachers were not intentionally to lead Joseph Smith astray, just as preachers of any religion leading their flock do not intentionally drive the flock away.

Joseph Smith, however, stayed aloof from all these ministers, not espousing a single religion or their combined disputations (JS – H 1:8-10). In his record, Joseph Smith identified the conditions that were created by these “prophets” (Joseph Smith History 1:5-6) in the fervor of religious contention. One can suspect that the prophets in Jerusalem crying repentance created a similar environment which might have caused Laban’s unwillingness to give up the plates of Brass.

¹⁴ In other accounts of the first vision, Joseph changes the tone in denouncing the preachers of religion.

With the clamor of many prophets prophesying, Joseph Smith went through significant anxiety in deciding what to do and which church to join. Since Lehi's record is not his direct words, but an abridgement of the important parts by his son Nephi, any perturbations he went through in reacting to the prophets is lost until further records come forth. It might be assumed that Lehi was firmly grounded in the Gospel and went and prayed immediately upon the prophetic call to repentance as his son Nephi later did. With the general apostate condition of the Jews at that day, with both true and false prophets, he went through similar soul searching like Joseph Smith. As with other first prophets, it might also be assumed that Lehi had some reservations about his prophetic call, as Moses did and as latter-day prophets seem to. Lehi may have gone through similar struggle of heart, mind and spirit.

In Joseph Smith's case, this religious contention caused him to seek further learning in the Bible. He came across the familiar passage in James 1:5 which cautioned him to either ask of God or remain in darkness (JS – H 1:12-14), whereupon he decided to seek inspiration from the only true source.

Upon listening to these prophets in both the spoken and or written word, Joseph Smith and Lehi followed the same path; they inquired of the Lord. Joseph Smith records:

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. Joseph Smith History 1:14

Nephi records that his father “Lehi, as he went forth prayed unto the Lord, yea, even with all his heart, in behalf of his people” (1 Nephi 1:5).

Thus, a pattern is shown forth for all followers of God: when there is a cry to repentance, either in scripture or by the voice of the living oracles, the first action is to believe and the second is to get the confirming witness from God.

First Visions

Lehi’s and Joseph Smith’s efforts in prayer were rewarded with a vision which they both described in similar manners. Lehi’s vision occurred in two parts: the first in which he described “a pillar of fire” (1 Nephi 1:6), which is reminiscent of Moses’ burning bush (Exodus 3) and the second in which he described One whose “luster was above that of the sun at noon-day” (1 Nephi 1:9).

Joseph Smith described his vision as:

a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. Joseph Smith History 1:16

In his vision, Joseph Smith saw God the Father and his Son, Jesus Christ (JS – H 1:16-17). Lehi also “saw God sitting upon his throne” along with another “One descending out of heaven.”

[Lehi] saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God. And it came to pass that he saw One descending out of the midst of heaven.... And he also saw twelve others following him. 1 Nephi 1:8-10

The description of both God (the Father) upon his throne and One (Jesus Christ) who descended with twelve disciples describes Lehi's first vision. The use of "he thought he saw God" has been discussed in other texts¹⁵ in conjunction with this passage along with Alma 36:22. Those of the Old Testament who were taught not to speak the name of Yahweh, or Jehovah or God, or Elohim did not come out as say "I SAW GOD". Even today, Joseph Smith was persecuted for saying such at the opening stages of this dispensation and was taught a valuable lesson not to share spiritual experiences carelessly. In this day, the pendulum has swung the other way. People have not been brought up with the Old Testament traditions, and often use the Lord's name in vain.

In the Church, ordinances are performed, with reverence, in the name of God. However, Joseph Smith's First Vision wherein he saw God is commonly spoken of. The names Elohim, Jehovah, Christ, God are used in this day, in ways that those of Jewish faith would never say or do. Modern day familiarity using the name of God leads some to interpret the phrase "he thought he saw" as one of doubt. Nephi's rendition of Lehi's vision, as well as Alma's pronouncement, is not one of disbelief or doubt, but one of reverence.

It is the first visions at the opening of dispensations of the gospel which provided a sure witness of the true character of God. "God, the Father, may appear, Himself, as He has done at the opening of dispensations of the gospel" (John A. Widtsoe, "Evidences and

¹⁵ Doctrinal Commentary on the Book of Mormon, Joseph Fielding McConkie, Robert L. Millet p 267; The Book of Mormon Made Easier, Part 1: 1 Nephi through Words of Mormon, comment on 1 Nephi 1:7, David J. Ridges

Reconciliations” *Improvement Era*, 107)¹⁶. In this last dispensation, the first vision of which latter-day Saints continually refer to provided Joseph Smith with a sure knowledge that he later taught:

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us. D&C 130:22

It is this knowledge of which other prophets have testified: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). A similar vision to that of Joseph Smith would probably be one of the foundational precepts for previous dispensations as well.

After the vision, both Lehi and Joseph Smith were physically drained (1 Nephi 1:7, JS-H 1:20). Joseph Smith’s exhaustion was noted by his mother, who “inquired what the matter was.” He replied, “Never mind, all is well—I am well enough off.” (JS-H 1:20).

The physical strain was demonstrated to others when Joseph Smith and Sidney Rigdon received the revelation of the Three Degrees of Glory recorded in D&C 76.

Philo Dibble was on hand when Joseph Smith and Sidney Rigdon received the Vision of Glories, now know as D&C Section 76, and recorded the events heard and observed. “Never moved joint or limb during the time I was there which I think was over an hour unto the end of the vision. Joseph sat firmly and calmly all through the time in the midst of magnificent glory. Sidney sat limp and pale, apparently as limber as a rag. Observing which Joseph remarked smilingly, ‘Sidney is not as used to it as I am’.” The Spiritual History of the Church of Jesus Christ of

¹⁶ See also Bruce R. McConkie “Who Has Seen the Father and the Son?” *Improvement Era*, 1951, Vol. LIV, March 1951. No. 3.

Latter-day Saints Church Organized/Mob Persecution/Word of Wisdom Video #2 counter 46:00 – 47:45, Eagle Systems International 1989,

Similarly, after Nephi's confirming vision of the Tree of Life (1 Nephi 11-14), he too was physically spent:

And it came to pass that after I, Nephi, had been carried away in the spirit, and seen all these things, I returned to the tent of my father...And now I, Nephi, was grieved because of the hardness of their hearts, and also, *because of the things which I had seen*, [because revelation is physically draining]...And it came to pass that *I was overcome because of my afflictions*, for I considered that mine afflictions were great above all, because of the destruction of my people, for I had beheld their fall. And it came to pass that *after I had received strength* I spake unto my brethren, 1 Nephi 15:1, 4-6 (Italics added)

The physically draining first vision experience is also shared by first prophets of other dispensations.

Lehi's physically draining pillar of fire or burning bush experience caused him to collapse on his bed and receive a second vision. During this second vision he was given a spiritual book to read and referred to "other things" not spoken of and thus not recorded (1 Nephi 1:6, 16). Lehi's vision experiences probably lasted several hours. The full account of Joseph Smith's first vision has not been revealed and there are subtle differences in the various accounts available. It is possible that Joseph's first vision was a brief event lasting just a few minutes, where the Father introduced the Son, and the Christ told Joseph not to join any other churches. It is also possible that his first vision lasted much longer. Joseph stated, as did Lehi, of "many other things [the Lord said]

unto me, which I cannot write at this time” (Joseph Smith History 1:20). Using Lehi as a type for Joseph Smith, it follows that Joseph may have been given a spiritual book to read, or may have been shown a vision of the tree of Life, like Lehi was in a subsequent vision or like his father Joseph Smith Sr. had before him¹⁷. Comparisons with other first prophets may also provide some insight to the “other things which were [said]”.

After Lehi’s vision, he put his new found knowledge into action and began to testify unto the people (1 Nephi 1:18). Joseph Smith did essentially the same with his mother (JS – H 1:20) and later a Methodist Preacher (JS – H 1:21).

The testifying, preaching or prophesying of both prophets were met with similar reactions: they were rejected. Lehi fled for his life as he was cast out of Jerusalem (1 Nephi 1:19) and Joseph Smith was treated “not only lightly, but with great contempt” (JS-H 1:21-22).

The disputations between rival false religions in the attempt to woo Joseph to their church before his First Vision were nothing compared to the contentions created between Joseph Smith and other Christian sects after he shared his vision and the gospel was restored. Similarly the disputations or contentions of the Jews in Jerusalem are one factor which led to their destruction.

¹⁷ “It is interesting that Joseph Smith, Sr. had almost the same dream [as Lehi], according to his wife, who took comfort in comparing the wanderings of her own family with those of 'Father Lehi.' But what is significant is not the resemblance of the two dreams but the totally different settings of the two; when the prophet's father dreamed himself lost in 'this field [of] the world,' he 'could see nothing save dead, fallen timber,' a picture which of course faithfully recalls his own frontier background.” Nibley, Hugh. *Lehi in the Desert, The Collected Works of Hugh Nibley, Volume 5*. Deseret Book Company, Salt Lake City, and F.A.R.M.S., Provo, Utah, 1988, p. 44.

Shortly after Lehi fled from Jerusalem, he obtained the Brass Plates through the efforts of his sons (1 Nephi 3 - 4). Nephi's obtaining the plates was accompanied by angelic visitations (1 Nephi 3:29-30, 4:10-12). In comparison, Joseph Smith, after an 8 year period of instruction and much tribulation, received a book, the Gold Plates, from the angel Moroni.

He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; Joseph Smith History 1:34 (see also 1:42, 59).

Early in each of their prophetic ministries, both Joseph Smith and Lehi lost the power to receive revelation. Joseph Smith lost the gift to translate when Martin Harris lost the first 116 pages of manuscript (D&C 3); Lehi lost the power to use the Liahona because he murmured for the want of food in the wilderness (1 Nephi 16:20-25).

Because of their sufferings and afflictions in the wilderness; and also my father began to murmur against the Lord his God; yea, and they were all exceedingly sorrowful, even that they did murmur against the Lord. And it came to pass that the voice of the Lord came unto my father; and he was truly chastened because of his murmuring against the Lord, insomuch that he was brought down into the depths of sorrow. 1 Nephi 16:20, 25

The Lord states this in Joseph's records:

Behold, you have been entrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them. And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men. For, behold, you should not have feared man more than God. Although men

set at naught the counsels of God, and despise his words—Yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble. Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall. D&C 3:5-9

The Book of Lehi

The Book of Lehi, which was translated by Joseph Smith, is now referred to as the Lost Manuscript (D&C 3). This Book was an abridgement of the Plates of Lehi by the hand of Mormon, not a direct inclusion into Mormon's record, as were the Small Plates of Nephi:

In the preface to the 1830 edition of the Book of Mormon, Joseph Smith wrote that the lost 116 pages included his translation of "the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon." David E. Sloan, *The Book of Lehi and the Plates of Lehi* Provo, Utah, Maxwell Institute, 1997. Pp. 269–72

The Critical Text Project¹⁸ on the Book of Mormon documents changes in various printed editions compared with available pages of the original and the printers manuscripts. One intact page of the Original manuscript is 1 Nephi 4:38 – 5:14 (part, see http://www.lightplanet.com/mormons/book_of_mormon/manuscripts.html). This page, set to paper by Oliver Cowdery (Joseph Smith's scribe at the time of the translation of the Book of Nephi) has 569 words. If Martin Harris used the same manuscript paper, with a similar writing size when transcribing the book of Lehi, the lost 116 pages would have been slightly larger than the size of 1st and 2nd Nephi in printed text, or approximately 63

¹⁸ The Book of Mormon Critical Text Project was initiated in 1988 by the Maxwell Institute with Royal Skousen which shows all the substantive changes that the Book of Mormon has undergone from its original version to its present edition. The word critical is derived from the Greek word krites, meaning 'judge'. When referring to a critical text, the term means that notes accompany the text so that the reader can see how the document has changed over time and thus judge between alternative readings of it. <http://farms.byu.edu/display.php?table=jbms&id=164>

sections of D&C, or slightly more than the books of Leviticus and Numbers. Since Joseph Smith translated Mormon's abridgment of the Book of Lehi, Lehi's original record would have been much longer. Thus, the Book of Lehi was a substantial volume of scripture.

If the abridgement of the Plates of Lehi was only the record of Lehi it would have ended with his death between 588 and 570 BC. Thus it would not have covered the entire historical period that the Small Plates of Nephi does (588-570 BC to 124 BC), much like the Doctrine and Covenants does not cover the entire history of the church from Joseph Smith to the modern day prophet, and there would have been a gap in the historical record.

In order to transition the latter-day reader from Lehi's death to Benjamin's reign, the lost 116 pages may have contained more than just Mormon's abridgement of the Plates of Lehi. It may have included a summary of the reign of Kings down to Mosiah, and some additional information about King Benjamin.

The book of Mosiah contains no summary of contents at its head such as we found in 1 Nephi, 2 Nephi, and Jacob. The reader will observe, however, brief superscriptions over Mosiah 9 and Mosiah 23. *What the Book of Mormon Is (Continued)* Sidney B. Sperry Provo, Utah, Maxwell Institute, 1995. Pp. 18–27.

This suggests either that the 116 lost pages contained an introduction to the Mosiac dynasty similar to that portion now found in the Words of Mormon, or that an introduction to the book of Mosiah existed but was omitted either by Mormon or Joseph Smith. Gary L. Sturgess, *The Book of Mosiah: Thoughts about Its Structure, Purposes, Themes, and Authorship* Provo, Utah, Maxwell Institute, 1995. Pp. 107–13

There are clues in what is written in the Small Plates of Nephi that help us define some of what may have been contained in the Plates of Lehi as Nephi's own record states that he makes "an abridgement of the record of my father" (1 Nephi 1:17). An account of Lehi's first and second visions may have been included, as well as lessons learned from reading the spiritual book he had been given, the conditions of the wickedness at Jerusalem and the trials that Lehi went through to prophesy there and finally his rejection in Jerusalem. It is also believable that there are more details on Lehi's life preceding the Book of 1st Nephi. The Book of Lehi contained a vision of the tree of life, similar to but with different detail than what is contained in the Book of Nephi (1 Nephi 15:27). It may have contained the lineage of Lehi from Joseph in Egypt which was taken from the Plates of Brass (1 Nephi 5:12-14), the relation between Lehi and Ishmael, and why Ishmael was willing to follow Lehi's sons into the wilderness. The Book of Lehi probably would have provided some account of the exodus from Jerusalem, further details about the Liahona, and migration to Bountiful and to the new Promised Land. The record may have continued through the final overlap between Nephi's and Lehi's writings concluding with the first few chapters of Second Nephi, where Lehi gives the patriarchal blessing to his sons, grandsons and respective families.

The Plates of Lehi and the Doctrine and Covenants

In comparing Joseph Smith with Lehi, the records each received can also be compared. Joseph Smith received the Book of Mormon as well as other revelations, some of which were recorded in the Doctrine and Covenants. These two records of scripture, a history of past civilizations and the modern revelations from the first prophet, are the guiding

scripture for this last dispensation. Likewise, Lehi obtained the Brass Plates which contained the history of God's dealing with man (1 Nephi 5:11-14) and received other revelations also. Some of Lehi's revelations were abridged by Nephi in the Small Plates and many more were likely recorded in the Plates of Lehi.

Prophet \ Type of Record	Historic	Contemporary
Lehi	Plates of Brass	Plates of Lehi
Joseph Smith	Bible, Book of Mormon	Doctrine & Covenants
The current Prophet of the Church of Jesus Christ of Latter Day Saints	Bible, Book of Mormon, Doctrine & Covenants, Pearl of Great Price	First Presidency Ensign Messages, General Conference, etc.

The Brass Plates were important enough that the spirit constrained Nephi to kill Laban to obtain them lest his "nation should dwindle and perish in unbelief." (1 Nephi 4:13). Had Nephi not obtained the Brass Plates, they probably would have fallen into the hands of Babylon with the destruction of Jerusalem and been lost to antiquity. The Brass Plates contained more covenants of the Lord (1 Nephi 13:23) than are recorded in the current Bible.

Although Nephi returned to get the Plates of Brass which contained the covenants of the Lord, the Brass Plates, like the Bible, was a historic record. The Brass Plates were totally insufficient for a journey to a new Promised Land. Contemporary revelation to the living

Oracle embodied in Lehi, is what led Lehi, his family and followers across the desert and the ocean to the New World. Revelation to subsequent prophets was necessary to govern the Nephites in their dispensation.

Latter-day understanding of this concept is provided by a story related by Wilford Woodruff:

When [Brother Joseph] concluded [a sermon, he] turned to Brother Brigham Young and said, ‘Brother Brigham I want you to go to the podium and tell us your views with regard to the living oracles and the written word of God.’ Brother Brigham took the stand, and he took the Bible, and laid it down; he took the Book of Mormon, and laid it down; and he took the Book of Doctrine and Covenants, and laid it down before him, and he said: ‘There is the written word of God to us, concerning the work of God from the beginning of the world, almost, to our day. And now,’ said he, ‘when compared with the living oracles those books are nothing to me; those books do not convey the word of God direct to us now, as do the words of a Prophet or a man bearing the Holy Priesthood in our day and generation. I would rather have the living oracles than all the writing in the books.’ That was the course he pursued. When he was through, Brother Joseph said to the congregation; ‘Brother Brigham has told you the word of the Lord, and he has told you the truth.’ (Wilford Woodruff, Conference Report, October 1897, pp. 18–19.), as quoted by Ezra Taft Benson, “Fourteen Fundamentals in Following the Prophet,” *Tambuli*¹⁹, Jun 1981, 1

The Role of a First Prophet of a Dispensation

The appearance of God is a pattern for the first prophets of all dispensations. “God, the Father, may appear, Himself, as He has done at the opening of dispensations of the gospel.”²⁰

¹⁹ *Tambuli* is the predecessor to the *Liahona* magazine

²⁰ John A. Widtsoe, *Evidences and Reconciliations*, [Salt Lake City: Improvement Era], 107

Knowing as we know the way the Lord reveals and administers the same gospel, in the same way, and by the same means, in one dispensation after another, it is logical to suppose that the Father and the Son have appeared, together, as glorified Personages, to each dispensation head, and that thereafter the affairs of the dispensation have been regulated and administered by the Son. Bruce R. McConkie, Who Has Seen the Father and the Son? *Improvement Era*, 1951, Vol. LIV. March, 1951. No. 3.

When Lehi received his prophetic call to be among many prophets prophesying the destruction of Jerusalem, the Jews were in a relatively apostate state. As he fled with the Brass Plates, his subsequent writings would have fulfilled the role of a prophet:

The work of a Hebrew prophet was to act as God's messenger and make known God's will... He taught men about God's character, showing the full meaning of his dealings with Israel in the past. When the people had fallen away from a true faith in Jehovah, the prophets had to try to restore that faith and remove false views about the character of God and the nature of the Divine requirement. Bible Dictionary – Prophet

The Laws of Moses recorded in the Bible were to direct the physical activities of the children of Israel, administered by the Aaronic Priesthood.

In Moses' day, after he had led the children of Israel out of Egypt, the Lord offered the children of Israel the fulness of His gospel. They rejected it, however, so the Lord took away from them the Melchizedek Priesthood and the higher ordinances of the gospel. They were left with laws that were to direct the physical, or temporal, activities of the people. These laws were administered by the Aaronic Priesthood (named after Aaron, the brother of Moses). Most of these laws are found in the books of Exodus, Leviticus, and Deuteronomy in the Old Testament. They were not meant to replace the fulness of the gospel, but were given as a way to prepare the children of Israel to live the gospel in its fulness at a later time. Even though the Melchizedek Priesthood was taken from Israel as a nation, it was not permanently taken from the earth. Between the time of Moses

and the coming of Jesus Christ, several prophets held the Melchizedek Priesthood. Some of these prophets were Elijah, Isaiah, Jeremiah, **Lehi**, Daniel, and Ezekiel. “Lesson 2: The Priesthood from Adam to the Restoration,” *Duties and Blessings of the Priesthood: Basic Manual for Priesthood Holders, Part A*, p 9.

The Book of Mormon records that Lehi sacrificed according to the Law of Moses three times: after they fled but before he obtained the Brass Plates (1 Nephi 2:7); after Nephi and his brethren returned with the Brass Plates (1 Nephi 5:9); and after Nephi returned with Ishmael and his family as wives for the sons of Lehi (1 Nephi 7:22)²¹. It is noted that the offering of sacrifice continued throughout Nephite history (Jacob 4:5, Jarom 1:5, 11, Mosiah 2:3, Alma 25:15-16, 3 Nephi 15: 2, 4, 8). Lehi was of the Tribe of Manasseh (Alma 10:3), not a descendent of Aaron, and in order to properly follow the Law of Moses pertaining to sacrifice, he and his descendants would have had to have the higher priesthood. Lehi received this priesthood “from God himself” which he passed to his righteous descendants “who were blessed with the fullness of the higher priesthood” and included “blessings found only in the temples of God” (Bruce R. McConkie, *Mormon Doctrine – Melchizedek Priesthood* p 477, 478, 482).

In contrast to the Nephites, the Jews in Jerusalem had distorted the Law of Moses, “transgressed the laws, changed the ordinance [and] broke the everlasting covenant” (Isaiah 24:5) by the time of Lehi left Jerusalem. The Nephites followed the Law of Moses and sacrificed in the pre-atonement age in its proper application looking forward with faith, worshiping Jesus Christ as the future Savior:

²¹ Brown, S. Kent. "What were those sacrifices offered by Lehi?" *From Jerusalem to Zarahemla: Literary and Historical Studies of the Book of Mormon*, 1–8. Provo, Utah, BYU Religious Studies Center, 1998.

They did keep the law of Moses; for it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a type of his coming, and believing that they must keep those outward performances until the time that he should be revealed unto them. Now they did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ; and thus they did retain a hope through faith, unto eternal salvation, relying upon the spirit of prophecy, which spake of those things to come. Alma 25:15-16 (see also 1 Nephi 25:24-30).

The ministry of the resurrected Christ to the historical Nephites included the teaching that in Him the Law was fulfilled (3 Nephi 12:18-19). Sacrifice was properly discontinued among the Nephites at that time. Since the Book of Mormon covers the period from 600 BC to about 400 AD, it covers the historical gap between the Old and New Testament. The relationship between the Law of Moses and the doctrine of Christ in the Book of Mormon bridges that same Biblical gap.

The Book of Mormon...was written anciently for our day. It reveals the endless Lordship of Jesus Christ in accounts of two ancient American dispensations [Jaredite and Lehite²²] preserved for the benefit of us who live in this dispensation of the fulness of times. Russell M. Nelson, "A Testimony of the Book of Mormon," *Ensign*, Nov 1999, 69

Lehi held the Melchizedek Priesthood; he was also the first prophet²³ of the Lehite dispensation.

²² The Lehite dispensation is sometimes called the Nephite dispensation to distinguish between those who had the gospel (the Nephites) and those who didn't (the Lamanites).

²³ Recognizing Lehi is the first prophet of the Lehite dispensation does not preclude other prophets upon the earth at the same time or in different parts of the Lord's vineyard or regions of the earth, even if they all started in Jerusalem.

A dispensation of the gospel is a period of time in which the Lord has at least one authorized servant on the earth who bears the holy priesthood and the keys, and who has a divine commission to dispense the gospel to the inhabitants of the earth. When this occurs, the gospel is revealed anew, so that people of that dispensation do not have to depend basically on past dispensations for knowledge of the plan of salvation... Bible Dictionary- Dispensation

As stated, the role of a Hebrew prophet in a dispensation is to restore faith and reveal the gospel anew. Lehi's writings may not have been as narrative in nature as the Book of Nephi, but may have been more revelatory in nature as the Lord revealed gospel principles which Lehi needed, line upon line, precept upon precept (D&C 98:12), very much like the Doctrine and Covenants are for this generation. If this were so, the Plates of Lehi would contain the gospel as revealed anew for the Lehite dispensation so that people of the Lehite dispensation "did not have to depend basically on past dispensations [Moses, Samuel, etc] for knowledge of the plan of salvation" (Bible Dictionary- Dispensations). Instead of repeating previous revelations given in the Brass Plates, it may have included revelations on the organization of the church in the Nephite dispensation, the Melchizedek priesthood, eternal marriage²⁴, temple building and other ordinances needed for the Lehite dispensation.

With retrospective parallels with the Doctrine and Covenants where the gospel was revealed anew to Joseph Smith, it might be surmised that the Book of Lehi played a similar role in the Nephite dispensation as the Doctrine and Covenants in this

²⁴ The sealing power was given to Nephi (Helaman 10:7). It is suggested that Lehi had the sealing power as he was commanded to return to Jerusalem for Ishmael and his daughters so that "his sons should take daughters to wife, that they might *raise up seed unto the Lord* in the land of promise" (1 Nephi 7:1) which was fulfilled (1 Nephi 16:7). See also Bruce R. McConkie Mormon Doctrine – Sealing Power p 683.

dispensation. The Plates of Lehi and the Brass Plates would be the guiding scripture for the Nephite Dispensation. This is demonstrated by Mosiah as he taught his sons from the Brass Plates so that they could understand “the mysteries of God” (Mosiah 1:3, 5), but he also taught them from the Plates of Nephi (Mosiah 1:6) of which Lehi’s record was a part. It is also demonstrated by Helaman in teaching his sons (Helaman 5:6-13).

In this sense, the Plates of Lehi would be the Nephite “Doctrine and Covenants” and the latter-day equivalent of the Plates of Lehi would be the Doctrine and Covenants, or in other words, using Book of Mormon terminology, the Doctrine and Covenants is the “Book of Joseph Smith.” As Latter-day Saints read the Doctrine and Covenants, an understanding of what might have been in the Book of Lehi may be revealed.

If this comparison is correct, that the Plates of Lehi provided foundational revelations for the church in the Nephite Dispensation, it does not matter that Latter-day Saints do not have the Book of Lehi. Knowing the gospel ordinances required for salvation of a previous dispensation would be beneficial for historical information, but is not as important as knowing the ordinances for salvation in the current dispensation. Likewise, reading the Doctrine and Covenants which is the historical revelations for the foundation of the church is not as important as following the modern day prophet.

There are insights that can be drawn from the Small Plates of Nephi and through comparisons with Joseph Smith, the first prophet of this last dispensation as to the messages that were contained in the Book of Lehi. Whether the additional covenants had

among the Nephites (beyond the Aaronic Priesthood Laws of Moses) were recorded in the Plates of Brass or revealed anew in the Plates of Lehi will not be specifically known until those records come forth also.

Beyond their respective First Visions, and the revelatory documents they recorded, the remaining events of these two first prophets' lives can also be compared.

Both Prophet's led their people to a Promised Land

Because of persecution from those to whom they prophesied, both prophets and their followers were forced to flee from the land of their first vision and settle in new lands. In both cases, these migrations happened over time and over a variety of steps. For Lehi this meant fleeing from Jerusalem, wandering in the wilderness through Shazer (1 Nephi 16:13) and Nahom (1 Nephi 16:34) to a short settled period of 8 years in the land of Bountiful (1 Nephi 17:5), after which there was a great migration across many waters to settle in a new Promised Land (1 Nephi 18:23-25). LDS Church History records that Joseph Smith migrated from Palmyra, New York and Harmony, Pennsylvania, to Kirtland, Ohio to Caldwell, Davies, and Jackson County, Missouri, then finally to Nauvoo, Illinois. These treks and gatherings cover the first three periods of church history.

Some Followers Rebelled

During the early stages of their travels, some of their followers fell away and persecuted their righteous leader. In Lehi's case, Laman and Lemuel, along with some of the sons of Ishmael, fell away (1 Nephi 2:11-12; 16:35-36; 17:22, 49). The dissention was to the

point of being “murders in their hearts” (1 Nephi 17:44). In Joseph Smith’s case, much persecution came from some of his closest associates: Martin Harris, Oliver Cowdery, and David Whitmer, who, like Laman and Lemuel, had seen angels (1 Nephi 3:29-30; D&C 17). Other followers, either the sons of Ishmael in Lehi’s day or fallen latter day converts in Joseph Smith’s day, persecuted the first prophets of their respective dispensation and in their apostasy didn’t repent nor come back to the church.

Division of Followers after the Death of the First Prophet

When Lehi and Joseph Smith died, their followers split into (at least) two distinct groups. After Lehi died (2 Nephi 4:12) his offspring separated into the Nephites and the Lamanites, recognizing that the Lamanites consisted of Lamanites, Lemuelites and Ishmaelites:

And it came to pass that the Lord did warn me, that I, Nephi, should depart from them and flee into the wilderness, and all those who would go with me. Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the warnings and the revelations of God; wherefore, they did hearken unto my words. And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents. And my people would that we should call the name of the place Nephi; wherefore, we did call it Nephi. And all those who were with me did take upon them to call themselves the people of Nephi. 2 Nephi 5:5-8

After Joseph Smith was martyred (D&C 135) his followers split into two distinct groups: those under Brigham Young who emigrated west as the Church of Jesus Christ of Latter-

day Saints and those who remained in Illinois. Those that remained behind fractured with some following Sidney Rigdon, some following Lyman Wight, some Stangites, and several years later William Smith, the brother to Joseph Smith, Emma, his wife, and her son, Joseph Smith III, and others organizing the Reorganized Church (RLDS).²⁵ Although there are several splinter groups, for sake of ease of discussion, those that did not follow Joseph Smith will be grouped with the RLDS church even though that church didn't develop for several years after the saints migrated west.

In both dispensations, those who left had the fullness of the gospel. The Nephites left the land of their original inheritance and went to a new land. In this dispensation, the saints emigrated from Nauvoo with the Church of Jesus Christ of Latter-day Saints. Their journey after Joseph Smith's death fulfilled Book of Mormon prophecy. They continued to keep the commandments of the Lord and can be called "modern-day Nephites."

The separation of the Nephites from the Lamanites and the Church under Brigham Young from Illinois fulfills a basic and recurring gospel principle. The Lord leads away a group of righteous away from the wicked is a principle that applied across many dispensations. This happened with Noah through the flood, Abraham from Ur, Lot from Sodom and Gomorrah, Israel from Egypt under Moses, and the Nephites from the Land of Lehi and later from the land of Nephi at the time of Mosiah. The parable of the wheat and the tares also depicts the principle (Luke 17:3):

²⁵ Other groups of people that are splinter groups of those founded by Joseph Smith include the Fundamental Latter-day Saints (FLDS), the Stangites, and some of the followers of Sidney Rigdon.

And he raiseth up a righteous nation, and destroyeth the nations of the wicked. And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes. 1 Nephi 17:37-38 (see also Jacob 3:4)

In both the Nephite and last dispensations, the followers that remained behind either in the Land of Lehi or in the land of Illinois and Missouri fell into a state of apostasy. Nephi indicated that “inasmuch as they will not hearken unto thy words they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence” (2 Nephi 5:20) as the Lamanites were cut off from the Lord’s presence. Those that remained in Illinois and Missouri after Joseph Smith’s martyrdom formed the Reorganized Church of Jesus Christ (RLDS) and others which are also in a state of apostasy. Those that remained in Illinois in this dispensation, by correlation to the previous dispensation, could be identified as modern-day Lamanites. In Nephite days the Lamanites contained all manner of ‘-ites’ (Jacob 1:13-14). In modern days those of the RLDS church are not the entire group of modern day Lamanites, but only one portion of latter-day Lamanites.

A comparison of the beliefs of Latter-day Saints and the Reorganized Church, now called the Church of Christ, can be made from the two respective web sites (www.lds.org and www.cofchrist.org redirected from www.rlds.org).

Fathers of Nations

The term “Father of a nation” generally refers to the secular “USA-type” nations but it can also apply to a unique group of people or to a “generation” (Luke 21:32, D&C 84:5).

In the new land, Lehi became the father of the two unique groups of people, the Nephites and the Lamanites. As this land was divided between the two groups, new names were also applied, indicated by the term Land of Lehi-Nephi (Mosiah 7; 9; Alma 23; 24). “Lehi” was also applied to a larger area of land: “Now the land south was called Lehi and the land north was called Mulek, which was after the son of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south (Helaman 6:10). This is like the name “Washington” being applied to the name of a State.

Joseph Smith was the founder of the church, and also the leader of at least two unique groups of people: 1) The Latter-day Saints and 2) the Reorganized Church of Jesus Christ. At the onset the Church, it was not be elevated to “nation” status; however its history is not complete yet.

Concluding Their Ministries

At the conclusion of Joseph Smith’s ministry, Elder John Taylor wrote “Joseph Smith... brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents...he has brought forth the revelations and commandments which compose this book of Doctrine and Covenants...” (D&C 135:3). He performed the work of a prophet: he restored faith and removed false views about the character of God.

Paul writes of "the dispensation of the fulness of times" in which the Lord will "gather together in one all things in Christ, both which are in heaven, and which are on earth" (Eph. 1:10). The fulness of times is the final dispensation, and began with the revelation of the gospel to Joseph Smith. It is a dispensation of restoration and of fulfillment of the Lord's plans and purposes since the world began. There are also things reserved for the fulness of times that have not been

revealed previously (D&C 121:26–32; 124:41). It is a glorious time, the time in which we live today (see Acts 3:19–21; D&C 27:13; 110:11–16; 112:14–32; 128:18–21; 136:37–40). Bible Dictionary-Dispensation

A similar statement could have been made at the conclusion of Lehi's Ministry. Lehi prophesied on two continents. He left Jerusalem in the hands of capable prophets crying repentance and emigrated to a promised land. He brought forth revelations and commandments to restore faith and removed the false views of the Law of Moses for his descendents. Though his lineage saving ordinances were brought to the Mulekites, who had no written record, as well as to any others he may have discovered there, and to those to whom the Book of Mormon speaks from the dust.

Lehi and Joseph Smith parallels summarized

1. Both lived in a period of apostasy.
 - a. There were some true prophets other than Lehi, but the Jews had rejected the gospel.
 - b. There were no true prophets at the time of Joseph Smith's vision, but the people were trying to understand the gospel.
2. Both prayed at a time of religious turmoil.
3. Both had a first vision experience.
4. They both knew the value of records.
 - a. Lehi sent his sons to obtain the Brass Plates.
 - b. Joseph translated the Golden Plates.
 - c. The Book of Lehi, the lost manuscript, was not written only to fulfill prophecy and to teach Joseph the value of scripture, but may have been written directly

- from Lehi as revelation to Joseph Smith pertaining to being the father of nations and the persecution which he, Lehi, went through in being such.
5. They both received revelation from God; they were both prophets.
 - a. They had their words received for both bad and good among their descendants, offspring, followers and believers.
 6. They both fled from the land of their inheritance and traveled to a new or Promised Land.
 - a. Lehi was led by the Lord from Jerusalem to the new world called the Land of Lehi.
 - b. Joseph Smith was led by the Lord from Palmyra to Nauvoo.
 7. Both wrote books which were the Lord's revelations in the new dispensation.
 - a. Lehi wrote the Book of Lehi which, with retrospective parallel may have been the gospel revealed anew for the Nephite dispensation.
 - b. Joseph Smith received and wrote the Doctrine and Covenants.
 8. Their offspring split when each of them died.
 - a. When Lehi died, his offspring separated into at least two distinct groups of people, the Nephites and the Lamanites.
 - b. When Joseph Smith died his followers split into at least two distinct groups, including the LDS and RLDS churches.
 9. They were both fathers of nations.
 - a. Lehi was the patriarch of two groups, the Lamanites and the Nephites, and others,
 - b. Joseph Smith was the founder of the LDS and RLDS churches, and others.

Lehi and Joseph Smith differences

When comparing Joseph Smith and Lehi, the comparison is not complete without an evaluation of the differences as well as the similarities.

The obvious comparisons are:

Lehi was a grown man, with an unstated occupation, a wife, and four grown or nearly grown sons. Lehi had two other sons, Jacob and Joseph, and daughters (2 Nephi 5:6) are also referenced. Joseph Smith was a lad of 14 years old.

Lehi was wealthy merchant, schooled enough in the scriptures to understand sacrifice and knowledgeable about the Brass Plates kept by Laban. He possibly used these to teach his children in his language. Joseph Smith was unlearned with only a 3rd grade education.

Although both were from the tribe of Joseph, Lehi was of the tribe of Manasseh (Alma 10:3) and Joseph is described as a pure Ephraimite (Brigham Young, *Discourses of Brigham Young*, sel. John A. Widtsoe (1941), 322).

Lehi's first vision was rapidly followed by a second after he had collapsed on his bed. Here he was given a future vision of the ministry of Christ and his disciples. Joseph's first vision preceded his second recorded vision by approximately 4 years. This second vision was with Moroni, not God the Father and the Son.

Lehi's vision occurred in a period of significant apostasy while other true prophets cried repentance. Joseph's vision occurred in a period of complete apostasy.

Many of Lehi's followers were his sons and family relations (daughters of Ishmael who married the sons of Lehi), or convert servants, such as Zoram. In the case of Joseph, many of his immediate family members believed but the majority of his followers were not his descendants.

It might be supposed that Lehi died a natural death, although his sons did threaten to kill him (1 Nephi 17:44). Joseph Smith was martyred by a mob including at least some of his apostate followers.

Integrating the Ministerial Prophecy into the Secular

Although Mormon defers to the Small Plates of Nephi to provide most of the details of the restoration, his abridgement fills in some additional details in secular prophecy of the Restoration of the Church.

Lehi and Joseph Smith both compare in certain aspects to the life and ministry of Abinadi. Lehi, Joseph Smith and Abinadi prophesied in a period of apostasy among preachers of religion who thought they had the gospel. As was identified earlier, Abinadi and Joseph Smith were both martyred prophets. Through one perspective, Abinadi was the first prophet of a second or minor Nephite dispensation.

Joseph Smith and Abinadi

Both Joseph Smith and Abinadi through his only convert, Alma, restored the true church amongst an apostate people.

And it came to pass that there was a man among them whose name was Abinadi; and he went forth among them, and began to prophesy, saying: Behold, thus saith the Lord, and thus hath he commanded me, saying, Go forth, and say unto this people, thus saith the Lord—Wo be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms; and except they repent I will visit them in mine anger. And except they repent and turn to the Lord their God, behold, I will deliver them into the hands of their enemies; yea, and they shall be brought into bondage; and they shall be afflicted by the hand of their enemies. Mosiah 11:20-21

Abinadi's preaching was like that of any first prophet, calling the apostate priests of King Noah to repentance. Joseph Smith's story was like that of Abinadi's.

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them. JS-H 1:21

The reaction of the people of King Noah to Abinadi's preaching was like that of other first prophets – he was rejected.

Now it came to pass that when Abinadi had spoken these words unto them they were wroth with him, and sought to take away his life; but the Lord delivered him out of their hands. Now when king Noah had heard of the words which Abinadi had spoken unto the people, he was also wroth;

and he said: Who is Abinadi, that I and my people should be judged of him, or who is the Lord, that shall bring upon my people such great affliction? I command you to bring Abinadi hither, that I may slay him, for he has said these things that he might stir up my people to anger one with another, and to raise contentions among my people; therefore I will slay him. Now the eyes of the people were blinded; therefore they hardened their hearts against the words of Abinadi, and they sought from that time forward to take him. And king Noah hardened his heart against the word of the Lord, and he did not repent of his evil doings. Mosiah 11:26-29

The reaction of King Noah and his people to Abinadi was not unlike that of the people in New York to Joseph Smith, or the people of Jerusalem to Lehi, or Pharaoh and his people to Moses.

Like other first prophets, Abinadi taught men about God's character (Mosiah 15:1-5), showed God's dealings with Israel in the past (Mosiah 13) to preachers who thought that they were righteous but were in apostasy (Mosiah 12:19-37) and foretold King Noah's death (Mosiah 17:15, 18). Abinadi, like Joseph Smith, Peter and Christ, was a martyred prophet, sealing his testimony with his blood to restore the true church.

Abinadi's imprisonment was similar to that of Joseph Smith at Carthage. Abinadi was allowed to come forth and plead his case before King Noah and his priests. Joseph Smith pled his case before Governor Ford (Teachings of the Prophet Joseph Smith pg 384-391). Both Abinadi and Joseph Smith were nearly released by the civic leader (Mosiah 17:11, Teachings of the Prophet Joseph Smith 390-391).

Their release may have been under false pretenses but both were martyred: Abinadi in chains by fire surrounded by Noah and the wicked priests (Mosiah 17:13, 20), Joseph Smith in Carthage jail by a mob (D&C 135).

Mormon's secular abridgement reveals only the final stages of Abinadi's life and ministry which is similar to the final stages of Joseph Smith's life and ministry. By using the Small Plate comparisons between Lehi and Joseph Smith, retrospectively applied, some of Abinadi's early life and possible first vision might be discerned. A greater understanding can be gleaned when Abinadi is compared with both Lehi and Joseph Smith and the restoration of the church in their dispensations.

However, since the record of Abinadi is relatively sparse, Lehi and Joseph Smith also share some first prophet characteristics with Alma, Abinadi's only recorded convert.

Joseph Smith and Alma

During Abinadi's abbreviated ministry, the record shows he was directly responsible for the conversion of one individual, Alma, one of the wicked priests of Noah.

But there was one among [the priest of Noah] whose name was Alma, he also being a descendant of Nephi. And he was a young man, and he believed the words which Abinadi had spoken, for he knew concerning the iniquity which Abinadi had testified against them; therefore he began to plead with the king that he would not be angry with Abinadi, but suffer that he might depart in peace. But the king was more wroth, and caused that Alma should be cast out from among them, and sent his servants after him that they might slay him. But he fled from before them and hid himself that they found him not. Mosiah 17:2-3

Unlike this last dispensation, the revelations of the Lord that came forth came in this second or minor Nephite dispensation came forth not through Abinadi, but through Alma, his only convert.

[Alma] fled from [King Noah and his priests] and hid himself that they found him not. And he being concealed for many days did write all the words which Abinadi had spoken. Mosiah 17:3-4
The voice of the Lord came unto him, saying: ... Thou art blessed because of thy exceeding faith in the words alone of my servant Abinadi... And it came to pass when Alma had heard these words he wrote them down that he might have them, and that he might judge the people of that church according to the commandments of God. Mosiah 26:14-15, 33

These writings of Alma could be paralleled with the Doctrine and Covenants given to Joseph Smith in the latter-day.

Alma, like Joseph Smith, had a “Sacred Grove” type experience:

Now, there was in Mormon a fountain of pure water, and Alma resorted thither, there being near the water a thicket of small trees, where he did hide himself in the daytime from the searches of the king. Mosiah 18:5

It is at this point in scripture that the act of baptism is actually described. Other references to baptism (1 Nephi 11; 2 Nephi 31; 3 Nephi 11) refer to the necessity of the ordinance, but do not depict the manner of its performance. Alma said a baptismal prayer and

both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit. And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water. Mosiah 18:14-15

Alma and Helam's baptism was unique like the baptism of Joseph Smith and Oliver Cowdery (D&C 13):

[John the Baptist] said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me. Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded...JS-H 1:70-71

King Noah's extermination order for Alma (Mosiah 18:31-35) with Abinadi in jail parallels that of the extermination order by Governor Boggs driving the saints out of Missouri, while Joseph was in Liberty Jail.

But the king was more wroth, and caused that Alma should be cast out from among them, and sent his servants after him that they might slay him. But he fled from before them and hid himself that they found him not. Mosiah 17:3-4

Alma and his followers had a temporary reprieve in Helam (Mosiah 23:1-27) just as the saints had a temporary reprieve from persecutions in Nauvoo. It is after this reprieve that the Martyrdom of Joseph Smith occurred.

The first three periods of the dispensation of the fullness of times cover the ministry of Joseph Smith and with his death the church moves into the Pioneering the West era²⁶:

New York Period	1820–1830	} The Joseph Smith Era; the Small Plates of Nephi through 2 Nephi 5 (the death of Lehi) and Abinadi/Alma (Mosiah 27)
Ohio-Missouri Period	1831–1838	
Nauvoo Period	1839–1846	
Pioneering the West	1846–1898	
Expansion of the Church	1899–1950	
The Worldwide Church	1951–present	

The remainder of the Small Plates of Nephi along with additions from the Large Plates covers the remaining three eras of the Church in the last dispensation.

First Prophet of Dispensations

Lehi, the first prophet of the Nephite Dispensation, and Joseph Smith, the first prophet of the Dispensation of the Fullness of Times, were two of many first prophets of gospel dispensations throughout history. Abinadi (along with Alma) in some perspectives could be the first prophet of a second Nephite dispensation.

Second Prophets

Another interesting parallel exists between Lehi and Joseph Smith (and some other first prophets): they were lead towards a promised land, but did not obtain it. The uncompleted mission of the first prophet was fulfilled by the second prophet of that

²⁶ Lesson 1: Introduction to the Doctrine and Covenants and Church History,” Doctrine and Covenants and Church History Gospel Doctrine Teacher’s Manual, 1.

dispensation. There are four notable second prophets: 1) Joshua 2) Nephi 3) Alma the Elder and 4) Brigham Young. They have these following general descriptions:

1. Joshua led Israel into Canaan after Moses was translated.
2. Nephi led those who believed in the revelations of the Lord into the land of Nephi after his father had died.
3. Alma led the believers to Zarahemla after Abinadi's martyrdom.
4. Brigham Young led the Saints west to the Salt Lake Valley after Joseph Smith's martyrdom.

Although Alma shares some characteristics of First Prophets, he also shares characteristics with Second Prophets. A brief review provides some valuable insights with the other three notable second prophets.

All of these second prophets completed the work initiated by the first prophet and led a group of followers into a Promised Land.

In the latter-day case, Joseph Smith guided the second prophet somewhat in the future journey.

I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good locations, where we can remove to after the temple is completed, and where we can build a city in a day, and have a government of our own, get up into the mountains, where the devil cannot dig us out, and live in a healthful climate, where we can live as old as we have a mind to. (Feb. 20, 1844) Teachings of the prophet Joseph Smith p 332.

Moses ordained Joshua in his place (Num 27) and directed him to take Israel into the Promised Land. Perhaps the lost writings of Lehi contained similar instructions for Nephi after Lehi's death. Alma's journey seems to have been directed of the Lord (Alma 24:25) and independent of any direction from Abinadi.

Brigham Young and Nephi

A comparison between Brigham Young and Nephi, the second prophets of their respective dispensations, reveals striking parallels.

Brigham Young has been described as an American Moses, leading the exodus of the Saints from Nauvoo to the Promised Land in the shadow of the everlasting hills and there creating a great civilization (Brigham Young: American Moses, Leonard J. Arrington). This comparison is made of a first prophet (Moses) to a second prophet (Brigham Young). However, it was Joseph Smith who was the initial colonizer who should be compared with Moses. Brigham Young should be compared with Nephi.

1. They followed their leader when difficult times caused other followers to fall away:

a. Nephi was faithful when his brothers were not

And now, behold thy brothers murmur, saying it is a hard thing which I have required of them; ...I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. 1 Nephi 3:5, 7

b. Brigham Young was faithful even when publicly chastised.

The story is told of an encounter between the Prophet Joseph Smith and Brigham Young. In the presence of a rather large group of brethren, the Prophet severely chastised Brother Brigham for

some failing in his duty. Everyone, I suppose somewhat stunned, waited to see what Brigham's response would be. After all, Brigham, who later became known as the Lion of the Lord, was no shrinking violet by any means. Brigham slowly rose to his feet, and in words that truly reflected his character and his humility, he simply bowed his head and said, "Joseph, what do you want me to do?" The story goes that sobbing, Joseph ran from the podium, threw his arms around Brigham, and said in effect, "You passed, Brother Brigham, you passed" (see Truman G. Madsen, "Hugh B. Brown—Youthful Veteran," *New Era*, Apr. 1976, 16). Richard C. Edgley, "The Empowerment of Humility," *Ensign*, Nov 2003, 97

2. They took their followers from persecutions into a new Promised Land. Nephi took all those who believed in the "warnings and the revelations of God" (2 Nephi 5:1-5) into a new land they called the Land of Nephi. Brigham Young led the Saints from Nauvoo first to Winter Quarters and then to the Salt Lake Valley. Through comparisons of the two timelines, the Land of Nephi (2 Nephi 5:26, Omni 1:12), later called the land of Anti-Nephi-Lehi (Alma 24:20) can be equated to Salt Lake City.
3. They brought with them the records of the first prophet. Nephi brought the Brass Plates, the Plates of Lehi, and the Small and Large Plates of Nephi (2 Nephi 5:10, 12, 14). Brigham Young brought the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price with him.
4. They both taught the gospel in plainness.
 - a. Nephi states in his explanation of the gospel to his brethren and also to us:

I give unto you a prophecy, according to the spirit which is in me; wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father; for behold, my soul delighteth in plainness unto my people, that they may learn. 2 Nephi 25:4

And it speaketh harshly against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil. I glory in

plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell. 2 Nephi 33:5-6

- b. Brigham Young's sermons can be defined as "tell it like it is", "to the point," simple, straight foreword.

The prophet Brigham Young taught the restored gospel of Jesus Christ in a basic, practical way that gave inspiration and hope to the Saints struggling to build a home in the wilderness.

Introduction of Presidents of the Church: Brigham Young

5. They were both civil leaders in the new land.

- a. Nephi was a civic leader of his people, and was considered a king by his people:

And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power. 2

Nephi 5:18

He anointed a man to be king upon his death (see Jacob 1:9-11).

- b. Brigham Young was the governor of the territory of Utah for eight years.

6. Both caused their people to be industrious

- a. It came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands.

2 Nephi 5:17

- b. The state symbol for Utah is a Deseret, or a beehive, which is a symbol of industriousness.

7. Both caused a new temple to be built.

- a. Nephi described it this way:

And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine. 2 Nephi

5:16

It is possible that Nephi had other temples built in the land as well.

- b. Brigham Young was responsible for building the St. George Temple and the endowment house used until the Salt Lake Temple was completed. He laid the foundations of the Salt Lake Temple (although the temple itself was not completed in his lifetime).

A temple was announced on July 26, 1847, the second day after the arrival of President Brigham Young in the Great Salt Lake Valley. President Young made this great proclamation before the Saints even had a roof over their heads and while they were still living in wagons or sleeping on the ground. He drove his cane into the ground and said, "Here we will build the Temple of our God" and later stated "this great building was to stand through the Millennium" (James E. Faust "Eternity Lies before Us," *Ensign*, May 1997 p 18).

8. Both Nephi and Brigham Young were not in direct line for succession.
 - a. Nephi was the fourth son of Lehi. His two oldest brothers, Laman and Lemuel, did not follow in the ways of their father. Sam, Lehi's third son, was not given tribal "-ite" status with his brothers (Jacob 1:13) for reasons unknown. Like Hyrum to Joseph, Sam may have provided an older stabilizing influence to the prophet, as well as carried out the Patriarch responsibilities. Laman and Lemuel had an understanding of Patriarchal Order under which Laman should have been the leader when Lehi died. Yet Nephi was chosen to be a ruler and a teacher over them because of their wickedness (1 Nephi 3:29; 2 Nephi 5:18).
 - b. Brigham Young was the third individual to be ordained to the Quorum of the twelve apostles. In other words, following current church precedent in selecting the next prophet, he would have been the fourth individual to become the prophet in this dispensation were it not for the individual apostasy of Thomas B. Marsh

and the untimely death of David W. Patton at the Battle of Crooked River. (Note: Church policy and precedent were established with the growth of the church, as dictated through revelation from the Lord at the time that it was needed. There was not an understanding of the hierarchy of succession of members of the Quorum of the Twelve to the Presidency when the first twelve were ordained).

Joshua and Nephi

Moses was translated by the Lord before entering the Promised Land and the children of Israel were led by the second prophet of that dispensation, Joshua, into the land to receive their inheritance (Num 27). As they entered the Promised Land, Israel was commanded of the Lord to drive all of the inhabitants out of the land to prove them to see if they would hearken unto the commandments of the Lord. Since they did not follow the Lord, the Canaanites and others became a scourge unto the children of Israel.

Know for a certainty that the Lord your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.
Joshua 23:13 (see also Judges 1; 2:20-23)

Lehi's journeys took him to the Promised Land, but after his death his son Nephi led the righteous into a new land of promise. The Lamanites became a scourge to the Nephites.

And if it so be that they (the Nephites) rebel against me, they (the Lamanites) shall be a scourge unto thy seed, to stir them up in the ways of remembrance. And the Lord God said unto me: They shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction. 2
Nephi 5:24-25

The scourge by the apostate groups in the latter-days is less apparent today than it might have been shortly after Brigham Young left Nauvoo, Illinois. The latter-day scourge is not one of wars between these two main churches, but one of contentions. One contention occurred over which church is the true successor of Joseph Smith and has the right to rule and is similar to the dispute between Nephi and Laman. The contention between Brigham Young and Emma Smith and her desire to have a patriarchal priesthood leadership of the church eventually resulted in the Reorganized Church of Jesus Christ of Latter Day Saints (RLDS) now called the Community of Christ. A second contention was over the publication rights of the Joseph Smith translation of the Bible. The RLDS church maintained these rights exclusive of the Latter-day Saints until 1979²⁷. Issues with other offshoots like the FLDS church and the continuing practice of polygamy and negative press can also be a scourge.

The LDS Edition of the scriptures was released in the early eighties by the Church (Boyd K. Packer, “The Library of the Lord,” *Ensign*, May 1990, 36) after “the Reorganized Church of Jesus Christ of Latter Day Saints kindly gave permission to use their printed editions of the inspired version of the Bible in this work” (Lavina Fielding Anderson, “Church Publishes First LDS Edition of the Bible,” *Ensign*, Oct 1979, 9).

²⁷ Subsequently, the Reorganized church (RLDS) was organized in Illinois, and in 1866 Sister Emma Smith gave the manuscripts into the custody of that church. In 1867 the RLDS published the first edition of the translation and obtained a copyright for it. The RLDS church still has the original manuscripts and the copyright and is therefore the sole publisher. Since The Church of Jesus Christ of Latter-day Saints has had neither the original manuscripts nor the copyright, it would have been quite difficult, if not impossible, for the Church to publish the translation, even if it had wanted to. In Nauvoo in 1845, Dr. John M. Bernhisel made a partial copy from the original, and the Church has this in its offices in Salt Lake City, but it contains less than half of the corrections and is not suitable for publication. Robert J. Matthews, “Q&A: Questions and Answers - Why don't we use the Inspired Version of the Bible in the Church? Would it be helpful to me to read it?” *New Era*, Apr. 1977, 46–47

The first RLDS temple was completed in 1992.

It is interesting to note that in Nephi's account of those who left with him his mother Sariah is not mentioned:

Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the warnings and the revelations of God; wherefore, they did hearken unto my words. 2 Nephi 5:5

Whether Sariah remained in the Land of Lehi (like Emma Smith in Nauvoo) with Laman and Lemuel and their followers or not is not specifically stated in the Book of Mormon, although Nephi's brothers, Sam, Jacob and Joseph, and sisters are specifically mentioned. Nor is it mentioned if she died before Lehi.

The comparison of Abinidi as first prophet and Alma the Elder as a First and Second Prophet will be discussed later.

Brigham Young and Alma the Elder

After the martyrdom of Joseph Smith in this dispensation and Abinadi in the Nephite dispensation, the prophetic office fell to the second prophet of the respective dispensations, Brigham Young and Alma. Alma as the second prophet of the second Nephite dispensation shares those second prophet characteristics discussed earlier.

After the martyrdom of Abinadi, Alma continued to build up the Church, preach and baptize converts. In this dispensation the leaders of the mob expected the church to fall apart after the martyrdom of Joseph Smith and so promised that the persecutions would stop. However, Brigham Young continued to build up the church and completed the Nauvoo Temple so the tensions continued. The continued growth of the Church in Alma's day inflamed King Noah, who sent his army to destroy them. Alma and his converts fled into the wilderness, to prevent being killed by the army under the extermination order of King Noah.

Therefore on the day that they were assembling themselves together to hear the word of the Lord they were discovered unto the king. And now the king said that Alma was stirring up the people to rebellion against him; therefore he sent his army to destroy them. And it came to pass that Alma and the people of the Lord were apprised of the coming of the king's army; therefore they took their tents and their families and departed into the wilderness. Mosiah 18:32-34

The continued growth of the Church in the last days inflamed the mob and other leaders, so Brigham Young made plans to lead the saints west. King Noah's extermination order also parallels the latter-day expulsion order by Governor Ford, other state governments, and even three senators, including Stephen A. Douglass.

In the year 1845 I addressed letters to all the Governors of states and territories in the Union, asking them for an asylum, within their borders, for the Latter-day Saints. We were refused such privilege, either by silent contempt or a flat denial in every instance. They all agreed that we could not come within the limits of their territory or state (DBY, 474).

Three congressmen came [to Nauvoo] in the fall of 1845, and had a conference with the Twelve and others; they were desirous that we should leave the United States. ... Stephen A. Douglas, one of the three... said "Gentlemen, you cannot stay here and live in peace." We agreed to leave. We

left Nauvoo in February, 1846 (DBY, 473). Teachings of Presidents of the Church: Brigham Young pg 102).

The saints in this last dispensation were then driven out of the United States by an uncontrolled mob and an unsupportive government led not by the first prophet, but by a second prophet. When Alma and Brigham Young are directly compared in the emigration scenarios, the emigration of Brigham Young and the Saints after the martyrdom of the Prophet Joseph Smith from Nauvoo to first Winter Quarters and then to the Salt Lake Valley parallels the journey of Alma after the martyrdom of Abinadi. The account of Alma's people from the time they were driven into the wilderness until they found their way to a new land of their inheritance is similar to the emigrations in the early days of the Church. First, Alma left the land of Noah, with a brief stop in the land of Mormon (Mosiah 18), then migrated to the Land of Helam where they fell under the rule of the Lamanites before their deliverance to the land of Zarahemla (Mosiah 23 - 24). One hypothesis is that if the saints remained in Winter Quarters and still within the boundaries of the United States in that day and age, they would have been placed under similar bondage as Alma and his brethren, as suggested by the previous persecution the saints incurred when emigrating from Kirtland to Missouri, and then to Nauvoo. This parallel further suggests and prophesies Buchanan's Blunder when he sent an army to Salt Lake City to put down the (non-existent) Mormon Rebellion before America grew up around the territory.

The flight of the Saints from Nauvoo, with a brief stop in Winter Quarters, before arriving in the Salt Lake Valley also parallels the events in Alma the Elder's era of the

Book of Mormon. Persecutions of Amulon caused Alma and his followers to again flee into the wilderness with a brief stop in the valley of Alma before arriving in Zarahemla (Mosiah 23:28 – 24:25). In this instance, the city of Zarahemla could be paralleled to Salt Lake City. However, if the city of Zarahemla, the seat of Nephite government, parallels the city of Washington D.C. as suggested earlier in this text, then, in this instance “Zarahemla” needs to be defined as the “land of Zarahemla,” with a national perspective.

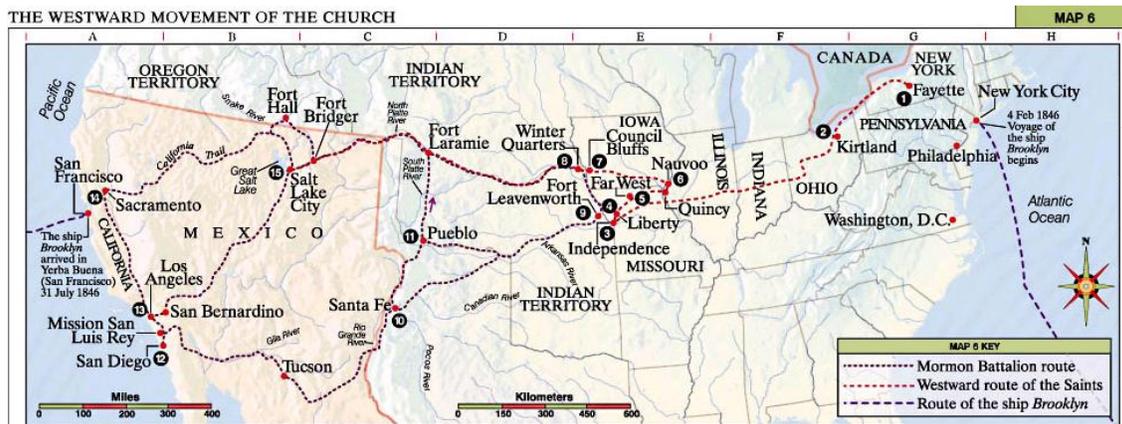


Fig 28: Mormon’s Settle in Mexico

Brigham Young’s followers were led out of bondage to a new land, Salt Lake City, which was outside the boundaries of the United States, being part of Mexico at the time. The Mexican-American war and the fulfillment of Manifest Destiny encapsulated the settled territory and Utah became part of the United States or the “land of Zarahemla.”

In the wilderness, both Alma and Brigham Young in their respective dispensations “pitched their tents, and began to till the ground, and began to build buildings; yea, they were industrious, and did labor exceedingly” (Mosiah 23:5). As with other second

prophets, Alma caused his people to be industrious. Like Nephi before him, and similar to Brigham Young, the people of Alma wanted a government and a king, to which Alma responded:

Behold, it is not expedient that we should have a king; for thus saith the Lord: Ye shall not esteem one flesh above another, or one man shall not think himself above another; Mosiah 23:7

Brigham Young did serve as Governor of the Territory of Utah (for the first 8 years of 46 before statehood), but he was not a king. President Young, like Alma, would not esteem one flesh above another as demonstrated in the following story from Elder Boyd K. Packer:

When I was a young man, I was a home teacher to a very old sister. She taught me from her life experience. When she was a little girl, President Brigham Young came to Brigham City, a great event in the town named after him. To honor him, the Primary children, all dressed in white, were lined up along the road coming into town, each with a basket of flowers to spread before the carriage of the President of the Church. Something displeased her. Instead of throwing her blossoms, she kicked a rock in front of the carriage, saying, "He ain't one bit better than my Grandpa Lovelund." That was overheard, and she was severely scolded. I am very sure that President Brigham Young would be the first to agree with little Janie Steed. He would not consider himself to be worth more than Grandpa Lovelund or any other worthy member of the Church. Boyd K. Packer, "The Weak and the Simple of the Church," *Ensign*, Nov 2007, 6-9

Second Prophet of Dispensations

In some dispensations, first prophets are followed by second prophets who have a unique calling to fulfill the mission of the first prophets in the case of their death. By comparing their respective dispensations, the notable second prophets, Joshua, Nephi, Alma and

Brigham Young, an interesting pattern emerges: second prophets lead their people into a new promised land.

In addition to Second Prophets, subsequent prophets or intermediate prophets between the first of a dispensation and the last of a dispensation have unique roles.

Mormon's secular prophecy with Abinadi and Alma combined with the ministerial prophecy with Lehi and Nephi describes events of the first and second prophets of this last dispensation, Joseph Smith and Brigham Young. The secular prophecy also contains some important parallels in both dispensations with Church organization.

The Church Legally Organized

In Alma's day, the organization of the Church occurred according to the laws of the land:

And it came to pass that king Mosiah granted unto Alma that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church. Mosiah 25:19

In other words, King Mosiah, the head of the Nephite government, granted unto Alma, the head and prophet of the Church, authorization to organize or establish churches.

In this latter dispensation, Joseph Smith founded the church under commandment by the Lord:

The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of

God, in the fourth month, and on the sixth day of the month which is called April—Which commandments were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church; And to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand; D&C 20:3

Even though the church was organized as a commandment from the Lord, the organization of the Church also had to comply with the laws of the land. On April sixth 1830 six men gathered together and organized the Church in this dispensation. Although there were other people in attendance at that event, six men were required to fulfill the laws of New York to establish a new church

Joseph Smith and Abinadi, martyred prophets in both dispensations, sealed their testimonies with their blood. Their followers, Brigham Young and Alma, migrated to the new land and established the church in the land of “Zarahemla.” The account of Alma’s people from the time they were driven into wilderness until they find their way to a new land of their inheritance (Mosiah 23–24) is a shadow to the church in the last days. In Alma’s case, the church (Alma and his followers) returned to the land of Zarahemla. In the latter-day event, the U.S. grew around the church in the west that it really was recognized as a viable religion. Prior to that event, the church was driven and its members persecuted for its belief by the gentile mob. Governmental representatives, including Governor Ford of Illinois, other state governors and three U.S Senators, did not want to recognize it. The church fled to the Salt Lake Valley outside of the boundaries of the United States at that time.

The Church is named through Revelation

The Lord's description of churches is significant in the Book of Mormon account.

Therefore they did assemble themselves together in different bodies, being called churches; every church having their priests and their teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alma. And thus, notwithstanding there being many churches they were all one church, yea, even the church of God; for there was nothing preached in all the churches except it were repentance and faith in God. And now there were seven churches in the land of Zarahemla. And it came to pass that whosoever were desirous to take upon them the name of Christ, or of God, they did join the churches of God; Mosiah 25:21-23

The Lord refers to each assembly as a different church in Zarahemla. This pattern is followed in the Book of Mormon for Sidom (Alma 15:7) and is also established in the New Testament for Jerusalem (Acts 8:1), Antioch (Acts 13:1), Cenchrea (Acts 16:1); Corinth (1 Cor 1:2 and 2 Cor 1:1), and Babylon (1 Pet 5:13). The same pattern is described in the early days of the church at Colesville (D&C 26:1) and Kirtland (D&C 98:19). The Lord, in revelation to Joseph Smith, described a church "at Colesville", "at Kirtland", and "in Zion" (D&C 107:59), and "in eastern countries" (D&C 101:74), and even "in ancient days" D&C 107:4 where they are all one church, but different bodies. It was not until later where the current name of the church was revealed:

And also unto my faithful servants who are of the high council of my church in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world; For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints. D&C 115:3-4

The Church today is all “one church,” with different “wards” and “stakes” instead of different “churches” which are differentiated by location and according to “their priests and their teachers.” The Lord does, however, differentiate the church “in ancient days” (D&C 107:4) or “the Church of Former-day Saints” from the current church or the Church of Latter-day Saints. Although “one church,” the prophet today may receive revelation for different parts of the world as was done in ancient days “to the church in that part of the world” (See Revelation 2:1, 8, 12, 18; 3:1, 7, 14).

A Book Translated by the Power of God

Although not completed by Abinadi or Alma, the translation of records (the plates of Ether) by Mosiah (a king and prophet of the church) in the Nephite era has significant modern day parallels to the coming forth of the Book of Mormon.

This Book of Ether remained a sealed book of the ancient inhabitants of America. It was sealed to the people of Limhi and to the general populous of the Nephites until King Mosiah translated it with the use of the Urim and Thummim

And now he translated them by the means of those two stones which were fastened into the two rims of a bow. Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages; And they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land the iniquities and abominations of his people; And whosoever has these things is called seer, after the manner of old times. Mosiah 28:13-16

Like the Book of Mormon revealed to Joseph Smith which gave an account of former inhabitants who were destroyed, Mosiah’s translation of the Book of Ether gave an

account of previous people who were also destroyed (Mosiah 28:17). Translation of a historical book (in both cases gold plates (Mosiah 8:9) by a prophet of the Lord, using the Urim and Thummim is recorded in the Book of Mormon only during this time period.

It is interesting to note that the book of Ether was “sealed” as it was in a different language, than that of the Limhites. It was given to King Limhi first who “inquired of [Ammon] to know if he could interpret languages, and Ammon told him that he could not” (Mosiah 8:6). Ammon could not interpret languages or in other words, he could not read a sealed book.

Isaiah’s prophecy regarding a sealed book as applied to the Book of Mormon in this dispensation could also be applied to the book of Ether in the Nephite dispensation:

And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Isaiah 29:11-12 (See also 2 Ne 27; 30:3)

At the opening stages of this dispensation, an exchange occurred between Martin Harris and Professor Charles Anthon, a man of great intellectual repute, regarding the Book of Mormon translation. After some discussion Professor Anthon indicated that if Martin Harris “would bring the plates to him, he would translate them. [Martin Harris] informed him that part of the plates were sealed, and that he was forbidden to bring them. [Professor Anthon] replied ‘I cannot read a sealed book.’” (History of the Church p. 20)

After this exchange, Martin Harris referred to this experience as a fulfillment of Isaiah's sealed book prophecy.

Ammon's declaration of his inability to translate parallels the event between Martin Harris and Professor Charles Anthon. In this dispensation, there was one unlearned one, Joseph Smith, who could. In the Nephite dispensation Ammon told King Limhi "I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God" (Mosiah 8:13). The plates of Ether were delivered to and translated by the prophet and seer (Mosiah 28:11-2) and its messages made available to the people of Mosiah (Mosiah 28:17-18).

Summary: The Restoration of the Church

Mormon provides a secular view of the church restoration among the Nephites with a prophet's martyrdom, somewhere outside of the seat of government.

Mormon provided the secular view within his abridgement of the Large Plates of Nephi. Mormon's abridgement provides the secular framework of the restoration of the church. This framework is referred to in the bible: "whosoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth."(JS- M 1:27) In this case carcass means an unfinished framework or skeleton, as of a house or ship, specifically used during construction when building, not the remnant left over after destruction.

In addition to the martyrdom of a prophet, the framework consists of a sacred grove experience, the depiction of the ordinance of baptism, and the emigration of a second prophet out of the land with wicked civil leaders. In a new land the church is organized according to the laws of the land. The translation of gold plates by a prophet and seer is also referred to.

Overlaid onto the secular framework from Mormons abridgement, events from the Small Plates depict other events. Mormon defers to the spiritual account of the Small Plates to provide the more detailed account of the restoration including the first vision, the rejection of a prophet, the trek to a promised land, and a prophet's martyrdom which results in a division of his followers into two groups.

The Small Plates account fills in the gaps and supplement Mormon's abridged secular account.

The ministerial prophecy of the restoration of the Church described in the Small Plates of Nephi adds to that framework and provides a fuller account than occurs in Mormon's abridgement. Because the Small Plates were included, Mormon did not have to go into detail or transcribe Small Plate history or prophecy onto his own record; therefore he didn't need to go into further details about the life of Abinadi and how Abinadi received his prophetic calling.

Mormon’s abridgement placed the restoration and establishment of the Church in the Nephite dispensation after their revolutionary war and the farewell address of the great leader. This parallels the establishment of the Church of Jesus Christ of Latter-day Saints in this last dispensation which happened after the Revolutionary War and the new government was set up. Mormon could have placed the Small Plates directly into his abridgement with the stories of Abinadi and Alma, but doing so would have disrupted the historical record of the Nephites from 600 B.C. Such a construction would have disrupted the Small Plates prophecy of early American settlements prior to the establishment of a free government depicting the restoration of the gospel.

Historical Discrepancies

It will be noted here by the avid Book of Mormon reader and US historian that the events in the Book of Mormon are not recorded in the same linear timeline as the founding of

America and the Restoration. In Mormon’s abridgement the already populated city of Zarahemla, the eventual seat of Nephite government, was discovered by the Nephites at the end of a migration. In America,

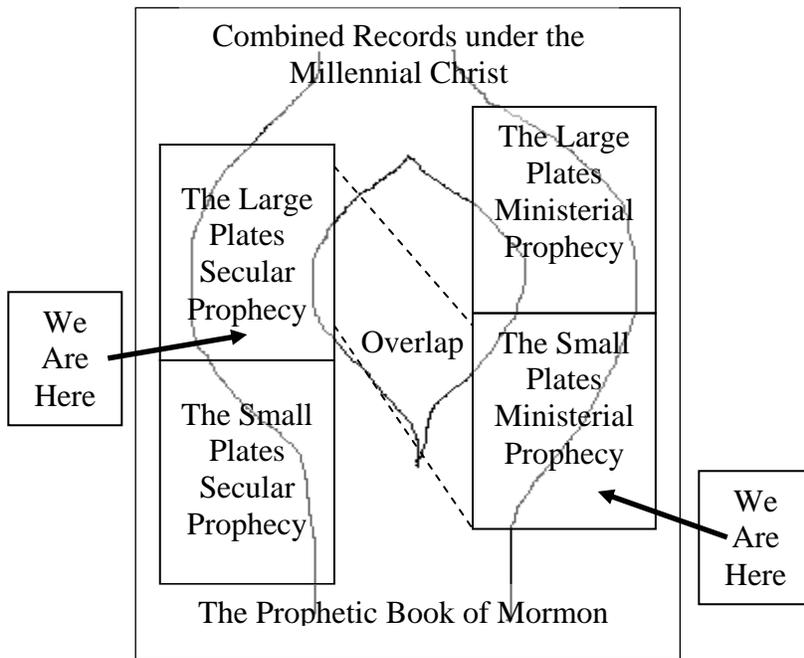


Fig 29: The Prophetic Book of Mormon

the formation of a new government occurred before the city of Washington DC was even built and George Washington never ruled from that city. The restoration of the gospel in the Nephite-Zarahemla days through Abinadi and Alma occurred before the Nephite government was changed to a representative democracy from a kingdom. The opposite was true of the restoration of the gospel in the last days, as the first vision did not occur until about 40 years after the Constitution was established (1781-1820). In the Nephite dispensation, Alma migrated to Zarahemla, which was already populated and where a temple already existed. In this last dispensation, Brigham Young migrated to the unpopulated Salt Lake valley and had to build a temple there. These significant differences will be discussed in Section III: Prophecies Yet to Be Fulfilled.

With the inclusion of the Small Plates in the prophetic account, the ministerial prophecy begins. The secular and ministerial prophecies overlap. The fulfillment of the remaining prophecies for America and the Church occur in parallel will be discussed in the following section.

Understanding the Book of Mormon prophecies the restoration of the Church, provides understanding when the Lord told Joseph Smith:

Behold, I have manifested unto you, by my Spirit in many instances, that the things which you have written are true; wherefore you know that they are true. And if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written; For in them are all things written concerning the **foundation of my church**, my gospel, and my rock. Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you. Behold, the world is ripening in iniquity; and it must needs be that the children of

men are stirred up unto repentance, both the Gentiles and also the house of Israel. D&C 18:2-6 (June 1829) Emphasis added

Part IIc: The Overlap of the Secular and Ministerial

Prophecies

Church, United States and World History to the Present

Day

The Book of Alma

The historical book of Alma is divided into two main parts:

1) the missionary efforts of Alma to the Nephites (Alma 4 – 16) and Ammon to the Lamanites (Alma 17 – 27) and 2) the secular history, including the wars and contentions between the Nephites and Lamanites (Alma 28 – 63). This period of Nephite history covers about 40 years (91 to 52 B.C.).

The first part (Alma 4 – 27) follows the scattering and gathering pattern. Alma's missionary efforts happened at the same time as that of Ammon and his brethren, but the two missions were not directly related. Alma and Ammon were reunited at the conclusion of their missions.

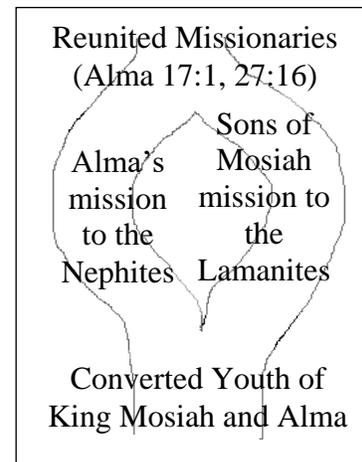


Fig 30: Missionary Splits

The missionary efforts of Ammon and his brethren to the Lamanites provide the first glimpse into Lamanite society about 500 years after the historical split.

The second half of Alma (28 – 63) occurred after the missionary reunion is a more detailed secular history, the wars and contentions between the Lamanites and the Nephites.

The prophetic book of Alma parallels multiple aspects of Church, US, and world history, which helps account for the approximate 100 year gap in the two timelines between the restoration and the coming of the resurrected Lord Jesus Christ.

The missionary part of the book of Alma (chapters 4 – 27) parallels five different modern day events in the secular time line²⁸:

- 1) **Early Church history** which describes the missionary work of the early church
- 2) **Early U.S. history** which describes the secular expansion of the United States under the Manifest Destiny, including the Civil War
- 3) **Middle Church History** which depict some missionary changes at the turn of the century (~1900)
- 4) **World History** including the United States, a modern-day Nephite Nation, and the Soviet Union, a modern-day Lamanite nation,

²⁸ Parallels in the ministerial time line with the book of Alma, Helaman and Third Nephi are deferred until Section III: Prophecies Yet to Be Fulfilled.

5) **Later Church History** which describes the missionary work of the modern church.

When the early chapters of the book of Alma describe world history (#4), the prophetic book incorporates the wars between the Nephites and Lamanites (Alma 28 – 63) to parallel events on a world wide scale. The Later Church History (#5) parallels of the book of Alma (chapters 4-27) will be considered after the discussion of these world wide scale events.

During the discussion of the book of Alma (and later the books of Helaman and Third Nephi), the Small Plates of Nephi add interesting bits of information as the Small and Large Plates overlap for the ministerial and secular prophecies.

Missionary Work of the Early Church

The first way the missionary chapters of Alma (4-27) parallel latter day events is as a type and shadow of the missionary efforts of the early Church during the time of Joseph Smith and Brigham Young.

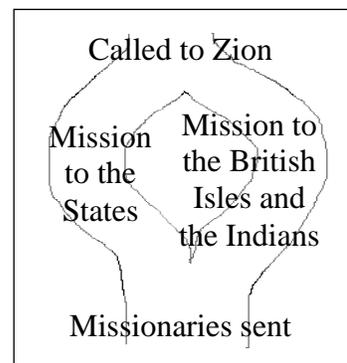


Fig 31: LDS Missionary Splits

The missionary activities of the prophet Alma and his brethren are a continuation of Mormon's description of the restoration of the Gospel through Abinadi and Alma (Mosiah 11 – 24). This intense period of missionary work after the Restoration of the Gospel focused on two peoples: 1) the Nephites, meaning

those in the United States and 2) the Lamanites, meaning other groups at that time. These missionary efforts were not united in their effort, only their outcome.

The missionary efforts of Alma to the different cities among the Nephites (Alma 4-16) parallels the church's missionary efforts to New York, Boston, Kirtland, etc. in America in the early stage of this dispensation, in part under Joseph Smith then continued with Brigham Young after the Church migrated to the intermountain west.

The missionary efforts of Ammon and his brethren, the sons of king Mosiah, to the Lamanites (Alma 17-27) parallels the missionary efforts of the church in this dispensation, also. This includes the mission of Wilford Woodruff and others in the British Isles. Recall that in the Nephite "revolutionary war" described in the Words of Mormon, the invading Lamanites parallel the British in this dispensation. The missionary effort to the Lamanites concluded with Ammon leading a group of converted Lamanites back to the Land of Zarahemla (Alma 27), which parallels the baptized converts who came in droves from Europe to America with the call to "Come to Zion." The missionary efforts of Ammon and his brethren to the Lamanites also parallels Orson Hyde's mission to the Land of Jerusalem to dedicate it for the gathering of the House of Judah, or the Jews, as well as Oliver Cowdery's mission to the American Indians or Lamanite descendants in Missouri. The emigration of the modern day "Lamanites" to America and the Salt Lake valley in this dispensation continued with the Perpetual Emigration Fund until the time when church policy changed to "build Zion" in the native lands wherever Saints were converted.

During this time period, the Church is in the Salt Lake Valley, outside the borders of the United States.

Secular Expansion of the United States

The second way the missionary chapters of Alma (4-27) parallel latter day events is as a type and shadow of the Secular Expansion of the United States including the Civil War. During this time a national expansion occurred, the territory more than doubled with the Louisiana Purchase, the number of states doubled with westward migration, population increased four fold with further emigrations from the old world.

After the Civil War, the Monroe Doctrine proclaimed European nations would not interfere of the new world and stated the United States would remain neutral in wars and contentions in other parts of the world. The Monroe Doctrine was beneficial as, for the most part, Europeans did not interfere in the new world while the United States grew west to fulfill its Manifest Destiny.

Manifest Destiny

Manifest Destiny was:

The belief that the United States was destined to expand from the Atlantic seaboard to the Pacific Ocean. Advocates of Manifest Destiny believed that expansion was not only good, but that it was obvious ("manifest") and certain ("destiny"). Originally a political catch phrase of the 19th century, "Manifest Destiny" eventually became a standard historical term, often used as a synonym for the expansion of the United States across the North American continent. Wikipedia—Manifest Destiny

This belief began with the Louisiana Purchase and was fueled by the Lewis and Clark expedition. The Louisiana Purchase expanded the western boundary of the United States beyond the Mississippi River and gave control of the major sea port, New Orleans, to America.

The Nephite parallel to Manifest Destiny is their expansion and taking possession of all the northern parts of the land:

Nevertheless the Nephites had taken possession of all the northern parts of the land bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful. And they came from there up into the south wilderness. Alma 22:29

The Louisiana Purchase included the head of the Mississippi and Missouri Rivers, as the Nephite expansion included the head of the river Sidon.

Nephi's prophecies contain some insights as America grew to fulfill its Manifest Destiny:

After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten. 2 Nephi 26:15

During the westward migration of America, forts were raised against the Indians until the migrating settlers increased in sufficient numbers.

In contrast to the prophetic Book of Mormon, some studies about the historical Book of Mormon hypothesized that the Nephites were in Central America near Guatemala (Jerry L. Ainsworth "The Lives and Travels of Mormon and Moroni," Peacemakers Publishing, 2000). Mesoamerican archeology and Book of Mormon statements back up this hypothesis. Alma stated:

it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward. Alma 22:32

This "day and a half's journey" from the east to the west sea is one problem of applying the historical book to the whole North American continent instead of localized in Central America. A day and a half journey across the continental United States would be impossible for the Nephites unless they had some advanced technology. Such technology has not been found in archeological evidence. In the pioneering era of America this journey took months. In the modern age, driving in a car straight across the continent can be done in about a day and a half, and jet airplanes can do the same in about 4 hours, which demonstrates the prophetic nature of the book of Mormon.

If the Nephites were situated in Central America then a national expansion coast to coast within the narrow neck could have been competed under the reign of Kings, which would

not provide a modern day parallel. This coast to coast expansion could also have occurred early in the approximate 100 year history of the reign of judges. The coast to coast expansion of America took nearly 125 years after the new government was set up (1787-1912) to when Arizona, the last state in the continental United States, was admitted.

America secured its future Manifest Destiny, with the Annexation of Texas (1845) defining part of its southern boundary and the Oregon Treaty (1846) with Great Britain setting the northern border at the 49th parallel. At the completion of the Mexican-American War (1846-1848), Mexican territory was ceded to the United States. This territory included the Republic of California and future states of Nevada, and Utah, and portions of Arizona, New Mexico, Colorado and Wyoming. The rapid annexation of the republic of California as a state (1850) secured the western coastline. The Gadsden Purchase (1853) from Mexico completed the southern boundary of the United States with portions of Arizona and New Mexico. Oregon and Washington were admitted into the Union in 1859 and 1889 respectively, to complete the western coastline. With the external boundaries of the United States defined, internal territory could be settled by increasing population growth and westward migrations. This internal territory included arid portions of the intermountain west, or portions which were difficult to settle.

As America neared the completion of its Manifest Destiny, the Russian territory of Alaska was purchased (1867) which became an official territory (1912) and later a state

(1959). This eliminated one more foreign power from the western hemisphere in accordance with the Monroe Doctrine.

The fervor of Manifest Destiny was extended to a brief period of U.S. Imperialism or Colonialism with the Spanish-American War (1898). This war helped to end the legacy of bitterness between the North and South that had pervaded since the Civil War, with both sides reconciled under the united flag. Removing Spain from Cuba eliminated the final foreign power from the Western Hemisphere while expanding US Territories including Puerto Rico, Hawaii, Guam, American Samoa, the Philippines and several other South Pacific islands. Most, though not all, of these were added to the United States in 1898, and Hawaii became a state (1859). Cuba obtained partial independence (1902) while the U.S. retained the right to intervene in Cuban some affairs.

1898 is incidentally the same year Church history completed the “Pioneering the West” era and entered the “Expansion” era and two years after Utah was admitted into the Union.

Fulfilling the Birthright Blessing

In this period of Colonialism, the United States continued to fulfill Manasseh’s birthright blessing, and reached out to the “the ends of the earth” (Isa 41:9, 2 Nephi 33:10, Mormon 3:18) and the “isles of the sea” (1 Nephi 19:16), as a forerunner for Ephraim. The Church later established the gospel and built temples upon many of these islands including Hawaii (1917, 2000), Samoa (1983), the Philippines (1984) and Alaska, which included the chain of Aleutian Islands (1999). The influence of temples upon US

Territorial islands also extends to other islands (Fiji, Tonga, New Zealand, etc) to serve both the natives and the tourists and are a means to spread the gospel.

Bountiful

Mormon described the secular expansion of the new nation from the east to the west. As he did so one important new city, Bountiful, was introduced:

The Nephites had taken possession of all the northern parts of the land ... from the east to the west... until they came to the land which they called Bountiful. And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food. And now, it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward. Alma 22:29, 31-32

The importance of Bountiful in later Nephite history was that the resurrected Lord came to the temple in that land (3 Nephi 11:1) as the city of Zarahemla was destroyed by fire just prior to his coming (3 Nephi 8 – 9). The implication for this dispensation will be discussed in Section III: Prophecies Yet to Be Fulfilled.

Unlike the typical naming of cities, named for their founders in Nephite times (Alma 8:7), both Bountiful and Desolation were places named for their location.

The “line ... from the east to the west sea” of Nephite days parallels similar lines in the westward migration of pioneers in the fulfillment of American Manifest Destiny. The first method was the pioneer trails, including the Oregon, California and Mormon trails, from Independence, Missouri to the west sea. Later, the second method was the transcontinental railroad, with an eastbound leg from Sacramento, California and a westbound leg from Omaha Nebraska (Council Bluffs, Iowa) joined with a Golden Spike near Salt Lake City.

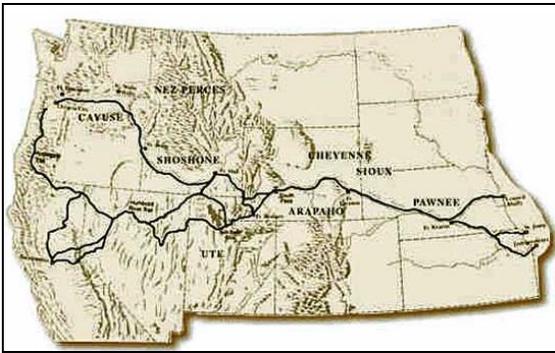


Fig 32: The Oregon and California Trails



Fig 33: The Transcontinental Railroad

Salt Lake City is situated near these lines from the east to the West Sea and this was the place Brigham Young designated for the gathering of the Saints. Salt Lake City, like Bountiful and, Desolation, is named for location instead of named for its founder.

The Nephite expansion occurred around the land which they called Bountiful, which was initially a wilderness, next to the land Desolation. Western explorers of the United States indicated to Brigham Young that nothing would grow in the intermountain west:

When we met Mr. Bridger [proprietor of Fort Bridger, Wyoming] on the Big Sandy River [28 June 1847], said he, “Mr. Young, I would give a thousand dollars if I knew an ear of corn could be ripened in [these mountains]. Said I, “wait eighteen months and I will show you many of them.”

Brigham Young, "The Settlement of the West" *Teachings of the Presidents of the Church* 1997, p 104

The fulfillment of America's Manifest Destiny from the east to west overlaps the church era "Pioneering the West" (1846-1898) during and after the migration of the church to the Salt Lake Valley. Mormon's description of the Nephite nation's expansion from the east to the west complements the Small Plate ministerial record of the migration of the Church (2 Nephi 5). The Small Plates and book of Mosiah both described the founding and migration of the Church into a new land. The Small Plates indicate it was a new land, the land of Nephi, and the book of Mosiah indicates it was the Land of Zarahemla. Taken together these two records parallel the Church in this dispensation as it fled to the Salt Lake Valley and the land of Zarahemla (or America) grew around them as it fulfilled its Manifest Destiny. The book of Alma suggests that Bountiful, next to Desolation, could parallel Salt Lake City, which is next to a desolated area of the Salt Lake and the Salt Flats.

The Civil War and Segregation

Although the Nephite war with the Lamanites was likened previously to the War of 1812 (Part IIa Commencing the Secular Prophecy, a new Nation) there is another perspective. In looking at this conflict and parallels to early America, the Amlicites were initially Nephites (Alma 2). Thus the ensuing conflict could be viewed as a civil war amongst the Nephites. The Amlicites, along with their rebellion, marked themselves as a way to separate themselves from the Nephites (Alma 3:4). The Amlicites also joined forces with the Lamanites who were marked with a skin of darkness from earlier generations (2

Nephi 5:21) which the modern reader is reminded of (Alma 3:6-8). Thus the Nephite war with the Amlicites and Lamanites can also be likened to the Civil War in America.

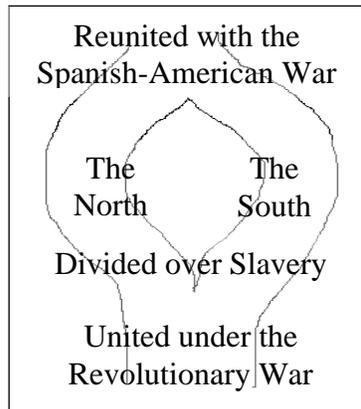


Fig 34: The Divided States

In America, during the fulfillment of the Manifest Destiny, a conflict arose over the continuation of slavery, left over from the Revolution and unresolved in either the Courts or the Congress. With the election of Abraham Lincoln as president, the South seceded from the Union which initiated a Civil War. Towards the end that conflict, slavery was abolished with the Emancipation

Proclamation. This period in America parallels a similar period of Nephite society where Ammon records “It is against the law of our brethren, which was established by my father, that there should be any slaves among them; therefore let us go down and rely upon the mercies of our brethren” (Alma 27:9).

Although the North eventually won the war and the South was brought back into the Union, the country remained somewhat divided and the Confederate Flag was unofficially flown by many southerners. The Spanish-American War (1898) brought the North and South together again, united under the American Flag.

Although the rift in America was repaired among the states and the white population, the segregation of Blacks continued. This partial unification with segregation parallels the

unification of Alma and Ammon with the segregation of the Anti-Nephi-Lehis, who were given a separate place for their inheritance in the land of Jershon (Alma 27:22).

During the post Civil War era in this last dispensation, the ministerial prophecy overlaps the secular prophecy with Jacob's teaching against prejudice.

Behold, the Lamanites your brethren, whom ye hate because of their filthiness and the cursing which hath come upon their skins...O my brethren, I fear that unless ye shall repent of your sins that their skins will be whiter than yours, when ye shall be brought with them before the throne of God. Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers. Jacob 3:5, 8-9.

Popular Sovereignty

As America fulfilled its Manifest Destiny with victory in the Mexican-American war, the area settled by the saints became a territory of the United States. Brigham Young petitioned for statehood with the State of Deseret to have the assurances of popular sovereignty as a protection of Church beliefs. "Popular sovereignty or the sovereignty of the people is the belief that the legitimacy of the state is created by the will or consent of its people, who are the source of all political power" (Wikipedia – Popular Sovereignty). The cry of Popular Sovereignty linked both Latter-day Saints and Pro-Slavery groups in the protection of States Rights.

The polygamy issue was one indirect cause of the Utah War, also called Buchanan's Blunder (May 1857 – July 1858). The Utah War distracted Americans from the divisive

issue of slavery for a brief period of time. However, as the economic outlay for Buchanan's Blunder was felt by Congress, and abolitionist outcries rose, the 1860 Presidential Election found President Lincoln in the White House. Lincoln who was not a friend to the Church, signed the Anti-Polygamy Act of 1862, expressed that plural marriage was a "relic of barbarism".²⁹

Lincoln had more important problems with the Union which delayed addressing the polygamist issue. The Civil War was one reason that persecution of the Saints didn't continue after the Utah War. "If there is a cessation of open hostilities against us, it is not for want of a disposition, but owing to the peculiar [Civil War] situation..." (John Taylor "Safety of the Saints At Home--Contrast of Their Position with that of the United States," General Conference, April 28, 1861, Journal of Discourses, Vol. 9, p. 233)

As the Civil War ended, the debate over Popular Sovereignty was decided. The tide in America had turned. Federal enforcement of the Anti-Polygamy Act again came to the forefront of America-Church interactions. The issue of polygamy ended with the Official Declarations. The Small Plates provides additional insights about latter-day Church activities.

Small Plate Overlaps – Polygamy, now and then

In the last dispensation, the practice of polygamy instituted during the early days of the Church occurred for approximately fifty years before it was discontinued.

²⁹ Michael T. Griffith, Abraham Lincoln, the Mormons, and the Civil War: An LDS Perspective on America's Sixteenth President, Fourth Edition, Revised and Expanded on 24 September 2007.

Among the Nephites, little is known about the practice of polygamy. The practice may have been initiated to build early numbers while in the wilderness. The Book of Lehi or the Large Plates of Nephi may shed additional light upon this subject when they are brought forth. The commandment to have only one wife (Jacob 2:34, 3:5) was given between 46 and 179 years after Lehi left Jerusalem, or 33-167 years after the Nephites separated from the Lamanites. Jacob indicates that his people were justifying committing sin because polygamy was previously practiced by Israelite kings.

This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Jacob 2:23-24

It is relevant that some form of multiple marriage existed in both societies in their early days and that the practice was discontinued. How the practice was discontinued in Nephite times versus latter-day times is different³⁰. However, if the practice in the later days was allowed to continue beyond 1890, it probably would have been discontinued between then and now due to similar reasons stated in Jacob, given the immorality of the world today with fornication, adultery and pornography. Although the practice of polygamy is not the topic of this work, the historical practice among Israel is recorded in other works (for example: Ariel E. Bybee, *A Woman's World in Lehi's Jerusalem* from *Glimpses of Lehi's Jerusalem*, p 131-48; and Bruce R. McConkie, *Mormon Doctrine* “*Article on Marriage*” p 52-53, “*Plural Marriage*” p 577-579).

³⁰ Comparisons and contrasts between the discontinuation of the practice of polygamy in the Nephite era and the last dispensation are beyond the scope of this work.

The issuance of Official Declarations 1 and 2 on the topic of polygamy follows the pattern which the Lord used to excuse the Saints from building the temple in Jackson County:

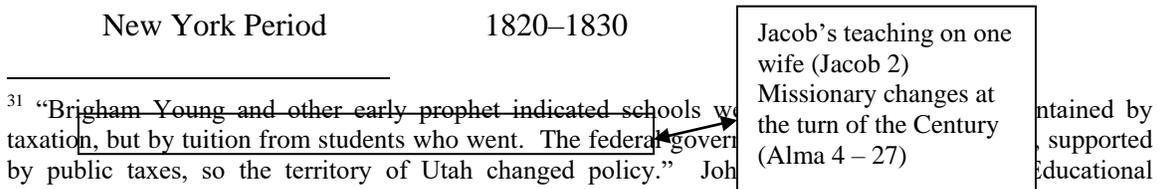
that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings. D&C 124:49.

The cessation of polygamy in 1890 preempted further civil persecutions with the Latter-day Saints. The continuation of the practice among some apostate groups resulted in modern day persecutions of those sects (e.g. FLDS in 2008).

Middle Church History at the turn of the Century

The third way the missionary chapters of Alma (4-27) parallel latter day events is as a type and shadow of some changes within the Church at the turn of the century.

With the practice of polygamy suspended by Official Declaration, and education practices in Utah meeting Federal requirements³¹, Utah was admitted to the Union (1896). The Church completed its “Pioneering the West” period³² (1898) with the death of Wilford Woodruff.



³² Lesson 1: Introduction to the Doctrine and Covenants and Church History,” Doctrine and Covenants and Church History Gospel Doctrine Teacher’s Manual, 1.

Ohio-Missouri Period	1831–1838
Nauvoo Period	1839–1846
Pioneering the West	1846–1898
Expansion of the Church	1899–1950
The Worldwide Church	1951–present

During the transition from the “Pioneering the West” era to the “Expansion of the Church” era one significant change occurred: the status of sister missionaries changed.

In 1897, Elder Joseph W. McMurrin, a General Authority and president of the European mission, wrote asking that women be called on proselyting missions. After due consideration, the First Presidency authorized calling sisters, “as occasion might require” in a communication of March 1898 (Kunz, p. 35). The first woman to receive a certificate under this new policy was Harriet Maria Nye, the wife of California’s mission president, who was set apart on 27 March 1898.

The first single women to be commissioned and certified as “proselyting” missionaries were Amanda Inez Knight and Lucy June Brimhall, both set apart on 1 April 1898 on missions to Great Britain, where the mission president carefully explained that they had the same responsibilities as elders. (See Kunz, p.54.) Since Sister Knight was called first, she is technically the head of that army of single, authorized, proselyting sister missionaries who have followed her into the field since. “I Have a Question – Who was the first sister missionary,” *Ensign*, Jan 1981, 31–33

During the same time period in which Ammon was the servant of the King and the shepherd for the King’s sheep, another servant attended to the King and his Queen. At the time when Ammon and the royal family were under God’s power, the first sister missionary, Abish, gathered the subjects to the house of the King:

And it came to pass that they did call on the name of the Lord, in their might, even until they had all fallen to the earth, save it were one of the Lamanitish women, whose name was Abish, she

having been converted unto the Lord for many years, on account of a remarkable vision of her father— Thus, having been converted to the Lord, and never having made it known, therefore, when she saw that all the servants of Lamoni had fallen to the earth, and also her mistress, the queen, and the king, and Ammon lay prostrate upon the earth, she knew that it was the power of God; and supposing that this opportunity, by making known unto the people what had happened among them, that by beholding this scene it would cause them to believe in the power of God, therefore she ran forth from house to house, making it known unto the people. And they began to assemble themselves together unto the house of the king. Alma 19:16-18

The mission to the Lamanites also parallels the mission work in this dispensation to members of other faiths including peoples native to both North and South America who may have been descendants of Laman, Lemuel and Ishmael. This would also include those outside the Americas such as Pacific Islanders, Asians, Africans and so forth, those unfriendly to the United States nation as well as other peoples who did not know Jesus Christ and did “deny the being of their creator” (Omni 1:17).

With the conclusion of the missionary accounts to the modern day “Nephites” and the modern day “Lamanites,” described by Alma (Alma 4-27), the modern Church moved through the Expansion Stage (1899-1950) and into the Worldwide Church stage (1951-present) of Church History.

As the Church in this dispensation progressed through the Expansion Period and into the Worldwide Church period, there are a few inclusions of the history which was “touched lightly” in the ministerial record (Jacob 1:3). These include a general increase in population (Jarom 1:6), activities such as raising grain and cattle of every kind (Enos

1:21) and a summary comment about the wars of the Nephites (Enos 1:24, Jarom 1:13). Additional correlations from the Prophetic Book of Mormon must be drawn from Mormon's secular prophecy, which had some ministerial commentaries.

Returning to the Secular Record

There are two wars described in Alma chapters 4-27. In the first, Lamanites destroy people of Ammonihah (apostate Nephites) who are then defeated by the Nephites (Alma 16). In the second, the Lamanites, urged on by Amalekites and Amulonites (both apostate Nephites), fight converted Lamanites who call themselves Anti-Nephi-Lehites (Alma 24). This second war is between or among Lamanites, and is not directly a Nephite war, although apostate Nephites were involved. These wars did not occur in the land of Zarahemla, but in different lands. These could also be paralleled to the expansion wars with the Indians, the Civil War, the Spanish-American War, or European wars prior to World War I or even World War I itself.

Along with territorial expansion and the re-unification of America, the Spanish American War (1898) had one additional impact on world affairs; with victory, America was recognized in the annals of history as a world power. America solidified its position with victory in World War I.

World War I

World War I, "also known as the First World War, the Great War and the War to End All Wars, was a global military conflict which took place primarily in Europe from 1914 to 1918. The war was propagated by two major alliances. The Central Powers, so named

because of their central location on the European continent, initially consisted of Germany and Austria-Hungary and their associated empires, [joined later by the] Ottoman Empire [and] Bulgaria. The Entente Powers initially consisted of France, the United Kingdom, Russia and their associated empires and dependencies [joined later by] Italy [and finally by] the United States” (Wikipedia – World War I).

In March 1917, a number of events occurred which changed the dynamics of World War I. Following the overthrow of Russian Tsar Nicholas II with the February Revolution, a new provisional democratic government in Russia was formed. President Woodrow Wilson's final reservations about entering the war with an ally led by a tyrannical Russian monarch no longer existed and the U.S. joined the war against the Central Powers. The U.S. Congress declared war on Germany April 6th 1917, but it took several months to ramp up the war effort with combative troops and supplies.

During the U.S. ramp up, the new Russian government led by Alexander Kerensky, pledged to continue fighting the Germans on the Eastern Front and the U.S. provided economic and technical support to the Russians so they could carry out their military pledge. However, with an unstable Ruble economy, an unstable Russian government, and an unpopular war, internal factions led to the October 1917 Revolution. After this, a new government signed a treaty with the Germans in early 1918 which took the Russians out of the War.

As Russia, part of the Entente Powers at the wars onset, withdrew from the war because of their own revolution, the United States entered. The United States had previously avoided European conflicts due to its isolationist doctrine entered late in the conflict (1917-1918) for a quick and decisive victory. Allied victories and a German revolution resulted in a ceasefire that came into effect at 11 a.m. on November 11, 1918 — the eleventh hour of the eleventh day of the eleventh month.

This “War to End All Wars” could be paralleled with the tremendous battle with the Lamanites.

And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad. Yea, and also there was a tremendous slaughter among the people of Nephi; nevertheless, the Lamanites were driven and scattered, and the people of Nephi returned again to their land. Alma 28:2-6

As this war ended amongst the Nephites, they returned to their own land. After World War I, Americans also returned to their own land and downsized their military.

The “Great War” caused a significant change in world order:

The war caused the disintegration of four empires: the Austro-Hungarian, German, Ottoman, and Russian. Germany lost its colonial empire; Czechoslovakia, Estonia, Finland, Latvia, Lithuania, and Poland gained independence, while the Kingdom of Yugoslavia came into existence as a successor to the Kingdom of Serbia. The cost of waging the war set the stage for the breakup of the British Empire as well and left France devastated for more than a generation. World War I

marked the end of the world order which had existed after the Napoleonic Wars, and was an important factor in the outbreak of World War II. (Adapted from Wikipedia – World War I)

World History

A brief review of the prophetic Book of Mormon compared to America's history might prove beneficial. Nephi's vision (1 Nephi 13) foresaw the discovery of the New World and the secular history from the Small Plates of Nephi (Nephi through Omni) described the pre-revolution era (1620 – 1776). Mormon began his own abridgement with the Nephite revolution and a new government established which parallels similar events in America (1776-1801). The book of Alma begins with a two term presidency and includes a war with the Lamanites dealing with government (kings). This parallels the first seven presidencies of the United States (1789-1837) and the War of 1812 (1812-1815) which could be called the second war for independence. The book of Mosiah, in conjunction with the Small Plates ministerial account, describes the restoration and migration of the church after the death of the first prophet, which parallel events in this dispensation concluding with the migration to the Salt Lake Valley. This covers the first three church eras (1820-1847). Jacob's ministry with the cessation of polygamy in parallel with the missionary efforts of Alma and the Sons of Mosiah parallel early church activity in this dispensation through the Pioneering of the West era (1846-1898). The Nephite-Amlicite war (Alma 2) and concurrent activities with the Nephites (Alma 4-16) and Lamanites (Alma 17-27) parallels the U.S. Civil War with slavery and the resultant segregation issue. The Nephite expansion coast to coast (Alma 22) parallels the fulfillment of America's Manifest Destiny, from about 1803 to either Washington Statehood (1889) or Arizona Statehood (1912).

American history from the death of George Washington (1797) up to today (2008) covers approximately 211 years and counting until the coming of the Resurrected Lord. The Nephite time period covers either about 154 years beginning from Mosiah (124 BC) or about 124 years beginning from Alma (90 BC) to the appearance of Christ to the Nephites (about 34 AD). Comparing 211 years to either 154 or 124 years, approximately 100 years of equivalent history of the two parallel nations would need to be accounted for. The period of time to fulfill the coast to coast expansion between the Nephites in Central American and across the Continental United States in this dispensation may account for much of this difference.

With the United States status as a world power solidified with victory in WWI, a shift in focus the prophetic Book of Mormon occurs from US history to world history. It is helpful to know when America became a world power and what changes occurred in the world at the same time to understand the prophetic Book of Mormon. Understanding

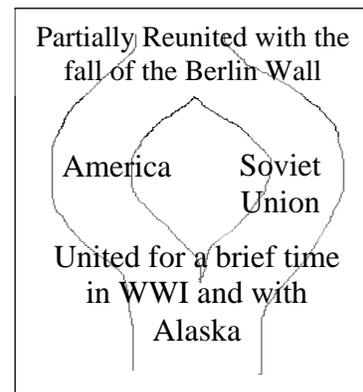


Fig 35: Superpowers

world history helps identify when the modern-day Nephite Nation and the modern-day Lamanite nation come upon the world stage in the Dispensation of the Fullness of Times. The change in world order after World War I caused a significant nation to rise: The Soviet Union.

The Modern Day Lamanite Empire(s)

The fourth way the missionary chapters of Alma (4-27, specifically 17-27) parallel latter day events is as a type and shadow of the modern day Lamanite Empire. The missionary efforts of Ammon and his brethren provide the first glimpse into Lamanite society about 500 years after the historical split. NOTE: In contrast to previous sections, the next several paragraphs discuss the Lamanites, followed by several paragraphs of a short history of Russia. A slightly longer history of Russia is covered in the Appendix.

During the time period from the time of Lehi's voyage to the formation of a new Government under Mosiah when the Nephites were developing into a Nation, the Lamanite nation was going through its changes as well. Like the Nephites in 90 B.C., the Lamanites had a rich history which was partly shared. They came from a Christian nation of 12 tribes, or republics, a few centuries before their migration with their father Lehi and their brethren to a new world. The Lamanites mainly consisted of the descendants of Laman, Lemuel and Ishmael (Jacob 1:13), but later included dissenting Nephites, Amalakites and Amulonites (Alma 21:3). The Lamanites would also have assimilated any natives in the land. The discovery of natives in the new world by the Lehites³³ was previously discussed in Part IIa.

Laman desired to rule (2 Nephi 5:3) following a patriarchal order. Like the Nephites, who named successive Kings after Nephi, the Lamanites appear to have followed the

³³ John L. Sorenson "When Lehi's Party Arrived in the Land, Did They Find Others There?" Provo, Utah, Maxwell Institute, 1992. p. 1-34.

same practice (Mosiah 7:21; 9:10-11, 13; 10:6, 18; 24:3, 9). After 500 years, however, it appears that the king of the Lamanites was not a direct descendent of Laman. Lamoni was a descendent of Ishmael (Alma 17:21), and it follows that his father would have been as well. King Lamoni's father ruled over the entire Lamanite kingdom (Alma 20:8) as the suzerain king (a ruler that controlled international affairs but leaves internal affairs to several vassal kings). Two of probably many vassal or regent kings were Lamoni, "the king over the land of Ishmael" (Alma 17:21) and Antiomno "the king of the land of Middoni" (Alma 20:4). These vassal kings appear to have had control over domestic affairs within their smaller kingdom.

The vassal kingship provides an insight into Lamanite society. In addition to the suzerain king and the vassal king relationship, there are servants who lived in fear of the king (Alma 17:28, 18:6) as well as some subjects who rebelled against the king (Alma 17:27, 19:19-22) and scattered his sheep. Those not directly in the service of the king were "a wild and a hardened and a ferocious people; a people who delighted in murdering the Nephites, and robbing and plundering them; and their hearts were set upon riches, or upon gold and silver, and precious stones; yet they sought to obtain these things by murdering and plundering, that they might not labor for them with their own hands" (Alma 17:14).

Some flocks of sheep belonged to the state (Alma 18:3, 19:21) as well as horses (Alma 18:9). To what extent private land ownership existed in the vassal kingdoms is not revealed. King Lamoni's father promised half his kingdom to Ammon if he would not

slay him (Alma 20:23), and gave Lamoni his inheritance of the Land of Ishmael (Alma 20:26).

The Lamanite hatred for the Nephites passed down from Laman and Lemuel continued for five hundred years in the false traditions of the fathers. This hatred was demonstrated in the combined experience of the Sons of Mosiah who were incarcerated upon entering the lands of the Lamanites (Alma 17:20, 21:13) and whose fate was determined by the vassal kings (Alma 17:20). King Lamoni's father also held this false tradition:

Whither art thou going with this Nephite, who is one of the children of a liar? ... thou art going to deliver these Nephites, who are sons of a liar. Behold, he robbed our fathers; and now his children are also come amongst us that they may, by their cunning and their lyings, deceive us, that they again may rob us of our property. Alma 20:10, 13

King Lamoni's father also taught his son "that there was a Great Spirit. Notwithstanding they believed in a Great Spirit, they supposed that whatsoever they did was right" (Alma 18:5).

Through the parallel time period, the United States was undergoing national development, and the modern day Lamanite nation was going through changes as well.

The Lamanite political order described during Ammon's missionary labors parallels the Soviet Union in contrast to Nephite society, which parallels America. This is a precursor to preceding World War I and II. The Soviet Union, like the Lamanites in this era of the Book of Mormon, had a foundational history from an earlier age. Reviewing the

foundational history provides a retrospective outlook into historical Lamanites and a foundation for the modern-day Lamanites.

Russian history began with eastern Slavs in twelve Slavic tribal unions that settled between the Baltic and Black seas and adopted Christianity from the Byzantine Empire. Mongol invaders in the tenth century brought paganism but also established infrastructure. As Mongol occupation waned, Moscow was a vassal kingdom paying tribute to foreign invaders until Russian leaders grew powerful enough to expel the foreign rulers. The reign of Tsars began with Ivan III and Ivan IV, named the Terrible, in 1500s as the “Ruler of All ‘Rus’.”

A significant change in Russian history occurred approximately the same time as the founding of America, the modern day “Nephite” nation. At the end of the a period in Russia called the Times of Troubles, the Romanov Dynasty was established in 1613 which lasted approximately 300 years until 1917. During this time, Russian expanded its territorial claims. Russian society was split between the oppressive Romanov aristocracy and peasants or serfs.

In 1917, the Russian Revolution occurred which overthrew the Tsar, and the Russian Civil War (1918 – 1921) paved the way for the modern day Soviet Union. Vladimir Lenin, a student of Karl Marx instigated a period called “war communism” and other policies removed private ownership and concentrated power in the central state. Joseph Stalin, Vladimir Lenin’s successor further concentrated power as the Soviet Union

expanded territories through World War II. Communism was a major influence through the Cold War.

Communism “is a socioeconomic structure that promotes the establishment of a classless, stateless society based on common ownership of the means of production. It is usually considered a branch of the broader socialist movement that draws on the various political and intellectual movements that trace their origins back to the work of theorists of the Industrial Revolution and the French Revolution. Opponents say that communism is an ideology, whereas marxist promoters say that it is the only political system without ideology, because it is the consequence of historical materialism and the revolution of the proletariat. Although many forms of communism, such as Leninism, Trotskyism and Luxemburgism, are based on Marxism and Karl Marx is sometimes known as the "father of Communism", non-Marxist versions of communism also exist.” Wikipedia – Communism

And while there are many theoretical and practical differences among the various forms of Marxism, most forms of Marxism share these following traits:

- an attention to the material conditions of people's lives, and social relations among people
- a belief that people's consciousness of the conditions of their lives reflects these material conditions and relations
- an understanding of class in terms of differing relations of production, and as a particular position within such relations
- an understanding of material conditions and social relations as historically malleable
- a view of history according to which class struggle, the evolving conflict between classes with opposing interests, structures each historical period and drives historical change
- a sympathy for the working class or proletariat
- a belief that the ultimate interests of workers best match those of humanity in general. Wikipedia – Marxism

Understanding Soviet history provides insights into the later Cold War and teachings of the Church speaking out against communism and many teachings of Marxism and communism follow the teachings of the Anti-Christ Korihor (Alma 30) in direct opposition to a united order.

World War II

At the end of the World War I, a revolution in Germany from November 1918 to March 1919 led to the end of the monarchy and the establishment of a German republic. A second revolutionary wave, inspired by ideas of the Russian revolution, swept Germany in January 1919. Although founded upon the same ideals the two countries diverged and the Soviet Union viewed the rise to power of Hitler's fervently anti-Communist government in 1933 with great alarm from the onset.

At the conclusion of WWI, many nations, including Germany, Italy, and Russia lost territories. The Armistice of the First World War restricted German growth and required Germany to pay for war reparations. Other unstable conditions left over from World War I directly contributed to World War II.

World War II, or the **Second World War**, was a global military conflict, the joining of what had initially been two separate conflicts. The first began in Asia in 1937 as the Second Sino-Japanese War; the other began in Europe in 1939 with the German invasion of Poland. This global conflict split the majority of the world's nations into two opposing military alliances: the Allies and the Axis powers. Wikipedia – World War II

The two opposing alliances, the Allies and the Axis powers, can be thought of as modern day Nephites and Lamanites. Like the Nephite-Amlicite war (Alma 2) which paralleled

both the War of 1812 and the Civil War, the “tremendous battle” between the Nephites and Lamanites (Alma 28) can be paralleled with both World War I (done previously) and World War II.

And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad. Yea, and also there was a tremendous slaughter among the people of Nephi; nevertheless, the Lamanites were driven and scattered, and the people of Nephi returned again to their land. Alma 28:2-3

The use of the atomic bomb at the end of the war was “one as never had been known” (Alma 28:2).

In addition, the atrocities committed by the Nazis against the Jews and others were significant. With Hitler’s invasion of Russia, millions of Jews were destroyed. In German concentration camps there were many thousands of people destroyed, not only by the savages of war, but by gas chambers with their bodies in moldering heaps. Similar conditions were described by Mormon:

And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer....brought to pass the destruction of many thousand lives; yea, it has brought to pass an awful scene of bloodshed. And the bodies of many thousands are laid low in the earth, while the bodies of many thousands are moldering in heaps upon the face of the earth; yea, and many thousands are mourning for the loss of their kindred, because they have reason to fear, according to the promises of the Lord, that they are consigned to a state of endless wo. While many thousands of others truly mourn for the loss of their kindred. Alma 28:10-12

A brief review of the philosophies of Adolf Hitler and Korihor show some similarities.

Further review might be beneficial.

Teachings of Adolf Hitler: "Mein Kampf" ³⁴	Korihor
<p>"The government could not even fight against syphilis and prostitution. Our art and architecture have been debased and our religions disrespected."</p>	<p>Lead... away the hearts of many, causing them to lift up their heads in their wickedness, yea, leading away many women, and also men, to commit whoredoms Alma 30:18</p>
<p>"Every manifestation of human culture, every product of art, science and technical skill, which we see before our eyes today, is almost exclusively the product of Aryan creative power. Man must realize that a fundamental law of necessity reigns throughout all Nature and that his existence is subject to the law of eternal struggle and strife. Where Aryans are pure, they lead all science and culture."</p>	<p>Every man fared in this life according to the management of the creature; therefore every man prospered according to his genius, and that every man conquered according to his strength; Alma 30:17</p>
<p>"The Jews have no civilization, and preserve themselves only by leeching on others."</p> <p>"Jews brought negroes to bastardize the white race. Loss of racial purity degrades men for all time. Christianity did the same."</p>	<p>And Korihor said unto him: Because I do not teach the foolish traditions of your fathers, and because I do not teach this people to bind themselves down under the foolish ordinances and performances which are laid down by ancient priests, to usurp power and authority over them, to keep them in ignorance, that they may not lift up their heads, but be brought down according to thy words. Ye say that this people is a free people. Behold, I say they are in bondage. Alma 30:23-24</p>

³⁴ Glyn Hughes' Squashed Philosophers, The Condensed Edition of Adolf Hitler's My Struggle (Mein Kampf)... in 9000 words. Quoted from <http://www.btinternet.com/~glynhughes/squashed/hitler.htm>

<p>“Utilitarian Bioethics aka the philosophy of death can only lead to Eugenics the science of death and manipulation of the weaker gene pools, which was practiced to an art form by the Nazi’s of Germany.”</p>	<p>And whatsoever a man did was no crime. Alma 30:17</p>
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Small Plate Overlaps – Anti-Christs

Along with the secular prophecy, the ministerial prophecy also provides an “anti-Christ” with Jacob’s interaction with Sherem:

And it came to pass that he began to preach among the people, and to declare unto them that there should be no Christ. And he preached many things which were flattering unto the people; and this he did that he might overthrow the doctrine of Christ. Jacob 7:2 (see also 7:3-23).

The combination of the ministerial and secular prophecies where the Small and Large Plates overlap with two different “anti-Christ” provides the perspective that Hitler and Stalin both were anti-Christ at the same period of time in this last dispensation.

The Japanese and the Zoramites

World War II was fought not only in Europe amongst Christian nations, but also in the Pacific, against the Japanese. Japan, China, and other Far East nations have religions of diverse origins. “Confucianism and Taoism are of Chinese origin while Shintoism is of Japanese origin. Many of these non-Aryan religions do not have a concept of God [and might be] better referred to as ethical systems rather than as [a] religious” system³⁵. Shintoism is a type of polytheism which involves the worship of kami, or spirits, including ancestors:

³⁵ Dr. Zakir Abdul Karim Naik, The Concept of God in Major Religions, p 3.
<http://www.scribd.com/doc/2282448/Concept-of-God-In-Major-Religions>

Shinto is a general term for the activities of the Japanese people to worship all the deities of heaven and earth, and its origin is as old as the history of the Japanese. It was towards the end of the 6th century when the Japanese were conscious of these activities and called them 'Way of Kami (the deity or the deities)'.

After having gone through a long history since then, this indigenous faith, Shinto, has developed into four main forms: Koshitsu Shinto (Shinto of the Imperial House), Jinja Shinto (Shrine Shinto), Shuha Shinto (Sectarian Shinto), and Minzoku Shinto (Folk Shinto)³⁶.

Shrine Shinto appears to have the most ancient origins.

Jinja Shinto (Shrine Shinto)³⁷

“The term Jinja (a shrine) is originated in the word Yashiro which means the place for some type of building. In the ancient times, rites were performed outdoors. At that time, it was rather rare to have a house style building such as Izumo Taisha as a place for performing rites. In those days, a piece of unspoiled land was chosen and roped off in square and a stand of tree was erected as an object on which Kami was to be invited. This place including the tree was called Himorogi. When a piece of rock was chosen instead of a tree, the place was called Iwasaka. Rites were performed inside either Himorogi or Iwasaka.”

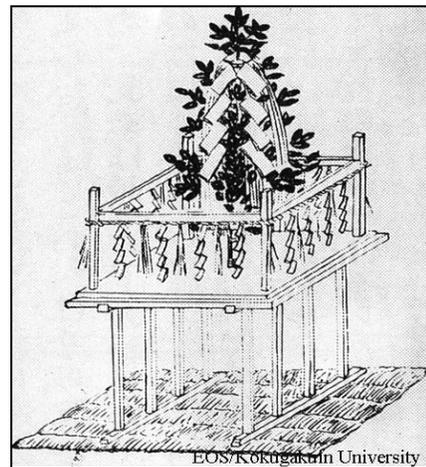


Fig 36: Himorogi; from Shinto Museum of Kokugakuin University

³⁶ <http://jinja.jp/english/s-0.html>

³⁷ <http://jinja.jp/english/s-4a.html>

Himorogi³⁸

“Originating in ancient times, *himorogi* refers to a temporarily erected sacred space or "altar" used as a locus of worship. Today, *himorogi* are represented by the demarcation of a physical area with branches of green bamboo or *sakaki* at the four corners, between which are strung sacred border ropes (*shimenawa*). In the center of the area a large branch of *sakaki* festooned with sacred emblems (*hei*) is erected as a *yorishiro*, a physical representation of the presence of the *kami* and toward which rites of worship are performed. In more elaborate cases, a *himorogi* may be constructed by placing a rough straw mat upon the ground, then erecting a ceremonial 8-legged stand (*hakkyaku an*) upon the mat and decorating the stand with a framework upon which are placed sacred border ropes and sacred border emblems. Finally the *sakaki* branch is erected in the center of this stand as the focus of worship.”

“The *sakaki* is a small evergreen with shiny leaves indigenous to Japan. It acted as an invocation of the spirit of Kami. Trees uses for ritual purposes are known as *himorogi*. *Himorogi* functions as a *yorishiro* for the spirit of Kami. *Yorishiro* is a spiritual antenna for the spirit of Kami to descend in order to manifest its presence. There are several types of *yorishiro*, including trees, stones, rocks, or in some cases animals.

These words, *himorogi* and *iwasaka*, are ancient terms that can be found in the Chronicles of Japan (*Nihonshoki*) of 720,

³⁸ <http://eos.kokugakuin.ac.jp/modules/xwords/entry.p>

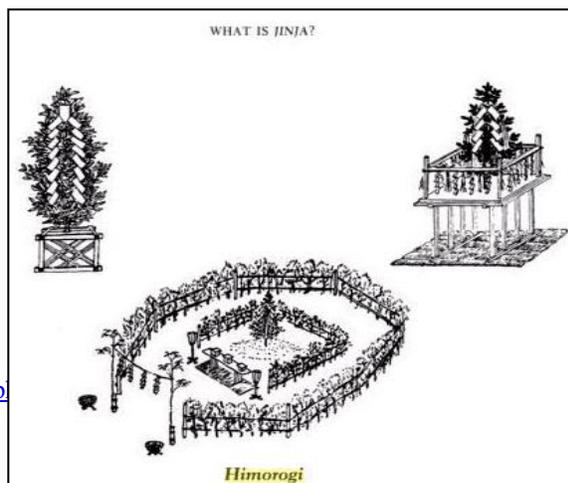


Fig 37: Kamigaki

in the section that describes the arrival on earth of descendants of the sun-goddess. Sometimes written characters for *himorogi* are pronounced as *kamigaki*, which literally means “Kami’s fence” or “sacred fence.” In this case it means the whole of the *yuniwa*, that is to say the purified or sacred space where the presence of Kami can be felt.”³⁹

The temporary nature of the ancient himorogi brings to mind the portable nature of the tabernacle under Moses in the days of the exodus, with the later permanence in buildings following the pattern of Solomon’s temple.

The himorogi or iwasaka was later moved inside a building. The erected sacred space or "altar" made of rock called the Iwasaka as a focal point for the spirit parallels the Zoramite use of the “Rameumptom, which, being interpreted, is the holy stand” (Alma 31:21).

For they had a place built up in the center of their synagogue, a place for standing, which was high above the head; and the top thereof would only admit one person.... we believe that thou art God, and we believe that thou art holy, and that thou wast a spirit, and that thou art a spirit, and that thou wilt be a spirit forever.... that there shall be no Christ. Alma 21:13, 15-16

Oriental religions or philosophies which deny the existence of Jesus Christ as the Savior of the World parallels the Zoramites who denied the Christ (Alma 31 – 35) and worshiped God as a spirit. The defeat of the Japanese in WWII separate from the Germans parallels the Nephite defeat of the Zoramites who had joined forces with and become Lamanites (Alma 43-44).

³⁹ Motohisa Yamakage, Paul de Leeuw, Aidan Rankin, *The Essence of Shinto: Japan’s Spiritual Heart* p 66-68.

As the prophetic Book of Mormon depicts world history, it should be recognized that the Nephites were once Israelites. Thus “the Zoramites were dissenters from the Nephites” (Alma 31:8) takes on global connotations and parallels the statement “the Japanese were once Israelites” before the Great Apostasy. In Zenos’ olive tree parable, four branches were led away to three different lands (Jacob 5:20-25). As Japanese history can be tied to Israelite history⁴⁰, the Japanese are possibly one of these transplanted branches. With a world history view, modern-day “Nephites” are attempting to bring all of scattered Israel back to a fullness of the Gospel.

Fulfilling the Birthright Blessing

The United States continued to fulfill Manasseh’s birthright blessing during and after WWII as a forerunner for Ephraim.

Although the gospel had been preached in Japan since 1901, “few Japanese dared to renounce State Shinto and adopt what seemed an alien religion, for doing so could be interpreted as dishonoring both family and country.”⁴¹ The mission was closed in 1924 and a few faithful Japanese saints continued the work with a stake organized in 1936. “Changes in Japanese life after World War II made conditions ripe for the preaching of the gospel. The Emperor renounced his claims to divinity and disbanded the state religion of Shinto. Supreme Commander Allied Powers imposed a policy of total

⁴⁰ The Japanese have been considered by some early travelers and explorers to be descendants of the Ten Lost Tribes. This theory was formulated by N. McLeod, a Scottish missionary who arrived in Japan in 1867. McLeod details his observations, interpretations and speculations in *Epitome of the Ancient History of Japan*, a book published in Nagasaki in 1875. For additional comparisons of Israelite history and Japanese culture also refer to <http://www5.ocn.ne.jp/~magi9/isracame.htm>

⁴¹ R. Lanier Britsch, “The Blossoming of the Church in Japan,” *Ensign*, Oct 1992, 32

religious freedom that became part of the Japanese constitution of 1947.”⁴² The Japan mission was reopened in 1948.

In addition to increasing missionary work in Japan which eventually led to the building of two temples (1980, 2000), the Church established the gospel and built temples in other countries after the war. The Switzerland Temple (1955) and the England temples (1958) were also built.

The Development of Superpowers

The Nephite and Lamanite nations coexisted in the historical Book of Mormon since the death of Lehi; however, the wars and contentions between them are not brought to the forefront of Mormon’s abridgement until the prophetic period that corresponds to when the United States and the Soviet Union became superpowers. Mormon identifies the change in authorship within the book of Alma from Alma the younger to Helaman helps delineate this additional change in latter day world history (Alma 45).

With the conclusion of WWII fought between the Allies and the Axis powers, the United States and Russia became the two superpowers that dominated world history for the next fifty years.

The Cold War

After WWII the allied forces, US and Britain, returned control of previously occupied German territory to the native governments; France, West Germany, and in the Pacific

⁴² Ibid 32.

front, Japan. In contrast to allied actions, the Soviet Union, under sequential leaders Joseph Stalin, Nikita Khrushchev and Leonid Brezhnev, maintained governmental and military control over East Germany, Poland, Bulgaria, Czechoslovakia, Hungary, Romania, and Albania based upon the Soviet City-State model of government. The expansion of the Soviet Empire into Eastern Europe, with direct control of eastern bloc countries, was accompanied by a communist expansion via Red China in Southeast Asia. To contain the spread of communism further, the US continued to maintain some military presence in West Germany, Japan and other nations. Mormon describes parallel activities among the Lamanites under Amalickiah:

Now the leader of those who were wroth against their brethren was a large and a strong man; and his name was Amalickiah. And Amalickiah was desirous to be a king; and those people who were wroth were also desirous that he should be their king; ... And they had been led by the flatteries of Amalickiah, that if they would support him and establish him to be their king that he would make them rulers over the people. Thus they were led away by Amalickiah to dissensions ...Yea, and we also see the great wickedness one very wicked man can cause to take place among the children of men. Yea, we see that Amalickiah, because he was a man of cunning device and a man of many flattering words, that he led away the hearts of many people to do wickedly; yea, and to seek to destroy the church of God, and to destroy the foundation of liberty which God had granted unto them, or which blessing God had sent upon the face of the land for the righteous' sake. Alma 46, 2-6, 9-10

With the cessation of conflict in World War II in both Germany and Japan, a new contention developed between two major superpowers, the United States and the Soviet Union.

The Cold War emerged out of a conflict between Stalin and U.S. President Harry Truman over the future of Eastern Europe during the Potsdam Conference in the summer of 1945. Russia had

suffered three devastating Western onslaughts in the previous 150 years during the Napoleonic Wars, the First World War, and the Second World War, and Stalin's goal was to establish a buffer zone of states between Germany and the Soviet Union. Truman charged that Stalin had betrayed the Yalta agreement. With Eastern Europe under Red Army occupation, Stalin was also biding his time, as his own atomic bomb project was steadily and secretly progressing. In April 1949 the United States sponsored the North Atlantic Treaty Organization (NATO), a mutual defense pact in which most Western nations pledged to treat an armed attack against one nation as an assault on all. The Soviet Union established an Eastern counterpart to NATO in 1955, dubbed the Warsaw Pact. The division of Europe into Western and Soviet blocks later took on a more global character, especially after 1949, when the U.S. nuclear monopoly ended with the testing of a Soviet bomb and the Communist takeover in China. Wikipedia – Cold War

A few years after World War II, the U.S. initiated its new foreign policy, the Truman Doctrine. The main point of the policy was containment of the spread of communism across the globe beyond currently existing borders and that existing free nations would continue to be. Moroni made a similar proclamation:

And it came to pass that when he [Moroni] had poured out his soul to God, he named all the land which was south of the land Desolation, yea, and in fine, all the land, both on the north and on the south—A chosen land, and the land of liberty. Alma 46:17

The Truman Doctrine was an extension of the Monroe Doctrine. The Monroe Doctrine, established at the founding of the United States, stated that European powers were to no longer colonize or interfere with the affairs in the western hemisphere. The Truman Doctrine extended to a larger scale, in effect to protect any free people throughout the world against communist control.

Along with the Truman Doctrine, the United States did not disarm after World War II, as it had done after World War I. NATO was organized in Europe to stem communist expansion so that the Soviet Union would not receive any more strength. Captain Moroni attempted to cut off the Lamanites in Nephite days:

Now Moroni thought it was not expedient that the Lamanites should have any more strength; therefore he thought to cut off the people of Amalickiah, or to take them and bring them back, and put Amalickiah to death; yea, for he knew that he would stir up the Lamanites to anger against them, and cause them to come to battle against them; and this he knew that Amalickiah would do that he might obtain his purposes. Alma 46:30

The United States continued to maintain a military presence in both Germany and Japan to “keep the peace” and to cut off the Soviet Union from further expansions. A similar activity also occurred in Nephite days:

Therefore Moroni thought it was expedient that he should take his armies, who had gathered themselves together, and armed themselves, and entered into a covenant to keep the peace—and it came to pass that he took his army and marched out with his tents into the wilderness, to cut off the course of Amalickiah in the wilderness. Alma 46:31

The modern-day efforts were to stem the expansion of modern-day “Lamanites.” However, the maintenance of a continued military force contributed to the Cold War and other regional conflicts between modern Nephites (Americans, Western Europeans, South Koreans and South Vietnamese) and Lamanites (in this case, Russians, Eastern Bloc Europeans, Chinese, North Koreans, North Vietnamese, etc). In between the conflicts of Korea and Vietnam, the hostile peace of the Cold War continued.

The east-west split in Europe and the north-south split in both Korea and Vietnam parallel similar splits in Nephite days:

And he also placed armies on the south, in the borders of their possessions, and caused them to erect fortifications that they might secure their armies and their people from the hands of their enemies. And thus he cut off all the strongholds of the Lamanites in the east wilderness, yea, and also on the west, fortifying the line between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi, from the west sea, running by the head of the river Sidon—the Nephites possessing all the land northward, yea, even all the land which was northward of the land Bountiful, according to their pleasure. And it came to pass that the Nephites began the foundation of a city, and they called the name of the city Moroni; and it was by the east sea; and it was on the south by the line of the possessions of the Lamanites. Alma 50:10-11, 13

McCarthyism

“McCarthyism” is the term used to describe a period of intense anti-Communist suspicion in the United States that lasted roughly from the late 1940s to the late 1950s. This period is also referred to as the “Second Red Scare” and coincided with increased fears about Communist influence on American institutions and espionage by Soviet agents. Originally coined to criticize the actions of U.S. Senator Joseph McCarthy, "McCarthyism" later took on a more general meaning, not necessarily referring to the conduct of Joseph McCarthy alone. (Wikipedia – McCarthyism). Just as Captain Moroni parallels Truman, he also parallels McCarthy.

And now it came to pass that when Moroni, who was the chief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah. And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it—In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole. And he fastened on his head—plate, and his breastplate, and his shields, and girded on

his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land. Alma 46:11-13

McCarthy, along with other government officials, was a man elected by the voice of the people, who had power from the chief judges like Moroni did.

Now, Moroni being a man who was appointed by the chief judges and the voice of the people, therefore he had power according to his will with the armies of the Nephites, to establish and to exercise authority over them. And it came to pass that whomsoever of the Amalickiahites that would not enter into a covenant to support the cause of freedom, that they might maintain a free government, he caused to be put to death; and there were but few who denied the covenant of freedom. Alma 46:34-35 (see all Alma 46)

To counter the communist threat, America continued its military build up. This parallels the Nephite military build up where “Moroni did not stop making preparations for war, or to defend his people against the Lamanites” (Alma 50:1). The continued overlap of the small plate ministerial time line as it lightly touches secular matters, describes this condition as they “began to fortify our cities, or whatsoever place of our inheritance... making all manner of tools of every kind [including]... weapons of war—yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war” (Jarom 1:7-8).

Small Plate Overlaps – Jarom’s summary

The ministerial prophecy recorded in the Small Plates provides a summary overview of what Mormon depicts in greater detail in the Truman and McCarthy eras:

[T]hat our kings and our leaders were mighty men in the faith of the Lord; and they taught the people the ways of the Lord; wherefore, we withstood the Lamanites and swept them away out of our lands, and began to fortify our cities, or whatsoever place of our inheritance... thus being prepared to meet the Lamanites, they did not prosper against us. Jarom 1:7, 9

Just as Captain Moroni parallels Truman and McCarthy he also parallels modern day church leaders. The Church of Jesus Christ in this last dispensation came out with a very strong position against Communism during the McCarthy era and thereafter.

The position of this Church on the subject of Communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the spread of God's wok among men that exist on the face of the earth.... We therefore commend and encourage every person and every group who is sincerely seeking to study Constitutional principles and awaken a sleeping and apathetic people to the alarming conditions that are rapidly advancing about us. We wish all [to participate] in some type of self-education in order that they could better appreciate what is happening and know what they can do about it [with an encouragement to support FBI, police and congressional committees]. The entire concept and philosophy of Communism is diametrically opposed to everything to everything for which the Church stands- belief in Diety, belief in the dignity and eternal nature of man and the application of the gospel to efforts for peace in the world. No member of this church can be true to his faith, nor can any American be loyal to his trust without lending aid, encouragement, or sympathy to any of these false philosophies; for if he does, they will prove snares to his feed. President David O. McKay, Excerpts from "Communism: The Position of the Church," *Conference Report*, 9 April 1966, p. 109-110.

As Cold War events came into full swing, the Church completed its “Expansion of the Church” period (1950) and began the Worldwide Church period⁴³ with the sustaining of David O. McKay as prophet.

New York Period	1820–1830	<div style="border: 1px solid black; padding: 5px;"> Jarom’s teaching on righteous leaders of the nation (Jarom 1:7) Authorship changes from Alma to Helaman (Alma 45) Church teaches against communism </div>
Ohio-Missouri Period	1831–1838	
Nauvoo Period	1839–1846	
Pioneering the West	1846–1898	
Expansion of the Church	1899–1950	
The Worldwide Church	1951–present	

As part of its growing worldwide influence, Ezra Taft Benson, after providing relief to the German Saints after WWII, served as the Secretary of Agriculture during the Eisenhower administration.

Vietnam

The most detailed period of abridged Nephite history, excluding their destruction at the end of the book of Mormon, was where there was internal strife and contention within the Nephite nation at the same time as there was an external war with the Lamanites. The most volatile period of recent American history was when there was internal strife and contention during the time of The Vietnam Conflict. The Vietnam Conflict was an extension of Communist aggression which the United States tried to counter first through limited involvement using Special Forces to train South Vietnamese military forces.

⁴³ Lesson 1: Introduction to the Doctrine and Covenants and Church History,” Doctrine and Covenants and Church History Gospel Doctrine Teacher’s Manual, 1.

When communist aggression increased beyond the elite military capacity, active U.S. military personnel were drafted into the conflict.

Special Forces and Helaman's 2000 Stripling Warriors

United States Special Forces originated with the 1st Special Service Force of World War II. In 1957, they began training Vietnamese army regulars. After 1961 the Special Forces missions changed to the development of paramilitary forces of indigenous minority groups to counter communist aggression and subversive insurgency. In other words, South Vietnamese civilian minorities were trained to defend their homelands, and later to infiltrate and torment the North Vietnamese forces. With Vietnam, the Special Forces were created to form a unique fighting force.

In addition to mustering the talent, technical ability, and equipment of the military, the government called on each department to nominate certain units and numbers of forces which it considered best prepared to deal with the peculiarities of countering insurgencies. The U.S. Army chose as its vanguard unit the Special Forces, whose highly trained group of combat specialists numbered at the time approximately **2,000** [American] men....Out of this modest beginning grew one of the most successful programs for using civilian forces ever devised by a military force—the Civilian Irregular Defense Group... The rules of engagement specified that in most instances the U.S. Special Forces would serve, technically at least, in an advisory capacity to the Vietnamese Special Forces, which was charged with the direct command responsibility for the Civilian Irregular Defense Group. [However...] the troops known as the mobile guerrilla forces were originally commanded and controlled directly by soldiers of the U.S. Special Forces Vietnam Studies, U.S. Army Special Forces 1961-1971 CMH Publication 90-23 Department of the Army Washington, D.C. 1989 (First Printed, 1973). <http://www.history.army.mil/BOOKS/Vietnam/90-23/90-23C.htm>

These later Special Forces were led by United States Green Berets (Nephites) and trained indigenous personnel (Lamanites) in combat operations, somewhat independent of the Regular U.S Military. This condition parallels similar conditions in the Book of Mormon:

And now behold, I have somewhat to say concerning the people of Ammon, who, in the beginning, were Lamanites; ... But behold, it came to pass they had many sons, who had not entered into a covenant that they would not take their weapons of war to defend themselves against their enemies; ... And they entered into a covenant to fight for the liberty of the Nephites, yea, to protect the land unto the laying down of their lives; yea, even they covenanted that they never would give up their liberty, but they would fight in all cases to protect the Nephites and themselves from bondage. Now behold, there were two thousand of those young men, who entered into this covenant and took their weapons of war to defend their country. And now behold, as they never had hitherto been a disadvantage to the Nephites, they became now at this period of time also a great support; for they took their weapons of war, and they would that Helaman should be their leader. Alma 53:10, 16-19

Like the US forces training Vietnamese military against the communist aggression, the maneuvers of the Nephite stripling warriors was initially defensive:

Therefore it sufficeth me that I tell you that two thousand of these young men have taken their weapons of war, and would that I should be their leader; and we have come forth to defend our country.... And I did join my two thousand sons, (for they are worthy to be called sons) to the army of Antipus, in which strength Antipus did rejoice exceedingly;...And now it came to pass that when the Lamanites saw that Antipus had received a greater strength to his army, they were compelled by the orders of Ammoron to not come against the city of Judea, or against us, to battle. Alma 56:5, 10, 18 (See also 53:22)

As with this dispensation, when aggression escalated in the Nephite dispensation, Helaman's Special Forces went on the offensive:

Therefore what say ye, my sons, will ye go against them to battle? And now I say unto you, my beloved brother Moroni, that never had I seen so great courage, nay, not amongst all the Nephites. For as I had ever called them my sons (for they were all of them very young) even so they said unto me: Father, behold our God is with us, and he will not suffer that we should fall; then let us go forth; we would not slay our brethren if they would let us alone; therefore let us go, lest they should overpower the army of Antipus. Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them. And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it. And it came to pass that I did return with my two thousand against these Lamanites who had pursued us. And now behold, the armies of Antipus had overtaken them, and a terrible battle had commenced. Alma 56:44-49, see also Alma 57 – 58

Other parallels of Helaman's 2000 stripling warriors help to describe the prophetic fluidity of these verses.

The first parallel occurs in the Korean War with Mormon soldiers who were promised by the prophet that their unit would not suffer any casualties. "The 213th Field Artillery Unit from Southern Utah... was made up of 600 men... [and] of those sent in the original deployment, all returned home safely"⁴⁴.

⁴⁴ Robert C. Freeman and Dennis A. Wright, *Saints at War Korea and Vietnam*, (c) 2003 Covenant Communications, pg 30 and 105.

The second parallel is often made with the missionary force of Latter-day Saints⁴⁵.

Prisoners of War

Prisoners of War (POWs) are inevitable in nearly every war and conflict, although in some conflicts, prisoners are not maintained but executed. In historical conflicts, some captured personnel made a vow not to return to the fight and were sent home. During WWI and WWII, POWs were isolated to concentration camps for the duration of the war under Geneva Convention rules. POWs were sent care packages by aid agencies, but had little to do with the remaining conflict, and were usually released at the end of the conflict as part of the peace negotiations. In the Vietnam Era, Prisoners of War became a propaganda tool used by the North Vietnamese and dissenting modern-day “Nephites” such as Jane Fonda and John Kerry as well as by 1968 Presidential candidates Eugene McCarthy, Robert Kennedy, and George McGovern, all Democrats, as well as Richard M. Nixon. As a propaganda tool during the conflict, POWs had increased political leverage than in previous wars and contributed to dissent in the United States. Mormon allocated three chapters during the Nephite-Lamanite conflict to the description of POW conditions amongst the Nephites (Alma 53-55).

POWs / MIAs continued to be a banner cry for patriotic Americans and veterans after the end of the Vietnam conflict. [May they all come home!]

⁴⁵ Ezra Taft Benson, “To the ‘Youth of the Noble Birthright’”, *Ensign*, May 1983, p 43. See also M. Russell Ballard, “The Greatest Generation of Missionaries”, *Ensign*, Nov 2002, p 46.

Conscientious Objectors

A conscientious objector is an individual following the religious, moral or ethical dictates of his or her conscience that are incompatible with being a combatant in military service (Wikipedia – Conscientious Objectors).

Historically, conscientious objection within the United States has occurred since the Revolutionary War. The government has applied various means of dealing with conscientious objectors ranging from execution for treason, to allowing the individual to provide a substitute or paying fines, to having the government provide alternatives to combat such as Civilian Public Service. Questionnaires during WWII were provided to enlistees to further clarify an individual's objection. During the Vietnam War era, as part of the peace movement, some people took up the title of conscientious objectors, protesting the war effort, while others had religious reasons not take up arms against their brethren. Legal cases in this era helped clarify and define the government's position. Some of the objectors did not have the legal grounds and were drafted and sent anyway. Other objectors' legal grounds were upheld and their conscientious objection was sustained. The Vietnam Era, of which the domestic peace movement was an important part, brought conscientious objection to a historical significance.

There are two different sets of conscientious objectors in the book of Alma. The first refused to take up arms for religious reasons, having covenanted with the Lord not to do so. Mormon describes these conscientious objectors in three sets of passages: 1) their beginnings amongst the Lamanites, 2) their continuation in the land of Jershon within the

boundaries of the Nephites, and 3) their potential to break their oath during the critical point of time of the war, when their sons (the Son's of Helaman), who didn't make the oath, enlisted:

Now there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not. Alma 24:6 (see Alma 24)

Yea, and they also knew the extreme hatred of the Lamanites towards their brethren, who were the people of Anti-Nephi-Lehi, who were called the people of Ammon—and they would not take up arms, yea, they had entered into a covenant and they would not break it—therefore, if they should fall into the hands of the Lamanites they would be destroyed. And the Nephites would not suffer that they should be destroyed; therefore they gave them lands for their inheritance. Alma 43:9 (See also Alma 56:6-8)

And because of their oath they had been kept from taking up arms against their brethren; for they had taken an oath that they never would shed blood more; Alma 53:11

The second set of conscientious objectors was among the king-men who tried to alter the law (Alma 51:5). These were men of high birth (Alma 51:8). In the critical time of battle with the Lamanites, these king-men “were glad in their hearts; and they refused to take up arms, for they were so wroth with the chief judge, and also with the people of liberty, that they would not take up arms to defend their country. (Alma 51:13). During civil unrest among the Nephites, Moroni caused many to be slain, many to be thrown into prison, and the remainder to be compelled to take up arms in defense of their country (Alma 51:19-20).

Contentions at Home - An Unsupported War

In previous World Wars, Americans delayed entry until necessity required it (WWI) or until they were attacked at Pearl Harbor (WWII), then entered with public support, committed forces and clear objectives for victory. After American commitment, the wars were typically won quickly. Drawing conclusions from historical wars, Americans don't like long wars. The cold war began as a conflict to contain communism, and Vietnam was an extension of that ambiguous objective.

As the Vietnam conflict escalated, husbands and sons were drafted into military service, by those appointed to gather men, and armed with all manner of weapons of war, on land, on the sea and in the air. Mormon describes the Nephite draft and armament:

For behold, I have somewhat to say unto them by the way of condemnation; for behold, ye yourselves know that ye have been appointed to gather together men, and arm them with swords, and with cimeters, and all manner of weapons of war of every kind, and send forth against the Lamanites, in whatsoever parts they should come into our land. Alma 60:2

The visibility of television brought the war into homes of the American public every night on the Six O'clock news, in full color. As Americans at home tuned in trying to get a glimpse of family servicemen, the horrors of war broadcast into their living rooms turned public sentiment against the war. A similar condition occurred among the Nephites

And now behold, I say unto you that myself, and also my men, and also Helaman and his men, have suffered exceedingly great sufferings; yea, even hunger, thirst, and fatigue, and all manner of afflictions of every kind. But behold, were this all we had suffered we would not murmur nor

complain. But behold, great has been the slaughter among our people; yea, thousands have fallen by the sword... Alma 60:3-5

The thousands that had fallen in both the Nephite war and in Vietnam might have been prevented. The failure to achieve victory in Vietnam was more the lack of support from the government, with increasing levels of red tape, rules of engagement and policies and procedures which caused problems on the front lines. Military leaders required President Lyndon B. Johnson approval before bombing. It is reported that each bombing run required his approval. Mormon describes similar conditions in Nephite days:

...it might have otherwise been if ye had rendered unto our armies sufficient strength and succor for them. Yea, great has been your neglect towards us. And now behold, we desire to know the cause of this exceedingly great neglect; yea, we desire to know the cause of your thoughtless state. Can you think to sit upon your thrones in a state of thoughtless stupor, while your enemies are spreading the work of death around you? Yea, while they are murdering thousands of your brethren—Yea, even they who have looked up to you for protection, yea, have placed you in a situation that ye might have succored them, yea, ye might have sent armies unto them, to have strengthened them, and have saved thousands of them from falling by the sword. But behold, this is not all—ye have withheld your provisions from them, insomuch that many have fought and bled out their lives because of their great desires which they had for the welfare of this people; yea, and this they have done when they were about to perish with hunger, because of your exceedingly great neglect towards them. Alma 60:5-9 (See Alma 59-60)

Captain Moroni discouraged over lack of supplies in his fight with the Lamanites, chastened Pahoran, the Nephite leader, for not sending enough aid to win the war. Pahoran replied that if he could have he would have sent supplies to support the war

effort (Alma 61:2-4). However there was so much internal strife in the country that Pahoran was driven out of the judgment seat and could not send help (Alma 61:5).

And it is those who have sought to take away the judgment-seat from me that have been the cause of this great iniquity; for they have used great flattery, and they have led away the hearts of many people, which will be the cause of sore affliction among us; they have withheld our provisions, and have daunted our freemen that they have not come unto you. And behold, they have driven me out before them, and I have fled to the land of Gideon, with as many men as it were possible that I could get. Alma 61:4-5

During Vietnam period, two American Presidents were driven out of the highest office after they were elected. Both, incidentally, vied for that office in the 1960 election; one was elected during that election, and the other was elected eight years later. In different ways, the judgment seat was taken away from both John F. Kennedy and Richard M. Nixon. JFK was assassinated in Texas, and many conspiracy theories surfaced after his death. Richard M. Nixon was forced to resign over the Watergate scandal. He was later pardoned by his successor while others directly involved with Watergate were convicted of their crimes. This scandal exposed some of the political intrigue of Washington insiders desiring to maintain control over the presidential office.

In Nephite days, as Pahoran was driven out of Zarahemla, the new leader joined forces with the Lamanites:

They have got possession of the land, or the city, of Zarahemla; they have appointed a king over them, and he hath written unto the king of the Lamanites, in the which he hath joined an alliance with him; in the which alliance he hath agreed to maintain the city of Zarahemla, which maintenance he supposeth will enable the Lamanites to conquer the remainder of the land, and he

shall be placed king over this people when they shall be conquered under the Lamanites. Alma 61:8

Both JFK and Nixon joined in an alliance with modern day Lamanites. The Cold War escalated during John F. Kennedy's administration with the Vietnam conflict, the quest for the moon and the Cuban-Missile Crisis. In an effort to avoid an all out nuclear war, modern-day "Nephites" and "Lamanites" joined forces by installing the "Red Phone," a direct link to the Kremlin called the Moscow-Washington Hotline. In Nixon's Presidency, he normalized relations with his trip to China, also one of the biggest enemies of the U.S. Both JFK and Nixon worked toward the full normalization of diplomatic relations with modern-day "Lamanite" nations.

Whether Mormon's prophetic vision describes JFK or Nixon or other unmentioned governmental leaders, his words are a type and shadow of modern day events:

Pachus ... was the king of those dissenters who had driven the freemen out of the land of Zarahemla and had taken possession of the land. And behold, Pachus was slain and his men were taken prisoners, and Pahoran was restored to his judgment-seat. And the men of Pachus received their trial, according to the law, and also those king-men who had been taken and cast into prison; and they were executed according to the law; Alma 62:6, 8-9.

Regardless of political affiliation in America, the condition of King-men taking over the U.S. Government, not listening to the represented majority, and invoking new laws and new definitions of established laws in America in the sixties was evident. The Supreme Court ruling on removing God from public schools is one such change, which has led to significant problems.

Moroni, frustrated with the lack of governmental support for the war and understanding the internal threat with King-men taking over the Nephite government, raised the banner of righteousness and marched on Zarahemla (Alma 62). In America, a military march on Washington D.C. was proposed by some members of the military serving in Vietnam. This did not occur, but other military members and veterans testified before congress. There were many non-military “marches” in the sixties on the National Mall and elsewhere associated with the peace movement. Each of these had their banners of liberty, with slogans like “make love not war” and “give peace a chance.”

Leaders of the Church also raised the warning call as well (for example Ezra Taft Benson, *An Enemy Hath Done This*, Parliament Publishers, 1969). The contentions in America included issues with the Nixon Presidency which caused him to resign, and continued with two assassination attempts on President Ford, economic recession under Jimmy Carter, and Iran-Contra issues under Ronald Regan.

In addition to an unsupported war abroad, other social changes were occurring in America concurrent with the Vietnam War.

The Sexual Revolution

The sexual revolution of the 1960s was concurrent with other events during the Vietnam War era. The sexual revolution “refers to the well documented changes in sexual morality and sexual behavior throughout the Western world that continue to evolve. In general use, the [term] sexual revolution is attributed to the changing trends in social

thought, witnessed from the 1960s into the early 1970s, although the term has been used at least since the late 1920s” (Wikipedia – Sexual Revolution). The changes in sexual attitudes in America did not occur in a single event or era, but over time beginning in the early 1900. Several factors contributed to these changes: 1) the rise of industrialization, 2) the mobility of the automobile, 3) returning servicemen from WWI and WWII, and 4) the introduction of television. The first sexual revolution took place in the period after World War I in the roaring twenties and the sexual revolution of the sixties (post WWII) was in fact a second event.

During this era “free love” reigned and other slogans of the day included “if you’ve got it, flaunt it.” Alma’s teaching to his son Corianton describes a sexual revolution amongst the Nephites:

Now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom. And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry, and did go over into the land of Siron among the borders of the Lamanites, after the harlot Isabel. Yea, she did steal away the hearts of many [flaunted it]; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted. Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?... But behold, ye cannot hide your crimes from God [the sexual revolution did not try to hide]; and except ye repent they will stand as a testimony against you at the last day. Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and cross yourself in these things. And I command you to take it upon you to counsel with your elder brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give

heed to their counsel. Suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. Alma 39:2-5, 8-9, 11

Modern-day Church teachings increased in this era on topics of sexual immorality, birth control, family relations which continue through today.

Civil Rights

Civil Rights along with other civil unrest came again to the forefront in the United States in the 1960s, and grew out of unresolved issues from slavery in the historical United States. Parallels between Nephite times and America with the issues of slavery were identified in earlier sections of this work. The Lamanites were marked with a skin of darkness (Alma 3:6-7) and Amlicites marked themselves (Alma 3:4) to differentiate them from the Nephites. Both the people of Limhi and the people of Ammon indicated that they would rather be slaves to the Nephites than be under rule of wicked kings (Mosiah 7:15, Alma 27:8-9).

And the king said unto him: Yea, if the Lord saith unto us go, we will go down unto our brethren, and we will be their slaves until we repair unto them the many murders and sins which we have committed against them. But Ammon said unto him: It is against the law of our brethren, which was established by my father, that there should be any slaves among them; therefore let us go down and rely upon the mercies of our brethren. Alma 27:8-9

As moral issues, slavery and civil rights would not be directly addressed in Mormon's secular account of the wars and contentions of the Nephites. Mormon did identify the characteristics of Captain Moroni:

And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery; Alma 48:11

As Captain Moroni fought for the liberty of all Nephites, an inferred correlation from the Book of Mormon exists with the civil rights movement in the 1960s and 1970s. On some level, President Kimball and President Benson typified Captain Moroni. The opening up of the Priesthood to all worthy male members of the Church is one such liberating revelation.

The Arms Race

The Arms Race began after the great battle with the Nephites and the Lamanites. Captain Moroni instigated the arms race by coming to battle wearing “breastplates and with arm-shields, yea, and also shields to defend their heads, and also they were dressed with thick clothing” (Alma 43:19). The Lamanites countered in the next battle, with breastplates and shields of their own (Alma 49:6). Captain Moroni prepared for the outfitted Lamanite army by strengthening the Nephite defenses. He “fortified, or had built forts of security, for every city in all the land round about” (Alma 49:13).

And he caused towers to be erected that overlooked those works of pickets, and he caused places of security to be built upon those towers, that the stones and the arrows of the Lamanites could not hurt them. Alma 50:4

The Arms Race between the Soviets and Americans continued throughout the cold war, as part of the minor conflicts throughout the world in Europe, Southeast Asia, and Cuba. Many, but not all of the modern-day Nephite towers, were successful in repelling the

Soviets. The American U2 spy plane show down over Russia in May 1960 was one failed 'tower' that caused increased tensions between the modern day Nephites and Lamanites. The Strategic Defense Initiative, or Star Wars, developed later under President Ronald Reagan resulted in the development of Patriot missile defenses was a 'tower' built that succeeded.

Hagoth and the Space Race

As part of the arms race, Amalickiah also built towers to inspire the Lamanites. "As soon as Amalickiah had obtained the kingdom he began to inspire the hearts of the Lamanites against the people of Nephi; yea, he did appoint men to speak unto the Lamanites from their towers, against the Nephites" (Alma 48:1).

In 1957, the Soviet Union built a 'tower' high enough that the modern day Nephites could hear it. The Soviets launched Sputnik I in 1957 as the earth's first artificial satellite. Sputnik's success translated into the potential to launch ballistic missiles carrying nuclear weapons from Russia to America. This significantly altered the power between the United States and the Soviet Union. The preparations for nuclear war and building of bomb shelters in the early sixties were some preparations parallels activities initiated by Captain Moroni to strengthen Nephite defenses.

This build up of 'higher towers' instigated a Space Race between the two rival superpower was a continuation of the arms race.

The Space Race was a competition of space exploration between the United States and Soviet Union, which lasted roughly from 1957 to 1975. It involved the efforts to explore outer space with

artificial satellites, to send humans into space, and to land people on the Moon. The Space Race became an important part of the cultural, technological, and ideological rivalry between the United States and the Soviet Union during the Cold War. Space technology became a particularly important arena in this conflict, because of both its potential military applications and the morale-boosting social benefits. The term originated as an analogy to the arms race, [which] effectively began after the Soviet launch of Sputnik 1 on 4 October 1957. Wikipedia – Space Race

The Soviet Union continued to “speak from their towers, against the Nephites” after the first satellite with the first animal, first man and first woman in space and the first space walk. The first probes to the moon, to Venus and to Mars were also sent by the Soviets. Several other firsts indicated that the Soviets were winning the space race. President Kennedy’s 1962 pronouncement that the U.S. would land a man on the moon and return him safely to earth by the end of the decade was a new mini Manifest Destiny. This energized the nation with a new goal and the military space program flowered into a government run civilian agency: NASA.

The manned Space Race to the moon ended with Apollo 8’s orbital journey around that celestial body barely beating a planned Soviet mission. The United States sealed its victory with the moon landing of Apollo 11 in July 1969. Five more Apollo missions to the moon followed with all astronauts returning safely to earth. As the Russians lost the space race to the moon, they focused on near earth orbit with the Mir space station which the Americans countered later with Skylab. The 1975 Apollo-Soyuz mission, a joint venture by both superpowers, with the “First Handshake in Space” allowed the manned race between these two superpowers to end as America developed the space shuttle.

Domestically, as the mini Manifest Destiny goal was completed, public enthusiasm for the space program waned.

The unmanned space race involved robotic exploration in earth orbit, the moon, the inner and outer planets and beyond the solar system (Pioneer and Voyager). These craft were sent from the earth never to return.

The manned and unmanned exploration of space was done by exceedingly curious men who built exceedingly large rocket ships, which parallels a period of time in Nephite days:

And it came to pass that Hagoth, he being an exceedingly curious man, therefore he went forth and built him an exceedingly large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward. And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year. And in the thirty and eighth year, this man built other ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward. And it came to pass that they were never heard of more. And we suppose that they were drowned in the depths of the sea. And it came to pass that one other ship also did sail forth; and whither she did go we know not. Alma 63:5-8

From the historical perspective, the journeys of Hagoth describe a further scattering of Israel, as many curious men build large ships which sail away to other lands. Part of their curiosity was to explore up and down the coasts of North and South America and

populate islands of the Caribbean and/or the Pacific. As stated, some of the ships returned and some of the ships never return again.

In the modern day, the “Curious Men” who built “spacious ships” describes the U.S. space program.

The End of the Cold War

The Cold War between the United States and the Soviet Union did not end with a final battle and peace accord. It fizzled out, in part because the communist economic engine could not compete with capital free enterprise during a new arms race with the “Star Wars” program, instituted under President Regan, and an unending war in Afghanistan draining their resources. It is noted by modern historians that the Cold War ended under President Clinton; however the demise began under Ronald Reagan. The fall of the Soviet Union included the tearing down of the Berlin Wall, the re-unification of a divided Germany and revolutions in several communist bloc countries resulting in free (not communist) democratic governments. The Book of Mormon parallels include several nations who threw down their weapons of war:

The people of the Lamanites who were in the land of Ishmael; And also of the people of the Lamanites who were in the land of Middoni; And also of the people of the Lamanites who were in the city of Nephi; And also of the people of the Lamanites who were in the land of Shilom, and who were in the land of Shemlon, and in the city of Lemuel, and in the city of Shimnilom. And these are the names of the cities of the Lamanites which were converted unto the Lord; and these are they that laid down the weapons of their rebellion, yea, all their weapons of war; and they were all Lamanites. Alma 23:9-13

Showing the continued overlap of the Small Plates ministerial timeline, most of the last half of Alma (Alma 42-63) is summed up by Jarom:

And thus being prepared to meet the Lamanites, they did not prosper against us. But the word of the Lord was verified, which he spake unto our fathers, saying that: Inasmuch as ye will keep my commandments ye shall prosper in the land. Jarom 1:9

From a secular view, the opening up of the Soviet bloc was political and economic. Mormon explains a similar condition in Nephite times: “And they began to be a very industrious people; yea, and they were friendly with the Nephites; therefore, they did open a correspondence with them, and the curse of God did no more follow them” (Alma 23:18).

However, the main purpose of the opening of modern-day “Lamanite” nations is to allow the gospel of Jesus Christ to be preached into those counties. Mormon further explains: “And the Lord said unto them also: Go forth among the Lamanites, thy brethren, and establish my word; yet ye shall be patient in long-suffering and afflictions, that ye may show forth good examples unto them in me, and I will make an instrument of thee in my hands unto the salvation of many souls” (Alma 17:11, see also Mosiah 28:1-9).

In the Nephite era, the preaching to the Lamanites concluded with a mass exodus event.

And it came to pass that Ammon said unto them: Behold, I and my brethren will go forth into the land of Zarahemla, and ye shall remain here until we return; and we will try the hearts of our brethren, whether they will that ye shall come into their land. And it came to pass that the chief judge sent a proclamation throughout all the land, desiring the voice of the people concerning the admitting their brethren, who were the people of Anti-Nephi-Lehi. And it came to pass that the

voice of the people came, saying: Behold, we will give up the land of Jershon, which is on the east by the sea, which joins the land Bountiful, which is on the south of the land Bountiful; and this land Jershon is the land which we will give unto our brethren for an inheritance. Alma 26:15, 21-22

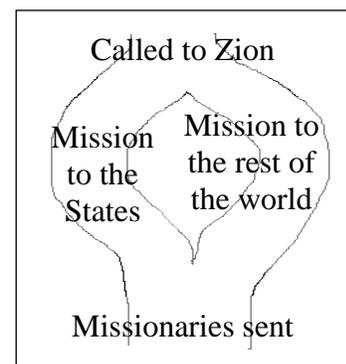
A similar latter-day event, that is a migration of modern day Lamanites to the Land of the modern day Nephites, hasn't happened (yet).

Fulfilling the Birthright Blessing

As conflicts during the Cold War were won, lost or ended in a draw, the United States continued its fulfillment of Manasseh's birthright blessing as a forerunner for Ephraim. Military men and women who served in American armed forces provided service which softened the hearts of the inhabitants of the host nations. The Church later established the gospel and built temples in South Korea (1985) and in Germany (1985, 1987) and other Western Europe locations.

Missionary Work of the Later Church

The fifth and final way the missionary chapters of Alma (4-27) parallel latter day events is as a type and shadow for the missionary efforts of the Church in the Modern age.



The missionary efforts of church members to non-member Nephites parallel church missionary efforts in the United States and to those of Christian belief in all parts of the world friendly to the United States. Mission work to

Fig 38: Modern day Missionaries

the Nephites would also parallel the efforts of previous church prophets with American Presidents and other political leaders in this dispensation. This could also include involvement of other publicly known people such news men like Larry King, Mike Wallace and Ted Koppel as well as celebrities like Gladys Knight.

The mission to the Lamanites of Ammon and his brethren parallels the involvement of modern day church leaders with the leaders of modern day “Lamanite” nations that open up their borders to the preaching of the fullness of the gospel.

The Lamanites, as those who were marked (Alma 3:6-7) were paralleled with slavery and blacks in Section IIa and earlier in this section. The opening up of the preaching of the gospel (Alma 17 – 27) to the Lamanites parallels the restoration of the priesthood to all worthy members with the revelation on the priesthood (Official Declaration 2). The opening of the gospel to the nations in Africa is one manifestation of the fulfillment of this prophecy, including the establishment of temples in South Africa (1985), Ghana (2004), and Nigeria (2005).

The Lamanites, as the antagonist to modern day Nephites, or America, were also paralleled with the Soviet Union. The fall of the Berlin Wall and the opening up of nations behind the iron curtain, to those who were previously closed to the gospel is another fulfillment of this prophecy. The groundbreaking (June 2007) for the Ukraine Temple construction is another witness of this fulfillment.

The Large Plates testify of Ammon and his brother, Aaron, respectively visiting King Lamoni (Alma 17-19) and Lamoni's father, the King of the Lamanites (Alma 20). The modern day equivalent of these events could be President Hinckley's interactions with the King and Queen of Spain (President Hinckley, "President Hinckley calls on King and Queen of Spain," *Ensign*, May 1992, 108), or Elder Nelson who told of a visit to Africa where he "met with a tribal king in Africa. When [the king] realized that he was being taught by an Apostle of the Lord, he was deeply moved. He said that throngs of his people would be baptized if he were to give them such a mandate. I thanked him for his kindness but explained that the Lord does not work in that way" (Russell M. Nelson, "Salvation and Exaltation," *Ensign*, May 2008, 7–10).

As Church leaders work to open up the world for the preaching of the gospel, they interact with modern day leaders of nations. The conversion of the King of Tonga has helped Tongan church membership reach numbers greater than 50% of its national population (see World Wide Church statistics). Whether or not other leaders are converted to the Gospel as the Lamanite leaders, King Lamoni and his father were is yet to be seen.

Small Plate Overlaps – the end of the Patriarchal line

Beyond missionary work, the Small Plates also add an interesting perspective to latter-day church organization as the church moved into the Worldwide Church era (1951 – present).

This Small Plate record was in the hands of Lehi's direct descendants, passed from father to son or to brother based upon the commandment of Nephi who "gave me, Jacob, a commandment concerning the small plates... that I should preserve these plates and hand them down unto my seed, from generation to generation" (Jacob 1:1, 3). This record continued through Amaleki who "began to be old; and, having no seed" (Omni 1:25) passed the record to Benjamin. The Small Plates is the record of the patriarchal lineage of Lehi's descendants from Lehi to Amaleki.

The church authority held by Jacob and Joseph (Jacob 1:18) at the beginning of the Small Plates appears to be held by other righteous men by the end of the Small Plates (Jarom 1:7, 11; Omni 1:7, 11-13). Two of the writers in Omni demonstrate at least a partial loss of revelation among Lehi's direct lineage even if they continued to follow others who retained it. Omni identifies himself as a "wicked man" (Omni 1:2) and his son Chemish "know(s) of no revelation save that which has been written, neither prophecy" (Omni 1:11).

In this last dispensation, the Smith family originally formed a core of church leadership, but the prophetic office was not of a continuous Smith lineage. The Smith name is not currently had among the prophets, seers, and revelators since Joseph Fielding Smith who died in 1972. (Note: Blood relatives may still be among those ordained). Like in the Small Plate days, the Church leadership in this dispensation is no longer with the direct descendants of Joseph Smith, but with other righteous men.

When the lineage of Lehi and Joseph Smith Sr. are compared regarding the prophetic office, a pattern arises:

Lehi -> son Nephi -> nephew Enos -> son Jarom

J. Smith Sr. -> son J. Smith Jr. -> nephew J. F. Smith -> son J. Fielding Smith

The exclusion of Jacob, Nephi's brother, from the Nephite line, parallels Hyrum Smith, the brother of the prophet.

Outside of the prophetic office, a patriarchal order through the direct descendants of Father Smith (Joseph Smith Senior) did exist until 1979. The General Patriarch of the Church began with Father Smith and continued through Hyrum, and other Smith descendants. This office was divested to the Stakes and the General Patriarch was no longer sustained as a general authority since 1979. Like the Smith name in the prophetic office, the Smith lineage as a General Patriarch is held by other righteous men.

The Small Plate writers could parallel the General Patriarchs of the church in this dispensation.

The Persian Gulf War (Desert Shield/Desert Storm)

The last few verses of the Book of Alma describe a brief battle between the Nephites and invading Lamanites:

And it came to pass also in this year that there were some dissenters who had gone forth unto the Lamanites; and they were stirred up again to anger against the Nephites. And also in this same year they came down with a numerous army to war against the people of Moronihah, or against

the army of Moronihah, in the which they were beaten and driven back again to their own lands, suffering great loss. Alma 63:14-15

This battle parallels the Persian Gulf War, where a group of modern day Lamanites, Saddam Hussein and his Iraqi Forces, came against the modern day people of Moronihah, or into Kuwait. The Iraqi invasion instigated the Gulf War. With lessons from the Vietnam conflict learned, the modern day Nephite response by President George H.W. Bush included a declaration of war by Congress. President Bush worked to create a multinational coalition force from 35 nations led by the United States with the invasion of Kuwait authorized by the United Nations. The President also sought support from the people of the United States. Although, the people were not fully united in the purpose for the war, they did support the troops and even the government, Congress and the Pentagon. Many people, both in the government and civilians, stated “we do not want another Vietnam.” When minor internal anti-war sentiment began, it was immediately squelched by pro-USA outcry (Note: this outcry was not pro war).

The Iraqi forces were the aggressors; they were repulsed suffering great loss. In comparison to the significant strife in the previous history (Vietnam) coalition forces suffered very little. The repulsion of Iraqi forces out of Kuwait occurred in a very short period of time (2 August 1990-28 February 1991). In the annals of history, this war might receive few lines similar to Mormon’s record.

With this battle concluded, Mormon’s abridgement titled the Book of Alma is concluded, even though the last quarter of the Book of Alma was written by Helaman. Mormon

begins a book with a new title, the book of Helaman (written by Helaman's son Helaman). The significance of this will be discussed with Mormon's change to the book of Third Nephi.

Helaman in the fullness of times

A Contentious Election

After the Gulf War victory, a presidential election occurred in the United States. This election was different from typical elections that had happened in the past. The 1992 election had three major candidates from three different parties: George Bush, Bill Clinton and Ross Perot, instead of the typical two major candidates from the Republican and Democratic parties. This election also had a significant number of minor fourth party candidates vying for the judgment seat. In the Book of Mormon record, the 1992 election parallels the contentious election with three people vying for the judgment seat:

Therefore there began to be a serious contention concerning who should have the judgment-seat among the brethren, who were the sons of Pahoran. Now these are their names who did contend for the judgment-seat, who did also cause the people to contend: Pahoran, Paanchi, and Pacumeni. Now these are not all the sons of Pahoran (for he had many), but these are they who did contend for the judgment-seat; therefore, they did cause three divisions among the people. Helaman 1:2-4

What followed the election in the Nephite dispensation was political intrigue: Pahoran was elected, and then murdered by Kishkumen. Paanchi was cited for rebellion, tried and condemned to death. Pacumeni was then chosen as the Chief Judge to rule in the place of Pahoran. In this dispensation, Ross Perot was in, then out, then back in again, for reasons unstated, but none of the candidates were murdered. However, during the Clinton Presidency, reports of political intrigue circulated in an unsubstantiated document called “the Clinton Body Count”. The Clinton Presidency was also fraught with issues of homosexuals in the Military, and Health Care Reform, lead by Hillary Clinton, who was

the president's wife and not an elected official, as well as the sex scandals of Monica Lewinsky. The last of these issues resulted in his impeachment.

Lamanite Take over

Although the Persian Gulf War occurred before the 1992 election, the first chapter of Helaman provides additional parallels for the Gulf War. Saddam Hussein was still in power and the Iraq army was ousted from Kuwait.

Helaman describes the exploits of Coriantumr, a dissenter from the Nephites, who was appointed the leader of the Lamanite army by Tubaloth, the King of the Lamanites (Helaman 1:16-17). Coriantumr attacked and took over the capital city of Zarahemla (Helaman 1:27), but didn't realize that he had "plunged the Lamanites into the midst of the Nephites" (1:32) and the Lamanites were surrounded (1:31). With the Lamanites surrounded by the Nephites, many "Lamanites did yield themselves into the hands of the Nephites" (Helaman 1:31) and Moronihah retook Zarahemla (Helaman 1:33). This Lamanite invasion of Zarahemla parallels the first Gulf War where the Iraqi army invaded Kuwait, and took over the capital city, Kuwait City. After the invasion the Iraqi army was surrounded, like the Lamanites in Zarahemla, and then repulsed back to their own lands. Many Iraqis surrendered quickly during the invasion. In this parallel, Zarahemla parallels Kuwait City not Washington D.C.

Other interpretations of a modern day Lamanite take over of a capital city further describe prophetic fluidity introduced in Section I.

The first interpretation occurs if Zarahemla is paralleled with Saigon, the capital city of South Vietnam. The Tet Offensive by the North Vietnamese in 1968 would be the Lamanite invasion, which was also repulsed by modern-day Nephites. The Tet Offensive occurred during the 1968 election season which was also between three candidates, Nixon, Humphrey and Wallace; political intrigue also occurred after Nixon was elected.

The second interpretation occurs if Zarahemla still represents Washington. The Lamanite takeover of the modern Nephite government may not be a military event. A non-military change in power occurred with the Regan Presidency and the Republican Party regaining control of both the House and the Senate after 40 years of Democratic Party control. The subsequent return of control of the congress to the Democratic Party in the “W” Bush years would also fit a non-military change in power. This latter change in power might parallel the second Lamanite invasion of Zarahemla (Helaman 4).

During changes in the ruling authority in Zarahemla between the Nephites and the Lamanites, Helaman counseled his children to remember the words of King Benjamin, one of the Nephite nation founding fathers.

O remember, remember, my sons, the words which king Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ, who shall come; yea, remember that he cometh to redeem the world.

Helaman 5:9

Helaman’s counsel to his sons is similar to the prophetic warnings given by George Washington (the modern day king Benjamin) in his farewell address and to the words of

other founding fathers. However, in the latter-days, some additional counsel has been given in a modern day parable of the squirrel, the tree and the dog:

A crowd was being amused by the antics of a fox-tailed squirrel circling the tree, climbing it, and running back down again. A red Irish Setter dog crouched nearby, intently watching the squirrel. Each time the squirrel ran up the tree out of sight, the dog would slowly creep towards the tree. The squirrel paid little attention as the dog crept closer and closer, patiently biding its time. People watching this entertaining drama unfold knew what could happen, but they did nothing, until in a flash, the dog—catching the squirrel unaware—had it in the grip of his sharp teeth. The people then rushed forward in horror, forcing the dog’s mouth open to rescue the squirrel. It was too late. The squirrel was dead. Anyone could have warned the squirrel or held back the dog. But they had been momentarily amused and watched silently while evil slowly crept up on good. When they rushed to the defense, it was too late. We see around us daily that which is portrayed in this parable. We sit idly by watching as an insidious stream of profanity, vulgarity, demeaning behavior, a mocking of righteous ideals and principles, invades our homes and lives through most types of media, teaching our children negative values and moral corruption. We then become upset when our children perform differently than we would wish, and social behavior continues to deteriorate. David B. Haight, “Successful Living of Gospel Principles,” *Ensign*, Nov 1992, 74

The third interpretation occurs if Zarahemla represents the whole of America and does not pertain to the government, but to Corporate American. The Lamanite takeover of corporate America began with the automotive and semi-conductor industry as first Japanese companies then Chinese companies took over manufacturing processes. In American corporations, corruption with CEOs and other corporate officers led to issues with Enron, Arthur Andersen, Deloitte & Touche, Ernst & Young, KPMG, PricewaterhouseCoopers and other corporate accounting scandals. Driving these

scandals appears to be a quest for wealth and power. Orson Scott Card made this observation of Nephite days:

Another form of corruption undermined the Nephite nation now—the band of Kishkumen, later called the Gadianton robbers after Kishkumen’s opportunistic successor. Instead of open dissent and rebellion, these people made no pretense of ideology—they were out for wealth and power, and their methods were assassination, theft, and secrecy. They dwelt right among the Nephites, particularly in the “more settled parts of the land.” (Hel. 3:23.) And as more and more people joined them, they gradually gained control over the government. Though Gadiantons flourished among the “more wicked part of the Lamanites” (Hel. 6:18), at last even “the more part of the Nephites ... did unite with those bands of robbers, and did enter into their covenants and their oaths” (Hel. 6:21), which “were put into the heart of Gadianton by that same being who did ... plot with Cain” (Hel. 6:26–27). Orson Scott Card “Dissent and Treason” *Ensign*, September 1977

As an extension of corporate America corruption, the financial crisis with the American housing market, a rapid rise in fuel costs (while energy companies report record profits) and food prices affect middle and low income America. In Nephite days the Gadianton Robbers contributed to the downfall of the Nephites.

These secrets were passed from one generation to the next. Gadianton epitomizes the process. He was expert “in many words, and also in his craft, to carry on the secret work of murder and of robbery” (Hel. 2:4). This system gradually became the dominant force among the Nephites and contributed directly to the demise of that nation (Hel. 2:13). Richard D. Draper “Thou Shalt Not Steal,” *Ensign*, September 1994

A Period of Temple Building

Although the changes in society during Helaman's time did have negative events, there were also many positive events. The positive and negative conditions are summarized by Mormon in a contrasting manner:

But behold, a hundredth part of the proceedings of this people, yea, the account of the Lamanites and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping and their building of ships, and their building of temples, and of synagogues and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations and whoredoms, cannot be contained in this work. But behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites. Helaman 3:14-15

One significant sign of the times Mormon summarized was the building of temples and of synagogues and their sanctuaries. This parallels the 1990's under President Hinckley which was a significant era of Temple building for the Church, culminating with 100 temples by the year 2000.

Church Leaders give up the Judgment Seats

There are two periods of time where a leader gave up the judgment seat to preach the Gospel. The first, Alma's retirement from politics (Alma 4:15-20) paralleled George Washington's retirement after two terms. The second was when Nephi, the Son of Helaman gives up the judgment seat:

And it came to pass that in this same year, behold, Nephi delivered up the judgment-seat to a man whose name was Cezoram.... And it came to pass that Nephi had become weary because of their

iniquity; and he yielded up the judgment-seat, and took it upon him to preach the word of God all the remainder of his days, and his brother Lehi also, all the remainder of his days; Helaman 5:1, 4

Examples of a leader giving up the judgment seat in this dispensation include Ezra Taft Benson and the selling of certain business interests held by the Church. President Benson was a member of President Eisenhower's cabinet and gave up politics to return to Church service. The church divested certain business interest companies in the later 1990s which did not fit with the mission of the Church.

The Church is an ecclesiastical organization. It is concerned primarily with worship of the Lord Jesus Christ. Our great mission is to testify of His living reality. We should not be involved with anything not in harmony with this major objective. We should be involved with whatever is in harmony with this objective. Now, the next question: "Why is the Church in business?" We have a few business interests. Not many. Most of these were begun in very early days when the Church was the only organization that could provide the capital that was needed to start certain business interests designed to serve the people in this remote area. We have divested ourselves long since of some of these where it was felt there was no longer a need. Included in these divestitures, for instance, was the old Consolidated Wagon and Machine Company, which did well in the days of wagons and horse-drawn farm machinery. The company outlived its usefulness. The Church sold the banks which it once held. As good banking services developed in the community, there was no longer any need for Church-owned banks.

Gordon B. Hinckley, "Why We Do Some of the Things We Do," *Ensign*, Nov 1999, 52

The sale of ZCMI may have been one of the more recent divestitures of Church owned businesses as an example of giving up the judgment seat. General Authorities do not serve on boards of directors of companies which do not also fit the mission of the church, although General Authorities with emeritus status may.

To those who are released or who receive emeritus status, may I express appreciation in behalf of the entire Church. Without exception, you have done a magnificent work. While these Brethren are being released from Churchwide service, they still have much to offer. They have so much of value in them that they can still make tremendous contributions. Gordon B. Hinckley, "The Scourge of Illicit Drugs," *Ensign*, Nov 1989, 48

The Modern Church Teaches Words of the Early Fathers

In the late 1990s, the Church initiated a new combined Priesthood and Relief Society Curriculum.

The new Melchizedek Priesthood and Relief Society curriculum being introduced in January 1998 is a tool to help members come unto Christ by helping them further learn and apply gospel principles and doctrines....The assignment to develop the new curriculum came from President Gordon B. Hinckley and his counselors, President Thomas S. Monson and President James E. Faust. The two members of the Quorum of the Twelve Apostles who were most immediately responsible for overseeing its development say it is based on the principle that when teaching is effective and leaders show the way, members are motivated to action. Don L. Searle, "Major Curriculum Changes in Priesthood and Relief Society," *Ensign*, Dec 1997, p 7

The new Church curriculum for Relief Society and Priesthood was a fulfillment of Book of Mormon Prophecy:

For they remembered the words which their father Helaman spake unto them....

Behold, I have given unto you the names of our first parents who came out of the land of Jerusalem; and this I have done that when you remember your names ye may remember them;

O remember, remember, my sons, the words which king Benjamin spake unto his people;

And remember also the words which Amulek spake unto Zeezrom, in the city of Ammonihah;

Helaman 5:1, 5, 10, 14

Helaman's counsel to his sons was to remember 1) their father, 2) the first fathers of the Nephite dispensation, 3) the first presidential leader and 4) other early church prophets. It might be imagined that Helaman, after reading the Small Plates that were under his care as prophet, named his sons, Nephi and Lehi after these first parents (Helaman 3:21, 4:14, 5:6). Helaman's later counsel to his growing sons was not to just remember their names but to apply the lessons of their lives:

When ye remember them [Lehi and Nephi the first parents] ye may remember their works; and when ye remember their works ye may know how that it is said, and also written, that they were good. Therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them. Helaman 5:5 (See also 5:6-7, 9-12)

The latter-day parallel to Helaman's teachings corresponds to Priesthood and Relief Society Curriculum. Teachings of Presidents of the Church began in 1998. This curriculum covers the teachings of the early church leaders: Brigham Young (1998-1999), John Taylor (2000), Joseph F. Smith (2001-2002), Heber J. Grant (2003), David O. McKay (2004), Harold B. Lee (2005), Wilford Woodruff (2006), Spencer W. Kimball (2007) and Joseph Smith (2008-2009).

When Elder Oaks and Elder Holland received the assignment to improve the course of study for Melchizedek Priesthood and Relief Society, both had just finished rereading Discourses of Brigham Young, something each had independently felt moved to do without knowing why. Both felt that Brigham Young's discourses would be desirable for current study. Don L. Searle, "Major Curriculum Changes in Priesthood and Relief Society," *Ensign*, Dec 1997, p 7

The new Priesthood and Relief Society curriculum was designed for the same purpose Helaman taught his sons, so Latter-day Saints would apply the messages of the early prophets:

“Application could be its theme,” says Elder Dallin H. Oaks. “It stresses the application of gospel principles, especially in and through the priesthood quorums and the Relief Societies.”

“It will be a marvelous day, my brethren—it will be a day of fulfillment of the purposes of the Lord—when our priesthood quorums become an anchor of strength to every man belonging thereto, when each such man may appropriately be able to say, ‘I am a member of a priesthood quorum of The Church of Jesus Christ of Latter-day Saints. I stand ready to assist my brethren in all of their needs, as I am confident they stand ready to assist me in mine. Working together, we shall grow spiritually as covenant sons of God. Working together, we can stand, without embarrassment and without fear, against every wind of adversity that might blow, be it economic, social, or spiritual’ ” ([1997], 2). In a similar way, it is expected that Relief Society sisters will grow by learning and applying gospel principles in the strength and unity of their organization. Don L. Searle, “Major Curriculum Changes in Priesthood and Relief Society,” *Ensign*, Dec 1997, p. 7

Nephi and Lehi “did remember his words; and therefore they went forth, keeping the commandments of God, to teach the word of God among all the people of Nephi, beginning at the city Bountiful” Helaman 5:14). Hopefully, Latter-day Saints have and continue to follow Nephi and Lehi’s example, and apply the messages of the early prophets in their own lives.

A Significant Milestone

As America became an unopposed superpower, the prosperity of the Gentiles caused problems; the first is the rejection of the fullness of the gospel, and second is secret combinations in the government. Nephi prophesied these events:

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

The prosperity of Americans, both within and without of the Church, creates a condition similar to Nephite days. As non-member Americans have forgotten the Sabbath Day, and violated other of the Ten Commandments, some of their iniquities have crept in among church members who have become more worldly. Latter-day prophets have warned against this. The loss of gospel standards across America with increasing Church membership outside the United States parallels a significant milestone in Helaman's days. Helaman records this event:

The Lamanites had become, the more part of them, a righteous people, insomuch that their righteousness did exceed that of the Nephites, because of their firmness and their steadiness in the faith. For behold, there were many of the Nephites who had become hardened and impenitent and grossly wicked, insomuch that they did reject the word of God and all the preaching and prophesying which did come among them. Nevertheless, the people of the church did have great

joy because of the conversion of the Lamanites, yea, because of the church of God, which had been established among them. And they did fellowship one with another, and did rejoice one with another, and did have great joy. Helaman 6:1-3

These verses identify that: 1) not all Nephites are members of the Church, and thus the term “Nephite” takes on a national character, 2) the Nephites who were members of the Church had great joy over the conversion of the Lamanites and 3) the righteous Lamanites exceeded the numbers of righteous Nephites.

The last point, that the righteous Lamanites exceeded the numbers of righteous Nephites, has an equivalent event in this last dispensation. It is expressed differently in modern day language. Simply put, Church membership outside the United States exceeds Church membership within the United States.

On Sunday, February 25, 1996, the Church crossed a twentieth-century historic membership mark when, according to estimates by Church statisticians, there were more Church members that day living outside the United States than there were members living in the United States, the host nation where the gospel of Jesus Christ was restored nearly 166 years ago. Anticipating this remarkable fact, President Gordon B. Hinckley said in last fall’s October general conference, “Our statisticians tell me that if the present trend continues, then some time in February of 1996, just a few months from now, there will be more members of the Church outside the United States than in the United States” Jay M. Todd, “More Members Now outside U.S. Than in U.S.,” *Ensign*, Mar. 1996, 76–77.

Although demographics in Church membership have changed, the birthright blessing of Manasseh and Ephraim continues to be fulfilled. The economic strength of America and

the tithe-paying Church members in all countries opens up the windows of heavens with Temples being built in many nations.

Likewise, because the gospel in the last dispensation would be spread from this place to all the world, a nation with sufficient opportunities and economic strength was needed to host such a restored kingdom. In the rhythm of the Restoration, the gospel was to go first to the rich and then to the poor, and the Lord would finally "hasten" his work in its time (D&C 88:73). America, with all its imperfections, has served and now serves well as that stable host nation. Neal A. Maxwell, *The Promise of Discipleship*, Deseret Book 2001 p 128.

Free Trade, an Era of Prosperity

Immediately following the change in church demographics, Helaman records the economic condition between the Nephites and Lamanites:

And behold, there was peace in all the land, insomuch that the Nephites did go into whatsoever part of the land they would, whether among the Nephites or the Lamanites. And it came to pass that the Lamanites did also go whithersoever they would, whether it were among the Lamanites or among the Nephites; and thus they did have free intercourse one with another, to buy and to sell, and to get gain, according to their desire. And it came to pass that they became exceedingly rich, both the Lamanites and the Nephites; and they did have an exceeding plenty of gold, and of silver, and of all manner of precious metals, both in the land south and in the land north. Helaman 6:7-9

This condition developed from the earlier friendly dialog between the Lamanites and Nephites (Alma 23:18). In the latter-days, a similar economic condition developed. During the 1990s, the interaction between modern-day Nephites and Lamanites (Americans and the rest of the world) initiated an era of prosperity, aided by legislation and trade agreements such as NAFTA and GATT:

The North American Free Trade Agreement (NAFTA) ... came into effect on January 1, 1994 and as of 2007 it remained the largest trade bloc in the world in terms of combined GDP of its members. [It] eliminated the majority of tariffs on products traded among the United States, Canada and Mexico, and gradually phases out other tariffs over a 10-year period.

The General Agreement on Tariffs and Trade (GATT) main objective was the reduction of barriers to international trade. This was achieved through the reduction of tariff barriers, quantitative restrictions and subsidies on trade through a series of agreements. The GATT was a treaty ... and functions were taken over by the World Trade Organization which was established during the final round of negotiations in the early 1990s. Wikipedia – NAFTA and – GATT

The new Global Economy created conditions in the United States Stock Market which saw unprecedented growth. Improved relations also saw an increase in travel to other countries by modern-day Nephites and travel to the United States by modern-day Lamanites.

This period of prosperity was an important sign of the times. It is referenced both in the secular time line (Helaman 6:7-9) as well as in the ministerial time line:

And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground.⁴⁶ Jarom 1:8

⁴⁶ Both sets of verses (Helaman 6:7-13 and Jarom 1:8) are also presented in chiastic patterns. (Donald W. Parry, *The Book of Mormon Text Reformatted in Parallelistic Patterns* p 135, 351) and shows the continued overlap of the small plate ministerial time line with the more detailed secular time line of Mormon's abridgement.

The next few chapters of Helaman (8-12) outline the increasing wickedness of corrupt judges inciting the people against the prophet, the murder of a chief judge, the prophet changing war into famine, and Gadianton robbers becoming entrenched in the land. Modern day parallels may include judges legislating from the bench, usurping constitutional laws and elected officials in America, and famine in Somalia and other places throughout the world.

The remaining chapters of Helaman (chapters 13-16) deal with the prophecy of Samuel the Lamanite, crying repentance to the Nephites and prophesying the signs of Christ birth. Modern day Lamanites, including Russians⁴⁷ have come to America identifying the ills of society. Lamanite (non-American) missionaries brought to preach in America partially parallels Samuel the Lamanites mission.

Unlike the historical Samuel the Lamanite, these modern day “Samuel the Lamanites” did not preach from a city wall. There is not a city wall in the United States where a “Samuel the Lamanite” can preach and prophecy. It is interesting to note that the Savior tenderly reproved Nephi for not including Samuel the Lamanite in the historic record (3 Nephi 23:9-14) and commanded that he add this record after the fact. Mormon added the record in proper historic order. The initial omission and subsequent inclusion suggests the possibility that the prophetic city wall Samuel the Lamanite preached upon is not in America in this secular time line, but occurs later in the ministerial time line. This will be discussed in Section III: Prophecy Yet to be Fulfilled.

⁴⁷ Exiled Russians such as Alexander Solzhenitsyn is compared with Samuel the Lamanite as noted by Anthony E. Larson, *Parallel Histories: The Nephites and the Americans*, p 90

Whether Samuel the Lamanite's prophecy is included or excluded, Mormon's abridgement titled the Book of Helaman ends. This book begun by Helaman, the son of Helaman is concluded by several chapters written by Nephi, the son of Helaman. Mormon then begins a book with a new title, the book of Third Nephi (written by Nephi's son Nephi).

Mormon's Use of Book Titles

It should be recalled that each word, lesson and story in the Book of Mormon was carefully selected and sifted by its author for the people of the latter-days. Even the format itself with the Small and Large Plates and the book titles and layout have meaning.

Mormon's Abridgement occurs from the Words of Mormon to the book that bears his Name, the book of Mormon (after 4th Nephi). These consist of the books Mosiah, Alma, Helaman and Nephi (later split into 3rd and 4th Nephi by Orson Pratt). This naming convention has been identified as interesting in previous studies.

From what has been observed in our study of the book [of Alma], we perceive that although Helaman and Shiblon are responsible for about eighteen chapters of the subject matter, the complete record is named after Alma. Perhaps **Mormon, the editor, is responsible for this arrangement.** In the superscription at the head of Alma 1 (see above) it will be noticed that nothing is said about the writings of Helaman, though attention might well have been called to them. It may be that Mormon deliberately included Helaman's writings in the book of Alma in order to avoid the confusion of having two books named after the same individual (notice that the book of Helaman immediately follows the book of Alma; it is named after the son of Helaman; see

Helaman 2:2). Sidney B. Sperry, *What the Book of Mormon Is (Continued)*, Maxwell Institute, Provo, Utah, 1995, p 18–27 (emphasis added)

The “*What's in a Name?*” series at the Maxwell Institute has explored some of the proper names in the Book of Mormon to attempt to determine their meaning.

Mormon selected the titles for his abridged books, Mosiah, Alma, Helaman and Nephi, based upon the meaning of those names. The meaning of the names should bring to mind certain concepts and perspectives contained within each book.

Mosiah

Mormon’s used the name Mosiah as the title of his first abridged book. The name “mosia” has several definitions one of which is “victorious hero” (Gary L. Sturgess, *The Book of Mosiah: Thoughts about Its Structure, Purposes, Themes, and Authorship*, Provo, Utah, Maxwell Institute, 1995. Pp. 107–13). The farewell address of king Benjamin, paralleled with George Washington depicts this “victorious hero”. Further definitions will be presented in Section III: Prophecies Yet to Be Fulfilled.

Alma

The name Alma has received significant research and scrutiny from both LDS and non-LDS scholars alike.

Alma is a Latin name which means "nourishing", a word in Spanish which means "soul", the Hungarian word for "apple", and a name for a young woman, a maiden, in Hebrew.

American Heritage New Dictionary of Cultural Literacy, Third Edition

Several other sources provide suggested alternate definitions for the name including “eternity,” “youth” or “lad,” “lad of God,” “knowing, erudite; distinguished; chief, chieftain,” “to bind,” or “to be dumb.” (Paul Y. Hoskisson, *What's in a Name?* Provo, Utah, Maxwell Institute, 1998). Each of these sources has a potential meaning for both the historical Book of Mormon and the prophetic Book of Mormon.

The Spanish definition seems to fit most particularly to this book which is a description of the battles between the two churches, the Church of God and the church of the devil, or between the Nephites and Lamanites, Gog and Magog.

Today, we are in a battle for the bodies and souls of man. It is a battle between two opposing systems: freedom and slavery, Christ and anti-Christ. The struggle is more momentous than a decade ago, yet today the conventional wisdom says, “You must learn to live with Communism and to give up your ideas about national sovereignty.” Tell that to the millions—yes, the scores of millions—who have met death or imprisonment under the tyranny of Communism! Such would be the death knell of freedom and all we hold dear. God must ever have a free people to prosper His work and bring about Zion. Ezra Taft Benson, “A Witness and a Warning,” *Ensign*, Nov 1979, 31

It is the battle over the soul of Man by two opposing forces for which the book of Alma is most aptly named.

Helaman

Only a partial list of potential meanings of the name “Helaman” has been identified to date. One translation from the Egyptian may be “Her-Amon” which means “in the

presence of Amon” (Wikipedia, - Egyptian names in the Book of Mormon) with Amon/Ammon meaning either “Educator or builder” or “the hidden one.”

In searching for the name “Helaman” in Maxwell Institute (FARMS) research, one result obtained was “to pay attention to what follows” and “behold now may simply be an intensification of that idea (as in Helaman 7:29)”⁴⁸. When applied to Book of Mormon book titles, the Book of “Pay Attention” (Helaman) occurs between the Book of the “Soul” (Alma) and the book where Christ comes (Third Nephi). However, further investigation determined that the definition “to take notice” was a treatise for the word “behold” not a definition for the name “Helaman”⁴⁹ and the name Helaman does not mean “to pay attention.” However the concept of “an intensification of that idea” applies throughout Mormon's abridgement.

The book of Alma was not authored by Alma the elder who is a key figure in the book of Mosiah. The book of Alma began as a record of Alma's son, Alma the younger and was completed by Alma the younger's son, Helaman. The book of Alma closed and a new book titled “The book of Helaman” was started, not by Helaman, the son of Alma, but by Helaman, the son of Helaman. The book Helaman, started by Helaman, was completed by his son Nephi. Nephi's son, Nephi authored the book of Third Nephi. The book authors and titles are an intensification of ideas in an upward array of increasing emphasis:

⁴⁸ Search for “Helaman means” in the FARMS records search engine.

⁴⁹ Grant R. Hardy, “Of Punctuation and Parentage” *Insights*, FARMS, Number 2, Volume 24, 2004

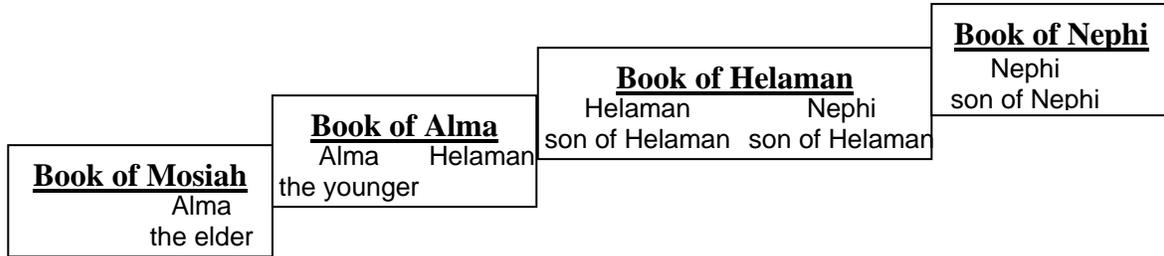


Fig 39: Increasing Emphasis of Books

Nephi

The last book Mormon abridged was that of Nephi. (The book of Mormon was his own history and not an abridged book). Suggestions for definitions of the name “Nephi” are "to expel, to drive away" "to flourish" "to be grown up, climb" "increase [of God]." (Paul Y. Hoskisson, What's in a Name? Nephi, Maxwell Institute)

The first definition, “to expel, to drive away,” certainly fits the exodus from Jerusalem in First Nephi (not abridged by Mormon) and in part fits the expulsion of those who are unworthy for God’s presence due to wickedness in the opening chapters of Third Nephi. The concepts “to flourish” “to be grown up” or to “increase of God” certainly defines the peoples acceptance of Christ teachings after 3 Nephi 11 as well as the bringing of fruit into God’s storehouse with the increase in missionary and temple work afterwards.

Fulfilling the Birthright Blessing

With conflicts in the Persian Gulf, both after the Gulf War and during the current War on Terrorism, the United States has continued its fulfillment of Manasseh’s birthright blessing as a forerunner for Ephraim. Like WWII and Japan, American involvement in Kuwait, Iraq and Afghanistan is opening up the Middle East for the preaching of the Gospel. The spreading of the Gospel of Christ, done by both Christian and LDS service

men and women in the Muslim community should someday lead to the establishment of Temples in the Middle East.

However, in its effort to fulfill Manasseh's birthright, the United States has gone beyond previous methods to establish peace. This has resulted in a backlash against the Nation from outside parties. There are long term consequences of this new foreign policy.

Third Nephi in the Secular Prophecy

It has been noted that “Third Nephi is by all means the most important book in the Nephite record because of the ministry and witness of the resurrected Christ on this continent. Its message is the heart and core of the book, and the one which all students of the Book of Mormon should thoroughly master.” (Sidney B. Sperry *What the Book of Mormon Is (Concluded)*, Provo, Utah, Maxwell Institute, 1995. Pp. 28–40).

In studying how the conditions before the coming of the Savior to the Nephites so closely parallel prophecies of the latter times, we see powerful evidence that the inspired writers of the Book of Mormon truly saw our day. Indeed, because of the great significance of the second coming of the Savior, the Lord prepared, preserved, and provide this record of a people who had previously experienced the coming of the risen Christ. E.Dale LeBaron, “The Book of Mormon: Pattern in Preparing a People to Meet the Savior,” in *Doctrines of the Book of Mormon, 1991 Sperry Symposium*, ed. Bruce A. Van Orden and Brent L. Top (Salt Lake City: Deseret Book, 1992), 70-79.

The situation was much the same then as it is in our day: political assassinations (3 Nephi 6:30), rejection of the prophets (3 Nephi 6:23; 7:14), widespread pride and class distinctions (3 Nephi 6:10-12), and those who were saying that Christ was delaying his coming, or, even yet, that there was no Christ. Christian M. Ziebarth, *Examining a Nephite/Latter-day Apostolic Parallel*, F.A.R.M.S

A Significant Calendar Event

The Book of Third Nephi begins with a significant calendar event of a day, a night and a day as if there were no night, and the appearance of a new star. This was the sign spoken

of by Samuel the Lamanite (Helaman 14:2-5) which the Nephites looked forward to with great anticipation:

And it came to pass that they did make a great uproar throughout the land; and the people who believed began to be very sorrowful, lest by any means those things which had been spoken might not come to pass. But behold, they did watch steadfastly for that day and that night and that day which should be as one day as if there were no night, that they might know that their faith had not been vain. 3 Nephi 1:7-8

In the latter-days, many Christians are waiting for such a sign of the Lord's coming. That event will come; it is not in the secular time line, but in the ministerial time line. The modern day parallel in the secular time frame was the millennial new year, the year 2000. To some, it was to be a great millennial celebration. To others, the event that was fraught with potential destructions with the Y2K bug. Although there were no significant world wide issues, there were some minor impacts from obsolete equipment.

Being a new Millennium, eight years have passed so far since the year 2000.

Now the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ; therefore, nine years had passed away. 3 Nephi 2:8

When the sign of Christ's birth was given, part of the Nephite society elected to cease performing sacrifices according to the Law of Moses (3 Nephi 1:24-25). When the Nephites thus misinterpreted scripture the prophet Nephi corrected their error. Modern day Nephites, both in and out of the Church, show the same tendency to misinterpret scripture. The current prophet of the Church can correct these errors.

Small Plates Overlaps – Comparing Prophets

Immediately prior to the sign of Christ's birth, it was revealed to Nephi that the sign would be given that very night and Christ would be born "on the morrow". Nephi prayed because of the wickedness of the people and was given a comforting revelation:

And behold, the voice of the Lord came unto him, saying: Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets. 3 Nephi 1:12-13

This revelation fulfilled the promise given to Amos "surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). The current latter-day prophet may receive a timely revelation similar to the one Nephi received concerning his coming.

The verbiage used by Nephi is very similar to the verbiage used by Enos, providing one final overlap between the Small Plates and Mormon's secular abridgement. Like Nephi, Enos also bowed himself down to the earth and cried mightily to the Lord.

And I will tell you of the wrestle which I had before God, before I received a remission of my sins....And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens. And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed. Enos 1:2 (See also Enos 1: 4-10).

Like Nephi and Enos, latter-day prophets have cried mightily unto the Lord in behalf of their people to prepare them for days to come.

Along with the prophets whose names are recorded in the Book of Mormon, both Nephi and Omni recorded that there were other prophets who testified:

And there began to be men inspired from heaven and sent forth, standing among the people in all the land, preaching and testifying boldly of the sins and iniquities of the people, and testifying unto them concerning the redemption which the Lord would make for his people, or in other words, the resurrection of Christ; and they did testify boldly of his death and sufferings. Now there were many of the people who were exceedingly angry because of those who testified of these things; 3 Nephi 6:20-21 (See also Enos 1:22-24, Jarom 1:3-4, Omni 1:13, Words of Mormon 1:17-18)

Teachings of the Prophets

President Benson, who was an active participant in providing relief to the German Saints after World War II and a cabinet member for the Eisenhower administration, was an eye witness at the top levels of American Government during portions of Cold War events. During his ministry he spoke out actively against Communism (Ezra Taft Benson, “A Witness and a Warning,” *Ensign*, Nov 1979, 31) and later provided this counsel:

I have been deeply impressed with the beauty and power of this scriptural account in 3 Nephi, and with its great value for our time and our generation. The record of the Nephite history just prior to the Savior’s visit reveals many parallels to our own day as we anticipate the Savior’s second coming. The Nephite civilization had reached great heights. They were prosperous and industrious. They had built many cities with great highways connecting them. They engaged in shipping and trade. They built temples and palaces. But, as so often happens, the people rejected the Lord. Pride became commonplace. Dishonesty and immorality were widespread. Secret

combinations flourished because, as Helaman tells us, the Gadianton robbers “had seduced the more part of the righteous until they had come down to believe in their works and partake of their spoils” (Hel. 6:38). “The people began to be distinguished by ranks, according to their riches and their chances for learning” (3 Ne. 6:12). And “Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world,” even as today (3 Ne. 6:15) Ezra Taft Benson, “The Savior’s Visit to America,” *Ensign*, May 1987, p 4.

In 1979 and 1987 these modern day messages by President Benson prophesied the modern day Gadianton Robbers of twenty-first century.

The War on Terrorism

The Lord does not use the word “Terrorist” in the scriptures. Instead he uses an entirely different name: Gadianton Robbers. Gadianton Robbers have their roots in an earlier time frame, and were dissenters from the people of Nephi

And it came to pass that in the eightieth year of the reign of the judges over the people of Nephi, there were a certain number of the dissenters from the people of Nephi, who had some years before gone over unto the Lamanites, and taken upon themselves the name of Lamanites, and also a certain number who were real descendants of the Lamanites, being stirred up to anger by them, or by those dissenters, therefore they commenced a war with their brethren. And they did commit murder and plunder; and then they would retreat back into the mountains, and into the wilderness and secret places, hiding themselves that they could not be discovered, receiving daily an addition to their numbers, inasmuch as there were dissenters that went forth unto them. And thus in time, yea, even in the space of not many years, they became an exceedingly great band of robbers; and they did search out all the secret plans of Gadianton; and thus they became robbers of Gadianton. Now behold, these robbers did make great havoc, yea, even great destruction among the people of Nephi, and also among the people of the Lamanites. Helaman 11:24-27

The dissenters were not necessarily Nephites but those who dissented from Nephite way of life. Modern-day Gadianton Robbers are those who have dissented from American way of life. Osama bin Laden was originally trained by the United States Military, a modern day extension of Special Forces training developed in the Vietnam era, as an Afghanistan Freedom fighter against the Soviet Union in the 1980s (before Glasnost). Osama bin Laden then dissented from modern day Nephites and stirred up other modern day Lamanites to fight against America.

Modern-day Gadianton Robbers gained followers, and provided military training, based upon Special Forces training, in Al Qaeda training camps. In Nephite days, Mormon provides this insight:

And it came to pass that the ninety and third year did also pass away in peace, save it were for the Gadianton robbers, who dwelt upon the mountains, who did infest the land; for so strong were their holds and their secret places that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people. And it came to pass that in the ninety and fourth year they began to increase in a great degree, because there were many dissenters of the Nephites who did flee unto them, which did cause much sorrow unto those Nephites who did remain in the land. 3 Nephi 1:27-28

As Al Qaeda numbers increased, a few terrorist attacks were conducted including the World Trade Center (February 1993), U.S. embassies in Nairobi, Kenya, and Dar es Salaam, Tanzania (August 1998), and on the USS Cole (October 2000). Several other attacks and foiled attempts through this time period occurred. Finally Al Qaeda had sufficient numbers and on September 11 2001 they attacked the World Trade Center with

two planes, and the Pentagon. At least two other attempts were foiled (one plane crashed in Pennsylvania, and a second one never left the ground). These attacks parallel Nephite Gadianton Robbers:

And it came to pass in the thirteenth year there began to be wars and contentions throughout all the land; for the Gadianton robbers had become so numerous, and did slay so many of the people, and did lay waste so many cities, and did spread so much death and carnage throughout the land, that it became expedient that all the people, both the Nephites and the Lamanites, should take up arms against them. And it came to pass that before this thirteenth year had passed away the Nephites were threatened with utter destruction because of this war, which had become exceedingly sore.

3 Nephi 2:11, 13

With the attack on U.S. domestic soil, the modern day Nephites retaliated, as did the Nephites of old:

And it came to pass in the commencement of the fourteenth year, the war between the robbers and the people of Nephi did continue and did become exceedingly sore; nevertheless, the people of Nephi did gain some advantage of the robbers, insomuch that they did drive them back out of their lands into the mountains and into their secret places. And thus ended the fourteenth year. And in the fifteenth year they did come forth against the people of Nephi; and because of the wickedness of the people of Nephi, and their many contentions and dissensions, the Gadianton robbers did gain many advantages over them. And thus ended the fifteenth year, and thus were the people in a state of many afflictions; and the sword of destruction did hang over them, insomuch that they were about to be smitten down by it, and this because of their iniquity. 3 Nephi 2:17-19

President Hinckley drew a parallel between terrorists and Gadianton Robbers of Nephite days.

It is the terrorist organizations that must be ferreted out and brought down....We of this Church know something of such groups. The Book of Mormon speaks of the Gadianton robbers, a vicious, oath-bound, and secret organization bent on evil and destruction. In their day they did all in their power, by whatever means available, to bring down the Church, to woo the people with sophistry, and to take control of the society. We see the same thing in the present situation. Gordon B. Hinckley, "The Times in Which We Live", *Ensign*, November 2001

Epistles from Osama bin Laden and George Bush

During the war, the chief judge of the Nephites received an epistle from the leader of the Gadianton Robbers (3 Nephi 3:1-10). This epistle essentially said "Join us or we will kill you." In this dispensation, Osama bin Laden provided video taped "epistles" to the Islamic World and to the United States on 3 November 2001, 27 Dec 2001, 24 Nov 2002, 18 Dec 2003, Feb 12 2003, 21 Oct 2004, 9 Feb 2005, 20 Jan 2006 and 11 Sep 2007. Overall the same message is given in each epistle: "Join us or die."

The American reaction to the Osama bin Laden epistles were similar to the Nephite reaction to the Gadianton robbers:

And now it came to pass when Lachoneus received this epistle he was exceedingly astonished, because of the boldness of Giddianhi demanding the possession of the land of the Nephites, and also of threatening the people and avenging the wrongs of those that had received no wrong, save it were they had wronged themselves by dissenting away unto those wicked and abominable robbers. Now behold, this Lachoneus, the governor, was a just man, and could not be frightened by the demands and the threatenings of a robber; therefore he did not hearken to the epistle of Giddianhi, the governor of the robbers, but he did cause that his people should cry unto the Lord for strength against the time that the robbers should come down against them. 3 Nephi 3:11-12.

President Bush's State of the Union Address on 20 September 2001 provides the first epistle from George Bush to the leader of Gadianton Robbers. This State of the Union address was a major change to US Foreign Policy which put the United States on the offensive, instead of maintaining a defensive philosophy. Subsequent addresses are additional modern-day epistles.

As America sometime takes on the characteristics of Biblical Egypt, some of the prophecies regarding Egypt pertain to America in this last dispensation. The Egyptian "strength is to sit still" (Isaiah 30:7, see also 30:1-7) and applies to America. The change in US Foreign Policy from the defensive to offensive saps the strength of the modern-day Egyptians. The advisors recommending this change in policy may parallel counselors in late Egyptian history "Surely the princes of Zoan are fools, the counsel of the wise counselors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?" Isaiah 19:11, (see also Isaiah 1:23)

Bush, the son of Bush

In current events, two recent American Presidents were a father and son combination, George H.W. Bush and George W. Bush. These two presidents were of the same political party, separated by one presidency (Bill Clinton) of two terms or 8 years. This father and son team who share the same name occupying the chief judgment seat parallels Nephite times:

And now it was in the days of Lachoneus, the son of Lachoneus...did fill the seat of his father and did govern the people that year. 3 Nephi 6:19

Not since the time of John Adams and his son, John Quincy Adams, did a father and son team occupy the presidential office. Those two were separated by 24 years or three presidents (Jefferson, Madison, and Monroe of two terms each) and were of different political parties.

Death of the Leaders of the Gadianton Robbers

After the invasion of Iraq on 20 March 2003, Saddam Hussein was captured on 13 December 2003. He was found in what was called a “spider hole” which, using Book of Mormon terminology, might be called a secret place (Helaman 11:25). He was convicted on 5 November 2006 and executed by hanging on 30 December that same year. Saddam Hussein can be paralleled with one of the Leaders of the Gadianton Robbers.

And it came to pass that Giddianhi, who had stood and fought with boldness, was pursued as he fled; and being weary because of his much fighting he was overtaken and slain. And thus was the end of Giddianhi the robber. 3 Nephi 4:14 (See also 3 Nephi 4:28)

Through prophecy contained within the Book of Mormon, Osama bin Laden, now still at large, will eventually be caught.

Now they had appointed unto themselves another leader, whose name was Zemnarihah [another Gadianton Leader]; therefore it was Zemnarihah that did cause that this siege should take place. And thus it became the desire of the people of Zemnarihah to withdraw from their design, because of the great destruction which came upon them by night and by day. And it came to pass that Zemnarihah did give command unto his people that they should withdraw themselves from the siege, and march into the furthestmost parts of the land northward. And there were many thousands who did yield themselves up prisoners unto the Nephites, and the remainder of them were slain. And their leader, Zemnarihah, was taken and hanged upon a tree, yea, even upon the

top thereof until he was dead. And when they had hanged him until he was dead they did fell the tree to the earth...3 Nephi 4:17, 22,-23, 27-28

Homeland Security

To help defeat the Gadianton Robbers, at the command of the chief judge, the Nephites initiated their version of Homeland Security:

Therefore, all the Lamanites who had become converted unto the Lord did unite with their brethren, the Nephites, and were compelled, for the safety of their lives and their women and their children, to take up arms against those Gadianton robbers, yea, and also to maintain their rights, and the privileges of their church and of their worship, and their freedom and their liberty. 3 Nephi 2:12

Yea, he sent a proclamation among all the people, that they should gather together their women, and their children, their flocks and their herds, and all their substance, save it were their land, unto one place. And he caused that fortifications should be built round about them, and the strength thereof should be exceedingly great. And he caused that armies, both of the Nephites and of the Lamanites, or of all them who were numbered among the Nephites, should be placed as guards round about to watch them, and to guard them from the robbers day and night. 3 Nephi 3:13-14
(See also 3 Nephi 3:22-25)

The current issues of border security between the United States and Mexico, as well as illegal immigration are also modern parallels with the gathering of the Nephites in this period of history.

As modern day history moves through the War on Terrorism with Gadianton Robbers, a few things are happening which seem to parallel Nephite history. Two such occurrences are increasing class distinctions (3 Nephi 6:12) and a division into tribes (3 Nephi 7:2-4, 14).

Class Distinctions

One of the things which destroyed the Nephite civilization before the coming of the Resurrected Jesus Christ is the development of class distinctions.

And the people began to be distinguished by ranks, according to their riches and their chances for learning; yea, some were ignorant because of their poverty, and others did receive great learning because of their riches. 3 Nephi 6:12

College costs in the United States have increase at about twice the inflation rate over the past 20 years. In recent years tuition costs have increased 5% to 8% annually. At the same time, the average wage increase over the last 10 years has been about 1% per year. With continued divergence of tuition costs and wages middle class America may not be able to afford a college education. The class division could further separate those who do and do not graduate from college in the job market and wages.

Class Distinctions also show up between CEOs with multi-million dollar stock options and the labor force who earns an hourly minimum wage, between the Hollywood royalty and those moviegoers and screen writers who made them famous, and between elected officials and those who put them in office whom they (should) serve. In essences class distinctions occur between the “haves” – those with money, health care, education, etc. and the “have nots” – those without.

Divisions into Tribes

National elections are routine events, occurring every 4 years in the United States. The division of the people occurs at the onset of every presidential election as candidates vie

for the Democratic and Republican Party nominations. Once the party nominations are complete, party unification usually follows the nominated candidates as the two contenders pair off for the national race. After the national election, the ability of a president to unify the people helps set the course for the presidential term. However, in recent years there has been an increasing level of dissatisfaction from the losing party.

The election process for the 2008 presidential election started about a year earlier than previous presidential elections and took much longer to select the final party candidate. The range and number of candidates for the 2008 election also provides an insight into the potential divisions of the people. During the primaries, the Republican side split into basically three groups, partially divided along religious lines. Mitt Romney was supported by the Mormons and conservatives in the North and West. Mike Huckabee, the Baptist minister and businessman, was supported by the conservative South. John McCain won key endorsements and major states under Republican “winner-take-all” rules, even though he did not capture a majority within many of the early primaries. As Mitt Romney’s suspended his campaign, and effectively withdrew from the race, John McCain was propelled to the nomination.

The Democratic Party primaries divided between Hillary Clinton and Barack Obama partially along racial lines. Both candidates courted an early contender, Bill Richardson, the Hispanic Governor of New Mexico, to sway the Latino vote to their cause. Bill Richardson eventually supported Obama; whether constituent voters do the same is yet to be seen.

Each of the candidates, whether nominated, elected or not, to some extent represents his or her own tribe. In Nephite times, a division occurred prior to the coming of Christ.

And the people were divided one against another; and they did separate one from another into tribes, every man according to his family and his kindred and friends; and thus they did destroy the government of the land. And every tribe did appoint a chief or a leader over them; and thus they became tribes and leaders of tribes. Now behold, there was no man among them save he had much family and many kindreds and friends; therefore their tribes became exceedingly great.

3 Nephi 7:2-4

Presidential elections may be precursors to a greater and more significant division divided along similar religious or racial lines. One potential question for the 2008 election that might be drawn from this parallel with the Book of Mormon is not who will be president, but who will unite the country after being elected and who will keep the United States from fracturing into tribes.

The Present Day

As the parallels from the prophetic Book of Mormon have been made with America from its founding unto the present day, the secular prophetic message is nearing its completion with the coming of the resurrected Christ. But there are several events depicted that still need to be fulfilled IF the signs are being read correctly, which only time or revelation by the Holy Ghost will tell.

Three of these events were partially discussed above, but are not complete, include:

1. The leaders of the Gadianton Robbers, or Osama bin Laden, and possibly his second in command (3 Nephi 5) have still not been caught.
2. Class Divisions will continue to widen.
3. The division of tribes, which the 2008 election may only be a precursor to, still needs to occur. This may not be political, but may happen along some other boundary lines with the leader of the tribe selected by a process established by the tribe.

Woe to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came! Ye that put far away the evil day, and cause the seat of violence to come near. Amos 6:1, 3.

In addition to capturing the leaders of the Gadianton Robbers and the division of the Nephites into tribes, a brief review of Nephite history may indicate the remaining events before the coming of a Resurrected Christ to the Nephites (3 Nephi 11). The correct interpretation of these events pertaining to the last days requires revelation from the Holy Ghost. These potential events include: A siege of the land of Nephi (3 Nephi 4:15-27), Nephite repentance (3 Nephi 5:1-8), the church being rent with dissensions and Satan leading people in open rebellion (3 Nephi 6), a possible Anti-Christ who flees from the land (3 Nephi 7:9-13), the raising of fallen prophets (3 Nephi 7:19; 19:4) and growth and separation in the church (3 Nephi 15-26). These events, along with destruction and darkness (3 Nephi 8), the Voice of Christ (3 Nephi 9), and silence in the land (3 Nephi 10) preceded Christ's appearance (3 Nephi 11).

The signs of heaven and earth all indicate the near coming of the Son of Man. You read the 9th, 10th and 11th chapters of the Last Book of Nephi [Third Nephi], and see what the Lord *has said will take place in this generation* when the gospel of Christ has again been offered to the inhabitants of the earth. The Lord did not reveal the day of the coming of the Son of Man, but he revealed the generation. That generation is upon us. The signs of heaven and earth predict the fulfillment of these things, and they will come to pass. G. Homer Durham, *The Discourses of Wilford Woodruff* (JD: 21:195) p 253.

With the appearance of Christ in Third Nephi chapter 11, the Nephites entered a period of peace and this peace parallels the millennial reign.

It has long been recognized that the beginning chapters of 3 Nephi provide a type for the events that will precede the millennial era and that 4 Nephi describes the same type of society that will exist during the thousand years of peace.⁵⁰ Christian M. Ziebarth, *Examining a Nephite/Latter-day Apostolic Parallel*, Provo, Utah, Maxwell Institute, 1995. Pp. 151–154

The three final books in the Book of Mormon are the books of Mormon, Ether and Moroni. These three describe the “loosing of Satan” after the millennial reign. The battle of Gog and Magog, can be represented by both the battle between Shiz and Coriantimr (Ether 15) as well as the battles between the Nephites and the Lamanites (Mormon 4 – 6, and Moroni 9).

Many parallels have been drawn between ancient and modern-day Nephites and Lamanites. The parallels have included messages to both the church and the nation in

⁵⁰ Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top, *Doctrinal Commentary on the Book of Mormon*, vol. 4, *3 Nephi through Moroni* (Salt Lake City: Bookcraft, 1992), 27, 205–6.

these last days. The final writers of the Small Plates ministerial prophecy contributed to Mormon's secular abridgment with a final warning:

For the Lord would not suffer, after he had led them out of the land of Jerusalem and kept and preserved them from falling into the hands of their enemies, yea, he would not suffer that the words should not be verified, which he spake unto our fathers, saying that: Inasmuch as ye will not keep my commandments ye shall not prosper in the land. Wherefore, the Lord did visit them in great judgment; nevertheless, he did spare the righteous that they should not perish, but did deliver them out of the hands of their enemies. Omni 1:6-7, (compare Jarom 1:3-4 and 3 Nephi 6:20-21)

However, the ministerial migration of Amaleki under Mosiah (Omni 1:12-13) has not happened (yet).

From a historical perspective, the coming of the Resurrected Christ to the Nephites (3 Nephi 11 – 28) is the most important record. From a prophetic perspective, the Book of Mosiah is the most important book because it deals with the ministry of the resurrected Christ to the Nephites at his Second Coming. The Books of Alma, Helaman and Third Nephi repeat as the conclusion of the ministerial prophecy. These books provide additional details between His appearance to the Church and the appearance of the Lord to the Jews and finally to the whole world.

The Prophetic Record

It appears from the Book of Mormon secular prophecy that the world is on the cusp of that great event, the Second Coming of Jesus Christ for his millennial reign.

However, the Book of Mormon consists of both a secular and ministerial

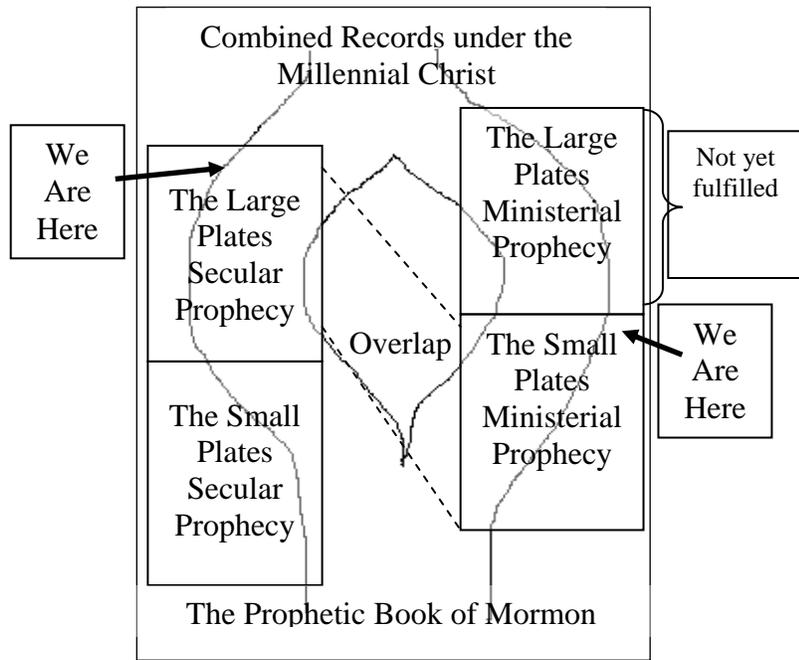


Fig 40: The Current Day

prophecy, which began at two different points of history. The ministerial prophecy began with Joseph Smith’s first visions at the opening of this dispensation. The ministerial prophecy to the present day has nearly completed its “small plates” account.

The overlaps between the secular prophecy and the ministerial prophecies correlated to with latter-day were covered in Section II events. Interactions between the latter-day leaders of Manasseh (the American government) and the leaders of Ephraim (the Church) are summarized in Michael K. Winder’s book Presidents and Prophets, (c) 2007 Covenant Communications.

Although the large plate secular prophecy is nearly complete, the large plate ministerial prophecy is yet to be completed.

The conclusion of the few remaining parts of the secular prophecy and the discussion of the second half of the ministerial prophecy will be discussed in the next section.

Section III: Prophecies Yet to Be Fulfilled

Section III Overview

Section III covers both Secular and Ministerial Prophecies not yet Fulfilled. This is not an attempt to discern the hour or day of the Savior's appearance.

The conclusion of the ministerial prophecy provides an overview of events between the present and the millennial reign. It projects events between the first appearance of Jesus Christ to the Church and his final appearance to the whole world, ushering in the millennial reign. It does not cover in detail every event, as the millennial prophecy is a mirror image of the secular prophecy. By understanding both how to discern the prophetic record covered in Section I, and the secular prophecy described in detail in Section II, the tools have been provided to the inspired reader to glean further details of the ministerial prophecy beyond what is covered in this section.

Section III is divided into five parts:

1. Part IIIa concludes the secular prophecy from the present day up to the coming of Christ independent from the ministerial prophecy.
2. Part IIIb provides background information relevant to the second coming of Christ and transitions back to the ministerial prophecy with Mormon's version of the parable of the Ten Virgins.
3. Part IIIc provides latter-day scenarios for the coming of Christ to the Church and the establishment of the government of Christ upon the earth.

4. Part IIIId outlines interim events between the first appearance of Christ to the Church and his appearance to the whole world.
5. Part IIIe reunites the secular and ministerial prophecies and concludes the prophetic Book of Mormon.

Warning on Reading Prophetic records

As events move from the latter-day historical through current events and into the future, the interpretation of the prophetic record becomes no longer a scholarly comparison of parallel events of two different nations in two ages of history. The interpretation of the record is somewhat prophetic, somewhat intuitive, and somewhat speculative. Parallel events become a confirming witness of the times to the believer and events that are not parallel become a stumbling block to the unbeliever seeking signs.

As recorded in the Book of Mormon, the historical events from the Nephite age may not be the right ones to compare to unknown future events. The correct interpretation of the types and shadows intended by Mormon the abridger to represent what he saw in the future age compels the modern day reader to step into his role. To see through Mormon's eyes, it is helpful to ask: "If you were Mormon, the prophet, and were commanded to write a history of your people who had fallen, to come forth to a people you saw in vision, what would you put in the book?" This requires the same spirit of prophecy, or in other words, the same testimony of Jesus Christ, that Mormon had when he wrote the Book of Mormon. It is also important to understand how events apply to the secular time line and how events apply to the ministerial time line.

Revelation, or the spirit of prophecy, which is the testimony of Jesus Christ (Rev 19:10, see also Book of Mormon Title Page, paragraph 1) is required to properly discern events.

Members of the Church of Jesus Christ of Latter-day Saints are given the Gift of the Holy Ghost but must live righteously in order for it to be of full effect. Nevertheless, the individual should exercise much caution to avoid looking past the mark as did the Jews at the time of Christ. Recall that Pharaoh needed the prophet Joseph in Egypt to correctly interpret the dream of the fat and skinny kine (cows) (Genesis 41). King Belshazzar needed the prophet Daniel to read the writing upon the wall (Daniel 5). Both members of the Church and members of other faiths should seek the guidance of the prophet of the Lord and of priesthood leaders in stakes and wards in discerning what revelations mean.

During their visions, both Nephi and John the Revelator were given “guided tours” by an angel of God. Their visions included the interpretation of what they saw. Nephi “had desired to know the things that [his] father had seen, and believing that the Lord was able to make them known unto [him]” (1 Nephi 11:1) he beheld the things his father saw (1 Nephi 11:3). Following Nephi’s example, members of the Church have the promise to have a similar vision if they will ask in faith unwavering. Joseph Smith recorded “The appearing of the Father and the Son, in that verse (John 14:23), is a personal appearance” (D&C 130:3).

Neither the Father Elohim nor the Son Jehovah would alienate himself from the children of men. It is they, the men, who cut themselves off if there be estrangement. Both the Father and the Son would gladly commune and associate with men. ... Spencer W. Kimball Teachings of Presidents

of the Church, Chapter 22: Revelation “A Continuous Melody and a Thunderous Appeal”, (2006), p 236–48.

Like his father before him, Nephi was physically drained upon the completion of the vision. Such a physical effect usually accompanies such a spiritual event. There is an additional warning: recipients of such a vision must act upon the vision they receive, “for unto whomsoever much is given, of him shall be much required” (Luke 12:48). This warning holds some Latter-day Saints back from seeking and receiving the greater witness understanding that “he who sins against the greater light, receive the greater condemnation” (D&C 82:3). However, not seeking the greater witness can also bring condemnation like unto rejecting the Melchizedek Priesthood:

Whether you accept the oath and covenant and find it too difficult or if you fail to try, the penalty is the same. There is no question, therefore, that your best course and mine is to receive the holy priesthood and try with all of our hearts to keep its covenants. If we choose not to try, we would certainly lose the opportunity for eternal life. If we try and with God’s help succeed, we will gain eternal life. There is yet another reason to decide now that you will try with all your heart to qualify for that oath and covenant and have confidence that you will succeed. God promises you the help and power which, if you exercise faith, will give you success. Henry B. Eyring, “Faith and the Oath and Covenant of the Priesthood,” *Ensign*, May 2008, 61–64

In previous dispensations, the priesthood and some scripture have been held back, trying the faith of the Lord’s people (3 Nephi 26:11) and protecting precious pearls before swine (Matthew 7:6; D&C 41:6). However in the dispensation of the Fullness of Times, all will eventually be revealed. In this dispensation the Lord “will pour out [his] spirit upon all

flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions” (Joel 2:28, Acts 2:17).

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Joel 2:28-30 (see also Acts 2:17-21)

In addition to revelatory guidance from the Holy Ghost, other sources describe the signs of the times. These sources include words from latter-day prophets and the other scriptures; the Bible, Doctrine and Covenants and Pearl of Great Price. The conclusion of the secular record along with Mormon’s abridged ministerial prophecy can be compared with other prophetic accounts and parables of the coming of Christ. By making such comparisons a greater panoramic vision can be created.

Section III is not an attempt to figure out the hour and day when the Lord will appear at his Second Coming. Like His first coming, His second coming is not a single event, but a multitude of events, and thus such an attempt at specifics would be futile. Included in this section is a series of events or plausible scenarios which may or may not come to pass. Partial fulfillment may occur in portions of the world while the rest of the world may be unaware. Fulfillment depends upon the faithfulness of the saints and the righteousness, or lack thereof, of the world.

If a certain event occurs, that should be a confirming witness; if a certain event does not, it should be a warning to draw closer to the Lord to read the signs of the times better.

Some alternate possibilities are presented for the reader to consider. The Holy Ghost must be used as a guide to the applicability of these possibilities to each reader.

Part IIIa: The Conclusion of the Secular Record

The conclusion of the secular prophecy will be discussed separately from the conclusion of the ministerial prophecy, although some of their events parallel. It should be recognized that these final events occur both at the end of the secular prophecy as well as at the end of the ministerial prophecy. Events in the secular prophecy have application to the United States, and events in the ministerial prophecy have application to the nations of the world.

Separations into Tribes

As the end of Section II parallels were drawn between the Nephites' separation into tribes and the separation of the modern day Nephites following political candidates. The 2008 presidential election may be a precursor to a larger secular event and a later ministerial event. With such a separation, America would no longer be united as one nation under God.

The larger secular division into tribes may be a political separation into individual states. During the founding of this nation, the individual colonies declared that they "are, and of right ought to be, Free and Independent States"⁵¹ from Great Britain. In forming a new government, the Virginia, New York, and Rhode Island state conventions ratifying the Constitution "explicitly reserved the right to secede at some future point, and those reservations were accepted by everyone involved."⁵² As the ratifying states were considered individual nations, the possibility of secession existed in the Constitution

⁵¹ Declaration of Independence

⁵² http://www.jusbelli.com/cit_vs_cit.html

originally. Any talk about secession must go through the same process that joining the U.S. entails. “The people [have] the use of secession from the Union to remove their Limited Delegation of Power if the Union didn't work out and to also keep the Union in check”.⁵³ States formed out of the territories of the United States (Louisiana Purchase) may not have the option of secession. The Civil War, and ratification of the 14th amendment (which added the term citizens with a lower case “c”), reduced individual sovereignty. The ratification of the 17th amendment, which changed the way United States Senators were selected (elected by the people instead of appointed by state legislatures), significantly reduced state sovereignty. Under these changes, the likelihood of secession of an individual, state, or group of states from the Union has been virtually eliminated. The future tribal division does not appear to be by seceding from the Union.

A remnant of state sovereignty exists with the National Governors Association which may play a role in the tribal divisions prophesied.

The fracture of the modern Nephite nation into tribes may still be along political boundaries led by presidential candidates as described earlier. The fracture of America may also follow other political divisions such as by region, Democrat or Republican, man-made demarcation (United Nations delineations⁵⁴, EPA regions⁵⁵, postal areas, census regions⁵⁶ or congressional districts⁵⁷) or by other unspecified delineations. It may

⁵³ http://www.jusbelli.com/cit_vs_cit.html

⁵⁴ http://en.wikipedia.org/wiki/1947_UN_Partition_Plan for Palestine; a similar US partition plan has been set up. See in part <http://www.nps.gov/history/worldheritage/>

⁵⁵ <http://www.epa.gov/epahome/locate2.htm>

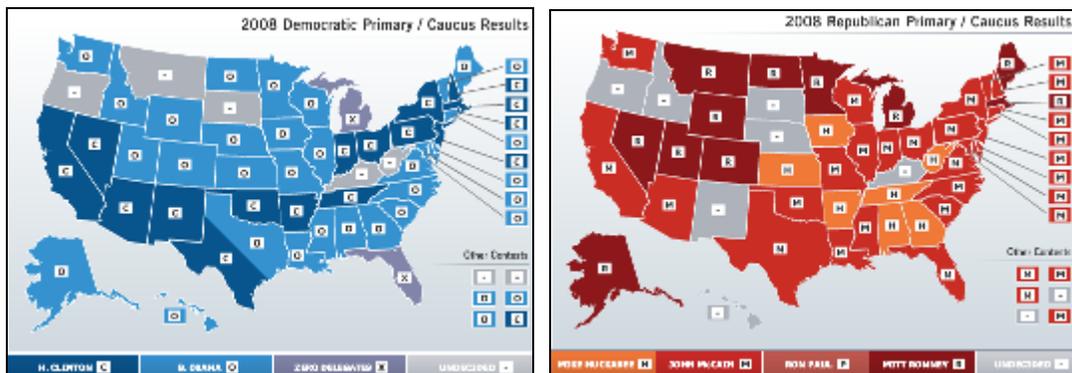
⁵⁶ http://www.census.gov/geo/www/us_regdiv.pdf

⁵⁷ <http://www.govtrack.us/congress/findyourreps.xpd>

be agricultural divisions or urban and rural differences. Some divisions may be forced pseudo-political divisions (states, regions, etc); other division may not. The divisions may be by some other delineations such as geographic, (North versus South, East versus Midwest versus West and Northwest), economic (as class distinctions already identified) or religious beliefs⁵⁸. The division will be “every man according to his family, kindred and friends” with “an agreement that they [neighboring tribes] would not go to war one with another” (3 Nephi 7:14). The forced or voluntary gathering of the righteous from the wicked may be part of the segregations.

The 2008 primary election provides one example of how the Republican and Democratic parties are fracturing. This fracture may facilitate the rise of a viable third party. Joseph Smith indicated:

There will be two great political parties in this country. One will be called the Republican, and the other the Democrat party. These two parties will go to war and out of these two parties will spring up another party which will be the Independent American Party. Mosiah Lyman Hancock quoting Joseph Smith, Life Story of Mosiah Lyman Hancock, p. 29.



⁵⁸ Religious separations may follow demographics recorded in The Regions of Mind http://regionsofmind.blog-city.com/mapping_religion_in_america.htm or The Social Explorer <http://www.socialexplorer.com/> for example.

Fig 41: Democratic Split

Fig 42: Republican Split

There have been several instances of the emergence of an “Independent American Party” in recent decades. One occurred in 1955 in New Orleans with an anticommunist publication by the same name. A second occurred with George Wallace’s campaign in the 1960s. More recently, the national Independent American Party was formally created May 27, 1998.⁵⁹ Whether this third political party becomes viable or is a time line marker is yet to be seen.

The separation into tribes in Nephite days happened after a failed attempt to re-establish a kingdom and after the murder of an unnamed chief judge by an unknown “they”:

Now behold, I will show unto you that they did not establish a king over the land; but in this same year, yea, the thirtieth year, they did destroy upon the judgment-seat, yea, did murder the chief judge of the land. Now all this was done, and there were no wars as yet among them; and all this iniquity had come upon the people because they did yield themselves unto the power of Satan. And the regulations of the government were destroyed, because of the secret combination of the friends and kindreds of those who murdered the prophets. And they did cause a great contention in the land, insomuch that the more righteous part of the people had nearly all become wicked; yea, there were but few righteous men among them. 3 Nephi 7:1, 5-7

The destruction of the latter-day judgment seat caused by prior and unresolved dissensions could result in the separation into tribes. Whether a modern-day leader will be assassinated as part of the destruction of the judgment seat is yet to be seen. The assassination of a chief judge may be one of the signs of the times. However, chief

⁵⁹ <http://www.usiap.org/>

judges were murdered in earlier portions of the Nephite record (Helaman 1:9, Helaman 8–9) which does not have a specific identified modern day American parallel. The latter murder of a chief judge (3 Nephi 7:1) may not have a modern-day parallel either. Such events may be deferred until the end of the ministerial prophecy.

King Mosiah warned of such divisions in his farewell address:

Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe and make it your law—to do your business by the voice of the people. And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land. Mosiah 29:26-27

George Washington and other founding fathers made similar warnings.

In Nephite times when the tribes divided, peace was maintained through a new type of government. This new government was created by an agreement between the new tribes:

And it came to pass in the thirty and first year that they were divided into tribes, every man according to his family, kindred and friends; nevertheless they had come to an agreement that they would not go to war one with another; but they were not united as to their laws, and their manner of government, for they were established according to the minds of those who were their chiefs and their leaders. But they did establish very strict laws that one tribe should not trespass against another, insomuch that in some degree they had peace in the land. 3 Nephi 7:14

The divisions into tribes will effect the government of this nation in ways yet unseen. Elder L. Tom Perry outlined what early Church prophets prophesied about the divinely inspired Constitution:

First from Brigham Young, second president of the Church: “Will the Constitution be destroyed? No: it will be held inviolate by this people; and, as Joseph Smith said, ‘The time will come when the destiny of this nation will hang upon a single thread. At that critical juncture, this people will step forth and save it from the threatened destruction.’ It will be so.” (*Journal of Discourses*, 7:15.)...Now another witness, John Taylor, third president of the Church: “When the people shall have torn to shreds the Constitution of the United States, the elders of Israel will be found holding it up to the nations of the earth, and proclaiming liberty and equal rights to all men, and extending the hand of fellowship to the oppressed of all nations.” (*The Gospel Kingdom*, Deseret Book Co., 1943, p. 219) This is part of the program....A final witness is from George Q. Cannon, former member of the First Presidency, who said that “the day will come when the Constitution and free government under it will be sustained and preserved by this people.” (*JD*, 23:104) Elder L. Tom Perry “God’s Hand in the Founding of America,” *New Era*, July 1976 p. 45

It should be noted that in the American political environment of separation of Church and State that “if the Constitution be saved at all, it will be by the elders of this Church,”⁶⁰ not by the Church. Political involvement by the Church to such a degree to save the government would incur a political backlash. The elders, independent of the Church as an organization, will need to rise up to save the founding document of this free nation. The success of such activity will determine to what extent the Constitution, as inspired by the Lord, will continue to exist.

⁶⁰ Joseph Fielding Smith, *Doctrines of Salvation* Volume III, p 326

Jacob, an Antichrist

In the Nephite day, as part of the secret combinations that caused the downfall of the government, Jacob was chosen as a king of one of the tribes (3 Nephi 7:9-10). His desire to be king and his rejection of the prophets caused his tribe to be cast out.

Therefore, Jacob seeing that their enemies were more numerous than they, he being the king of the band, therefore he commanded his people that they should take their flight into the northernmost part of the land, and there build up unto themselves a kingdom, until they were joined by dissenters, (for he flattered them that there would be many dissenters) and they become sufficiently strong to contend with the tribes of the people; and they did so. And so speedy was their march that it could not be impeded until they had gone forth out of the reach of the people. And thus ended the thirtieth year; and thus were the affairs of the people of Nephi. 3 Nephi 7:12-13

The inclusion of an antichrist in Mormon's abridgement just prior to Christ's coming in the secular prophecy is significant. It would seem that more details should be provided about this important figure as a type and shadow for future events. Information about previous anti-Christ's (Korihor-Alma 30, and Sherem-Jacob 7) may have been sufficient that duplication was not necessary. The account of Jacob from the secular prophecy may parallel another individual in the ministerial prophecy who led people out of the land. Jacob may parallel the "strong and mighty man" who led a group of people out of the land of Zarahemla back to the land of Nephi:

And now I would speak somewhat concerning a certain number who went up into the wilderness to return to the land of Nephi; for there was a large number who were desirous to possess the land of their inheritance. Wherefore, they went up into the wilderness. And their leader being a strong and mighty man, and a stiffnecked man, wherefore he caused a contention among them; and they

were all slain, save fifty, in the wilderness, and they returned again to the land of Zarahemla.

Omni 1:27-28

The fifty survivors who returned to Zarahemla included Zeniff and his group and will be discussed as part of the ministerial prophecy.

Destruction before the Coming of Christ

During Nephite history, 16 cities were destroyed (3 Nephi 8 – 9) and exceedingly great damage occurred in the cities that remained. These cities were destroyed because of the exceeding great wickedness (3 Nephi 9:10-12) of the inhabitants who upset the peace of the people and ruined the government of the land (3 Nephi 9:9). For those that were not destroyed, the ensuing darkness lasted for three days (the recommended time period for a 72 hour kit) (3 Nephi 8:23). The righteous were spared because they “were more righteous than they” who were destroyed (3 Nephi 9:13).

Natural Disasters

Modern day natural disasters may parallel the destruction of the 16 Nephite cities, and may include recent events such as New Orleans devastated by Hurricane Katrina and Cyclone Nargis in Myanmar. Other hurricanes in the US and throughout the world seem to be occurring with greater frequency and intensity. The rash of tornadoes that plague the Midwest and southern states can also be included in the list of natural disasters occurring with increasing frequency and intensity. The tsunami that struck Indonesia in 2004 is another event where the “inhabitants thereof were drowned” (3 Nephi 8:9). The 2008 Sichuan earthquake in central China resulted in several cities “covered with earth, and the inhabitants thereof” (3 Nephi 9:5).

Worldwide disasters may benefit the spreading of the gospel as the descendents of Joseph, Manasseh and Ephraim provide needed nourishment in times of famine and disaster. The recent disasters are straining federal and civilian aid agencies financial resources. The Church of Jesus Christ, as an entity and through volunteer efforts of individual members, is providing relief. These efforts are a great missionary tool for the spreading of the gospel prior to the return of the savior.

The disasters are a way of separating the righteous from the wicked. The Lord has said He “will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.” (1 Nephi 22:17). For those who are the victims of disasters, the separation of the righteous from the wicked occurs in Heaven. For the survivors, the separation of the righteous from the wicked occurs with those who are blessed with prosperity who could come to their aid.

Although worldwide disasters may parallel some of the destructions of the 16 cities, much of the destruction appears to have occurred in the land of Zarahemla, the land controlled by the Nephites. Destruction in the land of the Lamanites is not recorded. The city of Zarahemla, the seat of Nephite government was among the 16 cities destroyed, as the city “did take fire” (3 Nephi 8:8). Whether this foreshadows the destruction of the seat of modern Nephite government, or Washington DC as paralleled in a Section IIa, is

yet to be seen. The Lord has provided warnings to three specific cities in this dispensation:

Nevertheless, let the bishop go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which await them if they do reject these things. For if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate. D&C 84:114-115

Other modern day cities may be warned prior to their destruction that danger is imminent. This warning may include a prophetic gathering call for the righteous to gather out of the city.

The destructions that occur in the secular prophecy are precursors to destructions that occur later in the ministerial prophecy.

Class distinctions, political divisions, and the strain caused by the need to provide disaster relief can cause a “great division among the people” (2 Nephi 30:10). Nephi prophesied of the conditions in the last days:

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

As the transition occurs to the millennial reign, the earth will be transformed into a Terrestrial order. Inhabitants who are of Telestial nature will be destroyed.

When the reign of Jesus Christ comes during the millennium, *only those who have lived the telestial law will be removed.* The earth will be cleansed of all its corruption and wickedness. Those who have lived virtuous lives, who have been honest in their dealings with their fellow man and have endeavored to do good to the best of their understanding, shall remain. Joseph Fielding Smith, *Doctrines of Salvation Volume III*, p 62 (italics added).

The inhabitants of the earth who abide by either the terrestrial or celestial laws may remain on the earth during the Millennium. The destruction prior to the coming of Christ may depend upon the level of understanding one has been given or has accepted. Modern-day Nephites who are members of the Church may need to abide the Celestial law to avoid destruction. Church members living only a Terrestrial law may undergo additional trials and tribulations because they have been warned.

Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her. I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire. Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted her offering; and if she sin no more none of these things shall come upon her. D&C 97:25-26.

Further instruction is provided to the modern day Nephites in the ministerial prophecy.

The destruction among the modern-day Nephites may be two-fold depending upon either the secular or ministerial definition used. For the Nephites who are Americans who have

not yet received the higher law, obedience to the terrestrial law may protect them. This would include obedience to the Constitution of the United States, the Lord's Law for government, and the support of the liberty of the people (3 Nephi 9:9). However, America will have to go through some tribulation during the destruction of those of the Telesstial kingdom.

To what extent America survives these destructions will be determined by how many of the elders of the Church rise up to save the Constitution and how much the members of other faiths desire to maintain their freedoms. The fact that America will survive the tribulations to some degree or another is indicated by Joseph Fielding Smith when he stated "Following the [Adam-ondi-Ahman] gathering, every government in the world, including the United States, will have to become part of the government of God" (Joseph Fielding Smith, *Doctrines of Salvation*, Volume III pg 13-14). America and the other nations in the New World will be the first nations consumed by the Kingdom of God.

And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations.

D&C 87:6

The destruction of the inhabitants of the destroyed Nephite cities was because of wickedness and abominations (3 Nephi 9:9, 10, 12). The Nephite destruction parallels the destruction of those of the Telesstial order prior to the Second Coming of Christ. The Nephites who were spared were "spared because ye were more righteous than" those

destroyed (3 Nephi 9:13). Those spared represent those abiding the higher laws of the Terrestrial and Celestial orders. To those of the Terrestrial order, the Lord asks “will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?” (3 Nephi 9:13).

The destruction before the coming of Christ (3 Nephi 8 – 9) parallels the destruction prophesied by Jarom and Omni of the Nephites being swept off the face of the land (Jarom 1:3, Omni 1:6-7, see also Mosiah 9:1-8). In Mormon’s transition between the Small Plates and his abridgement, the Lamanites come out of the land of Nephi, pursuing the fleeing righteous Nephites into the Land of Zarahemla (Words of Mormon 1:13).

Silence

Prior to the coming of Christ to the Nephites, there was silence for many hours (3 Nephi 10). This parallels the silence for the space of half an hour that is prophesied to occur prior to the coming of Christ. (Revelations 8:1, see also D&C 88:95, 38:12)

And now behold, it came to pass that all the people of the land did hear these sayings, and did witness of it. And after these sayings there was silence in the land for the space of many hours; For so great was the astonishment of the people that they did cease lamenting and howling for the loss of their kindred which had been slain; therefore there was silence in all the land for the space of many hours. 3 Nephi 10:1-2

How this period of silence is fulfilled is yet to be seen. It appears to be tied to angels reaping the earth and the cleanliness of the Church.

Verily I say unto you, ye are clean, but not all; and there is none else with whom I am well pleased. For all flesh is corrupted before me; and the powers of darkness prevail upon the earth,

among the children of men, in the presences of all the hosts of heaven – Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and behold, the enemy is combined. D&C 38:10-12

Referring to angels reaping the earth, Joseph Fielding Smith referred to this passage and said “That was said of the church over 100 years ago. The Lord is not pleased with us today, for we are not clean, all of us.” (Joseph Fielding Smith, *Doctrines of Salvation* Vol. III p 17) The period of silence may occur in the secular prophecy, later at the end of the ministerial prophecy or in both timelines.

The Coming of Christ among the Nephites

After the destruction and the period of silence the Father introduced Jesus Christ to the Nephites (3 Nephi 11) and Christ’s resurrected ministry among the Nephites continued through the remaining portion of that book.

It has long been recognized that the beginning chapters of 3 Nephi provide a type for the events that will precede the millennial era, and that [the remaining 3 Nephi chapters to] 4 Nephi describe the same type of society that will exist during the thousand years of peace” *Examining a Nephite/Latter-day Apostolic Parallel*, Christian M. Ziebarth, F.A.R.M.S (see also Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top, *Doctrinal Commentary on the Book of Mormon*, vol 4, *3 Nephi through Moroni*, Salt Lake City: Bookcraft, 1992, p 27, 205-6.)

The resurrected Christ came to the Nephites after a period of destruction across the whole land. His coming occurred in one single event or a group of closely related events, after which there was a millennial peace.

Mormon concluded the secular prophecy with the type and shadow of the Millennial reign where “there were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God” (4th Nephi 1:17). In this Nephite era, everybody lived in peace for the next few hundred years.

With the coming of the Messiah, the secular prophecy is complete, and the Times of the Gentiles is fulfilled (Romans 11:25).

The purpose of our life should be to build up the Zion of our God, to gather the House of Israel, bring in the fulness of the Gentiles, restore and bless the earth with our ability and make it as the Garden of Eden, store up treasures of knowledge and wisdom in our own understandings, purify our own hearts and prepare a people to meet the Lord when he comes (DBY, 88). “Chapter 16: Building Zion,” Teachings of Presidents of the Church: Brigham Young, 111

The coming of Christ to the Nephites on several different days hints at the potential that there may be more to his coming than a single one time event. The multiple appearances of the resurrected Christ to the Nephites will be discussed in the next part. Before doing so, an understanding of one more gospel principle is beneficial. That principle is that Christ comes in threes.

Part IIIb: Jesus Christ Appears in Threes

The coming of Christ is not a single event but a series of events, “for, behold, he cometh in the first watch of the night, and he shall also come in the second watch, and again he shall come in the third watch” (JST Luke 12:41). In order for the latter-day appearances to be understood, it is helpful to understand that Christ appears in threes.

Those who lived when he [Christ] was born ... needed the spirit of inspiration to discern the signs of the times, to know which of the prophetic utterances described his First Coming, which his Second...And those of us who now live as mortals – and more particularly those who are members of his latter-day kingdom need and seek the spirit of revelation to read the signs of the times, to know when he will come again, to know which parts of the revealed word have reference to the millennial cleansing of the earth, and which have reference to the earth in its final celestial state. Bruce R. McConkie, *The Promised Messiah*, p. 2-3.

Elder McConkie indicates that Christ will come three times to the earth. The first time He came to the earth was during his mortal ministry and included his resurrected appearances to the Jews, the Nephites, and the Lost Tribes. This was in the meridian of time. The second time He will come to the earth is for his millennial reign to reign for 1000 years. Christ’s final appearance to the earth will be when the earth receives its celestial glory.

Specifically addressing the Second Coming of the Messiah, Elder McConkie further states:

The second coming of the Son of Man consists of not of one but of many appearances...not to one but to many places...stand[ing] on one continent after another, speak[ing] to one great assemblage after another. Bruce R. McConkie, *The Millennial Messiah*, p. 575.

Describing some of these appearances, Ezra Taft Benson, quoting Joseph Smith, said:

His first appearance will be to the righteous Saints who have gathered to the New Jerusalem. In this place of refuge they will be safe from the wrath of the Lord, which will be poured out without measure on all nations... The second appearance will be to the Jews. To these beleaguered sons of Judah surrounded by hostile Gentile armies, who again threaten to overrun Jerusalem, the Savior – their Messiah – will appear and set his feet on the Mount of Olives, “and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens shall also shake.” (D&C 45:48) The Lord Himself will then rout the Gentile armies, decimating their forces (see Ezek. 38, 39). Judah will be spared, no longer to be persecuted and scattered... The third appearance of Christ will be to the rest of the World. All nations will see Him “in the clouds of heaven, clothed with power and great glory; with all the holy angles” Ezra Taft Benson, “Five Marks of the Divinity of Jesus Christ,” *New Era*, Dec 1980, p. 44.

This last appearance will be with power and glory. Whether the first two appearances include signs in the heavens is not clearly stated.

Before the appearance of Christ to the saints gathered in the New Jerusalem, there will be another meeting:

Before the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; before the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other; before he stands on Mount Zion, or sets his feet on Olivet, or utters his voice from an American Zion or a Jewish Jerusalem; before any of his appearances, which taken together comprise the second coming of the Son of God – before all these, there is to

be a secret appearance to the selected members of his Church. He will come in private to his prophet and to the apostles then living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present. And further, all faithful members of the church then living ... will be there. It will be the greatest congregation of faithful saints ever established...It will be a great sacrament meeting....at a place called Adam-ondi-Ahman. Bruce R. McConkie, *The Millennial Messiah*, p. 578-9.

Elder McConkie states that this great conference will occur at Adam-ondi-Ahman. In this modern day of technology, there could be another explanation. To comprehend the future coming to of Christ, Elder McConkie suggested:

To know how Deity has dealt with men is to forecast how he will continue to do so, for he is the same yesterday, today, and forever; ...The fact is, no one can comprehend the future Second Coming without first gaining a knowledge of the First Coming. Bruce R. McConkie, *The Promised Messiah* p. 3.

So to better understand the future Second Coming a knowledge of his First Coming is important.

Witness of the New Testament

The separation of Christ's kingly lineage and his priestly lineage was established in Section I of this work. The division preceded His mortal reign, and is a similitude of events prior to His millennial reign. As also discussed in Section I, this division was compared to the separation of Church and State in America and

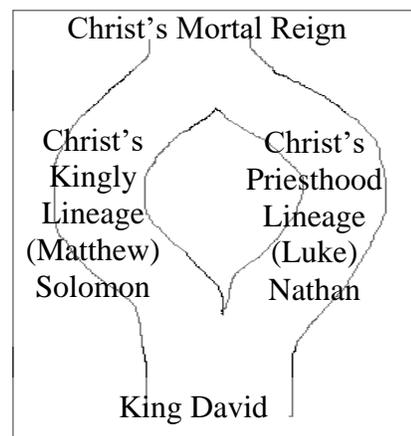


Fig 43: Christ's Lineage

the separation of the secular and ministerial prophecies from the Book of Mormon. This division also represents the split in the birthright blessing given to Joseph's sons, Manasseh and Ephraim, representing America and the Church respectively. These two branches will be reunited at some point in the future as Christ takes upon his shoulders the government of the Kingdom.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Isa 9:6, 2 Nephi 19:6

However, the witness of the New Testament goes far beyond the re-unification of a divided lineage in representing latter day events. Like the Book of Mormon, the New Testament is not a complete record. The apostle John indicated there were "also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25).

One might ask of the New Testament a similar question that President Benson asked of the Book of Mormon⁶¹, modified to be "why did the Lord inspire the writers of the New Testament to include the records that comprise the Bible?" The recorded life of Christ is in itself an historical prophecy. If the New Testament is closely examined, there are three periods of Christ's life recorded: 1) his birth into mortality, 2) teaching in the temple when he was twelve years old and 3) his three year mortal ministry. His resurrected

⁶¹ "Why did the Lord inspire Mormon (or Moroni or Alma) to include that in his record? What lesson can I learn from that to help me live in this day and age?" Ezra Taft Benson, "The Keystone of Our Religion," *Ensign*, January, 1992, p 2.

teachings may be included in this last period. Thus, as Elder McConkie suggests, each of these Mortal Messiah events parallels events with the Second Coming of the Messiah.

Jesus Christ's First Mortal Appearance

Jesus Christ's first mortal appearance in the New Testament was his birth, an event celebrated annually by most of Christendom. This event was foretold by ancient prophets. Only a few people alive in Jerusalem at the time of the Savior's birth appear to have been properly in tune with the Holy Ghost to identify its occurrence.

The nativity story mentions twelve witnesses of the birth of the Savior and illustrates the pattern by which the knowledge of God is to be restored and to go forth once again among all the nations of the earth... Joseph Fielding McConkie "Twelve Witnesses of Christ's Birth," *Ensign*, December 1990 p. 7.

These twelve witnesses were 1) Gabriel, 2) Zacharias, 3) Elizabeth, 4) the unborn John the Baptist, 5) Mary, 6) Joseph, 7) the Heavenly Chorus, 8) the Shepherds, 9) Simeon, 10) Anna, 11) the Wise Men, and 12) Herod. Ten of the twelve special witnesses of his birth were mortal. Two, Gabriel and the Heavenly Hosts, represented the Lord. One, Herod, represented the adversary. The mortal witnesses, excluding Herod, had one unifying trait: they were all watching for the signs of the times pertaining to Jesus Christ birth and were blessed for doing so.

Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Luke 12:37

The former revelation has parallel with Latter-day revelation:

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day. D&C 45:57

Those who witnessed His birth did not do so in a single event. There were a multitude of events that happened over a three year period. The events began with angelic proclamations foretelling the births of both John and Jesus. A gathering call by government leaders for census and taxation brought Joseph and Mary to Bethlehem. On the night of his actual birth, heavenly hosts instructed the shepherds to visit Him that night. Eight days later, Simeon and Anna witnessed of Him at the temple. Some time later, the visit by wise men caused Herod to attempt to destroy the new born King. Herod “slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under” (Matthew 2:16). To escape the destruction, the holy family fled into Egypt and their later return to the Holy Land ended the multitude of these first appearance events.

Each of the New Testament witnesses of Christ’s birth probably has a prophetic Book of Mormon parallel as well as a modern day equivalent.

For example, consider the shepherds’ witness. These shepherds were watching over their flocks by night when the angel of the Lord pronounced the holy birth.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen *it*, they made known abroad the saying

which was told them concerning this child. And all they that heard *it* wondered at those things which were told them by the shepherds. Luke 2:15-18

Hopefully, those whom the shepherds told did more than wonder. Hopefully they also went to visit the Christ child.

The prophetic Book of Mormon equivalent to the shepherds is recorded in 3 Nephi 19:1-4. As the resurrected Christ's first appearance to the Nephites came to a close, He ascended into heaven. Those who were at the first meeting gathered others during the night for a gathering "on the morrow."

And now it came to pass that when Jesus had ascended into heaven, the multitude did disperse, and every man did take his wife and his children and did return to his own home. And it was noised abroad among the people immediately, before it was yet dark, that the multitude had seen Jesus, and that he had ministered unto them, and that he would also show himself on the morrow unto the multitude. Yea, and even all the night it was noised abroad concerning Jesus; and insomuch did they send forth unto the people that there were many, yea, an exceedingly great number, did labor exceedingly all that night, that they might be on the morrow in the place where Jesus should show himself unto the multitude. And it came to pass that on the morrow, when the multitude was gathered together ... the disciples whom Jesus had chosen... went forth and stood in the midst of the multitude. 3 Nephi 19:1-4

Along with the prophetic Book of Mormon parallel, there are modern day equivalents of the shepherds watching over their flocks at night. These would be the prophets, general authorities, stake presidents, bishops, priesthood leaders and home and visiting teachers who are watching over their flocks at night until Jesus Christ returns in a new day.

Specific examples of Book of Mormon and Latter-day parallels with the eleven other New Testament witnesses are beyond the scope of this text.

From the New Testament witness, the first appearance of Jesus Christ during his Second Coming will occur to those who are watching. This includes members of the Church and may include members of other faiths. It is not a single event but a multitude of appearances to different groups of people. The latter day first appearance may have similar prolonged events beginning with angelic pronouncements as well as similar Satanic counter actions.

Jesus Christ's Second Mortal Appearance

The second recorded appearance of Jesus Christ in the New Testament is a brief event when he was twelve years old. In this account, Jesus was found in the Temple teaching the Jews in Jerusalem. After the Feast of the Passover the company he came to Jerusalem with returned towards Galilee without him. Discovering Jesus was not with the company returning to Galilee, his parents went back to Jerusalem.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all

these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2:46-52

This brief New Testament account correlates to Christ's second appearance at his second coming, when he will stand upon the Mount of Olives and teach the Jews in the temple in Jerusalem.

[The Jews] do not believe in Jesus of Nazareth now, nor ever will until he comes and sets his foot on Mount Olivet and it cleaves in twain, one part going towards the East and the other towards the West⁶². Then, when they behold the wounds in his hands and in his feet, they will say, "where did you get them?: and he will reply, "I am Jesus of Nazareth, King of the Jews, your Shiloh, him who you crucified." Then, for the first time will the eyes of Judah be opened. They will remain in unbelief until that day. This is one of the events that will transpire in the latter day. Elder Wilford Woodruff, Journal of Discourses 15:277-78, in 13th Ward, Jan 12 1873

Jesus Christ's Third Mortal Appearance

The third appearance of Jesus Christ in the New Testament is his three year mortal ministry; openly to the Jews, and indirectly to the rest of the world through the opening up of the gospel to the Gentiles. At the end of his mortal life, He sealed his work with the atoning sacrifice to save the world.

The New Testament documents three time periods of His mortal life, which represent three appearances at his second coming:

- 1) Christ's birth depicts his first appearance to His church, to those that watch for him.

⁶² See Zechariah 14:4

- 2) Christ's 12-year old visit to the temple depicts his second appearance to the Jews on the Mount of Olives.
- 3) Christ's three year mortal ministry to the whole land of Jerusalem represents his millennial appearance to the whole world.

The Witness from his Resurrection

In addition to the overall record of the New Testament depicting three periods of Christ's mortal life, his resurrected appearances at Jerusalem occurred to three groups of people: 1) to individuals personally (as with Mary, Peter, etc.) 2) to the leaders of the church (the remaining 11 and others like Stephen) in a multitude of repeated events until his ascension and 3) to the multitude who believed on him at his ascension. The three resurrected appearances in Jerusalem parallel his three mortal appearances and can provide insight for his appearances at his second coming.

The resurrected witnesses as a whole might also be added to the three mortal appearances and viewed as a fourth appearance

Teachings from Matthew 24 and 25

During Christ's mortal ministry, the apostles came to him with the questions "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matthew 24:3). In answer, Christ responded by describing the signs of the times (Matthew 24) and concluded with three parables: 1) the Parable of the Ten Virgins 2) the Parable of the Talents, and 3) the Parable of the Sheep and the Goats (Matthew 25). Although the parables can apply to any of the appearances of Christ, there is a

definite emphasis of each parable. The Parable of the Ten Virgins applies most to Christ's Church, and pertains specifically to members of the Church of Jesus Christ of Latter-day Saints. The Parable of the Ten Virgins identifies that Christ is the Bridegroom and that the Church is the bride. The Parable of the Talents describes the second appearance of Christ, to the Jews, with a man going off into a far country and coming back for his accounting. The last parable in this triplet, the Parable of the Sheep and the Goats, depicts the pre-millennial and millennial separation of nations.

Summary of New Testament Witnesses

By gaining a knowledge of the First Coming (as Bruce R. McConkie recommended), one can begin to comprehend the future Second Coming.

The New Testament records three time periods of the mortal life of Christ. His resurrected appearances and many parables also indicate three appearances. The New Testament is a type and shadow to the events which precede his millennial reign. It depicts by types his comings: 1) first to the Church, 2) second to the Jews and 3) third to the whole world.

The Witness of Third Nephi (3 Nephi 11 – 29)

Understanding the events of the mortal record of Christ in the New Testament provides further understanding of the appearance of the resurrected Lord to the Nephites. This in turn provides insight for the appearances of the resurrected Lord at his Second Coming.

The record of Christ's appearance to the Nephites (3 Nephi 11 – 29) does not describe one single event; it is a record of a multitude of appearances and teachings. These events occur: 1) on the first day (3 Nephi 11 – 18), 2) on the second day (3 Nephi 19:15-26:15) possibly mixed with a third (3 Nephi 26:13, 16), and 3) a last appearance (3 Nephi 27:2-28:12).

The record also references multiple appearances of Christ between where he did “show himself unto them oft” (3 Nephi 26:13). The record does not record His teachings during these appearances. These multiple appearances typify Christ's millennial reign as Joseph Smith taught:

Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. Teachings of the Prophet Joseph Smith, p 268

The specific spiritual teachings of the Lord to the Nephites on these different days are not the subject of this work as many other texts have been written about these events.⁶³

The First Day

Christ's first resurrected appearance to the Nephites was not in the land of Zarahemla, the seat of government among the Nephites, because it had been destroyed (3 Nephi 8 – 9). By parallel, Jesus Christ's first appearance at his second coming would not be in Washington D.C. A capital city also may be destroyed among the land of the modern day Nephites.

⁶³ Victor L. Ludlow, “Jesus' Covenant Teachings in Third Nephi” *Rediscovering the Book of Mormon* p. 177-185. See also John W. Welch, “Benjamin's Covenant as a Precursor of the Sacramental Prayers” *King Benjamin's Speech: “That Ye May Learn Wisdom”* p 295-314.

The resurrected Lord first appeared to the Nephites in the land Bountiful, at the temple (3 Nephi 11:1). Bountiful was paralleled with Salt Lake City in Section IIc. However, there is no reference in the historical Book of Mormon to when the temple was built in this city. Salt Lake City may or may not be represented by Bountiful in this latter part of the secular prophecy.

The first appearance began with the Father's witness and Christ's descent was to a relatively small multitude of 2500 men, women and children, which included the twelve Nephite disciples (3 Nephi 17:25), who were gathered around the temple.

The Nephite 2500 parallels the leadership of the Church in these latter-days. Whether or not this first appearance represents "His first appearance ... to the righteous Saints who have gathered to the New Jerusalem"⁶⁴ or the "secret appearance to the selected members of his Church... his prophet and to the apostles then living"⁶⁵ is unknown. Since private appearances are generally not recorded in scripture, it is suggested that this is a more open meeting. This open meeting might be to those "who have held keys and powers and authorities in all ages from Adam ... and to all faithful members of the church then living ... at a place called Adam-ondi-Ahman."⁶⁶

⁶⁴ Ezra Taft Benson "Five Marks of the Divinity of Jesus Christ," *New Era*, Dec 1980 p 44

⁶⁵ Bruce R. McConkie *The Millennial Messiah* p. 578-9.

⁶⁶ Bruce R. McConkie *The Millennial Messiah* p. 578-9.

Jesus Christ taught during this first day's visit (3 Nephi 11 – 18) that the Nephites were one group of the Lost Sheep (3 Nephi 15:16-24) and that there were other sheep (3 Nephi 16:1-3). Whether he visited these other lost sheep between his first and second appearances to the Nephites or after his ascension from the Nephites, the record does not indicate. Christ further taught about the latter days, counseled the Nephites to pray for understandings (a basic concept of revelation), and healed the sick among them. After administering the sacrament and ordaining the twelve (3 Nephi 18:36), he ascended into heaven (3 Nephi 18:39). After Christ ascended

...it was noised abroad among the people immediately, before it was yet dark, that the multitude had seen Jesus, and that he had ministered unto them, and that he would also show himself on the morrow unto the multitude. Yea, and even all the night it was noised abroad concerning Jesus; and insomuch did they send forth unto the people that there were many, yea, an exceedingly great number, did labor exceedingly all that night, that they might be on the morrow in the place where Jesus should show himself unto the multitude. 3 Nephi 19:1-3

The labors of the 2500 Nephites during that first night is similar to the shepherds of the New Testament, who, after seeing the newborn Christ “made known abroad the saying which was told them concerning this child” (Luke 2:17). This second visit might be like other New Testament Witnesses, including the meeting of Simeon and Anna at the Temple in Jerusalem when Christ was 8 days old, or the visit by the Wise Men some time later.

The space of time between Christ's first and second visit to the Nephites was “all the night” (3 Nephi 19:1-3). Pertaining to the interval between his first and second

appearances at his Second Coming, this ‘night’ might be 12 hours, or it might be a longer period of time. This period may be where those in Church leadership (which parallels the 2500 present on the first day) call and gather those who were not present on the first day. This call could be to Stake Presidents, Bishops and ward leadership as well as to Home and Visiting Teachers and to their respective families. This call could be to all who call their flock to a second greater gathering.

This period could also be a longer period. Christ taught in his mortal ministry “I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.” (John 9:4-5). A period of night describes a period of time when Christ is not upon the earth, such as the long night of apostasy. The night among the Nephites when Christ ascended might represent a period when Christ is not upon the earth between his first resurrected appearance and a later one.

It may be a 12-hour night as well as a longer period, representing two different events. It could represent the interval between the secret meeting of the prophet and the more general meeting at Adam-ondi-Ahman. It could also represent the interval between the general Adam-ondi-Ahman meeting and subsequent greater events.

The Second Visit

The second visit of Christ to the Nephites occurred the following day. This was not accompanied by a proclamation by the Father. It may have occurred at the temple in the same place or at some other place sufficient to hold the larger number of gathered saints.

In either case, the location was noised abroad so “that they might be on the morrow in the place where Jesus should show himself unto the multitude” (3 Nephi 19:3).

Prior to the second day’s visit, a greater multitude gathered which “was so great that they did cause that they should be separated into twelve bodies” (3 Nephi 19:5). These people were taught by the ordained twelve the words Christ had spoken the previous day. It appears that all were baptized, but the total number is not specified. Nephi, an ordained disciple (3 Nephi 19:11), was the first baptized. As a spiritual leader with obvious authority, he may have previously been baptized. Nephi being re-baptized may be like Alma the Elder who had been previously baptized at the time he buried himself in the water with Helam (Alma 18:14). Nephi’s baptism possibly indicates a new baptismal covenant.⁶⁷

After the congregation was baptized, Christ appeared to the twelve “encircled about as if it were by fire” (1 Nephi 19). This encircling fire parallels the cloud or the Shekinah⁶⁸ as in the days of Moses that protected those lacking faith from looking upon God and perishing (see Ex 19:19, 24:15-18).

During the second and third day among the Nephites Jesus taught them, baptized them, gave the disciples authority and organized the Church. The newly organized Church was

⁶⁷ This event may be likened unto re-baptizing Church leaders and members after entering the Salt Lake Valley in the early days of the Church (a practiced stopped with better understanding of the sacramental ordinance), or the re-ordination of Joseph Smith and Oliver Cowdery of the Aaronic Priesthood after their baptism – JS-History 1:68-71. A similar re-ordination of Joseph Smith and Oliver Cowdery occurred with the Melchizedek priesthood after the Church was officially organized (D&C 21:10).

⁶⁸ The Shekinah is a Hebrew word meaning the presence of the Lord in a brilliance of light. Gayla Wise, *The Sign of The Son of Man*, Title page.

responsible for further missionary work. The activities of the second visit are covered in 3 Nephi chapter 19 through chapter 26 verse 15, with no distinctions between the second and third day (3 Nephi 26:13-15). The historical record is not quite clear on whether or not he ascended between the second and third day. Christ taught both the twelve disciples and the multitude at different times during this period. After the third day, the record indicates that he appeared often unto them after that.

I would that ye should behold that the Lord truly did teach the people, for the space of three days; and after that he did show himself unto them oft. 3 Nephi 26:13 (see also 3 Nephi 28:13-16)

It is these subsequent unnumbered appearances of Christ thereafter which may typify the reign of the Messiah during the Millennium.

Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth. Teachings of the Prophet Joseph Smith pg 268-269

During the second and third day visit, Christ's teachings included prophecies of latter-day events at his Second Coming. It is these prophecies which form another outline of the events to occur in a prophetic order at his Second Coming. This outline is similar to that which Nephi, the son of Lehi, recorded for the restoration of the Gospel (1 Nephi 14).

The Savior described the Gentiles in America who will be saved if they will believe, or cut off and destroyed if they will not. Christ also indicated that the Gentiles will help a portion of gathered Israel build the New Jerusalem as the lost ten tribes return.

But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance; And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem. And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst. 3 Nephi 21:22-25

Christ's teaching about building the New Jerusalem occurred on the second day, suggesting that his first millennial appearance will happen before New Jerusalem is built.

Christ also quoted Isaiah 54 and gave a commandment to search the words of Isaiah (3 Nephi 23:1). He commanded that the testimony of Samuel the Lamanite, which Nephi remembered was not in the record, be added to the record (3 Nephi 23:9-13). Mormon included Samuel the Lamanite in his abridgement in the proper chronology (Helaman 13-15) which was excluded in the original Nephite record. This may be why a modern day Samuel the Lamanite did not preach upon a city wall in America in the secular prophetic time line, but may preach upon a wall in the ministerial time line. Christ also gave the Nephites the words of Malachi (3 Nephi 24 – 25) which were not had among the Nephites because of their separation from the branch of Judah before Malachi's prophecy. Providing new scripture to believers typifies the coming of Christ to the Jews in Jerusalem during his second appearance.

The Last Appearance

Christ's last recorded appearance to the Nephites was to the twelve disciples. This occurred as the disciples were preaching and baptizing those who were not at the first or second gatherings. This different group desired to know what name to call His church (3 Nephi 27:1-28:12). Since the information was already taught earlier to believers (3 Nephi 26:21), this last appearance was to the disciples who were preaching to those who were not the Nephite Church. The more righteous who were saved (3 Nephi 9:13, 10:12) prior to the coming of Christ were those not of the Nephite church gathered in Bountiful.

This last appearance typifies the coming of Christ to the whole world in the secular prophecy. During his last visit, Christ reiterated gospel principles and predicted the Nephite destruction (3 Nephi 27:23). At his final second coming appearance, gospel principles will be presented to the whole world, specifically the heathen who have yet to accept the gospel.

Transfiguration of three of the Nephite twelve called to minister, as was John, without tasting death, is a type and shadow for people during the millennium.

With these three appearances, the Nephites entered their "Zion period" and the Secular Prophecy is complete. These appearances, transcribed by Mormon from the record of Nephi, son of Nephi, son of Helaman, may be used to typify the appearances of Jesus Christ at his coming. Christ's teachings provide an outline for Mormon's ministerial abridgement.

Summary of the Witness of Third Nephi

Like the record of the New Testament, the record of Third Nephi has components of all three Second Coming appearances. Third Nephi describes not a single visit but a multitude of events over an unspecified period of time. The multiple appearances of the resurrected Christ to the Nephites represent multiple appearances at his Second Coming.

These include:

- 1) An initial visit to a select group of 2500 at the temple in Bountiful. This depicts his first appearance to His church, to those that watch for him. This group of people, during the ascended absence of the Savior, gathers others for a second larger meeting. After a period of 'night,' a larger gathering of tribes occurs over at least two more days. This may depicts another appearance to the Church.
- 2) Christ's planned visit to other tribes (3 Nephi 16:3), including the giving of other scripture (3 Nephi 23). This may depict the Second Coming appearance to the Jews on the Mount of Olives.
- 3) Christ's last appearance (3 Nephi 27:2) followed by peace for about two hundred years thereafter (3 Nephi 28 – 4 Nephi 1:19). This may depict His Second Coming appearance to the whole world and his millennial reign.

With the millennial reign of the resurrected Christ depicted, the Secular Prophecy is complete.

Application of the Three Appearances of Christ

Mormon's abridgement contained only a hundredth part of Nephite history (WoM 1:5), and included those things that were of great worth to those in the latter days (Mormon 8:14). It seems odd that Mormon would use the majority of his abridgement for events such as the founding of American and wars leading up to the coming of the Resurrected Jesus Christ (the entire books of Mosiah, Alma, Helaman, through 3 Nephi 10 or 282 pages) but only spend 18 chapters (36 pages) addressing the appearances of Jesus Christ in a summary manner.

This may have been done on purpose as one of the many things that could not be written (3 Nephi 19:32, 34). Historical records of other Zion people, like the City of Enoch and the city of Salem under Melchizedek, are relatively sketchy. The record of the Nephites after Christ's resurrected visit also does not provide details.

Or there may be another perspective.

Mormon's abridgement of the Large Plates of Nephi is a hybrid. It is an abridgement of the Large Plates, thus is a secular history. It also contains many spiritual insights and matters addressed so it is a spiritual record. Being a spiritual record, his abridgement is a continuation of the Small Plates ministerial prophecy.⁶⁹ As with the secular prophecy,

⁶⁹ From the various accounts describing the Gold Plates from which the Book of Mormon is translated, no record indicates a size variation. Thus the Gold Plates of Mormon's abridgment would be the same size as the Small Plates of Nephi. This observation also suggests that Mormon's abridgement is a continuation of the Small Plates. See Kirk B. Henrichsen, "What Did the Golden Plates Look Like?," *New Era*, July 2007, 28-33

Mormon also used the Small Plates of Nephi as an introduction to his abridgement of the Large Plates of Nephi for the ministerial prophecy.

As stated in Section II, Mormon used Nephi's vision (1 Nephi 11 – 14) as a map for the secular abridgement. Mormon later wrote that "a shorter but true account was given by Nephi" (3 Nephi 5:9) and he used Nephi's prophecy as a table of contents of sorts for his own abridgement. Mormon stated "Therefore I have made my record of these things according to the record of Nephi" (3 Nephi 5:10).

However, Mormon does not state which 'Nephi' he was referring to. He may have been referring to Nephi, the Son of Lehi, or he may have been referring to Nephi the ordained disciple of the resurrected Christ. In actuality, he was referring to both. Nephi's vision provides the shorter account for the secular prophecy and Third Nephi provides the shorter account for the ministerial prophecy. This is evident by understanding that the prophetic Book of Mormon is not one book but two overlapping books. The first is the secular prophecy, and the second is the ministerial prophecy.

If the latter Nephi's account is the shorter but true account of the coming of Christ, then Mormon's abridgement is an expanded version of the events of 3rd Nephi 5-28. Thus the ministerial prophecy is an expanded timeline of the events of Third Nephi. This includes from His first appearance to the Church through His appearance in Jerusalem and His final appearance to the whole world.

The “We Are Here” label identifies the completion of the secular prophecy. At this juncture, the “We Are Here” label is placed in the ministerial prophecy prior to Mormon’s expanded version of the events of the coming of Christ.

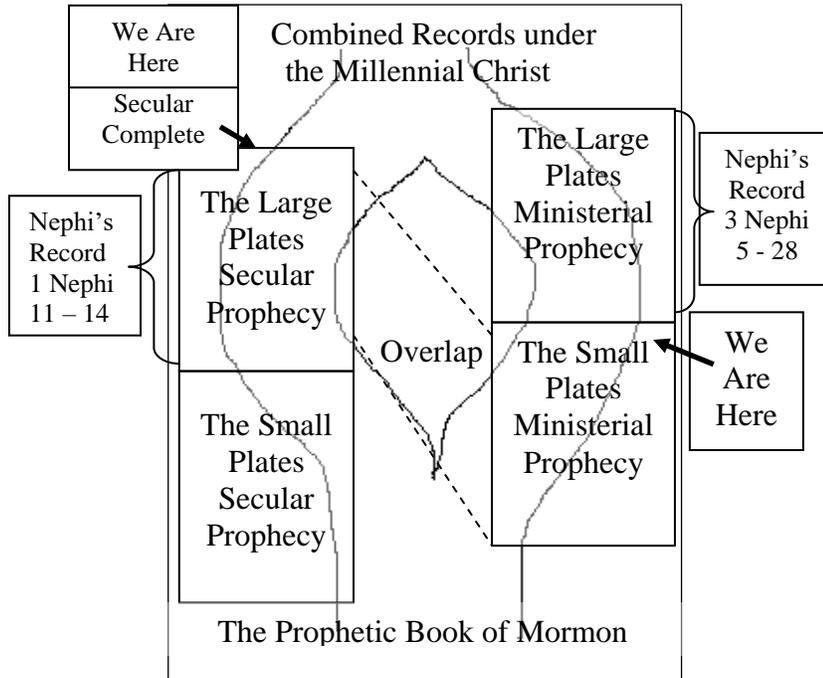


Fig 44: Accounts of two ‘Nephi s’

Thus, the record of Third Nephi (3 Nephi 5 – 28) is similar to the prophecies of Nephi, son of Lehi (1 Nephi 11-14) and both serve as a “shorter but true account” of Mormon’s abridgement. As the summarized Third Nephi events are viewed prophetically they become a framework for Mormon’s conclusion of the ministerial prophecy.

The events of Christ’s appearance to the Nephites (3 Nephi 11-28) depicts all three major appearances in a compressed timeline. The appearance of Jesus Christ depicted in Third Nephi as a whole represents one of those three in the ministerial prophecy. If Christ comes in threes, one question is: Are the events depicted in Third Nephi the first, the

second or the last appearance? In the ministerial prophecy, Third Nephi represents the last appearance. The ministerial prophecy identifies the first and second appearances by type and shadow.

Throughout Section II, the overlaps of the Small Plates ministerial prophecy and Mormon's abridged secular prophecy were discussed. The secular prophecy had primary importance in Prophecies Fulfilled which depicted the wars with nations. As was shown, many of the wars were preparatory wars for the opening of nations for the preaching of the Gospel.

The gospel seed was sown, first in the Americas, then, in successive order, in Europe, Japan and the Far East, then in Russia and Africa and finally the Middle East. It should be recognized that the Parable of the Wheat and the Tares unfolds in each new nation. Satan also sows his tares and the wheat and the tares grow together. It should not be expected that the harvest across the whole world occurs at the same time. The harvest occurs in a similar sequence as the sowing of the wheat. The secular prophecy for the sowing of the gospel provides the pattern for the ministerial prophecy for the harvest.

The secular and ministerial readings of the record are described by Nephi in explaining to his brethren "the things of which I have read are things pertaining to things both temporal and spiritual" (1 Nephi 22:3). One way to read "temporal" is secular, and one way to read "spiritual" is ministerial. The temporal or secular prophecy was a day of calling. There has been a day of calling, but the time has come for a day of choosing; and let

those be chosen that are worthy (D&C 105:35). The ministerial prophecy is a day of choosing.

Orson Pratt recognized the dual meaning when he indicated that there were two types of war. “One [type of war] is a preparatory war to the proclamation of the Gospel; the other is a war of terrible destruction, which will not better the condition of those that escape” (Orson Pratt, Journal of Discourses 7:186, 10 July 1859). As the secular record comes to a close, the preparatory wars also come to their close, and the nature of war changes to destructive wars. The secular prophecy depicts preparatory wars and the ministerial prophecy depicts the destructive wars. As described in Section II, preparatory wars opened up the gospel to the nations. The preparatory wars are precursors to wars of destruction.

Elder Crowther indicated that the destructive wars may occur with five major conflicts.

1. “A third world war, in which [an invading army]⁷⁰ will be defeated and the United States will come off victorious after receiving divine aid
2. Internal conflict in the Americas, characterized by mob violence and an uprising of the Lamanites
3. World War during the New Jerusalem period, during which all nations except the saints will be at war
4. World wide conflict as the nations which are controlled by the great and abominable church war among themselves, in which the great and abominable church will be destroyed.
5. Conflicts involving Israel, which will culminate in the Battle of Armageddon”⁷¹

⁷⁰ Elder Crowther indicates this invading army is Russia in his text. Whether or not Russia is that invading army, or if there are other nations like China included in that invading army is subject to conjecture.

⁷¹ Duane S. Crowther, *Inspired Prophetic Warnings*, p 184.

Just as the preparatory wars were depicted in the secular prophecy, the destructive wars are depicted in the ministerial prophecy. The order of the preparatory wars and the prolonged nature of the destructive wars suggest another parable of Christ; the parable of the wheat and the tares. The delineation between the third, fourth and fifth destructive wars in the Prophetic Book of Mormon are not clearly defined.

Transitioning back to the Ministerial Record

As discussed for the secular prophecy, Mormon used the Small Plates of Nephi as an introduction to his abridgement of the Large Plates of Nephi. The secular prophecy depicts the formation of the United States of America to the present day through to the Coming of the resurrected Jesus Christ. The secular prophecy foretold the revolutionary war, the expansion wars as America fulfilled its manifest destiny, World War I and II, the Cold War with its minor conflicts and police actions, and the War on Terror. These were the preparatory wars which are a type and shadow for the destructive wars in the ministerial record.

It should be recognized that the secular prophecy covers a period of more than 500 years, beginning with the discovery of American in 1492 to the near future coming of Christ sometime after the present day.

Mormon also used the Small Plates of Nephi as an introduction to his ministerial prophecy. The ministerial prophecy depicts the rise of the Church in this last dispensation. It should also be recognized that the ministerial prophecy covers a period

of just less than 190 years, beginning with the Joseph Smith's first vision in 1820 to the near future coming of Christ sometime after the present day.

In Section II: Prophecies Fulfilled, events from both the secular and ministerial prophecies were intertwined with U.S., World, and Church history to demonstrate prophetic fulfillment. Events depicted at the end of the secular prophecy appear to have occurred with a compression of time. The Lord has said "Behold, I will hasten my work in its time" (D&C 88:73). The remaining events of the ministerial prophecy can also be expected to occur with increasing speed.

At the conclusion of the secular prophecy there are several events that overlap events at the end of the Small Plates of Nephi pertaining to the ministerial prophecy. Prophets in both Nephite periods warn of the destruction that is coming (3 Nephi 6:20-21, Enos 1:22-24, Jarom 1:3-4, Omni 1:13, Words of Mormon 1:17-18). These parallels between the latter part of Mormon's abridgement of the Large Plates and the latter part of the Small Plates of Nephi should bring the reader back to the transition between the Large and Small Plates, around the time of a gathering call from the Lord's prophets, including Mosiah. This gathering call overlaps with the gathering of tribes (3 Nephi 7:3-5). These overlaps bring the modern day reader back to the Church in the land of Nephi.

Overlaps of Mormon

Along with all the other overlaps between the Small Plates and Large Plates identified previously, Mormon did something unique in his abridgement. As he concluded the record concerning the war between the Gadianton Robbers and the Nephites (3 Nephi

5:4-5), he re-introduced himself. He also indicated that he is a descendent of Lehi (not of Mulek or of the native inhabitants; 3 Nephi 5:20).

And behold, I am called Mormon, being called after the land of Mormon, the land in which Alma did establish the church among the people, yea, the first church which was established among them after their transgression. Behold, I am a disciple of Jesus Christ, the Son of God. I have been called of him to declare his word among his people, that they might have everlasting life. I am Mormon, and a pure descendant of Lehi. I have reason to bless my God and my Savior Jesus Christ, that he brought our fathers out of the land of Jerusalem, (and no one knew it save it were himself and those whom he brought out of that land) and that he hath given me and my people so much knowledge unto the salvation of our souls. 3 Nephi 5:12-13, 20

His re-introduction is odd. Mormon had already introduced himself when he introduced the record which he abridged:

And now I, Mormon, being about to deliver up the record which I have been making into the hands of my son Moroni, behold I have witnessed almost all the destruction of my people, the Nephites. And it is many hundred years after the coming of Christ that I deliver these records into the hands of my son; and it supposeth me that he will witness the entire destruction of my people. But may God grant that he may survive them, that he may write somewhat concerning them, and somewhat concerning Christ, that perhaps some day it may profit them. WoM 1:1-2

During this first introduction he spoke of the records he was compiling when he included the record of the Small Plates of Nephi.

And now, I speak somewhat concerning that which I have written; for after I had made an abridgment from the plates of Nephi, down to the reign of this king Benjamin, of whom Amaleki spake, I searched among the records which had been delivered into my hands, and I found these plates, which contained this small account of the prophets, from Jacob down to the reign of this king Benjamin, and also many of the words of Nephi. And the things which are upon these plates

pleasing me, because of the prophecies of the coming of Christ; and my fathers knowing that many of them have been fulfilled; yea, and I also know that as many things as have been prophesied concerning us down to this day have been fulfilled, and as many as go beyond this day must surely come to pass—Wherefore, I chose these things, to finish my record upon them, which remainder of my record I shall take from the plates of Nephi; and I cannot write the hundredth part of the things of my people. But behold, I shall take these plates, which contain these prophesyings and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren. WoM 1:3-7

His introduction to his abridgement (Words of Mormon) parallels his later testimony (3 Nephi 5:12-20) as he also indicated that he could not write the hundredth part and that there were many more things that transpired which he left out.

And there had many things transpired which, in the eyes of some, would be great and marvelous; nevertheless, they cannot all be written in this book; yea, this book cannot contain even a hundredth part of what was done among so many people in the space of twenty and five years; But behold there are records which do contain all the proceedings of this people; and a shorter but true account was given by Nephi. Therefore I have made my record of these things according to the record of Nephi, which was engraven on the plates which were called the plates of Nephi. And behold, I do make the record on plates which I have made with mine own hands. Yea, a small record of that which hath taken place from the time that Lehi left Jerusalem, even down until the present time. 3 Nephi 5:8-11, 15

This overlap created by Mormon (3 Nephi 5:12-20 and Words of Mormon 1:1-7) should bring the latter-day reader back to the transition between the Small and Large Plates of Nephi. The Words of Mormon are inserted after the migration of Mosiah and the Nephites to Zarahemla. It would have been hard for him to inject comments into the

Small Plates which were a direct inclusion and thus not transcribed by his hand. Some details of the Nephite journey might be contained in the final pages of the Lost Manuscript, but in the current record Mormon chose to begin his record after the Nephites were in the land of Zarahemla. It is something to keep in mind as it may have significance in latter-day events.

The Lord provides some understanding of using Mormon's abridgement of the Large Plates as a conclusion for the Small Plates. He states:

Behold, there are many things engraven upon the plates of Nephi which do throw greater views upon my gospel; therefore, it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work. D&C 10:45

With the transition from the secular prophecy back to the ministerial prophecy, the ministerial prophecy can continue. By type, the remainder of the ministerial record represents the Second Coming of Jesus Christ, first to the Church and through his appearance to the Jews in Jerusalem and his final appearance to the whole world.

Part IIIc: The Book of Mosiah: Establishing the Millennial Government of Christ

A Righteous Leader Delivers his People

In the secular prophecy, Mormon used his introductory comments (Words of Mormon) as an introduction to the establishment and foundation of the American Government depicted in the book of Mosiah. In the secular prophecy king Benjamin (and king

Mosiah) represented George Washington. In the ministerial prophecy, the end of the Small Plates through Words of Mormon into the book of Mosiah foreshadows the beginning of the reign of Christ and the government of God. In the ministerial prophecy, Mosiah and king Benjamin represent a righteous leader who delivers his people.

As a whole, the transition period between the Small and Large Plates represent Mormon's version of the parables of the Wheat and the Tares, the Ten Virgins and the Royal Wedding Feast.

The coming of the resurrected Christ to the Gentile Church in the Latter-days is depicted by the Savior's Parable of the Ten Virgins (Matthew 25).

Mormon's version of the Parable of the Ten Virgins

The Coming of Jesus Christ has been likened unto the Parable of the Ten Virgins. As with all parables, this parable can have different levels of meaning, and applies to individuals as well as groups in their own preparation for Christ's coming. As the virgins represent active members of the Church of Jesus Christ of Latter-day Saints, this parable specifically depicts His first appearance.

The Ten Virgins parable provides the framework and Mormon fills in the details. What is presented in 13 verses in the New Testament (Matthew 25:1-13) is expounded in four books in the Book of Mormon: Jarom, Omni, Words of Mormon, and Mosiah. These four books describe ministerial events leading up to Jesus Christ's appearance to the Church.

The parable can be broken down into six parts:

1. Foretold Destructions:

The parable of the ten virgins was given by the Master Teacher within a greater context. The Apostles asked the Lord, “what [shall be] the sign of thy coming, and of the end of the world?” (Matt 24:3). The parable was given in response to that question and was related as part of Chapters 24 and 25 of Matthew. The destruction discussed in Matthew 24 included the parable of the Fig Tree. The destructions preceded three Second Coming parables. The first of these three is the Parable of the Ten Virgins, followed by two subsequent parables (the parables of the Talents and the Sheep and the Goats).

It is after describing destruction that Christ begins the first of three Second Coming parables.

2. The Wedding Call:

There appears in this call to be some level of gathering to a waiting place.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Matthew 25:1

3. The Waiting Place:

The waiting place is a temporary place of gathering, not in the homes of the virgins, but more like a bus stop, to await the wedding party.

While the bridegroom tarried, they all slumbered and slept. Matthew 25:5

4. The Challenges for the Virgins:

The virgins experienced challenges in the waiting place because the bridegroom tarried. Both the wise and foolish virgins were subjected to the challenges.

And five of them were wise, and five [were] foolish. They that [were] foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. Matthew 25:2-4

Eventually the wait was over

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. Matthew 25:6-7

The unfaithful did not have enough oil to sustain them, and asked the wise for some, but the wise could not share of this spiritual oil.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. Matthew 25:8-9

5. The Faithful Reward:

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Matthew 25:10

6. The Fate of Foolish Virgins:

Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Matthew 25:11-12

The parable concludes with a final exhortation to all in preparation for this wedding:

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Matthew 25:13

Within the framework provided by Christ in the Ten Virgins parable, the Books of Jarom, Omni, Words of Mormon and Mosiah can be overlaid as Mormon's version of the parable. This includes: 1) foretold destruction by Jarom and Omni, 2) a gathering call by Mosiah, 3) a waiting place in Zarahemla, 4) a separation of the wise and foolish virgins where the foolish virgins do not have enough spiritual oil and are led into bondage, 5) the enduring trial of the faithful who abide and are rewarded with a Zion peace and a great general conference address by King Benjamin, and 6) missionary work by Ammon as directed by Mosiah to reclaim the foolish virgins.

Once Mormon's version of the Ten Virgins Parable is understood, its relation to latter day events can be described.

Foretold Destructions

Destructions preceding the Coming of Christ during the conclusion of the secular prophecies were previously discussed. The foretold destructions in Matthew 24 parallel the last few pages of the Small Plates of Nephi as recorded in the books of Jarom and Omni. The final events at end of the secular prophecy are complementary to the events at the end of the Small Plates ministerial prophecy.

The Book of Jarom indicates that the Nephite nation was being split into two. There were righteous Nephites who kept the Law of Moses and kept the Sabbath day holy but there were also Nephites that hardened their hearts. Jarom indicated that “God is exceedingly merciful unto them, and has not as yet swept them off from the face of the land” (Jarom 1:3). Nephi previously identified “for the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh” (2 Nephi 2:21). When the Nephites did not repent, they were ripe for destruction.

The Book of Omni contains the final entries in the book specifically set aside for the more “spiritual matters.” Four authors, Omni, Amaron, Chemish, and Abinadom, wrote the first eleven verses covering about 90 to 231 years (the time period from 361 BC (Jarom 1:13) to between 270 and 130 BC). These writers were true to “the commandment of the fathers” that “these records be kept” (Jarom 1:15) and they passed along the Small Plates from father to son, or brother to brother (Omni 1:3, 8, 9, 11). Eventually the Small Plates passed from the hands of Amaleki, the concluding writer, to King Benjamin who was not of direct lineage (Omni 1:25).

These short books indicate a spiritual downfall of a portion of the Nephites in the ministerial prophecy. These Nephites were supposed to be more righteous than the Lamanites. Abinadom stated “I know of no revelation save that which has been written, neither prophecy” (Omni 1:11). This identifies a partial loss of revelation that had occurred among the descendants of the sixth and seventh generation from their spiritual forbearers, Lehi, Nephi and Jacob. The leadership of the Nephite Church after several

generations was carried on by other righteous men, kings and leaders (Jarom 1:7, Omni 1:11-12) who were not direct descendents of the first prophet, Lehi. It was discussed earlier that these later Small Plate writers parallel the descendents of Joseph Smith Sr. in this dispensation.

The final writers of the Small Plates identified the wars and contentions with the Lamanites and that the “more wicked part of the Nephites had been destroyed” (Omni 1:5). The Lord warned that He

would not suffer, after he had led them out of the land of Jerusalem and kept and preserved them from falling into the hands of their enemies, yea, he would not suffer that the words should not be verified, which he spake unto our fathers, saying that: Inasmuch as ye will not keep my commandments ye shall not prosper in the land. Omni 1:6

The Nephites at the end of the Small Plates divided into two groups. Like the previous separation of Lehi’s descendents after his death (2 Nephi 5) the Nephites of Amaleki’s generation separated into the righteous and the wicked. This division was between those that would and those that would not follow revelation from the Holy Ghost.

Those Who Remained Behind

As part of the foretold destructions, the Book of Mormon prophesied years earlier what would happen to those in the Land of Nephi who did not hearken unto the Lord. The people were told, warned and forewarned:

Behold, it is expedient that much should be done among this people, because of the hardness of their hearts, and the deafness of their ears, and the blindness of their minds, and the stiffness of their necks; nevertheless, God is exceedingly merciful unto them, and *has not as yet swept them*

off from the face of the land ... And it came to pass that the prophets of the Lord did threaten the people of Nephi, according to the word of God, *that if they did not keep the commandments, but should fall into transgression, they should be destroyed from off the face of the land.* Jarom 1:3, 10 (italics added)

After the righteous fled from the Land of Nephi, the Lamanites took over and fulfilled the prophecy. Later in the record Mormon says “that the armies of the Lamanites came down out of the land of Nephi” (Words of Mormon 1:13). This indicates that the Lamanites had taken over the land where the Nephites had fled from.

In the later record of Zeniff and his descendents, Zeniff went to possess the land of Nephi. Zeniff records that they pitched their “tents *in the place where our brethren were slain*, which was near to the land of our fathers” (Mosiah 9:4 italics added).

Whether all of the unrighteous Nephites who failed to heed Mosiah’s call were “swept off the earth” (Jarom 1:3) in fulfillment of prophecy is not specifically stated. Some, through their transgressions, may have become Lamanites. In either case, it was the failure of the Nephites to hearken unto the commandments of the Lord which brought about their destruction.

Thus the Lord forewarned what would happen to the Nephites if they did not repent. Like Sodom and Gomorrah and other groups, when the righteous (such as Lot) were led out of the land, the remaining wicked were swept off the face of the land.

The Parable of the Wheat and the Tares

The gathering of the righteous Nephites out from the wicked follows the parable of the Wheat and the Tares (Matthew 13:25-29). After the righteous are gathered, the tares are bound in bundles and burned.

Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned. D&C 86:7

The wicked Nephites who remained behind were the tares in the field.

The Wedding Call

Christ began the parable with Ten Virgins who went to meet the bridegroom (Matt 25:1). They were to meet at some designated gathering place, far enough from their homes that any oil stored in the cupboard was not readily available at a later time.

At the end of the Small Plates the righteous Nephites were called to follow a righteous leader and flee out of the land of Nephi. Amaleki explains the call to the wedding in a chiasitic pattern⁷²:

⁷² Arranged as quoted by Donald W. Parry *The Book of Mormon Text Reformatted in Parallelistic Patterns* p?

- A Behold, I will speak unto you somewhat concerning Mosiah, who was made king over the land of Zarahemla;
- B for behold, he being warned of the Lord
- C that he should flee out of the land of Nephi,
- D and as many as would hearken unto the voice of the Lord
- E should also depart out of the land with him, into the wilderness
- F --And it came to pass that he did according as the Lord had commanded
him.
- E And they departed out of the land into the wilderness,
- D as many as would hearken unto the voice of the Lord;
- C and they were led by many preachings and prophesyings.
- B And they were admonished continually by the word of God; and they were led by the power of his arm, through the wilderness
- A until they came down into the land which is called the land of Zarahemla.

The use of the chiasmic pattern is important to understand the stress that the Lord, through Mormon, put upon this call.

Mosiah, the father of King Benjamin or the grandfather of the later King Mosiah, led the Nephites and discovered a new land. He was elected king over the combined group of Nephites and Mulekites. There is little record in the Small Plates about who Mosiah was, where he came from or what his lineage was. The record does not record whether or not he was “King Nephi the twenty seventh” (see Jacob 1:11) or whatever number the Nephite Kingship had risen to after about 365 years at that time. Nor does the record indicate if he was the Nephite prophet at that period. These questions will be answered

when the Large Plates are brought forth. Mormon does not refer to Mosiah 1, the grandfather, in the available abridgement.

A Migration

As part of the wedding call of the ten virgins, there is a gathering to a waiting place, before the wedding party collects the virgins.

After approximately 450 years, population growth and the conversion of native inhabitants pushed the Nephites into new lands. The new lands would have included “land Shilom, which had been a resort for the children of Nephi at the time they fled out of the land” (Mosiah 11:13), and possibly also the land of Shemlon (Mosiah 11:12), along with the land of Lehi-Nephi (Mosiah 9:6). The record does not state if the Nephites gathered from surrounding lands to a central gathering place in the Land of Nephi before the journey. There may have been smaller gatherings in the various Nephite lands that joined the emigration on the way to Zarahemla.

Amaleki records that the emigration led by Mosiah occurred from the land of Nephi to the land of Zarahemla, the waiting place.

As the Nephites fled the Land of Nephi, it is not stated how many left their homes and their precious things, or what things were taken with them. They did leave behind at least one temple in the land of Nephi, although there may have been others. This could have been a significant trial for the Nephites. It is probable that many of their friends stayed behind.

The Waiting Place and its Consequences:

The parable in Matthew does not expound on what the conditions were like at the place of gathering. At this waiting place, the lamps were continually burning, resulting in the consumption of oil while the bridegroom tarried, oil that would be needed for a later time. This consumption was enough to allow the spiritual oil in the lamps of the ten virgins to be tried and tested. The staying power of the foolish was spent. The five who did not have enough oil were required to go and buy some more. Whether they went 'home' to gather from their food storage, or had to wait for the stores to open to go and buy is not described in the parable. The wise, who had extra oil, trimmed their lamps and were ready.

Some of the trials that may occur in the waiting place may be prophesied in the Book of Mormon. These include:

- 1) an initial gathering in the "land of Nephi,"
- 2) leaving homes and friends,
- 3) a journey into the wilderness, not knowing where the journey leads,
- 4) wandering for many days with a course of travel not specified,
- 5) the creation of tent cities and a strain on infrastructure and resources,
- 6) an invading Lamanite army, and
- 7) false christs and preachers⁷³.

Additional trials from Mormon's secular prophecy recorded in Third Nephi may include:

⁷³ As discussed in Section II for the secular prophecy. All of these events except *punishing* false christs and false preachers paralleled some event at the founding of America. In the ministerial prophecy, all of these events have parallel with some future event.

- 1) natural disasters,
- 2) governmental breakdown,
- 3) anti-christs (an overlap)
- 4) the division into tribes and
- 5) a general apostasy.

Although some oil was spent during these conditions, there also were some spiritually uplifting conditions. The emigrants were “admonished continually by the word of God” (Omni 1:13), and upon finding the people of Zarahemla, “there was great rejoicing” (Omni 1:14). For the most part, however, the ‘waiting place’ was a spiritual trial.

Two groups or people were involved: 1) the righteous Nephites who emigrated from the land of Nephi, and 2) the Mulekites, who were native inhabitants in the land of Zarahemla and did not migrate but received the immigrating Nephites. This influx of the Nephites probably caused a significant burden upon the resources of the people of Zarahemla and the infrastructure thereof. This would include a strain upon the people of Zarahemla’s food storage (if they had any), and their charity to strangers. This type of event brings to mind the exodus of Saints after the extermination order of Governor Boggs from Missouri to Quincy, Illinois. The displaced Saints relied solely upon the charity of the people of Quincy before their re-settlement in Nauvoo.

The rapid population increase due to the influx of people from the land of Nephi possibly created tent cities that continued to exist up to King Benjamin’s address:

...they pitched their tents round about, every man according to his family, consisting of his wife, and his sons, and his daughters, and their sons, and their daughters, from the eldest down to the youngest, every family being separate one from another. Mosiah 2:5

The spiritual trials also included a war with Lamanites, which continued through the reigns of King Mosiah and King Benjamin.

And ... a serious war and much bloodshed between the Nephites and the Lamanites... Omni 1:24

And it came to pass also that the armies of the Lamanites came down out of the land of Nephi, to battle against his people... Words of Mormon 1:12-14

Foolish Virgins

It was during these spiritual trials that a group of Nephites desired to go back to the Land of Nephi. We are not specifically told how many ‘virgins’ were called by Mosiah and lead to the ‘Promised Land of Zarahemla.’ In Mormon’s version, there were those that migrated (the Nephites) and those that didn’t (the Mulekites), both descendents of Israel. Those who did not migrate were more numerous than those who did.

Now there were not so many of the children of Nephi, or so many of those who were descendants of Nephi, as there were of the people of Zarahemla, who was a descendant of Mulek, and those who came with him into the wilderness. Mosiah 25:2

The Nephite immigration to Zarahemla was large enough for two groups of people to return to the land of Nephi. The first group had “a large number” (Omni 1:27) and the second group had “a considerable number” (Omni 1:29). The first group did not obtain their objective and all met with destruction except fifty who came back to the land of Zarahemla.

And now I would speak somewhat concerning a certain number who went up into the wilderness to return to the land of Nephi; for there was a large number who were desirous to possess the land of their inheritance. Wherefore, they went up into the wilderness. And their leader being a strong and mighty man, and a stiffnecked man, wherefore he caused a contention among them; and they were all slain, save fifty, in the wilderness, and they returned again to the land of Zarahemla. And it came to pass that they also took others to a considerable number, and took their journey again into the wilderness. Omni 1:27-29

The second group of a considerable number was enticed by the fifty who came back to go again into the wilderness to the land of Nephi.

These groups represent the foolish virgins. These foolish virgins had used up their oil due to various stated and unstated reasons. To all such foolish virgins, the Lord warned:

In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, *let him likewise not return back*. Remember Lot's wife.
Luke 17:31-32 (italics added)

The first thing that is apparent with this group of Nephites was that they did not continue to follow the prophet, Mosiah. It is not stated if they were unwilling or unable to endure the trials. Enduring temporal trials might be only part of the story. Some of the foolish virgins may have been deceived. Of the group that came out of the land of Nephi, “there was a large number who were desirous to possess the land of their inheritance” (Omni 1:27) “their leader being a strong and mighty man, and a stiffnecked man” (Omni 1:28). It may have been relatively easy for this “strong and mighty man” to convince those who were “over-zealous to inherit the land of [their] fathers” (Mosiah 9:3) to return to the land

of Nephi. The foolish virgins were lead into bondage. The relation between Mosiah and this “strong and mighty man” is not identified, but he was a Nephite who followed Mosiah. Whether or not he had some Church leadership responsibilities is not stated.

For in those days there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant. JS – Matthew 1:22 (See also Matthew 24:24)

The unidentified strong and mighty man leading away the foolish virgins parallels the antichrist Jacob (3 Nephi 7:11-12) at the end of the secular prophecy. This is one additional overlap between the secular and ministerial prophecies.

The second thing apparent with the Nephite foolish virgins is that they were contentious. During their initial journey to possess the land of their inheritance, a contention arose among them and all but fifty were slain (Omni 1:28). Zeniff explained:

Therefore, I contended with my brethren in the wilderness, for I would that our ruler should make a treaty with them; but he being an austere and a blood-thirsty man commanded that I should be slain; but I was rescued by the shedding of much blood; for father fought against father, and brother against brother, until the greater number of our army was destroyed in the wilderness; and we returned, those of us that were spared, to the land of Zarahemla, to relate that tale to their wives and their children. Mosiah 9:2

It is contention which separated these foolish froward virgins from the Lord when they tried to return. He has said “A froward heart shall depart from me: I will not know a wicked person” (Psalms 101:4). Nephi recorded the principle in a different way:

For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; 3 Nephi 11:29-30

The fifty returned to Zarahemla, not to stay but to enlist others in their cause and “they also took others to a considerable number, and took their journey again into the wilderness” (Omni 1:29). Whether it was an overwhelming desire to possess the land of their first inheritance, or insufficient staying power to endure the trials of the “waiting place” and continue to follow the prophet, these Nephites were the foolish virgins who did not remain in Zarahemla.

The foolish did not have the spiritual oil to sustain them in the waiting place, whereas the faithful did.

The Fate of Foolish Virgins

The fate of the foolish virgins in Matthew’s parable is described after the righteous were welcomed into the wedding. The foolish returned to find the door shut and the Lord proclaiming “I know you not” (Matthew 25:11-12).

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. ... Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matthew 25:12-13

Similarly, the condition of Mormon's foolish virgins is discussed in the abridgement after events depicting the bridegroom. Zeniff's people are briefly discussed before King Benjamin's address (Omni 1:27-30). Their entire fate was not revealed until King Mosiah (the grandson) sent missionaries to find out what happened to those who went up to "the land of Lehi-Nephi" (Mosiah 7:1-2). However, discussing their fate before that of the faithful virgins serves as a warning for the current and future virgins preparing for Christ's second coming.

Mormon's version of this part of the parable is not two short verses as in the New Testament (Matthew 25:11-12). Instead Mormon dedicated 18 chapters (Mosiah 7-24) to the description the fate of the foolish virgins.

The parable in Matthew indicates only that the foolish did not have enough oil in their lamp, and the counsel of the wise was to go buy some more. It was, however, the spiritual oil that was lacking in their own life that later caused the Lord to answer "Verily I say unto you, I know you not" (Matthew 25:12). These are pretty harsh words for the Lord of Mercy, who seeks to gather Israel. The foolish were those who didn't "knoweth ... the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart." (Mosiah 5:13). When these foolish knock, the Lord "will confess unto them that I never knew them; and they shall depart into everlasting fire prepared for the devil and his angels" (Mosiah 26:27 (23-27), see also 3 Nephi 14:23).

It is not the Lord that keeps them out; it is their own thoughts and actions, the intent of their hearts and prior service that separated the servant from the Master. It is also their lack of knowing the Lord that allowed them to be deceived by another.

Modern-day foolish virgins may be like the Zeniff-Nephites who returned to the land of Nephi. Foolish virgins may also be like those of Israel who wanted to return to Egypt instead of wandering in the wilderness (Number 14:3-4), or like Laman and Lemuel who wanted to return to Jerusalem (see also 1 Nephi 17:22). The foolish virgins may also be like those at the end of the secular prophecy who were enticed by the anti-Christ Jacob (3 Nephi 7:9-13).

Whether the first or the second groups left under the reign of King Mosiah (the grandfather) or King Benjamin is not stated. By the time Mosiah (the grandson) sent 16 men, including Ammon, to find out what happened to those who left, three generations had passed. Ammon met Limhi, the grandson of Zeniff who was the leader of the foolish virgins:

And he said unto them: Behold, I am Limhi, the son of Noah, who was the son of Zeniff, who came up out of the land of Zarahemla to inherit this land, which was the land of their fathers, who was made a king by the voice of the people. Mosiah 7:9

The split between the righteous and foolish virgins follow the general scattering and gathering pattern.

It really does not matter how many generations passed before the foolish virgins were reclaimed. What matters is that they left with a desire to possess the land of their original inheritance and did not have the staying power in their own lands to await the peace that followed tribulations.

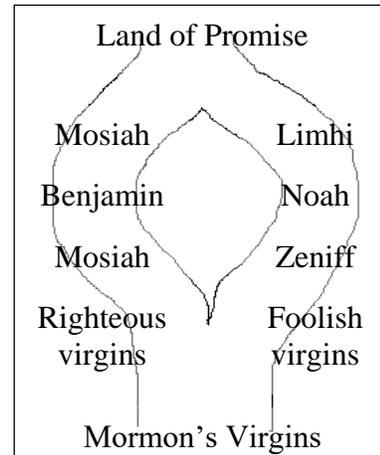


Fig 45: Righteous/Foolish Virgins

Therefore, who wondereth that they are in bondage, and that they are smitten with sore afflictions? For behold, the Lord hath said: I will not succor my people in the day of their transgression; but I will hedge up their ways that they prosper not; and their doings shall be as a stumbling block before them. And again, he saith: If my people shall sow filthiness they shall reap the chaff thereof in the whirlwind; and the effect thereof is poison. And again he saith: If my people shall sow filthiness they shall reap the east wind, which bringeth immediate destruction. And now, behold, the promise of the Lord is fulfilled, and ye are smitten and afflicted. Mosiah 7:28-31

The first generation was placed under bondage, even though they were given a kingdom.

And ye all are witnesses this day, that Zeniff, who was made king over this people, he being over-zealous to inherit the land of his fathers, therefore being deceived by the cunning and craftiness of king Laman, who having entered into a treaty with king Zeniff, and having yielded up into his hands the possessions of a part of the land, or even the city of Lehi-Nephi, and the city of Shilom; and the land round about-- And all this he did, for the sole purpose of bringing this people into subjection or into bondage. Mosiah 7:21-22, see also Mosiah 9:10.

Although the foolish virgins obtained their goal, obtaining the land of their original inheritance, in a matter of 12 years, there began to be wars and contentions.

Therefore it came to pass, that after we had dwelt in the land for the space of twelve years that king Laman began to grow uneasy, lest by any means my people should wax strong in the land, and that they could not overpower them and bring them into bondage. Now they were a lazy and an idolatrous people; therefore they were desirous to bring us into bondage, that they might glut themselves with the labors of our hands; yea, that they might feast themselves upon the flocks of our fields. Therefore it came to pass that king Laman began to stir up his people that they should contend with my people; therefore there began to be wars and contentions in the land. Mosiah 9:11-13

Many of the first generation of foolish virgins was slain.

And I, myself [Zeniff], with mine own hands, did help to bury their dead. And behold, to our great sorrow and lamentation, two hundred and seventy-nine of our brethren were slain. Mosiah 9:19

Although the first generation came under bondage to the Lamanites, they lived in relative peace because their leader Zeniff was initially righteous enough to follow King Mosiah (the grandfather) out of the Land of Nephi the first time. He was righteous enough to have his people “cry mightily to the Lord that he would deliver [them] out of the hands of our enemies” (Mosiah 9:17). He was also smart enough to prepare for war with the Lamanites (Mosiah 10:10).

During the second generation the foolish virgins were under the rule of a wicked king and were burdened with a 20% tax rate to support the wicked king:

And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and he did not walk in the ways of his father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin, and do that which

was abominable in the sight of the Lord. Yea, and they did commit whoredoms and all manner of wickedness. And he laid a tax of one fifth part of all they possessed, a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their iron; and a fifth part of their fatlings; and also a fifth part of all their grain. And all this did he take to support himself, and his wives and his concubines; and also his priests, and their wives and their concubines; thus he had changed the affairs of the kingdom. Mosiah 11:1-4

The people of Zeniff became idolatrous (Mosiah 11:7). By the second generation, further wickedness and abominations led to a prophet (Abinadi) being slain (Mosiah 7:26). Some of these Nephites, like Saul (Paul) in Jerusalem with Stephen (Acts 7:58, 22:20) consented to Abinadi death.

The third generation was taxed even worse than the first:

For behold, we are in bondage to the Lamanites, and are taxed with a tax which is grievous to be borne. And now, behold, our brethren will deliver us out of our bondage, or out of the hands of the Lamanites, and we will be their slaves; for it is better that we be slaves to the Nephites than to pay tribute to the king of the Lamanites.... And behold, we at this time do pay tribute to the king of the Lamanites, to the amount of one half of our corn, and our barley, and even all our grain of every kind, and one half of the increase of our flocks and our herds; and even one half of all we have or possess the king of the Lamanites doth exact of us, or our lives. And now, is not this grievous to be borne? And is not this, our affliction, great? Now behold, how great reason we have to mourn. Mosiah 7:15, 22-23

This increasing taxation brings to mind the famine in Egypt and the selling of first the cattle, then the land and finally the Israelites themselves into slavery to Pharaoh.

During all three generations, many Saints (foolish virgins) were slain, because of transgression:

Yea, I say unto you, great are the reasons which we have to mourn; for behold how many of our brethren have been slain, and their blood has been spilt in vain, and all because of iniquity. For if this people had not fallen into transgression the Lord would not have suffered that this great evil should come upon them. But behold, they would not hearken unto his words; but there arose contentions among them, even so much that they did shed blood among themselves. Mosiah 7:24-25

A division in the second and third generation occurred after the prophet Abinadi was slain. This split the foolish virgins into three different groups 1) the more righteous, following Abinadi's convert Alma, 2) the semi-righteous, following King Limhi, apparently left without any priesthood, and 3) the wicked priests of Noah, who joined with the Lamanites. The first two groups went through their own tribulations.

Alma's group was put in bondage for a time under Amulon and the other wicked priests of Noah (Mosiah 23:29-24:11) and Limhi's group was left without hope of a temporal deliverance (Mosiah 7:14), possibly assuming that Zarahemla had been destroyed:

And the king said unto him: Being grieved for the afflictions of my people, I caused that forty and three of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla, that we might appeal unto our brethren to deliver us out of bondage. And they were lost in the wilderness for the space of many days, yet they were diligent, and found not the land of Zarahemla but returned to this land, having traveled in a land among many waters, having discovered a land which was covered with bones of men, and of beasts, and was also covered with ruins of buildings of every kind, having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel. And for a testimony that the things that they had said

are true they have brought twenty-four plates which are filled with engravings, and they are of pure gold. And behold, also, they have brought breastplates, which are large, and they are of brass and of copper, and are perfectly sound. Mosiah 8:7-10

The contentious group of Limhi's foolish virgins waged war with the Lamanites three times (Mosiah 21:7, 11-12) and each time they were driven back, suffering much loss.

And now there was a great mourning and lamentation among the people of Limhi, the widow mourning for her husband, the son and the daughter mourning for their father, and the brothers for their brethren. Now there were a great many widows in the land, and they did cry mightily from day to day, for a great fear of the Lamanites had come upon them. Mosiah 21:9-10

The foolish virgins in Mormon's account came under the yoke of bondage, increased taxation, and many wars and contentions which resulted in the loss of life. Those that survived mourned exceedingly. It would have been better if instead of being subject to greater tribulation, they could have sustained the little tribulation which separated them from the wise virgins. The wise virgins overall had it much easier.

The Faithful Reward

The waiting place was a trial to the wise as well as to the foolish virgins. The faithful still had to endure some trials after the foolish left, but the faithful virgins had enough oil in their lamps. Three additional trials happened to those faithful Nephite virgins. These were: 1) a Lamanite invasion, 2) ongoing false Christs and false preachers, and 3) contentions and dissensions among the people.

The wise virgins were aware of a basic gospel principle.

And I said unto them: Be not troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled. And when the light shall begin to break forth, it shall be with them like unto a parable which I will show you—Ye look and behold the fig-trees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand; Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh. And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man. And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath. D&C 45:35-40

The wise Nephites overcame their trials and were given great blessings. The Lamanite invasion was repelled by a righteous king who fought their battles, the false Christs and false preachers who were punished for their crimes and contentions among the people were eliminated, and peace was established in the land.

A Righteous King fought their Battles

The first trial of the wise Nephites virgins was an invading army. This army came down from the land of Nephi and a righteous king gathered together his armies and repelled the invasion.

And it came to pass also that the armies of the Lamanites came down out of the land of Nephi, to battle against his people. But behold, king Benjamin gathered together his armies, and he did stand against them; and he did fight with the strength of his own arm, with the sword of Laban. And in the strength of the Lord they did contend against their enemies, until they had slain many thousands of the Lamanites. And it came to pass that they did contend against the Lamanites until they had driven them out of all the lands of their inheritance. Words of Mormon 1:13-14.

The application in the Ten Virgins parable indicates one more potential trial for the virgins. In the secular prophecy, at the founding of America, the invading Lamanite army paralleled the British. This foreshadows a second War of Independence in the ministerial prophecy with an invasion of foreign forces into the lands of the United States. Future battles fought in this war may be battles of ideals, as a continuation of the war in Heaven upon the earth.

False Christs and false prophets punished

The second trial for the wise virgins were False Christs, Prophets, preachers and teachers (WoM 1:15-16). The 'strong and mighty man' that led the foolish virgins back to the land of Nephi was one of these, but there were many others.

In the last days false Christs and false prophets shall emerge showing great signs and wonders:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Matt 24:24 (italics added)

The increase of seers, and wizards, and diviners, and familiar spirits, and soothsayers, and astrologers, who are charming the nations with their magic arts, lulling the foolish to sleep with their magnetic influence, deceiving priests and people by their necromancy, calling rain, snow, and fire from heaven, and scattering abroad hoar frost like a winter's night...all these signs, and ... many more like things [are the fulfillment of prophesies which] should come to pass in this generation, as signs of the second coming of the Son of Man, which is near at hand. President Brigham Young, Heber C. Kimball, Willard Richards, Fifth General Epistle to the Saints, April 7 1851 as quoted by Rulon T. Burton, We Believe p 506.

In the day preceding our Lord's return, false religions will cover the earth. Each will be, as it were, a false Christ, inviting men to this or that system of salvation; each will have its own ministers and evangelists who, as false prophets, will propound its doctrines and extol its wonder.

Bruce R. McConkie, *The Mortal Messiah* 3:436-37

This period, as depicted in the Words of Mormon, has similar parallel with an anti-Christ named Jacob (3 Nephi 7:9-13). Although some of the false Christs and preachers were destroyed or punished, there may have been some whose flight to other lands was so quick that they were not captured.

The punishment of false priests is one distinguishing difference between the secular prophecy and the ministerial prophecy. George Washington did not shut the mouths of False Christs nor were false prophets punished for their crimes. In Mormon's version of the Ten Virgins parable the future king Benjamin along with the holy prophets will have the false Christs and prophets "punished according to their crimes" (Words of Mormon 1:15-16). This prophetic pronouncement indicates a leader, greater than Washington, coming to the latter-day wise virgin Nephites.

A United Order—or a Zion people—was established

The last trial for the wise virgins was an ongoing "contention among" the people (WoM 1:12). Some of this contention stemmed from false Christs and false preachers. Some of this contention was also among the wise Nephites who were not united. Under the reign of the righteous king, peace was again established in the land.

For behold, king Benjamin was a holy man, and he did reign over his people in righteousness; and there were many holy men in the land, and they did speak the word of God with power and with

authority; and they did use much sharpness because of the stiffneckedness of the people--
Wherefore, with the help of these, king Benjamin, by laboring with all the might of his body and
the faculty of his whole soul, and also the prophets, did once more establish peace in the land.

Words of Mormon 1:17-18

The peace established was not just of a period without war, but a period without
contention among the people.

And now there was no more contention in all the land of Zarahemla, among all the people who
belonged to king Benjamin, so that king Benjamin had continual peace all the remainder of his
days. Mosiah 1:1

A General Conference

It was in this period of peace that a righteous king gathered a Zion people at the temple to
hear his words (Mosiah 2 – 5) with great lessons taught and new covenants received. The
great general conference address given by king Benjamin is the crowning activity of
Mormon's parable of the Ten Virgins. In the words of the Parable of the Ten Virgins
“the bridegroom came; and they that were ready went in with him to the marriage: and
the door was shut” (Matthew 25:10).

Summary of Mormon's Parable of the Ten Virgins

The Parable of the Ten Virgins as given by Christ covers 13 verses (Matthew 25:1-13),
not including the foretold destructions related in the previous chapter (Matthew 24). In
relation, the Parable of the Ten Virgins described in Mormon's abridgement, including
the foretold destructions, covers four books; Jarom through Mosiah. The foretold

destructions (Matthew 24) are described in the books of Jarom and Omni with the fulfillment of the destructions described later (WoM 1:13, Mosiah 9:4, 8, 11:11).

The virgins going forth to meet the bridegroom (Matthew 25:1) can be likened to Mosiah's call to flee from the Land of Nephi (Omni 1:12-13). While the bridegroom tarried (Matthew 25:2-5), the virgins slept in the waiting place, described by Mormon in further detail in Omni 1:14-Words of Mormon 1:18. The foolish virgins which are described in three verses (Matthew 25:8-10) are introduced in four verses (Omni 1:27-30) in Mormon's account. The wedding feast is described in one verse in Matthew 25:10, while in Mormon's version it is described in at least 4 chapters (Mosiah 2-5 inclusive). Two verses in Matthew depict the fate of the foolish virgins (25:11-12) whereas in Mormon's version 18 chapters (Mosiah 7-24) are used to depict the fate of the foolish virgins.

Mormon's 'Virgins' Applied to the Latter-days

With the understanding that books of Jarom, Omni, Words of Mormon and Mosiah contain an expanded version of the parable of the ten virgins, the ministerial prophecy for the Latter-days can continue.

Incorporating additional references from other parables, the secular prophecy, and latter-day prophecies, fuller understanding of the ministerial prophecy is obtained.

At the end of the Small Plates, the wicked Nephites being swept from the face of the earth by the Lamanites in the land of Nephi parallels the foretold destructions from

Matthew 24. The period of destruction among the Nephites is foretold in another parable, the Parable of the Royal Wedding Feast:

The kingdom of heaven is like unto a certain king, which made a marriage for his son, And 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 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. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Matthew 22:2-7

Understanding that the Nephites were the invited wedding guests provides the perspective of why the Lord “swept [the wicked] off the face of the earth.” (Jarom 1:3). The destruction of the Nephites who chose not to follow Mosiah parallels the destruction of the invited guests who chose not to come to the Royal Wedding of the king’s son.

The burning of “their city” prior to the royal wedding (Matthew 22:7) parallels the burning of Zarahemla in the secular prophecy (3 Nephi 8:8) and the destruction of the Land of Nephi by the Lamanites in the ministerial prophecy (Omni).

In their dispensation, the Nephites did not escape perils. Likewise, Latter-day Saints in this dispensation will not escape such perils.

Will Saints escape Latter-day Perils? ...Well *I do not think they are going to escape*. I will tell you why: “For the indignation of the Lord is kindled against their abominations and all their wicked works.”...*We’re not keeping his commandments*. Some Latter-day Saints are to the best of their

ability, but many of them are not. We are covenant-breakers; we violate the Sabbath day, we will not keep it holy; we do not keep our bodies clean; I do not believe we pray – a large part of us I mean...*We need repentance, and we need to be told to repent.* Joseph Fielding Smith, Doctrines of Salvation, Volume III p 43-44 (italics retained).

At the transition in Mormons' abridgement, the end of the Small Plates, the Lamanite invasion occurred in two parts. First the Lamanites invaded the land of Nephi, wiping out the wicked Nephites. It should be realized that the Lamanites did not invade the land of Nephi until the righteous were led away, thus the righteous kept the wicked from being destroyed in the land of Nephi. It does not matter whether the righteous were cast out by the wicked or were led out by the Lord. In either case, when the righteous were no longer in the midst of the wicked, the wicked were ripe for destruction. The second part of the Lamanite invasion, which was into the land of Zarahemla, occurred later and was repelled by king Benjamin.

Leading Away the Righteous

A basic gospel principle that occurs over and over again throughout scripture is that the Lord "leadeth away the righteous into precious lands, and the wicked he destroyeth, and [or] curseth the land unto them for their sakes" (1 Nephi 17:38).

There are several scriptural examples of this principle. The more notable ones include:

- 1) Noah lead eight souls through the flood and the wicked were destroyed.
- 2) Abraham, Sarah and Lot were taken out of Ur of the Chaldees. The fate of the wicked is unstated.
- 3) Lot and his daughters were gathered out of Sodom and Gomorrah and the cities were destroyed.

His wife "looked back ... and she became a pillar of salt" (Gen 19:26).

- 4) Israel was led towards the Promised Land by Moses while the first born males of Egypt were killed and the army of Pharaoh was destroyed.
- 5) The righteous were gathered out of the Northern Kingdom of Israel (or Ephraim) to Jerusalem before the wicked were destroyed and scattered by Assyria.
- 6) Lehi and Mulek were led out of Jerusalem in separate migrations before the wicked were scattered by Babylon.
- 7) Other righteous souls of the Ten Tribes were led out of either the Northern Kingdom or Jerusalem before the scattering by Assyria or Babylon respectively. At least two other branches other than the Nephites were transplanted from Jerusalem according to Zenos' Parable of the Olive Tree (Jacob 5).
- 8) In the new world after the death of Lehi, the Nephites were led out of the land of Lehi into a new land of inheritance and the Lamanites fell into apostasy.
- 9) Mosiah led the righteous Nephites out of the land of Nephi to the land of Zarahemla. The wicked Nephites were swept off the face of the earth by the Lamanites.
- 10) The wise Nephite 'virgins' were beckoned to a great general conference address by king Mosiah and the foolish Nephite 'virgins' were in bondage to Lamanites and under the rule of wicked king Noah.
- 11) The people of Alma were led out of the land and wicked king, Noah, was destroyed.
- 12) The wicked of the people of Limhi were destroyed by the Lamanites in battle. The righteous were eventually led to Zarahemla by Ammon.
- 13) Amulek, Zeezrom and the righteous were cast out of the city by the people of Ammonihah and the wicked of Ammonihah were destroyed by the Lamanites.
- 14) The Anti-Nephi-Lehi's were led out of the land of the Lamanites by Ammon and his brethren (the sons of Mosiah) and the Lamanites continued to war one with another.
- 15) The more wicked of the Nephites were destroyed before the coming of the resurrected Lord and the more righteous were preserved – possibly gathered in Bountiful.
- 16) In the last dispensation, those at Haun's Mill were destroyed but would have been preserved had they followed the counsel of the prophet and gathered.

- 17) The righteous were led out of Nauvoo under Brigham Young while others stayed in Illinois and Missouri.

The return of the ten tribes may also follow this pattern with the righteous being led out from among the wicked. Understanding these events from previous dispensations provides insight into the future segregation event before the coming of Christ. In addition to the historical examples, there are at least two parables that depict this principle: The Ten Virgins and the Royal Son's Wedding:

- 1) The wise virgins were welcomed into the wedding party, and the foolish virgins were shut out.
- 2) Those gathered from the highways were welcomed to the wedding feast of the King's son, but those originally bidden who made excuses for not attending were destroyed. Matthew 22

It should be recalled that instruction vital to salvation is repeated.⁷⁴ For example, President Eyring's message entitled "Safety in Counsel," which outlined the Haun's Mill massacre and other events, was given both in the April 1997 General Conference and also as the June 2008 First Presidency Message.

Regarding Haun's Mill, the prophet Joseph called the residents to gather for their mortal safety. Their failure to heed the call to gather resulted in the loss of life. Hopefully future calls to gather will not have such dire results. Whenever a gathering call comes, the important thing is to hearken to the voice of righteous leaders and follow that call. When a prophetic call to gather comes, Latter-day Saints should obey. If their non-member neighbors are willing, the Saints should bring them along.

⁷⁴ "Instruction vital to our salvation is not hidden in an obscure verse or phrase in the scriptures. To the contrary, essential truths are repeated over and over again." Boyd K. Packer, "The Pattern of our Parentage," *Ensign*, Nov 1984 p. 66

The virgins in the parable and the Nephites in the ministerial prophecy represent the active, temple-recommend holding members of the Church of Jesus Christ of Latter-day Saints. These are called to go forth and meet the bridegroom. The virgins who abide either a Terrestrial or Celestial law and hearken to the warnings of the Lord's prophet gather to meet the bridegroom. Although it is unspecified how many other virgins there were looking forward to the coming of the bridegroom, 10 went. Likewise, the number of Nephites who hearkened and followed Mosiah is not stated.

The wedding call was to all the Nephites. Those who listened to Mosiah's prophetic call to get up and leave their land of inheritance and who took the Holy Spirit as their guide were saved from destruction. Those that didn't were destroyed. This is a warning to the whole Church in these last days.

The Waiting Place

In Mormon's parable, the waiting place was Zarahemla. However, depending upon the scenarios for the latter days, the waiting place could be a single gathering place for a mass of saints or multiple smaller gathering places. For those seeking to build Zion, wherever they live can be a waiting place. Wherever the gathering place(s) may be, the 'waiting place' can be a 'place of refuge' from conflicts. Even if that is so, it will not be without trials.

For if it be a place of refuge, the devil will use his greatest efforts to trap the Saints. You must make yourselves acquainted with those men who like Daniel pray three times a day toward the House of the Lord. Look to the Presidency and receive instruction...How long you will have good

crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that the summer is nigh at hand. "No Peace But in Zion," *Teachings of the Prophet Joseph Smith*, p. 161.

Events surrounding the waiting place in Mormon's version included a migration from the land of inheritance and the migration to again obtain a land of inheritance. The decision to migrate or not had dire consequences depending upon the condition. Those that stayed in the first event (leaving the land of Nephi) and those that migrated in the second event (Zeniff and his followers) were both subjected to fatal consequences. The Holy Spirit of revelation is needed to determine what condition requires which action.

False Christs

There are modern day false Christs and heed must be taken to not be led astray.

Some Latter-day Saints may not be aware of it, but there are "false prophets" rising within and without the Church. They believe they have had revelations, that they know something the First Presidency and the Twelve Apostles don't know. We need to be very careful of such people. Members who are ever approached by anyone claiming special authority or revelation from God outside the sustained priesthood authority should turn and run from them as fast as they can. The Savior said that in the last days even the very elect could be pulled away from the truth by such false prophets.

A few groups have drifted away from the gospel under the direction of those who claim to have received special instruction through personal revelation, and some have declared themselves to be prophets. I know of one group that is led by a bright, capable, articulate young man who claims to have received a revelation that he is the prophet and that he was called of God to establish the true Church. Sadly, there are those who have chosen to follow such individuals, who in turn lead them directly away from the principles of truth and righteousness. Perhaps that is why it is so interesting to me that when the Master was asked about the sign of His Second Coming and the end of the world, He first responded by warning His listeners to beware of false prophets.

Keep your eyes riveted on the First Presidency and the Quorum of the Twelve Apostles. We will not lead you astray. We cannot. Let me tell you why. Every week that I am in town, I attend a meeting of the First Presidency and the Quorum of the Twelve on the fourth floor of the Salt Lake Temple. If you could see the process by which decision and direction comes from that meeting, you would have a deep sense of confidence and comfort that the will of the Lord is being taught by the leaders of the Church.

So keep your eyes riveted on the leadership of the Church. While individuals may falter, the body of general Church leadership will remain steadfast and true. If someone tells you that they have received revelation that the First Presidency and the Twelve have not received, run away from them. M. Russell Ballard, "When Shall These Things Be?" *Ensign*, Dec 1996, 56

It should be noted that during Christ's mortal ministry it was one of his twelve apostles, Judas Iscariot, who betrayed him. The 'strong and mighty man' who led the first group of Nephites back to the land of Nephi may have also been among the Nephite Church leadership.

Distinguishing between false Christs and true prophets is very important for wise virgins to prevent being led astray and becoming foolish.

The distinguishing feature of a miraculous manifestation of the Holy Spirit, as contrasted with a wonder wrought through other agencies [false Christs], lies in the fact that the former is always done in the name of Jesus Christ, and had for its object the fostering of faith and the furthering of Divine purposes. James E. Talmage, *The Vitality of Mormonism*, pp 123-24 We Believe p 507

Latter-day Scenarios for Mormon's Ten Virgins Parable

Mormon's parable of The Ten Virgins, like all parables, has many applications for the last days. The applications depend upon how the key players are interpreted and where events take place.

Key Players

The key players in this parable are Mosiah 1, the grandfather, king Benjamin, and king Mosiah 2, the grandson. Minor players include Zarahemla, the ruler of the Mulekites, Amaleki, Zeniff and 'the strong and mighty man.' Subsequent players, Ammon, Limhi, Abinadi, Noah, and Alma are discussed later.

Information from the Book of Mormon is lacking on who the key players are. For example king Benjamin shows up, expels Lamanites, requests the people gather at the temple and has a great tower built, from which he gives a great farewell address. The record of his birth and the trials and tribulations of his life are not recorded in the current Book of Mormon. Most other figures in scripture have at least some background information.

Chiasms

An understanding of chiasms is beneficial to establish the key players. Chiasms are literary structures in the Bible and Book of Mormon and occur in many forms. Chiasms put emphasis on the point the Lord is trying to make to the reader. In literary settings single words or entire phrases can be repeated as part of the chiastic structure. Alternate phrases meaning the same thing as an original phrase provide comparison or contrasts to

complete the chiasm. One chiastic pattern brings the reader to a central point or climax emphasized by the author, with phrases or themes reversed after the central point.

A simple chiastic pattern using the names of these three Book of Mormon kings would be

Mosiah

Benjamin

Mosiah

The central point of the chiasm is Benjamin. In this chiastic pattern of kings there are two ‘Mosiahs.’ Mosiah 1 or Mosiah the grandfather was the one who comes before; Mosiah 2 or Mosiah the grandson was the one who comes after.

The concept of two Mosiahs should bring to mind the concept that there are two Eliases. “Two Eliases are involved, one who came before and another who came after” (Bruce R. McConkie *The Millennial Messiah* pg 103, see JST Matt 17:9-14). The first Elias prepares the way and the second Elias restores. In historical context, Mosiah 1 prepared the way and Mosiah 2 restored.

Depending upon which definition of Elias is used for Mosiah 1 two general latter-day scenarios can be developed. With the definition of Mosiah 1 set, Benjamin and Mosiah 2 can be defined. As key locations are considered one more scenario is provided.

Key Locations

In addition to key players, there are key locations. The application of Mormon's parable depend upon how each key location parallels latter-day locations, as the key locations have corresponding locations in the latter days. Key locations include the land of Nephi and the land of Zarahemla, with a ministerial perspective. Incorporating overlaps from the secular prophecy, the land of Bountiful may also play a role.

Salt Lake City, the current home of the church may have a role to play. Jackson County, Missouri also has a significant role.

This is the land of promise, and the place for the city of Zion...Behold a place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the court-house. D&C 57:1-3

The gathering to Jackson County at the opening stages of this dispensation was deferred. The Lord said “that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings” (D&C 124:49). But that deferral will not last forever. In 1877 Brigham Young stated “Are we going back to Jackson County? Yes. When? As soon as the way opens up.” (Brigham Young, Journal of Discourses 18:355).

In addition to Salt Lake City and Jackson County, Jerusalem also has a role to play. Along with the New Jerusalem in America, Jerusalem in Israel will “serve as a world capital during the Millennium.”⁷⁵ The temple in Jerusalem will be rebuilt.

Two translated cities may also have roles to play. The city of Enoch, taken up to heaven, will come back down, probably to the western hemisphere. The city of Salem, led by Melchizedek, may also return, probably to the eastern hemisphere.

With the key players and multiple locations identified, there are several applications of Mormon’s version of this parable.

Scenarios

Scenarios are applications of Mormon’s parable provided as examples only for prophetic fluidity defined in Section I. Scenarios provide the context to define the key players and key locations. Scenarios are the pattern of the previous dispensation applied to this last dispensation within which some additional gospel principles may be related.

Scenarios are provided to help the reader understand the Ministerial Prophecy. Scenarios presented are proposed future events with the warning that they may or may not be a correct interpretation of future events. Scenarios are provided to help the reader in identifying actual events when they occur. The actual fulfillment of prophetic events may follow one scenario or another and possibly be a combination of scenarios. It is also possible that none of these scenarios properly depicts future events, and future events will

⁷⁵ Bruce R. McConkie, *The Millennial Messiah*, p 298.

happen in an entirely different way. In any case, hopefully a greater spiritual understanding can be gained in preparation for future events.

Three scenarios are provided. Both scenario 2 and 3 build upon principles presented scenario 1 and 2, respectively.

In the first two scenarios, Mosiah 1 is interpreted as the Elias who is “the one to prepare.” He follows the example of John the Baptist as the forerunner to Christ in the New Testament. This would be a great prophet-leader in this dispensation. In both of these scenarios, king Benjamin represents Christ.

The first two scenarios are somewhat opposing ways events may occur depending upon the locations selected. In the first scenario the land of Nephi is Salt Lake City following the pattern established in the beginning of the ministerial prophecy. The land of Zarahemla represents Jackson County.

In scenario 2, the characters remain relatively the same but the modern day locations are different. These locations will be presented as part of scenario 2. The definitions of people and places for the scenario 3 will also be presented later.

Scenario 1

Scenario 1 follows the Book of Mormon prophecy directly with a migration led by Mosiah who represents the prophet. The migration from the land of Nephi to the land of

Zarahemla represents a migration from Salt Lake City to Jackson County. King Benjamin represents Christ.

Since the secular and ministerial prophecies overlap, Bountiful where Christ comes to the temple (3 Nephi 11) would represent Jackson County. This identifies the need for the migration to Jackson County before the coming of the Lord.

The Call to the Wedding

The call to the wedding is made by Mosiah who represents the forerunner as “one who prepares.” Mosiah 1 would be a member of the first presidency. Joseph Smith was an “Elias who came to prepare the way for the Second Coming.”⁷⁶ The prophetic office of the First Presidency, continued through the current prophet, continues to fulfill the role of Elias and counsels the Saints to prepare.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. Deuteronomy 18:15, 18-19

Following priesthood authority, Mosiah 1 represents the prophet today. This modern day prophet would say:

Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the

⁷⁶ Bruce R. McConkie, *The Millennial Messiah*, p 103.

earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom. D&C 65:1-3

The call to gather begins the migration from the modern day “land of Nephi” to the modern day “land of Zarahemla.” In Section II: Prophecies Fulfilled, it was shown that the land of Nephi parallels Salt Lake City, the land Brigham Young settled.

It should be noted that after 365 years of Nephite civilization under the reign of kings, urban sprawl and national expansion extended the land of Nephi to surrounding cities and communities. The land of Nephi by the time of Mosiah’s migration was much larger than when it was first settled by Nephi. The land of Nephi, later called Lehi-Nephi, also included the lands of Shilom and Shemlon (Mosiah 7:21, 9:8, and 11:13).

That Nephite expansion parallels an area much larger than Salt Lake City after several generations. The modern “land of Nephi” has expanded to the Intermountain West, if not beyond.

With the land of Nephi representing the Intermountain West, Zarahemla would be the waiting place. In this scenario, Zarahemla represents Jackson County, Missouri.

Applying Mosiah’s journey to the latter-days would indicate an emigration from the Intermountain West. As Mosiah led the people from the land of Nephi, those that

remained were overtaken by the Lamanites. In true prophetic parallel, the prophet would lead members of the Church from the West and those who did not migrate would be swept off the face of the land. The Intermountain West would be inhabited by invading “Lamanites” or unbelievers. Such an invasion would probably included the desecration of the temple Brigham Young built (2 Nephi 5:16) which would be a parallel of the desecration of the temple Nephi built. In this scenario, the destruction and occupation of Salt Lake City is implied, including the desecration of the Salt Lake Temple. Other temples built up in the surrounding cities may suffer the same fate.

The destruction of Salt Lake City would fulfill the proclamation of the Lord:

Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go forth, saith the Lord. D&C 112:24-25

In this scenario, the mass migration to Jackson County reclaims the land of the Saints’ original inheritance. The immigration would occur from all parts of the United States.

The Place Prepared

The migration from the land of Nephi to the land of Zarahemla represents the journey between their respective modern-day equivalents, the lands of Salt Lake City and Jackson County. The land of Salt Lake would include the wider Intermountain West. Saints would be called to gather in Jackson County from many areas.

The land of Zarahemla was a place prepared for the fleeing Nephites to come to. Zarahemla had an infrastructure with ample space to receive the migrating refugees.

In the early days of the Church, a similar migration was experienced by those expelled from Missouri. The fleeing saints settled during the winter with strangers in Quincy, Illinois. Sacrifices were made by those in Quincy to accept the Saints. The Saints later relocated to Nauvoo.

A second similar migration might be the Saints' journey across the plains to some unspecified place in the intermountain west, being led and continually admonished by the Lord (Omni 1:13). In this case, the land was unpopulated, save a few migratory native Indians. The Saints, from scratch, caused the desert to blossom as a rose.

Like Zarahemla, Jackson County is a place prepared to receive these immigrants. Jackson County is relatively sparse as most of the population of Missouri (5.8 million people⁷⁷) is concentrated in major cities such as St. Louis, Kansas City, Springfield, and Jefferson City.

The influx into Missouri would put a significant stress on the infrastructure of Jackson County. Many Saints accustomed to a more plentiful lifestyle would, like Zeniff, go back to their native lands.

⁷⁷ 2006 estimate. <http://quickfacts.census.gov/qfd/states/29000.html>

Foolish Virgins and False Christs

Before the migration, false Christs and prophets may cause much contention and dissention (Words of Mormon 1:15-16). These false prophets might cry ‘all is well in Zion’ and ‘there is no need to migrate, Christ will protect us’.

After the migration, some foolish virgins led by false prophets will return to the land of their inheritance; to Salt Lake City or whatever regions across the U.S. they may have come from. Many of life’s comforts would be missed in the gathering condition of Jackson County.

Foolish virgins like the people of Zeniff later returned to the city of Lehi-Nephi and surrounding cities. The modern-day equivalent of Zeniff would be those who return to Salt Lake and surrounding resort communities such as Park City.

In an over-crowded waiting place, false prophets may say, ‘let us return to the land of our inheritance, it is better there than it is here.’ According to the prophetic Book of Mormon, those foolish saints who return would find themselves in bondage to the modern-day Lamanites.

The Waiting Place

In this scenario, the waiting place is Jackson County. As the Saints gather, the postponed temples in Independence, Far West and Adam-ondi-Ahman would be built. This is one of the signs of the times and has not yet begun. These temples, along with one in

Jerusalem,⁷⁸ need to be built in preparation for Christ's appearance, for the Lord "shall suddenly come to his temple" (D&C 133:2).⁷⁹ These temples would need to be built before Christ comes to repel the Lamanites out of the land.

The building of the temple in Jackson County would be done in the days of these tribulations. This may be similar to the conditions during the building of the first Nauvoo temple.

The Invading Lamanites

A modern day Lamanite invasion into the Intermountain West would follow the Saints to Jackson County. The secular prophecy foreshadows the ministerial prophecy and like the earlier Lamanite invasion, the latter-day invasion is also repelled by a modern day "king Benjamin" and his army. As Benjamin fought against and repelled the Lamanites from the land, he typifies the future Jesus Christ who has said:

For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill—I will fight your battles. D&C 105:14 (see also v 19).

In scenario 1, with the temples in Missouri built, king Benjamin, representing Christ, can come to his temple to teach the people. Christ directs the prophet (represented by Mosiah 2) to have a great tower built which his people gather around. Christ, as king Benjamin, appears and gives a great general conference address.

A Great General Conference Address

⁷⁸ Teachings of the Prophet Joseph Smith, p 286.

⁷⁹ In one instance, the Lord has already come suddenly to the temple, in Kirtland followed by Moses, Elias and Elijah (D&C 110). This was identified by Joseph Fielding Smith, Doctrines of Salvation Volume III, p 13. The event referred to in D&C 133:2 may be a different event.

With the Saints gathered in Jackson County, the Lamanites repelled and a temple built, the Savior can provide a great general conference address. King Benjamin gave his farewell address from a tower overlooking a temple.

This tower was built because the “multitude [was] so great that king Benjamin could not teach them all within the walls of the temple” (Mosiah 2:7). A similar tower may have to be built in Jackson County.

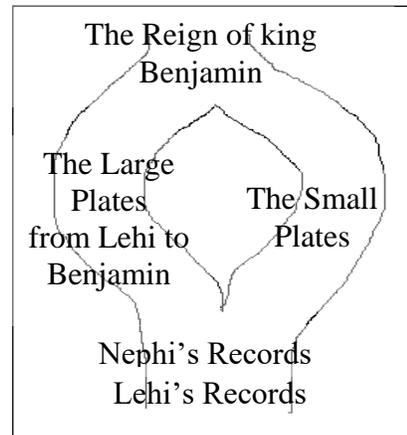


Fig 46: The Historic Unification

It should be recognized that the Large and Small Plates of Nephi historically come together with the reign of king Benjamin.

And it came to pass that I [Amaleki] began to be old; and, having no seed, and knowing king Benjamin to be a just man before the Lord, wherefore, I shall deliver up these plates unto him” (Omni 1:25).

Like the kingly and priestly lineage of Christ, this unification is an arrow that points to king Benjamin representing Christ.

King “Son of the Right Hand”

The Old Testament identifies Benjamin as the second son of Rachael, the preferred wife of Jacob. He was one of the twelve tribes of Israel. He was the brother of Joseph, thus the uncle (and brother by adoption) of Ephraim and Manasseh. The name Benjamin means Son of the Right Hand. Using the meaning of the name of Jacob’s twelfth son in place of the Book of Mormon’s Benjamin, King Benjamin would be ‘King Son of the

Right Hand.’ This is a fitting title for Christ, the King of kings and Lord of lords who stands on the “right hand of God” (Acts 7:55).

The first chiasm discovered in the Book of Mormon was by John Welch⁸⁰ while he was serving a mission in Germany in 1967. It has to do with the judgment of God and either taking upon oneself the name of Christ or being called after some other name. This chiasm pertains to finding oneself on the Left Hand of God (in direct opposition to Christ).

And now it shall come to pass,

that whosoever shall not take upon him the name of Christ

must be called by some other name;

therefore, he findeth himself on the left hand of God.

And I would that ye should remember also, that this is the name

that I said I should give unto you that never should be blotted out,

except it be through transgression;

therefore, take heed that ye do not transgress,

that the name be not blotted out of your hearts.

I say unto you, I would that ye should remember to retain the name

written always in your hearts, that ye are not found on the left hand of God,

but that ye hear and know the voice by which ye shall be called,

and also, the name by which he shall call you.

Mosiah 5:10-12; arranged as quoted by Donald W. Parry, *The Book of Mormon Text Reformatted in Parallelistic Patterns*, p 152

⁸⁰ John W. Welch *Chiasmus in the Book of Mormon*, Mosiah 5:8-12

The imagery of being on the Right Hand of God (the meaning of Benjamin name) in contrast to being on the Left Hand (from these verses) is the same imagery of being a wise or foolish virgin. This is the circumstance in which king Benjamin's address is given to those faithful virgins or those on his right hand. The foolish virgins, those on the left hand, did not participate in this great conference. The foolish virgins were elsewhere, outside of the land of Zarahemla, and later wearied Mosiah "with their teasings" (Mosiah 7:1).

The Fall and the Atonement

King Benjamin further typifies Christ as both taught about the Fall and the Atonement. Of the many chiasms within King Benjamin's address, at the exact center of King Benjamin's speech is Mosiah 3:18-19

For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink damnation to their own souls except

they humble themselves

and become as little children,

and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent.

For the natural man

is an enemy to God,

and has been from the fall of Adam,

and will be, forever and ever,

unless he yields to the enticings of the Holy Spirit,

and putteth off the natural man

and becometh a saint through the atonement of Christ the Lord,

and becometh as a child,

submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

Mosiah 3:18-19, arranged by Donald W. Parry, The Book of Mormon Text Reformatted in Parallelistic Patterns p 147-148.

In this central chiasm of King Benjamin's address, the reason for the need of a savior is given. Because of the fall of Adam, man became a natural man, an enemy to God. The way to overcome that fall is by putting off the natural man and becoming a saint through the atonement of Christ.

As the resurrected Christ appeared to those in the old world and in the new, the first thing he did was to have those present feel the nail prints in his hands and feet and thrust their hands into the wound in his side (John 20:19-20, 3 Nephi 11:14-17). A similar activity is prophesied (D&C 45:51-52) to occur in this last dispensation, as a sure witness of his atoning sacrifice.

The Son Honors the Heavenly King

At the beginning of his address, King Benjamin honors his heavenly father and teaches his followers to do the same.

Yet, my brethren, I have not done these things that I might boast, neither do I tell these things that thereby I might accuse you; but I tell you these things that ye may know that I can answer a clear conscience before God this day. Behold, I say unto you that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God. And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God. Behold, ye have called me your king; and if I, whom ye call your king, do labor to serve you, then ought not ye to labor to

serve one another? And behold also, if I, whom ye call your king, who has spent his days in your service, and yet has been in the service of God, do merit any thanks from you, O how you ought to thank your heavenly King! Mosiah 2:15-19

Although king Benjamin delivered this address historically, it is easy to envision the entire address as one delivered by Christ at his future Second Coming, just as the resurrected Christ quoted Isaiah to the Nephites. He has said “whether by mine own voice or by the voice of my servants, it is the same” (D&C 1:38).

In his mortal ministry Christ taught the principle of service in many ways including “thy will be done” (Mathew 26:39), “Why callest thou me good? none is good, save one, that is, God” (Luke 18:19). As the law giver to Moses he gave the commandment to “Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.” (Ex 20:12, Deut 5:16). Like king Benjamin, Christ also taught to honor the father:

For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. John 5:22-23

Unprofitable Servants

In King Benjamin’s address he spoke that all are beggars (Mosiah 4:18-23) and gave a masterful evaluation of being an unprofitable servant.

I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another--I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants. And behold, all

that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye do keep his commandments he doth bless you and prosper you. And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him. And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

Mosiah 2:21-24

Like Benjamin, Christ also spoke of unprofitable servants during his mortal ministry (Luke 17:6-10, Matthew 25:14-30).

A New Covenant

At the conclusion of King Benjamin's address a new covenant was made following the commitment pattern:

And now, it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people if they believed the words which he had spoken unto them.

Mosiah 5:1

And now, king Benjamin thought it was expedient, after having finished speaking to the people, that he should take the names of all those who had entered into a covenant with God to keep his commandments. Mosiah 6:1

The covenant made by king Benjamin and his people (Mosiah 5:1-4) has been compared with the covenant made by the Resurrected Christ to the Nephites in the Temple in Bountiful.⁸¹

⁸¹ John W. Welch, *The Sermon at the temple and The Sermon on the Mount*, Salt Lake City, Deseret Book and FARMS, 1990 p 27-32.

Jesus taught and ministered the sacrament to those assembled in Bountiful following a rich outpouring of the spirit. As with the people of Benjamin, the people gathered in Bountiful were told, immediately before their covenant experience, great prophecies of things to come (3 Nephi 16:1-20), and they too had had their souls “filled” (3 Nephi 17:17). So great was the joy of the multitude that they were overcome” (3 Nephi 17:18). They knelt down upon the earth (3 Nephi 17:13), and Jesus instructed them to “arise” (3 Nephi 17:19). Jesus blessed them because of their faith (3 Nephi 17:20), and after a profound spiritual manifestation (3 Nephi 17:24), the people bore record that what they had seen and heard was true (3 Nephi 17:25). Each of these aspects in the experience at the temple in Bountiful has a counterpart in Mosiah 5:1-4” John W. Welch, Benjamin’s Covenant and the Nephite Sacramental Prayers chapter 10.⁸²

It is not difficult to imagine that Christ, upon his first appearance to the Church, will have a the desire to know if those who have heard his great address will believe his teachings. Hopefully all of Christ’s disciples at that future address in adherence to celestial law will have a similar response:

And they *all cried with one voice*, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually. And we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, Mosiah 5:2,5 *italics added*

And it came to pass that there was *not one soul*, except it were little children, but who had entered into the covenant and had taken upon them the name of Christ. Mosiah 6:2 *italics added*

This covenant does not talk about baptism, as it is given to those who are the wise virgins, the endowed members of the Church who have already been baptized. The

⁸² <http://maxwellinstitute.byu.edu/ben/10.Sacrament.pdf>

audience in this case is those familiar with the first principles and ordinances of the Gospel. They are also familiar with making covenants.

After the new Covenant, a New Name is given

King Benjamin prepared for his address by indicating that he will give unto the people a new name.

And moreover, I shall give this people a name, that thereby they may be distinguished above all the people which the Lord God hath brought out of the land of Jerusalem; and this I do because they have been a diligent people in keeping the commandments of the Lord. And I give unto them a name that never shall be blotted out, except it be through transgression. Mosiah 1:11-12

After his initial address and after the people make a new covenant, king Benjamin provides the people a new name. The new name given by Benjamin was the name of Christ.

And under this head ye are made free, and there is no other head whereby ye can be made free.

There is no other name given whereby salvation cometh;

therefore, I would that ye should take upon you the name of Christ,

all you that have entered into the covenant with God

that ye should be obedient unto the end of your lives.

And it shall come to pass that whosoever doeth this

shall be found at the right hand of God,

for he shall know the name by which he is called;

for he shall be called by the name of Christ.

Mosiah 5:8-10 arranged by Donald W. Parry, The Book of Mormon Text Reformatted in

Parallelistic Patterns, p 152

The second half of this couplet (Mosiah 5:10-12) was quoted previously and pertained to King Benjamin's Right and Left hands. The completion of the couplet identifies the importance of having a new name for salvation. A new name may be given by a future Christ at his coming:

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Revelation 2:17

This new covenant, of a new name, overlaps the new covenant discussed previously at the end of the secular prophecy of Nephi being (re-)baptized (3 Nephi 19:11).

First Scenario Summary

In the first scenario, Mosiah 1 is the 'Elias' who prepared the way. Following priesthood authority, Mosiah represents the prophet. In the New Testament, John came as the forerunner in a period of apostasy. In the latter-days, such a forerunner will be in a period of restoration. A special witness outside of the General Authorities would not follow proper priesthood authority.

King Benjamin represents Christ who will deliver a great general conference address.

The land of Nephi represents Salt Lake City and the land of Zarahemla represents Jackson County.

Scenario 1 problems

Scenario 1 correlates with latter-day future events. A migration to Jackson County will occur. Christ will come and give a great general conference address.

The general migration back to Jackson County presented in Scenario 1 is the way some Church members believe events will occur; some believe that events will occur in some other way and there are still others who are undecided. However, there are also some problems with the scenario in general. These include:

1. The emigration of Latter-day Saints from the land of Salt Lake would give up one stronghold. The Latter-day Saints are a majority in the Intermountain West. Joseph Smith indicated that the “whole of America is Zion itself from north to south” (Teachings of the Prophet Joseph Smith, p 362). A move out of Salt Lake to an unpopulated area (Missouri) would relinquish that stronghold only to have to be reclaimed later. Brigham Young stated “Are we *all* going [back to Jackson County]? O no! of course not...It is folly in men to suppose that we are going to break up these our hard earned homes to make others in a new country. We intend to hold our own here...”⁸³ Giving up one stronghold (Salt Lake) to be reclaimed later does not make sense, militarily or otherwise. Reclaiming the land of Nephi by the Nephites did not in the historic Book of Mormon until the “millennial reign” period among the Nephites.

The dispensation of divine truth in which we now live, in distinction from previous dispensations, will not be destroyed by apostasy. This is in fulfillment of Daniel’s prophecy that “the God of

⁸³ Journal of Discourses, 18:355-356, italics added. NOTE: This does not preclude the destruction of some of the saint’s hard earned homes in and out of the Intermountain West.

- heaven would set up a kingdom, which shall never be destroyed” nor “left to other people.” President John Taylor affirmed this also when he said: “There is one thing very certain ... and that is, whatever men may think, and however they may plot and contrive, that this Kingdom will never be given into the hands of another people. It will grow and spread and increase, and no man living can stop its progress.” James E. Faust, “The Prophetic Voice” *Ensign*, May 1996 p. 4.
2. A “Lamanite” invasion of the intermountain west would be likely to occur throughout the United States, not just isolated to the Salt Lake Valley.
 3. The desecration of the Salt Lake and other temples follows a scattering not a gathering theme. Temple desecration does not follow a restoration theme⁸⁴.
 4. The ability of the Jackson County infrastructure to sustain a vast influx of displaced Saints appears to be in question. In contrast to the pioneers of old, who built cities out of the wilderness, most latter-day saints do not have this experience. Brigham Young indicated “The country is not large enough to hold our present number.”⁸⁵
 5. The massing of 5 million Latter-day Saints upon the plains of Missouri would seem, from the perspective of an invading army, to be a counter offensive. Such an activity would not be left unscrutinized.
 6. The massing of Latter-day Saints in a relatively unpopulated Jackson County does not follow Mormon’s parable. In the parable, the people of Zarahemla were more numerous than the emigrating Nephites. It is expected that the native inhabitants would be more numerous than those fleeing from destruction.

⁸⁴ Although temple desecration does not follow a restoration theme, two temples have been desecrated in this last dispensation. The Kirtland and Nauvoo Temples built to restore keys of the kingdom and endow the saints prior to the migration west were desecrated after the saints left. The Salt Lake City Temple foundations were buried during the Utah War, unearthed after cessation of conflict. These instances demonstrate the opposition of Satan and may foreshadow future events.

⁸⁵ Journal of Discourses, 18:355.

7. The current ‘native’ inhabitants of Jackson County speak English. This does not follow Mormon’s parable where the natives in Zarahemla had their language confounded. This may have been fulfilled in the secular prophecy.
8. The building of new temples would come under the scrutiny of an occupying “Lamanite” army. Building under these conditions would probably not result in the finest quality workmanship for the center stake in Zion. A similar condition existed while building the Nauvoo temple.
9. The appearance of Christ to repel attacking “Lamanite” forces before ‘suddenly coming to his temple’ also appears out of sequence. It was king Benjamin who drove the Lamanites out of the land, before giving His farewell address.

However, with the Lord “all things are possible” (Matthew 19:26). Each of these problems could be overcome by the Lord in one way or another. For example, a Lamanite invasion of the Intermountain West may occur after certain political changes.

Invasion of the Intermountain West

Under current world political conditions, animosity against America is on the rise. Many in the international community, especially those of radical Muslim tendencies, have major issues with American Foreign Policy. Other nations in the international community have increasing reservations about the War on Terror.

In contrast, the Church is currently in good standing in both America and the world through its humanitarian and other efforts. For example, disaster relief from the Church

as an organization and by individual members provides a positive image to governments and their peoples.

Changes to this positive image may result from an America election of those who are antagonistic to the Church. The political climate of future elections may create a condition antagonistic towards the church. Political changes in early America and pre World War II Germany set precedent where a change in national leadership focused on one select group of people. Animosity against the Church in Salt Lake City would also interfere with any migration to Jackson County. Changes may result from sectarian views like the polygamist issues brought to the forefront by issues with the Fundamentalist LDS Church. Worldwide missionary efforts of the Church could be perceived to be directly opposed to the teachings of the Koran. As Muslim beliefs spread throughout the world, Muslim attitudes of towards America could refocus directly upon the Church.

A significant change towards the Mormons could cause a repeat of early Church history. An invading army, foreign or domestic, might invade the Intermountain West; however the Right to Bear Arms exercised by many Latter-day Saints may hinder an invading army. However, in the age of advanced weaponry⁸⁶, individual defenses may not be satisfactory.

⁸⁶ The age of modern warfare includes nuclear, biological and chemical weapons, laser guided bombs, jet planes, armored vehicles, heat seeking missiles and night vision goggles. Armies have been trained in using such specialized military equipment which was designed to inflict maximum destruction on the enemy with minimal risk to friendly forces.

Russell M. Nelson stated in General Conference “As a Church, we must renounce war and proclaim peace.”⁸⁷ It should be realized that the descendents of Ephraim (the Church) have been shielded by the latter-day Manasseh (America) from invasion by a foreign power. The Church has been protected by the First Amendment to the Constitution as long as it remains an ecclesiastical organization. Excluding divine intervention, the Church cannot protect itself militarily, and individual members as a whole are not prepared for war against an army equipped with modern technology.

As a warning, Latter-day Saints should not think that Salt Lake City cannot be destroyed. Laman and Lemuel thought that the great city of Jerusalem could not be destroyed. Sodom and Gomorrah and the people before the Noah’s flood probably thought that destruction couldn’t happen to them either.

As with an invasion of the Intermountain West, each of the problems with the first scenario could be overcome. Although future events may overcome these problems, it seems more likely that an alternative scenario will occur.

In lieu of a complete mass migration to Jackson County, there may be a partial migration of Saints. Joseph F. Smith indicated:

Let me picture to you how some of us may be gathered and led to Jackson County. I think I see two or three hundred thousand people wending their way across the great plain enduring the nameless hardships of the journey, herding and guarding their cattle by day and by night, defending themselves and little ones from foes on the right hand and on the left, as when they

⁸⁷ Russell M. Nelson, “Blessed Are the Peacemakers,” *Ensign*, Nov 2002, 39

came here. They will find the journey back to Jackson County will be as real as when they came out here. Now, mark it. And though you may be led by the power of God “with a stretched out arm,” it will not be more manifest than the leading people out here to those that participate in it. They will think there are a great many hardships to endure in this manifestation of the power of God, and it will be left, perhaps to their children to see the glory of their deliverance, just as it is left for us to see the glory of our former deliverance from the hands of those that sought to destroy us. This is one way to look at it. Journal of Discourses 24:156-157.

The migration pictured by Joseph F. Smith might be an advanced party to Adam-Ondi-Ahman in preparation for a later gathering. However, the two to three hundred thousand seen by Joseph F. Smith falls short of “ten thousand times ten thousand” seen by Daniel (Dan 7:10).

Secular and Ministerial Prophecy Overlap

In the secular prophecy, the transition from the Small to the Large Plates represented an inter-colonial migration and summarized the overall emigration from the old world to the new. The migration preceded the Revolutionary War with the invading British. Since the secular prophecy precedes the ministerial, the overall migration summary discussed in the secular prophecy might provide insight to this ministerial prophetic period.

Like the secular prophecy, the ministerial prophecy may indicate an additional migration of Saints. This migration may be from outlying areas of the United States to the Intermountain West or from the Old World to America. The latter example would gather the righteous “Nephites” out of foreign lands into America which would precede a “Lamanite” invasion.

A gathering call may contain a commandment for some to tarry. “Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry” (D&C 133:4, see also D&C 95:9 versus 117:2). This commandment to tarry may be to assist other saints in a later migration or to maintain some Church leadership in other lands.

Scenario 2

In scenario 1, the land of Nephi represented Salt Lake and the land of Zarahemla represented Jackson County. In scenario 2 the land of Nephi represents any land of inheritance, both in the U.S. and throughout the world. The land of Zarahemla represents Salt Lake City.

Scenario 2 follows the Book of Mormon prophecy indirectly, from the perspective of the natives in Zarahemla. In scenario 2, king Benjamin still represents Christ; however Mosiah 1 may represent more than just the prophet. The migration led by Mosiah represents migrations by many latter day leaders that bring modern day Nephites from outlying lands to Zarahemla.

If there is only a partial migration back to Jackson County, as Joseph F. Smith indicated (when discussing problems in scenario 1), for a majority of Saints, Christ will come while they reside in the Intermountain West.

Zarahemla and Salt Lake City

In scenario 1, Bountiful from the secular prophecy represented Jackson County along with Zarahemla in the ministerial prophecy. However, it was shown in the secular prophecy that Bountiful was equated to Salt Lake City, not Jackson County and the resurrected Christ came to the Nephites in the city of Bountiful (3 Nephi 11). A gathering to Salt Lake City would parallel the gathering of Nephites to the land Bountiful in the secular prophecy before the destruction occurs. Bountiful from the secular prophecy represents Salt Lake City, and following that pattern, Zarahemla also represents Salt Lake City in scenario 2.

If Zarahemla represents Salt Lake City, a gathering to Utah, not a migration to Jackson County, would precede the Lord's first appearance. If a migration to Jackson County is not required, the first appearance of Christ to the Church might be closer than expected. "The coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night—Therefore, gird up your loins, that you may be the children of light, and that day shall not overtake you as a thief" (D&C 106:4-5, see also Revelation 3:3, 16:15).

Some Saints, waiting for the migration back to Jackson County, may have been lulled by the adversary that the coming of Christ is not within their lifetime. If the current political environment in America represents or is a precursor to the division of tribes (3 Nephi 7), then the secular record suggests that the time may be much closer than some Latter-day Saints may think.

There is one underlying difference between the historical Book of Mormon and the prophetic book: historical events took place during the overall scattering of Israel and the prophetic events take place during the overall gathering of Israel. So instead of a scattering from the land of Nephi (Salt Lake City), there should be a gathering. With such a gathering, many problems of scenario 1 are overcome.

In Mormon's parable, there are two groups of people involved in the migration event: 1) those who immigrated and 2) the natives, or those who received the immigrants. The natives had actually migrated many years or possibly centuries before. Both groups in the Nephite age were descendants of Israel, albeit from two different tribes. With these two peoples and lands, scenario 2 is from the perspective of the natives who receive the immigrants.

It is interesting to note that the overlap created by Mormon (the Words of Mormon and his comments in 3 Nephi 5) brings the reader into the land of Zarahemla, not to the land of Nephi. Mormon's comments (3 Nephi 5) are made before the separation into tribes in the secular prophecy.

The Gathering Call

Like scenario 1, the gathering call brings the righteous out from among the wicked. A gathering call may be to America from the rest of the world, following the overall migration scenario from the secular prophecy. The gathering call may be from outlying areas in America to various gathering locations throughout the United States, representing the inter-colonial migrations from the secular prophecy.

In scenario 1, Mosiah 1 represented the prophet; in scenario 2, he could also represent Stake Presidents or Bishops who lead groups of people to places of gathering.

The record also indicates Mosiah 1 was “made king over the land of Zarahemla” (Omni 1:12) and he may have been the king or the prophet in the land of Nephi. Thus Mosiah 1 could be a political leader. Latter-day Saints are gaining greater acceptance in America. For example, Mitt Romney contended for the highest office in America in the 2008 presidential election. As Mormons gain greater acceptance, there is an increasing possibility that Mosiah 1 might be a political leader.

In the United States, the gathering call would be to the places of refuge. A major gathering would be in the Intermountain West with possible minor or smaller gatherings scattered throughout the U.S. In a regional stake conference 27 April 2008 broadcast to 67 stake centers in southeastern Idaho, President Uchtdorf indicated that this region is one gathering place for the pure in heart. These smaller gatherings would be places of refuge, surrounding the House of the Lord, wherever they are built.

But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. D&C 45:32

Foolish Virgins

With multiple “Mosiahs” calling people to gather, these will be the days when many people will be shown “great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect” (Matthew 24:24).

The [false] prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. Deuteronomy 18:20

During this general confusion, it may be relatively easy for a “strong and mighty man” (Omni 1:27) to persuade those who may be “over-zealous to inherit the land of [their] fathers” (Mosiah 9:3) to migrate back to the original homelands migrating Saints were gathered out of. There may also be a leader who will lead Saints to a premature return to Jackson County.

Do not be in a hurry of going to Jackson County for the land has to be cleared and the power of God to rest upon it before we think of returning there. Elder George Burkett quoting Joseph Smith during Zion’s camp⁸⁸

Joseph F. Smith’s description,⁸⁹ quoted above, of how some would be gathered to Jackson County takes on different connotation applied in scenario 2. He indicated of those that went to Jackson County, that perhaps “their children [would] see the glory of their deliverance.” It should be recalled that the first generation of the people of Zeniff, overzealous to inherit the land of their fathers, did not see the own deliverance. The people of Zeniff, Noah and Limhi were under the yoke of bondage. It was their children and grandchildren, delivered by Alma (Mosiah 23-24) and Ammon (Mosiah 21-22) who saw deliverance.

⁸⁸ See History of the Church 2:112, as quoted in Duane S. Crowther, *Inspired Prophetic Warnings*, p 223.

⁸⁹ Journal of Discourses, 24:156-157.

Joseph F. Smith's description of this group returning to Jackson County under "nameless hardships" and "defending themselves and little ones from their foes" does not sound as if Zion is redeemed by power. The Lord has indicated that Zion would be redeemed in due season and by power.

Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion. Behold, I say unto you, the redemption of Zion must needs come by power; D&C 105:13, 15

If Joseph F. Smith's description pertains to foolish virgins, then "two to three hundred thousand people" may be deceived.

The Waiting Place(s)

The exodus from Nauvoo was foreseen by the leaders of the Church in the early days of the Church. At that time, Joseph Smith prophesied the saints would be driven to the Rocky Mountains⁹⁰. The Church made preparations for the exodus at least several months prior to its occurrence. In contrast to scenario 1, if a general return to Jackson County has been planned, a modern day mass exodus from Salt Lake has not been publicized by the brethren.

Instead of preparing for another exodus, food storage and other preparations have been emphasized in general conferences. This is more indicative of a gathering than a scattering. The native inhabitants in Zarahemla parallel those who receive the

⁹⁰ Teachings of the Prophet Joseph Smith, p 377; Teachings of the Presidents of the Church: Joseph Smith, p 517.

immigrants from other lands. Hopefully, the natives will have enough food storage to sustain not only themselves, but others who gather to them.

Both President Young and President Hinckley have indicated that if they knew the Millennium would start tomorrow, they would still plant tree seedlings. Modern day “trees,” including new temples such as Bountiful, Boise, Rexburg, Twin Falls, Spanish Fork, Oquirrh Mountain (West South Jordan), as well as the Conference Center have been built. The building of these temples would be an unwise investment of tithing dollars if the evacuation of righteous saints is imminent.⁹¹

Isaiah has long predicted “in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it” (Isa 2:2, Micah 4:1, 2 Nephi 12:2). Latter-day Saints have assumed that the Salt Lake Temple fulfilled this prophecy and the 2002 Winter Olympics in Salt Lake City partially fulfilled this prophecy.

It is unlikely that the Mountain of the Lord’s house or the Salt Lake Temple will be desecrated. Brigham Young indicated that he wanted the Temple to stand through the Millennium (Mountain of The Lord DVD, counter 35:07).

During the Lamanite invasion, the desecration of some temples throughout the world may occur following the pattern of Kirtland and Nauvoo at the opening of this last

⁹¹ Although the Kirtland and Nauvoo Temples during the opening stages of this last dispensation were left and destroyed, those temples served their purpose during the restoration when they were built. That purpose was to endow the saints before they migrated west.

dispensation. Such destruction may occur at some point in time during the Second Coming; more likely temples may be divinely protected as holy places where the Saints gather to protect and be protected.

In previous dispensations, only when a chosen nation fell into complete wickedness was it replaced by a new nation. The Midianites, because they had fallen, were replaced by the Israelites in the land of Canaan. The Jaredites were replaced by the Nephites and Mulekites:

And now, do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay. Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay. Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God.” 1 Nephi 17:33-35

Latter-day prophets have indicated that this last dispensation will not end in apostasy⁹². He will not say to the Church as a whole “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matthew 21:43). Such a saying could only be said to individual members of the Church. An invading Lamanite army would not be more righteous than the Church, “speaking unto the church collectively and not individually” (D&C 1:30), especially if the temples built are being regularly attended.

⁹² For example: Marion G. Romney, “‘Choose Ye This Day’,” *Ensign*, Feb 1977, p 2

However, with the righteous Nephites gathered out of the wicked, the day of vengeance can begin.

Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go forth, saith the Lord; First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord. D&C 112:24-26.

This day of vengeance which begins at the Lord's house (D&C 112:25, 1 Peter 4:17) may have a double implication. The first meaning may pertain to his temple, meaning his Church or the Church of Jesus Christ of Latter-day Saints. When applied to the Church the phrase "upon my house" could mean the Salt Lake temple. It could mean also any of the temples that are defiled by unrighteous saints throughout the world. It could be applied to the Church as a whole, or instead to individual foolish virgins who "profess to know his name." This implication follows scenario 1.

The second meaning may pertain to the nation He set up by the "hands of wise men" (D&C 101:80). This nation specifically is the United States of America.

When applied to America, the phrase "upon my house" could pertain to those who allowed the government to be taken over by secret combinations. It could also pertain to those who say "A Bible, we have a Bible" (2 Nephi 29:3) yet who reject the Book of

Mormon, and thus have application for America outside of the gathering place(s) for the Church.

America is a land where freedom rings, or in a future time when it is ripe for destruction, where freedom rang. It is not difficult to see America, the latter-day land of Manasseh, becoming more wicked and being superseded by Ephraim, the younger brother, as was prophesied in Jacob's adoptive blessing.

As Americans reject the restored Gospel of Christ and choose wickedness over righteousness and as Church members increase in worldliness, they are ripening in iniquity, but have not as yet been swept off the face of the land (Jarom 1:3). The prophets continue to cry repentance in the latter-day, which cry parallels both the end of the secular prophecy and the end of the Small Plates ministerial prophecy.

The secular record prophesies that secret combinations will destroy the government of the modern-day Nephites. Christ indicated "if a house be divided against itself, that house cannot stand" (Mark 3:25) and internal contention will open the door for an invading army.

Along with the secret combinations, plagues and natural disasters will also occur in the land (3 Nephi 8 – 9).

And in that generation shall the times of the Gentiles be fulfilled. And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land. And there shall be earthquakes also in divers places, and many

desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another. D&C 45:30-32

The Nephites at the end of the Small Plates seem to have taken on a secular nature, dividing into those of the Church, and those not of the Church, as occurred during the secular prophecy (Helaman 6:2-3). With this perspective, a more secular definition for Nephites may apply; that of Americans instead of Church members.

The Children of Israel in Egypt

After the saints are gathered, the story of Israel in Egypt from the Old Testament might be interjected to provide useful insight into the ministerial Book of Mormon prophecy. The children of Israel were given the land of Goshen, a district in Egypt, to dwell in while there was a famine in the land. As the famine extended through the seven years, the Priests of Israel were the only ones saved from bondage to Pharaoh in Egypt.

And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; *except the land of the priests only*, which became not Pharaoh's. Genesis 47:24-26 italics added.

Because the priests were out of debt, had enough personal food storage, and followed the other counsels of God, they were saved from bondage to Pharaoh. Hopefully, Latter-day priests who have followed the counsel of the prophets will not be foolish virgins.

Later when Moses attempted to lead the children of Israel out of Egypt, the plagues were inflicted upon Egypt but not on the children of Israel. The precedent has been set for the wicked host nation to suffer while the righteous vassal group is preserved.

The Lamanite Invasion

In either scenario 1 or 2, when the righteous are gathered out of the wicked, the wicked are ripe for destruction. As Church members gather to their places of refuge, either called out of or cast out from cities or states, those cities or states are susceptible to the wrath of God. There may be an expulsion of the righteous by the wicked out of some lands. There may also be a rapid fleeing of the wicked from areas of righteousness similar to the flight of Jacob and his followers as depicted near the end of the secular prophecy (3 Nephi 7:12-13). This first part of the Lamanite invasion will destroy the wicked Nephites after the righteous have been called to gather.

The Lamanite invasion occurred in two parts: 1) into the land of Nephi and 2) into the land of Zarahemla. In scenario 1 the invasion was first into the Intermountain West then followed the saints into Jackson County. In scenario 2, instead of an invasion focused on the Intermountain West, the first part of the Lamanite invasion would be throughout the United States (a modern day Egypt) as a whole. Such an invasion would probably target military and economic strong holds as the invading armies divide up America.

Christ described this event with “a parable, that you may know my will concerning the redemption of Zion” (D&C 101:43).

A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive-trees; And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive-trees may not be broken down when the enemy shall come to spoil and take upon themselves the fruit of my vineyard. Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower? And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? For there is no need of these things. And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord. D&C 101:44-50

The watchmen in this application are not of the Church, but representatives elected by the voice of the people to govern and protect this choice land. The Federal Government has not built the protective watchtower and maintained the hedge. If they haven't already, they will cause the downfall of America. They will allow the enemy, the overflowing Lamanite scourge, to break down the hedge and destroy the vineyard.

And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees. Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could

have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. D&C 101:51-54.

The Lamanite invasion of America from the ministerial prophecy depicts the same latter-day event prophesied by Isaiah. Isaiah, however, uses the Assyrian as a type.

The Lord of Hosts hath sworn, saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand—That I will bring the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations. For the Lord of Hosts hath purposed, and who shall disannul? And his hand is stretched out, and who shall turn it back? 2 Nephi 24:24-27

The secular prophecy foreshadows the ministerial prophecy, and lessons from the Revolutionary War may be applied to the future Lamanite invasion. The British attacked in New York, Pennsylvania, Virginia and South Carolina. South Carolina was the site of the first battle of the Civil War of which Joseph Smith prophesied “Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls” (D&C 87:1). This prophecy may have been fulfilled with the Civil War. It may also have application to this future war (see D&C 130:12) after which “war will be poured out among all nations” (D&C 87:2). The future war will also be fought for the freedom of man.

Nephi's prophetic vision (1 Nephi 12) pertains historically to the Nephites and the Lamanites. A part of his vision can also be read prophetically pertaining to modern-day Nephites, both as Americans and Church members:

But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men. After my seed [those who believe in the Book of Mormon] and the seed of my brethren [Christians who believe in the Bible] shall have dwindled in unbelief, and shall have been smitten by the Gentiles [the overflowing scourge]; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust [sackcloth and ashes], even that they are not [some destroyed], yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten [the Lord will reclaim those who survive]. 2 Nephi 26:14-15.

As part of a "Lamanite" invasion, either into the United States or into the Intermountain West, there may be those "flattered" into joining those who flee to other parts of the land (3 Nephi 7:12-13) to avoid the destructions.

Fulfilling the Birthright Blessing

During Jacob's adoptive blessing of Manasseh and Ephraim, he "laid his right hand upon the head of Ephraim" (Genesis 48:17) and his left hand upon Manasseh. Manasseh was to "become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, in thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh" (Genesis 48:19-20). After the invading Lamanites (Assyrians) are repelled with divine intervention from America (Manasseh),

Ephraim (the Church) will become greater than his elder brother. The Lord will replace the wicked nation with a righteous one.

Both Mormon's depiction and Isaiah's description indicate an invasion into America. An invasion into the Intermountain West would follow the invasion of America. The Lamanite army will be repelled and the yoke of the Assyrian will be broken when the invading force reaches the gathering place(s) for the righteous saints. The Lamanite or Assyrian army would be repelled by a modern day king Benjamin (WoM 1:13). "For thus saith the Lord, I will cut my work short in righteousness, for the days come that I will send forth judgment unto victory" (D&C 52:11).

God has said concerning Zion, that "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Epistle of the first presidency John Taylor, George Q. Cannon 1886.

Gathering at the Temple

In Zarahemla, after the foolish virgins left (Omni 1:29) the Lamanites were repelled (WoM 1:13-15), and false prophets and Christs were silenced (WoM 1:15-16) and a period of peace was established (WoM 1:18). King Benjamin had continual peace the remainder of his days (Mosiah 1:1). During this period "this highly favored people of the Lord" (Mosiah 1:13) were blessed to gather at the temple for a great general conference. It was "proclaimed unto all the people who were in the land of Zarahemla that thereby they might gather themselves together, to go up to the temple to hear the words" of king Benjamin (Mosiah 1:18).

This gathering parallels the secular prophecy gathering.

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place. 3 Nephi 11:1

The gathering of the people to the temple (Mosiah 1:18, 3 Nephi 11) parallels a future gathering to the temple of Latter-day Saints in preparation for the coming of the Lord.

The gathering around the temple for King Benjamin's address with every man's door of his tent towards the temple is recorded in chiastic pattern:

And it came to pass that when they came up to the temple,
they pitched their tents round about,
every man according to his family,
consisting of his wife, and his sons, and his daughters,
and their sons, and their daughters, from the eldest down to the youngest,
every family being separate one from another.

And they pitched their tents round about the temple,
every man having his tent with the door thereof towards the temple,
that thereby they might remain in their tents and hear the words which king Benjamin should speak unto them; Mosiah 2:5-6, arranged by Donald W. Parry, *The Book of Mormon Text Reformatted in Parallelistic Patterns*, p 141-142

Like the wedding call set in a chiastic pattern (Omni 1:12-13) this gathering call to the temple (Mosiah 2:5-6) is also set in a chiastic pattern. The chiastic pattern shows the significance the Lord places on gathering to the temple, specifically to hear *this* address.

The focal point of the chiasm on families shows that a future gathering will not be to only priesthood holders. This inclusion of families overlaps the families gathered in Bountiful in the secular prophecy which also consisted of men, women and children (3 Nephi 17:25).

King Benjamin realized that those who gathered were a “great number, even so many that they did not number them” (Mosiah 2:2). He realized that he “could not teach them all within the walls of the temple” (Mosiah 2:7). Similarly, in this dispensation, the worldwide church cannot be all taught within the walls of one temple.

Elder McConkie indicated that “before the Lord descends openly and publicly in clouds of glory ... there is to be a secret appearance to selected members of his Church ... and it will take place at Adam-ondi-Ahman.”⁹³ With modern technology of the worldwide Church, there could be another explanation than a mass gathering at Adam-ondi-Ahman. In a recent satellite broadcast to Saints in Canada, the broadcast location was changed at the last minute.

President Thomas S. Monson was to speak to all members of the Church in Canada via satellite from Salt Lake City. Instead, President Monson, who has many ties to Canada, decided to have the two-hour meeting broadcast from the Mormon Church building on Bramalea Road [Ontario, Canada]. President Monson and his wife and other speakers, who were originally scheduled to speak via satellite from Salt Lake City, flew to Toronto late Saturday. Only the technicians and a few church leaders were aware he made the switch.⁹⁴

⁹³ Bruce R. McConkie, *The Millennial Messiah*, p 578.

⁹⁴ “Worldwide Mormon leader made surprise visit to Brampton Sunday,” *The Brampton Guardian*, Wednesday May 28, 2008

Christ's appearance at Adam-Ondi-Ahman could easily be broadcast worldwide over the Church satellite system. Like Mosiah, the Church as an organization is preparing for the coming of Christ. Preparations include satellite transmissions of: 1) temple dedications broadcast to stake centers 2) regional stake conference broadcasts, and 3) general conference broadcasts from the Conference Center.

The dedication of temples at historical places such as Winter Quarters, Palmyra and Nauvoo are events for the Church to prepare for the coming of Christ. Preparatory events also include special temple dedicatory services broadcast to regional areas of the church.

Because of the special significance of Winter Quarters in Church history, the first session of the temple's dedication was broadcast to meetinghouses throughout the United States and Canada, where temple-worthy members were able to watch the proceedings. The only previous temple dedication that was similarly broadcast was the Palmyra New York Temple dedication on 6 April 2000. "News of the Church, Winter Quarters, Guadalajara Temples Dedicated" *Ensign*, July 2001, 74-75.

Nauvoo Illinois Temple Dedicated Early on the evening of 27 June, President Gordon B. Hinckley dedicated the Nauvoo Illinois Temple in a session broadcast to thousands of members participating in 72 countries. The dedication of the Nauvoo Illinois Temple is significant because this building is in large part a re-creation of the temple that the Prophet Joseph Smith had located on this bluff overlooking the Mississippi River. "News of the Church, Nauvoo Illinois Temple Dedicated" *Ensign*, September 2002, 74-75.

Other Temple dedications follow a similar pattern with regional broadcasts

Some 16,800 members participated in the Boston temple's dedicatory sessions. Thousands more watched the ceremonies via satellite broadcast at meetinghouses in the temple district, which includes Maine, New Hampshire, Vermont, Rhode Island, Massachusetts, and New York. The dedication of this temple fulfilled a goal that 100 temples be completed by the end of the year 2000. "News of the Church, A Milestone in Church History: 100 Temples" *Ensign*, November 2000, 108 – 110.

After a month-long open house, President Gordon B. Hinckley dedicated the Manhattan New York Temple in four sessions on 13 June 2004. Sixteen meetinghouses received live broadcasts of the dedication, interpreted in 10 languages. "Manhattan Temple Dedication Generates Worldwide Interest," *Ensign*, Sept. 2004, 74

Following the open house, the [Papeete, Tahiti] temple will be formally dedicated on Sunday, 12 November 2006. The dedication will be broadcast to all of the Church's stake centers in Tahiti. "Public to Tour Latter-day Saint Temple in Papeete, Tahiti," 27 May 2006⁹⁵

Individual members who both anticipate and prepare for the coming of Christ will gather to the temple. Some faithful members of foreign lands figuratively have the door of their tents towards the temple.

Members of the Lautoka Fiji Stake traveled four hours to arrive early enough to attend a session at the Suva Fiji Temple before the [Nauvoo Illinois] dedication broadcast in the afternoon. "I feel special when I think that President Gordon B. Hinckley has made it possible for us to be part of this dedication by helping provide a satellite for us," said Lanieta Damuyawa of the Lautoka stake. "Nauvoo Temple Dedication around the World," *Ensign*, Oct. 2002, 75–76.

⁹⁵ <http://newsroom.lds.org/ldsnewsroom/eng/news-releases-stories/public-to-tour-latter-day-saint-temple-in-papeete-tahiti>

Temple dedicatory broadcast services are preparatory events for the Church, both as an organization and as individual members, to prepare as the bride for His coming. The broadcast services to the stake centers during the temple dedications were unique as 1) stake centers were specially dedicated for broadcasts (i.e. for a brief period of time, they were dedicated as extensions of the temple, not just meeting houses) 2) it required not only a Temple recommend, or special temple recommend for those over 8 years old to attend, but a special ticket for the event.

Surrounding the Palmyra New York Temple Dedication, Michelle Tolley, a lay member of the church, provided a moving address of her situation regarding that temple dedication. She had her ticket, but showed up 15 minutes before the event and found the doors were already locked. She likened herself to a foolish virgin.

I peered into the lobby, which was empty. The doors to the chapel were closed. I realized sadly that everyone was already inside, and I was alone outside—looking in... I realized I was like one of the five foolish virgins in the parable of the ten virgins. I was left outside the wedding ceremony with a lamp that was out of oil, while the others were inside with the bridegroom. Whenever I had read that story in Matthew 25, I wondered how the five women had been so foolish. I always thought that purchasing enough oil was such a simple thing to do. I knew the oil and lamps represented our testimonies and the Holy Spirit's guidance (see D&C 45:57). I had thought I was prepared to attend the temple dedication, yet I wasn't inside listening to the prophet. Alone in the parking lot, I realized that having a ticket wasn't enough. We have more to do than simply be present on the day Christ comes. We need to be prepared in every way, constantly filling our lamps, not just thinking we have enough oil. Michele Tolley, "Locked Out," *Liahona*, Jul 2003, 22 see also *New Era*, July 2003.

There is a warning that interest may wane with the increase in frequency of Temple Dedication broadcasts. Attendance to these dedicatory broadcasts may drop.

Temple dedicatory broadcasts are but preparatory events of a future communication that will be given by a modern day King Benjamin. The ‘gathering to the temple’ in these instances include gathering to stake centers which were dedicated extensions of the temple.

The Latter-day King Benjamin’s Tower

The building of King Benjamin’s tower is also set in chiasmic verse, providing emphasis not only for the building of the tower, but more importantly on the words spoken from it:

For the multitude being so great
that king Benjamin could not teach them all within the walls of the temple,
therefore he caused a tower to be erected,
that thereby his people might hear the words which he should speak unto them.
And it came to pass that he began to speak to his people
from the tower;
and they could not all hear his words
because of the greatness of the multitude;
therefore he caused that the words which he spake should be written and sent forth among those
that were not under the sound of his voice, that they might also receive his words. Mosiah 2:7-8,
arranged by Donald W. Parry, *The Book of Mormon Text Reformatted in Parallelistic Patterns*, p
142

The modern equivalent of King Benjamin's tower has already been built: the Conference Center. This edifice was a capstone to a great Millennial Year which included the milestone of completion 100 temples.



Fig 47: The Conference Center

The Conference Center

The tower of King Benjamin was tied to the temple. It had been built for the specific purpose to give a great address, because he “could not teach them all within the walls of the temple” (Mosiah 2:7).

Likewise the modern day tower, the Conference Center is tied to the Salt Lake Temple.

[The Conference Center] is faced with granite taken from the same quarry as was the stone for the temple. Both buildings even carry the blemishes of that granite. Gordon B. Hinckley, “To All the World in Testimony,” *Ensign*, May 2000, p 4.

The Conference Center was dedicated similarly to modern-day Temples. This included the Hosanna Shout, the singing of the Hosanna Anthem (also sung at the Salt Lake Temple dedication) and the congregation singing “The Spirit of God.” “The Spirit of God” was also sung at the Kirtland Temple where the Lord appeared along with Moses, Elias and Elijah (D&C 110).

We feel it is appropriate to give the [Hosanna] shout here, as we dedicate this great building, the likes of which we may never undertake again. Gordon B. Hinckley, “This Great Millennial Year,” *Ensign*, Nov 2000, 67–71

It would seem that President Hinckley wanted this building to stand through the Millennium as he stated “It is built of reinforced concrete to the highest seismic codes required in this area.”⁹⁶ Like the Conference Center, the Salt Lake Temple as President Brigham Young indicated was built to stand through conditions preceding the Millennium (Mountain of the Lord DVD counter 35.05). The dedicatory prayer of the Salt Lake Temple given by Wilford Woodruff contained language of protection from future calamities. The dedicatory prayer for the Conference Center ties it with its neighbor, the Salt Lake Temple, and other Temple Square buildings.

This great new structure overlooks them all and complements their variety, utility, and beauty. Together they become a testimony of the strength and vitality of Thy work, the *headquarters of Thy Church*⁹⁷, and the fountain from which truth rolls forth to fill the earth....

Though the earth tremble, may this magnificent edifice stand solid and safe under Thy watchful care. May no evil voice ever be lifted in this hall in derogation of Thee, of Thy Son, of Thy restored Church, or of its prophets and leaders who have presided through the years. Protect it from the storms of nature and the desecrating hand of the vandal and destroyer. Preserve it from

⁹⁶ Gordon B. Hinckley, “To All the World in Testimony,” *Ensign*, Nov 2000, p 4.

⁹⁷ The headquarters of Thy Church can be synonymous with the “home of the Bride”.

conflict and acts of terrorism. May all who pass this way, whatever their religious persuasion, look upon this structure with respect and admiration. Gordon B. Hinckley, "This Great Millennial Year," *Ensign*, Nov 2000, 67–71, (italics added).

Foreseen by Earlier Prophets

The conference center was foreseen by earlier General Authorities. Brigham Young, James E. Talmage and Heber J. Grant foresaw and even planned for a similar structure.

"In 1853 Brigham Young, in speaking of temples, said, "The time will come when ... we shall build ... on the top, groves and fish ponds" (*Deseret News Weekly*, 30 Apr. 1853, 46).

In 1924 Elder James E. Talmage of the Council of the Twelve wrote, "I have long seen the possible erection of a great pavilion on the north side of the Tabernacle, seating perhaps twenty thousand people or even double that number, with amplifiers capable of making all hear the addresses given from the Tabernacle stands, and in addition to this a connection with the broadcasting system, with receivers in the several chapels or other meeting houses throughout the intermountain region" (journal of James E. Talmage, 29 Aug. 1924, Special Collections and Manuscripts, Harold B. Lee Library, Brigham Young University, Provo, Utah).

In 1940 the First Presidency and the Twelve had their architect draw up a plan of a building that would seat 19,000 and would stand where this building stands. That was 60 years ago. They thought about it, they talked about it, but finally they dropped the idea entirely.

These statements and actions were wonderfully prophetic. We knew nothing about them. All of them have come to our attention since we began this construction.

We have not built a temple with trees and fishponds on the roof. But on this edifice we have many trees and running water. Brigham Young may have foreseen this structure very near the temple. We have what Brother Talmage thought of, and much, much more. These services will not only be heard by all who are seated in the Conference Center, they will be carried by radio, television, and

cable, and they will be transmitted by satellite to Europe, to Mexico, to South America. We reach far beyond the intermountain area of which Brother Talmage spoke. We reach beyond the confines of the United States and Canada. We essentially reach across the world. Gordon B. Hinckley, "To All the World in Testimony," *Ensign*, May 2000, 4

Surrounded by Miraculous Events

Miraculous events surrounded the Conference Center construction, and included attempts by the adversary to thwart construction.

The mining of the granite used to sheath the new building came from Little Cottonwood Canyon. Recreational enthusiasts complained that it would obliterate a favorite rock climbing area.

The church insisted on mining the granite from there because that was the same quarry used to build the LDS Temple, and the church wanted to recognize the historic significance and links between the two buildings.⁹⁸

These issues were overcome and mild winters allowed for mining of the granite, thus speeding up construction. It was thought that mild winters during this period (1997-2000) would impact the 2002 Winter Olympics if they continued. As soon as the mining equipment was removed, the snows came again.⁹⁹

After the arguments against the use of granite were overcome, even the elements combined to postpone construction. Along with other destruction, the Salt Lake City Tornado toppled cranes used during construction of the Conference Center.

⁹⁸ http://www.utah.com/schmerker/2001/conference_center.htm

⁹⁹ <http://www.onthesnow.com/drupal/node/19070>

The Salt Lake City Tornado was a very rare tornado that occurred in Salt Lake City, Utah on August 11, 1999, during an unusually strong summer monsoon season. It was among the most notable tornadoes to hit west of the Great Plains in the 20th century and only the second tornado to hit in Utah that resulted in a fatality (the other occurring in 1884)... This was the first major tornado to occur in a major urban area's downtown district and strike buildings of nearly 500 ft (150 m) tall according to Bill Alder of the National Weather Service. Wikipedia – Salt Lake City Tornado

During construction, a natural spring of water was discovered that is used to feed the waterfall.¹⁰⁰ In addition, President Hinckley related an anecdote about the creation of the pulpit from a tree which the Prophet himself grew:

Well, some 36 years ago I planted a black walnut. It was in a crowded area where it grew straight and tall to get the sunlight. A year ago, for some reason it died. But walnut is a precious furniture wood. I called Brother Ben Banks of the Seventy, who, before giving his full time to the Church, was in the business of hardwood lumber. He brought his two sons, one a bishop and the other recently released as a bishop and who now run the business, to look at the tree. From all they could tell it was solid, good, and beautiful wood. One of them suggested that it would make a pulpit for this hall. The idea excited me. The tree was cut down and then cut into two heavy logs. Then followed the long process of drying, first naturally and then kiln drying. The logs were cut into boards at a sawmill in Salem, Utah. The boards were then taken to Fetzer's woodworking plant, where expert craftsmen designed and built this magnificent pulpit with that wood..

The end product is beautiful. I wish all of you could examine it closely. It represents superb workmanship, and here I am speaking to you from the tree I grew in my backyard, where my children played and also grew. Gordon B. Hinckley, "To All the World in Testimony," *Ensign*, May 2000, 4

¹⁰⁰ Wikipedia – LDS Conference Center

Built for Christ

This Conference Center was built for Christ.

Before coming into the building this morning we sealed the cover stone of the cornerstone of the structure, this great, new structure. That marks the completion of this building. We preserve the symbolism of the cornerstone in remembrance of the Son of God upon whose life and mission this Church is established. He, and He alone, is the Chief Cornerstone. There is built upon Him a strong foundation of apostles and prophets and above this “all the building fitly framed together” to constitute The Church of Jesus Christ of Latter-day Saints (Eph. 2:21). As I reminded the group at the cornerstone this morning, let this symbol be recognized as representing the Redeemer of the world, the Son of God, the Lord Jesus Christ, whose name this Church carries. I am so grateful that this building is now complete. We occupied it for our April conference and on one other occasion last June. It was not entirely finished then. It is now declared complete with a permanent occupancy permit. Gordon B. Hinckley, “This Great Millennial Year,” *Ensign*, Nov 2000, 67–71

Although used occasionally for other purposes, and dedicated for General Conferences, a special dedication, like that of stake centers used for temple dedication broadcasts may occur for the Great General Conference when He comes to receive the bride.

Not only will our general conferences be held here, and some *other religious meetings*... It is huge, and it is constructed in such a way that nothing obstructs the view of the speaker. Gordon B. Hinckley, “To All the World in Testimony,” *Ensign*, May 2000, p 4 (italics added).

On the roof of the Conference Center is a plaque with the inscription “And this gospel shall be preached unto every nation, and kindred, and tongue, and people” (D&C 133:37). The Conference Center has the capacity to broadcast the words of peace to all wise virgins in their own language.

With portions of the Church's 177th Annual General Conference being simultaneously interpreted in 90 languages and broadcast by satellite to more than 6,000 Church-owned receiving sites in 85 countries, more members had live access in their own language to the words of Church leaders than ever before. "Conference Concludes; Available to Vast Audience," *Ensign*, May 2007, 122

With such a building able to broadcast to faithful latter-day Saints throughout the world, the first appearance of Christ may be closer than expected. In contrast to the coming of the resurrected Christ to the 2,500 Nephites (3 Nephi 11 - 19), this initial gathering with the resurrected Lord in this latter-day may be attended with up to 21,000 saints gathered in the Conference Center. The Conference Center was dedicated:

as a *gathering* place for Thy people, where they may assemble to hear the word of the Lord as it is spoken by Thy servants who stand as prophets, seers, and revelators and as witnesses unto the world of the living reality of the Lord Jesus Christ, whose name is the only name given among men whereby they may be saved. Gordon B. Hinckley, "This Great Millennial Year," *Ensign*, Nov 2000, 67-71, (italics added).

Many more saints may be involved with this great conference broadcast to stake centers, temporarily dedicated as extensions of the temple.

The gathering in stake centers to view General Conference sessions is the norm for church members outside Utah and Idaho where general sessions are broadcast on local television. For Idaho and Utah, this would be more like the priesthood sessions viewed at the stake center.

Although the coming of Christ may be likened unto a General Conference, it could also be likened to a Worldwide Training event. Such an event may occur in a single meeting, or may be a rolling 24-hour event as indicated by the 2007 worldwide training session on the family. The training, held on February 10, 2007, was broadcast every two hours in different languages throughout the world. Along with temple dedications, worldwide training meetings are other events to prepare for His coming.

The address given by king Benjamin represents the general conference address that will be given by Christ. This discussion occurred as part of Scenario 1 and is applicable in Scenario 2.

Reclaiming America, Reclaiming Zion

When king Benjamin's great conference occurred, the Lamanites controlled the land of Nephi. The foolish virgins who returned to the land of Nephi were subject to these Lamanites in a vassal relationship. America, the modern day Egypt, likewise would be under a modern day Lamanite control while the Saints in their holy places would be protected.

In the midst of all this turmoil and destruction the Latter-day Saints should dwell in peace and safety. This they may do if they will be honest with themselves, with their fellowmen, and with their God. Joseph Fielding Smith, *Doctrines of Salvation*, Volume III p 23

Protection in such an isolated manner is not without precedent. Prior to the Exodus, the Children of Israel were spared from the plagues and destructions used to convince Pharaoh to free Israel. The plagues decreed by the Lord through Moses happened to

Egypt but not to Israel. The plagues included swarms of frogs, lice, and flies (Exodus 8:21-23), destruction of Egyptian cattle, boils and blains upon the Egyptians and their beasts and hail and fire (Exodus 9). They ended with the deaths the first born of the Egyptians (Exodus 11). This final plague caused Pharaoh to expel the Israelites.

The preservation of Israel in Goshen against the plagues on Egypt set precedent for the latter-day protection. The Saints will be protected in the Rocky Mountains. A veil will be drawn between the United States and the Saints:

Lay up your stores, and take your silks and fine things, and exchange them for grain and such things as you need, and the time will come when we will be obliged to depend upon our own resources; for the time is not far distant when the curtain will be dropped between us and the United States. When that time comes, brethren and sisters, you will wish you had commenced sooner to make your own clothing. I tell you God requires us to go into home manufacture; and, prolong it as much as you like, you have got to do it. Elder Kimball, Journal of Discourses 5:20, 6 April 1957.

Joseph Fielding Smith indicated that “In the midst of all this turmoil and destructions the Latter-day Saints should dwell in peace and safety. This they may do *if* they will be honest with themselves, with their fellowmen, and with their God.” (Joseph Fielding Smith, *Doctrines of Salvation*, Volume III p 23)

The wicked Nephites in the land of Nephi were destroyed by the Lamanites. This parallels the future destruction of wicked Americans (including some Church members) outside places of refuge that will be destroyed by the overflowing scourge. When this work of destruction was complete in the land of Nephi, the Lamanites continued into the

land of Zarahemla (WoM 1:13). King Benjamin repelled the Lamanites out of the land (WoM 1:13-14). The Lord, as part of his cleansing work, said “I will bring the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders” (2 Nephi 24:25). When the modern-day Lamanites, or modern-day Assyrians, come to battle upon the Rocky Mountains the destructive work will end. The modern day king Benjamin, representing Christ, will lead an army of Saints and cut short the destruction with righteousness.

For thus saith the Lord, I will cut my work short in righteousness, for the days come that I will send forth judgment unto victory. D&C 52:11.

With the Saints gathered in the Rocky Mountains and in places of refuge scattered throughout America, an enemy will occupy portions of the United States. The Lord concludes the parable concerning the redemption of Zion (D&C 101:44-58).

And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen. And inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land. D&C 101:55-58.

In a revelation to Mosiah Hancock, Joseph Smith provided an interpretation of this parable:

The United States will spend her strength and means warring foreign lands until other nations will say, "Let's divide up the lands of the United States," then the people of the U.S. will unite and swear by the blood of their forefathers, that the land shall not be divided. Then the country will go to war, and they will fight until one half of the U.S. army will give up, and the rest will continue to struggle. They will keep on until they are very ragged and discouraged, and almost ready to give up – when the boys from the mountains will rush forth in time to save the American Army from defeat and ruin. And they will say, 'Brethren, we are glad you have come; give us men, henceforth, who can talk with God.; Then you will have friends, but you will save the country when its liberty hangs by a hair, as it were. Mosiah Lyman Hancock quoting Joseph Smith, Life Story of Mosiah Lyman Hancock, p. 29

The division of the U.S. may begin with poor economic conditions. The weak U.S. dollar and sluggish U.S. economy over the past several years have led to foreign investors buying U.S. industry.

It should be recalled that the secular prophecy, predicting the revolutionary war and its outcome, is a precursor to the ministerial prophecy war of a second war of Independence. Understanding the events of the world war between Britain, France and America may provide insight into events for such a future world war.

Christ will repel the invading Lamanite or Assyrian army(s) with the strength of the army of Israel to win this second war of Independence.

Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great. And after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies that may be upon

them, and scattering their watchmen, and avenging me of mine enemies unto the third and fourth generation of them that hate me. But first let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations. D&C 105:26, 30-31

As the secular prophecy foreshadows the ministerial prophecy, the first war of Independence is a type and shadow for a second. After the final battle at Yorktown it took several years for the British army to vacate America. Similarly, only a portion of America may be reclaimed by Christ during the expulsion of a modern day Lamanite or Assyrian army. Portions of America may continue to be under some influence of foreign invaders. A remnant of the Lamanite or Assyrian army may be left in America.

After the Revolutionary War, it took several years for the newly independent states to unify under a new Constitutional government. The period between the American victory and the new government was a period of internal turbulence. There may be as much unrest after the second War of Independence as there was after the first.

America will be reclaimed but there may be a period of time after the Lamanites are expelled before America achieves its Zion Destiny. In the secular prophecy the division of tribes preceded Christ's coming (3 Nephi 7:2-3). It will take time for the divided people to be reunited and to all be converted (4 Nephi 1:2). Some people will accept the fullness of the Gospel of Jesus Christ during the time of the journey to Jackson County and some will not.

Contemporaries

In the transition between the Small and Large Plates of Nephi, there are three generations of contemporary leaders that can be compared and contrasted: 1) King Mosiah (the grandfather) and (king) Zeniff, 2) King Benjamin and King Noah and 3) King Mosiah (the grandson) and King Limhi.

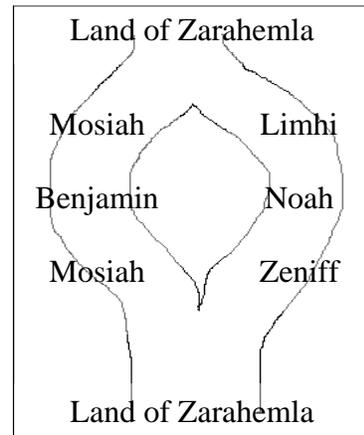


Fig 48: Contemporaries

The most significant of these are the contrasts between king Benjamin in the land of Zarahemla and King Noah in the land of Nephi. In scenario 1 or 2, these two kings represent the Millennial Christ in Salt Lake City and an Anti-Christ. King Noah ruled over the foolish Nephites, as a vassal king to the Lamanites. This prophesies of a similar ruler and vassal relationship somewhere in America.

Opposition is plainly taught in the book of Mormon by Lehi:

For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. 2 Nephi 2:11

Opposition is also indicated in Nephi's vision:

And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God. 1 Nephi 14:13

And it came to pass that 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. 1 Nephi 14:14

Opposition is taught clearly at Christ's birth by the last New Testament witness of that glorious event – Herod:

Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not. Matthew 2:16-18

In addition to Herod, other Anti-Christ's are depicted in the New Testament. Herod the Tetrarch (Matthew 14:1-12) who slew John the Baptist, and Pontius Pilate, who freed Barabbas instead of Christ, also represent Anti-Christ's. The actions of these Anti-Christ's may also have parallel latter-day events. Opposition during Christ's mortal ministry may foreshadow opposition during his second coming.

The principle of opposition indicates that there is no need for a false prophet without a true prophet being upon the earth. An extension from this is that there is no need for an Anti-Christ, unless there is a Christ. The opposition to king Benjamin is King Noah. King Noah represents a future Anti-Christ, who may deceive the very elect.

A comparison between Benjamin and Noah provides understanding of this opposition. In contrast to king Benjamin detailed previously, King Noah was an anti-Christ:

For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms and all manner of wickedness. Mosiah 11:2-3

King Noah taxed the people at a 20% property tax rate (Mosiah 11:3). This twenty percent property tax should bring to mind those who were taxed into slavery in Egypt under Pharaoh (Genesis 47:13-26).

King Noah taxed the people to build up an apostate Nephite bureaucracy:

And all this did he take to support himself, and his wives and his concubines; and also his priests, and their wives and their concubines; thus he had changed the affairs of the kingdom. For he put down all the priests that had been consecrated by his father, and consecrated new ones in their stead, such as were lifted up in the pride of their hearts. Yea, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which king Noah had put upon his people; thus did the people labor exceedingly to support iniquity. Yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priests; for they did speak flattering things unto them. And it came to pass that king Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood, and of all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff, and of copper; And he also built him a spacious palace, and a throne in the midst thereof, all of which was of fine wood and was ornamented with gold and silver and with precious things. And he also caused that his workmen should work all manner of fine work within the walls of the temple, of fine wood, and of copper, and of brass. And the seats which were set apart for the high priests, which were above all the other seats, he did ornament with pure gold; and he caused a breastwork to be built before

them, that they might rest their bodies and their arms upon while they should speak lying and vain words to his people. Mosiah 11:4-11, 19

In addition to not keeping the commandments and having many concubines, King Noah, instead of fighting himself, sent his guards to fight in his place. He paid tribute to the Lamanites with the taxes of the people in exchange for pseudo peace in the land. King Noah taught his people false principles which led them into idolatry.

As a righteous example, king Benjamin didn't burden his people with taxes. He labored with his own hand, united the people, and fought with his own hand against the Lamanites. He shut the mouths of false Christs and false prophets, worked with holy prophets to establish peace in the kingdom, expounded on true principles of the gospel of Jesus Christ, and established a free people. King Benjamin's tower was erected so he could teach his people to make covenants with God.

Both king Benjamin and king Noah built towers. In king Benjamin's case it was to expound on gospel principles to righteous followers from the temple:

For the multitude being so great that king Benjamin could not teach them all within the walls of the temple, therefore he caused a tower to be erected, that thereby his people might hear the words which he should speak unto them. And it came to pass that he began to speak to his people from the tower; and they could not all hear his words because of the greatness of the multitude; therefore he caused that the words which he spake should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words. Mosiah 2:7-8

In King Noah's case, it was to "protect his people" from the Lamanites; since a tower itself cannot protect, its purpose may have been to spy on both his people and the Lamanites:

And it came to pass that he built a tower near the temple; yea, a very high tower, even so high that he could stand upon the top thereof and overlook the land of Shilom, and also the land of Shemlon, which was possessed by the Lamanites; and he could even look over all the land round about. Mosiah 11:12

The Conference Center was likened unto king Benjamin's tower, from which Christ will teach his people.

A Modern day King Noah's Tower

There is only one other organization which can translate more languages than the Conference Center. This is the United Nations.¹⁰¹ Like King Noah's tower, The United Nations is an organization that oversees the nations of the world according to its foundational charter:¹⁰²

- to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and
- to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and
- to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

¹⁰¹ <http://itre.cis.upenn.edu/~myl/languageelog/archives/000854.html>

¹⁰² UN Charter <http://www.un.org/aboutun/charter/>

- to promote social progress and better standards of life in larger freedom

Although the United Nations Tower provides one contrast to the Modern-day King Benjamin's tower, it is not the only example. It is provided here as one example out of many. There are other 'King Noah's towers' in America, Europe, Asia and other locations throughout the world. Other organizations, with and without towers, may play opposing roles to the Church during the entire range of Second Coming events.

Another example of King Noah's tower might be something less tangible. The ability of satellites to see from great heights into distant lands might be one example. The development of Homeland Security described in the secular prophecy (3 Nephi 3:22-25) may parallel King Noah's tower. The records of internet searches kept by Google, AOL, Yahoo and other internet providers may a type of intangible tower. The change from analog to digital television scheduled to be completed 17 February 2009¹⁰³ might be another.

Although King Noah was contemporary with king Benjamin, righteousness prevailed, king Noah was destroyed, and the foolish virgins were reclaimed.

Reclaiming Foolish Virgins

The fate of the foolish virgins will not be revealed until after king Benjamin's address and missionaries are sent to find out what happened to them. In the Parable of the Ten Virgins, the wedding door was shut and the foolish virgins were not welcomed in

¹⁰³ <http://www.dtvtransition.org>

(Matthew 25:10). The foolish virgins did not participate in the great wedding feast. But the Lord God is a merciful God:

But if ye (foolish virgins) will turn to the Lord with full purpose of heart, and put your trust in him, and serve him with all diligence of mind, if ye do this, he will, according to his own will and pleasure, deliver you out of bondage. Mosiah 7:33

The Savior seeks after those foolish virgins who did not attend the wedding feast because of their froward hearts.

And now, it came to pass that after king Mosiah had had continual peace for the space of three years, he was desirous to know concerning the people who went up to dwell in the land of Lehi-Nephi, or in the city of Lehi-Nephi; for his people had heard nothing from them from the time they left the land of Zarahemla; therefore, they wearied him with their teasings. And it came to pass that king Mosiah granted that sixteen of their strong men might go up to the land of Lehi-Nephi, to inquire concerning their brethren. Mosiah 7:1-2

In scenario 2, with Christ as king Benjamin coming to Salt Lake City, the book of Mosiah depicts the gathering of the lost sheep. This gathering includes events that might occur while the wedding processional migrates to Jackson County. The second great conference (Mosiah 25) depicts a gathering of saints to Jackson County. This later conference is a conclusion of Mormon's parable of the ten virgins and depicts an ongoing wedding processional coming to the new home of the bride and the groom.

The wedding ceremony provides greater context within which Christ described the Parable of the Ten Virgins.

The [ten virgins] story itself is based on oriental marriage customs, with which the Lord's attentive listeners were familiar. It was and yet is common in those lands, particularly in connection with marriage festivities among the wealthy classes for the bridegroom to go to the home of the bride, accompanied by his friends in processional array, later to conduct the bride to her new home with a larger body of attendants composed of groomsmen, bridesmaids, relatives, and friends. As the bridal party progressed, to the accompaniment of gladsome music, it was increased by little groups who had gathered in waiting at convenient places along the rout, and particularly near the end of the course where organized companies came forth to meet the advancing procession. James E. Talmage *Jesus the Christ*, 535-536.

According to this marriage custom, the groom comes first to the home of the bride. By parallel this means that Jesus Christ will come first to the home of the Church. This is in Salt Lake City. A gathering conference may occur at that time. After the bridegroom appears at the home of the bride, Christ, accompanied by attendants, will conduct the bride to her new and more glorious home in Jackson County.

Brigham Young stated Latter-day Saints were going back to Jackson County "As soon as *the way* opens up." (Journal of Discourses 18:355, italics added). Jesus Christ said "I am *the way*, the truth, and the life: no man cometh unto the Father, but by me." (John 14:16).

A rolling 24-hour Worldwide Training event broadcast by satellite to all regions of the world may depict the opening stages of a wedding procession.

After the savior comes as the groom to the home of the bride, there will be many missionaries sent forth to reclaim and gather the foolish virgins. They and/or their descendants will be gathered after a period of tribulation.

Chapters 7-24 of the book of Mosiah depict the events when the Lord “feels after” the foolish virgins to delivered them from bondage (Mosiah 22:10-14).

And after their temptations, and much tribulation, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them. D&C 112:13

It is Jehovah’s deliverance of his people in different conditions which typifies Mosiah 2 as the resurrected Savior.

Not only is this a book of Mosiah; it is also a book of moši‘im. The very name focuses the reader on one of the central themes—Jehovah's deliverance of his people when they obey his commandments and trust in his strength.¹⁰⁴

Mosiah 2

In scenario 1 or 2, Mosiah 2, the son of Benjamin, represents the Elias ‘who came after.’ He may be a prophet or group of prophets who, under and along with Christ, have the authority to reclaim the foolish virgins. The book of Mosiah parallels and expounds on the nighttime missionary labors in the secular prophecy (3 Nephi 19:1-14) between His first appearance and the second day’s larger conference.

¹⁰⁴ Gary L. Sturgess, *The Book of Mosiah: Thoughts about Its Structure, Purposes, Themes, and Authorship*, Provo, Utah, Maxwell Institute, 1995. Pp. 107–13

Previous comparisons in the secular prophecy related George Washington to both king Benjamin and king Mosiah. Comparisons in the ministerial prophecy may follow suit and Mosiah 2 could represent Christ himself. Thus Benjamin and Mosiah 2, the grandson, would both represent Christ. This is a familiar concept in scripture as Christ is both the Father and the Son.

John Sawyer published an article entitled “What Was a Mošia?” in the *Vetus Testamentum*, a leading journal covering all aspects of Old Testament study.¹⁰⁵ This study¹⁰⁶ analyzed the use throughout the Old Testament of the Hebrew word “Mošia” usually translated as "savior" or "deliverer." Understanding the definition of the word Mosiah strengthens the argument that Mosiah represents Christ.

The word *mošia* ‘ “in the language of the prophets, especially Deutero-Isaiah, it is one of the titles of the God of Israel.” Gary L. Sturgess, *The Book of Mosiah: Thoughts about Its Structure, Purposes, Themes, and Authorship*, Provo, Utah, Maxwell Institute, 1995. Pp. 107–13

The traits of a mošia are summarized in the following terms¹⁰⁷:

- a. a mošia‘ is a victorious hero appointed by God;
- b. he liberates a chosen people from oppression, controversy, and injustice after they cry out for help;
- c. their deliverance is usually accomplished by means of a nonviolent escape or negotiation;
- d. the immediate result of the coming of a mošia‘ was “escape from injustice, and a return to a state of justice where each man possesses his rightful property”;
- e. on a larger scale, “final victory means the coming of mošia‘ to rule like Judges over Israel.”

¹⁰⁵ John Sawyer, [Vetus Testamentum](#), Volume 15, Number 4, 1965 , pp. 475-486(12)

¹⁰⁶ Reprinted by the Maxwell Institute; previously F.A.R.M.S (Foundation for Ancient Research and Mormon Studies).

¹⁰⁷ Gary L. Sturgess, *The Book of Mosiah: Thoughts about Its Structure, Purposes, Themes, and Authorship*, Provo, Utah, Maxwell Institute, 1995. Pp. 107–13

Christ, not only in his mortal ministry and atoning sacrifice but in his resurrected millennial reign, fulfills the traits of mošia.

The book of Mosiah does not describe Mosiah's reign in righteousness; it is not a record of the righteous Nephites, but a record of efforts to reclaim the foolish or wicked.

Although at first glance the book of Mosiah seems to be a history of the reign of Mosiah²—who ruled over the people of Nephi from about 124 to 91 BC—very few of the twenty-one chapters in the book actually deal with the life of Mosiah, and more than half of them describe events that took place outside his kingdom. Gary L. Sturgess. *The Book of Mosiah: Thoughts about Its Structure, Purposes, Themes, and Authorship*, Provo, Utah, Maxwell Institute, 1995. Pp. 107–13

The lack of detail of the righteous followers of Benjamin follows the sketchy details of other Zion people, like the City of Enoch, the city of Salem under Melchizedek, and the Nephites after Christ's resurrected visit. The people under Benjamin appear to have been living a United Order who "cried with one voice" (Mosiah 5:2, see also Mosiah 1:1, 6:7).

Although the book of Mosiah does not describe the historical Mosiah's reign in righteousness, the book describes the prophetic ministry of the resurrected Christ to reclaim the lost. The book of Mosiah depicts the efforts to reclaim the foolish or wicked and fulfills the parable of the Lost Sheep.

For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it

is not the will of your Father which is in heaven, that one of these little ones should perish.

Matthew 19:11-14 see also Luke 15:4-6

The ministry of two prophets, Abinadi and Ammon, represents the gathering of the lost sheep. These two may represent prophets or missionaries under the direction of Christ (Mosiah 2) or may represent the resurrected Christ directly. Like Mosiah and Benjamin, little background in the recorded scriptures is provided about these prophets. Abinadi and Ammon may represent either various missionaries or Christ personally as he ministers to the reclaim the foolish virgins.

Abinadi

Abinadi's mission to the foolish virgins testified of Christ and his relation to the Law of Moses. Abinadi visited the people of Noah twice. On his second visit, he converted one person, Alma, before his martyrdom. Abinadi may represent one of the brethren who are martyred. Abinadi also typifies Christ as he suffered for the sins of the people.

Now, let's look at the name *Abinadi*. These people had Hebrew background. In Hebrew, *ab* means "father," *abi* means "my father," and *nadi* is "present with you." So the name *Abinadi* may reflect his mission; it may mean something like "my father is present with you." Todd B. Parker, "Abinadi: The Man and the Message" FARMS Provo, Utah, Maxwell Institute. P. N/A

God was with Christ during his ministry. God only temporarily withdrew his spirit as his son hung upon the cross (Matthew 27:46, Mark 15:34). Abinadi meaning "may father present with you" represents Christ. As a type of Christ, Abinadi was also a martyred prophet who restored the true church (through his only convert Alma).

Abinadi's mission might represent Christ's visit to the other lost tribes of Israel. Christ indicated on the first day of the secular prophecy that he would show himself "unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them" (3 Nephi 17:4). His visit to the other tribes may have begun during the night when the Nephites were performing their missionary labors.

Christ's resurrected appearance to the lost tribes may instigate their migration towards the Promised Land. It was Alma, the prophet, not Abinadi, who led the righteous out from the rule of wicked King Noah. This may indicate the lost tribes will be led by their own prophet, under the direction of Christ, and the prophet of the Church.

Abinadi prophesied of King Noah's death, indicating that during the internal conflict in America, a modern day King Noah may also be put to death.

Ammon

Ammon may represent latter-day missionaries sent by the future resurrected Christ to reclaim the foolish virgins. Ammon could not interpret languages (Mosiah 8:6) required for the translation of the plates of Ether, although he did identify that Mosiah in Zarahemla could (Mosiah 21:28). Ammon also declined to baptize the people of Limhi.

And it came to pass that king Limhi and many of his people were desirous to be baptized; but there was none in the land that had authority from God. And Ammon declined doing this thing, considering himself an unworthy servant. Mosiah 21:33

Ammon may also represent Christ. Ammon deferred the translating of records to other priesthood authorities which indicates that Christ may not translate records. He may delegate to others some of these tasks.

The name Ammon is of Hebrew origin meaning “teacher” or “builder,” and thus may represent a prophet. In Ancient Egyptian, the name means “the hidden one” and was the name of a deity in Egyptian mythology. This deity gradually grew to be one of the most important deities in Ancient Egypt becoming the great universal God of the Empire. The Greeks and Romans identified Ammon with Zeus or Jupiter. Ammon may be synonymous with Ahman, a name that means “Man of Holiness” or “the Son of God;” thus Ammon may represent Christ.

Ammon was the leader of the sixteen strong men sent by Mosiah (Mosiah 7:5) to find out what happened to the people who went to the land of Nephi (Mosiah 7:1-2). Ammon was a descendant of Zarahemla (Mosiah 7:6) who was a descendant of Mulek (Mosiah 25:2) who was a son of Zedekiah (Hel 8:21), king of Judah. So Ammon was of the lineage of Judah. The lineage of the other fifteen men is not listed, but they could be from Lehi’s lineage.

Ammon with 15 other men could represent Christ (of Judah’s lineage) along with 15 General Authorities sustained as prophets, seers and revelators: the First Presidency and the Council of the Twelve Apostles. These fifteen other men will be most likely from the lineage of Ephraim, the birthright tribe responsible for the gathering.

Abinadi and Ammon were responsible for the reclamation of three groups of foolish virgins: the people of Alma, the people of Limhi, and the children of Amulon. The gathering of these three groups concludes Mormon's version of his parable of the ten virgins. The foolish virgins were Nephites in Mormon's record indicated by Amaleki's discussion of Zeniff and those who left Zarahemla (Omni 1:27-29). Without the knowledge of lineage, these groups represent any groups gathered into the fold of Christ during the bridal processional on the way to the new home. These three groups are gathered to the land of Zarahemla for the second great conference gathering (Mosiah 25).

Repetition of the parable of the Ten Virgins

Within the context of the oriental wedding processional, the parable of the ten virgins repeats at every gathering place of attendants for the wedding party. The account of Abinadi and the people of Noah provide other versions of the parable of the ten virgins within the greater context. Abinadi's mission split the people of Noah into three groups: 1) the people of Alma, the wiser of the foolish virgins, 2) the people of Limhi, the foolish of the foolish virgins, and 3) the priests of Noah, the wicked of the foolish virgins. The people of Alma and the people of Limhi also provide two more versions of the parable of the ten virgins.

The People of Alma, the wiser foolish virgins

Alma, Abinadi's only convert, gathered the wiser of the foolish virgins out of the people of Noah and escaped to a waiting place in Helam (Mosiah 18:34, 23:19). The foolish who did not follow Alma were subject to further bondage by the Lamanites, giving up

one half of all of their possessions (Mosiah 19:15). Although the Lamanites took an oath not to slay them (Mosiah 19:25), those foolish people of Limhi who remained behind were subject to additional wars with the Lamanites.

The wiser of the foolish virgins, led by Alma, fled the land of Nephi and settled in the land of Helam. However the Lord did not see fit to immediately reclaim these foolish Nephites. He allowed Amulon, a wicked priest of Noah, to subject the people of Alma to the yoke of bondage. This indicates that the wiser of the foolish virgins in this dispensation will also be subjected to the yoke of bondage.

The People of Limhi, the foolish, foolish virgins

The story of the people of Limhi, the foolish of the foolish virgins, represents another version of the parable of the ten virgins. Three times the people of Limhi tried to deliver themselves out of bondage to the Lamanites by going to battle (Mosiah 21:6-7, 11-12). Each time they suffered much loss until finally their contentious natures were tamed:

They did humble themselves even to the dust, subjecting themselves to the yoke of bondage, submitting themselves to be smitten, and to be driven to and fro, and burdened, according to the desires of their enemies. And they did humble themselves even in the depths of humility; and they did cry mightily to God; yea, even all the day long did they cry unto their God that he would deliver them out of their afflictions. And now the Lord was slow to hear their cry because of their iniquities; nevertheless the Lord did hear their cries, and began to soften the hearts of the Lamanites that they began to ease their burdens; yet the Lord did not see fit to deliver them out of bondage. Mosiah 21:13-15

With many of the men slain during the wars with the Lamanites, there was a mismatch in population in the people of Limhi.

Now there was a great number of women, more than there was of men; therefore king Limhi commanded that every man should impart to the support of the widows and their children, that they might not perish with hunger; and this they did because of the greatness of their number that had been slain. Mosiah 21:17

This may be a fulfillment of Isaiah's prophecy:

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. Isaiah 4:1, 2
Nephi 14:1

Whether this disparity in men and women existed only among the people of Limhi or extended to a greater percentage of the Nephites under Mosiah is not stated. This may be an indication that polygamy will be restored to some degree or another in the future.

After the wars with the Lamanites, the missionary efforts of Ammon and his brethren lead the people of Limhi to Zarahemla for the second great conference.

The priests of Noah, the wicked foolish virgins

The wicked priests of Noah joined with the Lamanites, and were placed in a position over the people of Alma (Mosiah 24:8). The wicked priests were the most wicked of the foolish virgins were appointed teachers over the Lamanites (Mosiah 24:1-2) to teach the Lamanites the language of the Nephites (Mosiah 24:4), and to keep records (Mosiah 24:6). Because they were wicked, they did not teach the Lamanites the gospel (Mosiah

24:5). The teaching of the Lamanites by the wicked priests was a precursor to the missionary work by the Sons of Mosiah in converting many Lamanites.

The remnants of a modern day Lamanite or Assyrian army may be taught the English language by foolish virgins in this dispensation in preparation for hearing the gospel.

The Children of Amulon

During the period of time when the wisest of the foolish virgins were under bondage to the Lamanites, it appears that some of the children of Amulon were converted to the gospel. The Lord used the foolish virgins as a means to bring more souls unto him.

The children of Amulon are a unique group among the foolish virgins. The historical record does not describe how the children of Amulon came to be part of the second great conference (Mosiah 25: 12). Amulon was the leader of the wicked priests of Noah (Mosiah 23:32) when Noah reigned. Amulon, along with the other priests, excluding Alma, left the people of Limhi and fled to the Lamanites. As these wicked priest fled they left their wives, sons and daughters (Mosiah 19:11, 23) so the children of Amulon might have been part of the people of Limhi.

However, Amulon and the other priests took 24 daughters of the Lamanites for wives (Mosiah 20:5) and the children of Amulon may have been those born to the daughters of the Lamanites. Amulon later ruled over Alma and the people of the Church:

And now it came to pass that Amulon began to exercise authority over Alma and his brethren, and began to persecute him, and cause that his children should persecute their children. Mosiah 24:8

During this period where Amulon ruled over the people of Alma, some of his children may have been converted. This is an example of how the Lord uses less active, wayward believers as a means to convert non-believers and bring both back into the fold. The more righteous children may have fled with Alma in his escape from the land of Helam (Mosiah 24:17-25) while his wicked children stayed behind (Alma 25:7).

Whether the children of Amulon who were part of the people of Limhi were converted by the people of Alma or came to Zarahemla in an unrecorded migration, they chose not to be called after the names of their fathers.

And it came to pass that those who were the children of Amulon and his brethren, who had taken to wife the daughters of the Lamanites, were displeased with the conduct of their fathers, and they would no longer be called by the names of their fathers, therefore they took upon themselves the name of Nephi, that they might be called the children of Nephi and be numbered among those who were called Nephites. Mosiah 25:12

The conversion of the children of Amulon may represent the conversion of parts of Christian America under 'wicked priests' that do not currently believe in the Book of Mormon.

The people of Limhi, the people of Alma, and the (righteous) children of Amulon represent three different groups added to the bridal precession. These virgins were gathered from their own waiting places and joined the wedding processional on the journey from the home of the bride to the new home. They, too, went through smaller

versions of the parable of the Ten Virgins as the wedding procession continued to the new home with an increasing body of attendants.

The Second Great Conference

With the missionary efforts of Abinadi, Alma and Ammon complete, and their converts gathered to Zarahemla, a second great gathering was held. During this gathering, the Mulekites and Nephites separated into two main groups, which included the smaller groups of Limhi, Alma and the children of Amulon. The records of the foolish virgins were read at a second great assembly, which occurred approximately 3 years after King Benjamin's address.

At the second great assembly, we are told that Mosiah read, and caused to be read (Mosiah 25:5–6), the record of Zeniff and the account of Alma (Mosiah 9–22; 23–24). [This] second occasion, three years later, the people took the name of Nephi, although further covenants were made through the baptisms that followed the ceremony (Mosiah 25:12, 17–19). Gary L. Sturgess, *The Book of Mosiah: Thoughts about Its Structure, Purposes, Themes, and Authorship*, Provo, Utah, Maxwell Institute, 1995. Pp. 107–13

This gathering foreshadows a gathering to Jackson County. During the gathering, the multitude is separated into twelve tribes (3 Nephi 19:1-9), which is symbolic of the gathering of tribes around the tabernacle of Moses and around the future temple in New Jerusalem.

The gathered multitude of the tribes of Israel will assist in building Zion under the direction of Ephraim. The building of the new temple will be accomplished with the assistance of the lost tribes that will be gathered in.

But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance; And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem. And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst. 3 Nephi 21:22-25 (see also Ether 13:6, 8)

The building of the new home of Christ and the bride will be after Christ appears at the home of the bride.

As is clear from the inspired account, Zion shall be built up—she shall obtain that perfection and glory which is hers—when the Lord appears in his glory. She shall then become as she once was. This will be during the Millennium when the restoration of all things is completed. Zion shall be perfected after the second coming of Christ. Bruce R. McConkie, “Building Zion,” *Tambuli*, Sep 1977, 12

This may include the return of the city of Enoch:

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Revelation 21:2

The City of Enoch will come down out of heaven and become part of the New Jerusalem (Ether 13:3, 10; see also Revelation 21:2, 10). This will occur after the Second Coming. Lesson 46: “By Faith All Things Are Fulfilled” *Book of Mormon Gospel Doctrine Teacher’s Manual*

We look forward to the day when the Lord will prepare for the building of the New Jerusalem, preparatory to the City of Enoch’s going to be joined with it when it is built upon this earth [see

Moses 7:62–64]. We are anticipating to enjoy that day, whether we sleep in death previous to that, or not. We look forward, with all the anticipation and confidence that children can possess in a parent, that we shall be there when Jesus comes; and if we are not there, we will come with him: in either case we shall be there when he comes (Discourses of Brigham Young, 120). Teachings of Presidents of the Church: Brigham Young Chapter 16: Building Zion

At this second great assembly of Mosiah, there is a distinction between Mosiah (Christ) and Alma (the Prophet of the Church).

And now it came to pass that when Mosiah had made an end of speaking and reading to the people, he desired that Alma should also speak to the people. Alma 25:14 (see also Alma 26:8)

In scenario 2, this represents the gathering of the ten tribes in New Jerusalem with the saints gathered in Salt Lake City and the Intermountain West. At some point there will be a transition from the capital city of the Gentiles (Salt Lake) to the New Jerusalem.

Third Nephi Overlaps

It should be recalled that in the secular prophecy Christ appeared to the temple in Bountiful. In the ministerial prophecy king Benjamin appears at the temple in Zarahemla. In scenario 2, this represents Christ coming to Salt Lake City.

The secular prophecy records that Christ ascended and allowed the church organization to work in the night (3 Nephi 19:1-8) gathering the elect. This may indicate an ascent of Christ from the Great General Conference to allow missionary work by the Church to gather in others.

This period of ascent will allow Christ to visit and gather other lost tribes following the pattern of the multiple witnesses in the New Testament.

In the ministerial prophecy, the gathering of the people of Alma and the people of Limhi parallel the nighttime missionary efforts between Christ's first and second visits (3 Nephi 19:1-5). These groups, along with the children of Amulon, all gathered at the second great conference convened by Mosiah (Mosiah 25). The accounts of the people of Alma and the people of Limhi continue of the parable of the Ten Virgins.

In the secular prophecy, Christ appeared the second day at a location large enough to hold a gathering of saints that were divided into twelve bodies (3 Nephi 19:11). This second day's visit might not have been at the temple in the land Bountiful but in another place large enough to hold a multitude.

In the second great conference, the people were split into two main groups: those that migrated (the Nephites) and the native inhabitants (the Mulekites) (Mosiah 25:4). As part of the Nephite group, this gathering also included those reclaimed foolish virgins, the people of Limhi and the people of Alma (Mosiah 25:12-13, 16). In scenario 2, the later gathering (Mosiah 25) represents a gathering in Jackson County of other reclaimed virgins in this dispensation. Salt Lake City is maintained as a gathering place for the native inhabitants, or converted Gentiles who accept the fullness of the Gospel.

In either scenario 1 or 2, Mosiah 1 is the 'Elias,' the forerunner who "comes before to prepare." Mosiah 1 parallels the prophet or other leaders who will lead the people to the waiting place. Depending upon which scenario, this would be either Jackson County Missouri, or Salt Lake City, with smaller gathering places scattered throughout the U.S. and the World.

The comparison between king Benjamin and Christ, both of whom give a great general conference address, appears valid in both scenario 1 and 2. There are also several inconsistencies between the parable and scenario 1 that appear to be answered by the second scenario.

In scenario 2, the land of Zarahemla represents Salt Lake City and the second great general conference (Mosiah 25) represents a gathering in Jackson County. However, there are still inconsistencies in scenario 2. These inconsistencies include: 1) the native Mulekite perspective does not flow with the record of the Nephites as it was the land of Nephi, not the land of Zarahemla, that was settled by the second prophet after the death of the first prophet, 2) the language of the Mulekites was confounded; the language in Salt Lake City is not in scenario 2, and 3) the great conference should be in Jackson County, not Salt Lake City.

Scenario 3

With the understanding that the “word *mošia*’ in the language of the prophets...is one of the titles of the God of Israel”¹⁰⁸, Mosiah 1 could also represent the Savior. In scenario 3, Jesus Christ comes first to Salt Lake City, not as Benjamin, as presented in scenario 2, but as Mosiah 1.

Like in scenario 1, the land of Nephi represents Salt Lake City. A pre-migration gathering call from the surrounding communities occurs before the migration from the land of Nephi to the land of Zarahemla. This parallels the gathering to Bountiful depicted in the secular prophecy. Like scenario 2, Christ appears first in Salt Lake City, but as Mosiah 1 not as Benjamin. After the pre-migration gathering, Mosiah 1 (Christ) leads the migration from the land of Nephi (Salt Lake) to the land of Zarahemla (Jackson County). The invading Lamanite army is expelled, and a Zion community is established before the great conference address.

Scenario 3, following the Book of Mormon prophecy directly with Mosiah 1 (as Christ) leading the righteous from the land of Nephi to the land of Zarahemla, incorporates parts of both scenarios 1 and 2.

In scenario 1 and 2, Mosiah 1 represented Elias as the forerunner. In scenario 3, Mosiah 1 still fulfills the role of Elias, not as the forerunner, but as the “one who comes to restore all things.”

¹⁰⁸ Gary L. Sturgess, *The Book of Mosiah: Thoughts about Its Structure, Purposes, Themes, and Authorship*, Provo, Utah, Maxwell Institute, 1995. Pp. 107–13

There is also an Elias of the Restoration, meaning that there is also a doctrine of Elias that pertains not to preparation alone, but to restoration. Christ was Elias in his day because he restored the gospel for those then living. Bruce R. McConkie, *The Millennial Messiah* pg 103-4.

As Christ returns to the earth for his millennial reign, the earth will be restored to its paradisiacal glory. “We believe...that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory” (Article of Faith 10). Christ comes as Elias to restore or renew the earth to its ‘Garden of Eden’ state.

Mosiah 1

In the historical record, prophets were crying repentance unto the people. A gathering of Nephites to the land of Nephi from the outlying cities and surrounding communities may have occurred prior to the migration to the land of Zarahemla. This pre-migration gathering parallels the gathering to the Intermountain West prior to the migration to Jackson County depicted in scenario 2.

It appears that Mosiah 1 initiated the pre-migration gathering. Like Benjamin, Mosiah shows up in Amaleki’s writings (Omni 1:14) out of nowhere. Details of Mosiah’s life and status among the Nephites are not recorded. He gathered the people of Nephi, including Amaleki, and, like Moses, Lehi or Joseph Smith, lead them to a new land. In scenarios 1 and 2, Mosiah 1 represented the prophet or some other leader. However, the resurrected Christ taught the Nephites that he, himself, was the prophet the Lord raised up.

Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto

you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people. 3 Nephi 20:23

The appearance of Christ to the saints gathered in the Intermountain West was prophesied by Joseph Smith. After hearing the testimony of the elders at Zion's Camp, the prophet Joseph Smith indicated that the Church will fill North and South America. He also said:

[Zion] will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered to the Rocky Mountains ...They will raise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man. *The Son of Man will come to them while in the Rocky Mountains.* The Discourses of Wilford Woodruff p 39 (Italics added).

The Parable of the Royal Wedding Feast

With Christ's first appearance to the Church in Salt Lake City, the Bridegroom appears at the home of the bride and the wedding processional can begin. Mosiah's migration from the land of Nephi to the land of Zarahemla represents the wedding procession of Christ from Salt Lake City to Jackson County. At the end of scenario 2, the gathering of the people of Alma and the people of Limhi represents the gathering of small groups added to the Ten Virgins wedding processional. These also could represent those gathered from the highways so the Royal Wedding Feast could be furnished with guests.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. Matthew 22:10.

During the processional, small groups may be gathered on the journey. Some of the righteous gathered in small groups outside the Intermountain West may be gathered as part of the wedding processional. Others outside of America may also be gathered.

Part of the wedding procession may also be the reclaiming of Zion from the invading Lamanite or Assyrian army with power and authority. Concerning the redemption of Zion, Christ stated:

Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion. For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill—I will fight your battles. D&C 105:14 (see -v19).

He also indicated that “Zion cannot be built up unless it is by the principles of the law of the celestial kingdom” (D&C 105:5).

Zarahemla

As Mosiah came into the land of Zarahemla, he discovered the descendants of the Mulekites. A peaceful transition of power from Zarahemla, the ruling Mulekite, to king Mosiah, the immigrating Nephite occurred without a conquering battle. Zarahemla recognized the authority of Mosiah “because the Lord had sent the people of Mosiah with the plates of brass which contained the record of the Jews” (Omni 1:14), although there may have been other reasons.

Mosiah, though not of the preferred royal line through Judah, at least had major appurtenances of kingship that Zarahemla lacked. Mosiah's possession of such sacred Nephite relics—the plates of Nephi, the brass plates, the sword of Laban, the Liahona—and the impressive fact of his literacy may have conferred on him a special aura that helped convince the people of his suitability to rule

as king. John L. Sorenson, "Was Mulek a 'Blood Son' of King Zedekiah?" F.A.R.M.S. Update "*Insights*" Volume 19 Issue 2, 1999, p N/A

Although the historical Mosiah 1 was not of the preferred royal line, the prophetic Mosiah 1 representing Christ will be. His power and authority will be sufficient for a peaceful transition of power.

In Nephite day, Mosiah united both the emigrating Nephites and the native inhabitants of Zarahemla. "And it came to pass that the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king" (Omni 1:19). In contrast to Mosiah as Elias being a political leader, a Stake President, Bishop or even the Prophet as presented in scenario 1 or 2, this future Mosiah as Christ will have the government rest upon his shoulders (Isaiah 9:6-7). This government could be a heavenly government (that of the church) or a political government (that of the nation) and probably both:

And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God; D&C 85:7

In scenario 3, Zarahemla, the leader of the Mulekites, may represent the President of the United States of America as the government is consumed into the kingdom of God.

The Mulekites

The Mulekites, native in the land of Zarahemla, represent those already in Jackson County. The Jackson County natives may consist of existing Missourians. They may be some of the foolish virgins who attempted to return to the land of their fathers too early. They may also be part of the counter attacking force that expels the Assyrians out of the land when Christ comes in power to redeem Zion. This force may include the descendents of Laman. They may be remnants of the invading Assyrian or “Lamanite” army that remained in the land after their “work was cut short in righteousness” (D&C 52:11).

The former groups would not have their language confounded, the latter group may. Those who will gather in Jackson County will be in some way descendants of Israel (Omni 1:15) and not native to the area. These remnants may: 1) have had serious contentions, 2) not have brought with them any written records 3) be a multinational force so their language would be confounded (Omni 1:17) and 4) be more numerous than the immigrating saints. This group would be taught in the language of Mosiah, including gospel understanding and be baptized as part of the second day’s gathering (3 Nephi 19:11).

The combined group of Nephites and Mulekites, with the Nephites in the lead, built a temple or temples in preparation for king Benjamin.

Scenario 3 presents an interesting dilemma. With Mosiah 1 representing Christ, king Benjamin could represent Christ in a subsequent great conference address, similar to the address in Mosiah 25 as described in scenario 2. In the secular prophecy, both Mosiah and Benjamin represented George Washington. It is also possible that with Mosiah representing Christ, king Benjamin represents someone else unique to Latter-day Saint gospel understanding. King Benjamin could represent God the Father.

King Benjamin

The Parable of the Ten Virgins will be repeated as the wedding processional, following the oriental marriage custom, proceeds from the home of the bride to the new home of the bride and groom. The Parable of the Royal Wedding Feast also depicts the advent of the Savior and the book of Mosiah also fulfills the parable of the Royal Wedding Feast. The Parable of the Ten Virgins overlaps with Parable of the Royal Wedding Feast to get a fuller picture of the Second Coming. The destruction of the Nephites at the end of the Small Plates represents the destruction of those invited to the wedding that chose not to come.

The invitation of a king to his subjects is equivalent to a command. The marriage feast was no surprise event, for the selected guests had been bidden long aforetime; and, in accordance with oriental custom were notified again on the opening day of festivities; which according to Hebrew customs, would be understood as extending over a period of seven or fourteen days; in this case of a marriage in the royal family the greater duration would be assumed. James E. Talmage, Jesus the Christ p 499.

Those originally bidden chose not to come, but the wedding needed to be furnished with guests. The parable of the Royal Wedding Feast continues: “Go ye therefore into the

highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests” (Matthew 22:10). The righteous Nephites in Mormon’s parable, but also the Mulekites who accepted Mosiah as their king represents the invited guests who chose to come to the wedding. The gathering of the people of Limhi, the people of Alma, and the righteous children of Amulon discussed in scenario 2 may represent the gathering of the “bad and good” in the parable.

If the parable was intended to be an allegorical presentation of actual events, it passes at this point from the story of the past to that of the future... This parable was the last parable delivered publicly. It makes some sense that this is the commencement of the millennial reign?

James E. Talmage, Jesus the Christ p 499, 502

As the wedding party arrived at the new home of the bride and the groom “the king came in to see the guests” (Matthew 22:11).

The king in this parable is God; the son whose marriage was the occasion of the feast is Jesus, the Son of God; ... the marriage feast is symbolical of the glorious consummation of the Messiah’s mission. James E. Talmage, Jesus the Christ p 500

Elder Talmage indicates that the king in the Parable of the Royal Wedding Feast is God the Father. It is only fitting that God the Father would participate in His son’s wedding. In scenario 3, with Mosiah 1 representing Christ, king Benjamin represents God the Father.

Mosiah 2 also represents the Savior. Mosiah 2 fulfilled the commandment of his father and gathered his people around the temple. (Mosiah 1:18). This preplanning was

fulfilled in the conference when king Benjamin said “I should declare unto you this day, that my son Mosiah is a king and a ruler over you” (Mosiah 2:30).

And it came to pass that king Mosiah did walk in the ways of the Lord, and did observe his judgments and his statutes, and did keep his commandments in all things whatsoever he commanded him. And king Mosiah did cause his people that they should till the earth. And he also, himself, did till the earth, that thereby he might not become burdensome to his people, that he might do according to that which his father had done in all things. And there was no contention among all his people for the space of three years. Mosiah 6:6-7

With Mosiah 1 and Mosiah 2 both representing Jesus Christ, and king Benjamin representing God the Father, another chiastic pattern arises:

Mosiah	Jesus Christ
Benjamin	God the Father
Mosiah	Jesus Christ

A Father’s Proclamation

Prior to his public address (Mosiah 2:30) king Benjamin proclaimed privately (Mosiah 1:10) that his son Mosiah was to be king over the land. The very reason for the gathering and great general conference address was to confer the kingdom upon Mosiah, the son of Benjamin. The gathering was organized by Mosiah.

My son, I would that ye should make a proclamation throughout all this land among all this people, or the people of Zarahemla, and the people of Mosiah who dwell in the land, that thereby they may be gathered together; for on the morrow I shall proclaim unto this my people out of mine own mouth that thou art a king and a ruler over this people, whom the Lord our God hath given us.

Mosiah 1:10

Proclamations by God the Father about the divinity of His son Jesus Christ have occurred throughout scripture. God the Father introduced Jesus Christ to Joseph Smith (Joseph Smith History 1:17) as He “has done at the opening of [all previous] dispensations of the gospel.”¹⁰⁹

In addition to appearances to individual first prophets, God the Father made a verbal proclamation at Christ’s baptism (Matt 3:17) and upon the mount of Transfiguration (Matt 17:5) during Christ’s mortal ministry; God the Father also introduced his resurrected Son to the Nephites (3 Nephi 11:3-7).

And behold, the third time they did understand the voice which they heard; and it said unto them: Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him. 3 Nephi 11:6-7

This latter account in the secular prophecy overlaps the ministerial prophecy. A proclamation of the God the Father of the divinity of His son would be expected when the resurrected son, Jesus Christ, returns to the earth. King Benjamin proclaiming that his son Mosiah is the new ruler of the kingdom represents God the Father proclaiming His Son Jesus Christ is the rightful ruler of the kingdom.

An address by God the Father would not happen haphazardly. It would be preplanned with knowledge of his son. The discussion between king Benjamin and Mosiah prior to

¹⁰⁹ John A. Widtsoe, *Evidences and Reconciliations, Improvement Era*, 107

king Benjamin's address represents the preplanning of God the Father and Jesus Christ (Mosiah 1:10 – 2:8).

As the earth is renewed to its paradisiacal glory and Zion is built up in Jackson County by the laws of the Celestial kingdom, the Father can teach his children like he did Adam in the Garden of Eden.

The Kingdom Given

With Benjamin's address, the kingdom was conferred upon his son Mosiah. Modern revelation has provided the insight that at some point in time Christ will present the kingdom back to his father.

Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work; When he shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. D&C 76:106-108

Christ may present the kingdom to His Father at the wedding ceremony. He may also present the kingdom after all the tribes are gathered as Joseph in Egypt may have done with the reunion with his father Jacob. Christ may also present the kingdom at the end of the world.

Book of Mormon Chiastic Pattern

The chiastic pattern described earlier with the three kings (Mosiah, Benjamin and Mosiah) centered on Benjamin. In the ministerial prophecy, depending upon the

scenario, these kings could typify the Prophet – Christ – Prophets, Prophet – Christ – Christ, Christ – God the Father – Christ or some other combination. This chiasmic pattern can be extended using all of the Book of Mormon authors or record keepers, and other prominent figures, kings and leaders:

Lehi

Nephi

Isaiah

Jacob

Enos

Jarom

Omni

Amaron

Chemish

Abinadom

Amaleki

Zarahemla

Mosiah

Benjamin

Mosiah

Alma

Alma

Helaman

Shiblon

Helaman

Nephi

Nephi

Amos

Amos

Ammaron

Mormon

Moroni (Ether)

The coming of the Father to the Royal Wedding Feast to confer the kingdom upon his Son is the central focus of this chiastic pattern.

The patriarchal order of Mosiah-Benjamin-Mosiah is also the chiasmic focus situated between two other patriarchal orders. The first, during the reign of kings, was Lehi through Amaleki and the second, during the reign of judges was Alma through Ammaron. In these other patriarchal lines, most of the transitions are from father to son, but a few transitions from brother to brother are included.

Whether it was Mormon or the Lord through Mormon using this pattern is unknown. Mormon may have been aware of it.

There are several factors that would skew the chiasmic pattern:

- a. Lehi might be eliminated from this pattern – he was not a record keeper of the Small Plates and his record was lost. Any pattern created from Lehi’s record will need to wait until that record comes forth.
- b. Isaiah might be excluded as he is not a Nephite author although he is a major contributor in the work. Isaiah was included not as a separate book, but quoted as part of the sermons of both Nephi and Jacob.
- c. Zarahemla, the Mulekite king, might be excluded as: 1) he wasn’t a Nephite and 2) he didn’t keep records. He parallels Alma the elder to some extent as Alma kept only the religious portion of the records. Zarahemla is included in this chiasmic pattern because he was the first mentioned ruler in the land of Zarahemla.
- d. Alma the elder might be eliminated because he didn’t keep all of the Nephite records, just a portion of those belonging to the Church. He was contemporary with Mosiah.

His son, Alma the Younger, as first chief judge kept all the records of Nephi, the Large and the Small Plates, the record of Ether and others.

- e. The foolish Nephites, Zeniff, Noah, and Limhi, and the missionaries who reclaimed them, Abinadi, Ammon, and the sons of Mosiah are not included in this chiastic pattern as their record is a parallel line. The Lamanite kings, Lamoni and his father are also not the main Nephite line either.
- f. The record of Ether was not included because the Jaredites were not Nephites. Mormon had intended to complete the translation of the Jaredite record (Mosiah 28:19) for inclusion. Had he done so, it would have paralleled the inclusion of Isaiah's writings by Nephi.
- g. Moroni might be excluded as he was not part of Mormon's abridgement. It might have been Mormon, not Moroni, depending upon who died in battle who might have been the last Nephite prophet. Mormon may also have been prophetically aware that he would die in battle and his son Moroni would succeed him during the final Nephite battles.

There are some chiastic parallels that can be drawn that are beyond the scope of this text. They are mentioned here for further contemplation. Lehi and Moroni were the first and last prophets of the Nephite dispensation, respectively. Their contributions to the record are relatively minor. Lehi's contribution is furnished by his son Nephi. Nephi and Mormon the second and second last prophet are both major authors. Omni, Amaron, Chemish, and Abinadom to some degree parallel Nephi, Amos, Amos, Ammoron.

God the Father and the Son

In scenario 3, where king Benjamin represents the Father a concept unique to Mormondom, as taught by Joseph Smith, is conveyed. As king Benjamin represents God the Father, term “king Son of the Right Hand” applies to God the Father. This suggests that God the Father carried the title Son of the Right Hand also. Pertaining to Christ’s resurrection, Joseph Smith taught¹¹⁰ that Christ observed the Father and could “do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise” (John 5:19).

The potential of the Sons of Adam to become as God was taught by Lorenzo Snow and Spencer W. Kimball:

We remember the numerous scriptures which, concentrated in a single line, were said by a former prophet, Lorenzo Snow: “As man is, God once was; and as God is, man may become.” This is a power available to us as we reach perfection and receive the experience and power to create, to organize, to control native elements. Remember what was said a while ago, that “As man is, God once was; and as God is, man may become.” They came with the definite understanding that they could return to become like God and go forward in their great development and progress. Spencer W. Kimball, “Our Great Potential,” *Ensign*, May 1977

Latter-day Revelation

Comparing scenarios 1, 2, and 3 to latter-day revelation provides insights as to the plausibility of each scenario.

President [Joseph F.] Smith was talking yesterday about the land of Zion. Yes, surely, this entire continent is the land of Zion, and the time will come when there will be Temples established over

¹¹⁰ Joseph Smith, “King Follett Discourse,” *Teachings of the Prophet Joseph Smith*, p 346.

every portion of the land, and we will go into these Temples and work for our kindred dead night and day, that the work of the Lord may be speedily accomplished, that Jesus may come and present the kingdom to His father. He is coming soon, too. But we will not hear His voice until we build up Jackson County. Now we should make preparation for this. We are not only going to have Zion throughout this continent, but we will have it over the whole earth. The whole earth is the Lord's. (At St. George, Utah, May 8, 1898) President Lorenzo Snow, as quoted from Richard T. Burton, "Zion," We Believe, p 1135.

There are two ways to interpret President Smith's "He is coming soon." The first way is that the "He" who is coming is Jesus Christ and "we won't hear" Christ's voice until Jackson County is built. This would fit with scenario 1, but not scenario 2 or 3. However the concept of not hearing Christ's voice until Jackson County is built may be at odds with Joseph Smith's comment as recorded by Wilford Woodruff that "the Son of Man will come to them while in the Rocky Mountains."¹¹¹

The second way to interpret President Smith's words "He is coming soon TOO" is by saying "He is coming soon ALSO." Thus the "He" President Smith may be referring to is God the Father, referring to the Father that Christ will present His kingdom to. Latter-day Saints will not hear "His voice," the voice of God the Father, until we build up Jackson County. This second interpretation allows for scenarios 2 and 3.

It should be recalled that Jackson County "cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself" (D&C

¹¹¹ The Discourses of Wilford Woodruff p 39.

105:5). Zion will be built up by the pure in heart, and the pure in heart who will “come into it shall see God” (D&C 97:16).

As is clear from the inspired account, Zion shall be built up—she shall obtain that perfection and glory which is hers—when the Lord appears in his glory. She shall then become as she once was. This will be during the Millennium when the restoration of all things is completed. *Zion shall be perfected after the second coming of Christ.* Bruce R. McConkie, “Building Zion,” Tambuli, Sep 1977, p 12 (Italics added).

The Feast of Tabernacles

The Feast of Tabernacles (Lev. 23: 34), also called the Feast of Ingathering (Ex. 23: 16), was to the Jews the greatest and most joyful of all feasts (LDS Bible Dictionary – Feasts). Research into King Benjamin’s address has suggested that his address took place during a Feast of the Tabernacles:

Considerable research into the festival held in 124 BC, in which Mosiah was consecrated king over the peoples living in the land of Zarahemla, has been undertaken by Book of Mormon scholars over the years. Indeed, if the published record is a reliable measure, then King Benjamin's address must be one of the most intensively studied passages in the Book of Mormon. As long ago as 1957, Hugh Nibley recognized in Mosiah 1–6 the elements of an Old World New Year rite, and further research by Tvedtnes, Ricks, Welch, and Ostler has established a credible argument that this sacred assembly took place during a Feast of Tabernacles in a Sabbatical, and perhaps even a Jubilee year. Gary L. Sturgess *The Book of Mosiah: Thoughts about Its Structure, Purposes, Themes, and Authorship*, Maxwell Institute, Provo, Utah, 1995. p. 107–13.

Gary Sturgess also identifies that the two subsequent addresses by Mosiah (Mosiah 25, 29) follow the pattern of the Feast of Tabernacles, too. “Zechariah in prophetic imagery represents the nations as coming up to Jerusalem to keep the Feast of Tabernacles, and

describes the curse that should fall on those who did not come” (Zech. 14:16–19, LDS Bible Dictionary – Feasts).

And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. Zech. 14:17–19

Mormon, in similar prophetic imagery, places these three great Feast of Tabernacle gatherings within the greater context of his version of the Parables of the Ten Virgins and the Royal Wedding Feast. Mormon describes in greater detail both those who keep the feast (Mosiah 2 – 5, 25) and the curse that fell upon those who did not attend the feast (Mosiah 6 – 24).

The Heir Reigns

After king Benjamin’s proclamation to the people (Mosiah 2:30), his son Mosiah was responsible for the affairs of the kingdom. Mosiah 2 represents Christ. It will be after the Father’s proclamation when the Son takes the rule of the Kingdom (Mosiah 6:3-4) and Mosiah (Christ) will continue to serve as he has seen his father do.

And king Mosiah did cause his people that they should till the earth. And he also, himself, did till the earth, that thereby he might not become burdensome to his people, that he might do according to that which his father had done in all things. Mosiah 6:7

Mormon's record of Mosiah following the father's command parallels the New Testament record where Jesus Christ could "do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John 5:19).

In scenario 2, the activities represented by Mosiah 2 were likened unto the gathering activities from Salt Lake City to Jackson County. The second great conference (Mosiah 25) represented the wedding feast. In scenario 3, this wedding feast is represented by king Benjamin's address (Mosiah 2–5). In scenario 3, there may be a repeat of the reclamation of the foolish virgins and the gathering of the ten tribes, as described in the Mosiah section of scenario 2. There would also be a second conference with two groups of people. In scenario 3, this latter conference (Mosiah 25) represents two groups, Zion in America and Zion in Jerusalem.

In summary, it might be said that the first of the great assemblies established Mosiah's right to rule; the second, his right to rule over a united kingdom. Gary L. Sturgess, *The Book of Mosiah: Thoughts about Its Structure, Purposes, Themes, and Authorship*, Provo, Utah, Maxwell Institute, 1995. Pp. 107–13

Very few chapters of the book of Mosiah deal with Mosiah's reign directly. The activities of Abinadi, Alma, and Ammon described in scenario 2 may be repeated in scenario 3 after God the Father bears witness of his son. The lack of detail pertaining to the activities of the righteous Nephites is common in scripture. The scriptures are sparse concerning the activities of the Zion people during any of the 'Zion periods.' This includes the peoples of Enoch, and Melchizedek, the Nephites during Christ's resurrected

ministry and the Nephites in Zarahemla after Benjamin. The silence in the Mosaic record about the activities of Mosiah places the focus on the reclamation of the descendants of the foolish virgins.

Whether the people of Limhi and Alma represent foolish members of the Church of Jesus Christ, or gathered lost tribes, Jews, Gentiles or Lamanites is yet to be seen. As the people of Limhi and Alma gathered to Zarahemla, the records of their history were brought with them collected in Zarahemla and read at the second great conference (Mosiah 25:5-6).

The Restoration of the Ten Tribes

The gathering of the peoples of Alma and Limhi may also foreshadow the gathering of the ten tribes. Historically these groups: 1) were lead by a prophet, 2) brought forth additional records, and 3) were taught the full principles and ordinances of the gospel when they were brought into the Promised Land. Their gatherings are representative of the gathering of the lost ten tribes.

In due course the Lost Tribes of Israel will return and come to the children of Ephraim to receive their blessings. This great gathering will take place under the direction of the President of the Church of Jesus Christ of Latter Day Saints, for he holds the keys of “the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the North....” (D&C 110:11) Bruce R. McConkie, Mormon Doctrine, p 458

The baptism of the people of Limhi in the second great general conference (Mosiah 25:17-18) parallels the baptism of those gathered in the second day in the secular prophecy (3 Nephi 19:11-13). As the ten tribes, and any others, are gathered and taught

the gospel, they will be baptized and ordained. This gathering will be to furnish the marriage with guests.

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: [so] the wedding [could be] furnished with guests. Matthew 22:9-10

Christ foretold the gathering events in his resurrected ministry among the Nephites:

And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. 3 Nephi 29:26-27

Other Records to Come Forth

As the ten tribes are gathered, the records of their history will come forth:

The Lost Tribes who were led out of Israel by their own first prophets "...were still a distinct people many hundreds of years later, for the resurrected Lord visited and ministered among them following his ministry on this continent among the Nephites (3 Nephi 16:1-4; 17:4). Obviously he taught them in the same way and gave them the same truths which he gave his followers in Jerusalem and on the American continent; and obviously they recorded his teachings, thus creating volumes of scripture comparable to the Bible and the Book of Mormon...The lost tribes will return, with "their prophets" and their scriptures..." Bruce R. McConkie, Mormon Doctrine. p 457-458.

As Christ taught the Nephites in the temple in Bountiful (3 Nephi 11-28) he brought forth new scripture and revelation. There He delivered an address similar to the Sermon on the

Mount (3 Nephi 12-14) which compares with King Benjamin's address (Mosiah 2-5). Christ also commanded that the record of Samuel the Lamanite be included in the written record (3 Nephi 23), and revealed the words of Malachi to the Nephites (3 Nephi 24-25). This parallels Mosiah bringing forth new scripture (or old scripture revealed anew) to the Mulekites (Omni 1:14).

In the period of the three Nephite kings, Mosiah, Benjamin and Mosiah, additional records not included with the Brass Plates and the "temporal record of kings," or the Large Plates of Nephi, were brought forth.

The records included:

1. The large stone record of Coriantumr interpreted by King Mosiah the grandfather (Omni 1:20-22)
2. The Small Plates of Nephi from Amaleki, given to King Benjamin between 279 and 130 BC (Omni 1:25).
3. The 24 plates of Ether, or the 24 Jaredite plates, from Ammon and King Limhi, given to King Mosiah the grandson between 145 and 121 BC (Mosiah 22:14, 25:6) that were translated and read to the people in the second great gathering (Mosiah 28:17-19).
4. The record of Zeniff (Mosiah 9-22 inclusive), given to King Mosiah the grandson between 200-121 BC that were read to the people in the second great gathering (Mosiah 25:5-6)

5. The record of Alma that was read to the people in the second great gathering (Mosiah 9–22; 23–24).
6. The possible record of the children of Amulon.

The coming forth of these records is a type and shadow of expected events when Christ returns – new teachings shall be received when He comes. As these records come forth, the real Information Age occurs. The Book of Lehi may be restored. The Brass Plates will come forth:

And now when my father saw all these things, he was filled with the Spirit, and began to prophesy concerning his seed—That these plates of brass should go forth unto all nations, kindreds, tongues, and people who were of his seed. Wherefore, he said that these plates of brass should never perish; neither should they be dimmed any more by time. And he prophesied many things concerning his seed. 1 Nephi 5:17-19

Nephi prophesied that the records from the other lost tribes would be joined with the Book of Mormon and the Bible:

For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. 2 Nephi 29:10-13.

In addition to the records of the lost tribes, the Brass Plates and the sealed plates will be brought forth when the Book of Mormon is no longer treated lightly (D&C 84:56-67).

But behold the plates of Nephi do contain the more part of the things which he taught the people. And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken. And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people. 3 Nephi 26:7-11

In addition to the other Nephite records and those of the lost tribes that will come forth, all things “written in the book of Enoch” will also come forth (D&C 107:57).

Joseph in Egypt, the reunification of Israel and the Second Coming of Christ

In Section I it was identified that Joseph in Egypt was a type for Christ. The story of Joseph also represents the overall scattering and gathering. His story is also the type for the restoration (Ether 13:6 see also 13:10-11). The rise of Joseph under Potiphar represents the rise of the Church among secular kingdoms. The time of Joseph in jail may represent a time of trial or persecution of the Church before the appearance of Christ. The deliverance of Joseph from jail to serve Pharaoh characterizes the first appearance of the Lord Jesus Christ to the Church and the crowning of Ephraim. This occurs individually and separately from the rest of the tribes of Israel.

As Joseph represents Christ, the righteous Pharaoh who brought Joseph out of prison and recognized that the Spirit was with Joseph represents God the Father:

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. Genesis 41:38-44

The placing of the Pharaoh's ring upon Joseph's hand parallels the Father placing his ring upon the finger of the prodigal son (Luke 15:22).

Joseph was freed from jail for the express purpose of serving Pharaoh in the affairs of the kingdom, to prepare in the time of plenty for future famine.

During this individual glory, Joseph, with the blessing of Pharaoh, married Asenath and had two children, Manasseh and Ephraim (Gen 41). An apocryphal version¹¹² of the marriage between

¹¹² David Cook translation, <http://www.ntgateway.com/aseneth/tr>

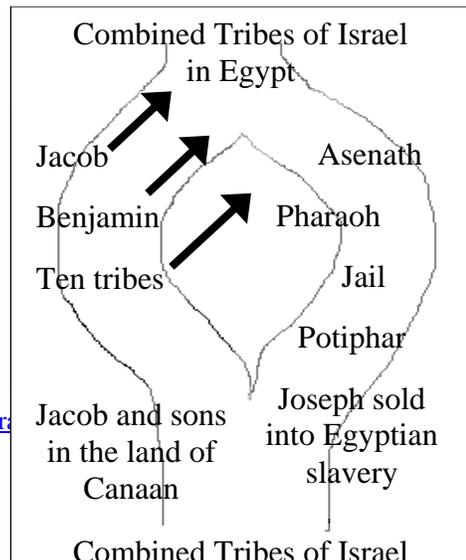


Fig 49: Joseph in Egypt

Joseph and Asenath may provide some truths. The record of this marriage may be one of the plain and precious truths removed from the Bible and may represent the wedding feast of Christ.

The gathering of the tribes of Israel into Egypt is also represented in this story. Joseph was delivered out of jail to be the second in command under Pharaoh and he prepared properly for the time of famine. The time of famine was so great that it spread into the land of Canaan, where Jacob was forced to send his sons into Egypt. At first, ten sons went to get food as Jacob held back Benjamin because he had already lost Joseph (Gen 42). At Joseph's bidding, Benjamin was brought to Egypt (Gen 43) and then Joseph revealed himself to his brethren (Gen 45). After Joseph made himself known to his brethren a great reunion took place, with Jacob and the remaining wives, children and grand children brought to Egypt (Gen 46-47).

The representation of the last days in this story is that Christ's first appearance at his Second Coming will be to the descendants of Joseph, or the Church. Joseph's wedding to Asenath represents a royal wedding feast that occurs without the rest of the ten tribes. The Ten Tribes will then be brought forth during a trial of their faith while the Church, the descendants of Joseph, reside in royal comfort, second under Pharaoh (Christ). This trial might be famine in the lands of the ten tribes as the famine in Egypt extended into Canaan (Genesis 42:5). The trial might also be wars or other contentions. Finally a last tribe is brought forth. In the original story Benjamin was the last son brought to Egypt. In the future, it may be the tribe of Judah, which Benjamin was a part of in Jerusalem.

The final family gathering will occur with great celebration, with the coming of God the Father, as represented by Jacob, and the rest of the family of Israel. This final appearance may be when Christ presents the kingdom to his Father.

The gathering of the people of Limhi, the people of Alma, and the children of Amulon followed the same pattern as Joseph.

The Parable of the Prodigal Son

The Parable of the Prodigal Son has a universally accepted meaning (Luke 15:11-32). Relating this parable to the leading sons of Israel, Judah and Ephraim, puts a unique perspective on the Royal Wedding. Judah, the older son, was faithful in following the Lord after Ephraim split from Judah in 740 B.C. Ephraim, the Prodigal Son, was scattered by Assyria and joined himself to that country. Ephraim's return after the long sojourn began in 1830. As the prodigal son repented and returned to his father he was welcomed with a great feast.

But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Luke 15:20-24

The faithful son was in the field when the prodigal returned and the feast began. When he heard the festivities, the elder son did not join the feast.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. Luke 15:25-28

Judah, the faithful son, may be in the field when the feast begins, and may be angry and not go in. When Judah's descendants, the Jews, hear the initial message of the restored gospel, they may not join the feast. Only when Christ comes to meet them in Jerusalem will they believe.

The application of this parable might suggest that the Royal Wedding Feast is attended by Ephraim and not by Judah.

Scenario Summary

Three scenarios have been presented to demonstrate the prophetic Book of Mormon ministerial prophecy. Prophetic definitions were applied to the key players and key locations in each scenario to provide an example of how latter-day events may come to pass. The following table summarizes who each key player and where each key location represents in each scenario.

Key Players or Lands	Scenario 1	Scenario 2	Scenario 3
Amaleki	Any follower	Any follower	The Prophet
Mosiah	The Prophet	Many Leaders	Christ
Benjamin	Christ	Christ	God the Father
Mosiah	Prophets	Christ/Prophets	Christ
Zarahemla, the Mulekite leader	Not addressed	The Prophet	The President of America
Land of Nephi	Salt Lake City	Any land of inheritance, foreign and domestic	Salt Lake City
The waiting place	Jackson County	Many places	Many places
Land of Zarahemla	Jackson County	Salt Lake City	Jackson County
2nd Great Conference (Mosiah 25) 2 Groups	Zion and Jerusalem	Salt Lake and Jackson County	Zion and Jerusalem

In addition to the three scenarios presented, there are multiple ways to read Mormon's parable of the ten virgins. The reader, depending upon location of their residence in America or the world, will have to discern by the power of the Holy Ghost how to read this parable in application for their circumstance.

Although Mormon's version of the Parable of the Ten Virgins is concluded with this conference, the parable may also apply Christ's second and third appearances to the Jews and to the whole world.

Mormon's parable of the ten virgins concluded

With Christ as king Benjamin who appears in Salt Lake City (scenario 2), the book of Mosiah depicts interim events that occur between Salt Lake City and Jackson County. Mosiah 2 may represent prophets and missionaries during the secular prophecy period of “night” between the first and second appearances of Christ in 3rd Nephi. Abinadi and Ammon may also represent prophets who gather the foolish virgins, good and bad from the highways and byways so the wedding feast can be furnished with guests.

The second gathering (Mosiah 25) represents the Royal Wedding Feast in Jackson County. In this second gathering the people of Zarahemla, the Nephites, the people of Alma, the people of Limhi, and the children of Amulon came together to form a single nation, all called Nephites (Mosiah 25:12–13). Some of the foolish virgins may be reclaimed and some of the lost ten tribes may be restored at that time.

In scenario 3, Christ appeared in Salt Lake City as Mosiah 1. His people gather, beginning in the Intermountain West, then migrate in a wedding processional to Jackson County gathering others in preparation for a Royal Wedding Feast. God the Father represented by king Benjamin (scenario 3) proclaims his Son as the ruler of the kingdom. In the historical book, Mosiah 1 and Mosiah 2 are grandfather and grandson. In the prophetic book in this final scenario, both Mosiah 1 and Mosiah 2 represent Christ in a chiasmic pattern around Benjamin. Abinadi and Ammon may also represent Christ. The book of Mosiah depicts the Savior's resurrected ministry as He reclaims other foolish virgins and lost sheep in addition to those gathered by the prophets.

The second gathering (Mosiah 25) represents a second great conference in Zion and Jerusalem.

In scenario 3, some events depicted in the books of Alma, Helaman and Third Nephi, following scenario 2, might provide some additional insights into additional events between the two great conferences.

In scenario 2, wicked King Noah may represent an anti-Christ in America, while in scenario 3 King Noah may represent an anti-Christ in the Old World.

The Government of Christ Established

As a whole, the transition period between the Small and Large Plates represents Mormon's version of the parables of the Ten Virgins and the Royal Wedding Feast. With events represented by these parable complete and with the Father's proclamation that his son rules, the Government of Christ is established upon the American Continent. As the government of Christ is established, the second phase of the establishment of Zion is complete.

With the ministerial prophecy depicting the establishment of the government of Christ complete, phase II transitions into phase III, and the ministerial prophecy transitions from the book of Mosiah into the book of Alma.

Part III d: The Interim Period between Christ's first and later appearances

Section overview

The purpose of the remaining portions of section III is not to provide a detailed sequence of future events contained within the ministerial prophecy. The purpose is to provide a general overview of events of the Book of Mormon ministerial prophecy as a companion to the secular prophecy. The reader should use the inspiration of the Holy Ghost to understand how future latter-day events fulfill the ministerial prophecy.

The remaining portions of the ministerial prophecy follow the pattern of the secular prophecy. Events fulfilled in the secular prophecy foreshadow events yet to be fulfilled in the ministerial prophecy.

As this section is read, all events are events in the future. Events in the past are a type and shadow for and represent events in the future. For textual clarity, many events are described as 'will be' or 'will occur'; however, occasionally the text quoted from the Book of Mormon are in the context of 'did occur' or 'has already occurred.' From the context of today, this may seem confusing. If viewed from the Celestial Earth, at the end of the world, then all things will have occurred in the past, thus declaring "the end from the beginning" (Abraham 2:8, 2 Nephi 27:7, Isaiah 46:10). Time is a concoction of man, not of God. The angels "reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, *past, present, and future, and are*

continually before the Lord. The place where God resides is a great Urim and Thummim.” (D&C 130:7-8, italics added).

Elder Bruce R. McConkie indicated “The gathering of Israel and the establishment of Zion in the latter days is divided into three periods or phases. The first phase is past; we are now living in the second phase; and the third lies ahead.

Phase I—From the First Vision, the setting up of the kingdom on April 6, 1830, and the coming of Moses on April 3, 1836, to the secure establishment of the Church in the United States and Canada, a period of about 125 years.

Phase II—From the creation of stakes of Zion in overseas areas, beginning in the 1950s, to the second coming of the Son of Man, a period of unknown duration.

Phase III—From our Lord’s second coming until the kingdom is perfected and the knowledge of God covers the earth as the waters cover the sea, and from then until the end of the Millennium, a period of 1,000 years.” Bruce R. McConkie, “Come: Let Israel Build Zion,” *Ensign*, May 1977, 115–18

The secular and ministerial prophecies fulfilled up to the present day depict both phase I and most of phase II. After the Second Coming, the remaining ministerial prophecy depicts phase III until the kingdom is perfected. After the secular and ministerial prophecies merge, the period of time after the millennium is depicted.

The book of Alma

As described in the secular prophecy, the book of Alma is divided into two main parts: 1) the missionary efforts of Alma to the Nephites (Alma 4-16) and Ammon to the Lamanites (Alma 17-27) and 2) the secular history, including the wars and contentions between the Nephites and Lamanites (Alma 28-63).

As described in the secular prophecy, the book of Alma depicted: 1) the missionary work of the Church after the restoration of the Gospel, 2) the expansion of the United States after the American Revolution and 3) a transition from U.S. history to world history. The latter part of the secular prophecy depicted global conflicts that were fought throughout the world, not on American soil. As the secular prophecy foreshadows the ministerial prophecy, a similar expansion, transition and global conflict should be expected.

The ministerial prophecy in the book of Alma might be summarized in the following image:

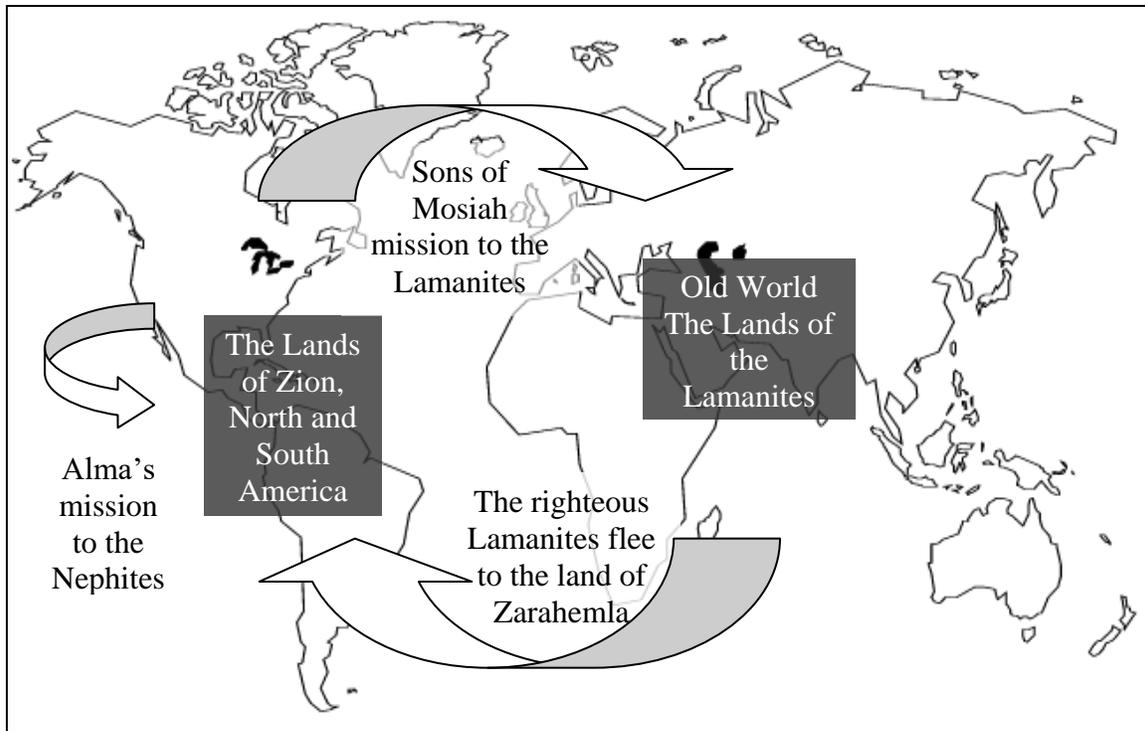


Fig 50: Ministerial Prophecy Lands of the Nephites and Lamanites

Alma's mission depicts missions to cities in Zion, throughout North and South America. The mission of the sons of Mosiah to the Lamanites depicts missions in Europe, Asia and Africa. As the mission of the latter-day "sons of Mosiah" ends, the righteous "Lamanites" will flee out of the lands of the Old World to be given an inheritance in a latter-day "land of Jershon" (Alma 27:22), possibly in America. After the righteous Lamanites are led out of the Old World, the destruction of the wicked in that hemisphere occurs.

Zion's Destiny

The fall of America (Manasseh) as a political entity, including the destruction of the city of Zarahemla (Washington D.C.), will have world wide ramifications. America will no longer be capable as a world power of sustaining and maintaining a foreign policy, political aid, and military might supporting its allies (specifically Israel).

Ephraim (the Church), the “younger brother shall be greater” than the older brother, Manasseh (America). The foreign policy of Zion is to “renounce war and proclaim peace” (D&C 98:16). Zion America will probably not supply economic or military aid: it will supply missionaries.

In the secular prophecy after the Revolutionary War, the Monroe Doctrine was issued as a warning to foreign powers. In the ministerial prophecy, a new isolationist doctrine may also be put into effect.

The whole of America, both North and South, will be Zion. Zion will be the only place in the world that will be protected from the future global war as “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” (D&C 45:67).

America will be a protected land. Foreign armies will have been expelled by king Benjamin (Christ) (WoM 1:13-14) and a new government of Christ will be set up. Even though America is a protected land, the modern day Lamanites will try for a period of

time to overpower the modern day Nephites. The Amlicite war was fought over who should rule as Amlici was a Nephite who wanted to be a king. In the secular prophecy this war depicted the War of 1812. In the ministerial prophecy, the war with the Amlicites may depict internal strife in part of America. The Amlicites joined with the Lamanites who were defeated by the Nephites (Alma 2-3). The Amlicite war may be one of many attacks attempted on the future America by foreign powers that will be repelled by divine protection.

Now it came to pass that when those Lamanites who had gone to war against the Nephites had found, after their many struggles to destroy them, that it was in vain to seek their destruction, they returned again to the land of Nephi. Alma 27:1

In the secular prophecy, America grew to fulfill its Manifest Destiny. Likewise in the ministerial prophecy, the expansion of Zion will occur to fulfill its “Zion Destiny”:

The eventful destiny of America has also been revealed to God’s prophets. To Joseph Smith the Lord revealed that “the whole of America is Zion itself from north to south” Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Company, 1938, p. 362

The Manifest Destiny occurred under a protection from foreign influence by the (divinely guided) Monroe Doctrine. This expansion across America was depicted in the secular prophecy. The expansion of Zion throughout America will occur under divine protection.

The Purging of Nephite Cities

Alma the Younger’s mission was to set the Nephite Church in order. His mission foreshadows missions throughout America that will continue to build Zion. Alma visited

Zarahemla first (Alma 6), and then in succession the cities of Gideon (Alma 7), Melek (Alma 8), Ammonihah (Alma 8 – 14), and Sidom (Alma 15). In each city, except Ammonihah, he ordained priests and teachers who continued to teach the people after he departed.

This represents the purging of the wicked from modern Nephite cities upon the American continent as the Church grows to fulfill its Zion destiny after the first appearance of Christ.

The millennial reign is a reign of Terrestrial and Celestial orders. The people of the city of Ammonihah rejected the teachings and were destroyed. The fate of Ammonihah suggests that those who continue to live under the Telestial order will be destroyed and is a warning to modern day cities.

During the expansion of Zion, the cities in America that were destroyed (3 Nephi 8 – 9) in the secular prophecy, including Washington D.C. (Zarahemla) will be rebuilt as prophesied (4 Nephi 1:7-8).

Missionary work to the Lamanites

Concurrent with Alma's mission to the Nephites, the Sons of Mosiah and their associates (Mosiah 28:1, Alma 17:8) preached among the Lamanites. This represents increased missionary activities to the rest of the world after the first appearance of Christ to the Church in preparation for his second and third appearances.

The mission of the Sons of Mosiah was not a two year mission. After their missionary efforts throughout the land of Zarahemla (Mosiah 27:34-37), they spent fourteen years proclaiming the gospel among the Lamanites (Alma 17:4).

As Mosiah represents Christ, the latter day sons of Mosiah are sons of God who, according to celestial law, are true to their baptismal covenants and are willing to sacrifice everything. The Sons of Mosiah were assured divine protection (Mosiah 28:7); future missionaries may also be divinely protected. In spite of divine protection, however, these future missionaries may undergo many persecutions wherever they are preaching.

The mission to the Lamanites by future sons of Mosiah will be one with much success. Converted Lamanites will bury their weapons of war (Alma 24:17) and never again shed the blood of others (Alma 24:18).

And thus we see that, when these Lamanites were brought to believe and to know the truth, they were firm, and would suffer even unto death rather than commit sin; and thus we see that they buried their weapons of peace, or they buried the weapons of war, for peace. Alma 24:19

Missionary Overview

The missionary efforts of Alma and the sons of Mosiah discussed in the secular prophecy (Alma 1-27) are repeated in the ministerial prophecy. This mission will proclaim the gospel after the first appearance of Christ to the Church. There will be increased missionary work to both the modern day Nephites (non-Mormon Christians and others in

America) and modern day Lamanites (both descendents of Book of Mormon peoples, and those peoples of Russia, Europe, Africa, Asia, etc).

The mission of Alma and the sons of Mosiah parallels both the missionary work of the shepherds after Christ's birth and the missionary work of the disciples after Christ's visit to the Nephites (3 Nephi 19:1-6). Christ described to the Nephites the missionary work that will occur after His first appearance at his second coming:

Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward. 3 Nephi 28:17-29

Missionary efforts of Alma to the Nephites and of the sons of Mosiah to the Lamanites occurred after the Parable of the Ten Virgins and the Royal Wedding to those who missed the wedding. Those who missed the wedding will not have their reward diminished if they are doing what they should when the missionaries come.

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed [are] those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find [them] so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said

unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom [his] lord shall make ruler over his household, to give [them their] portion of meat in due season? Blessed [is] that servant, whom his lord when he cometh shall find so doing. Luke 12:36-43

It is the heathen (Lamanites, Jew and Gentile) outside of America who the Lord will recover:

For there are many promises which are extended to the Lamanites; for it is because of the traditions of their fathers that caused them to remain in their state of ignorance; therefore the Lord will be merciful unto them and prolong their existence in the land. And at some period of time they will be brought to believe in his word, and to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for the Lord will be merciful unto all who call on his name. Alma 9:16-17

Outside of official missionary efforts by ordained missionaries (e.g. the sons of Mosiah or believers of Christ), the missionary work amongst the Lamanites will be two fold:

1) Through miraculous visions of a “Lamanite”:

And it came to pass that they did call on the name of the Lord, in their might, even until they had all fallen to the earth, save it were one of the Lamanitish women, whose name was Abish, she having been converted unto the Lord for many years, on account of a remarkable vision of her father—Thus, having been converted to the Lord, and never having made it known, therefore, when she saw that all the servants of Lamoni had fallen to the earth, and also her mistress, the queen, and the king, and Ammon lay prostrate upon the earth, she knew that it was the power of God; and supposing that this opportunity, by making known unto the people what had happened among them, that by beholding this scene it would cause them to believe in the power of God, therefore she ran forth from house to house, making it known unto the people. Alma 19:16-17

2) Through knowledge from apostate Nephites:

And it came to pass that the Lamanites could not flee because of the cloud of darkness which did overshadow them; yea, and also they were immovable because of the fear which did come upon them. Now there was one among them who was a Nephite by birth, who had once belonged to the church of God but had dissented from them. And it came to pass that he turned him about, and behold, he saw through the cloud of darkness the faces of Nephi and Lehi; and behold, they did shine exceedingly, even as the faces of angels. And he beheld that they did lift their eyes to heaven; and they were in the attitude as if talking or lifting their voices to some being whom they beheld. And it came to pass that this man did cry unto the multitude, that they might turn and look. And behold, there was power given unto them that they did turn and look; and they did behold the faces of Nephi and Lehi. And they said unto the man: Behold, what do all these things mean, and who is it with whom these men do converse? Now the man's name was Aminadab. And Aminadab said unto them: They do converse with the angels of God. And it came to pass that the Lamanites said unto him: What shall we do, that this cloud of darkness may be removed from overshadowing us? And Aminadab said unto them: You must repent, and cry unto the voice, even until ye shall have faith in Christ, who was taught unto you by Alma, and Amulek, and Zeezrom; and when ye shall do this, the cloud of darkness shall be removed from overshadowing you. And it came to pass that they all did begin to cry unto the voice of him who had shaken the earth; yea, they did cry even until the cloud of darkness was dispersed. And it came to pass that when they cast their eyes about, and saw that the cloud of darkness was dispersed from overshadowing them, behold, they saw that they were encircled about, yea every soul, by a pillar of fire. Helaman 5:34-43

The story of Aminadab should provide comfort to all those who have wayward children. Wayward children, under the right circumstances, may be the means of bringing many Lamanites unto a knowledge of God. The parable of Aminadab may apply both to work among the heathen in mortality as well as to work among those who are in spirit prison.

With America divinely protected, future Lamanites in Europe, Asia and Africa will split into two groups, as the battle over souls continues. Some Lamanites will repent and be converted.

And it came to pass that when the Lamanites saw that they could not overpower the Nephites they returned again to their own land; and many of them came over to dwell in the land of Ishmael and the land of Nephi, and did join themselves to the people of God, who were the people of Anti-Nephi-Lehi. Alma 25:13

Others will be deceived by the adversary and those under his influence. The Lamanites under Satan's influence will go to war with other Lamanites.

And it came to pass that the Amalekites, because of their loss, were exceedingly angry. And when they saw that they could not seek revenge from the Nephites, they began to stir up the people in anger against their brethren, the people of Anti-Nephi-Lehi; therefore they began again to destroy them. Alma 27:1-2

The Great Midian/Ishmael Conference

As the missionary efforts of the future sons of Mosiah find success outside America, the believing Lamanites will meet in a great conference to decide what course of action to take.

Now when Ammon and his brethren and all those who had come up with him saw the preparations of the Lamanites to destroy their brethren, they came forth to the land of Midian, and there Ammon met all his brethren; and from thence they came to the land of Ishmael that they might hold a council with Lamoni and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites. Alma 24:5

The make up of Lamanites and where this conference will be held is yet to be seen. There may be several Lamanite conferences scattered across the world. Lamanites will gather to such conference(s) and a journey to Zion will occur afterwards.

And 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. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy. And now I say unto you, keep these things from going abroad unto the world until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you; That when they shall know it, that they may consider these things. For when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble. And all nations shall be afraid because of the terror of the Lord, and the power of his might. D&C 45:68-75

There will be much at stake. On one side, the wicked Lamanites will be on the warpath. On the other side, Zion will be “terrible” and no weapon will prevail there. The King of the Lamanites expressed the belief that “the Nephites will destroy us, because of the many murders and sins we have committed against them” (Alma 27:6). A journey to America may be viewed as another Lamanite attack to be countered by the terrible inhabitants of Zion and thus such a journey may create trepidation. Even the journey is fraught with peril for “behold, there are many dangers upon the waters, and more especially hereafter” (D&C 61:4). Danger upon the water is one way the Lord protects

Zion: “For I, the Lord, have decreed in mine anger many destructions upon the waters; yea, and especially upon these waters” (D&C 61:5).

But the converted Lamanites will still refuse to take up their arms, and may suffer themselves “to be slain according to the desires of their enemies” (Alma 27:3). Not desiring to be destroyed and encouraged by the missionaries, they will decide to go to Zion.

Let us gather together this people of the Lord, and let us go down to the land of Zarahemla to our brethren the Nephites, and flee out of the hands of our enemies, that we be not destroyed. Alma 27:5

The journey of the Lamanites to America will be like the exodus from Egypt under Moses:

And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. Isa. 11:16 (15-16), 2 Nephi 21:16.

In some ways, global warming, perhaps as the day that shall “burn like an oven” (Mal 4:1, D&C 133:64) may play a part in this exodus. If the Greenland ice sheet slips into the ocean as scientists project, a path may be provide from the Old World to the New.

And 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. D&C 133:26-27

As the righteous Lamanites are gathered out of the nations into Zion, another destructive period begins. Satan reigns over the heathen nations and the heathen will continue to war among themselves until they are destroyed.

The latter half of the book of Alma (28 – 63) depicts the world wide conflict involving other nations, possibly following the pattern of events established in the secular prophecy. Prophetic definitions of people and places in the ministerial prophecy are still fluid.

Understanding the secular prophecy and the order in which the preparatory wars occurred and when the gospel was introduced to other lands provide insights into the destructive wars of the ministerial prophecy. The chiastic pattern of the first shall be last and the last shall be first indicates that the order in which apostasy occurred will be opposite the order of the restoration (Jacob 5:39, 63). During the restoration, the law of the harvest indicates that the order in which the seed is sown is the order in which the harvest will be reaped. Events depicted in the secular prophecy are repeated in the ministerial prophecy, with a ministerial focus. These events need to be discerned with prophetic insight by those experiencing the events. This should be a confirming witness to the believers.

The book of Helaman

With America, as a military entity, out of the picture, the focus of the heathen will be turned against Jerusalem. America's desire to sustain Jerusalem during this period may be constrained by the spirit.

And it came to pass that they took Alma and Amulek, and carried them forth to the place of martyrdom, that they might witness the destruction of those who were consumed by fire. And when Amulek saw the pains of the women and children who were consuming in the fire, he also was pained; and he said unto Alma: How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames. But Alma said unto him: The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day. Alma 14:9-11 (see Alma 14:1-29)

The hatred of the wicked gentiles towards America will be overwhelmed by righteousness, and the wicked will call this righteousness “terrible”. Unable to overcome Zion, the hatred of the wicked will be redirected upon the Holy Land and its inhabitants. At some point in the ministerial prophecy (the latter half of Alma to Helaman), the prophetic definition of a Nephite changes. The focus shifts from a Nephite being an American and/or a member of the church to that of a Nephite being a Jew. Zarahemla becomes not Washington or Salt Lake City, but Jerusalem. Jerusalem, and the Holy Land, becomes the besieged land. The righteous Lamanite also takes on a different definition: that of the non-Jew, or one from the land of Zion.

Understanding when this shift in focus occurs requires prophetic insight. How the ministerial prophecy describes the wars between the Nephite (Jews) and the Lamanites (Heathen Gentiles) is yet to be understood. Just as those at his first coming had to discern

the signs of the time between his first and second coming, those at his second coming have to discern the signs between his second and third comings.¹¹³ For those at his second coming, discernment is needed to interpret the signs pertaining to his first appearance to the Church and his second appearance in Jerusalem.

Before his second appearance, the Lord will send prophets to call the people in Jerusalem to repentance one last time. Such a calling is to prepare the way for the Lord to come to the Jews and stand upon the Mount of Olives. It should be noted that some events may occur in parallel with Latter-day events in America before his first appearance to the Church and some will happen after his first appearance to the Church.

Two Prophets Slain

Preceding Christ's coming to the Jews in Jerusalem two of the prophets the Lord sends to Jerusalem will be slain:

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. Revelations 11:7-10
(See also D&C 77).

¹¹³ Bruce R. McConkie, *The Promised Messiah*, p 3.

The Book of Mormon contains a few examples of prophets that may be a type and shadow of these two prophets in Jerusalem who will be killed and raised from the dead.

These include:

1. Nephi, who raised his brother Timothy from the dead (3 Nephi 7:19). This occurred before Christ's appearance (3 Nephi 11) and after the sign in the heavens (3 Nephi 1). In the recorded event only one person, Timothy, died and was brought back to life, but the record only indicates that it happened, not exactly when.
2. Nephi and Lehi, who were imprisoned and delivered by the power of God (Helaman 5). Their imprisonment may represent resurrection from the perspective that their prison is the spirit prison. This would be the same prison from which Lazarus was raised from the dead. This event was observed by Aminadab, an apostate Nephite, who was instrumental in the conversion of many Nephite non-believers, which may typify some future individual.
3. Alma and Amulek, who were witnesses of many Nephite martyrs (Alma 14:8-10) and, like Nephi and Lehi also spent many days in prison (Alma 14:18,24). Both were miraculously delivered (Alma 14:26-29).
4. Abinadi, who was a martyred prophet, with no record of resurrection. He was slain only *after* he finished his testimony (Mosiah 13:3, 7, 9; 17:1).

Time will reveal which of these type and shadows correctly depicts the prophets slain in Jerusalem.

Preaching in Jerusalem

With the perspective of the Nephites and Zarahemla representing the Jews in Jerusalem, Samuel the Lamanite represents a prophet who comes from a land afar (not Jerusalem). Helaman 6 indicates “the righteous Lamanites preach to the wicked Nephites” (chapter heading), thus the righteous Lamanites may represent many missionaries and general authorities in the land of Jerusalem.

In the secular prophecy, Samuel the Lamanite represented Russians or other non-Americans crying repentance to America. However, there was no wall in America for such a cry to be made. In the ministerial prophecy, the future Samuel the Lamanite will be a prophet of non-Jewish descent (Helaman 13–15) and represents a member of the Church, probably a General Authority. The future Samuel the Lamanite will preach upon the wall around the city of Jerusalem

And now it came to pass in the eighty and sixth year, the Nephites [Jews] did still remain in wickedness, yea, in great wickedness, while the Lamanites [American Zion] did observe strictly to keep the commandments of God, according to the law of Moses. And it came to pass that in this year there was one Samuel, a Lamanite [the Prophet], came into the land of Zarahemla [Jerusalem], and began to preach unto the people. And it came to pass that he did preach, many days, repentance unto the people, and they did cast him out, and he was about to return to his own land. But behold, the voice of the Lord came unto him, that he should return again, and prophesy unto the people whatsoever things should come into his heart. And it came to pass that they would not suffer that he should enter into the city; therefore he went and got upon the wall thereof, and stretched forth his hand and cried with a loud voice, and prophesied unto the people whatsoever things the Lord put into his heart. And he said unto them: Behold, I, Samuel, a Lamanite, do speak the words of the Lord which he doth put into my heart; and behold he hath put it into my

heart to say unto this people that the sword of justice hangeth over this people; and four hundred years pass not away save the sword of justice falleth upon this people. Yea, heavy destruction awaiteth this people, and it surely cometh unto this people, and nothing can save this people save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and shall suffer many things and shall be slain for his people. Helaman 13:1-6

Many of the Jews in Jerusalem will believe in the words of the prophet and will be converted and baptized.

And now, it came to pass that there were many who heard the words of Samuel, the Lamanite, which he spake upon the walls of the city. And as many as believed on his word went forth and sought for Nephi; and when they had come forth and found him they confessed unto him their sins and denied not, desiring that they might be baptized unto the Lord. Helaman 16:1

Many other Jews in Jerusalem will not believe, and will be angry with this prophet and those who believe him.

But as many as there were who did not believe in the words of Samuel were angry with him; and they cast stones at him upon the wall, and also many shot arrows at him as he stood upon the wall; but the Spirit of the Lord was with him, insomuch that they could not hit him with their stones neither with their arrows. Helaman 16:2

Other signs may be revealed by this modern-day Samuel the Lamanite to the Jews in Jerusalem about the sign of His coming.

Christ's appearance to the Jews in Jerusalem will be the second appearance of Christ at his Second Coming. His appearance to the Jews may be accompanied by a sign different than a "day and a night and a day, as if it were one day and there were no night" (Helaman 14:4) and a new star (Helaman 14:5). The words of a future Samuel the

Lamanite upon the city wall of Jerusalem may indicate what the new sign will be for those both in America as well as in Jerusalem.

The book of Third Nephi

The Second Appearance of Christ, to the Jews in Jerusalem

The Second Appearance of Jesus Christ during the second coming will be to the Jews in Jerusalem:

His [Christ's] next appearance [after his appearance in the New Jerusalem] will be among the distressed and nearly vanquished sons of Judah. At the crisis of their fate, when the hostile troops of several nations are ravaging the city and all the horrors of war are overwhelming the people of Jerusalem, he will set his feet up on the Mount of Olives, which will cleave and part asunder at his touch. (Charles W. Penrose Millennial Star, Sep. 1859, p. 583) as quoted by Richard T. Burton, We Believe pg 936.

The Sign in the Heavens

At the first mortal appearance of Christ, the sign in the heavens was given for his birth:

And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold, at the going down of the sun there was no darkness; and the people began to be astonished because there was no darkness when the night came....And it came to pass that there was no darkness in all that night, but it was as light as though it was mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given...And it came to pass also that a new star did appear, according to the word. 3 Nephi 1:15-16, 19, 21

The new star was prophesied by Samuel the Lamanite (Helaman 14:4-5) in the Book of Mormon, and the Bible also testified that a new star appeared (Matthew 2:7-10). The

sign of a day, a night and a day only occurred in the western hemisphere. When there is a sign in the heavens, the sign in the heavens may be different in the new world than it was in the old, where only a new star appeared.

The new star in the heavens was one sign that Jesus Christ was born in mortality among the Jews in Jerusalem. In the secular prophecy there was not a sign in the heavens (3 Nephi 1:15-16, 19, 21) as the secular timeline moved through this chapter, instead there was a significant calendar event (Year 2K). In the ministerial prophecy, the sign in the heavens may represent Christ's second appearance, his second coming appearance to the Jews in Jerusalem.

The Book of Mormon is the Stick of Joseph in the hands of Ephraim (Ezek 37:19) and its prophetic utterance is primarily for the descendents of Joseph. It testifies of those signs of the times which occurred for his mortal appearance in the western hemisphere. Since there were difference signs in both hemispheres during his mortal appearance, there may be different signs in both hemispheres associated with his millennial appearances. The Prophetic Book of Mormon leaves the main prophecies pertaining to Christ's appearance to the Jews on the Mount of Olives in Jerusalem, for the most part, to the Stick of Judah, or in other words, the Old and New Testaments.

During the multitude of appearances at his second coming there may or may not be a sign in the heavens at each appearance. For his first coming, at his birth, there was the sign of the new star. There were not any heavenly signs recorded when he was twelve teaching

in the temple or during his mortal ministry until his death. God the Father's proclamation at his baptism and upon the mount of Transfiguration was heard by a select few. These were local events not observed by the masses.

The sign associated with his first appearance in mortality indicates there may be a sign in the heavens of his first appearance to the church in the Millennial Coming. In the secular prophecy, the Christ's coming on the first day appears to be a local event to 2500 people (3 Nephi 11), and may or may not have been seen by others. In the ministerial prophecy there is no recorded sign in the heavens in the books of Omni, Words of Mormon and Mosiah, so there may or may not be a sign given at his first appearance to the Church (in Salt Lake City following scenario 2 or 3). There may not be a sign in the heavens at his first appearance and the sign may be delayed until a later appearance.

At His appearance on the second day the Nephites "were encircled about as if it were by fire; and it came down from heaven" (3 Nephi 19:14). This Shekinah, or pillar of fire, on the second day may correspond to His appearance for the Royal Wedding Feast in Jackson County.

The sign in the heavens may be an indication to those in the Old World that Christ has come to America for the Royal Wedding. The sign in the heavens might also be a sign in the New World and to the heathen in the Old World that Christ has appeared to the Jews in Jerusalem.

Regardless of when the sign in the heavens is given, at his first appearance to the Church or second appearance to the Jews in Jerusalem, it will be ignored or explained away by the heathen or the scientific world.

The prophet Nephi received revelation immediately prior to the very night that the sign of his birth was given.

Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceedingly sorrowful. And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers. And it came to pass that he cried mightily unto the Lord all that day; and behold, the voice of the Lord came unto him, saying: Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets. Behold, I come unto my own, to fulfil all things which I have made known unto the children of men from the foundation of the world, and to do the will, both of the Father and of the Son—of the Father because of me, and of the Son because of my flesh. And behold, the time is at hand, and this night shall the sign be given. 1 Nephi 1:10-14

Nephi received imminent revelation which fulfilled the promise made to Amos that “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7). This indicates that the prophet today probably will be made aware of his imminent appearance.

Nephi's revelation was received in such a manner that its dissemination could not be distributed to the general body of the Church. So to the general populous, both the righteous and the wicked, this revelation will be unknown.

But there were some who began to say that the time was past for the words to be fulfilled, which were spoken by Samuel, the Lamanite. And they began to rejoice over their brethren, saying: Behold the time is past, and the words of Samuel are not fulfilled; therefore, your joy and your faith concerning this thing hath been vain. And it came to pass that they did make a great uproar throughout the land; and the people who believed began to be very sorrowful, lest by any means those things which had been spoken might not come to pass. But behold, they did watch steadfastly for that day and that night and that day which should be as one day as if there were no night, that they might know that their faith had not been vain. Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death except the sign should come to pass, which had been given by Samuel the prophet. 3 Nephi 1:6-9

In the Nephite day, the righteous Nephites would have been slain by the wicked if the sign was not received. Similar dire circumstances may exist with the heathen surrounding the Jew in Jerusalem. The siege of Zarahemla by the Gadianton robbers (3 Nephi 2 – 5) may represent the siege of Jerusalem. When the Jews are in imminent danger, Christ's second appearance will occur to prevent the slaughter of the Jews.

The second appearance will be to the Jews. To these beleaguered sons of Judah surrounded by hostile Gentile armies, who again threaten to overrun Jerusalem, the Savior – their Messiah – will appear and set his feet on the Mount of Olives, “and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens shall also shake.” (D&C 45:48) The Lord Himself will then rout the Gentile armies, decimating their forces (see Ezek. 38, 39). Judah will be spared, no longer to be persecuted and scattered... Ezra Taft Benson, “Five Marks of the Divinity of Jesus Christ,” *New Era*, Dec 1980, p. 44.

This event, like Abraham's offering of Isaac, was an arrested sacrifice.

A New Sacrifice

Sacrifice by the shedding of blood was discontinued among the Christians with the atoning sacrifice of Jesus Christ. However, the Jews who did not believe in Christ continued to perform this ritual until the temple in Jerusalem was destroyed (70 AD). The Jews are waiting for the temple to be rebuilt to perform sacrifice again. With the Jerusalem Temple rebuilt, sacrifice by the shedding of blood may be performed by the sons of Levi.

Behold, the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire, and like fuller's 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. D&C 128:24

This future sacrifice may be arrested like Abraham's offering of Isaac, stopped by the coming of the Lord.

Sacrifice according to the Law of Moses was temporarily suspended by some Nephites after the sign of His birth:

And there were no contentions, save it were a few that began to preach, endeavoring to prove by the scriptures that it was no more expedient to observe the law of Moses. Now in this thing they did err, having not understood the scriptures. But it came to pass that they soon became converted, and were convinced of the error which they were in, for it was made known unto them that the law was not yet fulfilled, and that it must be fulfilled in every whit; yea, the word came

unto them that it must be fulfilled; yea, that one jot or tittle should not pass away till it should all be fulfilled; therefore in this same year were they brought to a knowledge of their error and did confess their faults. 1 Nephi 1:24-25

The suspension of sacrifice among the Nephites suggests that the Jews may reinstate sacrifices until the Lord appears to the Jews and teaches them correct doctrine, as he did to the Nephites.

And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings. And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. 3 Nephi 9:17-20

The Parable of the Talents, and other observations

Christ related the parable of the Talents (Matthew 25:14-19) after he gave the parable of the Ten Virgins. If the first appearance of Jesus Christ to America is depicted by the parable of the Ten Virgins, his second appearance, his appearance to the Jews in Jerusalem, might be depicted by the parable of the Talents.

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.... After a long time the lord of those servants cometh, and reckoneth with them. Matthew 25:14, 19

His first appearance is in a “far country,” America. His second appearance is to reckon with his servants in Jerusalem.

When the resurrected Christ appeared to the Nephites, he quoted the words of Isaiah and provided the prophecies of Malachi which the Nephites did not have (3 Nephi 23:6-14, 24 and 25). This typifies his Second Coming appearance to the Jews. The Jews will be given and will accept the words of the Nephites, as the Nephites were given the words of the Jews.

In summary, Christ’s second appearance, appearing to the Jews in Jerusalem, will occur after (political) America has fallen and He first appears to the Church and redeems Zion in America. This may be after the Wedding Feast of the Church in America, as typified by Joseph and Asenath in Egypt.

Christ will come to the Jews after a period of siege of Jerusalem by the heathen Lamanites or gentile nations. Latter-day prophets, General Authorities and missionaries may preach upon the city wall, like Samuel the Lamanite. They will cry repentance to the Jews in Jerusalem prior to the Lord’s coming.

The redemption of Jerusalem will come with a miraculous deliverance, accompanied by a sign in the heavens. Christ will stand upon the Mount of Olives and the Jews will finally recognize their king. He will then reign over two groups of people: the righteous modern day Nephites, and the righteous Jews in Jerusalem. As Christ resides over these two

groups, Zion in America and the Jews in Jerusalem, the second great conference of Mosiah can be held (Mosiah 25, scenario 3).

Fulfilling the Second Great Address

In scenario 3, king Benjamin represents the Father who proclaims His Son is the rightful heir responsible for the affairs of the kingdom. The Father's proclamation about Christ occurs in Zion (Jackson County) at the royal wedding. The second great address (Mosiah 25) given three years later to two groups (the Nephites and the Mulekites) represents a later conference convened by Christ held in two great cities, American Zion and Jerusalem Zion. The Mulekites were descendants of Zedekiah of the tribe of Judah, and the Nephites were of the tribe of Joseph. This second address would be given to both those in the new world as well as those in Jerusalem.

The Coming of Christ to the World

Christ's first appearance in Zion is depicted by the reigns of king Benjamin and king Mosiah. Christ's second appearance in Jerusalem is depicted by the sign in the heavens (3 Nephi 1). Christ's resurrected appearance to the Nephites (3 Nephi 11) in the ministerial prophecy his coming to the whole world.

The third appearance of Christ will be to the rest of the World. All nations will see Him "in the clouds of heaven, clothed with power and great glory; with all the holy angles" Ezra Taft Benson "Five Marks of the Divinity of Jesus Christ," *New Era*, Dec 1980, p. 44.

This third appearance fulfills the third and final parable recorded in Matthew 25, the Parable of the Sheep and the Goats:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matthew 25:31-34.

The events of Third Nephi (3 Nephi 1 – 11) depict events leading up to the coming Jesus Christ and his appearance to the whole world at his second coming. These events include the destruction of leaders of Gadianton Robbers (as a conclusion of the gathering of the Jews in Jerusalem), the separation into tribes (3 Nephi 7:2-5) with a group led by an anti-Christ, Jacob (3 Nephi 7:9-13), and finally the destruction of many cities.

Satan is bound

Prior to Christ's final appearance, Satan will be bound. In the ministerial prophecy, Jacob, an anti-Christ, represents a leader among a League of Nations. His eventual flight or expulsion from the remaining peoples (3 Nephi 7:9-13) may depict Satan being bound.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.... Revelations 20:1-3

The key to lock the bottomless pit in which Satan will be bound is the righteousness of the Saints:

And because of the righteousness of his people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth. 1 Nephi 22:26

Destructions before Christ's Final Appearance

Missionaries will continue proclaiming the gospel in countries and nations which are still open to the gospel. As the righteous are cast out of wicked nations and called home, the Lord will preach his own sermon.

All we have yet heard and we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth," all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction. Teachings of Presidents of the Church: Brigham Young. Chapter 45: The Last Days.

In the ministerial prophecy, the destruction that happens before the final appearance of Christ (as depicted in 3 Nephi 8-9) represents cities in Europe, Asia, Africa, and the Middle East. This final destruction foretells the destruction of those remaining of the Telestial kingdom.

And many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations. O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? 3 Nephi 9:12-13

With those of a Telestial order destroyed, the "more righteous" who are spared in the millennial reign will live either the Terrestrial or the Celestial orders. Christ's words to

the more righteous who remained after the destruction contains the promise that he will gather those who are willing (3 Nephi 10).

Christ's appearance to the Whole World

The Fathers announcement and the appearance of Jesus descending to the Nephites (3 Nephi 11) in the ministerial prophecy represents Christ's final appearance to the whole world.

The great and crowning advent of the Lord will be subsequent to these two appearances [to the New Jerusalem and to the Jews]. Millennial Star, Sept 1859 p 583, Charles W. Penrose
DGSM:101; We Believe pg 932

This final appearance as it parallels the storyline of Joseph's great reunion with Jacob and the rest of his family being gathered to Egypt also represents this final appearance (Genesis 45:25- 47:10). The reunion of Joseph and Jacob may represent Christ delivering up the kingdom to his Father.

Christ's appearance to the whole world does not mean His work is finished. Christ will identify those in authority who will go forth teaching, baptizing, and dividing the righteous that remain into 12 tribes (3 Nephi 11 – 19). Further missionary and temple work will occur during the Millennium (3 Nephi 20 – 4 Nephi 18):

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them. And Satan shall be bound, that he shall have no place in the hearts of the children of men. D&C 45:54-55

His Millennial Reign over the Whole Earth

The Millennial reign will be ushered in with the appearance of Christ to the whole world. Christ will reign over the whole earth, not just selected portions of it, and peace will be upon the earth for 1000 years. Those of the Telestial order will have been wiped off the face of the earth.

The Millennial Reign of Jesus Christ will begin not with a single event but with several events as the wedding procession moves and gathers attendees. After the wedding feast in America, the righteous in Jerusalem will gathered for a subsequent conference. His final appearance to the whole world will reunite the entire family and Christ rules for a thousand years.

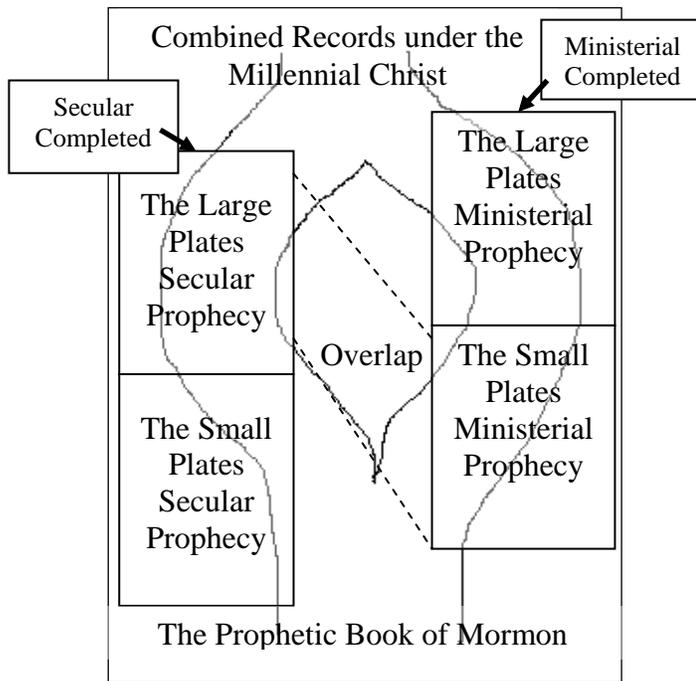


Fig 51: Divided prophecies complete

The Millennial Reign is depicted in the Book of Mormon (3 Nephi 11-4 Nephi 1:19)

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. There were

no robbers, nor murderers, neither were there Lamanites, nor any manner of –ites; but they were in one, the children of Christ, and heirs to the kingdom of God. 4 Nephi 1:15-17

It has long been recognized that the beginning chapters of 3 Nephi provide a type for the events that will precede the millennial era, and that [the remaining 3 Nephi chapters to] 4 Nephi describe the same type of society that will exist during the thousand years of peace. *Examining a Nephite/Latter-day Apostolic Parallel*, Christian M. Ziebarth, F.A.R.M.S.¹¹⁴

This depiction of the millennial reign occurs in both the secular and ministerial prophecies. As Christ appears to the whole world, the secular and ministerial prophecies are reunited, and Christ reigns over the whole earth.

His appearance to the whole world may also be represented by the third Mosiah conference (Mosiah 29) where a new government is established throughout the whole earth.

Part IIIe: The books of Mormon, Moroni, and Ether

The books abridged by Mormon (Mosiah, Alma, Helaman, Third and Fourth Nephi) complete Mormon's prophecy concerning the coming of Christ and his millennial reign. After the final appearance of Christ to the Nephites (3 Nephi 28:12), the kingdom was left in the hands of the Nephite disciples. Mormon's own record depicts the rapid decline of the Nephites as they rejected the fullness of the gospel.

¹¹⁴ See also Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top, *Doctrinal Commentary on the Book of Mormon*, vol 4, *3 Nephi through Moroni* (Salt Lake City: Bookcraft, 1992), 27, and 205-6.

Although the abridged Nephite record is complete, the unabridged books of Mormon and Moroni complete Nephite history. These two books describe the division of Nephite society into Nephites and Lamanites again, with the Nephites being utterly wiped out. These final books, along with the abridged record of the Jaredites, depict the conditions after the millennium where Satan is loosed for a season.

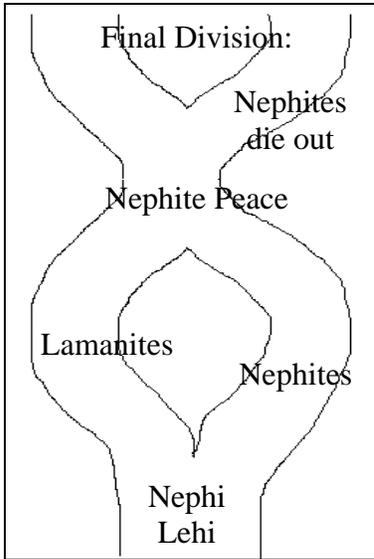


Fig 52: The Lehiite dispensation

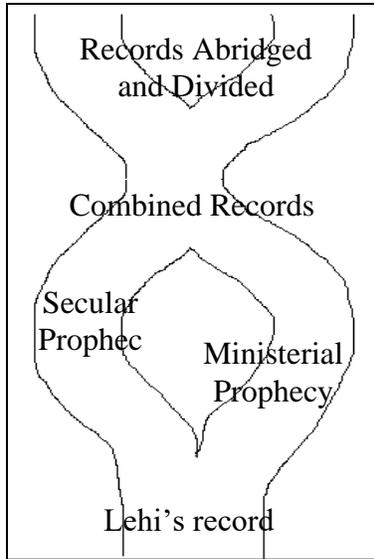


Fig 53: Mormon's prophecy

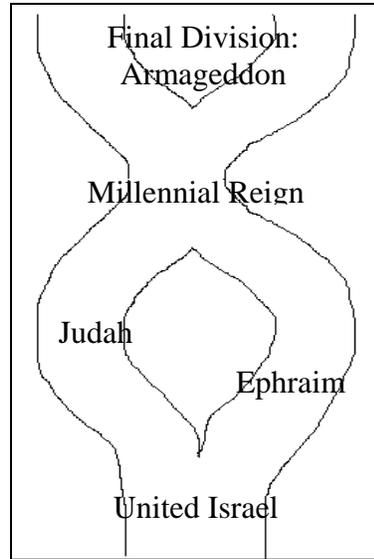


Fig 54: The final dispensation

The End of Civilizations

It has been said that this last dispensation will not end in apostasy:

This dispensation will not end as former dispensations have ended, in apostasy and loss of the gospel; it will be terminated by the second advent of the Lord Jesus Christ and the ushering in of His 1,000-year peaceful reign, as has been prophesied in all dispensations since the world began. "The great Millennium ... shall come. ... Satan shall be bound." (D&C 43:30-31). Marion G. Romney, "Choose Ye This Day'," Ensign, Feb 1977, 2

The last dispensation will be terminated by the advent of Christ. During the millennial reign, additional scripture and covenants may be given indicating a new dispensation. If

the millennial reign is considered another dispensation, the current dispensation called the “last dispensation” is not the “last”.

However, it is clear from context that these prophetic pronouncements pertain to the millennial peace at the time of Christ.

This dispensation of the fulness of times would not be limited in time or in location. It would not end in apostasy, and it would fill the world. Russell M. Nelson, “The Gathering of Scattered Israel,” *Ensign*, Nov 2006, 79–82

The millennial reign is an integral part of this last dispensation and additional scripture revealed is part of the expanded “dispensation of the fullness of times.”

Although there will be peace for 1000 years, after the millennium, Satan will be loosed for a season when men again fall under the influence of Satan.

By taking the broader perspective, this last dispensation will have a period of apostasy after the millennium, just as all previous dispensations have had. Zenos described this period in the Parable of the Olive Tree:

And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire. Jacob 5:77

After the millennium, apostasy may be complete with the utter rejection of the gospel. This is depicted in Zenos’ Olive Tree Parable, prior to the earth being burned. Complete

apostasy occurred in both the Jaredite and Lehite dispensations. The post millennial apostasy may be a partial apostasy with Adam victorious in the final battle before the earth is changed to a celestial glory (Rev 21:1).

Post Millennium

Christ's last resurrected appearance to the Nephites (3 Nephi 28) may represent his final appearance upon the earth at the end of the Millennial reign.

And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger save it were the three who were to tarry, and then he departed. And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things. 3 Nephi 28:12-13

His final ascension among the Nephites was similar to his ascension in the old world after his resurrection (Acts 1:9&11). In both circumstances, the kingdom of God was again given unto man. In both instances, after a period of time, men again began to reject the gospel.

Since Mosiah also represents Christ, this final appearance may also be represented by the third Mosiah conference (Mosiah 29). This final Mosiah conference conferred the kingdom upon a successor.

Therefore I will be your king the remainder of my days; nevertheless, let us appoint judges, to judge this people according to our law; and we will newly arrange the affairs of this people, for we will appoint wise men to be judges, that will judge this people according to the commandments of God. Mosiah 29:11

Christ's mortal life was approximately 33 years, the same period of time as between the first conference (Mosiah 2 – 5) and the last conference (Mosiah 29).

The last of these gatherings took place thirty-three years later, in the final year of Mosiah's life, as he prepared for his death with "none to reign in his stead" (Alma 1:1). Gary L. Sturgess, *The Book of Mosiah: Thoughts about Its Structure, Purposes, Themes, and Authorship*, Provo, Utah, Maxwell Institute, 1995. Pp. 107–13

The book of Mosiah may represent the entire millennial reign. As the reign of Mosiah was concluded, Mosiah had no one to confer the kingdom upon and the Nephite government was changed. The change from a kingdom to elected representatives may depict the final stage of Christ's millennial reign as He departs the earth. The books of Alma through Moroni may provide an additional view of the period of time when Satan is loosed for a season.

Satan is loosed for a Season

After the Millennium, Satan will again get hold on the hearts of men. As men are no longer righteous, Satan will no longer be bound and he will be loosed from his prison.

And when the thousand years are expired, Satan shall be loosed out of his prison. Revelations 20:7

As the key to locking Satan in the bottomless pit is the righteousness of the Saints so the key to unlocking that same prison is when men begin to again deny their God.

And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; D&C 29:22

This loosing of Satan will occur not with a single event, but, as with the beginning of the Millennium, over a period of time.

There was still peace in the land, save it were a small part of the people who had revolted from the church and taken upon them the name of Lamanites; therefore there began to be Lamanites again in the land. 4 Nephi 1:21

And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them. And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ. 4 Nephi 1:24-26

After Satan is again loosed, wickedness will grow steadily worse until the people become separated into two groups, as happened in the Nephite days:

And it came to pass in this year there began to be a war between the Nephites, who consisted of the Nephites and the Jacobites and the Josephites and the Zoramites; and this war was between the Nephites, and the Lamanites and the Lemuelites and the Ishmaelites. Now the Lamanites and the Lemuelites and the Ishmaelites were called Lamanites, and the two parties were Nephites and Lamanites. Mormon 1:8-9

Nephi was shown in his prophetic vision that his literal descendants would be destroyed. Likewise his adopted spiritual descendants in the final days of the earth may also be destroyed.

And while the angel spake these words, I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the angel; and because of the pride of my seed, and the

temptations of the devil, I beheld that the seed of my brethren did overpower the people of my seed. And it came to pass that I beheld, and saw the people of the seed of my brethren that they had overcome my seed; 1 Nephi 12:19-20

Mormon's record describes the final destruction of the Nephites by the Lamanites (Mormon 2 – 6). This division into the two groups represents the final battle between Gog and Magog after the millennial reign.

The battle of Gog and Magog will be after the millennium. Joseph Smith, In his office in Nauvoo, Illinois, the Prophet spoke about a number of things to his scribe, March 4, 1843, History of the Church 5:289.

Satan will be the instigator of this final battle and “shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea” (Revelation 20: 8).

Joseph Smith indicated:

The time is soon coming, when no man will have any peace but in Zion and her stakes. I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of Man has said that the mother shall be against the daughter and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; but with a view of them, shall I cry peace? No; I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that the summer is nigh at hand. “No Peace But in Zion,” Teachings of the Prophet Joseph Smith pg 161.

Mormon's record was completed by his son Moroni:

And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed. And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not. Mormon 8:2-3

After the period of peace among the Nephites, as they again chose wickedness the spirit was withdrawn.

For behold, the Spirit of the Lord hath already ceased to strive with their fathers; and they are without Christ and God in the world; and they are driven about as chaff before the wind. But now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they. Mormon 5:16, 18

The withdrawal of the spirit among the Nephites typifies conditions after the Millennium.

After the thousand years Satan will be loosed again and will go forth again to deceive the nations. Because men are still mortal, Satan will go out to deceive them. Men will again deny a lord, but in doing so they will do so with their eyes open and because they love darkness rather than light, and so they become sons of perdition. Joseph Fielding Smith, Doctrines of Salvation, Vol I p 87-88

After the millennium, men will come out in open rebellion against God.

And they did not come unto Jesus with broken hearts and contrite spirits, but they did curse God, and wish to die. Nevertheless they would struggle with the sword for their lives. And it came to

pass that my sorrow did return unto me again, and I saw that the day of grace was passed with them, both temporally and spiritually; for I saw thousands of them hewn down in open rebellion against their God, and heaped up as dung upon the face of the land. Mormon 2:14-15

As the spirit withdrew from the Nephites, they were ripe for destruction. With Mormon's death in the final Nephite battles, the responsibility for the Book of Mormon was transferred to Moroni. Moroni abridged the record of the Jaredites and added a few final comments of his own. The Jaredite record describes their history which starts with a first prophet vision (the brother of Jared; Ether 1 – 3) and concludes with a last prophet (Ether). Ether testifies of the utter destruction of the Jaredites (Ether 11, 13 – 15) which typifies the final Battle of the earth between Gog and Magog. In the final battle of the Jaredites, the spirit of the Lord had also been withdrawn.

But behold, the Spirit of the Lord had ceased striving with them, and Satan had full power over the hearts of the people; for they were given up unto the hardness of their hearts, and the blindness of their minds that they might be destroyed; wherefore they went again to battle. Ether 15:19

The Jaredite record at the end of the Book of Mormon and the destruction of the Nephite civilization depicts the final battle between Adam and his angels who fight against the Devil and his followers.

And then he shall be loosed for a little season, that he may gather together his armies. And Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies. And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all. For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. D&C 88:111-115

Ultimate Triumph of Righteousness

All dispensations culminate in this final dispensation and the final dispensation will culminate with an ultimate triumph of righteousness, of good over evil.

And Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies. And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all. For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. D&C 88:112-115

Elder Joseph Fielding Smith said the final battle and ultimate condition of the earth:

After the thousand years Satan will be loosed again and will go forth again to deceive the nations. Because men are still mortal, Satan will go out to deceive them. Men will again deny a lord, but in doing so they will act with their eyes open and because they love darkness rather than light, and so they become sons of perdition. Satan will gather his hosts, both those on the earth and the wicked dead will eventually also be brought forth in the resurrection. Michael, the Prince, will gather his forces and the last great battle will be fought. Satan will be defeated with his hosts. And then will come the end. Satan and those who follow him will be banished into outer darkness.

The earth will be cleansed again. It was once baptized with water...At the end of the world the earth will die; it will be dissolved, pass away, and then it will be renewed, or raised with a resurrection. It will receive its resurrection to become a celestial body, so that they of the celestial order may possess it forever and ever....When this time comes the terrestrial inhabitants will also be taken away and consigned to another sphere suited to their condition. Joseph Fielding Smith, Doctrines of Salvation, Vol I p 87-88.

John the Revelator also testified of the ultimate triumph and a Celestial earth:

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire.

This is the second death. Revelations 20:10-14

The Book of Mormon testifies of two great civilizations which were destroyed, the Nephites and the Jaredites. In the Nephite case, an apostate branch remained and the descendents of the Lamanites will be gathered by the Lord as part of the house of Israel prior to and during the millennium. In the Jaredite case, the utter destruction of the Jaredites is recorded.

Ether also records that “there shall be a new heaven and a new earth” indicating a Celestial earth (Ether 13:9). In the final battle upon the earth, all the wicked will be destroyed, and the earth will obtain its Celestial glory.

Last Prophets

The final destruction of the Nephite dispensation was observed by Mormon and Moroni, the last prophets of that dispensation. Mormon and Moroni, the abridgers and final two prophet-historians of the Nephite dispensation were Last Prophets.

In or about the year A.D. 421, Moroni, the last of the Nephite prophet-historians, sealed the sacred record and hid it up unto the Lord, to be brought forth in the latter days, as predicted by the voice of God through his ancient prophets. In A.D. 1823, this same Moroni, then a resurrected personage, visited the Prophet Joseph Smith and subsequently delivered the engraved plates to him. Book of Mormon Preface Explanation 8

In addition, the Book of Mormon contains an abridgement of the Jaredite dispensation, whose history was recorded by Ether, the Last Prophet of the Jaredite dispensations.

John the Beloved, as recorded in Nephi's vision, was also a Last Prophet:

And it came to pass that the angel spake unto me, saying: Look! And I looked and beheld a man, and he was dressed in a white robe. And the angel said unto me: Behold one of the twelve apostles of the Lamb. Behold, he shall see and write the remainder of these things; yea, and also many things which have been. And he shall also write concerning the end of the world. 1 Nephi 14:18-22

In Section I of this work Mormon was likened unto John the Beloved. Mormon was the Last Prophet of the house of Joseph and John was the Last Prophet of the house of Judah.

The Ministry of Last Prophets

Last Prophets of dispensations have a unique ministry. Their ministry is among the wicked who openly deny Christ. Part of their ministry is to warn the people of the wicked generation that if they do not repent, they will be destroyed.

When the people had fallen away from a true faith in Jehovah, the prophets had to try to restore that faith and remove false views about the character of God and the nature of the Divine requirement. LDS Bible Dictionary – Prophet

Along with that warning they are to be a witness of that destruction for subsequent dispensations. They can have either angelic visitations (Rev 19:10, 22:9) or ministry from translated beings (3 Nephi 28:26, Mormon 8:11) to support them in their isolation. They also have a firm witness of Christ (Mormon 1:15, Ether 12:39).

Last Prophets have a specific mission to preserve the records of a nation's history as part of the prophetic office.

It was therefore part of the prophetic office to preserve and edit the records of the nation's history;
LDS Bible Dictionary – Prophet.

Last Prophets have the responsibility to provide their record of the fallen generation to the First Prophet of the next dispensation, or in certain circumstances to the rest of the world. This responsibility is not only to record the history of the fallen people, but to specifically provide messianic prophecies.

In certain cases prophets predicted future events, e.g., there are the very important prophecies announcing the coming of Messiah's kingdom; but as a rule a prophet was a forthteller rather than a foreteller. LDS Bible Dictionary – Prophet

Last Prophets appear to be shown visions of the next dispensation, thus the records of Last Prophets are prophetic, along with being historic. John's the Revelator's testimony, the Book of Revelation, was a prophetic book for the last days, just as Mormon's testimony, the Book of Mormon, is a prophetic book, as has been shown in this work.

The Book of Mormon is typically read as an historic record, as events that happened in the Nephite dispensation. It has been shown in this work that Mormon's record is prophetic. Mormon is a forthteller of things that have and yet may happen to modern day Nephites.

As a testimony from the dust, Last Prophets typically exhort those of the next dispensation:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever. And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. Moroni 10:4-8

The ministries of Mormon and Moroni, Ether and John the Beloved typify the ministries and records of other last prophets of other dispensations. Their ministries may also typify the final Last Prophet upon the earth.

The Final Last Prophet

In the final days of the Earth, during the battle of Gog and Magog, there will be the entire destruction of the wicked of the human race. The final dispensation will also have a Last Prophet to observe its destructive stage.

This last Last Prophet may be an individual with a special calling, like Adam, the first Man, or the first First Prophet. Paul recorded “The first man, Adam was made a living soul; the last Adam was made a quickening spirit” (1 Corinthians 15:45).

The “last Adam” may conjure up the image of ‘the last man on earth,’ and understanding the meaning of “Adam” strengthens this image.

In Hebrew, '*adam*' can mean either "man" or the proper noun *Adam* depending on context, passages that may originally have had clear reference to Adam may have been translated as referring only to man.. Bruce M. Pritchett, Jr., *Lehi's Theology of the Fall in Its Preexilic/Exilic Context*, Provo, Utah, Maxwell Institute, 1994. Pp. 49–83

The quickening spirit is also known as the Holy Ghost (D&C 63:11).

With these definitions, the verse from 1st Corinthians can be retranslated to say, “The first man, Adam was made a living soul; the last man was made the Holy Ghost.”

Mormon’s exhortation to his son Moroni provides an example of the ministry of the Holy Ghost:

Behold, I am laboring with them continually; and when I speak the word of God with sharpness they tremble and anger against me; and when I use no sharpness they harden their hearts against it; wherefore, I fear lest the Spirit of the Lord hath ceased striving with them. For so exceedingly do they anger that it seemeth me that they have no fear of death; and they have lost their love, one towards another; and they thirst after blood and revenge continually. And now, my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God.

Moroni 9:4-6

Noah prior to the flood (Gen 6:3), and Ether and Moroni at the end of their respective dispensations stated that the Holy Ghost had ceased to strive with the people. The people openly rejected the gospel and were in complete apostasy. During the final battle of Gog and Magog, when the Spirit ceases to strive with those of that wicked generation, the Holy Ghost no longer needs to be a spiritual witness, and can obtain his mortal body for his own eternal progression.

The final witness of the last Last Prophet will be a record brought forth as the earth is changed from Terrestrial to Celestial Glory. The Last Prophet of the post Millennium destruction, or pre Celestial earth, may be the Holy Ghost. The Last Adam will witness and record the final generation of man and bring the knowledge of those events to the Celestial sphere.

Section III: Conclusion

Section III: Prophecies Yet to Be Fulfilled provides an outline or overview of events which may occur from the present day through the coming of the Messiah to the end of the world. It builds upon principles from Section I and II to provide a framework of future events in the Ministerial Prophecy.

Section III concluded the secular prophecy from the present day to the second coming of Christ (3 Nephi 11). Section III also likened the first coming of Christ to the second coming of Christ and outlined multiple appearances with references from both the New Testament and the appearance of Christ to the Nephites (3 Nephi 11 – 28). These multiple appearances were applied to the ministerial prophecy with Christ's first appearance to the Church depicted in three possible scenarios. The three scenarios are three possible ways latter-day events may occur when the bridegroom comes, with the warning that the scenarios cannot depict all actual future events and personal inspiration is necessary to understanding.

Section III further outlined the ministerial prophetic events which occur between Christ's first appearance to the Church and the coming of Christ to the Jews and finally to the whole world.

The ministerial prophecy appears to follow the pattern established by the secular prophecy. The deliverance of the nation by the hands of George Washington is a type and shadow for the deliverance of the nation by the hands of Mosiah, a type of Christ.

The establishment of a new representative government is a type for the establishment of the government of Christ. The expansion of the United States to fulfill its manifest destiny is a shadow for the fulfillment of the destiny of Zion. The preparatory wars in the secular prophecy that opened up the gospel in other lands are precursors to destructive wars in the ministerial prophecy of the harvest of the wheat and the tares. The shift in Church demographics with members outside the U.S. becoming greater than members within the U.S. are a type and shadow for the shift of the Nephites in Zarahemla representing the Jews in Jerusalem. The coming of Christ to the Jews and then to the whole world ushers in the millennial reign worldwide with Satan being bound.

Section III depicts events after the millennium when Satan is loosed after 1000 years. The final battle of Armageddon is typified by the final battles of both the Nephites and the Jaredites.

Section IV: Summarizing the Prophetic Record

The Bible is three messages, spiritual, historic and prophetic, in one. Like the Bible, the Book of Mormon is also three messages or books in one. The prophetic message has been the focus of this work.

The Scattering and Gathering of Israel provides the framework for both the historic and the prophetic Bible and Book of Mormon. Within that context, Joseph in Egypt, the Birthright Son, provides a type and shadow for events surrounding the second coming of

Christ. Understanding that the Birthright Blessing was split between Joseph's two sons Manasseh and Ephraim provides insight into the Prophetic Book of Mormon.

The Stick of Joseph, split into Small and Large Plates, prophetically depicts events surrounding the descendants of Joseph's two sons. The secular prophecy focuses on events pertaining to Manasseh, the elder brother, representing America. The ministerial prophecy pertains to Ephraim, the younger brother, representing the Church of Jesus Christ of Latter-day Saints. Ephraim, the younger brother has not as yet become greater than his older sibling, but that transition appears to be occurring during present day conditions.

The scattering and gathering pattern also shows that Mormon and Moroni are Last Prophets similar to John the Revelator (and others). These comparative witnesses along with the revelatory witness, or the spirit of revelation, allows Latter-day Saints to know how to use the Book of Mormon as a prophetic record to discern the signs of the times.

When the prophetic record is separated into a secular and a ministerial prophecy by the spirit of revelation and prophecy, the impact one message has on the other can be further discerned.

With the secular and ministerial messages separated, prophetic definitions, not historical definitions, should be used to compare modern-day Church, U.S. and world events to "liken all scriptures unto us that it might be for our profit and learning" (1 Nephi 19:23).

Prophetic definitions were provided in Section II: Prophecy Fulfilled for events that have happened in the secular history from the discovery of the new world and the restoration of the Church up to the present day. Section II is a type for the use of prophetic definition and how those definitions may be applied to future events described in Section III: Prophecies Yet to be Fulfilled.

The Book of Mormon is two overlapping prophecies. The Secular Prophecy depicts events pertaining to America, the represented descendants of Manasseh. The Ministerial Prophecy depicts events pertaining to the Church, as the descendants of Ephraim. This work, The Prophetic Book of Mormon, could be written as two separate prophecies. The overlapping nature of those prophecies warranted their combination and the division into Fulfilled and Yet to be Fulfilled sections of this work.

The secular record used the small plates as an introduction to Mormon's abridgement, starting with the discovery and colonization of America. Mormon's introductory comments depict the Revolutionary War led by a great leader, George Washington, and the book of Mosiah describes the founding of the new American republic. The restoration of the Church is depicted by Abinadi and Alma. Abinadi and Alma provide the framework for the beginning of the ministerial prophecy. The book of Alma describes the pre-Civil War period and the fulfillment of the Manifest Destiny of America. The book of Alma also transitions the reader from US history into world history. The confrontations between the Nephites and the Lamanites depict latter-day wars between two great modern day superpowers, the United States and the Soviet

Union. The conflicts of the Cold War are also depicted. The transition into Helaman describes the fall of the Soviet Union and the beginning of the Gadianton Robbers. The war with the Gadianton Robbers represents the War on Terrorism. The growth of the Church is described during the overlap of the secular and ministerial prophecies. The change in Nephite demographics depicts the change in church membership with greater numbers among the Lamanites, or outside the United States. The changes in Church curriculum and the temple building effort are also depicted. The destructive period before the coming of the resurrected Savior to the Nephites foreshadows destructions prior to the second coming of Christ in America.

Small Plates Secular Prophecy			Large Plates Secular Prophecy						
Mayflower Pilgrims Lehi's Voyage	Migration Overview Nephite Migration	Revolutionary War Lamanites Repelled	Gospel Restored	Church in the Wilderness	Manifest Destiny	Continent Wide Nations America Nephites	American Wars WWI, WWII, Cold War Vietnam Space Race Gulf War Alma 28-63	Helaman 6	Third Nephi 1-6
		George Washington King Benjamin		Abinidi Martyred Alma Migrates				1992 Election	Y2K Calendar event
Jamestown Mulekites		New Government Judges, Elected Reps		Smith Martyred Young Migrates		National Adversaries Soviet Union Lamanites		Free Trade Prosperity	War on Terror Gadianton Robbers
			Ministerial Prophecy begins:				Sons of Mosiah preach to Lamanites	Lamanites more righteous than Nephites Church Demographics	Mormon's Testimony 3 Nephi 5
				Lehi Dies Nephi Migrates	Lamanites closed to Gospel preaching Iron Curtain			World wide Church	
				Small Plates Ministerial Prophecy					
						Sherem (Jacob 7)	Prosperity Jarom 1:8		

Fig 55: Prophecies Fulfilled

The ministerial prophecy starts after an American government that guaranteed religious freedoms was established. Lehi's vision depicts the first vision of the Prophet Joseph Smith. The restoration of the Gospel, with further revelations and migrations to a new promised land, is described. The death of the first prophet results in the migration of those who had the gospel to a new promised land and the formation of two unique groups

of people. Brigham Young and Nephi were compared. Both migrated to a new land, built temples, governed their people in a secular setting and caused their people to be industrious. The transition of Nephite Church leadership from the Small Plate writers, the descendents of Lehi, to other righteous men depicts the change in latter-day church leadership from descendants of Joseph Smith to other righteous men. The overlap between the secular and ministerial prophecies fills in additional details.

Mormon's abridgement is a continuation of the Small Plates of Nephi and the ministerial record. The conclusion of the Small Plates and the transitory comments (Words of Mormon) begin Mormon's version of the parable of the Ten Virgins and the destructive part of the parable of the Royal Wedding Feast. The book of Mosiah provides a conclusion of both parables, as the wedding processional migrates from Salt Lake City to Jackson County. The Royal Wedding, with the Father's proclamation that his Son is the rightful heir and ruler of the kingdom, is depicted. The secular prophecy depicting the new American government precedes and foreshadows the Government of Christ.

The books of Alma, Helaman and Third Nephi depict events from the first appearance of Christ to the Church through the appearance of Christ to the Jews in Jerusalem and His appearance of Christ to the whole world.

The book of Alma secular prophecy foreshadows the ministerial prophecy. Manifest Destiny is a precursor to the fulfillment of the Destiny of Zion throughout North and South America. Both expansions protected by divine decree. The missions of Alma and

the Sons of Mosiah depict the future purging of Nephite and Lamanite cities, respectively. The migration of righteous Lamanites into the land of Jershon depicts the calling of the righteous out of the lands of the wicked from the Old World into the New. The book of Helaman changes the prophetic definition of Nephite in Zarahemla from a Church member in Salt Lake City to a Jew in Jerusalem. The prophetic definition of Lamanites changes to represent Latter-day Saints and Samuel the Lamanite represents a member of the Church leadership. The appearance of Christ to the Jews and finally to the whole world is depicted.

Conclusion of Large Plate Secular Prophecy										Fourth Nephi	Mormon, Ether & Moroni Nephites and Lamanites again
Mormon's Testimony 3 Nephi 5	3 Nephi 7 Gathering?	3 Nephi 8-9 Destruction	3 Nephi 11 -> Christ Comes 1st visit, 2 nd /3 rd day visit			Christ Prophecies 20:13-ch 22	3 Ne 23-26 to Jews	3 Ne 27-28 to World			
	Tribes 2008 Election?										
Large Plates Ministerial Prophecy										Millennial Reign	Battle of Gog and Magog
Parable of the Ten Virgins fulfilled to Church in America						Mission to Nephites and Lamanites Alma 1-27	Christ to Jews Alma 28 - 3 Nephi 1	Christ final appearance to World 3 Ne 1-11			
Mosiah Migration	Lamanite invasion	King Benjamin Christ	Mosiah reigns - mission work	2 nd address One people							
Words of Mormon		Zion established in America									
											End of Civilizations

Fig 56: Prophecies Yet to be Fulfilled

The two records overlap and describe different events and portions of the history in more or less detail. Both books merge during the millennial reign (3 Nephi 11-4 Nephi 18). The unabridged books of Mormon and Moroni, along with the concluding portions of the book of Ether, depict events when Satan is loose for a season and the Battle of Gog and Magog, the final Armageddon occurs.

Written for our day

The prophet-historian Mormon used the events of Nephite time to prophetically describe both: 1) the events in America that would precede the Second Coming of Christ, and 2) the events between the First Appearance of Jesus Christ to the church and his last appearance to the whole world ushering in the Millennial Reign. This reuse of his abridgement may account for some of the discrepancies in one time line (i.e. the founding of America and the restoration of the gospel previously discussed) and the second time line (i.e. the fulfillment of the parable of the ten virgins). By doing so, he could maximize the use of his abridgement pertaining to two latter-day time lines instead of one.

The Book of Mormon is written for our day, the dispensation of the fullness of times. It is a witness and a warning to those of this last dispensation preparing for the Second Coming of a Resurrected Christ. By abiding its precepts, one can become closer to Christ:

For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round. 1 Nephi 10:19

Understanding the Prophetic Book of Mormon provides greater insight into Revelations, the book written by the last prophet of the Branch of Judah. With such insight, the other prophetic books, Moses, Isaiah, Daniel, and Ezekiel can also be revealed.

It has been shown in this work that events from the Lehite dispensation can be overlaid on this last dispensation, the Dispensation of the Fullness of Times. The lessons learned from both the Nephite dispensation and this last dispensation could also be applied to other dispensations.

Authors end notes

There may be errors in this work. There may be interpretations or applications of the prophetic record which may not be correct, as a philosophy of man. If there are errors in this work, they are the “faults of a man” (Mormon 8:17). The correct principles and good things in this work should be taken and applied. The incorrect principles and bad parts, made evident with the passage of time should be discarded. Let these faults not diminish faith in Christ, the Savior of the World. Draw closer to Him, and He will lead you through the times of trials and tribulations in this mortal probation.

This fallible man seeks only to teach the truths that have been made know unto him and fulfill the mission he has been commissioned with.

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms— That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. D&C 88:77-81

Personal revelation, the discernment of the Holy Ghost, should be used as an aid to determine the correct from incorrect principles within this work. Revelation should be used to distinguish the philosophies of a man from true scripture. Latter-day Saints and members of other faiths are encouraged to use the principles taught to draw their own comparisons of present and future latter-day events in preparation for the coming of Jesus Christ.

Acknowledgement and Dedication

This work would not be possible without the efforts of my wife, Lisa, and the countless of hours she spent fixing and editing my incoherent paragraphs. I am also grateful for her literary guidance and direction without which this work would not be in the shape it is in today. Her companionship and support, and the support of my family, have been constant throughout this process.

I am also grateful for Barbara Walbrecht whose insights and perspectives during the early stages of this work provided an LDS perspective which caused a major re-write of Section I and modifications to Sections II and III.

I am also grateful for Charles Park, who faithfully read and commented on the entire work when others would not.

This book is dedicated to my Father in Heaven, His Son Jesus Christ, and the Holy Ghost, who provided inspiration and guidance throughout this work, from its humble beginnings before 1993 and the ongoing revelations since. When the major effort for this work began in November 2007 their words of encouragement and sometimes commandments, through scriptures and in answers to prayers, have driven me towards its completion and made up in areas where I lacked. God's hand was felt during much of this work and inspiration came when it was needed. I am grateful for the Idaho Falls Temple wherein many hours of service to the Lord provided quiet contemplation in which to receive revelation.

I am grateful for Mormon who wrote such a marvelous work inspired by that same God. And for his Son Moroni and Joseph Smith who revealed this work for this last dispensation.

I am also grateful for the many authors that, unbeknownst to them, I have been a student of. For the Prophets and General Authorities, including Brigham Young, Wilford Woodruff, Joseph F. Smith, and Bruce R. McConkie, whose revelations in these latter-days have given me much insight. For Ezra Taft Benson who counseled latter-day saints to read the Book of Mormon daily and who indicated that this work was written for our day. I am grateful for Avraham Gileadi who provided me with guidance on types and shadows and for Vaughn E. Hansen whose work "Whence Came They?" provided understanding of the house of Israel, and Rulon T. Burton whose book "We Believe"

aided this work. I am also grateful for the contributors and researchers of F.A.R.M.S. who have provided much insight and research that contributed to this work.

I am also grateful for previous employers who provided me and my family with income to provide for our needs and our wants, and for the guidance of latter-day prophets to live within our means.