



THE FINAL PROPHECY

STUDY GUIDE, REV 1.1

THE MESSIAH'S PLAN
SCRIPTURE REVEALS GOD'S PLAN TO
ESTABLISH HIS KINGDOM ON EARTH
AND RESTORE THE NATIONS TO THE
MESSIAH.

THE FINAL PROPHECY SHARES THAT
REVELATION.

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...And it shall come to pass in the last days
When 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;

-- Isaiah 2:2

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Before You Begin

Prophecy within scripture comes as scattered puzzle pieces on a table. Prophetic scripture usually provides glimpses instead of panoramas. Yet these glimpses span nations, cultures and millennia. The pieces of the whole provide the fascinating plan of God from the beginning of time unto the end.

This document is a study guide, yet it is important to realize it is an organization of many pieces of a large puzzle and puts some scattered pieces of that puzzle in place. Yet herein lies a problem: The puzzle has many pieces, and not all parts are even yet available to put in a place.

Writers of scripture often shared a partial view versus an entire vista. While they understood more than that were capable of sharing, at times they were not permitted to write. These things we are told, were simply God's wisdom to withhold. [\[Mormon 2:36\]](#)

And some scribes of scripture refrained from comment where God had not yet revealed understanding. Even Alma, whose words constitute more verses than any other of the Nephite writers, confessed only partial understanding of how the records would bring his descendants back to Christ one day, stated "Now these mysteries are not yet fully made known unto me, therefore I shall forbear." [\[Alma 17:39-42\]](#)

God shared profound truths with prophets, of events beyond their day, then commanded those very prophets to write simple and small descriptions.

Prophet's in America lamented for future generations because while the saga to unfold in latter days was revealed, they weren't allowed to write or tell all they had seen. One prophet, receiving powerful understanding from the Almighty even feared the generations to receive those words would mock them, deeming them too simple. [\[Ether 5:23-25, 3 Nephi 12:5, 3 Nephi 13:1, Ether 1:94, Ether 6:14\]](#)

But God was OK with that, he responded simply that 'fools mock.' God apparently preferred that we learn on faith first, then greater things are revealed. [\[Mormon 4:14, Ether 1:98, Ether 1:109\]](#)

Prophecy is incomplete also because sometimes a prophet would begin prophetic explanation, only to allow a latter prophet to finish the message, making prophecy seemingly fragmented, at least to us. Such is the message of Nephi—he began a prophesy of tribulation among the Jews, but stated the rest of the prophesy would be unfolded by the prophet John. [\[1 Nephi 3:248-252\]](#)

Beholding a single piece, one may hastily assume it represents the whole. That leads to paradigms, false ones, which later skew understanding of other scriptures. Herein lies certain pitfalls. This document seeks to look prophecy that leads to God's Kingdom on year do so by leaving certain paradigms aside, such as modern evangelical interpretations of John's Revelation, or also even attempts in recent generations to build God's kingdom on earth.

So while we confess that we do not have all the words, this study guide seeks to corroborate certain pieces of prophetic scripture—the pieces of the puzzle we do have—and the consistent message of the prophets regarding God's great plan to restore the nations unto Jesus.

Therefore, any attempt to claim a document on prophecy provides all answers and explanations would be incomplete at best. Firstly, the simple answer is haven't received it all yet. But more importantly, we don't always understand the parts we have. And this happens because of paradigms of men. Those paradigms shape our view into false belief.

While 'prophets' of our generation freely offer interpretation of events, often speculating on things of days to come where scripture is yet silent, this outline omits speculation and conjecture. If the scripture is silent about it; we choose silence as well.

But God revealed that in the day when certain prophets words would be fulfilled, the world would see and know clearly of their fulfillment. Perhaps this material can provide hope until that day.

The beauty of life is that our Lord has in store a treasure trove of words yet to share with the world, words that reveal all things from beginning to end.

Since the entire story has not yet been unfolded to us, this document is partial at best. But it has a definite purpose: its hopes to engender further study, to lead the reader back to the word; to lead you back the One who was The Word made flesh. The original written word is far richer in content with deeper truths to be revealed to anyone who will open its pages. If this outline can serve any purpose it will simply lead you to read, learn, and seek more truth from the living source, the written word of God.

While this guide may provide a convenient way to organize certain topics of prophecy, it will not and cannot substitute for reading the prophets' words directly. The prophets were the ones with minds inspired from the Lord on high; we are the fortunate recipients of their un-weary humility and diligence. As such, this outline is neither a final word, nor a final authority. It hopes to simply point you back to those who were.

Finally, God's people have always held that God's Kingdom would be established on earth. God, angels and saints would join people of the earth again, where heaven and earth come together in a place called Zion.

God's people have longed for Zion through the ages, yet some have only told the promise of Zion as it related to Christians in recent centuries restored to the Gospel's fullness in America. The story of Zion did not start in the 1800's, nor was it promise only to Gentiles who found the gospel restored.

Rather, the promise of Zion begins at the with the first generations of people, with Covenants God made with the forefathers. Therefore, these words share the story of not what recent generations did in their sometimes uncertain quest of Zion, but instead it tells the reliable message of what the ancient prophets said.

These prophet's revealed a beautiful and powerful story that is unfolding in our day. These are the days the prophets longed to see. Jesus, with his unflinching message of redemption soon moves in power to restore the nations unto Himself.

The reason for any prophecy begins with the reason why we are here—because mankind was cast out of God's presence, and we were incapable of returning to him. But his desire is to have as many as will return unto him. And that is why prophecy comes to us, to restore us unto him.

The story of prophecy is underscored with covenants that God made with nations of Jews and Gentiles that tells how in the last days, the Nations will flow unto Zion because He has gathered them back to him. It is a beautiful story, God wants us to know how it ends.

But to understand how the story ends, we first must understand how the story began. And that story begins with Him.

THE FINAL PROPHECY

Introduction to the Prophecy

The Final Prophecy is the message through scripture describing God’s plan to bring the world to the Messiah, who is Jesus Christ, the Eternal God.

The Prophecy has existed since the beginning of time and is revealed to humanity in scripture.

Man, who was with God in the beginning, returns to His presence. This prophecy tells the story how.

When the prophecy is fulfilled, Jesus will reign spiritually, socially, morally and politically over the earth.

At that day, all humanity will keep His commandments.

NOTES:

The Foundation

The Beginning

1. Man was in the presence of God in eternity before life upon this earth. The purpose of this life is for man to return to the presence of God. The Final Prophecy describes how the world eventually returns to Jesus Christ. **[Revelation 21:3]**
2. Sin in the days of Eden causing all mankind to live apart from God. **[Genesis 6:50, Genesis 6:60, 2 Nephi 1:111, 2 Nephi 6:13]**
3. Sin is willful transgression against God and all truth. **[1 John 3:4]**
4. God warned our first parents Adam and Eve of this separation, saying “if you eat from the tree of the knowledge of Good and Evil, in that day you will die.” Satan challenged that truth with a lie. Adam and Eve partook and did die, but their death was spiritual. Spiritual death is separation from God. **[Genesis 2:22, Genesis 3:10]**
5. Adam and Eve were now spiritually and physically separated from God. This became the separation of all humanity from God. We had no power within ourselves to remedy this spiritual separation. **[Mosiah 8:76, Alma 19:90, Alma 19:96]**
6. Prior to their transgression, Adam and Eve’s physical life was without end. Due to their sin, they would now experience physical death in a day to come. **[Genesis 3:25]**
7. The separation of man from God is spiritual death called The First Death. All humanity is currently living under the First Death, being spiritually separated from God. **[Helaman 5:70]**

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The Problem of Justice

8. Eternal Laws dictate that man (with sin) could not return to the presence of God. That law is called Justice. [Alma 19:96, Alma 9:38, Jacob 5:21]
9. Justice means that for sin, a an equal (just) penalty was ascribed. The just penalty for our sin became eternal separation from Him. [1 Nephi 3:127]
10. Here is the problem: We will live forever. That is good news and bad news. [2 Nephi 6:32, 2 Nephi 6:36, Alma 8:107, Alma 8:107]
11. The bad news: God has warned that a sinful soul in an immortal body creates an eternal condition of unhappiness. In our earthly life now, we don't feel the pain of sin as deeply. Memories fade, time passes by. We forget the consequence of sin over time. [Mosiah 1:83]
12. But in an eternal state, all sin is present. There is no forgetting, no hiding from it. A full consciousness of our sin exists. That consciousness of sin brings unbearable pain which God said, is beyond our comprehension. It would be as awful as dwelling in a lake of fire. [2 Nephi 6:34, Mosiah 1:83, Mosiah 1:127, Alma 3:34, Alma 8:101, Mormon 4:62, Alma 9:30]
13. If there is no removal of sin, eternity is awful and separation from God is permanent. [Alma 3:39, 2 Nephi 6:16-17]
14. It was not God's desire for us to be separated from God, but the consequence of humanity's action. God wants us to be back with him. [Alma 16:208]
15. But here is the problem: God can't break or ignore His own laws. God can't just welcome humanity back to Heaven, or in other words, God's mercy by itself could not appease Justice demands. If God broke His law of Justice, i.e. brought back man into His presence still with sin—God would cease to be God. [Alma 9:53, Alma 19:95, Alma 19:107]
16. A payment had to be made to appease the demands of justice, and being that the penalty of separation from was of infinite cost, there is only one remedy: a payment of infinite price. [Alma 19:97]

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The Mercy of God, His Sacrifice Overcomes Justice

17. That payment to overcome the demands of justice could only be made by the Creator himself.
[Alma 19:97]
18. Only an Eternal and Infinite sacrifice could satisfy the laws of eternity, otherwise man would be eternally separated from God.
[2 Nephi 6:15, 2 Nephi 6:16, Alma 16:210, Alma 16:213, Alma 16:215]
19. The ‘payment’ was limited to one option: God himself would take upon flesh, living without sin, and die for the sins of man, in the hands of His own creation. This act was the eternal act of Grace. This is the only way that the demands of justice could be overcome.
[Mosiah 8:5, Mosiah 8:13, Mosiah 8:28, Alma 16:216]
20. Grace means that the Creator did for us what we could not do for ourselves, that was to pay an eternal price we could not pay. The price of sin was eternally infinite in cost. To pay an infinite price was something only the Creator could do.
[2 Nephi 7:42, 2 Nephi 6:15-17]
21. His Gracious act to save is called ‘The Plan of Mercy.’
[Alma 16:217, Alma 9:54]
22. Salvation offered by Grace means that God stepped out of eternity into time, to pay a price we could not pay ourselves. Grace means that he offered to do it willingly—it was His idea, not something we asked for or worked for.
[John 10:15, John 10:18, John 15:13, 1 John 3:16]
23. Grace does not mean there is nothing we have to do, but rather there is nothing we could have done.
[Titus 2:11]
24. Salvation through His Grace is offered to every human soul, and God denies none who come to him.
[2 Nephi 11:114]
25. This gift is freely offered to all.
[2 Nephi 11:114, 2 Nephi 1:66, 2 Nephi 1:120, 2 Nephi 7:40, Helaman 5:85]
26. But Grace by itself cannot rob Justice. In other words, Grace does not simply fix everything on its own. Humans must respond. That response required is a change within the heart of man.
[Alma 19:107, Genesis 6:62, John 3:7, Mosiah 11:187, Alma 5:24]
27. God’s plan is to offer salvation to mankind. Salvation is the greatest of all gifts.
[1 Nephi 4:63]
28. To be saved means to have Eternal life with God.
[John 17:3]
29. The final state of man is to dwell in the Kingdom of God or be cast out from His presence.
[1 Nephi 4:61, Alma 16:234, 3 Nephi 11:33]

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30. If we do not change, we face justice and mercy has no claim. [\[Alma 19:111, Alma 8:97, Alma 9:32\]](#)
31. This First Death is temporary, as all mankind will return to stand before God. This is made possible only because of the death of Jesus. Being ‘redeemed’ means salvation, but being redeemed also means we will be brought back into His presence for judgement. Jesus death makes that at all possible. [\[Helaman 5:71, Alma 19:105, Mormon 4:72\]](#)
32. Eternal and final separation from God is the Second Death. [\[Alma 9:52, Revelation 20:6, Alma 10:30, Helaman 5:73\]](#)
33. God’s plan is to bring us back into His presence, overcoming the penalty of sin is the only payment sufficient to meet the penalty. The Creator’s life was sacrificed for His own Creation. [\[Alma 16:210, Alma 16:216\]](#)
34. His purpose is to bring to pass our immortality, being Mighty to Save. As many as believe on His Name shall receive of His FULLNESS. [\[John 1:16, Isaiah 63:1, Alma 5:25, Alma 16:218\]](#)
35. The Final Prophecy describes how the world returns to Christ in the end.

Judged by a Changed Heart

36. God explains to Adam that humanity must be ‘born by the Spirit.’ Being born by the Spirit means to be spiritually made new. The fundamental change in being ‘born again’ is the attitude of one’s heart. [\[Genesis 6:62\]](#)
37. The ‘heart’ in scripture represents the mind, the will, the source of your thoughts and intentions. All we do and say in life is a reflection of our heart. Therefore, it is the heart that must change. [\[Matthew 12:29\]](#)
38. A change of heart is called being born again. All who want salvation must desire this change of Heart. [\[John 3:3, Mosiah 11:187, Mosiah 11:188\]](#)
39. The pathway to this change of heart is repentance. Repentance means to rethink our lives, our desires, our hopeless condition and from those things desire new life in him.
40. To have a new life in Christ means to be spiritually changed, from within. That is the meaning of being ‘justified’—to be made spiritually righteous. Adam, the first man, was changed spiritually

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when God baptized him with the Holy Ghost. Scripture states he was ‘quicken in the inner man.’ [Genesis 6:68]

41. But desire alone is not enough. God must intervene in our soul, breathing His spirit into our souls just as he breathed life into Adam. That life from God is called being Baptized by the Holy Ghost. If the desire to change exists, (repentance) God will baptize you with the Holy Ghost. That baptism comes by (after) covenant with him through water baptism, but God has baptized many with the Holy Ghost before water baptism, because they desired it.
42. Most importantly, while priesthood are commissioned to bestow the gift of the Holy Ghost by laying on of hands, the Gift of the Baptism by Fire and The Holy Ghost is God’s gift to give. He can and will give it to whom he chooses if they desire it with a sincere heart.
[3 Nephi 4:50, Helaman 2:111, Mosiah 3:3, Acts 10:47, Alma 12:176]
43. God’s sacrifice made it possible for our change (repentance) to have any significance.
[Alma 16:216, Alma 16:217, Alma 19:94, Alma 19:104]
44. Change of Heart only happens by God’s Spirit entering our soul. We must want His spirit to dwell within us. The fruit (result) of a changed heart is the presence of charity.
[Alma 13:51, Helaman 2:107, Moroni 7:53, 1 Corinthians 13:1-3]
45. If our hearts are changed in this life, the Act of mercy claims us, overpowering the demands of Justice, and we are saved.
[Alma 19:66, Alma 16:216, Alma 16:217, Alma 19:79, Alma 19:106]
46. That gift of Jesus’s death was the gracious gift. The key to claiming Grace is in our response. Our response requires a change in our hearts. Faith in God and desiring the change lead to this change of heart. The desire to change is the meaning of the word ‘repentance.’ [Alma 16:217, Helaman 5:96]
47. Moses taught that the most important change Israel could experience was a change of heart (‘circumcise your hearts.’) Prophets prophesied to Israel their hearts would change in the last days.
[Deuteronomy 30:6, Jeremiah 4:4, Joel 2:13]
48. When people’s hearts change, their attitudes and lives change. Their desires change from evil to good, from selfishness to lives of service.
[Mosiah 3:3, Mosiah 3:9, Alma 3:11, Alma 3:23, Alma 3:25, Alma 12:176, Helaman 5:96]
49. To be born again means to be spiritually changed, it means your heart, mind, soul and life purpose has changed. This was God’s message to Adam since the beginning. This is Jesus’ message to all. This is the plan of Salvation. [Genesis 6:62, John 3:3, John 3:7, Genesis 6:65, Genesis 6:68]

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The Symbol of Man, Woman and Marriage

From the beginning, man and woman represented Jesus and the Church. Earthly marriage symbolizes the future union as one between the Creator God and humans.

50. God formed man from the dust of the earth, and breathed life into Him. Adam was a type for Christ—God’s spirit from heaven dwelling in flesh of the earth. [Genesis 2:8]

51. Everything physical was created from the earth, including the man. The single exception was the woman. [Genesis 2:28, Genesis 2:29]

52. Adam was a type for Jesus—the spirit of the Eternal God dwelling in earthly flesh. [Genesis 2:8]

53. Adam is ultimately baptized by God, showing physically that all mankind must be reborn spiritually. This rebirth requires God’s Spirit who cleanses our hearts. [Genesis 6:54, Genesis 6:67, Genesis 6:69]

54. The woman was formed from the man. The woman was a type for the church—her life derived from the symbolic death of Adam, born of His flesh, not the earth, as the church is born of Christ, not the world. She was the only creation not formed from the earth. The woman is a type for The Church—the church is born from Jesus, not the earth. [Genesis 2:28-29]

55. The sin of Eve partaking the forbidden fruit began human sin, but symbolized the larger sin of humanity transgressing from God. Those who were born of Jesus—the church—Jesus takes on their sin (although he did not commit sin), coming after us, to be with us, to be like us, and save us.

56. Likewise, Adam partaking the forbidden fruit spiritually symbolized how Jesus took on sin to save us. Adam was commanded to ‘remain’ with His wife and knew if she alone partook, they would also be eternally separated from her. Adam’s partaking shows that Jesus accepted the same life in sin with humanity in order to save us from sin. [Genesis 3:17]

57. The type of Jesus and the church continues as Eve takes on sin. Adam takes on the same sin so He could be with her, otherwise they would become separated forever. [Genesis 3:17]

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58. The marriage of Adam and Eve—and all marriages between one man and woman--symbolize the Christ's relationship with the Church and submission to each other. In scripture, the woman and Jesus' interactions with women, represent the church and His interactions with the church. [\[Ephesians 5:32\]](#)
- i) Men are to model Jesus' sacrifice in marriage. As Christ laid down His life for the church, a man is to lay down His life for His wife and family. [\[Ephesians 5:25\]](#)
 - ii) Men are to willingly serve, putting the wife and family's needs first. Just as Jesus never demanded anything from the church with an iron fist, neither should a man demand from His wife. [\[Ephesians 5:29\]](#)
 - iii) Women are to demonstrate understanding that the church is to submit to the Lord. As the church should desire Christ to lead, women are to follow and submit to their husbands. [\[Ephesians 5:23, Ephesians 5:24\]](#)
59. The marriage of Adam and Eve—and all marriages between one man and woman--symbolize the that Christ had only one bride: 'The Church.' The pattern of marriage between a man and woman is to teach the relationship between Christ and the Church. [\[Ephesians 5:23, Ephesians 5:24\]](#)
60. This principle explains why there can be no 'holy' marriage in homosexuality or polygamy—these misrepresent the spiritual symbols intended from and taught through marriage. God has 'one' church; therefore, a man has one bride only. [\[Ephesians 4:5\]](#)
61. The misunderstanding of homosexuality mocks God's plan on many levels: a woman marrying a woman would falsely suggest the church has no need of God; a man with a man implies God would love himself only for eternity; a man with many women would symbolize God with 'many' churches, These ideas completely contradict the meaning and symbolism of eternal scripture and the Father's plan.
62. Children born from marriage between a man and woman is a type for the Kingdom to be born from the relationship between God and the Church. John's revelation symbolizes the kingdom of God as a child to be born from a woman (the church) whom a dragon (Satan) waits to devour. [\[Revelation 12:4, Revelation 12:7, Revelation 12:13\]](#)
63. The future 'marriage' between God and the Church results in the Kingdom (born from the marriage) on earth. This explains why children are to be born within wedlock, not outside of it. The true kingdom is born after the marriage of the lamb to the church. [\[Revelation 12:7, Revelation 12:13\]](#)

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64. The church's 'marriage' occurs when the followers of Christ live with changed hearts unto him. The Final Prophecy ends with God and The Church (i.e. followers of Christ) in an eternal union called Everlasting Life. [Revelation 19:7-8]
65. Sexual Intimacy is to be experienced between only one man with one woman in marriage because God will only be 'spiritually' intimate with the one church, not many churches. The 'one' church are those whose hearts are changed through the baptism of His spirit. These are those who will be found on His right hand.
66. Even the command that a young girl must be 'of age' before sexual relations with her husband has a spiritual lesson that the church must be spiritually mature before God can bring forth the kingdom. Being spiritually mature is when the church has changed, having pure hearts, being full of charity. [1 Corinthians 7:36]
67. After a time of intimacy in marriage, children are born. Likewise, after a time of spiritual intimacy of the church with Christ, the Kingdom will be born.
68. Eve's consequence for transgression meant women's' childbirth would be difficult. The difficulty in bearing children is also a type. Difficulty in bearing earthly children teaches that also through difficulty, the Kingdom will eventually be born. [Genesis 3:22, 1 Timothy 2:15]
69. Un-regenerated humans fail to understand the symbols of spiritual. Truth is taught in the physical—i.e. things like Marriage— to teach us of the spiritual. By missing the point of the principle, we corrupt our lives on earth (marriage, sexual relationships, etc).
70. The Final Prophecy describes how Jesus will bring the world spiritual healing, bringing our thoughts and actions back to true principles and correct living. His goal is the healing of the nations. [Revelation 22:2]

The Enemy Seeks Our Misery

71. Satan's plan has never varied: use people to mock the God who created them. Satan seeks the misery of mankind. [2 Nephi 1:103, 2 Nephi 6:21, Genesis 6:49]
72. Satan's lies have veiled the earth in spiritual darkness. [Genesis 7:32]
73. Spiritual darkness can only exist in the hearts (thoughts and will) of man. Without man's heart, there is no sin in this world. That is why the heart must change. [Genesis 8:10]

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74. Satan leads with a 'flaxen cord' which is a tiny soft thread. While it is easily broken, more importantly, it is almost indiscernibly present. And hence the problem. The flaxen threads eventually become strong chains. [2 Nephi 11:94]
75. Satan misleads us by twisting truth with lies, causing us to ignorantly return God's laws with mockery of them and him. Homosexual presented as a 'holy union', for instance, mocks the truth God would have mankind learn and live by. [Genesis 5:6, Genesis 5:8]

The Symbol of The Sacrifice

The sacrifice of Jesus was and is the only payment possible to allow mankind to return to the presence of God. Jesus was and is the Eternal Father.

76. Adam would learn that blood sacrifices symbolized Messiah's future sacrifice for all humanity. [Genesis 4:6-7]
77. God covenanted with Adam regarding salvation, teaching Him that by His own blood a sacrifice would be made, by the water we would enter a covenant symbolizing rebirth, by His Spirit He cleanses us and makes us new. It is by this process -the water blood and spirit--physically and spiritually, that we are changed to become like Him. [Genesis 6:61-63]
78. Cain's sacrifice was dictated by Satan to disrespect God's intended symbolism of Jesus' atonement by His own blood. Satan deceived Cain to believe any sacrifice was adequate. [Genesis 5:6-8]
79. Satan's goal is to deceive humanity as he deceived Cain: take truths given by God pervert them so the meaning is lost. Then use the humans created in God's image to mock God through their misunderstanding. [Genesis 5:6]
80. God continued to teach the descendants of Adam about the eternal sacrifice. The disobedience of Israel brought on a 'martial law' of works intended to contrast the justice man faced, with the only solution to atone for their sins. The symbol of an unblemished lamb sacrificed represented the Savior's atonement for all who would repent. [Exodus 34:2, Leviticus 5:18]
81. The Jews of Israel largely misunderstood the purpose of the Law of Moses, missing the understanding that it all pointed towards the great and last sacrifice of Christ. [Mosiah 8:6-10, Alma 16:215, 2 Corinthians 3:13-17]
82. In the end, the veil of misunderstanding is removed and The Jews will understand sacrifices of the Mosaic Law all pointed toward Jesus. [2 Corinthians 3:13-17]

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The Sacrifice is the Eternal Father

83. Only an Eternal Sacrifice could atone for the sins of Mankind to bring us back to the presence of God. The sacrifice could not be of the earth (i.e. no man or animal) to pay a spiritual debt. The payment must be infinite and eternal. [\[2 Nephi 6:10-17, Alma 16:208-216\]](#)
84. Therefore, God Himself atones for the sins of the world. [\[Alma 19:97, Mosiah 8:5, Mosiah 8:13, Mosiah 8:28, Mosiah 9:11, Alma 8:93-4\]](#)
85. Because God takes on Flesh, he shall be called the Son of Man. [\[Mosiah 8:29-32, Ether 1:81\]](#)
86. God would step out of eternity into time, so humanity could live again with Him eternally. The savior was and is the very Eternal Father. [\[Alma 8:93, Mosiah 8:31, 1 Nephi 3:193, 1 Nephi 3:62\]](#)
87. The prophets of the Americas understood that the Son of God was the Eternal Father.
88. God also states that in a day to come, the words of the Nephites become THE standard by which Israel believes and eventually the world follows. [\[2 Nephi 12:43-44\]](#)
89. Moroni wrote:
- i) The Testimony to be revealed to humanity is that Jesus Christ is the Eternal God. [\[Title Page 1:7\]](#)
90. Nephi wrote:
- i) And he said unto me: "Behold, the virgin which thou seest is the **mother of God**, after the manner of the flesh." (Original Manuscript, Nephi's Vision) [\[1 Nephi 3:58\]](#)
 - ii) And shall make known to all kindreds, tongues and people that the **Lamb of God is the Eternal Father and the Savior of the world...** [\[1 Nephi 3:193\]](#)
 - iii) Yea, even **the very God of Israel, do men trample under their feet;** [\[1 Nephi 5:233\]](#)
 - iv) Yea, the **God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself according to words of the angel, as a man, into the hands of wicked men..** [\[1 Nephi 5:240\]](#)
 - v) And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, **because they crucify the God of Israel...** [\[1 Nephi 5:251\]](#)

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- vi) (The Jews' plight would be incurred for crucifying their very God). But, behold, they shall have wars, and rumors of wars; and when **the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him**, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks. [2 Nephi 11:21]

91. **King Benjamin stated:**

- i) For behold, the time cometh, and is not far distant, that with power, **the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven**, among the children of men, and **shall dwell in a tabernacle of clay**. [Mosiah 1:97]
- ii) And **he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things**, from the beginning; and His mother shall be called Mary. [Mosiah 1:102]
- iii) And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for **the atonement which God himself** shall make for the sins and iniquities of His people, that they must unavoidably perish, notwithstanding the law of Moses. [Mosiah 8:5]
- iv) And They are one God, yea, **the Very Eternal Father** of heaven and of earth... [Mosiah 8:31]
- v) Have they not said that **God himself should come down among the children of men**, and take upon him the form of man, and go forth in mighty power upon the face of the earth? [Mosiah 8:13]
- vi) And now Abinadi said unto them, **I would that ye should understand that God himself shall come down among the children of men**, and shall redeem His people; [Mosiah 8:28]

92. Nephite explorers learned of Abinadi's death for stating that The Father would take upon himself the image of a man:

- i) And **because he said unto them, that Christ was the God, the Father of all things, and said that he should take upon him the image of man**, and it should be the image after which man was created in the beginning; 45 Or in other words, he said that man was created after the image of God, **and that God should come down among the children of men, and take upon him flesh and blood**, and go forth upon the face of the earth; And now because he said this, they did put him to death; and many more things did they do, which brought down the wrath of God upon them. [Mosiah 5:44]

93. Abinadi sacrificed his life for these words:

- i) And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement which **God himself** shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses. [Mosiah 8:5]

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- ii) And They are one God, yea, the Very **Eternal Father** of heaven and of earth. [\[Mosiah 8:31\]](#)
- iii) Have they not said that **God himself** should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth? [\[Mosiah 8:13\]](#)
- iv) And now Abinadi said unto them, I would that ye should understand that **God himself shall come down among the children of men**, and shall redeem his people; [\[Mosiah 8:28\]](#)
- v) (Abinadi's accusers) For thou hast said that **God himself** should come down among the children of men; [\[Mosiah 9:11\]](#)
- vi) Teach them that redemption cometh through **Christ the Lord, which is the Very Eternal Father**. Amen. [\[Mosiah 8:91\]](#)
94. Amulek and Alma proclaimed:
- i) Now Zeezrom saith again unto him: "**Is the Son of God the Very Eternal Father?**" [\[Alma 8:93\]](#)
- ii) And Amulek saith unto him: "**Yea, He is the Very Eternal Father** of heaven and of earth and all things which in them is; [\[Alma 8:94\]](#)
- iii) And now the plan of mercy could not be brought about, except an atonement should be made; **therefore God himself atoneth for the sins of the world**, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. [\[Alma 19:97\]](#)
- iv) For it is expedient that there should be a great and last sacrifice, Yea, not a sacrifice of man, neither of beast, neither of any manner of fowl, For it shall not be a human sacrifice, But it must be **an infinite and an eternal sacrifice**. [\[Alma 16:210\]](#)
95. **Jesus said:**
- i) Jesus said that '**no man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it.**' [\[Luke 10:23\]](#)
96. **Ether wrote:**
- i) ...(God speaking to the brother of Jared) Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. [\[Ether 1:80\]](#)
- ii) Behold **this body, which ye now behold, is the body of my spirit**; and man have I created after the body of my spirit; and **even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.** [\[Ether 1:81\]](#)

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“Now Zeezrom saith again unto him, **Is the Son of God the very eternal Father?**

“And Amulek said unto him, **Yea, he is the very Eternal Father** of heaven and of earth, and all things which in them is;” -- **Alma 8:93-4**

“..And the angel said unto me: "**Behold the Lamb of God, yea, even the Eternal Father!**"

-1 Nephi 3:62 (Restored Covenant Edition)

- 97. **Prophets claimed The God of Heaven, the Creator, the Maker of all things was the Holy One of Israel. The Prophets called The Holy One of Israel Jesus Christ.** [Psalms 71:22, Isaiah 5:24, Isaiah 12:6, Isaiah 17:7, Isaiah 47:4, Jeremiah 51:5]

Jesus is the God of Israel

Why is this important to know that Jesus Christ was the God of Heaven, the Father, the Creator of all things?

Answer: So we know the significance of the sacrifice he made dying for us.

Who does the Bible refer to as God? Compare these titles and names for God the Father, and see who it says God is in the Book of Mormon.

<p>The Bible Calls God ‘God.’</p>	<p>The Book of Mormon shares that Jesus Christ is God. Jesus was and is God in the flesh. Because we could not be with Him in Perfection because of our sin, he chose to take on Flesh, (a mortal body) to be with us instead.</p>
<p><u>Genesis 6:45</u> And Enoch continued his speech, saying, The Lord which spake with me, the same is the God of heaven, and he is my God and your God, and ye are my brethren; and why counsel ye yourselves, and deny the God of heaven?</p>	<p><u>3 Nephi 9:19</u> And behold they began to pray; and they did pray unto Jesus, calling him their Lord and their God.</p> <p><u>1 Nephi 5:251</u> And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and power and glory of the God of Israel;</p> <p><u>2 Nephi 7:7</u> And there is none other nation on earth that would crucify their God.</p> <p><u>Mosiah chapter 8 provides the definition why Jesus is called ‘The Son.’ It is because he takes on flesh and becomes mortal.</u></p>

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	<p><u>Mosiah 8:13</u> Have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth?</p> <p><u>Mosiah 8:28</u> And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people;</p> <p><u>29</u> And because he dwelleth in flesh, he shall be called the Son of God:</p> <p><u>30</u> And having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God: and the Son, because of the flesh; thus becoming the Father and Son:</p> <p><u>31</u> And they are one God, yea, the very eternal Father of heaven and of earth;</p>
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God the Father?

The Bible Calls God '<u>God the Father.</u>'	The Book of Mormon shares that Jesus Christ is <u>God the Father.</u>
<p><u>Mark 9:35</u> And whosoever shall receive me, receiveth not me only, but him that sent me, even the Father.</p> <p><u>Matthew 28:18</u> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;</p> <p><u>John 1:16</u> For in the beginning was the Word, even the Son, who is made flesh, and sent unto us by the will of the Father. And as many as believe on his name shall receive of his fullness. And of his fullness have all we received, even immortality and eternal life, through his grace.</p> <p><u>John 1:18</u> For the law was after a carnal commandment, to the administration</p>	<p><u>Matthew 11:28</u> All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and they to whom the Son will reveal himself; they shall see the Father also.</p> <p><u>Ether 1:81</u> Behold this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.</p> <p><u>2 Nephi 11:21</u> But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks.</p>

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of death; but the gospel was after the power of an endless life, through Jesus Christ, the Only Begotten Son, who is in the bosom of **the Father**.

John 3:35 **The Father** loveth the Son, and hath given all things into his hands.

John 5:26 For as **the Father** hath life in himself, so hath he given to the Son to have life in himself;

John 6:44 No man can come unto me, except he doeth the will of my Father who hath sent me. And this is the will of him who hath sent me, that ye receive the Son; for **the Father** beareth record of him; and he who receiveth the testimony, and doeth the will of him who sent me, I will raise up in the resurrection of the just.

John 6:46 **Not that any man hath seen the Father, save he which is of God, he hath seen the Father.**

John 14:8 **Philip saith unto him, Lord, show us the Father, and it sufficeth us.**

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen **the Father**; and how sayest thou then, Show us **the Father**?

1 John 5:7 For there are three that bear record in heaven, **the Father**, the Word, and the Holy Ghost; and these three are one.

Jacob 3:5 Behold, **they believed in Christ, and worshipped the Father** in his name; and also, we worship **the Father** in his name.

Mosiah 1:102 And he shall be called **Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things**, from the beginning; and his mother shall be called Mary.

Mosiah 5:44 And because he said unto them, that **Christ was the God, the Father of all things, and said that he should take upon him the image of man**, and it should be the image after which man was created in the beginning;

Helaman 5:66 And also that ye might **know of the coming of Jesus Christ, the Son of God, the Father of heaven, and of earth, the Creator of all things, from the beginning**; and that ye might know of the signs of his coming, to the intent that ye might believe on his name.

Helaman 5:130 If so, and he be the **Son of God, the Father of heaven and of earth**, as it has been spoken, why will he not shew himself unto us, as well as unto them who shall be at Jerusalem?

3 Nephi 13:22 Yea, your joy shall be full, even as the Father hath given me fullness of joy; and ye shall be even as I am, and **I am even as the Father; and the Father and I are one**;

Mormon 2:46 They were once a delightsome people, and **they had Christ for their Shepherd; yea, they were led even by God, the Father.**

Mormon 4:71 Behold, he created Adam; and by Adam came the fall of man. And **because of the fall of man, came Jesus Christ, even the Father and the Son; and because of Jesus Christ** came the redemption of man.

Ether 1:77 Behold, I am he who was prepared from the foundation of the world to redeem my people. **Behold, I am Jesus Christ. I am the Father and the Son.**

Ether 1:101 And in that day that they shall exercise faith in me, saith the Lord, even as the Brother of Jared did, that they may become sanctified in me, then will I manifest

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	<p>unto them the things which the Brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.</p> <p><u>Ether 1:108</u> For behold, I am the Father, I am the light, and the life, and the truth of the world.</p>
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The God of Abraham, Isaac and Jacob?

<p><u>The Bible Calls God ‘The God of Abraham, Isaac and Jacob.’</u></p> <p><u>Exodus 2:24</u> And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.</p> <p><u>Exodus 3:6</u> Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.</p> <p><u>Exodus 4:5</u> That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.</p> <p><u>Exodus 6:3</u> And I appeared unto Abraham, unto Isaac, and unto Jacob. I am the Lord God Almighty; the Lord JEHOVAH. And was not my name known unto them?</p> <p><u>Acts 3:13</u> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.</p> <p><u>Acts 7:32</u> Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.</p>	<p><u>The Book of Mormon shares that Jesus Christ is The God of Abraham, Isaac and Jacob</u></p> <p><u>1 Nephi 5:240</u> Yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself according to words of the angel, as a man, into the hands of wicked men, to be lifted up according to the words of Zenock,</p> <p><u>Mormon 4:70</u> But behold, I will shew unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth, and all things that in them are.</p>
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<p>The Bible Calls God ‘<u>The Creator.</u>’</p>	<p>The Book of Mormon shares that Jesus Christ is <u>The Creator</u></p>
<p><u>The Creator?</u></p> <p><u>Isaiah 40:28</u> Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.</p> <p><u>Matthew 23:6</u> And call no one your creator upon the earth, or your heavenly Father; for one is your creator and heavenly Father, even he who is in heaven</p>	<p><u>2 Nephi 6:10</u> For it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.</p> <p><u>Mosiah 1:102</u> And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary.</p> <p><u>Helaman 5:66</u> And also that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven, and of earth, the Creator of all things, from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name.</p>

The Almighty

<p>The Bible Calls God ‘<u>The Almighty.</u>’</p>	<p>The Bible shares that Jesus Christ is <u>The Mighty God, the Everlasting Father</u></p>
<p><u>Genesis 1:2</u> I am the Beginning and the End; the Almighty God.</p> <p><u>Genesis 7:74</u> But before that day, he saw great tribulation among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgment of the Almighty God, which should come upon the wicked.</p> <p><u>Genesis 17:1</u> And when Abram was ninety and nine years old, the Lord appeared to Abram, and said unto him, I, the Almighty God, give unto thee a commandment; that thou shalt walk uprightly before me, and be perfect.</p>	<p><u>Isaiah 9:6</u> 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.</p>

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The Lord Omnipotent?

<p>The Bible Calls God '<u>The Lord Omnipotent.</u>'</p>	<p>The Book of Mormon shares <u>that Jesus Christ is The Lord Omnipotent</u></p>
<p><u>Revelation 19:6</u> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.</p>	<p><u>Mosiah 1:97</u> For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay,</p> <p><u>Mosiah 1:116</u> And moreover, I say unto you, that there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent....<u>118</u> 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:</p> <p><u>Mosiah 3:3</u> 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.</p> <p><u>Mosiah 3:21</u> Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him, who created all things, in heaven and in earth, who is God above all. Amen.</p>

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The God of Heaven and Earth?

<p>The Bible Calls God '<u>The God of Heaven and Earth.</u>'</p>	<p>The Book of Mormon shares that Jesus Christ is <u>The God of Heaven and Earth</u></p>
<p><u>Ezra 5:11</u> And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.</p>	<p><u>Mosiah 1:102</u> And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary.</p> <p><u>Mosiah 2:4</u> For we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things, who shall come down among the children of men.</p> <p><u>Mosiah 3:21</u> Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him, who created all things, in heaven and in earth, who is God above all. Amen.</p> <p><u>Mosiah 8:31</u> And they are one God, yea, the very eternal Father of heaven and of earth;</p>

The Rock

<p>The Bible Calls God '<u>the Rock.</u>'</p>	<p>The Book of Mormon shares that Jesus '<u>The Rock.</u>'</p>
<p><u>Genesis 7:59</u> And the Lord said, Blessed is he through whose seed Messiah shall come; for he saith, I am Messiah, the King of Zion, the Rock of heaven, which is broad as eternity; and whoso cometh in at the gate, and climbeth up by me shall never fall.</p>	<p><u>Helaman 2:74</u> And now my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation, that when the devil shall send forth his mighty winds; yea, his shafts in the whirlwind;</p>

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God of Israel?

<p>The Bible Calls God '<u>God of Israel.</u>'</p>	<p>The Book of Mormon shares that Jesus Christ is <u>God of Israel</u></p>
<p><u>Exodus 5:1</u> And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.</p> <p><u>Isaiah 48:2</u> For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name.</p> <p><u>Isaiah 52:12</u> For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rearward.</p>	<p><u>3 Nephi 5:14</u> And it came to pass that the Lord spake unto them, saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.</p> <p><u>1 Nephi 1:158</u> And after they had given thanks unto the God of Israel, my father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning.</p> <p><u>1 Nephi 5:233</u> Yea, even the very God of Israel, do men trample under their feet;</p> <p><u>1 Nephi 5:251</u> And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and power and glory of the God of Israel;</p>

The Eternal Father?

<p>The Bible Calls God '<u>The Eternal Father.</u>'</p>	<p>The Book of Mormon shares that Jesus Christ is '<u>The Eternal God.</u>'</p>
<p><u>Mosiah 8:91</u> Teach them that redemption cometh through Christ the Lord, who is the very eternal Father. Amen.</p>	<p><u>1 Nephi 3:62</u> And the angel said unto me, Behold the Lamb of God, yea, even the Eternal Father! (Original Text of of the Book of Mormon as found in the RCE version)</p> <p><u>Alma 8:93</u> Now Zeezrom saith again unto him, Is the Son of God the very eternal Father?</p> <p><u>Alma 8:94</u> And Amulek said unto him, Yea, he is the very eternal Father of heaven and of earth, and all things which in them is;</p>

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Eternal God?

<p>The Bible Calls God ‘The Eternal God.’</p>	<p>The Book of Mormon shares that Jesus Christ is ‘The Eternal God.’</p>
<p><u>Deuteronomy 33:27</u> The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them.</p>	<p><u>Title Page 1:7</u> and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.</p> <p><u>2 Nephi 11:78</u> And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the Gentiles be convinced also, that Jesus is the Christ, the Eternal God; and that he manifesteth himself unto all those who believe in him, by the power of the Holy Ghost;</p> <p><u>2 Nephi 6:20</u> For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more.</p> <p><u>Alma 8:104</u> And shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.</p>

I AM

<p>In the Bible, God called himself ‘I Am.’ This term was so revered among Jews, that no one in Israel could refer to himself as “I AM.”</p>	<p>When Jesus said ‘I AM’ the Jews tried to stone him, because it broke their laws. But why did Jesus say this? Because he was God.</p>
<p><u>Exodus 3:14</u> And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.</p>	<p><u>John 8:58</u> Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.</p>

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The Holy Ghost?

<p>The Bible implies that the Holy Ghost is a 'separate' being.</p>	<p>The Book of Mormon shares that the Holy Ghost is the Spirit of God, When God takes on flesh as a man, God's is the spirit within Jesus. Jesus said 'I will come to you'</p>
<p><u>John 14:26</u> But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.</p> <p><u>John 15:26</u> But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me;</p>	<p><u>John 14:18</u> I will not leave you comfortless; I will come to you.</p> <p><u>Ether 1:81</u> Behold this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.</p>

Alpha and Omega?

<p>The Bible Calls God 'Alpha and Omega.'</p>	<p>The Book of Mormon shares that Jesus Christ God 'Alpha and Omega.'</p>
<p><u>Revelation 1:8</u> For he saith, I am Alpha and Omega, the beginning and the ending, the Lord, who is, and who was, and who is to come, the Almighty.</p> <p><u>Revelation 1:11</u> Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.</p> <p><u>Revelation 21:6</u> And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.</p> <p><u>Revelation 22:13</u> I am Alpha and Omega, the beginning and the end, the first and the last.</p>	<p><u>3 Nephi 4:48</u> I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.</p> <p><u>DC 18:1a</u> I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world:</p> <p><u>DC 38:1a</u> Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made;</p>

NOTES:

The Holy One of Israel?

<p>The Bible Calls God ‘The Holy One of Israel.’</p>	<p>The Book of Mormon shares that Jesus Christ is ‘The Holy One of Israel.’</p>
<p>This is why understanding is important, because the Jews who only knew him as Holy One of Israel, their great God, will find it was Jesus Christ all along.</p> <p>Psalms 89:18 For the Lord is our defense; and the Holy One of Israel is our King.</p> <p>Isaiah 5:24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.</p> <p>Isaiah 43:3 For I am the Lord thy God, the Holy One of Israel, thy Savior; I gave Egypt for thy ransom, Ethiopia and Seba for thee.</p> <p>Isaiah 47:4 As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel.</p>	<p>2 Nephi 11:55 And now behold I say unto you, that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel:</p> <p>1 Nephi 7:46 And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel;</p> <p>2 Nephi 5:40 And they shall know that the Lord is God, the Holy One of Israel:</p> <p>2 Nephi 12:78 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.</p> <p>1 Nephi 5:252-253 And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations; Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers;</p> <p>2 Nephi 1:23 Behold, I say, If the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just, shall rest upon them;</p> <p>2 Nephi 6:43 O the greatness of the mercy of our God, the Holy One of Israel! For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.</p> <p>2 Nephi 6:48 And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they can not be saved in the kingdom of God.</p> <p>2 Nephi 6:55 And they are restored to that God who gave them breath, which is the Holy One of Israel.</p> <p>Omni 1:43 And it came to pass that I began to be old; and, having no seed, and knowing King Benjamin to be a just man</p>

NOTES:

	<p>before the Lord, wherefore, I shall deliver up these plates unto him, exhorting all men to come unto God, the Holy One of Israel,</p> <p>Omni 1:46 And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption.</p> <p>3 Nephi 10:13 For thy maker, thy husband, the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called.</p>
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Whose blood came from every pore?

The one who suffered—The Book of Mormon calls him Jesus	The D&C states God said this:
<p>Mosiah 1: 97 For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay,...</p> <p>Mosiah 1:101 For behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.</p> <p>102 And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary.</p>	<p>DC 18:2h For, behold, I, God, have suffered these things for all, that they might not suffer, if they would repent; but if they would not repent, they must suffer even as I;</p> <p>DC 18:2i which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup, and shrink;</p>

NOTES:

Thy Maker?

<p>The Bible Calls God ‘<u>Thy Maker.</u>’</p>	<p>The Book of Mormon shares that Jesus Christ is <u>Thy Maker.</u></p>
<p><u>Isaiah 17:7</u> At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.</p> <p><u>Isaiah 51:13</u> And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?</p> <p><u>Isaiah 54:5</u> For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.</p> <p><u>Hosea 8:14</u> For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities; but I will send a fire upon his cities, and it shall devour the palaces thereof.</p>	<p><u>3 Nephi 10:13</u> For thy maker, thy husband, the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called. (And The Holy One of Israel was Jesus to the Nephites)</p> <p><u>2 Nephi 11:55</u> And now behold I say unto you, that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel:</p>

The Light and Life of the World

<p>In the Bible, Jesus says He is the Light and Life of the World</p>	<p>In the Book of Mormon, Ether’s record states that THE FATHER is the Light and Life of the World.</p>
<p><u>John 8:12</u> Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.</p>	<p><u>3 Nephi 4:48</u> I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. (Jesus speaking to the Nephites)</p> <p><u>Ether 1:108</u> For behold, I am the Father, I am the light, and the life, and the truth of the world.</p>

NOTES:

The Prison For Repentance

In His Mercy, God prepared a place which exists now offering repentance for souls who sinned against the truth. This place is called Hell or The Prison House. The Prison House exists in the spiritual world for souls who have passed from this life unrepentant. Hell has a finite existence. After the final judgement of man, the Prison House ends.

98. A prison House was prepared for those lost to sin. Jesus would minister to these so they may also stand on His right hand. The right hand of God is where those worthy of eternal life stand at the judgement day. [Genesis 6:30, Genesis 7:64, 1 Peter 3:19]
99. The souls in the prison house are not cast off. Jesus is not only concerned for them, he pleads for them, so they may also have salvation. [Genesis 7:44-45]
100. Souls of righteous people await their resurrection in a heavenly paradise. This Paradise is not the final reward of humanity. The promise is that Heaven eventually comes to earth and those inhabitants dwell here with Him; the whole earth becomes the dwelling place of God. After the 1000 years of peace, a new heaven and new earth are created. [2 Nephi 6:31, Alma 19:44, Alma 19:47]
101. When Jesus was resurrected—the first to be resurrected—Enoch saw in vision those repentant souls released from the prison and stand on His right hand. That means they repented (hearts changed) and receive salvation the same as people who made that choice on earth. Yet others in the Prison House would not repent and remain there until the last day. [Genesis 7:63-64]
102. This reveals the beauty of the true Gospel of Jesus Christ—hope for salvation through repentance because of His mercy. [Genesis 7:64]
103. The prison was prepared during this life for souls of those who died to still consider repentance. It is part of God’s plan but repentance in the afterlife is infinitely harder than repentance in mortality because a rebellion spirit now will possess one’s body even after death. [Alma 16:232, Mosiah 1:108, Mosiah 8:77, Alma 19:45]
104. Prisoners were/are released from the prison house at three times according to scripture:
- i) 1) at the time of Jesus resurrection; [Genesis 7:63-64]
 - ii) 2) at the beginning of the Millennium when Jesus returns in Glory; [DC 85:28a]
 - iii) 3) at the end of the Millennium at the Final Judgement. [Revelation 20:12-13]
105. Those not participating in life on earth during the Millennium reside in the prison house. At the end of the Millennium, the Prison House is completely freed (emptied) because
- i) At the final judgement of all mankind, so all must come forth.
 - ii) Death and Hell are cast into the lake of fire—i.e. Hell’s purpose has been accomplished. [Revelation 20:14, Mosiah 8:62, Alma 19:45]

NOTES:

The Choices and The Parallels

The Gospel was intended to be simple. Simple such that God presents one choice with two opposite outcomes. This design is so we cannot be mistaken. This is so we can clearly understand the reason to follow Jesus Christ.

Ancient prophets of America taught with power. They taught a clear message: salvation is on a parallel based upon the decision of repentance. The decision determines either Eternal Life or Eternal Death.

If there is a promise of Eternal Life, there is a promise of Eternal Death. Our sin is washed away and our souls become clean or remain filthy; we become a citizen of His kingdom or we are cast out. There is no in between.

This is the truth of the gospel: No alternate outcomes exist, there is no in between. Salvation means being saved into the kingdom of God, fully washed from sin, completely made new. The sinful remain as though no redemption occurred.

Justice opposed Eternal Life, so God offered a plan to save us from that separation. That plan is the plan of mercy. If we repent (change by his spirit), then mercy is applied. Eternity—the final outcome of humanity, rests in a balance of personal decision resting upon repentance, or the change of heart.

“Now I say unto you,

that ye must repent, and be born again:

for the Spirit saith,

If ye are not born again, ye can not inherit the kingdom of heaven;”

--Alma 5:24

The message of ‘Parallels’—i.e. the consequences of a single decision resulting in (only) two opposite outcomes—are found surprisingly throughout scripture. The parallels are intended to be clear, so the best (only good) choice is obvious. To make this concept clear, the scripture even uses the word ‘parallel’ so that we cannot misunderstand the point:

(regarding those who repent)...“If they be good, to the resurrection of everlasting life;

and if they be evil, to the resurrection of damnation,

being on a parallel, the one on the one hand, and the other on the other hand,

according to the mercy, and the justice, and the holiness which is in Christ,

who was before the world began.”

--3 Nephi 11:33

NOTES:

Here are some fundamental Parallels found in scripture:

106. **The Parallel of an Opposition in All Things:** An eternal principle that laws of opposing forces shall always remain in this life physically, spiritually. [\[2 Nephi 1:80-81, 2 Nephi 1:97\]](#)
107. **The Parallel of The Outcome of the Law in Happiness vs Punishment:** God's Laws end in either Eternal Happiness or Eternal Punishment for man and these are in total opposition one to another. [\[2 Nephi 1:80-81, Alma 19:98\]](#)
108. **The Parallel of His Death for Our Life:** He surely must die, that salvation may come. [\[Helaman 5:68, Mosiah 8:54, Mosiah 8:80-81, Mormon 4:72\]](#)
109. **The Parallel of Resurrection:** One is Resurrected to Eternal Life; the sinner is on a parallel resurrected to Damnation. [\[3 Nephi 11:33\]](#)
110. **The Belief Parallel:** Whoever believes is saved; whoever does not believe is not saved. Belief results in fruit, demonstrating a changed heart (i.e. repentance, being born again). Only the repentant are saved. [\[Helaman 5:84, Mormon 4:86, 2 Nephi 1:77, 2 Nephi 11:22, Ether 1:115, 3 Nephi 5:34-35\]](#)
111. **The Parallel of The Restoration of our Souls:** Restoration is on two (only) parallels to desires of Good, or desires of Evil. The good have new life and no memory of the old; the evil have no change except they live forever. [\[Alma 19:67-68, Mosiah 8:78, Alma 8:97, Alma 9:32\]](#)
112. **The Parallel of The End of the Law:** The ends of the Law, affixing punishment for evil, or happiness for Good. This is explained as the opposition in all things. [\[2 Nephi 1:80\]](#)
113. **The Parallel of The Trees:** Even the forbidden fruit of the Tree of Knowledge of Good and Evil is contrasted in opposition to the fruit Tree of Life. [\[2 Nephi 1:98\]](#)
114. **The Parallel of the Fruit:** If the fruit of the tree is good, the tree remains; if the fruit is bad, the tree is hewn down. The product of our lives is compared to the fruit. [\[3 Nephi 6:31, Jacob 3:92, Jacob 3:41, Jacob 4:11, 3 Nephi 12:30\]](#)
115. **The Repentance Parallel:** Whoever repents does not suffer; whoever does not repent suffers. [\[Helaman 5:72-73, Alma 13:37, Alma 3:97, 2 Nephi 12:77, Jacob 4:11\]](#)
116. **The Parallel of The Heart:** A broken heart leads to Repentance which brings a change of heart vs a hardened heart remains unchanged and ends in punishment. [\[Mosiah 3:3, Alma 3:25, Alma 3:29, Alma 12:176, Helaman 5:96, Alma 19:98\]](#)
117. **The Parallel of The Fullness or the Absence:** Eternity is either experiencing the full presence of God in His perfection, or the total absence of God.

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118. **The Parallel of Reward and Punishment:** Repentance could not come unto men, except there were a punishment. Punishment is in opposition to reward. [\[Alma 19:98\]](#)
119. **The Perfect Knowledge Parallel:** The righteous have a perfect knowledge of their happiness; the unrighteous have a perfect knowledge of their guilt. [\[2 Nephi 6:32, 2 Nephi 6:34\]](#)
120. **The Parallel of The Everlasting Work:** The work is everlasting, either on one hand or the other. [\[1 Nephi 3:215, Alma 16:142, Alma 19:68\]](#)
121. **The Parallel of Inheritance:** Those who endure the shame of the world are saved in the Kingdom of God; those who reject inherit the Kingdom of the Devil. [\[2 Nephi 6:42, 3 Nephi 5:34, Mosiah 11:188, Alma 5:24, Alma 7:13, Alma 8:91-92, Alma 19:60, Alma 19:67, 3 Nephi 5:40, Ether 5:34\]](#)
122. **The Parallel of Mercy and Justice:** All mankind was in the grasp of Justice, which justice states we can not ever return to God with Sin. The plan of Mercy was that Jesus' death satisfied the LAW of Justice, otherwise Mercy alone could not satisfy the demands of Justice. That is to say, God could not just say 'you are forgiven' without payment. He was the only one who could pay. The Law is only answered by mercy to those whose hearts become broken and spirits made contrite by the presence of the Spirit in their lives. The Law does not grant salvation unto anyone else. Those who deny the plan of Mercy remain in the grasp of Justice. Jesus stands in the middle of Mercy and Justice. [\[2 Nephi 1:72\]](#)
123. **The Parallel of Salvation vs. the Second Death.** Those who are changed have no memory of this life or sin; those who die in their sins are as if no redemption was ever made. [\[Alma 9:32\]](#)
124. **The Parallel of Rescue or Deliverance:** We are either delivered by the 'monster' death or a victim of it. [\[2 Nephi 6:54\]](#)
125. **The Parallel of The Final State of Eternity:** The Final State is to inherit the Kingdom of God or be cast out. [\[1 Nephi 4:61, Alma 16:234\]](#)
126. **The Parallel of Judging Good from Evil:** That which leads to Christ is OF CHRIST; that which leads away is of the Devil. [\[Moroni 7:13-15\]](#)
127. **The Parallel of Knowledge and the Heart:** To him that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full. Those who harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning his mysteries; [\[Alma 9:18-19\]](#)
128. **The Parallel of Perfect Knowledge:** The Righteous have a perfect knowledge of all their enjoyment; the evil have a perfect knowledge of their sorrow and pain. This why Jesus gladly came to save us, he knew the pain that would be ours otherwise. It is more than one can bear. [\[2 Nephi 6:33-35, 2 Nephi 6:92, Mosiah 1:127\]](#)
129. **The Parallel of the Everlasting Work:** It is everlasting, either on one hand or on the other. [\[1 Nephi 3:215, Alma 19:68\]](#)

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130. **The parallel of The Fullness of God:** The Righteous Experience the Presence of God in this life and the promise of a Fullness of God in the life to come; the wicked experience God's Spirit withdrawing from them until the Devil has all power over them in the life to come. This is the Final State of the Wicked. [Alma 16:234, 2 Nephi 1:34, 2 Nephi 3:9, 3 Nephi 13:21]
131. **The Parallel of the Fullness of Joy vs Sorrow:** [3 Nephi 13:21, 2 Nephi 1:115, 2 Nephi 6:35, 2 Nephi 5:91, Alma 15:51, Alma 19:44]
132. **The Parallel of Blessing or Wrath:** [Ether 1:34]
133. **The parallel of Our Sins:** are Washed Clean, or we remain in our filthiness. [Alma 3:39, 1 Nephi 4:55-56]
134. **The parallel of Being Clean or Filthy:** Our sins are washed away and our souls 'made white' or they are not. We are clean and made pure or we remain in our filthiness. [3 Nephi 12:32, Alma 3:39, 1 Nephi 4:55, 1 Nephi 4:56, Mormon 4:74, Alma 5:36, Alma 5:25]
135. **The parallel of Freedom.** We are Free to Act or Free to be acted upon. [2 Nephi 1:117-118]
136. **The parallel of Choosing:** We are made free to choose liberty and eternal life, or captivity and death. [2 Nephi 1:120]
137. **The parallel of Heaven and Hell:** Heaven is prepared for those washed clean; Hell is prepared for those who remain spiritually filthy. [1 Nephi 4:58-59]
138. **The parallel At Judgment Day:** At the Day of Judgment he that is righteous shall be righteous still; he that is filthy, shall be filthy still; he that is happy shall be happy still, he that is unhappy, shall be unhappy still. [Mormon 4:74]
139. **The parallel of Being Born Again:** We are born again or not born again. Only those born again inherit the kingdom. [Mosiah 11:187, Alma 3:86, Alma 5:24]
140. **The Parallel of the Blessing and Curing on the Land:** The Americas, deemed 'choice' above all other lands, has a blessing and a cursing. The blessing is if you keep the commandments you will prosper; if you deny God swept away when ripened in iniquity. [Ether 6:2, 2 Nephi 1:20, Alma 22:20, Alma 17:60, Ether 4:22, 1 Nephi 5:129, 2 Nephi 1:14, Jacob 2:38, Jacob 2:51, Enos 1:15, Alma 21:17, Alma 21:18, Helaman 5:22]
141. **The Parallel of Two Churches Prophesied in the End:** In the last days, among all the inhabitants of the earth, only two churches exist; either one aligns with the church of Christ or one works against it. [1 Nephi 3:222-223]
142. **The Parallel of Broken and Contrite Hearts vs Hard Hearts and Stiff-necked Souls:** Whoever comes to him in sincerity and broken-ness has the promise to receive and be changed by His spirit; whoever refuses, remaining stiff-necked and proud, faces eternal punishment. [2 Nephi 1:72, 3 Nephi 4:49, 3 Nephi 4:50, Mormon 1:38, Moroni 6:2, 2 Nephi 5:26, 2 Nephi 12:16, Jacob 4:7]

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143. **The parallel of where He Dwells:** He Dwells in the temples (souls) of the righteous only but not the wicked. The final state of the wicked is an absence of God's power where Satan has full power over you. [Alma 5:36, Alma 16:234-235]
144. **The parallel of The Kingdoms:** The Kingdom of the Devil is all we know in this life, it flourishes. The Kingdom of God penetrates this evil as a war begins to establish righteousness. Everything we do, everywhere we go is within the confines of the Kingdom of the Devil. His awful chain around the earth, and he laughs. We are either part of the Kingdom of the Devil or the Kingdom of Light, the Kingdom of Heaven which is prophesied will penetrate this earth, but more so the heart of man. Salvation only comes to those part of the Kingdom of Heaven. [Genesis 7:32, 1 Nephi 7:49, 1 Nephi 7:51, 2 Nephi 12:23, Alma 8:92]
145. **The parallel of Humanity at the cross:** At the cross, two thieves represent the judgement of all humanity, guilty of our crimes. either we are found on the right hand or the left, with only those who confess Christ inherit eternal lift. [Matthew 27:43, Mark 15:32]
146. **The parallel of Being cleansed from Sin:** Your soul (represented as spiritual garments) are washed white or it remains unclean. [Alma 3:39, 1 Nephi 3:34, 1 Nephi 4:58, Alma 19:60]
147. **The Parallel of Restoration:** The good are restored unto good; the evil are restored to evil. [Alma 19:76-80]
148. **The Parallels of Good vs Evil, Life vs Death:** Good or Evil, Life or Death are restored based on our freedom to choose. [Helaman 5:84-86]
149. **The Parallel of Whose You Become:** Those redeemed become the sons and daughters of God, the wicked become the enemy to God, as if no redemption had been made. [Mosiah 3:8, Mosiah 3:16, Mosiah 8:78, Alma 3:45, Alma 16:77, 2 Nephi 6:21]
150. **The parallel of The Verdict:** Jesus at judgement day, we are found on one hand or on the other. Whoever is not written in book of life is cast into the fire. [Revelation 20:15, Matthew 25:33]
151. **The parallel of The Final State:** The final state is called (An Awful) death which comes upon the wicked, while the wonder of eternal life comes to the righteous. [Alma 19:60, Alma 16:234, Alma 3:100, 2 Nephi 6:42, Matthew 25:35]
152. **The Parallel of the Left Hand or Right Hand:** At the end of life, we are found either on the right hand or left hand of God. [Mosiah 3:12, Mosiah 3:13, Mosiah 3:16, Alma 16:142, Mosiah 11:131-132, Alma 3:100, Alma 15:49, Helaman 2:26, Ether 5:4]
153. **The Parallel of Life or Damnation:** ... that have done good, shall have everlasting life; and they that have done evil, shall have everlasting damnation. And thus it is. Amen. [Mosiah 8:84, Helaman 4:73, 3 Nephi 11:33]
154. **The Parallel of Darkness and Light, Captivity and Freedom:** The change of the Heart brings light for Darkness; the light in us is based on the condition of our heart (i.e. mind/attitude/soul).

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- The Messiah will be made manifest unto the world (Jews and all people) in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom. [\[3 Nephi 5:114, 2 Nephi 2:9, 3 Nephi 5:114\]](#)
155. **The Parallel of Prosperity:** The promise is if you keep commandments you will prosper. Those who do not are cut off from His presence. [\[2 Nephi 1:34, 2 Nephi 3:8, Omni 1:8, Mosiah 1:55, Mosiah 1:56, Mosiah 1:72\]](#)
156. **The parallel of the Blessing on the Land:** blessed or cursed. [\[2 Nephi 1:18, Mosiah 1:55, 2 Nephi 1:20, 2 Nephi 1:14, Helaman 5:41, Mormon 1:18, Alma 22:20, Alma 17:44\]](#)
157. **The parallel of Happiness or Wickedness:** can't find happiness in doing iniquity; wickedness was never happiness. [\[Alma 19:75, Helaman 5:52, Alma 19:74\]](#)
158. **The Parallel of Redemption:** Complete change for those who are redeemed; the unrighteous are as if no change occurred, except it is that they will not die. [\[Mosiah 8:78-79, Alma 8:97, Alma 19:59, Alma 19:73\]](#)
159. **The Parallel Destinations:** an awful gulf separates the wicked from the tree of life, and also from the saints of God. Jesus stands in between the gulf leading to misery and the rod of iron leading to life. [\[Mosiah 8:37, 1 Nephi 4:46, 2 Nephi 6:24\]](#)
160. **The Outcome of Every Decision:** The Spirit of Christ is given to all, whether we profess Him or not, that they may know good from evil; Our choices determine our outcome. [\[Moroni 7:14-15\]](#)
161. **The Parallel of Two Dying Women:** A dying Jewish woman touches Jesus and is healed. The woman had been sick 12 years; at the time she was healed, Jesus was traveling to heal a Gentile girl, also 12 years old, who had died. They are both healed on the same day. This represents the Jewish and Gentile churches of the last days. The woman (Jewish) falls ill at the same time the girl (Gentile) is born. That means the Gentile church began life as the spiritual demise of the Jewish began (at the crucifixion of Jesus). After a long time, the Jewish healing comes when the Gentile church (briefly) dies. Both are healed on the same day, both come to Christ. The world (community) sees the old woman (Jews) restored. [\[Matthew 9:26-31\]](#)
162. **The Parallel of Two Sisters Jesus:** Two sisters represent the response of the church to Jesus: One is too busy to make time for him, the other, can only think of him, and sits at his feet. [\[Luke 10:39-43\]](#)
163. **The Parallel of Birthright: Slavery or Freedom.** The Children of Abraham were born to (one) a slave and (the other) a free woman. These are an allegory of the Covenants through Moses (Mosaic Law when God's people were under bondage) and The Covenant of Christ which brings Freedom. Jesus always wanted his children free. [\[Galatians 4:22-26\]](#)
164. **The Parallel of Life in the Desert or the Promised Land:** Life in the wilderness can lead to life in the promised land, but you can only abide in one. Israelites passed from the wilderness into the

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Promised land at the end of their 40 year journey (transformation) when they crossed over the Jordan river. Jesus was baptized by the Holy Ghost at the very river separating the wilderness from the Promised land. You must be baptized by the Holy Ghost to leave the wilderness of life and enter the promised land of Eternity.

“Therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.” **--Alma 8:92**

“And if they be filthy, it must needs be that they can not dwell in the kingdom of God:”

--1 Nephi 4:56

“Wherefore, the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of that justice of which I have spoken;”

--1 Nephi 4:61

NOTES:

So What Must I Do?

In Moses day, fiery flying serpents bit the Israelites in the desert, causing sickness and death. Moses took one of the serpents and lifted it upon a pole, proclaiming to Israel: turn and look at the serpent on the pole and you will be healed.

The simple act of looking to the serpent would bring life instead of death.

But the way seemed too easy, and many Israelites would not look to the serpent on the pole, and therefore perished.

Jesus compared himself to that serpent on the pole. That serpent was a symbol of Him. Whosoever will look to him will be spiritually healed with life eternal.

Could salvation really be that easy?

The way is, simply stated, is underwhelmingly easy. But the consequences of ignoring it for simplicity are eternally severe.

Salvation begins by recognizing Jesus is the savior and desiring a change of heart (mind, life, purpose) which demonstrates sincerity and repentance. If we are sincere, repentant and want to covenant with Him, God will baptize with His spirit to begin that change, to seal you His.

“... and a mighty change was also wrought in their hearts; and they humbled themselves, and put their trust in the true and living God.”

--Alma 3:25

“Have ye experienced this mighty change in your hearts?”

--Alma 3:29

The change happens when God’s Spirit dwells in you. It must create a mighty change in your heart. The result is humility, and trusting in the true and living God.

The problem is, however, that life is hard. Making a covenant does not guarantee an easy life. In fact, it all but assures difficulty. But it also assures victory at life’s end.

If you haven’t been baptized, do so. Baptism is the witness that you have turned from sin and are making a covenant with Him. Desire to turn from sin. Take on the gift of the Holy Ghost. Pray for change of heart, which happens through faith and change (repentance).

Mercy can and shall overpower justice, the Atonement made it possible.

If you don’t choose Mercy, you end up accepting Justice (i.e. punishment). Punishment for your sin. There is no other choice away from punishment but Jesus. Otherwise nothing good

NOTES:

happens to you. None of the good is yours. Jesus stands between you and justice, begging you to believe in Him and follow.

In eternity who didn't choose Jesus eventually receive an immortal body too, but in that eternal existence, every day for them brings sorrow. There is no escape from pain of one's past. Fully aware of your guilt, each day is spent in eternity with no remedy. That is why eternal pain is described as a 'lake of fire.' God doesn't have to create pain for you, you create it for yourself. And that is exactly the consequence he wanted to save us from. He knew the pain of separation and punishment was so severe he chose to step out of eternity into time, to provide the only way to save us from eternal death. That is why he died for us.

How shall I come to Him?

165. Call upon Him that the cloud of darkness will stop overshadowing your life. Repent, call on Him until you have faith in Jesus Christ. [\[Helaman 2:106-107, Alma 13:49-54\]](#)
166. Pray with all the energy of your heart that your heart will be changed. This means you will be filled with love (called charity) for others and God. [\[Moroni 7:53\]](#)
167. You must Bow down before him, worshipping Him with all your might, mind and strength, offering your whole soul unto him as an offering. [\[Omni 1:47\]](#)
168. Know that the Lord is MERCIFUL, inviting you, rejoicing in your choice to come to him, to call upon his Holy Name. He has personally opened the gate of Heaven for you, for any who will have faith to believe on His name, to live for His purposes. [\[Helaman 2:25\]](#)
169. He can take the vilest of sinners and give them power over evil [\[Helaman 2:118-123\]](#)
170. If you sincerely believe these things, become baptized in water by one with authority. If you believe and make covenant with Him in sincerity, you can know he will baptize you with the Holy Ghost and you will overcome this world. [\[2 Nephi 13:16\]](#)
171. There is no other way but by Christ. [\[Alma 18:9-11\]](#)

NOTES:

The First Covenants

God made unbreakable promises with our forefathers. These unbreakable promises, called Covenants, result the world events which bring the nations back to God.

The plan of salvation offers eternal life regardless of understanding the historical covenants. But the covenants reveal the epic plan to bring the people of the earth to God before this world ends.

God's eternal purpose in gathering His people is fulfilled because of covenants.

[[Mormon 2:42](#)]

The covenants tell of spiritual and physical restoration. The covenants promise that God restores people to the Messiah; and the covenants promise to restore people to the land of their inheritance.

The covenants of the last days tell a great story of nations returning unto God through Jesus. It is the true story of scripture.

After the gospel returns to Israel, the world comes to a knowledge of Jesus because of the power which God reveals His arm. The church—i.e. those baptized by the Holy Ghost-- expands and grows in time, and becomes the most influential force upon the face of the earth.

Unfortunately, our generation is flush with folklore and false notions.

One false modern notion of God 'rapturing' the church from the earth to spare it from tribulation is a misunderstanding of prophecy.

While God does indeed state the saints will be caught to meet him in the cloud when he returns, that is not rapturing. That is meeting Jesus when he returns to abide on the earth. The message of the prophets is that God is coming to bring heaven to earth, not remove the church from it. His church, His people remain on the earth until His return. His dominion brings peace to the entire earth and all bow and confess.

A final condition in the last days leading to Christ's return is that only two churches exist on the earth: those baptized by the Holy Spirit unto Christ vs. those who are not. Contrary to rapture theories, the church of Christ remains on the earth to fight the forces of evil. The covenants fulfillment creates the force for good that makes this happen. The evil cannot and does not prevail over those baptized by the Holy Ghost.

Through the covenants, the events of the future are revealed. The covenants describe how nations will return to God in the end of times as they fulfill the promises God enacted long ago.

When Jesus appeared to the Nephites, he told them they were of Israel, the same as those from Jerusalem who had crucified them. He prophesies to all the descendants of Israel: The place of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers."

[[3 Nephi 4:59](#)]

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Jesus foretells that the spiritual return of His people is not accomplished until the covenants are fulfilled. All prophecy—the building of the Kingdom on earth, the return of Israel to Jesus, the return of Jesus to the earth—is the result of covenants being fulfilled.

What Covenants?

All Covenants lead to the return of God’s people to him, to ultimately dwell with them on earth in Zion. But few covenants mention Zion by name. The key to understanding how these covenants lead to Zion is to follow the people with whom God made the covenants. The covenants were about people, and places, blessing and cursing, scattering and gathering. It is in the fulfilling of these prophesies that must occur first, which culminate in Zion on earth. Note that few of the prophesies mention Zion by name, but they all comprised the puzzle pieces which unfold the final picture, which is Zion.

The covenants ultimately began with the first man, Adam, cast out of God’s presence that humanity (Adam’s posterity) would one day return to God’s presence.

Truth removed from the record of the Jews (the Bible) included details of the covenants. The Book of Mormon’s explains certain covenants previously lost from the Biblical cannon. [\[1 Nephi 3:169\]](#)

The covenants made in the beginning of history will be fulfilled in the last generation of humanity.

His purpose is to bless the nations of the earth, not just a small group of people. He blesses them by establishing His kingdom on earth, Zion.

But Zion is established only when the covenants are fulfilled.

Who Does God Covenant With?

172. Great covenants with nations were made with leaders of the nations, the first parents or forefathers.
173. God only covenanted with individuals who believe in Jesus Christ. [\[2 Nephi 12:78\]](#)
174. Each of the forefathers had a testimony of Jesus Christ.
175. God appeared unto forefathers and made covenants with them. The forefathers had faith in Jesus. The vision of God in the flesh the personage of Jesus Christ. Jesus is the human body of God’s Spirit. [\[Exodus 4:5, Exodus 6:3, Ether 1:77-81\]](#)
176. The covenants were to smaller groups of people that would form the world’s nations. In so doing, all the nations of the earth will ultimately be blessed. [\[Genesis 12:2, 1 Nephi 5:255-257, 1 Nephi 7:21\]](#)
177. Many of the covenants were to people God knew would become disobedient and wayward, stating they would remain desolate until the fulfilling of the covenants when they return to him. [\[3 Nephi 4:59\]](#)

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178. God covenanted with all the House of Israel that they would one day return to him. [3 Nephi 2:104-109]

The Covenants Begin with Adam

179. The covenants begin with a promise from God to Adam that whosoever will, may come unto him and be baptized with the Holy Ghost. This is required to be part of His Kingdom. [Genesis 6:53, Genesis 6:59]
180. Adam was taught that all men must know they must change their hearts and receive the Holy Ghost. This is the plan of salvation. [Genesis 6:61, Genesis 6:62, Genesis 6:65]
181. It was fitting that the first man, Adam, received this change of heart. In the end, the nations' hearts will be changed for God. [Genesis 6:67, Genesis 6:68]

“And the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.” --Genesis 6:68

The Covenants with Enoch and Noah.

182. God covenanted with Adam's great-grandson Enoch regarding His kingdom returning to earth. That covenant would be made alive through many descendants after Enoch. [Genesis 7:57-58, Genesis 7:79-80]
183. Enoch walks with God, obtains the promise that when men again keep God's commandments, heaven and earth would come together—the righteous in heaven would return to dwell on earth. [Genesis 9:21]
184. The covenant with Enoch would be fulfilled through Noah's posterity. [Genesis 9:15]
185. By Noah's day, Adam's posterity would fall to sin. [Genesis 8:10, Genesis 8:18]
186. The covenant will be fulfilled when all the earth bows to and confesses Jesus. [Isaiah 45:23]
187. At this time the Millennium will be ushered in and the earth will rest 1000 years. [Genesis 9:21]
188. The promise of Heaven coming to earth is the final covenant to be fulfilled.

NOTES:

The Covenant with Abraham—The Allegory of the Old and New Covenants.

189. Through Noah’s posterity, God would raise two nations from a barren elderly man and woman Abram and Sarai. God promises them they would not only have children but so many that their people would numberless like the sand of the sea. [\[Genesis 22:21\]](#)
190. To remind them of His covenant, God renamed Abram to Abraham and Sarai to Sarah. Their new names symbolized and reminded them of His promise to them. The aged, barren man’s new name Abraham meant ‘Father of Nations.’ [\[Genesis 17:1, Genesis 17:8, Genesis 17:9\]](#)
191. Abraham covenant meant he would be the father of both Hebrew and Gentile nations established in the first days. This is important because in the last days, blessings promised the Gentile and Hebrew nations fulfill this covenant. [\[1 Nephi 4:29, 1 Nephi 7:20\]](#)
192. God’s blessing on Abraham meant His descendants would be great in number like the stars in heaven, or sand of the sea. The promise means that millions of Abraham’s descendants will benefit and come to know the Lord in the last days. [\[Genesis 22:21, Genesis 32:12, Romans 9:27\]](#)
193. The stories of Abrahams sons were allegories for the Old and New Covenants with Israel. [\[Galatians 4:22-25\]](#)
194. The first son, Ishmael, born to a slave (Hagar), represented God’s people under the bondage of the Mosaic Law under the Old Covenant. [\[Galatians 4:24-25\]](#)
195. The second son, Isaac, born to Abraham’s wife Sarah (who was free and not a slave) represented the Law of Christ under the New Covenant. [\[Galatians 4:24-30\]](#)
196. The two sons physically represented the covenants God would make with His people—the Law of Moses (bondage); the law of Christ (freedom). [\[Galatians 4:24\]](#)
197. When Hagar was cast out with her son, it symbolized the casting out of the Old Covenant and the Mosaic Law. What survived was the free son and woman, representing the freedom of Christ. [\[Genesis 21:8, Galatians 4:30\]](#)
198. Ishmael would become father to many Gentile nations; Isaac became father to the nations of Israel. [\[Genesis 21:11, Galatians 4:31\]](#)
199. Marriage also symbolized the old covenant as a spouse who, once passed away, left the surviving companion free to remarry. [\[1 Corinthians 7:39\]](#)

NOTES:

The Covenant with Abraham—The Promise to Restore Jew and Gentile to Christ.

200. God promise he would remember the Covenant with Abraham forever. [2 Nephi 12:74]
201. The earth would be blessed by the contribution of Abrahams children over time: “in thy seed shall all the kindreds of the earth be blessed.” [Acts 3:25]
202. The child (Isaac) born to Sarah was free. The covenant of Christ always followed the lineage of the free woman, symbolizing that as Christ did not come as a task master but to bring freedom to all who would believe on Him.
203. The kindreds of the earth can only be blessed if God reveals His arm in power to the world. This happens when the nations are gathered by him. [1 Nephi 7:21]
204. The Covenant also represented the descendants of Abraham-both Jews and Gentiles returning to a knowledge of Christ in the last days. The covenant is fulfilled when both Jew and Gentile return to Christ and gather to Zion. [Ether 6:12]
205. The covenant with Abraham is fulfilled only when the children of Abraham finally return to God, when God’s Kingdom is established on earth. God remembers this covenant when they turn to him. [Leviticus 26:40-42, 1 Nephi 4:29]
206. This happens after the Covenant with Lehi’s people. After Lehi’s people are scattered by the Gentiles, they shall be visited by the Holy Ghost in a day to come. [3 Nephi 9:65, Mormon 2:49]
207. Abraham’s first son Ismael was born to a slave; His second son Isaac was born to the free woman Sarah. Abraham’s two sons represented a spiritual allegory of Slavery and Freedom. The slave symbolized the slavery of the Mosaic Law and the Freedom of the Law of Christ. Spiritual slavery was cast out and replaced with Freedom in Christ. In the end, all humanity is offered freedom through Jesus Christ. [Genesis 21:8, Galatians 4:22, Galatians 4:23, Galatians 4:30, Galatians 4:31]

NOTES:

The Covenant with Abraham—The Promise to Remember His People Forever.

208. God promise Abraham he would remember his seed (descendants) forever. [\[2 Nephi 12:74, 2 Nephi 2:31, 2 Nephi 6:105\]](#)
209. Through Abrahams great grandson Joseph, God promised that His seed would never perish from the earth. [\[2 Nephi 11:40\]](#)
210. To fulfill that promise, Nephi writes on plates to preserve his people. They can only be preserved if they abide in Christ. [\[Enos 1:19, 1 Nephi 1:83, 2 Nephi 11:40, Words of Mormon 1:17, Alma 17:33, Alma 17:37, Alma 17:50\]](#)
211. The word of Nephi came to the Gentiles because had it come first to the Lamanites as they dwindled in unbelief, they would have destroyed it. They sought to destroy the things of God. [\[2 Nephi 11:86\]](#)
212. The word returns to Nephi’s descendants after they are scattered the Gentiles. This is because of the covenant with Abraham. [\[Mormon 2:49\]](#)
213. When the word returns to Joseph’s remnant, it marks the beginning of the great return of Israel unto the Lord, ultimately fulfilling the Covenant God made with Abraham. [\[2 Nephi 12:42-43\]](#)

The Covenant with Abraham Continues through Isaac and Jacob

214. The story and lineage of Christ follows the Hebrew lineage through Abrahams son Isaac and grandson Jacob not Ismael (the Gentile). However, God promised Ismael would also become a great nation (of Gentiles). [\[Genesis 21:11\]](#)
215. Covenants made with Abraham would be fulfilled in the last days. As Abraham bore both Jew and Gentile descendants, covenants are made with both Jew and Gentile. The Jews and Gentiles collective return to Christ would be accomplished in the last days. [\[3 Nephi 9:65, Ether 6:12\]](#)
216. Jacobs name is changed to Israel (God Hears) as a sign that the covenant with Abraham will continue through his lineage, the covenant of the land, the restoration, the return to Christ. [\[Genesis 35:9-12\]](#)
217. God made covenants with Israel, Joseph, Lehi and others. These are and all must be fulfilled before the end comes. Their fulfillment the key requirement which leads to Zion’s establishment in America.

NOTES:

The Covenants with Moses.

218. God made covenants with Israel that they would be His people. [Deuteronomy 29:1]
219. The Ten Commandments were part of Israel’s list of responsibilities to follow due to the covenant. [Exodus 20:1-16, Exodus 24:1-18]
220. God told Moses the Israelites would depart from the covenant and forsake God eventually. [Deuteronomy 31:16]
221. But prophets also foretold that someday Israel would return to God. [Hebrews 10:16]

“This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;”-- Hebrews 10:16

The Covenant with Joseph and Lehi

222. God covenanted with Joseph that a branch of his descendants would be broken off, carried into a far country. They would be remembered in the covenants in the last days, being brought out of obscurity and darkness. [Genesis 50:24-25, Genesis 49:22, 1 Nephi 4:16, 1 Nephi 6:6]
223. The covenants God made with Joseph were great; Joseph saw the days of the Nephites, who would be his descendants. [2 Nephi 2:6, 1 Nephi 2:2, 2 Nephi 2:5]
224. God foretold that Joseph’s descendants would leave the land of Israel. [1 Nephi 1:54, Genesis 49:22, Isaiah 37:31, 2 Nephi 9:101]
225. God promises great things for Joseph’s remnant. [Amos 5:15]
226. Lehi discovers from the brass plates’ genealogy that he was a descendant of Joseph (not Judah as he had supposed, having been a citizen of Jerusalem where most there were of Judah or Benjamin). [1 Nephi 1:165]
227. Lehi is a pure descendant of Joseph through His son Manasseh. [1 Nephi 1:165, 1 Nephi 2:2, 2 Nephi 2:5, Alma 8:3]
228. The Lineage of Joseph remains pure down through the generations of the Book of Mormon people’s history to the time of Mormon, who lived 1000 years after Lehi. [Alma 21:55, 3 Nephi 2:102]

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229. The fact that a 'pure' lineage through the Nephite civilization existed is important because Jesus speaks to the Remnant of Joseph in America when he visits. He also prophesies to the remnant of Joseph to receive the words again in the last days, who have survived even until now. While the promise of salvation is to all regardless of lineage, the promise to whom the covenants will be fulfilled is made because of lineage. [2 Nephi 12:77, 1 Nephi 3:237, 2 Nephi 2:6, 2 Nephi 5:32, 2 Nephi 7:22]
230. The promise to Joseph was that His seed would remain as long as the earth should stand. [2 Nephi 11:40, 2 Nephi 2:6]
231. 600 years before Christ, Nephi learned that Joseph 'saw their day.' This apparently through the Brass Plates, Joseph prophetically saw his descendants through Nephi, understanding they were the remnant that would be remembered in the covenants of the Lord. [2 Nephi 2:6, Genesis 50:24-25]
232. The people of the Book of Mormon were aware they were fulfilling that covenant. The preservation a piece of Joseph's coat (returned to His father) symbolized that a portion of Joseph would remain on the earth until the end. [Genesis 37:3, Genesis 37:32-35, 1 Nephi 1:165, 2 Nephi 11:40, Alma 21:56-60]
233. God makes a covenant with Lehi that land of America was to be the inheritance of Joseph's people. This would be the land 'Choice above all other lands.' That was and is vitally important. [1 Nephi 1:54, 1 Nephi 3:176]
234. The choice land Lehi inherits for the descendants of Joseph was the same land Jaredites occupied after the destruction of Babylon. [Ether 1:13, Ether 1:29]
235. Lehi has obedient children and disobedient children. The disobedient murmured against their father Lehi because they did not understand the purposes of God. Nephi was blessed for not murmuring. [1 Nephi 1:38, 1 Nephi 1:41, 1 Nephi 1:64]
236. Lehi prophesies to His family that the children of His sons Nephi and Sam (Nephites) would be largely obedient to God and the children of His son's Laman and Lemuel (Lamanites) would initially be disobedient. [1 Nephi 1:64, 1 Nephi 5:199]
237. But Lehi places a blessing and promise on His grand-children, the children of Laman and Lemuel, stating that one day they will be blessed and return to the Lord. These shall be the remnant of Joseph who survive into the last days after the obedient Nephites were trodden down generations prior. [2 Nephi 3:6-16]
238. The descendants of Lehi would remain in a lowly state until their words return unto them. That happens after the Gentiles receive the gospel in the last days when they shall be visited by the power of the Holy Ghost. [Title Page 1:6, 1 Nephi 3:19, 1 Nephi 4:16, 2 Nephi 9:102, 3 Nephi 2:106, 3 Nephi 9:51, 3 Nephi 9:99, 4 Nephi 1:59]

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239. The promise of a righteous city to be built on this land by the descendants of Lehi. These are literal descendants of Joseph, sometimes referred to as The Remnant of Joseph, the Remnant of Jacob. They are descendants of Laman and Lemuel's lineage as the Nephite lineage became almost entirely extinct four generations after Jesus. **[Ether 6:8]**
240. Repentant Gentiles and some of scattered Israel assist the Remnant of Joseph to build the city. But the promise of the city New Jerusalem exists not because God restored the church among the Gentiles in the last days, but because of the covenant he made with the remnant of Joseph for them in the last days. **[3 Nephi 10:1, 3 Nephi 9:58, Mormon 4:28]**
241. When the remnant of Joseph receives the word, the prophecy states a spiritual transformation will occur among them making them spiritually mighty. This begins the real New Jerusalem. This leads to the great gathering, the second time the Lord sets forth His had to recover Israel and the world to Him. **[Genesis 50:25, 3 Nephi 9:52, 3 Nephi 9:99]**
242. The fulfilling of the Covenant with Joseph's lineage through Lehi begins the great gathering. From that, all the other covenants with Jews and Gentiles will be fulfilled. Just as Joseph had to rise to political power in Egypt to eventually save his family from famine, so shall Joseph's remnant rise spiritually in a day to come, sharing their words with Israel (their lost family), bringing them back to Christ. **[3 Nephi 9:64-65, 3 Nephi 9:85, 2 Nephi 12:42-44, 2 Nephi 7:12, 3 Nephi 9:66-70]**

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The Type and Shadow of Joseph's Story

The Story of Joseph is a type and shadow for the regathering of Israel. Joseph's story is found in the Bible in Genesis chapters 36-48.

The point of the story: as Joseph's food nourished His family when they came to him unaware during famine, so to will the words of Joseph (Nephite record of the Book of Mormon) provide the spiritual food that restores Israel to Jesus.

This act of the Jews receiving the lost words of Joseph begins the great salvation of Israel in the last days.

Ezekiel wrote that Joseph's people would write and their words would become one with Judah's (the Bible). [[Ezekiel 37:15-22](#)]

243. The Book of Mormon explains that Joseph was a type for the regathering of Israel in a day to come. [[Ether 6:6](#), [Ether 6:7](#)]
244. The New Jerusalem (future City of Zion in America) is promised because of the covenant made with Joseph's people—the original descendants of Nephi—not because of the Gentiles to whom the church was restored in the last days, although they take part. [[Ether 6:10](#), [3 Nephi 9:58](#), [Ether 6:6](#)]
245. Part of Abraham's promise that through His seed the nations would be blessed is realized through Joseph's descendants. They are the remnant that returns first to God. [[Genesis 12:2](#), [Isaiah 10:21](#)]
246. Life of His descendants is literally fulfilled in the descendant nations. [[Micah 7:20](#), [Ezekiel 20:34](#), [Ezekiel 28:25](#)]
247. In Joseph's youth, he dreams His family bows down to him. [[Genesis 37:7](#), [Genesis 42:6](#)]
248. God states He will be 'gracious' unto the remnant of Joseph. [[Amos 5:15](#)]
249. Joseph's coat of many colors is torn and a piece of it returns to His father Jacob (Israel). That piece represents the remnant who of Joseph who will survive. [[Alma 21:54](#), [Alma 21:56](#)]
250. Joseph taken away out of His homeland, just as Lehi would be. [[Genesis 37:28](#), [Genesis 49:22](#)]
251. Those of Joseph's lineage who departed Jerusalem were called a remnant. [[2 Kings 19:31](#), [Isaiah 37:32](#)]
252. Unknown to Joseph, Egypt will be the future Land of His immediate family's inheritance, just as the America's would become Lehi's inheritance. [[2 Nephi 7:30](#), [1 Nephi 3:177](#)]

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253. The Gentiles would exercise dominance over Joseph (imprisoned him) just as the Gentile nations would dominate the descendants of Joseph (Native Americans).
[1 Nephi 3:182, 2 Nephi 7:27, 1 Nephi 6:35, 3 Nephi 7:37, 2 Nephi 11:87, 1 Nephi 3:182]
254. Joseph, at one time a prisoner in Egypt, is now a ruler under Pharaoh in the Land of the Gentiles. Joseph was imprisoned by the same person who later freed him. Native Americans, prisoners in the nation, will one day blossom as the rose. Scattered by the same people who will nourish them.
[Genesis 41:39-44, DC 49:5a, Zechariah 10:6, Isaiah 10:20, Isaiah 10:21, Micah 5:8, 1 Nephi 7:12-22]
255. Joseph brings food during a famine to save His family. The writings of Joseph bring spiritual food during a spiritual famine in the world. [Amos 8:11]
256. Joseph's father Israel finally sends the brothers to Egypt for food with these words: "WE WILL ARISE." These words reveal the spiritual pivot the House of Israel will make in a day to come, arising to the word of God revealing Jesus Christ to them. It is not coincidental that Judah (the parent of the future Jews) made the statement. They are as the prodigal who returned.
[Genesis 43:8, Luke 15:18]
257. Nephi beckons to His people to 'arise from the dust.' [2 Nephi 1:39, 2 Nephi 5:114, Moroni 10:28]
258. The 11 brothers go to Egypt for food, unknowing that it is the 12th brother who gives them nourishment. [Genesis 42:6-8]
259. Joseph supplies Judah with physical nourishment. The word of the Lord from the House of Joseph will supply the house of Judah (Jews) with Spiritual Food in the last days. The Book of Mormon, which is the record of the house of Joseph in this land, will be the vehicle by which this process occurs. [1 Nephi 4:21]
260. Joseph's heart softened toward His brothers, weeps alone, cares like a father for His brethren.
261. Joseph nourishes His family, i.e. the sons of Israel. The words and people of Joseph will in the future nourish the House of Israel. [Genesis 41:1, 2 Nephi 12:71, 1 Nephi 3:199-202, Ether 6:8-13]
262. Joseph, strong in political power, reveals himself to His brothers. The remnant of Joseph rises up in spiritual power and reunites with their long-lost family Israel.
[Genesis 43:1, 1 Nephi 7:21, 1 Nephi 7:22, Mosiah 7:80, 3 Nephi 7:45, 3 Nephi 9:73, Isaiah 52:8]
263. Pharaoh--promises to share the best of the land with Israel's family through Joseph. God shared the best land of the earth (America) with Joseph to be the future place of Zion, where the families of the earth may gather home to God. [Genesis 47:6, 2 Nephi 7:30-31]

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264. The 'Father' Israel comes to the Land of the Gentiles. Jesus states he will 'be in the midst' of Zion in America, gathering His people to him. [1 Nephi 3:18, 1 Nephi 5:255, 1 Nephi 7:56, 2 Nephi 5:29, 2 Nephi 6:3, 2 Nephi 7:13, 2 Nephi 9:127]
265. The re-unification of Joseph and Israel came with 'weeping on necks.' The same joyous reunion awaits when Israel returns and when Heaven returns to earth.
[Genesis 45:14, Genesis 46:29, Isaiah 10:21, Genesis 7:71]
266. In the end of Joseph's story, Joseph's father realized God sent him to preserve a posterity in the earth. Likewise, God broke a remnant of Joseph off from Israel before Jerusalem's destruction to reserve a posterity in the earth of truth for a day to come. That truth will change the world.
[Genesis 45:5-8, Deuteronomy 30:1, Ether 6:7-10]
267. The Covenant to Lehi will be fulfilled in the Latter Days. The covenant is to restore Joseph so they can restore Israel. This is compared to grafting in a branch to a tree. The remnant will be remembered and grafted in, meaning they will come to a true knowledge of Jesus Christ.
[1 Nephi 4:21-33]

The Exodus Story Symbolizes Every Believer's Journey to Salvation

268. God prompts Moses to bring the Hebrews back to Jacob's homeland, which was the land of Canaan. Canaan was their literal 'Promised Land' but it spiritually symbolizes the believer's final destination: eternal life with God.
269. The Hebrews' departure from bondage becomes the Exodus story.
270. Israel escaping Pharaoh's clutch (The Exodus) symbolizes a believer's journey to salvation.
271. The Exodus story symbolizes the plan of salvation. As God told the Hebrews to remember the milestones of their journey, each milestone symbolizes an element of the plan of Salvation.
- i) The Hebrews marked their doorways with blood of a lamb so death would pass them over. This was Passover. Faith in the blood of a Lamb to save from death symbolizes faith in Christ—the Lamb of God—to save from the second death.
 - ii) Leaving Egypt's bondage marked the quick Exodus—so quick their bread had no time to rise, hence the remembrance of Unleavened Bread. Leaving Pharaoh's grasp symbolizes

NOTES:

- Repentance.** Pharaoh was a type for Satan. Only faith in the blood of the Lamb can release us from Satan’s grasp. We should depart (i.e. repent/change) without delay.
- iii) Passing through the parted sea represented **baptism** by water.
 - iv) Receiving the Law (of Moses) 50 days later represented **baptism by the Holy Ghost**, receiving God’s guiding spirit. In the New Testament days, the Holy Ghost came in power 50 days after Jesus resurrection.
 - v) 40 years in the wilderness symbolized transformation. Jesus requires a **transformation process of our heart** in our lifetime, which is called enduring to the end. In this, we live by Manna (which symbolized God’s word) which means living by every word of God.
 - vi) Entering the promised land is a type for judgement/salvation and **life with God** eternally.

The Covenants Fulfillment in Last Days

The Promise to Lehi—Israel Will be Saved by Joseph

272. Jacob’s (Israel’s) 12 sons become the nation of the Hebrews, or the House of Israel.
273. Joseph was a younger son of Jacob. God gave Joseph dreams symbolizing he would lead the family and His brothers would bow down to him. The dreams were types of how Joseph would save His family from (physical) famine, and one day save them from spiritual famine. Joseph’s name in Hebrew means ‘he will increase.’ [Genesis 37:5-10]
274. Joseph was sold into slavery by His brothers and taken to another land. After tribulation, yet according to the prophecy, Joseph would rise to political power in that foreign land. His wisdom would not only save Egyptians, but eventually save His family from famine.
275. The remnant saved from Joseph’s coat symbolized a remnant of Joseph’s lineage would be saved as well. [Alma 21:54, Alma 21:56]
276. Joseph’s and His brothers’ descendants would remain in Egypt for 400 years. Their great-grandchildren would become the large Hebrew nation, ultimately living in bondage to the Egyptians generations after Joseph’s death.

NOTES:

277. Joseph's actions are a type for the last days. Joseph's descendants (i.e. the record and people of Joseph) are instrumental in bringing latter day Israel to spiritual food (truth). They save Israel to Jesus. [Ether 6:6-7, Jacob 3:118]
278. The word of God written by a remnant of Joseph's descendants would provide spiritual life to the Jews and House of Israel in the last days. Their words would bring the Gentiles, Jews and scattered Israel back to a knowledge of Jesus Christ, the Eternal Messiah. [2 Nephi 2:38, 2 Nephi 2:43-45, 2 Nephi 11:83, 2 Nephi 11:125, 2 Nephi 11:131-134, 2 Nephi 11:155, 2 Nephi 12:43-44, 2 Nephi 12:71-72, 2 Nephi 15:5, 3 Nephi 10:30]

The Promise to Moses Fulfilled

279. The promises to Moses was that Israel would return to God. Moses pronounced a cursing and a blessing upon Israel. The blessing was reserved for the last days. A blessing to gather them from the far places of the earth. [Deuteronomy 28:15-20, Deuteronomy 30:1-6]

The Promise to Abraham Fulfilled

280. When God foretold Israel would number like the sand of the sea, they also would turn away from God. But the same God who then said 'you are not my people' would call them The Sons of the Living God. [Hosea 1:10]
281. Both Jew and Gentile would be blessed because of God's covenant with Abraham. [1 Nephi 4:27-29]
282. God's covenant to Abraham is fulfilled when both Jew and Gentile return to the Lord. The Nephites were also part of the lineage of Abraham. The process of the gospel going to the world begins when the word returns to them, the house of Joseph. [3 Nephi 9:63, 3 Nephi 9:65]
283. When the gathering from the four quarters of the world is complete, the covenant with Abraham will be complete, and fulfills the prophecy that the first shall be last and the last shall be first. [Ether 6:12]

The Promise to Enoch Fulfilled

284. Enoch's covenant is fulfilled after Moses and Abrahams. Enoch's covenant shares that Heaven comes to earth. These return with Christ in the cloud. The world bows down and men keep the commandments of Jesus. This ushers in the Millennium, the 1000 year reign of peace, the Sabbath of the Lord. [Genesis 9:21]

NOTES:

The Story of Adam is completed

285. The story of Adam finally comes full circle. Man, who was once with God on earth then cast out of God’s presence, returns to His presence again. The final state of man is to dwell in the kingdom of God or be cast out. **[1 Nephi 4:61]**

286. For the pain of this life, there is beauty in the Father’s promise. He wipes all tears from our eyes. The pain of this world is gone. **[Revelation 21:4]**

287. We experience God in the millennium—life on this earth they according to the original plan—without sin and death. Our eyes haven’t seen nor ears heard, nor yet entered into our imagination of the things God has prepared to share with us in a new heaven and earth to come. **[Luke 17:39, Ether 6:9, 2 Peter 3:13]**

NOTES:

The Falling away of Israel

Israel's challenge: A Blessing and a Cursing

288. Moses' last words to Israel warn them of pending cursing if they depart from God. God reminds Israel they were recipient of His power through their journey, and by keeping His commandments they would prosper. [Deuteronomy 29:1-9]
289. Moses warns to not become complacent, falsely believing no harm could come to them if they ever fell into sin. [Deuteronomy 29:17-20]
290. Moses prophesies that the very chosen people Israel would receive of the same plagues and problems of the heathen should they depart from righteousness. [Deuteronomy 29:19-29]
291. But the Lord declares that if they turn to him with full purpose of heart, in that day the Lord will have compassion upon them and gather them from wherever they are on the earth. [Deuteronomy 30:1-4]
292. The promise includes gathering them back to their homelands. [Deuteronomy 30:5]
293. Most importantly, in that day to come, the Heart of Israel as a nation fully turns to God. He says he will circumcise their heart. [Deuteronomy 30:6]

Israel Stumbles at The Mosaic Law, Eventually Understanding The Law turns Israel to Christ.

Israel would not realize the laws given Moses were designed with one goal: to show them that sin without remission lead to justice (punishment) and that the only solution to that sin was the sacrifice of Christ.

294. The Hebrew nation received laws from God, but the laws were given because of their disobedience and hard-heartedness. [Deuteronomy 9:6, Amos 2:4, Galatians 3:19, Mosiah 1:110-113]
295. The law taught by physical means understandings about spiritual things, but in baseness and coarseness to humanity. [Exodus 34:2]

NOTES:

296. Firstly, the Law (of Moses) harshly taught the reality of justice—i.e. justice meaning that for sin comes equal punishment. (Remember the price of man’s sin was and is infinite, requiring an infinite payment). This is why harsh laws existed, such as “an eye for an eye, a tooth for a tooth.” [\[Exodus 21:24, Leviticus 24:20, Deuteronomy 19:21\]](#)
297. The law of Moses contained 613 ‘thou shalt do and do not’s.’ Each was a symbol performed in the physical to teach about something spiritual.
298. The entire purpose of the Law of Moses was to be a type or symbol teaching of Christ. [\[Jacob 3:6\]](#)
299. The Israelites (and Jews specifically) largely missed the point of the Mosaic Law being a type and shadow of Christ. The Jews of Israel ‘looked beyond the mark.’ The people of the Book of Mormon understood it with clarity. [\[Jacob 3:23, Jacob 3:25, 2 Nephi 11:45-51\]](#)
300. The Law of Moses was added because not because of Israel’s disobedience but their obedience. [\[Galatians 3:19\]](#)
301. For those living under The Mosaic Law, it served no other spiritual purpose if it did not point one’s soul to Christ. [\[Mosiah 1:113\]](#)
302. The Mosaic law is a complete type to point toward Him--the Lamb of God whose death would cover our sin. The whole Law—every whit, jot and tittle--pointed to Him and the everlasting sacrifice for the sin of man. Only an eternal sacrifice would suffice. God himself would atone for the sin of man. [\[Alma 16:215\]](#)
303. Jews then and to this day misunderstand that the Law’s purpose was to point to Jesus. The result? The Jews did not recognize Jesus. [\[Mosiah 8:9, Mosiah 8:10, Mosiah 8:28\]](#)
304. The Law, rather than being the light pointing to Jesus would become the stumbling block to Israel. Blindness happens to Israel until they come to Christ. [\[Romans 11:25, 2 Corinthians 3:14, John 1:17, John 12:34, 2 Nephi 11:45, 2 Nephi 11:46, 2 Nephi 11:50, Jacob 3:6, Mosiah 8:5\]](#)
305. Redemption only comes through Christ, the One the Law (of Moses) pointed to. No flesh of a beast could ever remove the sin of man. [\[Mosiah 8:10, Mosiah 8:90\]](#)
306. While the Law of Moses was fulfilled by Christ, the covenants and words of the prophets were not at that time fulfilled. The covenants would be fulfilled in the last days, pointing to the return of Jews, Israel, Gentiles to Christ. [\[3 Nephi 7:5-10\]](#)
307. The Jews will at a future day realize their Law pointed to Christ. They will one day inquire why he bore wounds in His hands and feet. [\[Romans 9:31-33, Romans 11:25, Ephesians 4:18, Zechariah 13:6\]](#)

NOTES:

The Scattering of Israel

308. After Moses death, the Hebrews fell into idolatry, despite living in the ‘Promised Land.’ For that disobedience came punishment and scattering. [Ezekiel 39:23]
309. While punishment brought scattering, scattering also transported God’s people and word across the world. [Ezekiel 6:8, Ezekiel 17:21, Zechariah 7:14, 2 Nephi 7:11, 2 Nephi 11:25, 3 Nephi 9:49]
310. Scattering happened at many times in Israel’s history. Because scattering occurred over generations, the tribes lost tribes are unaware of their identity, future inheritance and promises. [1 Nephi 7:7, 3 Nephi 8:4, 1 Nephi 4:17, 2 Nephi 2:12, 3 Nephi 2:108]
311. Israel forgets God and chose idolatry. God asks Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. [Jeremiah 2:32]
312. God states that for forgetting Him, he will ‘forget’ His people. Which is only a manner of speaking, but not ultimately how the story ends. [Hosea 4:6, Jeremiah 23:39]
313. Israel’s idolatry became so great, God even stated he would ‘work against’ His people, with their enemy, against them. [Jeremiah 21:5, Leviticus 26:17, Deuteronomy 7:4, Deuteronomy 30:19, 1 Samuel 12:15]
314. The final scattering came upon Jerusalem itself after Jesus’ death.
315. The Jews remaining at Jerusalem would not recognize the savior when he came as a man and crucify him. [Mark 15:23, Luke 23:21, 1 Nephi 5:251, 2 Nephi 5:25, 2 Nephi 7:6-7, Mosiah 1:104]
316. Jesus’ was born into the Jews (tribe of Judah). The Savior was crucified by His own people—the Creator dies for the Creation. It was by His plan. [2 Nephi 6:10]
317. No other people would have crucified their God. [1 Nephi 5:251, 2 Nephi 7:6-7]
318. For their crime, scripture prophesies they would wander in the flesh, being despised. [Hosea 9:17, 1 Nephi 5:252, 3 Nephi 7:33]
319. For crucifying the Messiah, the remaining Jews became wanderers without a homeland, a hiss and byword among nations. But they would not be forgotten in the promises of the Lord. [1 Nephi 5:252, 3 Nephi 7:33, 3 Nephi 13:61, 1 Nephi 6:44, 2 Nephi 11:83, 2 Nephi 12:52]

NOTES:

320. The Final Prophecy assures the Lord restores the literal tribes of Israel to their homeland and especially to a knowledge of Jesus. [\[Ezekiel 34:13, 2 Nephi 5:29, 2 Nephi 12:85\]](#)

“Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel, for behold the Lord remembereth His covenant unto them, and he will do unto them according to that which he hath sworn;”

-- 3 Nephi 13:61

The Messiah

The Messiah

321. The savior would be born to a tribe of Israel, namely the Jews (Judah’s tribe).
322. Not by coincidence, Jesus was born in the same city where sacrificial lambs were raised—Bethlehem. Wrapped in the same swaddling clothes shepherds used to protect those lambs from blemishes, the unblemished Lamb of God humbly entered the world.
323. God the Father had taken on flesh to be the savior of mankind. [\[Luke 10:23, Mosiah 8:91, Alma 8:93-94\]](#)
324. The Eternal God steps out of Eternity to live and die as man, bringing an eternal payment for sin, so man could dwell with God again. [\[Mosiah 8:28, Alma 19:97, Mosiah 8:5\]](#)
325. Because man’s sin occurred this world of the physical in time and space, the ransom requires the savior must step out of eternity into physical space and time to pay its penalty. Justice—i.e. payment of the debt--could not occur any other way. The creator himself could only pay this price. This was The Law’s purpose: The Atonement for Man’s sin by man’s Creator. [\[1 Nephi 3:193, Alma 16:215\]](#)
326. The thieves depicted on the left and right of Jesus represent all humanity in our death. We are all spiritual criminals worthy of death. We are found either on His right hand confessing him Messiah or on His left hand not knowing who he is. Those on His right hand experience Eternal Life.
327. The Savior was the Eternal Father. [\[Alma 8:93-94\]](#)

Now Zeezrom saith again unto him, Is the Son of God the very eternal Father? And Amulek said unto him, Yea, he is the very eternal Father of heaven and of earth, and all things which in them is; -- Alma 8:93-94

NOTES:

The Old Testament Prophesied of Jesus

The story of the Old Testament was that a sacrifice was required to absolve their sin. That sacrifice, Jesus Christ—God incarnate—was prophesied since the beginning.

328. The first man, Adam, was a type for Christ. God’s spirit literally gave life to what was otherwise dust of the earth. The blending of the celestial with the terrestrial. Likewise God’s spirit would occupy a physical body one day, to bear the sin of humanity. Because of the flesh, he would be called the Son of God.
[Mosiah 8:29]
329. Jesus told the disciples about how the prophets testified of him, and they in turn bore record.
[Luke 24:26]
330. Prophets of old were slain for showing the coming of the Just One (Jesus).
[Acts 7:52]
331. The Law of Moses was given by Jesus and it all pointed toward him.
[Luke 24:43, Alma 16:215, Mark 1:1, Acts 3:24, Luke 1:66-69]
332. Abraham, the father of the Hebrews, rejoiced to see the day of Jesus.
[John 8:56]
333. Certain types and metaphors of the Old Testament point to Jesus.
334. Unblemished Lamb
335. Fiery flying serpent/serpent on pole. [Numbers 21:6-9, John 3:14, Helaman 3:47, Alma 16:191-193]
336. Moses said a prophet would becoming, and to him Israel should harken.
[Deuteronomy 18:15]
337. Jesus verified that He was the one of whom Moses spoke. [3 Nephi 9:60, John 5:46-48, John 1:45]
338. Lost words of prophets all spoke of Jesus. [Alma 16:177-190]

Justin the Martyr, 1st century AD accused the Jews of removing passages from synagogue copies of scripture (see Dialog with Trypho, 72) . One passage he claimed was from the book of Ezra:

“This Passover is our Savior and our refuge. And if you have understood, and your heart has taken it in, that we shall humble him on a standard, and thereafter hope in him, then this place shall not be forsaken forever, says the God of hosts. But if you will not believe him, and listen to His declaration, you shall be a laughingstock to the nations.”

The discovery of a pre-Christian fragment among the Dead Sea Scrolls, found in Qumran cave 4 and known as fragment 4Q246, this fragment of a pre-Christian apocalypse reveals the coming of the Son of God. (<https://en.wikipedia.org/wiki/4Q246>)

NOTES:

Old Testament prophets foretold Jesus:

339. He would be born of a virgin. [\[Isaiah 7:14, Matthew 2:1\]](#)
340. Born in Bethlehem. [\[Micah 5:2, Matthew 3:5\]](#)
341. He would be slain for our transgressions with transgressors. [\[Isaiah 53:12, Mark 15:33\]](#)
342. He would be despised. [\[Isaiah 53:3, John 5:18\]](#)
343. He Alone would be the savior. [\[Isaiah 43:11, Isaiah 45:22, John 14:6\]](#)
344. He would be rejected. [\[Isaiah 53:3, John 12:37, Mark 8:33\]](#)
345. He would rise from the dead. [\[Jonah 1:17, Luke 24:45\]](#)
346. Angels would watch over him. [\[Psalms 91:11, Luke 4:10\]](#)
347. He would be a stumbling block to the Jews. [\[Isaiah 28:16, Romans 9:33\]](#)
348. Whoever believed on him (i.e. to keep His commandments) would not perish. [\[Isaiah 28:16, Acts 10:43\]](#)
349. He would be the unblemished sacrifice of God. [\[Genesis 22:10, John 1:29\]](#)
350. None of His bones would be broken. [\[Exodus 12:46, Psalms 34:20, John 19:36\]](#)
351. Jesus would require the sacrifice of a broken heart and contrite spirit. [\[Psalms 51:17, Isaiah 66:2, 3 Nephi 4:49\]](#)
352. Would be crucified by the Jews. [\[Zechariah 12:10, Acts 2:36\]](#)
353. He would bring salvation to the Gentiles. [\[Isaiah 49:6, Isaiah 60:3, Romans 15:9\]](#)
354. His redemption of His people would include riding on a donkey's colt. [\[Zechariah 9:9, John 12:14\]](#)
355. He would be esteemed as naught. [\[Isaiah 53:3, Mark 9:10\]](#)
356. One who ate bread with Him would betray Him. [\[Psalms 41:9, John 13:18\]](#)
357. Would be hated without cause. [\[Psalms 35:19, John 15:25\]](#)
358. None who were 'given' to him would be lost. [\[Psalms 34:22, John 18:9\]](#)
359. His garments would be parted and gambled for. [\[Psalms 22:18, John 19:24\]](#)
360. Jonah's three days would be a type for Christ's three days of death. [\[Jonah 1:17, Mark 8:12\]](#)

NOTES:

The Crucifixion, and Two Thieves

361. The Cross: Jesus' crucifixion, was the most spiritually significant event in this world's history: the payment of humanities sin. Yet that moment is shared with two thieves. Why? The thieves represent all humanity—they represent you and me. **[Mark 15:32]**
362. The death of sinful two thieves with the Creator symbolizes final judgement: the repentant sinner whose heart changed is on His right hand and enters paradise with the savior; the unrepentant sinner (on His left) justly suffers justice for their crimes. The choice of mercy for sin or justice for sin is the eternal choice of man.
363. In Jesus death, we (the truly guilty ones) are found either on His right hand or on His left, just as the thieves.
364. The thieves, both guilty of their crimes, both worthy of their punishment, share one eternal difference: Once recognizes Jesus as the Messiah, the other does not. To Him, the thief on His right, is offered the hope of paradise. No hope is extended to the other thief.
365. The thieves on the cross with the savior in the middle is the story of all humanity. We are guilty of our crimes, and without the mercy of Jesus, would face the pain of eternal death. Those who die in Christ shall have life in Him again, those who do not, shall accept the just punishment for their sin, experiencing guilt which can be neither remedied nor forgotten. **[Matthew 27:43, Mark 15:32, Luke 23:34]**

NOTES:

Jesus Fulfills, The Law of Moses has ended.

366. All Israel was under the bondage of the Mosaic Law until the death of Jesus. At that time he made all things new. The old Law was done. [Acts 13:39, Galatians 3:19, Mosiah 8:4, Mosiah 8:90, Alma 14:74-75, Alma 14:76, 3 Nephi 4:47, 3 Nephi 7:9, 4 Nephi 1:13, 2 Corinthians 3:13-16]
367. The Law of Moses was fulfilled in Jesus death. No longer would the Mosaic law to be the law of the Church, but instead every word which came from Jesus would be His peoples' law. [2 Nephi 11:51, 2 Nephi 11:45, Mosiah 8:4, Alma 14:75, Alma 16:4, 3 Nephi 4:47, 3 Nephi 7:3-6]
368. The Old Covenant through the Mosaic Law died. A new covenant was established in Christ, with the old done away. [Jeremiah 31:31, Galatians 3:20, Hebrews 9:15]
369. Marriage and the passing of a spouse was a type for understanding the old and new laws. As the first wife died, the man was then (and only then) free to remarry. [1 Corinthians 7:39]
370. When the Mosaic law died, God's people became joined to the new covenant in Christ. The performances and ordinances of the old law were no longer required and not accepted. [1 Corinthians 7:39, Romans 7:2]
371. Jesus resurrection ended the Mosaic Law. Now we were to follow (only) every word that came from Christ. Jesus clarified, however, to the Nephites that this did not mean that the words of the prophets were yet fulfilled. Only the Law given to Moses was fulfilled, because by dying and being resurrected, HE FULFILLED THE LAW. [3 Nephi 4:47, 2 Nephi 11:59, Deuteronomy 18:15-18, 2 Nephi 11:50, 2 Nephi 11:57, 2 Nephi 11:54, Jacob 3:6]
372. When Moses dies in the wilderness and Joshua takes the nation Israel into the Promised Land, it is by no coincidence they crossed the Jordan River. Jesus was baptized in the Jordan, symbolically showing his death and resurrection bring life, but the only way to leave the wilderness of this life is by him, into life eternal. The Jordan became symbolic of the separation of the life in the world and eternity. [1 Corinthians 7:39, Romans 7:2]
373. Jesus expounds to the Nephites that the Mosaic law ended. All God's people were to follow the laws of Jesus instead. [3 Nephi 4:47-50, 3 Nephi 5:64-68, 3 Nephi 5:91-92, 3 Nephi 7:3-9, 3 Nephi 9:60]

NOTES:

Justice and Mercy

374. Justice means that transgressing the law requires punishment. Because man transgressed eternal laws—i.e. sinning against God—the punishment therefore was eternal. [\[2 Nephi 1:80\]](#)
375. The punishment meant eternal separation from God in misery, having a full awareness of our sin and guilt for eternity. This is called ‘The Second Death’ which is final separation from God. [\[Revelation 20:6, Alma 9:28, Alma 9:52, Helaman 5:73\]](#)
376. But because man had no way to pay an eternal Debt, God himself intervened to pay the price. Humanity was in the grasp of Justice, to be eternally cut off from His presence. [\[Alma 19:96\]](#)
377. To satisfy the eternal law of Justice, An eternal everlasting payment was offered—the death of the creator for the creation. That was the only possible way to pay the debt. THIS WAS CALLED THE PLAN OF MERCY. [\[Alma 19:97\]](#)
378. The Plan of Mercy was to save our Souls, not our temporal bodies. [\[Alma 19:94\]](#)
379. Mercy did not and does not mean that God could ignore the crime, but mercy was offered freely to any who will come to him. [\[Alma 19:107\]](#)
380. The plan of Mercy allowed for Repentance to have any merit. Without the plan of Mercy (i.e. Jesus’ death) repentance could have no effect. It could only make a difference because of the eternal sacrifice. [\[Alma 19:98, Alma 19:100, Alma 19:104\]](#)
381. Justice could not be ignored, or sidestepped, even by God. [\[Alma 19:95\]](#)
382. Following the plan of Justice means one is punished for the crime. [\[Mosiah 8:65, Alma 9:53\]](#)
383. Judgement in this life means mankind is judged of its works. Without mercy, we are punished for our works. [\[Alma 19:66\]](#)
384. Following the plant of Mercy means one comes to Jesus to pay the debt on His behalf. Repentance only has any meaning because of the sacrifice of Jesus. Without His sacrifice, repentance would be meaningless. [\[Alma 16:216, Alma 19:94\]](#)
385. Mercy—i.e. God’s forgiveness—could not occur without an eternal payment. This is why ‘mercy can not rob justice.’ [\[Alma 19:94\]](#)
386. ‘Coming to Jesus’ means acknowledging him as savior, covenanting with him, serving him faithfully, standing as a faithful witness. [\[Mosiah 9:40\]](#)

NOTES:

387. Salvation is only to those who claim Mercy's plan. [Alma 16:217, Alma 14:101, Alma 16:216]
388. Jesus stands between humanity and justice, offering himself as a living sacrifice. [Mosiah 8:37, Alma 19:97]
389. Our response requires laying down our lives, and sacrificing our wills to him. [Romans 12:1]
390. The plan of Mercy on this earth was and is the death of Jesus which occurred in the meridian of time. [Genesis 6:65, Hebrews 9:26, Alma 16:217, Alma 19:94, Alma 19:97]
391. The plan of Mercy becomes fulfilled when every human bows and confesses He is the Messiah, the Eternal God. [Mosiah 11:196]
392. The final covenants described in this prophecy are merely the fulfilling of His Plan of Mercy. [2 Nephi 5:29, 3 Nephi 10:15]
393. The Final Prophecy unfolds how Jesus reveals the plan of mercy in power to the last generations before His return in Glory.

“Behold, who can glory too much in the Lord? Yea, who can say too much of His great power, and of His mercy, and of His long suffering towards the children of men? Behold I say unto you, I can not say the smallest part which I feel.” --Alma 14:97

“Behold, he did not exercise His justice upon us, but in His great mercy hath brought us over that everlasting gulf of death and misery, even to the salvation of our souls.” --Alma 14:101

NOTES:

Grace and Works

394. In the New Testament, writers' references to 'The Law' was a reference to The Torah. Often the 'works' and 'law' described were verses associated with keeping the Mosaic Law.
[Matthew 5:20, Romans 4:4, Romans 9:32]
395. When Jesus died, the works of the Mosaic Law were no longer required. The Jews did not understand this, it being the mainstay of their heritage.
[Alma 14:75, Alma 14:76, Alma 16:4, Alma 16:214, 3 Nephi 4:47, 4 Nephi 1:13]
396. Prophets and preachers explained that salvation was and always had been by the sacrifice that God himself would make for humanity. The Mosaic Law was just a shadow, a reminder, to keep them in remembrance of that. The choice God made to die a human death for humanity was the Great Act of Grace. He did it willingly.
[Genesis 4:6, Genesis 4:7, John 1:18, John 10:11, John 10:15, John 10:17, Hebrews 10:1]
397. But Israel (Jews) largely misunderstood that the Law was only a shadow, to point our souls to Christ's gracious act.
[Mosiah 8:90, Jacob 3:6, Alma 16:215, Galatians 3:13, Galatians 3:19]
398. The Law of Moses was Israel's 'Schoolmaster' until Christ came. [Galatians 3:24, Galatians 4:4, Galatians 4:5]
399. Generations later, modern Christians would misunderstand the Mosaic Law. They would not realize that New Testament references to 'works and The Law' referred to the Old Testament requirement of the Mosaic Law (which had been the covenant people's law for 1500 years prior). Being Justified by Jesus (i.e. faith) and not because of the works of The Mosaic Law.
[Matthew 5:19, Matthew 7:15, Romans 3:27, Romans 3:28, Romans 6:14, Romans 7:2, Romans 8:2]
400. New Testament Jews needed to understand that the old (Mosaic) Law was over and that it simply pointed to Christ, who fulfilled (ended) those laws by His death.
401. To this day, modern theologians largely miss this point. The result would lead to gross theological misunderstanding, namely, that works have no bearing on salvation. Paul taught that we were to be 'justified' i.e. made spiritually righteous—by Faith and Works (the works commanded by Jesus, not the Mosaic Law).
[Romans 4:16, Ephesians 2:15, 1 Timothy 1:9, Hebrews 7:27, Hebrews 8:4]
402. Salvation is not because of works. Salvation is because God chose to step out of eternity into time, taking on flesh to pay an eternal price with His life that we could not pay for ourselves. Because he dwells in flesh, he would be called the **Son of God**.
[Mosiah 8:29, Alma 19:97]
403. Jesus' choosing to 'die for our sins' meant man could come back in the presence of God for judgement. Otherwise we were eternally cast out. That is the definition Grace—he did it not because we asked or worked for it, but because he offered it. That is Grace.
[Alma 19:105, Alma 19:106, Helaman 4:72, Helaman 5:69, Helaman 5:70, Helaman 5:71]

NOTES:

404. But judgement determines if His Grace changed us—that is, our hearts were transformed. Our works at judgement day prove whether we lived selfishly or lived for Christ. If we lived for Christ, we are saved because of His Grace. He stands between us and the justice facing us, offering mercy. Our works do not save us, they are merely evidence that we changed. [\[Mosiah 8:37\]](#)
405. That is what it means to be ‘born again’—to be spiritually changed. It is not a reference to baptism by water per say. The requirement is for all mankind to be CHANGED. This is the principle Jesus explained to Nicodemus. [\[Mosiah 11:186, Mosiah 11:187, Mosiah 11:188, John 3:7\]](#)
406. But because of the work of Jesus, mankind has hope. All mankind is judged of its works. Judgement is based on works done in the flesh. The judgement is whether we were changed by the Holy Ghost, and our works bear witness of that. [\[Ecclesiastes 12:14, Revelation 20:12, Revelation 20:13\]](#)
407. Jesus differentiated ‘works’ of the Law of Moses from the ‘good works’ of which His followers must be zealous. The ‘works’ James referred to were the ‘good deeds’ required by Jesus. [\[Titus 2:14, James 2:15\]](#)
408. Believers were not saved by the Works of the Law but by the work of Jesus. If we believed in Jesus ‘good work’ then we would be found doing good works in return. [\[Galatians 2:16\]](#)
409. When Paul wrote that we are saved by Grace and not works, the reference was in context to the works of the Mosaic Law, which had been fulfilled in Christ’s death. It does not mean that we won’t be judged by our works. [\[Revelation 20:12, Titus 2:11\]](#)
410. ‘Saved by Grace’ means that salvation exists because Jesus chose to do a gracious thing on our behalf. [\[Titus 2:11\]](#)
411. Grace does not mean ‘there is nothing I have to do,’ but rather ‘there is nothing I could have done.’ Therefore Paul writes ‘work out your salvation with fear and trembling.’ [\[Philippians 2:12\]](#)
412. Salvation by Grace means that Jesus, of His own accord, stepped out of eternity into time to become a living sacrifice for sin, otherwise we were eternally separated from God. There was no begging Him on our part, no work that made us worthy. He willingly came and laid down His life. That is the definition of Grace. [\[John 6:38, John 6:51, John 10:17, John 10:18\]](#)
413. When Jesus comes in His Glory, ushering in the Millennium, the first resurrection occurs. [\[Revelation 20:4-6\]](#)
414. Those who participate in life on earth stand on His right side. These were found to have served others, and in so doing served Christ. Those get to ‘live’ on earth with him 1000 years. [\[Revelation 20:6\]](#)

NOTES:

415. Those on His left spend 1000 years in the prison house. At the end of 1000 years, all mankind stands before God to be judged of their works. [Matthew 25:33, Revelation 20:12]
416. Modern Christian churches sometimes the mark by teaching salvation by Grace without repentance. Salvation comes to those with a change of heart, which change is proven by their works. This is what repentance means. Salvation comes to none else. [Mosiah 11:187-188]
417. The Final Prophecy foretells that ‘One Fruit’ will eventually exist in the vineyard again—people will know the Lord and know how to come to him.

“And they shall not teach every man His neighbor, and every man His brother, saying, Know the Lord; for all shall know me, from the least to the greatest.” -- Hebrews 8:11

The Transformation in Christ

418. The purpose of this life is to be spiritually transformed. To overcome the tendencies of the natural man and become made new (transformed) into the image of Christ. This is more than just ‘joining the right church.’
419. Spiritual change is not accomplished on our own; it must occur by His Spirit within us. His Spirit indwelling causes us to desire goodness over sin; to have no more disposition to do evil. This is the process He desires: to make us new. To think and act in new ways, ways unnatural to man, but natural to God. It is what He means to be born again. [John 3:7, John 3:3, Mosiah 11:187, Alma 5:24, 1 Peter 1:18-25, Mosiah 3:3]
420. The Transformation is called being ‘born again’ and/or having a changed heart. This change comes by the Holy Ghost’s influence on one’s soul. This is the meaning of Repentance—to change.

NOTES:

The New Covenant

421. God changes us by His Spirit. God offers a new covenant with anyone who will come to him. For remembering Him, His covenant offers to always have His Spirit to be with us. [Hebrews 8:8, 3 Nephi 8:36]
422. The memorials God commanded Israel to remember their Exodus from slavery became the way God's people remembered their covenant. In the new covenant, the same steps allow entrance into covenant with Jesus:
- i) **Faith**—Faith in the Blood of the Lamb shed to atone for your sin
 - ii) **Repentance**—departing from Satan's hold
 - iii) **Baptism by Water**—symbolizing re-birth, and dying to sin, arising in new life, the fleshly memorial of the covenant. Just as Israel was baptized as they passed through the sea. That which bound them—pharaoh's armies—were washed away. Sin is removed.
 - iv) **Baptism by the Holy Ghost**—the portion of God gifted to you that brings you closer to him; just as Torah was given in the mountain to lead Israel, the Holy Ghost leads you to paths of righteousness
 - v) **Enduring to the End**—our life is transformed growing in and through the Holy Ghost. The carnal devilish man is put off. We must all be transformed. We must all become new creatures transformed in His likeness. It can not happened without His Spirit—i.e. man can not do it on His own. Israel's 40 years in the wilderness symbolized their transformation—spiritually being reborn from their slavery
 - vi) **Final Judgement and Eternal Life**- offered to those who make covenant, just as Israel's reward was Canaan, the Promised Land.
 - vii) Living by His command, in His covenant, he promises to always have His spirit to be with and guide us. He puts His law in our inward parts.

Records Witness of The Messiah

423. One group of Joseph's descendants depart Jerusalem prior to its destruction in 592 BC. These were the family of Lehi. They bring scripture and genealogy from Israel and simultaneously keep their own records. [1 Nephi 3:4, 3 Nephi 1:44, 1 Nephi 1:61, 1 Nephi 1:161-164]
424. From the records, to His surprise, Lehi learns he is a pure descendant of Joseph. Joseph's people would fulfill the covenants to restore Israel in the last days. [1 Nephi 1:165, 1 Nephi 2:2]
425. Lehi testifies that Joseph (of Egypt) saw the days of Lehi. [2 Nephi 2:5-31]

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426. Lehi's people also soon understand that the Law and all of scripture pointed to Jesus Christ the Messiah. [Jacob 3:6, Alma 16:215]
427. These descendants of Joseph kept records which were hidden from the world for generations. A part of their record came forth in the 1800's. Prophecy states other tribe's records shall come forth, but for now, Joseph's record is the one we know of, named the Book of Mormon. [2 Nephi 11:125, 2 Nephi 12:71-72]
428. The records tell of the Messiah and His love for all people. This record of Joseph tells that the Jews are not forgotten in the covenants of God but shall be remembered in the last days. [1 Nephi 4:23, 1 Nephi 5:132]
429. The record also speaks to the American Natives and Gentiles of this land. Both are remembered in the same covenants. [2 Nephi 11:78, 1 Nephi 3:201, 2 Nephi 7:29, 3 Nephi 9:92, 2 Nephi 2:8, 2 Nephi 2:43, 2 Nephi 12:42, 3 Nephi 13:56]
430. Their records compare Israel's scattering to a dying tree. To keep the tree alive, the master breaks off branches and replants in other places of the vineyard. The master eventually re-grafts those branches onto the mother tree. [Jacob 3:37, Jacob 3:39, Jacob 3:112, Jacob 3:119]
431. The re-grafting process becomes the saving/restoration process of Israel. Re-grafting means to come to a knowledge of Christ. Knowledge from the lost records return to Israel, convincing Israel they are Christ's, that He is Messiah, and has not forgotten them. When Israel calls upon Him, He will remember them. [1 Nephi 5:253, Ether 1:112]
432. The gospel would go to Gentile nations in the early days after Christ's earthly ministry with some success. The Parable of the Olive Tree shows this as wild branches bearing fruit on the original tree.

NOTES:

The Scattering of Israel

The Jews Reject the Messiah

433. The leaders of the Jews would reject Jesus as Messiah, putting Him to death for equating himself with God (which He and only He was!) [John 10:33, 2 Nephi 5:25]
434. There was no other nation that would crucify their God. [2 Nephi 7:6, 2 Nephi 7:7]
435. The Jews would scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs, wonders, power and glory of the God of Israel. [1 Nephi 5:251]
436. In turn, their punishment would be sore. [1 Nephi 5:252]
437. For their sin, they would be scattered, smitten and afflicted. [2 Nephi 5:27]
438. Because of the prayers of the faithful, the Jews would not be allowed to utterly perish. [2 Nephi 5:28]
439. The people of Lehi departed Jerusalem just prior to its destruction around 583 B.C. At that time, the Jews still have a homeland in Israel with Jerusalem being their capitol. The people of Lehi were shown the Jews would eventually be scattered upon the face of the earth, among all nations. [1 Nephi 5:252, 1 Nephi 7:6, 1 Nephi 7:12, 2 Nephi 7:11, 2 Nephi 11:25]
440. Moses foretold scattering among the nations and eventual re-gathering. [Deuteronomy 4:27, Deuteronomy 28:64, Deuteronomy 30:3]
441. The prophecies were dire:
- i) As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; **so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.** [Ezekiel 22:20]
 - ii) Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; **therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.** [Ezekiel 28:18]
442. In the depths of tribulation, The Jews will wonder where God is. [Deuteronomy 31:17, Isaiah 64:7]

NOTES:

God will not forget His promises to the Jews

443. Despite their disobedience and rejection of Jesus, God will not forsake the Jews or any of His covenant people. [Isaiah 41:17, Romans 10:21]
444. But to **Israel** he said, All day long I have stretched forth my hands unto a disobedient and gainsaying people. [Romans 10:21]
445. Scars engraven on His own hands are continual reminders to him. [Isaiah 49:16]
446. God promises to reveal His arm in power to bless and regather His people. He says that while it is impossible for a mother to ‘forget’ her nursing child, that they would forget before He would forget His covenant people.
447. He who hid is face (from Israel) for a while, rescues them in great mercy and power. [Isaiah 54:8, 3 Nephi 10:16, 1 Nephi 7:36]
448. He Will bring them again by power to their homelands and prosperity. This shall be Zion in America and Zion in Israel.

“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 11:83

449. Despite their disobedience and rejection of Jesus, God will not forsake the Jews or any of His covenant people. [Isaiah 41:17, Romans 10:21]
450. But to **Israel** he said, All day long I have stretched forth my hands unto a disobedient and gainsaying people. [Romans 10:21]

NOTES:

The Reason for Hope among Judah's and Joseph's Descendants

451. Hope exists because both the people of Judah and Joseph were prophesied to write God's word. [\[Ezekiel 37:16-25\]](#)
452. The two separate writings were compared to an ancient contract written upon a scroll (called a 'stick' in the day).
453. A contract was written in two columns on one piece of paper, the same words on both sides, then the contract (scroll) was torn down the middle, one party kept one side, the other party kept the other. There could be no altering of contract because it would be joined back together when the contract was fulfilled to insure both parties were faithful.
454. The word of God written by Joseph (called the Book of Mormon) and the word of God from Judah (the Bible) can be 'joined' to see they are one testimony. The two shall be one. [\[Ezekiel 37:17\]](#)
455. The testimonies are the testimonies of two nations. They both testify of Jesus Christ, the Eternal God, and that He has not forgotten His promises to His people, to regather them to him, anyone who will, in the last days. [\[2 Nephi 12:59-61\]](#)

The Rise of Gentiles**Gentile Dominion over the Jews and Joseph's Descendants**

456. Gentile nations would scatter and scourge the Jews world-wide and the Native Americans of Americas, including remnant of Joseph in America. [\[1 Nephi 5:251, 1 Nephi 7:15-17, 1 Nephi 3:191\]](#)
457. The Jews would be scourged by generations of the Gentiles. [\[2 Nephi 11:26\]](#)
458. The scourging would end when the return to Christ, but final and last scourging was given as signpost prophesied by Daniel: The Abomination of Desolation. This would be the last great scourge and the most evil the Jews would endure. IT was the Holocaust of WWII.

NOTES:

A Comment on John's Revelation

One might assume that studying 'prophecy' would begin with unraveling the deep symbolism of John's book of Revelation. This outline, however, does not. At least for now.

Regarding John's Revelation, let this suffice: while every TV evangelist adds his or her 'profound' explanation of Revelation's book, and Christian bookstores' shelves are lined with explanations of John's Revelation, their understanding begins with a false premise. They assume John was writing to 'the world,' describing end time events for all of us. That is where the misunderstanding begins.

John, like Daniel, was a Jew who saw end-time events of His people. The revelations began by Daniel were actually continued by John. Much of John's writings (the deep symbols) were not for the larger audience of Gentiles (first mistake of TV evangelists), but to the smaller audience of Israel, and specifically the Jews.

The same is true of Jesus' words in Matthew 24. While the world reads of 'tribulation' and assumes Jesus speaks of the church, the assumption is that he refers to any and all Gentiles (i.e. Christians). That is where the misunderstanding begins. The Inspired Version of the Bible adds a single line revealing this profound truth: Jesus said, "I speak to you concerning the Jews." The tribulation described was not necessarily all for the world, but some was specifically for the Jews and their tribulation.

The point of Matthew 24, Luke 21, Mark 15, Revelation, etc., is that these were words of Jews, for Jews, about Jews. As long as the world thinks Revelation is a message for the Gentiles, there will continue to be Christian authors writing books not worth the paper they are written on.

The American prophet Nephi explained 600 years before Jesus' birth that there would be a prophet in Jesus' day named John who would continue to explain the vision Nephi saw. Nephi was forbidden at the time to write it all. Nephi adds that while he saw much, he was allowed to write but little. Such is the blessing and dilemma of the prophets. [1 Nephi 3:246-253]

Another American prophet Mormon foretold that when Israel returns to Christ, THEN will the words written by John become unfolded. [Ether 1:112-113]

So, for now John's words are reserved for a day to come. We pray that day comes quickly.

NOTES:

Gentile Dominion over the Jews to End as a sign

459. Gentiles would scourge the Jews world-wide and also (the scattered people of) Joseph in the Americas. [\[2 Nephi 5:28, Mormon 2:49\]](#)
460. The Bible and Book of Mormon speak expressly to the Gentile scourging of the Jews.
461. For Jewish rejection of Messiah, Gentile dominion over the Jews would span generations. In Daniel and John's (Revelation) writings, 'horns' symbolize the Gentile forces scattering the Jews. [\[Zechariah 1:21\]](#)
462. Daniel is prophetically shown generations of Gentile dominion, resulting in a final Jewish domination occurring in the latter days.
463. Jesus and Daniel prophesied that dominion of Gentiles over Jews finally ends. After this, the Jews would no longer be trodden down by Gentiles.
464. The final evil witnessed by Daniel, an evil so profound was named The Abomination of Desolation. Daniel testifies this to be the last Gentile conquest—the work of Satan—to destroy the Jews. It was the European Jewish Holocaust of the 1940's.
465. Jesus stated that if those days (days of tribulation upon the Jews) had not been shortened, none of them would have been saved. [\[Matthew 24:19\]](#)
466. Zechariah predicts 2/3 killed. The third part would be brought through the fire. [\[Zechariah 13:8\]](#)
467. The Abomination of Desolation was the Jewish Holocaust. Its fulfillment marks the generation in which all these events shall be fulfilled. [\[Matthew 24:35\]](#)
468. Jesus said Never again would worse tribulation come upon the Jews. [\[Matthew 24:18, Mark 13:20\]](#)
469. After this tribulation, the Gentiles would no longer have dominion over the Jews. (find this scripture stating that they will never again be victimized by the Gentiles). [\[Luke 21:23, Luke 21:32\]](#)
470. The generation when the Times of the Gentiles are fulfilled marks the fulfilling of all these specific events. [\[Luke 21:32\]](#)
- i) The end of Gentile dominion over the Jews
 - ii) The end of Gentile 'ownership' of the Gospel.
 - iii) The soon return of Israel to Christ.

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471. Many Christians are taught that tribulation described in Matthew 24, Luke 21, Mark 13 as ‘world-wide, global tribulation upon Christianity.’ It is not. Rather, Jesus explained (in Matthew 24) he was discussing tribulation UPON THE JEWS. [\[Matthew 24:21, Mark 13:23, Luke 21:19\]](#)
472. After this tribulation would mark the era when the Jews eventually return to Christ. Some at that day would not yet understand the wounds He bore for them. [\[Zechariah 13:6\]](#)
473. The ending of the Fullness of the Gentiles marks the time when Israel’s blindness begins to be removed. [\[Romans 11:25, 1 Nephi 3:19, 1 Nephi 4:16, 3 Nephi 7:28\]](#)
474. Zechariah prophesied two thirds of Jews would die. This is exactly the number of Jews worldwide lost during the holocaust.
475. Those that pass through this fire would call upon His name and He will call them His people. [\[Zechariah 13:9\]](#)
476. The time of Gentile power over Israel will come to an end coincides with the Gentile rejection of the fullness of the Gospel. [\[3 Nephi 7:37\]](#)
477. The Gentiles who scattered Israel (Jews and Joseph) will eventually ‘nurse’ and ‘carry them upon their shoulders.’ God’s blessing upon the Gentiles is in part so they may in turn help restore Israel. [\[Isaiah 49:22, 1 Nephi 6:52, 1 Nephi 7:13-18\]](#)
478. According to the word, Gentile kings become their nursing fathers, and Gentile queens their nursing mothers. [\[Isaiah 49:23, 1 Nephi 6:53, 2 Nephi 5:19, 2 Nephi 7:15\]](#)
479. Prophecy states when the work (Nephite records) returns to the Gentiles, then the Jews would be about to return to the land of their Inheritance, Israel [\[Mormon 1:82, 3 Nephi 9:71, 3 Nephi 9:85\]](#)
480. Prophecy also gives as a signpost to Joseph that when they begin to know these things—i.e. the word begins to return to them, they may know the work has already commenced. [\[3 Nephi 9:93\]](#)

NOTES:

Scattering of Joseph's Remnant

481. The Gentile rise to power on this land (Americas) resulted in the scourging and scattering of Joseph's descendants here. [\[3 Nephi 9:65, 3 Nephi 7:32\]](#)
482. Both the descendants of Jews and Joseph would be scattered and dominated by Gentiles. The Jews were scattered throughout Europe; Joseph was scattered across the Americas. [\[Mormon 2:42, Mormon 2:49, Mormon 4:26, Mormon 4:28, Mormon 4:103\]](#)
483. After Gentile scattering, the word Fulness of the Gospel returns to Joseph. These records were the records of their forefathers. [\[3 Nephi 7:28, 3 Nephi 7:31, 3 Nephi 9:51\]](#)
484. This is an important milestone in the future. Joseph's descendants coming to the knowledge of Christ and the covenants becomes the keystone of the prophecy. [\[1 Nephi 3:190, 1 Nephi 3:191, 1 Nephi 4:16, 3 Nephi 9:93\]](#)
485. The Prophecy foretells Joseph's remnant on this land rises to spiritual power. They become 'like a lion who if he go through, treads and tears down and none can deliver.' [\[3 Nephi 9:52, 3 Nephi 9:99\]](#)
486. The House of Joseph builds a holy city in the Americas, with assistance from Gentiles and some of scattered Israel. The city is called 'New Jerusalem.' [\[3 Nephi 9:58, 3 Nephi 10:2, Ether 6:6\]](#)
487. The power of Heaven comes down and Jesus is in the midst as the work goes forth from there, preached to the remnant of Joseph, Scattered Israel, The Jews, The world. [\[3 Nephi 10:4\]](#)
488. Jesus directs this work. This is the Endowment, specifically purposed to take the gospel to the world. [\[3 Nephi 10:4-7\]](#)

NOTES:

Gentiles Hearts Softened

489. While the Gentile nations scattered the Jews, they would also become those to rescue them.
[3 Nephi 9:65, 1 Nephi 6:52, 1 Nephi 7:13-18, 2 Nephi 5:18]
490. The Hearts of the Gentiles would become softened to Israel, having compassion on them.
[2 Nephi 7:28]
491. The leaders of Gentile nations would become like nursing fathers and mothers to Israel, bowing down to them.
[Isaiah 49:23, 2 Nephi 7:15, 1 Nephi 6:53, 2 Nephi 5:19]
492. The Gentiles would ‘carry them on their shoulders’ as a father does with a child, restoring them to Israel and restoring the Lamanites to the word.
[Isaiah 49:22]

The First Last and the Last First

493. The Gospel would come to the Jews first, then go to the Gentiles (at the time of Christ.) In the last days, the gospel would return to the Gentiles first, then go back to the Jews before the end.
[1 Nephi 3:200, Jacob 3:87, Ether 6:13, 1 Nephi 3:183, 2 Nephi 11:78, 3 Nephi 7:28, 3 Nephi 7:31, 3 Nephi 7:34, 3 Nephi 7:37, 3 Nephi 9:91, 3 Nephi 9:92]
494. The Book of Mormon describes the work returning first to the Gentiles in the last days. The Church of Jesus is restored among them, but that restoration is not the end of the story. [1 Nephi 3:19, 1 Nephi 4:27]
495. The Gospel comes to Joseph’s remnant initially through the Gentiles and their ‘Fullness.’ The Bible and Book of Mormon prophesy that the time of the Gentiles ‘authority’ over the gospel ends. This is called ‘the Fullness of the Gentiles’ or ‘Times of the Gentiles.’
[1 Nephi 4:16, 3 Nephi 7:28, Romans 11:25, 3 Nephi 7:31, 3 Nephi 7:34-37, Ether 1:34, Luke 21:23, Luke 21:32]
496. The Time of the Gentiles ending also signifies the end of political and social dominion over the Jews.
[Matthew 21:55, 3 Nephi 7:31, 3 Nephi 7:34, 3 Nephi 7:37]
497. When the Gospel returns to the Gentiles, it comes as (the) lost record of Joseph’s tribe--a purely preserved record of God’s people in the Americas. The Gentiles would be commissioned to bring that Gospel record back to God’s lost people (Joseph’s remnant on this land), but the Gentiles would not carry out the work sufficiently to bring the Gospel back to the remnant of Joseph or the Jews.
[DC 27:3a, 1 Nephi 3:191]
498. The Gentiles to whom Christianity came were compared to wild branches grafted back onto the original tree (House of Israel). Initially those wild branches bear good fruit, and simultaneously

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- keep the tree alive. After a long time, however, the wild branches—i.e. Gentile expressions of Christ’s church—bore many fruits. The tree is loaded with fruit from the wild branches, but The Master tastes of each of them and determines none of them were good. **[Jacob 3:74-76]**
499. The Book of Mormon describes various groups of Gentiles: Gentiles who would scourge the Jews and Israelite remnants, Gentiles who would become a great nation on this land, and Gentiles to whom the Book of Mormon would initially return (Restored Church).
500. Although the ‘restored churches’ consider themselves ‘adopted’ into Israel, Nephi and Jesus refer to them as the ‘church among the Gentiles’. Nephi calls the Gentiles ‘numbered among’ the House of Israel in blessing, but maintains the distinction between the Gentile church of the last days and Israel. **[1 Nephi 3:201, 1 Nephi 3:202, 2 Nephi 7:29, 3 Nephi 7:38, 3 Nephi 9:92, 3 Nephi 10:1, Ether 6:10]**
501. Anyone can have a covenant with Jesus—Jew or Gentile. The key to having a covenant is repentance, not lineage. Repentant Gentiles become recipients of the covenant; non-repentant Jews are cast out. **[2 Nephi 12:77, 2 Nephi 12:78]**
502. There are, however, covenants based on lineage that God has yet to fulfill. That is why lineage is still important. The Covenants made to ancient forefathers was to be fulfilled by their literal descendants (i.e. their physical lineage). Those of the physical lineage are often referred to as ‘the remnant.’ **[3 Nephi 2:106, 1 Nephi 3:181, Genesis 7:58, Isaiah 10:21, Micah 5:3, 1 Nephi 4:17, 2 Nephi 12:81, 3 Nephi 4:72, 3 Nephi 7:28, 3 Nephi 9:49, 3 Nephi 9:99, 4 Nephi 1:59, Mormon 2:35]**
503. Although Israel forsook God, God did not forget His covenants with them. The covenants state that when they return to Christ, Jerusalem of Old will be a holy city again. **[Jeremiah 22:9, Jeremiah 31:33, Ezekiel 16:60, Ezekiel 16:62, 1 Nephi 5:132, 1 Nephi 5:253, 2 Nephi 5:32, 2 Nephi 7:12, 3 Nephi 7:36, 3 Nephi 9:67, 3 Nephi 9:85, 3 Nephi 13:61, Mormon 2:42, Mormon 2:49]**
504. God will make bare His arm before the nations when fulfilling His covenants with Israel. Highways cast up for their return. God will go before them and be their rearward. **[1 Nephi 7:22]**
505. Micah and Jesus warn the Gentiles of pending destruction. Jacob is in the midst of the Gentiles, flourishing. The warning predicts destruction such as they have not seen, yet repentance is still offered to Gentiles. **[Micah 5:10, Micah 5:15, 3 Nephi 9:106, 3 Nephi 10:1]**

NOTES:

Joseph's Words Initially Come Forth

The Gentiles Receive the Unsealed Words.

The text of 2 Nephi 11 explains the events that were transpiring back in Israel during Nephi's his day, and the fate of the Jews and Gentiles down to the last days when the Jews return to Christ. This text is Nephi's explanation of Isaiah's prophecy concerning Babylon destroying Jerusalem, and the (from Nephi's perspective) eventual destruction of Babylon.

The inhabitants of Jerusalem were destroyed, even children were not spared. Other than the few who escaped to Egypt, The only surviving were carried away slaves into Babylon, this becomes the story of Daniel, Ezekiel.

506. Nephi writes that only the Jews could really understand the words of Isaiah because he wrote of things and places familiar to them. Nephi understands because he lived there, but didn't teach his children the ways of the Jews for their darkness and evil.
507. Nephi states the words will be valuable in the last days. [\[2 Nephi 11:11-14\]](#)
508. Nephi understood that Jerusalem was destroyed after their departure, survivors carried to Babylon. [\[2 Nephi 11:17-18\]](#)
509. Babylon was the mightiest kingdom (a Gentile kingdom) on the earth at the time. It would also eventually be overthrown by God's vengeance.
510. Nephi (and Isaiah) prophesy that Jews would return to Jerusalem after their Babylonian captivity. [\[2 Nephi 11:20\]](#)
511. But the life of the Jews after would be full of wars and contention. They would eventually reject the Messiah when he came to them in the flesh. [\[2 Nephi 11:21\]](#)
512. After his crucifixion, Jerusalem would be destroyed again and the Jews scattered by other nations for generations. [\[2 Nephi 11:24-26\]](#)
513. Their scattering ends when they begin to believe in Jesus Christ because their hearts change and become pure unto him. [\[2 Nephi 11:26-27\]](#)
514. At this time begins the Second Time the Lord sets for his hand. This is after the Gospel comes to the Gentiles in the last days and the Gentiles reject it. [\[2 Nephi 11:28\]](#)
515. The words of Joseph return in part to Joseph by the Gentiles, but because the Gentiles reject the Gospel, the Lord returns the word to Them, and by Power. This begins the great work of the Lord,

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the Second Time he puts forth his hand to recover them. **This coincides with the record of Joseph which was sealed coming to them and becomes the standard to the world by which the Lord will judge his people.** [2 Nephi 11:28]

516. The word convinces the Jews Jesus that is the Messiah. [2 Nephi 11:31]
517. God confirms Nephi's words shall survive through generations to fulfil God's promise to Joseph that his lineage would never perish from the earth. [2 Nephi 11:40-41]
518. Nephi sees four generations after Jesus visits his descendants they fall away because of pride. God's spirit no longer strove with them, which brought their speedy destruction. [2 Nephi 11:73-77]
519. After Nephi and his brethren's seed dwindle in unbelief for generations, and are smitten by the Gentiles, the words of their righteous forefathers return to them. [2 Nephi 11:81]
520. The blessings which had been reserved on this land for the Nephites are given instead to the Gentiles. [Mormon 2:48]
521. While Gentiles who initially received the Nephites words in the last days assumed it was their responsibility to 'build Zion,' never at any time did Nephi or any of the Book of Mormon prophets write that the Gentiles who received the word before it returns to Joseph's remnant became righteous and built the New Jerusalem. This all happens after Joseph's remnant returns to Jesus. It was and is the Gentiles calling to take Nephi's words back to his descendants. [Mormon 2:43]
522. Gentiles would build up churches but unto themselves, preaching their own wisdom, denying God's power. [2 Nephi 11:90-91]
523. Both Jew and Gentile are alike unto God, in that he offers salvation freely and denies none. [2 Nephi 11:115, 2 Nephi 11:113-114]
524. The Lord declares in the days of the Gentiles, (Times of the Gentiles), nations of both the Jews and Gentiles would be drunken in iniquity. The Lord declares they shall be visited in judgement. They rejected Gods words and prophets, spiritually they are as if in deep sleep. [2 Nephi 11:116-117, 2 Nephi 11:123-124]
525. After the Gentiles scourge the Nephite descendants, the Lord remembers the covenant mad with Abraham and Israel, and the prayers of the ancients on their behalf. [Mormon 2:49, Mormon 2:50, 2 Nephi 11:83-85]
526. The Gentiles reach many of Nephite descendants with the Gospel, prior to the sealed portion's return. [2 Nephi 12:80-84]

NOTES:

527. The prophecy states that Jews will also begin to believe in Christ on this land, although it does not indicate at this time it is because of the Gentiles and their first portion of Joseph’s record.

[2 Nephi 12:85]

The Gospel Comes to Gentiles

The Gospel Comes to the Gentiles At the Time of Jesus

528. The Gentiles received the gospel from the Apostles after the days of Jesus while the Jews were soon scattered for crucifying the Savior. In the day the apostles shared the word, it went forth to the Gentiles in purity.

[1 Nephi 3:165-166]

529. The prophecy of Zenos compared Gentiles coming to Christianity as wild olive branches grafted onto the dying olive tree.

530. Eventually the Gentiles spiritually stumble because of plain and precious truths held back by the Jews. Justin the Martyr proclaimed in 1st Century AD truth of Jesus and covenants had been removed from their historical records, eventually lost from future scriptural cannon.

[1 Nephi 3:169, 1 Nephi 3:183]

531. The Gentiles Christianity apostatized within a few generations and the world fell into the ‘dark ages.

532. Prophecy stated that the Gentiles would later receive the Gospel through the words of Joseph. Much of the gospel returns to the Gentiles via Joseph’s words known as The Book of Mormon.

[1 Nephi 3:183, 1 Nephi 4:16]

533. God’s objective was for the Gentiles to receive the gospel in the last days, and from them, the remnant of Joseph would also receive the very words of their fathers. The Gentiles would largely fail to bring the gospel to Joseph’s remnant, nevertheless the gospel does return by Jesus power to the remnant of Joseph.

[3 Nephi 7:35-37]

NOTES:

The Gospel Comes to the Gentiles in the Last Days

534. The Gospel would return to the Gentiles for several reasons:
- i) Certain truths were removed from the witness of the Jews (The Bible) [[1 Nephi 3:168-174](#), [1 Nephi 3:171-174](#), [1 Nephi 3:183-184](#), [1 Nephi 3:192](#), [1 Nephi 3:245](#)]
 - ii) The Gentiles would be part of the covenant to return the House of Joseph's spiritual writings to their latter day descendants.
 - iii) God promises to speak to all nations, so they can have a testimony of Him. [[1 Nephi 3:198](#), [2 Nephi 10:48](#), [2 Nephi 12:70](#)]
 - iv) God wants all people to know him. All who will repent have the promise to dwell safely in Him. [[1 Nephi 7:64](#)]
535. The Plain and Precious truths were written upon the plates translated to become the Book of Mormon. [[1 Nephi 5:223](#)]
536. The words of Joseph come twice. Initially, the Gentiles receive the records of Joseph (the Book of Mormon), but a lesser portion. A greater portion is withheld from the Gentiles until a latter day. God says he will try the faith of the Gentiles first with the first portion of the gospel. If they do not repent, the greater things will be withheld. [[3 Nephi 12:3-4](#)]
537. God will not deliver the greater portion of the Book of Mormon in the day of the wickedness of the Gentiles. [[Ether 1:100](#)]
538. God plans to bring the Word to all nations eventually. [[2 Nephi 12:87](#), [2 Nephi 12:96](#)]

The American Nation Was Setup by God so the Gospel Could Flourish.

539. America was promised to be a free nation if she will remember and serve the God of the land, Jesus Christ. [[Ether 1:35](#)]
540. The nation was setup to be free so the fullness of the gospel could go forth: Specifically, to go forth from the Gentiles of this land to the remnant of Joseph, also of this land. [[3 Nephi 9:90](#), [3 Nephi 9:87-90](#)]

NOTES:

The Gospel Returns to The House of Israel

541. The sign of the gospel's return to the House of Israel (Joseph and Jews) is the Gentile rejection of the Fullness of the gospel. [3 Nephi 7:34-37, 2 Nephi 1:23]
542. The Lesser part of Jesus' teachings to Nephites came to Gentiles in 1830, to be returned unto the House of Joseph (Nephite remnant). These first records were returned, as Book of Mormon writers stated, to try the faith of his people (Joseph's remnant but also the Gentiles). Even Greater writings are yet to come forth. [3 Nephi 12:2, 3 Nephi 12:3, 3 Nephi 12:4, Ether 1:109]
543. The writers of the Book of Mormon knew and understood more—much more—but were commanded to refrain sharing in order to 'try our faith.' [3 Nephi 12:3, Ether 2:1, Ether 6:14]
544. The greater things of the Nephite records would be withheld to try the faith of the those who receive the record of the Nephites (both the Nephite remnant and the Gentiles from whom they would receive the record). [3 Nephi 12:5, Ether 1:109]
545. If the those who receive it (the remnant and Gentiles) believe, then the Greater Things are manifest. But only after the trial of their faith with the first records. [3 Nephi 12:2-5]
- "Come unto me, O ye Gentiles, and I will shew unto you the greater things, the knowledge which is hid up because of unbelief." -- Ether 1:109***

NOTES:

Inheritance and the Covenants

546. The America's were promised inheritance to the remnant of Joseph, not the Gentiles who inhabit. [\[3 Nephi 9:50\]](#) [\[3 Nephi 7:14\]](#)
547. God Covenanted with Lehi/Nephi that the Americas were His people's land forever. [\[2 Nephi 1:8\]](#)
548. Inheritance:
i) Israel was promised to Judah, House of Israel. [\[3 Nephi 9:70-71\]](#)
ii) The Americas are the land of Joseph's inheritance, not the Gentiles.
549. Notwithstanding, the Lord's Promise is that Gentiles would be a great nation, freedom established so that the word could return to the remnant of Joseph. [\[3 Nephi 9:65-66\]](#)
550. The Gentiles harden their hearts to the gospel given to them—both from within the church and without. Their iniquities are returned upon their own heads. [\[3 Nephi 9:66\]](#)
551. The remnant of Joseph shall be as a lion among the Gentiles at a future day. Their rise is prophesied to happen after the rise of the Gentiles. [\[3 Nephi 9:51-56\]](#) [\[3 Nephi 9:98-99\]](#)
552. The Gentiles have judgement pronounced upon them for their immorality and rejection of truth. If they don't repent, the result is 'fury such as they have not heard.' [\[3 Nephi 9:101-106\]](#)
553. A great and eternal purpose of the Lord is to fulfill the covenant to restore the Jews and all the House of Israel to the original lands of their inheritance. This is why inheritance and lands were stressed in early scripture. They become the lands of the Kingdom in the last days. [\[Mormon 2:42\]](#)

NOTES:

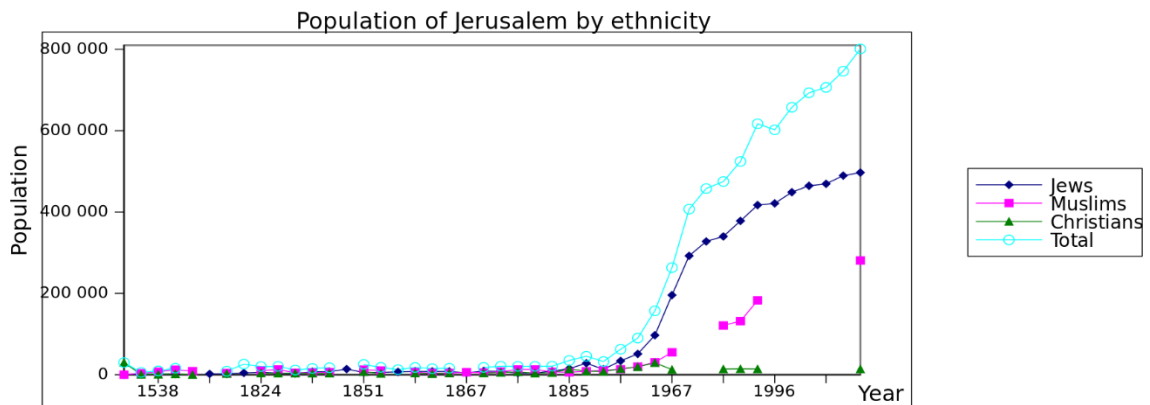
Jews Begin Returning to Israel

A Sign That No One in the World Predicted, except the Book of Mormon.

- 554. The Jews wandered without a homeland since Jerusalem was destroyed in approximately 70 A.D. The Jews have wandered throughout the world for nearly 2000 years since then as a people without a nation. The lands of their inheritance were occupied by other (Gentile) nations.
- 555. An incredible prophecy within the Book of Mormon states that when the work (i.e. the return of the Book of Mormon to the world) shall commence, Israel (Jews) shall be about to return to their homeland. [Mormon 1:82]
- 556. The prophecy is stated three separate times in the Book of Mormon, that when the words of the Book of Mormon (i.e. Joseph’s words) are received by the Gentiles, it is a sign the Jews will begin returning to their homeland. [Mormon 1:82, 3 Nephi 13:54, Ether 1:114]
- 557. No theologian or politician ever predicted such an incredible change in world events previously. Yet demographics prove the Book of Mormon’s prophecy true. Examine the chart below. World demographic data verifies that Jews remained outside of Jerusalem until the mid-1800’s, when they started individually returning. This time period exactly coincides with when the Book of Mormon came forth to the world. This is exactly as Mormon wrote.

“Therefore I write unto you, Gentiles, and also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance;”-- Mormon 1:82

https://en.wikipedia.org/wiki/Demographic_history_of_Jerusalem



NOTES:

The Gentiles Reject the Gospel

The Loftiness of Man

558. The Prophecy tells that 'lofty' attitudes of both Jews and Gentiles would cause them fall away from the truth.
559. In the Parable of the Olive Tree, the vineyard's corruption came from it's loftiness. This represents the lofty heart of man, not humble before Christ. [\[Jacob 3:105\]](#)
560. Isaiah warns that the lofty looks of man shall be humbled when the Lord returns. [\[Isaiah 2:11, Isaiah 2:12\]](#)

"And it shall come to pass that the lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day." --[Isaiah 2:11](#)

Judgement upon the Gentiles

561. The Prophecy tells that the Gentiles would be great in the eyes of God in carrying forth truth to Israel. [\[2 Nephi 7:16, 2 Nephi 7:28\]](#)
562. The Gentiles upon this land (The Americas) would have great blessings. [\[2 Nephi 7:17, 2 Nephi 7:18\]](#)
563. God's plan was to bring the Gentiles to as great a knowledge of Jesus as he did the Jews. [\[2 Nephi 11:78\]](#)
564. Repentant Gentiles have the same blessing as those of the House of Israel. [\[2 Nephi 12:77\]](#)
565. The Prophecy tells that the Gentiles who come upon this land would share in the blessing of Joseph's people. Joseph's people were promised this land for their covenant. [\[1 Nephi 3:201, 2 Nephi 7:30\]](#)
566. The Gentiles would share in the blessings with the covenant people of the House of Israel. [\[2 Nephi 7:29\]](#)
567. Despite the blessings, the Gentiles would begin to forget God and favor their substance. They would begin to deny God. [\[2 Nephi 11:90, 2 Nephi 12:40\]](#)
568. Judgement upon the Gentiles is prophesied if these same Gentiles—the who received the Fullness of the Gospel-- are unrepentant. [\[2 Nephi 12:40, 3 Nephi 7:32-36\]](#)

NOTES:

569. The Prophecy states the Gentiles and Jews would be drunken in iniquity. [\[2 Nephi 11:116\]](#)
570. Just as God cleared Canaan under Joshua before Israel re-established the promised land, the land of the Gentiles would potentially be cleansed. [\[Deuteronomy 7:7-26\]](#)
571. Jesus said if the Gentiles will repent after having such great blessings and yet rejecting the gospel, he would still allow them to be numbered among Joseph, and share in their inheritance and blessing.
572. The warning is to all nations of the Gentiles, not just a specific land. [\[3 Nephi 14:2\]](#)
573. The purpose of cleansing the land of the Gentiles is to clear the land of its immorality for a fresh start. The fresh start will be the New Jerusalem built by the remnant of Joseph. [\[3 Nephi 9:101-105\]](#)
574. Immorality of Gentile culture are removed from the land where the New Jerusalem is to be established. As in the days of Joshua, the land (culture) begins with a clean slate-- nothing from former culture could be allowed to corrupt. [\[3 Nephi 9:99-106\]](#)
- 575.

The Times of the Gentiles Fulfilled

576. The Prophecy states that Jerusalem (Judah) would be smitten and trodden down by the Gentiles until the 'Time of the Gentiles' is fulfilled. [\[Luke 21:23, Luke 21:32\]](#)
577. The Time of the Gentiles refers to the time where the Gentiles 'are keepers' of the Gospel during Israel's generations of estrangement from the Messiah, which Paul called Israel's blindness. [\[Romans 11:25\]](#)
578. The Times of the Gentiles are fulfilled in the last days. The gospel that was given to them is taken from them back to Israel. This is the penalty for rejecting the fullness of the gospel [\[3 Nephi 7:32-36\]](#)
579. The scripture stating 'The First shall be Last and the Last shall be First' refers to the gospel coming first to the Jews (before Christ), then coming to Gentiles (after Christ), then returning in fullness to the Gentiles in the latter days, then finally returning to Israel (Jews) before the end comes. During the time periods when the gospel 'left' the Jews to go to the Gentiles, the Jews were physically, politically and spiritually scourged though out the world. [\[Mark 10:30, 1 Nephi 3:199-200\]](#)
580. When the Gospel returns to Israel, they shall no longer be down trodden by the Gentiles ever again. This marks the Times of the Gentiles being fulfilled. [\[Luke 21:23-25\]](#)

NOTES:

581. The prophecy of Jesus states that in the last days, the keepers of the Vineyard were ‘miserable, wicked men.’ Jesus removes their influence and lets the vineyard to ‘other husbandmen’ who obey him in all things. [Matthew 21:55, Jacob 3:140]
582. The Times of the Gentiles fulfillment begins the major events of gathering Israel:
- i) The Gospel goes back to Joseph;
 - ii) The Gentiles fall under judgement;
 - iii) Josephs remnant is like a Lion within the Gentiles;
 - iv) The city New Jerusalem is built in the Americas;
 - v) The Power of heaven comes down as the gospel goes to all the world;
 - vi) People of the earth are converted as their hearts change for Jesus; People gather to the New and Old Jerusalem;
 - vii) The world is powerless to fight against Zion.

Spiritual Failings of the Gentiles

583. The Gospel returns to the Gentiles after the days of Christ on earth and again in the Latter Days as ‘The Restoration.’ The church among the Gentiles would have certain success, but certain failings as well.
584. Some Gentile failings regarding the doctrine of Jesus:
- i) Many Gentile Christians would confuse works and grace.
 - ii) Some Gentile Christians would mistake culturally and politically motivated ‘social justice’ for the gospel of Jesus;
 - iii) Some Gentile Christians would miss the greatest Christ-given teaching tool—that of gender—and blindly confuse political agendas for Christ’s gospel. Thinking it no harm to disregard the masculinity of God and Christ.
 - iv) Some Gentile churches mislead that for (your) money can forgiveness can be granted.
 - v) Other Gentile churches would promote Celestial Marriage, polygamy and divisions of glory;
 - vi) Some Gentile churches would wait for a Zion they think is by/for/about them, not seeing God’s greater plan to bring the world to Jesus by the Kingdom.
 - vii) Some Gentile churches in the restoration wrongly assumed the Kingdom on earth was just for them because they initially received the Book of Mormon.

NOTES:

- viii) Some Gentile churches misunderstood scriptures about the Millennium and resurrection, tribulation and rapture.
585. Gentile nations would have a form of godliness yet deny the power of God. The prophet Zenos describes them as the wild grafts on a tame Olive tree. The many wild grafts bear fruit; however, the master of the vineyard tastes of each fruit, and determines none of it is good. [\[Jacob 3:77\]](#)
586. The Gentiles who received the writings of Joseph would fragment and diminish the truth. Initial gifts of the spirit found in the early restoration would soon be lost. [\[3 Nephi 12:22\]](#)
587. For this wise purpose, The Greater things were withheld from the Gentiles the first time the record of Joseph comes to them. [\[3 Nephi 12:3, 3 Nephi 12:4, Ether 1:109\]](#)
588. The promise is that the gospel returns to the Jews upon the Gentiles rejection of it. [\[3 Nephi 7:34-5\]](#)
589. Our missteps were foretold. He does His own work in the end. [\[Isaiah 29:22, Isaiah 29:23, 2 Nephi 11:142\]](#)

The Desolation of the Gentiles

590. All people are offered repentance individually. Nations never received God’s judgement without a prophetic witness of repentance first, and that long suffering. [\[Amos 3:7\]](#)
591. The nations of the Gentiles are offered repentance. [\[1 Nephi 3:210\]](#)
592. As many of the Gentiles who repent are included in the covenant promises of the Lord. [\[2 Nephi 12:77, 3 Nephi 7:38\]](#)
593. Warning issued to all nations of the Gentiles. The warning is that the remnant of Jacob will have power over the nations of the Gentiles, which would appear to be a future portrayal of the David and Goliath story—the Gentile giant felled by the smallest Israelite. [\[3 Nephi 9:51\]](#)
594. The remnant of Joseph inherits the desolation of the Gentiles. [\[Isaiah 54:3, 3 Nephi 10:11, 1 Nephi 6:38\]](#)

NOTES:

The Choice Land

Promises and Warnings

The Lord declared this land (America's) was consecrated for whoever the Lord would bring to it.

[2 Nephi 1:11]

The ancient descendants of Joseph on this land and the Gentiles who came later

- Both received promises and warnings;
- Both receive blessings and cursings;
- The land would be blessed for obedience, cursed for iniquity;
- Both received the fullness of the gospel, and at certain times in their respective histories, both reject it.

The promises are fulfilled when the remnant of Joseph receives the gospel again, after the Gentiles reject it. The Gentiles are allowed to share in Joseph's peoples' blessing after the Gentiles repent.

Jesus shared a major signpost to the Nephites when these things would happen: he simply stated that when the remnant of Joseph (Nephites) begins to learn of Gospel from the Gentiles, it is a sign that the work is already underway unto the restoring of Israel to Jesus.

[3 Nephi 9:93]

The Blessing on the Land, The Cursing on the Land

595. The land of the Americas had always been preserved as a land 'choice above all other lands.'

[Ether 6:2]

596. The Blessing upon the Land is that all who keep the commandments shall prosper.

[2 Nephi 1:20, Alma 22:20]

597. But the land holds a cursing as well—the cursing is that destruction shall come upon all those who work darkness. And that destruction comes when they are fully ripe.

[Alma 17:60, Ether 4:22, 1 Nephi 5:129, 2 Nephi 1:14, Jacob 2:38, Jacob 2:51, Enos 1:15, Alma 21:17]

598. The land holds a cursing and a blessing because the Lord can not look upon sin with any degree of allowance.

[Alma 21:18, Helaman 5:22]

599. The Nephites experienced the curse of the land when their hearts turned to riches over God.

[Helaman 5:22-32, Helaman 5:41-48, Mormon 1:18]

NOTES:

The Warning to Joseph's Remnant

The descendants of Nephi's people (remnant of Joseph) had this warning from Jesus:

- 1) The remnant of Joseph through Lehi would be led to a land 'choice above all other lands.
[1 Nephi 1:54, 2 Nephi 1:6, 2 Nephi 7:31, Jacob 3:93]
- 2) The Nephite/Lamanite culture were all descendants of Joseph through Manasseh.
[1 Nephi 1:165, 2 Nephi 2:6, 2 Nephi 2:31]
- 3) The Nephite were continually warned of scattering for disobedience, just as the Jews. The land would otherwise be cursed for their sakes.
[Jacob 2:51-53]
- 4) After Jesus visited America, the Nephite civilization was scourged into non-existence by the Lamanites.
[1 Nephi 1:58, 2 Nephi 4:40, 2 Nephi 4:41, Jacob 2:52, Alma 21:12, Helaman 5:12, Helaman 5:13, 3 Nephi 13:9-10, Moroni 9:2-6, Mormon 3:15-16]
- 5) The remnant that remained would live for generations without Christ. They would be scourged and scattered by the Gentiles who came to this land, but their future changes when they receive the fullness of the gospel.
[3 Nephi 9:65, Mormon 2:49]
- 6) The Gentiles would know of the short-comings and iniquity of the dwindling remnant.
[Alma 17:57]
- 7) Their record would be left behind for the Gentiles.
[Mosiah 7:56]
- 8) Their blessings would be reserved for the same Gentiles who would inhabit the land after them.
[Mormon 2:48, Ether 4:113]

The Promise to the Gentiles of America

The Gentiles who came to America had great promises:

- 1) Gentiles would be led to the same land of Joseph's progenitors' blessing, the Americas. It was and is the land 'choice above all other lands.'
[1 Nephi 3:176]
- 2) The Holy Ghost would be shed upon them to make them mighty above all. [1 Nephi 7:15, 3 Nephi 9:65]
- 3) The fullness of the Gospel would come to the people of this land. [1 Nephi 3:183, 1 Nephi 4:16]
- 4) The mighty Gentile nation of this land would be setup as a free people for this purpose: so the gospel could go forth in freedom. The forefathers were brought here by His power.
[3 Nephi 9:89-90, 1 Nephi 3:152, 1 Nephi 3:155]
- 5) The Gentiles would receive the fullness of the gospel. [1 Nephi 3:183]
- 6) The Gentiles would be numbered among the remnant of Joseph to share this land of their inheritance under the Father's blessing. [1 Nephi 3:201-202, 2 Nephi 7:30, 3 Nephi 7:38, 3 Nephi 9:92, 3 Nephi 10:1]
- 7) The Gentiles would share in the blessings on the land again in the New Jerusalem because of the Covenant with Joseph. The Gentiles eventually realize and return to the one from whom their blessings come.
[Mormon 2:37]

NOTES:

The Warning to the Gentiles of America

The Gentiles on this land received this warning from Jesus:

- 1) Their prosperity would cause them and nations of Gentiles to be drunken in iniquity. (That at a time when the Jews were also accused of being drunken in iniquity). [2 Nephi 11:116]
- 2) If they reject the fullness of the Gospel, they are warned their iniquities shall return upon their own heads. [3 Nephi 9:66, 3 Nephi 7:34-37]
- 3) Judgement upon the Gentiles comes as a warning if they do not repent. The judgement on the lands is to all nations of Gentiles. [2 Nephi 10:11, 3 Nephi 9:101-106]
- 4) The American prophets warned the Gentiles to repent. [Mormon 2:51-54, Ether 1:34]
- 5) Whoever didn't believe the words of the remnant of Joseph would be cut off from the inheritance shared with Joseph in this land. [3 Nephi 9:98]
- 6) Whoever possessed the land, Gentile or Remnant of Joseph, must serve God or be swept off. [1 Nephi 5:224, Ether 4:22]
- 7) God's purpose is to remove the Gentile culture's iniquity prior to building New Jerusalem. [2 Nephi 7:22]
- 8) The prayers of the formerly righteous saints of the Nephites are not forgotten. They prayed on behalf of their descendants that they will return unto the Lord, even in the midst of the Gentiles. [Mormon 4:28]
- 9) The remnant of Joseph's descendants through Nephi would be among them like a Lion. [3 Nephi 9:52]

“And my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.”

--3 Nephi 9:99

The Promise to Joseph's Remnant in America

The descendants of Nephi's people (remnant of Joseph) had this promise:

- 1) Joseph of Egypt had a promise a remnant of His seed would be preserved through time, and would never perish from the earth. [2 Nephi 2:31, 2 Nephi 11:40, Jacob 2:34, Ether 6:7]
- 2) This remnant are the descendants of the Nephite/Lamanite civilization. [Alma 21:56-60, 3 Nephi 4:72]
- 3) This land (America's) was covenant land of Joseph through the Nephites. [2 Nephi 1:8, 2 Nephi 2:3, 3 Nephi 9:64]
- 4) The Words of Joseph's remnant return unto them in eventually. [Enos 1:26, 3 Nephi 7:36]
- 5) Joseph's remnant returns to the Lord in the last days when the fullness of the gospel returns to them, initially from the Gentiles. [3 Nephi 2:106, 1 Nephi 3:19, 3 Nephi 13:54]
- 6) To become spiritually powerful in the last days, as a Lion among the Gentiles. [3 Nephi 9:52, 3 Nephi 9:99, Mormon 2:54]

NOTES:

- 7) Yet at the same time, the Nephites are warned not to be arrogant or assume they are more righteous than the Gentiles. [2 Nephi 12:75-76]
- 8) As many of the Gentiles as repent (or whoever repents) becomes the covenant people of the Lord; whoever does not repent (even Jews) regardless of lineage will be cast out. The Lord ONLY covenants with those who believe in Jesus, the Holy One of Israel. [2 Nephi 12:77-78]
- 9) The city New Jerusalem would be built up unto them, as a part of the covenant being fulfilled with Joseph. [Ether 6:8, Ether 6:10]

Joseph's Words Return a Second Time

The Sealed Words and the Second Time.

600. After the Gentiles received the initial words of Joseph, the records are returned and the unsealed words were not read.
601. The unsealed words were written unto the Gentiles. The sealed words were apparently reserved for Israel (Jews and Joseph's remnant) first before the world learns. [2 Nephi 12:80, Mormon 2:41, Mormon 2:35]
602. In the day the words were written, the authors understood that the Power of his truth contained in the Nephite writings was/is reserved for future generations. [Alma 17:49-50, Alma 17:38-42]
603. The sealed words shall be read upon the housetops. [2 Nephi 11:131, Mormon 2:35]
604. The sealed words contain a revelation from the beginning to the end of the world. [2 Nephi 11:126]
605. The sealed words DO NOT come forth in the days of wickedness, especially of the Gentiles. [2 Nephi 11:127, Mormon 2:39]
606. They go forth when the Lords sees fit. God emphasizes through the word that wickedness shall not bring them forth. [Mormon 2:40, Mormon 2:39]
607. The sealed words go forth to the unbelieving of the Jews. [Mormon 2:41]
608. After judgement on the Gentile nations, the sealed words of Joseph come forth later. [2 Nephi 11:125]
609. Great truths from these words cause the spiritually blind and deaf to see and hear God's word, breaking their spiritual obscurity. [2 Nephi 11:155]

NOTES:

610. Israel now comes to understanding of Jesus, correcting the error of their ways. [[2 Nephi 11:158-160](#)]
611. Repentance is offered to anyone and God will spare them destruction, but the false church (whore) will tumble. [[2 Nephi 12:21](#), [2 Nephi 12:22-23](#)]
612. Satan's work is so pervasive, he compels humanity to anger over that which is good. [[2 Nephi 12:24](#)]
613. Judgement upon the Gentiles comes because many ultimately deny Jesus. [[2 Nephi 12:40-41](#)]
614. Because of the error of the Gentiles, this sets in motion the Lord restoring Israel to Him. Notice that the Kingdom is NOT built by the Gentile church at this time.
615. The Lord begins a Second Time to restore his people Israel. [[2 Nephi 11:28](#), [2 Nephi 12:42](#)]
616. This happens after the Gentiles deny Christ, the fulness of the Gospel, and things which are simply 'good.' [[2 Nephi 12:40](#), [3 Nephi 7:34-35](#)]
617. At this time, the Lord's words to Nephi 'hiss forth' from his mouth to THE ENDS OF THE EARTH AND BECOME THEIR STANDARD. [[2 Nephi 12:43-44](#)]
618. The words of Lost Tribes, the Jews and Nephites are exchanged. [[2 Nephi 12:71-72](#)]
619. The words of the Nephites is specifically had by the Jews. This begins a greater return to the land of their Inheritance. [[2 Nephi 12:73](#)]
620. The world becomes powerless to fight against those of, for or gathering to Zion. [[2 Nephi 12:74](#)]
621. The Lord will separate the righteous and the wicked. [[2 Nephi 12:90](#)]
622. The Second Time of the Lord is when Zion is established and the great work commences from there to restore the nations. That is the true 'Great and Marvelous' work. [[2 Nephi 5:36](#), [2 Nephi 12:42](#), [3 Nephi 10:1-8](#)]
623. Zion is established when the Lord sets forth his hand a second time. He is in the midst and organizes the work of evangelism to the world. [[2 Nephi 12:92-99](#), [Isaiah 11:1-11](#), [3 Nephi 10:1-8](#)]

NOTES:

The Rise of Joseph-The Gospel Returns to Israel

Joseph's Spiritual Rebirth

624. The story of restoration does not end with the Gentiles receiving the Fullness of the Gospel. The Book of Mormon foretells the remnant of Joseph shall be 'as a lion among the Gentiles' at a future day. Joseph's (Nephite descendants) rise is prophesied to happen after the rise of the Gentiles. [Micah 5:8, 3 Nephi 9:51-56, 3 Nephi 9:98-99]
625. The rise of Joseph's people coincides with judgment upon the Gentiles. Joseph's people are among the Gentiles as a lion who can tread down and tear in pieces at will. [3 Nephi 9:52, 3 Nephi 9:99, Mormon 2:54]
626. The story of Joseph is a type and shadow (metaphor) for the Tribe of Joseph's future. In Joseph's story, a displaced Hebrew (Joseph himself) rises to power in a Gentile land. His power is spiritual and political. It is His efforts that eventually save His former family when famine comes. In the last days the lost words of Joseph eventually nourish Israel with the fullness of the Gospel, just as Joseph nourished His family during famine. [Genesis 48:9]
627. A parallel for the future blessing on Joseph exists in the history of the Book of Mormon. The Book of Mormon reveals how the (wicked) Lamanites' hearts were, on more than one occasion, changed to Jesus. Their change was sudden and miraculous. This is because they were baptized by the Holy Ghost (changed). [Helaman 2:111, Alma 12:176, 3 Nephi 4:50]
628. God blessed them with the Holy Ghost, which experience would bring about their sudden change of heart. It is the promise of God to all. It is the change required for Salvation. [Mosiah 3:9, Alma 3:25, Alma 3:29]
629. The converted Lamanites were baptized by the Holy Ghost even before their water baptism. The change was evident because they had no more disposition to do evil. [3 Nephi 4:50]
630. This historical 'revival' among Joseph's people (Lamanites) is prophesied to happen again in the last days, as the Messiah is manifest unto them. They experience the Power of the Holy Ghost. [2 Nephi 2:9, 2 Nephi 11:78]
631. This spiritual rebirth happens when the Book of Mormon returns to Joseph's remnant. They rise to spiritual power from darkness. Just as the Lamanites, their current spiritual status will have no bearing on God's pouring out His Spirit upon them, as in the days of old. [Enos 1:20, Micah 5:8, 3 Nephi 9:52, 3 Nephi 9:99]

NOTES:

632. Historically, miracles occurred when the peoples' hearts changed. This change of heart happens in the last days to Joseph's remnant who receive their forefather's writings (Book of Mormon) and Jesus. The change of heart brings spiritual power. It is only by God's power.
[Alma 3:27, Mosiah 3:3, 2 Nephi 1:72, Alma 8:96]
633. The call to all people, regardless of lineage is to have a changed heart. Salvation comes to none else. But the remnant of Joseph in the last days receives an outpouring of the Holy Ghost, leading to changed and pure hearts among them, which will make them mighty among the Gentiles.
[Mormon 2:54]
634. When this happens, Joseph's remnant also comes to know who they are as remnant of Israel, and part of the covenant. Those of Joseph build a city. Repentant Gentiles assist, along with some of House of Israel.
[2 Nephi 2:12, 2 Nephi 2:23, 3 Nephi 2:108, 3 Nephi 7:37]

A City Built-The New Jerusalem

Zion is built by a remnant of Joseph

635. The Gospel comes to the remnant of Joseph (Nephi's descendants) after it comes to the Gentiles in America. The Gentile commission was to bring them to the truth, but Jesus states he will take the gospel to them at a time when the Gentiles reject the fullness of the gospel. Jesus states he will take the Gospel from them (the Gentiles) and return it to the House of Israel.
[1 Nephi 4:16, 3 Nephi 7:34-36]
636. Noteworthy: the prophecy states the Remnant of Joseph (the descendants of the Nephites) shall be built up upon this land, it being their inheritance, and THEY shall build up a Holy City Unto the Lord.
[Ether 6:8]
637. The City shall be called The New Jerusalem.
[3 Nephi 10:2, Ether 6:4-10]
638. Note that the City on Earth shall be built up and named New Jerusalem. God's 'city' in heaven to return to earth is also called New Jerusalem. The two shall be one someday.
639. References to the City New Jerusalem built on earth.
[Genesis 7:70, 3 Nephi 9:58, 3 Nephi 10:2, Ether 6:4, Ether 6:6]
640. References to the Heavenly New Jerusalem which shall return to earth.
[Revelation 3:12, Revelation 21:2, Ether 6:10]
641. These covenants were foretold by Ether who was neither of Judah or Joseph, but an American prophet of the lineage of Jared, who departed the land of Shinar and the city of Babel. [Ether 1:6]

NOTES:

642. Jesus explains to the Nephites that The City (New Jerusalem) is built by the remnant of Joseph, i.e. the Nephite descendants. This is because the covenant for a new Jerusalem on this land was made with Joseph's people, not the Gentile church of the last days, although they shall be numbered among them if repentant. [\[3 Nephi 10:1-2, Ether 6:7, Ether 6:8\]](#)
643. Noteworthy: the prophecy states signpost of the gospel returning to the Jews is the very rejection of it by the Gentiles—specifically those believers who turned and sinned against it. [\[3 Nephi 7:34-36\]](#)
644. The Prophecy states that the Gospel comes from Gentiles back to Joseph. [\[1 Nephi 3:191, 1 Nephi 4:16, 3 Nephi 9:91-92, 3 Nephi 12:2, Mormon 2:43, Mormon 3:30\]](#)
645. When the City is built, Jesus declares the power of Heaven shall come down, He will be in the midst. [\[3 Nephi 9:59, 3 Nephi 10:4, 2 Nephi 9:137\]](#)
646. The repentant Gentiles and some of scattered Israel shall assist the remnant of the Nephites building New Jerusalem. [\[3 Nephi 10:1-2\]](#)

The Holy One Of Israel, Jesus is in the Midst

647. Jesus states that when the time comes when he 'sets his hand a second time' to recover his people Israel, that he and the powers of Heaven shall be in the midst of them. [\[3 Nephi 9:59, 3 Nephi 10:4, Isaiah 11:6-12\]](#)
648. This begins the great 'endowment' spoken of by scripture. The Lord God is present, directing the work. They labor with their might. The characteristic of those servants is their obedience in all things. [\[Jacob 3:140\]](#)
649. The New Jerusalem is setup on this land by the remnant of Joseph, with Gentiles and Israel assisting. From there, the Lord directs the work of gathering the world to the New Jerusalem and the Jerusalem of Old. [\[3 Nephi 10:1-4\]](#)
650. Notice Isaiah prophesied that at this time 'The Holy One of Israel,' The Redeemer, shall be in the midst of them. [\[Isaiah 12:6, 2 Nephi 9:137, Isaiah 47:4, Isaiah 54:5\]](#)
651. Isaiah stated that Zion would be the City of the Holy One of Israel. [\[Isaiah 60:14\]](#)
652. This Holy one of Israel was the God of Israel, spoken of by the prophets. [\[Psalms 71:22, Psalms 89:18, Isaiah 1:4, Isaiah 5:24, Isaiah 47:4\]](#)

NOTES:

653. The Book of Mormon teaches that the very Creator, The Father, The Maker of all things is The Holy One of Israel is Jesus, the very one Moses and all the prophets foretold. He shall be The One in the midst. He is the one upon whom Israel shall rest.
[2 Nephi 11:55, Omni 1:43, Omni 1:46, Isaiah 10:20, 1 Nephi 7:62, 1 Nephi 7:64]
654. When The Holy One of Israel is in the midst when the earth rests, Satan finally has no power. This Holy One of Israel is and always was Jesus.
[1 Nephi 7:62, 1 Nephi 7:64]
655. What some have called 'endowment' is for the purpose of gathering Israel and all who will repent unto him. This is a spiritual commission administered by Jesus, The Holy One of Israel, to execute his will in gathering the nations to him.
[3 Nephi 10:7]
656. Those who are endowed are few, but those who are gathered are protected by the Lord from the front and from the behind.
[Jacob 3:125, Jacob 3:136]
657. They gather to Zion, not in haste, but in power with God preparing the way for them. God even states they shall be led up as 'calves of the stall.'
[Malachi 4:2, 1 Nephi 7:55, 3 Nephi 10:8, 3 Nephi 10:11-13, 3 Nephi 11:23]
658. The Lord protects those he gathers by power.
[1 Nephi 3:230-231, Malachi 4:1, 1 Nephi 7:33, 3 Nephi 11:22, 1 Nephi 3:187, 1 Nephi 7:36]
659. No nation or person fighting against Zion shall prosper.
[2 Nephi 5:33, Isaiah 29:8, Isaiah 31:4, 1 Nephi 7:30, 1 Nephi 7:42, 2 Nephi 7:23, 2 Nephi 11:119-121]

NOTES:

The Great Chiasm of Jesus Words

660. It is noteworthy that much of the covenants are explained by Jesus firsthand to the Nephites.
661. The Book of Mormon declares that many of the covenants were removed by the Jews from the biblical records and not included in the cannon of the Bible.
662. The words of Jesus to the Nephites are presented in the Book of Mormon an incredibly complex Hebrew Chiasm, a marvel of prophecy, and a hidden stamp of authenticity. [{Click To View Beautiful Hebrew Chiasm of Jesus Words}](#)

The Second Time

God states he will enact the great Gathering of Israel. It shall be, for him, the 'Second Time' he sets forth His hand to gather Israel. God's power astonishes the world. The Lord moves mightily to regather His people world wide. His work is successful and produces His Kingdom on earth as Israel returns to Jesus, recognizing Him as Messiah, Savior, God. [\[2 Nephi 5:36, 2 Nephi 11:28, 2 Nephi 12:42, Jacob 4:3\]](#)

663. The Purpose of the New Jerusalem (Zion in the Americas) is to be the missionary effort to the world to bring all nations to Jesus. [\[Isaiah 11:11, 3 Nephi 10:4-8\]](#)
664. This last great missionary effort, The Second Time of regathering, is managed by Jesus himself. He will be in our midst and the powers of heaven present. [\[3 Nephi 9:59, 3 Nephi 10:4\]](#)
665. According to Isaiah, Zion is established to begin the 'Second Time' God sets forth His hand to recover Israel. [\[Isaiah 11:1-11\]](#)
666. Nephi and Jacob reiterate the great work of the Second Time the Lord sets forth His hand is when Jesus is in our midst. [\[2 Nephi 5:36, 2 Nephi 11:28, 2 Nephi 12:42, Jacob 4:3\]](#)
667. From Zion in America, the work commences to recover the dispersed of Jacob, the lost tribes of Israel, the Jews and all nations. [\[3 Nephi 10:4-8\]](#)
668. God taking the gospel back to Israel symbolizes grafting back an original scattered branch on the mother tree. Joseph's words (written by their forefathers) return to Joseph, and then to Israel.

NOTES:

669. This begins the re-grafting of Israel back to the knowledge of Christ and the covenants. The first became last, and the last first. This eventually fulfills the covenant with Abraham that all the earth shall be blessed. [Jacob 3:127]
670. God will regather His people from all nations. [Isaiah 66:18, Jeremiah 23:3, Jeremiah 29:14, Jeremiah 31:10]
671. God makes bare His arm in power before the nations. [Mosiah 7:80, 3 Nephi 9:73]

Isaiah 11:11 And it shall come to pass in that day, that the Lord shall set His hand again the **second time** to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

“And behold, according to the words of the prophet, the Messiah will set himself again the second time, to recover them;”-- 2 Nephi 5:36

“And the Lord will set His hand again the second time to restore His people from their lost and fallen state.”-- 2 Nephi 11:28

“But behold, there shall be many at that day, when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are the house of Israel;”-- 2 Nephi 12:42

“And in the day that he shall set His hand again the second time to recover His people, is the day, yea, even the last time, that the servants of the Lord shall go forth in His power, to nourish and prune His vineyard; and after that, the end soon cometh.”-- Jacob 4:3

“For I know their works and their thoughts; it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. ”--Isaiah 66:18

“And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. ”--Jeremiah 23:3

“And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive. ”--Jeremiah 29:14

“Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth His flock.”-- Jeremiah 31:10

NOTES:

The Parable of the Olive Tree

The Prophecy includes a metaphorical description of how Israel will be regathered. The story is in the Book of Mormon, known as the Prophecy of Zenos, or the Parable of the Olive Tree.

The Parable describes how God scattered Israel and preserved His word in the remnant of Joseph, to have their words restore Israel to the Messiah in the last days.

In the parable, a vineyard owner is trying to preserve a dying olive tree. Branches of the tree are scattered to produce new trees. The original tree flourished for a time, then begins to die.

Grafting in wild branches to the dying tree initially produces good fruit, but eventually the entire vineyard has bad fruit. Even the transplanted trees have bad fruit.

It is important to picture what the vineyard looked like at this time. To the outsider, every tree bore bad, rotting fruit. How could good fruit ever hope to return when every tree in the vineyard appeared hopeless?

The key was that the roots were still alive. The roots were and are the covenants and promises God made with the forefathers. The words were preserved of Joseph to bring life back to Israel. This is likened to grafting back the original branches from scattered trees onto the original tree.

The Parable describes how the Lord of the Vineyard works in the midst of faithful servants in restoring the original fruit desired by the Master.

In the end, the master preserves the original tree by grafting back in branches from the transplanted trees, and restores the pure fruit of the vineyard.

The story is a type for how the Jews and all Israel come back to Christ by the words of Joseph.

672. The restoration of Israel is described in the story of a dying olive tree. **[Jacob 3:31]**

673. The story is retold in the Book of Mormon, but the original source was a prophet named Zenos, whose writings were apparently included in the plates of Brass, brought from Jerusalem by Nephi. **[1 Nephi 1:158-167]**

674. Zenos spoke of the re-gathering of Jerusalem. **[1 Nephi 5:242, 1 Nephi 5:255, Jacob 3:30, Jacob 4:2, Alma 16:177]**

NOTES: _____

675. Paul refers to Israel in similar metaphorical terms, perhaps a common understanding was had among New Testament writers, comparing Israel to an Olive Tree whose branches were broken off. [Romans 11:17, Romans 11:19, Romans 11:24]
676. The purpose of the Olive Tree Parable answers this question: how is it that the Jews (Israel) after having rejected the Messiah, can ever come back to Him and build upon Him, the sure foundation? [Jacob 3:26, Jacob 3:28]
677. The Tame Olive Tree is the House of Israel. [Jacob 3:31-32]
678. Pruning, Digging, Dunging, etc., represent ministry to His people (preaching, teaching the word and transformed hearts). [Jacob 3:32-33]
679. The tree is dying and not producing good fruit anymore. [Jacob 3:34-36]
680. The dying tree has offshoots transplanted around the vineyard. [Jacob 3:37, Jacob 3:39]
681. The master also joins grafts from wild trees to the tame tree. The wild trees represent Gentiles (non-Israelites). [Jacob 3:36]
682. The offshoots are placed in the nethermost parts of the vineyard. This represents the scattering of Israel literally, but also secret preserving of His word in other parts of the world. [Jacob 3:46]
683. Initially the transplants produce some good fruit. [Jacob 3:50-56, Jacob 3:58-60]
684. Some fruit was from poor ground, some fruit was from choice ground. [Jacob 3:63-66, Jacob 3:68]
685. A long time passes away, eventually all transplants produce bad fruit. This represents spiritual collective conditions of both Jews and Gentiles. [Jacob 3:72]
686. At this time, the master tastes of each fruit born by the wild branches grafted (which are all bearing fruit) and NONE of it is good. The wild branches are Gentiles grafted into the church ('Christians'). [Jacob 3:74-77]
687. Grafting in means to come to a knowledge of Christ. Specifically, the Nephites described that in the later days, after their seed had dwindled in unbelief, through the fullness of the Gentiles, the gospel would come to the Gentiles, and from them to the Nephite descendants. [1 Nephi 4:16]
688. The bad fruit is overwhelming the tree. [Jacob 3:75-77, Jacob 3:78]
689. The roots of the tree are still alive. The roots are the covenants and the prayers of the ancient followers of Christ. [Jacob 3:81-82, Mormon 4:28]

NOTES:

690. The wild (Gentile Christian) fruit overwhelmed the tree, bringing forth fruit so bad, much of it was called evil. [\[Jacob 3:83\]](#)
691. No trees in the nethermost parts of the vineyard produced good fruit either. [\[Jacob 3:85-88\]](#)
692. The master laments the cause of the bad fruit: the loftiness of the vineyard. Isaiah wrote, the lofty looks of man shall be hewn down. [\[Jacob 3:100-105, Jacob 3:105-108, Isaiah 2:11\]](#)
693. With no source of good fruit, the Lord of the Vineyard returns a branch of the original tree, formerly transplanted to a good spot of ground. [\[Jacob 3:112\]](#)
694. The good spot of ground was the Americas—‘choice’ above all other lands. The branch brought back is the word written by Joseph, the Book of Mormon. [\[1 Nephi 1:54, 1 Nephi 3:176, 2 Nephi 1:6, 2 Nephi 7:31, Jacob 3:93\]](#)
695. Simultaneously the mother tree is grafted back to the transplanted tree. [\[Jacob 3:117, Jacob 3:118, Jacob 3:119\]](#)
696. This mutual exchange of branches represents the words of the Nephites had among the Jews, and the Jews having the words of the Nephites. [\[2 Nephi 12:71-72\]](#)
697. The original branch is grafted back onto the original tree and good fruit is born. This represents when the word of Joseph returns to the Jews and they respond.
698. A process begins of removing the bad branches (slowly) as the good grows. The project shows successful results, but the undertaking is large. This is the process of sharing the gospel to the world, to restore Israel to the truth. [\[Jacob 3:120\]](#)
699. The master calls other servants to assist. [\[Jacob 3:125\]](#)
700. The servants are specifically instructed not to remove too much bad until the good starts to grow. [\[Jacob 3:131-134\]](#)
701. The servants were few in number, but they obey the master in all things. [\[Jacob 3:136, Jacob 3:140\]](#)
702. The master of the vineyard labors with them in the work. This is the last time the master will prune His vineyard. [\[Jacob 3:126, Jacob 3:137-138, Jacob 3:145, Jacob 3:149, Jacob 4:3\]](#)
703. This work is the Second Time the Lord sets forth His hand to recover His people Israel. This occurs when the Lord is present among His people directing the work of the Great Gathering. This occurs after a city New Jerusalem is built in the Americas. [\[Jacob 4:3, 2 Nephi 11:28, 2 Nephi 12:42\]](#)

NOTES:

- 704. The Lord is successful in the work. The bad fruit is removed and the good fruit is produced by the original tree again. [Jacob 3:141-143]

- 705. The fruit is like one body again. The master rests with His servants, enjoying their successes for a long time. [Jacob 3:144-150]

- 706. When the day arrives that bad fruit once again returns to the vineyard, the master destroys the vineyard with fire and creates a new vineyard. [Jacob 3:151-153]

- 707. The metaphors of this story represent how God will restore Israel to the truth of who he is by bringing the original word back to Israel from the remnant of Joseph.

NOTES: _____

The Jews Return To The Messiah

The Gospel Returns to the Jews and the Jews Return to Christ

708. The word of Joseph returns to the Jews to bring salvation. The words of the Nephites are had by the Jews, this is what begins their rebirth. [2 Nephi 12:71]
709. Eventually other writings from the Lost Tribes of Israel are restored. [2 Nephi 12:72]
710. When the Jews come to Christ, the Veil of misunderstanding among the Jews regarding the Old Testament and Christ is removed. [2 Corinthians 3:15]
711. The prophecy of Zenos tells the plan by which good fruit will be restored to the vineyard: the original tree's scattered branches will be grafted back onto the mother tree, restoring the natural fruit. [Romans 11:24, Jacob 3:127, 1 Nephi 3:19, 1 Nephi 4:16, Jacob 3:133]
- i) Important: The original fruit grew again, not from wild (i.e. Gentile) grafts, but by the original scattered tree grafted back onto the Mother tree. This suggests it would not be the work of the Gentile churches, but by the original word returning to Israel, that brings Israel to Jesus. [Jacob 3:116, Jacob 3:117, Jacob 3:118]
 - ii) Also important: While the wild grafts sustained the tree initially, eventually the tree is saved by grafting the original branches back in. This means the Gentile's testimony (wild branches) did not ultimately provide the final means by which truth and unity were restored to the world. [Jacob 3:74, Jacob 3:113]
 - iii) Grafting means coming to a knowledge of Christ. The words of the lost tribes and the words of the Jews will grow together eventually. The Book of Mormon may be the first but will not be the only book to come forth. Furthermore, the 2nd time the Book of Mormon returns promises even more profound evidence of Christ and His work. To the convincing of nations. [1 Nephi 4:16-18]
712. None of the wild fruit produced the fruit the master desired, although He stopped to taste each one. This means that Gentile Christian versions of the Gospel all in some way eventually missed the mark. [Jacob 3:75-77]
713. The vineyard corruption was its loftiness. Isaiah prophesies the Loftiness of man shall be bowed down. [Jacob 3:105, Isaiah 2:12, Isaiah 2:17, 2 Nephi 8:28]

NOTES:

714. The solution was to graft back the original fruit to the original tree. ‘Grafting back’ means to restore to (true) a knowledge of Christ. This means that the word of God returns (via Joseph) to Israel in power, restoring them to Christ. [\[1 Nephi 3:19, 1 Nephi 4:16, 2 Nephi 2:12, 2 Nephi 2:22\]](#)
715. The Prophecy indicates another portion of Joseph’s record would come forth. This will convince the Jews and also establish the truth of the first record. [\[1 Nephi 3:192\]](#)
716. Jesus was and is the savior of all nations, not just Israel. He says He speaks to all nations and they shall write His words. [\[2 Nephi 12:70\]](#)
717. Prophets claim more books from other tribes will come forth. [\[Genesis 50:31, 2 Nephi 12:67-69, 2 Nephi 12:70-72\]](#)
718. When the original word from the branch returns to Israel, the Master begins to have the natural fruit in the vineyard again. This means His people are blessed by knowing Christ and living in harmony with His laws. [\[Jacob 3:134, Jacob 3:141, Jacob 3:143\]](#)
719. This process of removing bad and restoring the good is not immediate. The master advises, as good fruit begins to grow, some bad is removed. The initial restoration of Israel is gradual--perhaps neither obvious nor apparent. [\[Jacob 3:130-131\]](#)
720. Servants are called to assist taking the word back to the lost remnant and Israel. The servants are few in number yet obedient in all things. [\[Jacob 3:136-140\]](#)
721. The servant of the Master works along with the servants to restore the vineyard. [\[Jacob 3:140, 3 Nephi 10:4\]](#)
722. The workers are sent forth for the last time. This begins the official ‘Second Time’ the Lord sets forth His hand to restore Israel to him. [\[Jacob 3:136-140, Jacob 4:3, 2 Nephi 5:36, Isaiah 11:11\]](#)
723. The workers’ efforts bring success, producing ‘singular’ fruit, equal and ‘one body,’ accomplishing the desires of the vineyard Master. [\[Jacob 3:144, Jacob 4:3, 2 Nephi 5:36, Isaiah 11:11\]](#)
724. The task of sending forth righteous workers happens when the city New Jerusalem is built on this land by the remnant of Joseph. The Lord is in the midst and directs the work. He sends out servants to evangelize the world. In this effort, the Jews and Israel are converted to Christ; Jerusalem of Old becomes a Holy City again. [\[3 Nephi 10:2-13, Ether 6:6-8\]](#)
725. In the end, the bad fruit is removed and only the good fruit persists. There is one fruit only, and it is good. The master savors this fruit and enjoys it for a long time, until when after a long time evil fruit enters the vineyard again, he burns the vineyard and starts anew. [\[Jacob 3:148-153, Jacob 4:5\]](#)

NOTES:

- 726. The Real Gathering does not begin until after the Gentiles harden their hearts against the Gospel, sin and reject it. [3 Nephi 9:65-69, 3 Nephi 7:33-35]

- 727. Covenants with Abraham are fulfilled in Jerusalem being again inhabited with God’s people. The sign for the commencement of these things will be the granting of the restored Gospel (Book of Mormon) to the Gentiles. [3 Nephi 9:85-93]

- 728. When the remnant of Joseph begins to know these things, that is a sign that the process of their restoration to Jesus and the Covenants has already begun. [3 Nephi 9:93]

“And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.” --3 Nephi 9:93

- 729. When Israel is regathered, they shall not ever be ‘confounded’ or scattered again. [1 Nephi 4:33]

NOTES: _____

The Gathering of the Nations

God Will Not Forget

God compares His passion to gather His people in the last days to an impossible situation: a nursing mother forgetting her child.

It is not possible for a nursing mother to forget her child—the baby and the mother she nurses are one emotionally and even biologically. Even an infant’s muffled cry is enough to stimulate milk production in its mother.

Yet God made a profound comparison. He said they (the nursing mothers) may forget, but I will not forget.

[Isaiah 49:15]

“Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.”-- Isaiah 49:15

730. God states he cannot forget His people for He is ‘married’ to them, they are engraven into His body. [Jeremiah 3:14, Isaiah 49:16, 1 Nephi 6:46]

731. God states while he ‘hid His face’ from Israel for a time, with everlasting kindness he will have mercy on them. [Isaiah 54:8, 3 Nephi 10:16]

732. The Lord promises to ransom His people from enemies who are stronger than them. [Jeremiah 31:11]

“Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow anymore at all.”-- Jeremiah 31:12

733. God gathers Israel with a vengeance, it is His eternal purpose and will not fail. [Mormon 4:26]

734. The prayers of the faithful will cry from the dust. God will remember His covenant to gather Israel. [Mormon 4:28, Mormon 4:103]

735. The turning point for Israel is when they call on the Father with a broken heart in the name of Jesus. Then he remembers the covenant with Israel. [Ether 1:112, 2 Nephi 12:85]

“...Yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which He made unto your fathers, O house of Israel;”-- Ether 1:112

NOTES:

The Gathering

“And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one.”-- 2 Nephi 12:73

736. Isaiah reminds that the covenants are not forgotten with Israel; Jeremiah that His hand outstretched still. [Isaiah 5:25, Isaiah 9:17, Isaiah 44:21, Isaiah 49:15, Romans 10:21, Jeremiah 3:14]
737. The Father comes to the Land of the Gentiles. Signifies the gathering of Israel to the land of the Gentiles. [1 Nephi 3:18, 1 Nephi 5:255, 1 Nephi 7:56]
738. The gathering is to The New Jerusalem in America and the Old Jerusalem in Israel. These are the lands of Israel’s inheritance, or promised lands. [2 Nephi 5:29, 2 Nephi 6:3]
739. The gathering shall commence from every area of the globe and islands of the sea. [2 Nephi 7:13, 1 Nephi 5:255, 1 Nephi 7:56, 3 Nephi 2:107, 3 Nephi 2:109, 3 Nephi 7:29, Ether 6:12, Matthew 24:28, Mark 13:31]
740. The Gathering shall be an ensign to the world. [2 Nephi 9:127]
741. The Jews will gather to Israel in power after their conversion to Christ. [2 Nephi 12:85]
742. The Heart of Israel changes to know and seek Christ. And when it does, God begins to gather them. He becomes jealous for them. [2 Nephi 12:85, Ezekiel 39:25, Zechariah 1:14]
743. The Lord turns their captivity and returns to gather them from all nations where they were scattered. [Deuteronomy 30:3]
744. Wherever they were driven, God states ‘he will fetch thee.’ [Deuteronomy 30:4]
745. God promises to gather them with fury poured out. It will be unlike anything the world has ever witnessed. [Ezekiel 20:34]
746. God states he will ‘make bare’ His arm before the world in gathering His people. He states that the world cannot be blessed unless he makes bare His arm. [1 Nephi 7:12-22]
747. The God who was against them will now be for them in such power that kings will shut their mouths at what they will see. [Isaiah 52:15, 3 Nephi 9:94, [3 Nephi 9:83]
748. The word of God from the lost tribes returns to Israel; and the Jews records of God return to the lost tribes. This brings all to truth and faith in Jesus Christ. This happens after the fulness of the

NOTES:

Gentiles (times of the Gentiles.) This exchange of Gods word is the future event that saves Israel.
[2 Nephi 12:71, Isaiah 45:17, Romans 11:25-26]

749. All the prophets spoke of the regathering. Jeremiah says that the former Exodus story in Hebrew history will pale in comparison to the future regathering of the tribes from the four quarters of the earth. [Jeremiah 23:7-8]
750. Besides the life and death of Christ, the regathering will be the most profound event in human history. He who scattered them now gathers them with power. [Deuteronomy 30:3]
751. The gathering fulfills covenants God made with ancients including Abraham, who, in His seed, all the kindreds of the earth would be blessed. [Ether 6:12]

Two Churches

Scripture reveals that when the true gathering commences, two churches only shall exist on the earth: those baptized by His Spirit, and everybody else.

Historically, there has always only been only two churches -- one is either a follower of Christ or one is not. If one is not of Christ, it matters little the particular name or sect of one's religious organization. Eternity separates the church of those who are Christ's, versus those who deny him. Those who are of Christ sin removed –washed white—by the blood of His sacrifice; those who are not of Him remain in sin. There has been, and can never be a spiritual middle ground. [Alma 3:39]

But in the end of days, a condition is prophesied that makes the separation between those of Jesus' church apparent: those who are not of his church attempt to 'fight against Zion.'

752. The American prophet Nephi saw in the last days two churches only. [1 Nephi 3:220]
753. One church is the Lamb of God; the other the church of the Devil. [1 Nephi 3:221]
754. Those do not belong to Jesus Church are therefore of the church of the devil. [1 Nephi 3:222]
755. While it seems the church of the devil could be defined as a particular denomination, Nephi expands this understanding that it is anyone who denys the Christ. [1 Nephi 7:50, 2 Nephi 5:31]
756. The church of the devil has dominion on all lands and initially outnumbers the church of the Lamb. [1 Nephi 3:222-225]

NOTES:

757. The saints of God, although small in number, are also upon all lands and dominions (i.e. not just in one county in the center of the United States). [\[1 Nephi 3:226-228\]](#)
758. The church of the devil attempts to fight the church of Christ; heavenly power comes upon Jesus Church, arming them with righteousness. [\[1 Nephi 3:229-231\]](#)
759. God pours his wrath upon the church of the Devil. [\[1 Nephi 3:232\]](#)

Those Who Fight Against Zion

760. Those that fight against Zion shall be destroyed. [\[1 Nephi 7:30, 1 Nephi 7:42, 2 Nephi 5:31-33, 2 Nephi 7:23, Isaiah 29:8\]](#)
761. The people who wait upon him shall not be ashamed. [\[2 Nephi 5:33-35\]](#)
762. The people of the Lord are they who wait for him. [\[2 Nephi 5:35\]](#)
763. Simultaneously to that day, the work commences among all his people Israel in fulfilling the covenants with them. [\[1 Nephi 3:237\]](#)
764. Nephi writes the beginning of these words, but John (the Revelator) finishes them. The understandings of John are reserved until the end days. [\[1 Nephi 3:238-242, 1 Nephi 3:247-248\]](#)
765. The words of John (which Nephi saw but was not permitted to write) included the end of the world. The full understandings are reserved until the Lords sees fit to bring them forth. Nephi only wrote a small portion of what he saw. [\[1 Nephi 3:250-253\]](#)

NOTES:

Two Jerusalems

Jerusalem of Old Becomes a Holy City again

766. The New Jerusalem is established in the Americas because of the inheritance promised to Joseph. The city is built by His descendants with Gentiles and some of scattered Israel assisting.
[2 Nephi 1:7, 3 Nephi 9:58, 3 Nephi 10:1, Ether 6:6, Ether 6:10]
767. While Jews have been ‘making Aliyah’ (i.e. gathering back to Jerusalem) individually, the city New Jerusalem in America becomes the initial major center of gathering with spiritual power present.
768. The message of Jesus Christ reaches the four quarters of the earth from America, and by the power of God the Jews and other scattered Israel are converted.
[1 Nephi 5:255, 1 Nephi 7:56, 3 Nephi 2:107, 3 Nephi 2:109, 3 Nephi 7:29, Ether 6:12, Matthew 24:28, Mark 13:31]
769. As the Jews are converted, the Old Jerusalem becomes a Holy City unto the Lord as well, and also a center of spiritual gathering. But the Old Jerusalem is not restored a Holy City until after the New Jerusalem in America is established.
[Ether 6:5-8, Ether 6:11]
770. The city New Jerusalem becomes the center point of the work to restore all of Israel and the world to Jesus.
[Jacob 3:136-140, Jacob 4:3, 2 Nephi 5:36, Isaiah 11:11, 3 Nephi 10:4, 3 Nephi 10:5, 3 Nephi 10:6, 3 Nephi 10:7]
771. The process of bringing Israel back to a knowledge of the truth is exactly that: a process. It is not immediate. As the good fruit grows, bad branches are removed. Eventually the ‘vineyard’ is full of good fruit and no bad fruit.
[Jacob 3:131-132]
772. The Lord declares His determination is to gather the nations.
[Zephaniah 3:8]
773. There is no worldly power that can fight against Zion in that day.
[2 Nephi 5:20, 2 Nephi 5:33]
774. The Lord declares that He is jealous for His people Judah and Jerusalem, and will dwell in the midst of Jerusalem. Great shall be the peace of Jerusalem.
[Ezekiel 39:25, Joel 2:18, Zechariah 1:14, Zechariah 8:2-15]
775. As Jew and Gentile nations return to Christ, this fulfills the scripture they who were last shall be first, and first last.
[Ether 6:13, 1 Nephi 3:199-200, Jacob 3:127]
776. The Heavenly Zion returns after all these covenants are fulfilled, Israel is re-gathered and people of the earth turn to Jesus at His coming in glory.
[Ether 6:10]

NOTES:

The Two Jerusalems and the Second Time the Lord Sets His Hand to Restore the Jews to the Truth.

777. The Lord sets forth in power to reclaim the Tribes of Israel and all people to him. This happens when the city Zion is established in the Americas. [\[Jacob 3:136-140, Jacob 4:3, 2 Nephi 5:36, Isaiah 11:11\]](#)
778. In that day Jesus commences to send forth His word to the:
- i) Remnant of Joseph;
 - ii) Lost tribes;
 - iii) All Israel and Jews;
 - iv) All people. [\[3 Nephi 10:4, 3 Nephi 10:5, 3 Nephi 10:6, 3 Nephi 10:7\]](#)
779. This marks the 2nd time the Lord sets forth to reclaim His people. This marks the real gathering. The gathering is organized, with God leading from in front and protecting from behind. Those gathered are not in haste. [\[3 Nephi 9:80, 3 Nephi 10:8\]](#)
780. The World witnesses miracles with gathering to Zion—two in the field, one taken. These scriptures describe future miracles and wonder as people are gathered to Zion. (The evangelical notion of scriptures foretelling good people ‘raptured’ to heaven during a future time of ‘tribulation’ actually describes the miraculous gathering of Christians to Zion.) [\[Matthew 24:47, Mark 13:50, Luke 17:35\]](#)
781. Jesus declared the America’s were designated Joseph’s inheritance. A city built by remnant of Joseph, those of Israel who will come and the repentant Gentiles. [\[Ether 6:6, Ether 6:7, Ether 6:8\]](#)
782. The Lord brings the gospel back to Israel, with judgment upon the Gentiles. [\[2 Nephi 12:40, 3 Nephi 9:101\]](#)
783. Jesus brings the rest of the Book of Mormon to them through few obedient servants. [\[Jacob 3:136-140\]](#)
784. The Gentiles have repentance granted unto them, however stern warnings foretell judgement for sin upon the Gentiles of this Land. [\[3 Nephi 9:101-106, 3 Nephi 10:1\]](#)
785. Judgement pronounced upon the Gentiles land prepares a cleansing from which the kingdom shall eventually be built and flourish. [\[3 Nephi 9:101-106\]](#)
786. Zenos describes the master working in the midst. This depicts the word going out to the remnant, the lost tribes, the Jews and the world. [\[Jacob 3:140, 3 Nephi 9:59, 3 Nephi 10:4\]](#)
787. The Establishment of the City on this land marks the time, in the language of Jesus, when the real work of preaching and gathering ‘commences.’ [\[3 Nephi 10:4, 3 Nephi 10:5, 3 Nephi 10:6, 3 Nephi 10:7\]](#)

NOTES:

788. The word, and the Greater Things of the word go forth to the world. [\[3 Nephi 12:3\]](#)
789. The word goes forth from Zion with power. [\[3 Nephi 9:79-80\]](#)
790. Those working for Zion have the gift and power of the Holy Ghost, which is what the Nephites asked for when Jesus visited them. They experienced power unable to be written by man. The same is promised in the last days. [\[1 Nephi 3:187, 3 Nephi 9:10\]](#)
791. Nephi is shown a vision of the power of God descending upon the people of Jesus Church in a day to come while they were still scattered upon the face of the land. [\[1 Nephi 3:230\]](#)
792. The New Jerusalem (Zion of the America's) is established first as a Holy city, then the Jerusalem of old becomes spiritually reborn. [\[3 Nephi 9:85\]](#)
793. Jesus provided a general sign to the remnant of Joseph (Lamanite descendants) on this land: when the remnant begins to know of their forefathers (Joseph's) writings, the work of restoration had already begun. [\[3 Nephi 9:93, 3 Nephi 13:54\]](#)
794. The work going forth in the 1800's would be another sign that Jews would return to their homeland. This Book of Mormon prophecy was exactly fulfilled in History. [\[3 Nephi 9:86, 3 Nephi 9:89, 3 Nephi 9:91, 3 Nephi 9:93, Mormon 1:82, 3 Nephi 13:54, Ether 1:114\]](#)
795. While A portion of Joseph's record comes to the Gentiles through Joseph Smith (i.e. Book of Mormon), not all is revealed. The rest is reserved until a future time. [\[3 Nephi 12:2-4\]](#)
796. While the existing record of Joseph powerfully declares the Messiah, it may be the 2nd portion of Joseph's words delivered to Israel which provide the clarity by which Jesus reveals himself to Israel.
797. After Jews recognize Jesus as Messiah, the prophecy foretells that Jerusalem of old (the city in Israel) shall become again a holy city. [\[3 Nephi 9:85, 3 Nephi 9:74, Ether 6:4, Ether 6:5, Ether 6:8, Ether 6:11\]](#)
798. The return of the final portion of the Book of Mormon reveals even greater truth that shall convince the House of Israel and the world that Jesus is the Christ. [\[2 Nephi 11:126, 2 Nephi 12:80, Mormon 2:41, Mormon 2:35, 2 Nephi 11:126, 2 Nephi 11:127, Mormon 2:39\]](#)
799. The Exodus from Egypt by Moses will pale in comparison to the Gathering of the last days. [\[Jeremiah 23:7-8\]](#)

NOTES:

800. There are in the end two churches only. Either one confesses and follows Christ or one does not.
[1 Nephi 3:220]
801. Zion is established to commence the SECOND TIME the lord sets forth to recover His people
- i) First among the dispersed of Joseph
 - ii) Then the lost tribes of Israel
 - iii) Then the Jews
 - iv) Then the world [3 Nephi 10:4, 3 Nephi 10:5, 3 Nephi 10:6, 3 Nephi 10:7]
802. Zion is not the end of the story but the beginning of a new chapter in which Jesus sets forth 'a second time' to restore the lost to Him.
803. The Gospel is preached to the whole world in the day of the 2nd Time the Lord sets forth to recover His people. This did not coincide with the Book of Mormon's 1st appearance to the Gentiles in the 1800's but a time to come.
[Matthew 24:32, Mark 13:36, Revelation 14:6]
804. Joseph's people are built up upon this land, they build the holy city, with remnants of Israel and Gentiles assisting.
[Ether 6:8, 3 Nephi 10:1]
805. All nations flow unto Zion to learn of her ways. Zion was NOT simply a reward for the Gentiles who 'found the restored gospel' in the last days.
[Isaiah 2:2, Jeremiah 31:12, Micah 4:1]
806. The savior Jesus Christ will be working in the midst of the regathering. [3 Nephi 9:58-59, 3 Nephi 10:1-5]
807. Those not of Christ's church will fight against Zion. They lose to God's power.
[Isaiah 29:8, Isaiah 31:4, 1 Nephi 7:30, 1 Nephi 7:42, 2 Nephi 5:31-33, 2 Nephi 7:23, 2 Nephi 11:118-121]
808. The culmination of the covenant:
- i) Jesus reigns over the earth spiritually, socially, politically.
 - ii) Isaiah's word is fulfilled 'How Beautiful upon the mountain are the feet of Him who publishes peace and proclaims that God is reigning on earth.'
 - iii) The news to the world will be that Jesus is Head.
 - iv) When that day is fulfilled every knee shall bow, every tongue confess that Jesus is the Christ.
[Isaiah 52:7, 3 Nephi 9:78]

NOTES:

A Synopsis of The Final Prophecy Fulfillment

While there is no effort to determine when these events are to happen, scripture describes an approximate order in which the prophecy is fulfilled.

Jesus condensed latter day events of tribulation and gathering, stating these events would occur in the last generation. A Generation is assumed to be an era, and not necessarily a specific number of years.

Jesus warned Jews of later-day tribulation to come as the Abomination of Desolation. The Abomination of Desolation was the Jewish Holocaust of World War 2.

Jesus said this would mark the last Gentile dominion over the Jews. When that happened, all these events would shortly follow before the Son of Man returned. [Matthew 23:33, Matthew 24:35, Mark 13:39]

Jesus states all these things would happen to that generation of Jews: the last and worst tribulation and the great gathering. The signs would be in the times of the Gentiles and at its fulfillment.

[Matthew 23:33, Matthew 24:35, Luke 21:25, Luke 21:32]

“...Verily I say unto you, All these things shall come upon this generation.”

-- Matthew 23:33

Zion is promised because of covenants made centuries ago with forefathers of the House of Israel.

The covenants leading to Zion are not the events of the 1800’s in the restored church, although saints from that generation desperately wanted and work to see the Kingdom in their day. Study of Zion beings not with saints’ efforts in the early days of the restoration, but in early days of time and early days of Israel.

The prior sections of this document describing the Final Prophecy outline the events listed below. This list is not an exhaustive list, but highlights major ‘bullet points’ of historical and future events leading to God’s Kingdom established on earth.

NOTES:

General Synopsis of the Final Prophecy:

1. The Holy Ghost is poured out upon the Gentiles of this land. [\[3 Nephi 9:65\]](#)
2. A free nation is established as the cradle from which the restored gospel could go forth. [\[3 Nephi 9:89-90\]](#)
3. Gentiles scatter the descendants of Nephi in America. [\[1 Nephi 7:15-17\]](#)
4. Gentiles receive the word, the Fullness of the Gospel, but it is a lesser part of Joseph's words written by the Nephites. [\[3 Nephi 12:2\]](#)
5. The Gentiles are commissioned to take this word back to Joseph. [\[1 Nephi 4:16, 3 Nephi 12:2\]](#)
6. Lehi, Nephi saw this and Jesus preached. [\[3 Nephi 9:92, 3 Nephi 10:30\]](#)
7. Gentiles sin against the fullness of the gospel. [\[3 Nephi 7:34-37\]](#)
8. Joseph hears the word—begins to know the things of their forefathers, salvation and covenants. [\[3 Nephi 9:93\]](#)
9. Spirit of God is upon Joseph's remnant who are like a Lion among them. [\[3 Nephi 9:99\]](#)
10. Judgement upon the lands of Gentiles if non-repentant. [\[Mormon 2:54, 3 Nephi 9:106\]](#)
11. Sometime in future, book of Mormon returns.
12. Even greater things revealed. [\[Mormon 4:14\]](#)
13. Gentiles greater things withheld from the Gentiles, shall not go forth to them in the day of their iniquity. [\[Ether 1:100, Ether 1:109\]](#)
14. City built by and unto Joseph, Called 'New Jerusalem. repentant Gentiles in America and House of Israel assist. [\[3 Nephi 10:1\]](#)
15. At this point, little of our prior 'restoration' history will matter: the power of Heaven has come down; Jesus is in the midst. [\[3 Nephi 9:59, 3 Nephi 10:4\]](#)
16. The real story of the gospel in the last days starts now. [\[3 Nephi 10:4\]](#)
17. The Gift and Power of the Holy Ghost present. [\[1 Nephi 3:187\]](#)
18. Primary objective: is to spread the heart-changing word of Jesus and assist nations to gather to Zion. First the remnant of Joseph, then lost tribes, then Jews and all nations. [\[3 Nephi 10:5-8\]](#)
19. Zion is established for ALL nations. This is Jesus' welcome reception to the world. [\[Isaiah 2:2, Isaiah 66:18\]](#)
20. They who gather shall not go out from their nations in haste. [\[3 Nephi 10:8\]](#)
21. Notice this is the condition of the gathering: it happens according to order, with God leading from the head and protecting from behind. [\[3 Nephi 9:80, Isaiah 52:12\]](#)

NOTES:

22. Eventually, when Jews respond to Christ, Jerusalem of Old is re-established as a Holy City unto the House of Israel, the inhabitants are followers of Jesus, their sins washed white by His blood.
[Ether 6:11, Isaiah 60:14]
23. The desolate woman having more children than the married wife—prophecy fulfills the seemingly forgotten people have unspeakable prosperity.
[Isaiah 54:1, 3 Nephi 10:9]
24. The desolate land of the Gentiles is repopulated, re-inhabited.
[3 Nephi 10:11]
25. Never to be brought to shame.
[3 Nephi 10:12]
26. Gathered in great mercy.
[3 Nephi 10:14]
27. All children taught of the lord.
[3 Nephi 10:21]
28. No oppression or terror nor victory to aggressors.
[3 Nephi 10:22-23]
29. As Jews world-wide come to Jesus, the Old Jerusalem re-built a holy city for the gathering of Israel.
[3 Nephi 9:85, 3 Nephi 9:87, Ether 6:11]
30. The Lord returns in glory.
31. The 1st resurrection occurs—those covered by Christ’s atonement live again on earth for 1000 years.
32. All bow down to Jesus on earth, he alone is leader, savior, king.
[Mosiah 11:196]
33. All mankind keeps the commandments of God as heaven and earth come together and Enoch’s city returns.
[Genesis 9:21]

NOTES:

The End of The Age

Heavenly Zion Returns When the Covenants Concerning Her are Fulfilled

809. Covenants to Enoch, Abraham, Joseph, Lehi were made concerning Zion and gathering. The covenants are fulfilled in reverse order chronologically: Lehi's (Joseph's) people are blessed with the Gospel and build a holy city in the Americas. This leads to Jews and Gentiles coming to the true knowledge of Jesus. The world is at peace under Jesus' reign as Zion from above meets Zion on earth. [[1 Nephi 3:237](#), [1 Nephi 4:28](#), [2 Nephi 5:32](#), [2 Nephi 7:22](#), [3 Nephi 2:108](#), [3 Nephi 7:29](#), [3 Nephi 9:48](#), [3 Nephi 9:58](#), [3 Nephi 9:65](#), [3 Nephi 9:85](#), [3 Nephi 13:54](#), [Hosea 1:10](#), [Romans 9:27](#)]
810. Abraham's Covenant is fulfilled to all the world (Jews and Gentiles) because His children were both Hebrew and Gentile nations. Abraham's offspring like the sand of the sea. They come to Christ in the end of days. [[Genesis 22:21](#), [Genesis 32:12](#)]
811. Jacob's (Israel) Covenant. Just as a remnant of Joseph's coat was preserved, Jacob testifies that a remnant shall be preserved to fulfill these prophecies. [[Alma 21:56](#), [Alma 21:57](#), [3 Nephi 4:72](#)]
812. Joseph's Covenant:
- i) Saves from death physically is type for the Spiritual Salvation Joseph brings to all Israel (i.e. remaining tribes).
 - ii) A Remnant saved just like the remnant of His coat remained.
 - iii) The word of Joseph brings salvation to Israel, leading them back to Christ. [[Genesis 48:8-10](#)]
813. God reserved the Americas for the place where Heavenly (New) Jerusalem returns from heaven to earth. [[Ether 6:3](#)]
814. The remnant of Joseph shall be built up on this land in the earthly city New Jerusalem before the heavenly city returns. The Heavenly city's return ushers in the Millennial reign of Jesus. [[Ether 6:10](#)]
815. The 'first last and last first' covenant is fulfilled when both Old and New Jerusalem cities (America and Israel) are established on earth and people are restored to Jesus there. [[Ether 6:12-13](#)]

NOTES:

The Sabbath of The Lord

816. At the Lord's return in Glory, the Earth begins a period of peace for One Thousand years. The culmination of creation's work, now the earth rests. [\[Genesis 7:65, Genesis 7:72\]](#)
817. Since Moses day, God commanded Sabbath rest to testify he is the one who sanctifies us. [\[Exodus 31:13\]](#)
818. The Sabbath is a symbol. Historically the Sabbath cites our minds back to the creation story and 'God's Rest' after the 7th day; but the Sabbath also symbolizes when the Lord brings rest to the earth, rest in His presence. [\[Ezekiel 20:20\]](#)
819. No other commandment witnesses of belief in the Lord's return as Sabbath keeping does. If you believe the Lord's Kingdom will bring peace and rest to the earth one future day, then take Sabbath rest to testify of your belief. [\[Isaiah 58:13-14, Isaiah 66:23\]](#)

The First Resurrection

820. Zion—i.e. Enoch's City and the host of Heaven—return when the covenants are fulfilled. Enoch's city has always and only been prophesied to return when the Millennium is ushered in. [\[DC 85:27d\]](#)
821. Jesus returns from Heaven in Glory for all the world to see. [\[Matthew 25:32\]](#)
822. The 'dead in Christ' return to live on earth. This is when the saints alive on the earth 'meet him in the cloud.' Heaven and earth join together. [\[Revelation 20:4, 1 Thessalonians 4:17, DC 45:7a, DC 108:10d\]](#)
823. These who died and dwelled in the paradise of Heaven and the believers on earth are called 'Celestial' because of their understanding of and covenant with God. [\[1 Thessalonians 4:16-17\]](#)
824. Those whose abode was the prison house but had repented are released and also dwell on earth. The vision of DC 76 describes them as Terrestrial because they haven't yet experienced the fullness of God. They are also alive during the First Resurrection and are heirs of salvation.
825. The world prospers under Jesus' love and care for them. The laws of earthly government bow to His rule. At this time, and revealing the mercy of God since the beginning, the Everlasting Gospel is Preached to all the world as their one and only law. [\[Isaiah 2:2, Revelation 14:6, DC 85:31a, DC 85:31b\]](#)

NOTES:

826. All bow to Jesus, the earth receives Him as king and savior.
[Romans 14:11, Mosiah 11:196, DC 76:7u, Revelation 5:10-13]
827. Life ascends to unbelievable heights of prosperity, health, technology, good will for 1000 years. This is the resurrection of the Just, the First Resurrection.
[Revelation 20:6, Revelation 20:5]
828. Revelation teaches that those who had previously lived on earth and merited life during the First Resurrection will not suffer the Second Death.
[Revelation 20:6]
829. During the 1000 years on earth, humans no longer die, sin has no place, but are transfigured in the twinkling of an eye.
[DC 45:10d, 1 Corinthians 15:52, DC 63:13e, DC 98:5f]
830. Unspeakable happiness exists over the face of the earth, the happiness of children and adults, living harmoniously and marvelously by God's Laws
[Zechariah 8:1, Zechariah 8:10]
831. It is believed that procreation continues. Those who never knew temptation (i.e. born during the Millennium) will experience temptation when Satan is loosed for the little season.
[DC 45:10d]

The Prison House During the Millennium

832. Prisoners confined to the Prison house (Hell) since Christ's death are resurrected and come forth in the Millennium. Their light (i.e. knowledge of truth) is described as Terrestrial. The life of humans (terrestrial) combined with those from heaven (celestial) occurs on earth. This is the 2nd release from the Prison House.
[DC 85:28a, DC 85:28b, DC 76:7a, DC 76:7f]
833. Simultaneously, those not worthy of life in the Millennium are sentenced to spend the 1000 years in the prison house. Those found under judgement spend the 1000 years separated from the happiness on earth. Their light is less, and their state termed "Telestial." The beginning of the Millennium brings a type of judgement of those consigned to Hell (i.e. the Telestial realm) but this is not the final judgement.
[Revelation 20:5, DC 85:29a, DC 85:29b]
834. Ministry occurs in the Prison house during the Millennium for the same reason ministry occurred during earth's history: so lost souls can repent and come to Christ. This is so they can be, according to scripture judged the same as 'men in the flesh.'
835. The earth begins a 1000-year reign of peace, time is no longer as we know it.
[Revelation 10:6, DC 85:35b, Genesis 7:72, Revelation 20:6, DC 28:2g, DC 83:17b]

NOTES:

836. Satan is bound for the 1000 years, but loosed at the end for the last time.
[Revelation 20:2, Revelation 20:7]
837. The earth brings forth in its abundance. Humans live with loved ones from days of old. The curse is removed from the earth. Technology, prosperity, happiness perpetuate because of life in our Heavenly Father's presence.
838. Those who obtain the First resurrection shall not be condemned to suffer the second death.
[Revelation 20:6]
839. Procreation continues—but people born in that time who never knew sin who will undergo temptation at the end of the 1000 years. [DC 28:6a]
840. Terrestrial existence on earth explains how some people who were had not been in paradise since their death are resurrected on earth due to repentance, and also those of the earth who were good people who had not yet been transfigured.
841. Telestial existence in the prison house explains how those more hardened in sin become offered repentance and accept Christ.
842. The words Celestial, Terrestrial, Telestial describe people who have either lived Heaven and are resurrected on earth, or are alive on earth during the Millennium, or who spend the Millennium in the Prison House. These are not final places of eternity. One either inherits the kingdom of God or does not.
843. Satan is loosed from the prison house in the final days of the Millennium. For a brief time, some begin to deny God (perhaps those born into the Millennium who had not known temptation). Called 'a little season,' the temptation period ends by force as God rescues the good from earth and consumes the wicked.
[Revelation 20:7, Revelation 20:9]

The Last Resurrection

844. After 1000 years living the way life was intended to be on earth, the good are gathered, this heaven and earth burned with fire and a new heaven and earth created, occupied by those found on God's right hand. [Mosiah 11:132]
845. At the end of the millennium, all come forth. The Prison house releases its prisoners for third and final time. Some of its inhabitants remained there for the 1000 years while some others inhabited it from the beginning of the earth because of hard-heartedness and non-repentance. This is the resurrection of the unjust. [Revelation 20:12-14]

NOTES:

Judged By Our Works

Salvation comes down to this: our heart is changed by the Holy Ghost. If so, our works become influenced by its presence. The works have no ability to save us, there are merely the evidence of a changed heart. Those works, therefore demonstrate at judgement that our hearts changed, or in other words that we were reborn.

Only one who was infinite could pay. Therefore God himself atones for the sin of mankind.

Grace means that God came on his own will, not ours.

To those who call upon his name, he baptizes with the Holy Ghost; those who do not call upon his name are not baptized by the Holy Ghost. The presence of the Holy Ghost is the only power that can change your heart. With that spirit, your heart changes to do good in a world of evil.

The works we do are evidence our heart changed, and for them we are judged. The works could not bring salvation, they are only evidence of our change.

Judgement is the examination of our life, whether we demonstrated the desire to serve, believe, or whether we remained carnal.

846. After 1000 years living the way life was intended to be on earth, the good are gathered and the wicked are consumed. [Matthew 13:41-44, Jacob 3:153, Jacob 4:5, Revelation 12:7, DC 85:35e]
847. Final judgement. All humanity stands before God to be (as Revelation states) be judged of their works. We are found on the left or right hand of God. [Mosiah 3:12, Mosiah 11:131, Alma 3:100, Mosiah 11:132, Helaman 2:26, Ether 5:4, DC 28:7a, Matthew 25:33, Matthew 25:42, Mosiah 3:13, Mosiah 3:16, DC 18:1e, DC 28:7b]
848. All receive immortality. Those whose sin was not removed by faith in Him, are consigned to spend eternity tormented by a perfect awareness of their guilt by deeds done in this world, never to be forgotten. [2 Nephi 6:34, 2 Nephi 6:92]
849. Deeds performed in this life does not mean that works can provide salvation. ‘Works’ are merely evidence our heart changed in this life. Jesus called us ‘to good works.’ To be loving, to confess Christ, to life selflessly all require a change of heart. They are not enough to pay the infinite price that only Jesus could pay. They are simple evidence of how we used our agency. [Matthew 25:33-36, Revelation 20:12, 2 Nephi 12:66, Alma 8:98, Alma 9:14, Alma 19:66, 3 Nephi 12:27, Mormon 3:22]
850. Those who’s sin was washed away spend eternity guilt free in a state where this world will not come to mind or be remembered, neither will the creator remember them (i.e. to bring them up or mention them again). [2 Nephi 6:35, Isaiah 65:17, Isaiah 43:25, Jeremiah 31:34]

NOTES:

851. His death on the cross made repentance and change of heart possible, which together allow humanity to come back into His presence, otherwise justice would have caused eternal separation of God and Man.
852. God binds Satan for eternity. [Revelation 20:10]
853. Death and Hell are cast into the lake of Fire, The Lake of Fire figuratively defines the 2nd death— i.e. final separation from God. [Revelation 20:14]
854. In the end, He saves all but the Sons of Perdition—i.e. those who knew His power and rejected Him. [Revelation 20:15, DC 76:4h, DC 76:4i]
855. The covenant of salvation made with the first man (Adam) becomes fulfilled in the last generation turning to Christ. Victory swallows up death. God himself shall wipe all tears from our eyes. [Isaiah 25:8, Revelation 7:17, Revelation 21:4]

The End of This Life and the New Beginning: Eternity

856. The gospel's purpose, the restoration, the Word's purpose is singular: to bring people back to Him. [3 Nephi 9:54, 2 Nephi 11:114]
857. The Lord's passion is securing our eternal life with Him. He overcomes. He wins. His death satisfied eternal laws which would have separated us from Him forever. Mankind can return to His presence.
858. Our eyes have not seen, our ears have not heard, our hearts have not considered or conceived the things that await those found on Jesus Right Hand. [1 Corinthians 2:9, Isaiah 65:17]
859. There will be a new heaven and earth and the former shall not be remembered nor come to mind. [Isaiah 65:17]

NOTES:

Last Word

The covenants reveal Jesus' plan to gather the nations of Israel and Gentiles unto him in the last days.

The promise is that the hearts of man will change, there will be a baptism of the Spirit unto all who respond. They either turn to him or will be cut off.

The pure gospel returns to Joseph's remnant, and from them back to Israel. This begins the great return of Israel unto Christ and the world will see the power of God revealed.

God offers salvation to everyone who confesses Christ, making covenant with him. Whoever's heart is changed by him unto repentance, receives the fullness of eternal life. Our repentance allows the work of mercy to take place, wherein our sins are fully made clean, otherwise we are left unto justice. We are either with God for eternity or we are not.

The covenants reveal that Jesus will gather nations unto him, forgiving their sin, pardoning their trespass, offering new life in Him.

NOTES:
