“Our Future is Our Past”

Boise Conference Break Out

September 21, 2019

I- I have made available a digital copy of a manuscript by the same title as the break-out session. It is more content dense than this presentation and available to be viewed and downloaded online, free of charge. If you decide to print it out, I suggest you purchase the book on Amazon.com. I paid to have a double sided copy printed at a local copy shop. They charged $9 for the copy. The book is priced at $8, a dollar less than what it cost to copy a pdf. Whether you read the digital copy or book, I ask that you comment on it on Amazon. Proceeds from the sale of books will be used to subsidize additional books and aid the poor. I am not seeking to profit from this effort.

II- Denver Snuffer: “It is no more apparent in this account in Luke that the redemption of Israel had been accomplished, than it is apparent to you what God is doing now, today. You do not even hear what is now sounding in your own ears . . . , The day of salvation appears tenuously, almost as gossamer as a spider web, and if you don't lay hold of it, it is lost. Then generations can come and go while singing hymns to the pride of their ancestry and the greatness of their religion, while they all go to hell. *Because when the Lord sets His hand, He sets it exactly the same way every time.* It always requires faith to come aboard, and *requires faith to even see it is underway* . . . , Our Lord could have testified of Himself by revealing 10,000 new truths! Our Lord could have disclosed and preached and delivered practically any new content He chose to deliver! *But instead our Lord expounded the scriptures concerning Him! That should tell you something about how He prefers for us to learn the truth*” (*Christ,* Denver Snuffer Jr., p. 11-12, emphasis added)

III- Prophecy and the Scriptures

1- Lehi’s Dream of the Tree of Life

A- The only way to navigate through the mists of darkness is to cling to the rod of iron or the word of God.

2- Prophecy of Joseph of Egypt

A- (JST Genesis 50:31, emphasis added) “Wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, *shall grow together* unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord”

1- We swiftly approach the two hundred year anniversary of the restoration of the gospel through Joseph Smith. Why are we not much closer to seeing this prophecy fulfilled?

2- Today I hope to show how the records of Joseph and Judah combined with modern scripture grow together and reveal the Lord’s hand in our past and future.

3- I pose a rhetorical question: “What if the key to understanding the future has passed to you? Would you be intrigued to consider that God is showing you our future and are we willing to knock to see if God will open the scriptures to us?”

IV- Premise: Historical Events are Directly Related to How Mankind Responds to the Lord’s Offer of Covenant.

1- Scriptural Support for this Proposition

A- (Ecclesiastes 1:9-10) “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? It hath been already of old time, which was before us”.

1- The Lord reveals His pattern in past scriptural events and they become examples of that which shall be. Though mankind views themselves as innovative, original and creative, the Lord proves mankind is if anything, predictable.

2- Premise Applied by Jesus in His Nephite Ministry

A- (3 Nephi 23:1-3, emphasis added) “And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles. *And all things that he spake have been and shall be,* even according to the words which he spake*”.*

1- The Lord explains that Isaiah spoke of all things relating to Israel. The Savior adds a curious twist by stating because Isaiah writes about all things relating to Israel, he must therefore speak also of the Gentiles. Why does Isaiah’s all-encompassing knowledge of Israel apply to the Gentiles? Consider the Savior’s explanation: “And all things that he spake have been and shall be, even according to the words which he spake”

a- If Isaiah’s prophecy has been fulfilled and shall be fulfilled, Jesus appears to suggest Israel’s early history is repeated by the Gentiles as well.

V- The First Shall be Last Prophecy

1- “The First [Israel] Shall be Last, and the Last [Gentiles] Shall be First.”

A- Both Israel and the Gentiles have the opportunity to be first in covenant making with the Lord.

B- Both Israel and the Gentiles have the opportunity to be last in covenant making with the Lord.

2- Joseph Smith wrote a letter to the editor, N. C. Saxton detailing the Lord’s covenant history, both past and future. (TPJS., pp. 13-18).

3- Joseph’s letter follows the pattern of the “The First Shall be Last” prophecy.

4- The first half of this prophecy is fulfilled by three people (Introduce the poster). It begins with Moses as dispensation head. Moses’ dispensation continued until John the Baptist. John the Baptist “wrested” the kingdom from the Jews in preparation for Jesus and a new dispensation.

5- Juxtaposed to Moses, John the Baptist and Jesus in the First Shall be Last Prophecy are three individuals who parallel similar roles in the last days. The first prophetic parallel is between Moses and Joseph Smith. We won’t review them in the interest of time but each of these are covered extensively in the text. The second parallel is between John the Baptist, (the first Elias in this prophecy) and a second, latter-day Elias. The third parallel is between Jesus as new dispensation head opposite the last dispensation head in the First Shall be Last Prophecy.

6- **What becomes compelling about this prophecy is if you group John the Baptist and Jesus together, three quarters of the prophecy is already fulfilled. If three quarters of the prophecy follows the pattern, what is the probability the events vary from the pattern in the final stage?** The full text of the manuscript covers each individual in the “first shall be last prophecy”. Today we address the prophetic parallels between John the Baptist and Jesus and the latter-day Elias and the last dispensation head.

VI- John the Baptist

1- (D&C 84:26-28, emphasis added): “And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord ***in his wrath*** caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother’s womb. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, *to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power”*.

A- The power John the Baptist was ordained to was to:

1- Overthrow the kingdom of the Jews.

A- Why was it necessary for John to overthrow the kingdom of the Jews? (Teachings of Moses, the dispensation head had become convoluted and corrupt). How was the overthrow of the kingdom of the Jews accomplished? Did John the Baptist lead a revolution/insurrection against the Jewish leaders and take the kingdom by force?

B- Joseph Smith: “John at the time, was the only legal administrator in the affairs of the kingdom there was then on the earth, and holding the keys of power. The Jews had to obey his instruction or be damned, by their own law; and Christ Himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zacharias wrested the keys, the kingdom, the power, the glory from the Jews, *by the holy anointing and decree of heaven,* and these three reasons constitute him the greatest prophet born of a woman” (TPJS., p. 276, emphasis added).

1- In addition to John the Baptist’s holy anointing and decree from heaven, John was also the first born son of the Aaronic high priest which gave him birthright privileges with the Aaronic priesthood. The Jews had to acknowledge him as a legal administrator.

2- Though John the Baptist overthrew the kingdom of the Jews, Caiaphas, the presiding high priest continued in power along with all other offices in the Jewish church. The overthrow of the Jewish church was not visible to the Jews. The subtlety of John the Baptist’s overthrow of the Jewish kingdom becomes a pattern for the Gentiles in the last days. It is paramount attention is paid to the details of these events. They form the pattern for our day.

2- John the Baptist explains his role to the Jews.

A- KJV, John 1:19-23: “And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias”.

B- Contrast John’s words in the King James Version with the Joseph Smith Translation (JST John 1:21-24, emphasis added): “And he confessed and *denied not that he was Elias*; but confessed, saying; I am not the Christ. And they asked him, saying; How then art thou Elias? And he said, *I am not that Elias who was to restore all things.* And they asked him, saying, Art thou that prophet? And he answered, No. Then who art thou? That we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias”.

1- In the JST of John, John the Baptist acknowledges he is an “Elias” but denies he is the Elias that restores all things. John doesn’t identify who this Elias is, only that there will be another Elias who will restore all things.

C- The new The Testimony of John not only provides greater clarity, but once we are finished today one can see John’s testimony introduces additional prophetic figures beyond what is mentioned in the two previous accounts.

VII- The Second Elias

1- John the Baptist speaks of an Elias who restores all things but does not identify who the second Elias will be. The Lord identified the second Elias by revelation to Joseph Smith:

A- (D&C 77:9): “Q. What are we to understand by the angel ascending from the east, Revelation 7th chapter and 2nd verse? A. We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of Israel; wherefore, he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And, if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things” (D&C 77:9). (The Lord reveals there is an Elias who restores all things but also gather’s Israel. Still, the Lord withholds the identity of the second Elias in this passage).

B- (D & C 77:14): The Lord reveals the identity of the second Elias in verse 14 (D & C 77:14): “Q. What are we to understand by the little book which was eaten by John [the Beloved], as mentioned in the 10th chapter of Revelation? A. We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things”.

1- John the Beloved is assigned the mission of completing two objectives:

a- Gather Israel

b- Restore all things.

1- John the Beloved is the second Elias John the Baptist denied being yet the Jews anticipated his future arrival.

2- John the Beloved was a disciple of John the Baptist who was in effect a mentor to the Beloved before Jesus arrived (Teachings and Commandments, section 171:11, emphasis added): “And I, John bear record, and lo the heavens were opened, and the Holy Ghost descended upon Him in the form of a dove and remained upon Him. There came a voice out of heaven saying: You are my Beloved Son, this day I have begotten you; *for I was there with John the Baptist when he baptized Jesus”*.

A- Following the death of John the Baptist the Elias baton (in a manner of speaking) would pass to John the Beloved.

VIII- The Role of John the Beloved as the Second Elias

1- Nephi gave the following description of John the Beloved

A- (1 Nephi 14:19-27, emphasis added): “And I looked and beheld a man, and he was dressed in a white robe. And the angel said unto me: Behold one of the twelve apostles of the Lamb. Behold, *he shall see and write the remainder of these things*; yea, and also *many things which have been.* And *he shall also write concerning the end of the world.* Wherefore, the things which he shall write are just and true; and behold they are written in the book which thou beheld proceeding out of the mouth of the Jew; and *at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure, and most precious and easy to the understanding of all men.* And behold, the things which this apostle of the Lamb shall write are many things which thou hast seen; and behold, the remainder shalt thou see. ***But the things which thou shalt see hereafter thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God that he should write them. And also others who have been, to them hath he shown all things and they have written them; and they are sealed up to come forth in their purity, according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel.*** And I, Nephi heard and bear record, that ***the name of the apostle of the Lamb was John***, according to the word of the angel”.

1- John the Beloved is a keeper of records, past and future.

2- When the records were first written in the record of the Jews the account was plain, pure, most precious and easy for **all men, Jew and Gentile.**

3- The sealed records are under John the Beloved’s control as the Lord directs. They come forth in “the due time of the Lord” to Israel when they are gathered.

2- The “Due Time of the Lord”

A- Nephi’s description of the Due Time of the Lord:

1- (2 Nephi 27:10-11, emphasis added): “But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, *they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth*”.

2- (2 Nephi 27:21) “Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work”.

3- Moroni- (Ether 4:6-7, emphasis added): “For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord. And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did that they may become sanctified in me, *then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations*, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are”.

4- (Ether 4:13-17, emphasis added): “Come unto to me, O ye Gentiles, and I will show unto you *the greater things, the knowledge which is hid up because of unbelief.* Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind, ***then*** *shall the great and marvelous things which have been hid up from the foundation of the world from you*--yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel. And ***then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people.*** Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed. Therefore, when ye shall receive this record ye may know that the work of the Father has commenced upon all the face of the land”.

3- The Work of John the Beloved’s Ministry

A- (D&C 7:6-7): “Yea, he [John the Beloved] has undertaken a greater work; therefore ***I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth***. And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come”.

B- Denver Snuffer: “There will be an opening of the pillar of heaven to prepare the way for the Lord’s return. *The opening at this end is going to be handled by someone who has remained behind* and the opening at the far end is going to be the one to whom the assignment was given to open the way for His return; Elijah, the one who was promised. I want to be really clear. *I don’t expect either of those individuals to have any public ministry again.* They will have a role in Zion, and those who dwell in Zion are going to have some contact with them. The three Nephites are a great example. They, like John, were given a similar ministry to remain around and administer until the end of the earth. And they did minister. Two of the people to whom they ministered were Mormon and Moroni. They, like ministering angels, ministered to Mormon who in turn ministered to the public. They ministered to Moroni and kept his hope up in the waning days of that dispensation. *But they did not minster publicly. John will have a role, but the work of Zion is the work of flesh and blood”* (*Zion will Come*, Denver Snuffer, Jr., 4-10-16, Moab, Utah, p. 16, emphasis added).

C- John the Beloved is a Ministering Angel.

1- (Moroni 7:29-32, emphasis added): “And because he hath done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have angels ceased to minister unto the children of men. For behold, they are subject unto him, to minister according to the word of his command, *showing themselves unto them of strong faith and firm mind in every form of godliness.* And the office of their ministry is to ***call men unto repentance, and to fulfill and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him.*** And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ that the Holy Ghost may have place in their hearts according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men”.

a- As a ministering angel doing the work of the Father’s covenants, John the Beloved has no public ministry again but ministers to “chosen vessels” who then bear testimony of those things revealed to them by John the Beloved.

b- With no future public ministry, John the Beloved restores the sealed records through a mortal servant who is both an “heir of salvation” and a “chosen vessel”.

4- Wresting the kingdom of God from the Gentiles as John the Baptist wrested the kingdom from the Jews.

A- “The first dynasty continued through 10 generations from Adam to Melchizedek, before it was lost. Through Abraham it was reconnected, and then continued for five more generations. It appeared again once on the earth in a single generation that included Joseph and his brother Hyrum. Now even the imitation of it has come to an end, because there is no perpetuation “in honorable remembrance” of the descendants of Hyrum Smith occupying the office of Patriarch to the Church. There have been many signs given by God that ***He was about to do something new from the time of the death of Joseph Smith till today.*** ***All that was left at the end was for a witness to be appointed, to come to declare, “Now it has come to an end.”*** In the last talk in the 10 lecture series ***I said, the witness has now come, and I am he.*** ***It has come to an end with something new now begun.*** One of the signs of it having come to an end was the passing of Eldred Smith. There are many other signs given if you look for them. You can see them all along the way, from the condemnation in 1832, to the expulsion from Missouri, the forced exodus from Nauvoo, the suffering during and following the exodus, the afflictions, judgments and wrath of God at the Saints, their pride, lying, deceit, hypocrisy, murders, priestcrafts, and whoredoms (as Christ foretold), inquisitorial abuse of the population once isolated from the US, mass-murders, contradictions in “fundamental” teachings, changes to the ordinances including the temple rites, quest for popularity and centrally-controlled, tightly correlated rejection of teachings—the history of the LDS Church has been a long, downward path. It has walked away from the light, and increasingly embraced darkness. Its members are now ruled by traditions that contradict the scriptures and commandments of God. They are asleep and cannot be awakened. God will now do something new and leave them to make their own way” (“*Plural Marriage”,* Denver Snuffer, pp. 39-40).

B- (*“Teachings and Commandments”,* 166:3-4) “Last general conference [April 5, 2014] the entire First Presidency, the Twelve, the Seventy, and all other general authorities and auxiliaries voted to sustain those who abused their authority in casting me out of the Church. At that moment, the Lord ended all claims of the Church of Jesus Christ of Latter Day Saints to claim it is led by the priesthood. They have not practiced what he requires. The Lord has brought about His purposes. This has been in His heart all along. He has chosen to use small means to accomplish it, but he always uses the smallest of means to fulfill His purposes.

None of this was my doing. The Lord’s strange act was not, could not, be planned by me; was not, could not, have been controlled by me. It was not anticipated by me, or even understood by me, until after the Lord had accomplished His will, and made it apparent to me on the evening of May 1, 2014. He alone has done this. He is the author of all of this”.

IX- Jesus/ Dispensation Head and the Prophecy of Moses

1- Jesus quotes the prophecy of Moses to the Nephites

A- (3 Nephi 20:23): “Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people”.

1- The identity of the prophet in the Moses’ prophecy is unmistakable. The Savior declares He is that prophet. On the surface this appears to be the end of the matter. What complicates the issue is the Savior’s description of who and how the prophecy is fulfilled in the following chapter.

a- (3 Nephi 21:9-11): “For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, ***although a man shall declare it unto them.*** But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, ***which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles***, (it shall be done ***even as Moses said***) they shall be cut off from among my people who are of the covenant”.

1- The Moses Prophecy is not fulfilled by Jesus but by His servant who brings forth His words.

2- The Lord made provision for this outcome in a revelation to Joseph Smith:

A- (D&C 1:14, emphasis added): “And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, ***shall be cut off from among the people***”. (a variation of the Moses prophecy).

B- (D&C 1:38): “What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, ***whether by mine own voice or by the voice of my servants, it is the same***”.

1- In the Lord’s economy, when He or any one speaks on His behalf under His direction He views it as if He speaks Himself. When the servant brings forth the words of Christ to fulfill the prophecy of Moses it is as if the Lord does so Himself.

X- Jesus Lays the Foundation for the Latter-day Servant

1- The Prophet’s Prerogative in Teachings and Commandments. (By Jeff Savage)

A- Jeff explains that the Lord grants a later prophet the latitude to adapt the content of an earlier prophet applying it in a contemporary context.

B- The Savior follows this pattern when He refers to Messianic prophecies from Isaiah (has been) to the latter-day servant who brings forward the words of Christ (shall be).

1- (3 Nephi 20:11-13, emphasis added): “Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled--behold they are written, ye have them before you, therefore search them-- And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel. And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and *they shall be brought to the knowledge of the Lord their God, who hath redeemed them”*.

A- The Savior explains the latter-day gathering of Israel from the context of Isaiah from which the prophecy of Moses is to be fulfilled.

B- (3 Nephi 20:43-46): “Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high. As many were astonished at thee--his visage was so marred, more than any man, and his form more than the sons of men--So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had ***not been told them shall they see;*** and that which they had ***not heard shall they consider.*** Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance”.

1- Jesus had fulfilled His mortal Messianic role at the time He was explaining this prophecy of Isaiah to the Nephites. The message the Father commanded Him to give to the Nephites had to do with a future gathering of Israel.

2- Exercising the prophets prerogative, Jesus explains how the prophecy of Isaiah (shall be) when Israel is gathered.

C- (3 Nephi 21:8-11, emphasis added):

“And when that day shall come, it shall come to pass that ***kings shall shut their mouths, for that which had not been told them shall they see; and that which they had not heard shall they consider.*** (The Savior applies the words of Isaiah to the last days and the restoration of Israel). For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall ***not hurt him, although he shall be marred because of them*** (sound familiar?) Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass that whosoever will not believe in ***my words,*** who am Jesus Christ, which the Father shall cause ***him to bring forth unto the Gentiles,*** (as did Jesus to the Jews) and ***shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant”.***

1- Incorporating the words of Isaiah, (including Messianic prophecy) the Savior explains how Israel is gathered in the last days by a servant who brings forth the words of Christ.

2- John the Beloved is the steward of both the words of Christ and gathering of Israel. Of necessity, the missions of John the Beloved and the servant must be inextricably linked. As were the missions of John the Baptist and Jesus.

XI- John the Beloved and the Servant

1- John the Beloved is the “Elias” or forerunner who performs a preparatory work preceding a greater work. The office of Elias and ministering angel is Aaronic. The mission of John the Baptist was in many ways a pattern for how John the Beloved fulfills his mission in the last days.

2- The Servant’s mission is said to bring forth the words of Christ, of which John the Beloved is the steward. When the servant brings the words of Christ it will first be to the Gentiles and when they reject them, to Israel.

3- There are five prophecies[[1]](#footnote-0) that speak of servants of the Lord linked to restoring knowledge and gathering Israel. They are:

A- The servant in 3 Nephi 21:9-11.[[2]](#footnote-1)

B- The “root of Jesse” in Isaiah 11:10 but explained in D&C 113:5-6.[[3]](#footnote-2)

C- The “One Mighty and Strong” in D&C 85:7.[[4]](#footnote-3)

D- The “one mighty” in 2 Nephi 3:24.[[5]](#footnote-4)

E- “David” in Ezekiel 37:24-25 as well as other places.[[6]](#footnote-5)

1- Each of these prophecies is discussed extensively in the manuscript and in the interest of time will not be addressed. There are additional footnotes to this part in the outline that do not appear in the book. The outline is available as is the pdf of the book.

XII- When the prophecy of Moses is fulfilled:

A- (JST Matthew 24:55): “And thus cometh the end of the wicked, according to the prophecy of Moses, saying: They shall be cut off from among the people; but the end of the earth is not yet, but by and by”.

XII- Conclusion (read page 217-220 in the book)

1. The following are quotes from Denver Snuffer regarding the five prophecies. I defer to Denver Snuffer Jr. for further explanation of the following footnotes. [↑](#footnote-ref-0)
2. “*Be of Good Cheer”,* Denver Snuffer, (2 hrs. 16:12- 2 hrs. 16:27), “*Faith”,* Denver Snuffer, (11:58- 15:47), “*Zion”,* Denver Snuffer, (1hr. 45:55-52:07) [↑](#footnote-ref-1)
3. “*Be of Good Cheer”,* Denver Snuffer, (2 hrs. 3 sec.- 2 hrs. 8:55), “*Zion”,* Denver Snuffer, (2hrs. 59:10- 2hrs. 59:30) [↑](#footnote-ref-2)
4. “*Priesthood”,* Denver Snuffer, (2 hrs. 55:18- 58:07) [↑](#footnote-ref-3)
5. “*Be of Good Cheer”,* Denver Snuffer, (2 hrs. 10:55- 2 hrs. 15:55), “*Covenants”,* Denver Snuffer, (7:18- 24:00) [↑](#footnote-ref-4)
6. “*Zion”,* Denver Snuffer, (1hr. 38:35- 1hr. 45:55) [↑](#footnote-ref-5)