

# ***Isaiah's Promised Protection***



***Saving the Bride  
by  
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*And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense.*

*And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.*  
(Isaiah. 4: 5-6)



This book is dedicated to my husband Roy. His support and help, especially as editor, made it possible for me to share my research.

Dear Reader: Through much prayer, I have felt impressed that I should not publish this book for public use. After writing the first edition ten years ago to accompany my firesides, I wanted to put it for sale on Kindle. Heavenly Father let me know the time was not right to share these sacred subjects. Now that the time has come to offer this book, my impressions are to quietly share this message.

If you find truth in this book, my hope is that you will help spread the message of Isaiah that the Lord said is so crucial. Due to the sacred nature of the temple pattern found within these pages, I would ask that you recommend this book only to endowed members who faithfully follow the prophet of God.

The path to understanding Isaiah is, to a large degree, a personal one. We can only learn what the Lord wants us to from that book by the power of the Holy Ghost. To spoon feed the deepest layers of that sacred text to members would defeat the stretching experience that helps us on our journey of sanctification.

For this reason and others, I am focusing mainly on scriptures and tying them together to show the sacred pattern I believe is embedded within the Book of Isaiah. This will allow the reader to search and ponder, as the Lord asked us to do. With the help of the Holy Ghost, my prayer is that even more than the gaining of

knowledge, the reader will draw closer to the author of all scripture, Heavenly Father and His Son Jesus Christ.

**Table of Contents**

Dedication ..... 2

Preface..... 6

Chapter One..... 11

    Where Two or More are Gathered..... 11

    The Promised Land..... 15

Chapter Two ..... 20

    The Star of David ..... 20

    The Pattern ..... 24

Chapter Three ..... 24

    Understanding Isaiah ..... 24

    The Lord Giveth and the Lord Taketh Away: ..... 26

    The Portion the Lord Shared ..... 30

Chapter Four..... 48

    Seeking the Pieces..... 48

An Ensign to the Nations.....	55
Another Look at the All Important Water Theme .....	61
Chapter Five.....	66
The Fall.....	66
God Save Us .....	71
Chorus .....	75
Chapter Six.....	82
The Fortress .....	82
Feast of Tabernacles .....	88
Follow the Prophet.....	90
Circling the Wagons .....	92
Chapter Seven.....	96
The Dance of the Cosmos.....	96
How Beautiful Upon the Mountains.....	107
Chapter Eight .....	117
Living Waters.....	117
Chapter Nine.....	132
The Hinge point.....	132
A Closer Look at the Fall .....	142
The Transmission of Power .....	153

Chapter Ten .....	156
Lighting the Candle.....	156
Lehi's Tree .....	161
Showdown for the Bride .....	163
The Council of Adam-ondi-Ahman .....	167
Applying Isaiah to Us .....	184

# Isaiah's Promised Protection

## Preface

*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** (3 Ne 23:1).*

How diligent are we being in obeying Jesus Christ who told us to search the words of Isaiah?

The most challenging religion class I took at Brigham Young University was on the Book of Isaiah. The professor expected hard work and that was fine with me because I had a great desire to understand Isaiah's words. I had already read a few books on that subject and carefully searched Isaiah's words dozens of times. Some parts I translated from Hebrew and was thrilled with the nuggets I found that seemed like treasure. Nephi's commentary was helpful but still, I knew full well that I was missing something important, especially in light of an experience I will relate later.



Why would the Savior focus so intently on Isaiah as we read in 3<sup>rd</sup> Nephi? He knew His admonition would come to the Latter-day Saints and that we would need those words. Through the years I have met many members who felt the urgency of searching Isaiah's words but were frustrated because they understood, as did I, that there had to be something more that made it so crucial for the Latter-day Saints.

Although I wrote this book in 2013, I found I needed to expand the concepts I share. Some of the most important additions are found in the last two chapters but I urge the reader not to skip to that section without reading what comes first. The layers necessary to unveil the symbolism of the Book of Isaiah must be carefully laid out.

These layers should establish the groundwork to understand why President Russell M. Nelson emphasized the importance of the unique General Conference of April 2020. The Hinge point moment may not be fully grasped by many members of the Church. Using Isaiah, I hope that when we come to those last two chapters, the picture that will burst on the scene will delight the reader and help us all see what an inspired prophet President Nelson is.

Through decades of studying the scriptures, ancient religions, Egyptology, and of course the writings

of Hugh Nibley, a pattern emerged that opened the door for me to finally feel I was seeing the light. The great news is that instead of needing massive amounts of details, the message could be simplified to a certain degree so that everyone can understand the basic concepts if we can get past the fear of symbolism. The beauty of that message takes my breath away and gives me a determination to share my personal insights and a series of scripture chains that will, hopefully, inspire my readers.

The answer is simple. Isaiah shows the problem; surviving our spiritual trials, especially in the last days, and then he offers up the solution. Isaiah's answer, although not readily apparent, is the temple. His book is in fact, a temple text. Some scholars disagree. If you prayerfully study this book, then you can decide for yourself.

Within the writings of Isaiah, we can learn what we can do as a Church to help bring to pass the Second Coming of the Lord and how we as individuals can qualify to take part in that work and also to find protection by standing in holy places, thus becoming holy temples ourselves.

We have heard many times in Sunday School class about standing in holy places and we get it to a certain degree but I do not believe we will see the full picture in

this lifetime. We must keep the commandments. Indeed, that is true, but there is so much more to that simple phrase than meets the eye. So why doesn't Isaiah just spell it out then? Because it is too sacred. To comprehend the totality of his message would be to fully comprehend the temple, which I do not claim to do. I do not believe that is possible in this life time.

The golden nuggets must be dug for with sweat and toil. However, with care, using the scriptures, we can go on a journey that should complete a general overview that the reader can continue on his/her own to connect dots too sacred to expound here.

The key to Isaiah's writings is the principle of Zion. This book begins with and ends with that important idea and all else falls within the umbrella of Zion and her sacred role. The first step in reaching the unity of Zion, is to become holy. Only then, by gathering that endowment of power, together with fellow saints, can we do our part to assist in the work to which Isaiah so carefully alludes.

We come one by one, making covenants singly, but then join together, surrounding the Savior or His authorized representative. Then, as one...as the symbolic Bride of Christ, we again go through certain steps that bind, create the energy of faith, the focus of hope, and the reward of being endowed with charity (See Ether, chapter 12).

Having received a new heart, a Zion heart, we can stand in the holy place and reap the great gift that is the only thing that seems to have no counterfeit; peace. Within that place of peace and spiritual safety, if we obey the commandment to be of good cheer, then our hearts jointly sing the songs of Zion as the Jaredites did while traversing the deep waters. Within the lighted protection, we also can bypass the monsters of the deep until we receive an explosion of joy that will carry us through the darkness of latter-day trials.

To stand in holy places we must become a temple as Paul teaches in 1 Cor. 3:16,17:

*16 Know ye not that ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

*17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*

How do we become a temple and what is the purpose and the process? How does this tie into the words of Isaiah and the role of Zion? That is what this book is all about.

*The work of the Lord in these last days is one of vast magnitude and almost beyond the comprehension of mortals. Its glories are past*

*description, and its grandeur unsurpassable.”*

- Joseph Smith

If we have eyes to see, Isaiah can help us see the bigger picture and take our place in the glorious and vast grandeur that is the gospel.

Some readers will be disappointed with this book because I am not following the normal approach to the study of Isaiah. There is great value in studying chapter and verse but although that brings us many pieces of knowledge, that manner of study alone, in my opinion, will not open the panorama of understanding that Jesus Christ wanted us to see.

If I were to bring in a complete study of every or even a majority of chapters and tie that into the pattern I will present to you, it would take a dozen books to accomplish the goal of examining all of Isaiah. Not to mention that I still need a million more years to study and try to comprehend the fullness of the gospel.

It is much more important to untie the knots of symbolism so we can begin to see the bigger picture. The foundation and structural supports come first. From there, we can more easily fill in the later projects on our own. If we went into too many details, we would become so bogged down in a one-hundred-thousand piece puzzle that the mind would automatically reject the information.

My text for this book is focusing on the words Jesus shared at the Bountiful temple when He visited the Americas. What could be more pertinent? To open up His words, we will need to draw from many parts of the Standard Works using Isaiah as the foundation. When the reader sees references for scriptures from third Nephi, they are either words the Lord used straight from Isaiah, or His commentary upon that subject. So do not be surprised when the book is not filled with dual references from both the Book of Mormon and Isaiah. Nephi, Jacob and Abinadi will also be quoted as they shared and expounded Isaiah's words.

Our goal together as writer and reader, is not to become an expert on Isaiah, but to come to understand symbolism and then piece it together to seek for a pattern of understanding regarding the role of Zion in the latter days. Isaiah 54, quoted by the Lord in third Nephi, chapter 22, gives the structure of this pattern. Within it we will find the promised protection that Isaiah spoke of.

*(I have decided not to document every source as carefully as I have in the past. In proving my research, some have told me they get bogged down and lose the thread of the narrative. I am not writing this for scholars, I am writing it for regular endowed members of the Church, or those preparing for temple blessings. Also, I am heavily relying on scripture. This puts part of the burden upon*

*the reader to search for treasure found within the glorious book of Isaiah.)*

## **Chapter One**

### **Where Two or More are Gathered**

Looking around me in my BYU history class, I wondered how many of these students were interested in today's lecture. I was on the edge of my seat, anxious to know what my professor would share. We were to discuss a reading assignment, a historical novel set a few decades after Christ. It was about a Jew who lost his faith and ended up traveling throughout Greece to find truth in mathematics and science.

The age old question that eventually pervades most religions was a focus of the character's study. Is matter evil? Is eternal life made up only of spirit since this fallen earth is corrupt and heaven must remain pure? This idea of matter being evil is the main concept behind Gnosticism. This belief polluted early Christianity as well as certain sects of Jews. The debate has sounded in the ancient halls of palaces and temples all over the world.

At the end of class, I approached my professor and told him I believed I could give him a 30 second answer to the debate between spirit and matter. He was intrigued and when I had done so, his eyes lit up and he seemed very excited.

This is basically what I shared with my professor: Nothing unclean can enter heaven so a mediator was sent with a process of purification for matter so that a binding can take place in the resurrection that will endure for all eternity. As blacksmiths have always known, impure material, when forged with pure elements, always brings a weakness that will cause the eventual breakdown of that item. Being cleansed through the Atonement prepares the physical body for the resurrection which is the sealing together of the physical and spiritual body that will endure forever in a state of incorruption.

If I had had more time, I would have shared the following thoughts with my professor: Even our shoes must be changed so we leave no trace of fallen earth on the soles. Covered in the blood of Christ we can, as Isaiah says, become pure as snow, cleansed from fallen earth and ready for sacred eternal sealings that will endure.

Matter is not inherently evil but because of the Fall, a cleansing must take place so that matter is raised to a purified higher state that will endure the glory of the Lord's presence and a glorious eternity.



Chapter One of Isaiah is a wonderful overview of the sacred things he shared. The work of Zion cannot go forward in a telestial condition and so a way has been made for our physical bodies to be purified. Baptism is the first step but there are further covenants that lift us to a terrestrial state. It is there that the city on the hill (Matt 5:14) shines her beacon showing the weary world where to come to find light. The candles that Zion jointly holds, light the path to the only true peace that will be found as latter-day prophecies unfold.

Part of the great work of Zion will be to assist the great Mediator in the center place who will join heaven and sanctified earth, wedding the two for an eternal existence. For Zion to do this, she first must cleanse herself, which in a fallen state is equated to a sick and putrefied body as Isaiah writes in Chapter One:

*5 Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint.*

*6 From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.*

Isaiah goes on in the following verses to say that the daughter of Zion is in a besieged state and must leave her Sodom and Gomorrah-like condition. Israel's sacrifices are not cleansing them, and their hands are not pure but full of blood (verse 15). What is the answer? Isaiah gives it in v 16-18:

*16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;*

*17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*

*18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

Isaiah makes good use of the common Old Testament motif of the Bride and the Bridegroom. Bringing together two opposites, the legal binding that has force in the eternities, this is a foundational concept of Isaiah. Let's take a look at another.

## **The Promised Land**

The scriptures are replete with types and shadows, far more than most people know. The Old Testament is especially packed with symbology and we can learn a great deal if we open our minds to the bigger picture. An example that plays directly to one of Isaiah's greatest messages is the experience of Moses and the Children of Israel.

When I was younger I was curious to know why so many Book of Mormon prophets often referred to the story of Moses. Hints were scattered here and there indicating a spiritual application. With time it became clear that the obsession with a promised land also suggested our upward trek as we attempt to overcome the fall, climb the rungs of Jacob's ladder through the process of sanctification, then finally cross into the Promised Land as we receive sacred promises of being established in God's kingdom for all eternity.

Let us picture Egypt as the fallen earth at the base of Jacob's ladder where he saw angels ascending and descending after his night wrestling with the angel. After crossing the Red Sea Waters of Baptism, We should picture the wilderness as going upward through our journey of covenant keeping to prove if we will be obedient and can eventually reach the rung on that ladder to step into the Promised Land. This would represent our return to God.

This pilgrimage of sanctification is first done singly, then as families, then as a church and finally, the

righteous will assist the Lord in lifting the earth herself back to a higher state so she can also receive that eternal Promised Land. As we go through these concepts, I pray with all my heart that the necessity of sustaining and following the authorized prophet of God will become very clear.

A closer look into the remarkable story of Moses shows us this perfect symbolic synopsis of where we are heading with our premise.

After trials and hardship, many of the Children of Israel had repented and been purified as Moses (the Lord's authorized representative) and Christ's enemy, Pharaoh, battled for possession of Israel. Finally the day of decision arrived. The final plague of death was promised. To be saved from death (symbolic spiritual death) each person had to have the faith to enter into a house where the door had been marked with the blood of a lamb.

There are many similarities in the days of Moses and Ancient Israel to what Modern Israel has and will go through. We must apply the blood of the lamb personally to enter into a house of peace where we stand in the holy place. The on-going War in Heaven will continue to intensify.

*14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their*

*robes, and made them white in the blood of the Lamb. (Rev. 7:14)*

The destroying angel passed them by and as a result of this action, Pharaoh lost his grasp on Israel and they fled to the Red Sea. What a perfect type and shadow the Red Sea is, for we pass through the waters of baptism one by one, cleansed from blood and sins and made pure as snow. Though our enemy who had held us beneath his heavy yoke due to the Fall still pursued and desired to have dominion over us, he was placed beneath our feet as the waters engulfed him.

Though we come singly into the Church through the waters of baptism, we then join in a symbolic circle of unified saints as we strive to become a Zion people. Lifted from a fallen condition, we are ready to be established in a terrestrial one as we prepare ourselves for and take upon ourselves temple covenants.

Ancient Israel, except for 70 righteous exceptions, rejected the higher covenants but we do not. It does not have to take us 40 years circumambulating (moving around in a circular pattern) in a mostly protected process of temple attendance to reach the state of sanctification necessary to cross into that Promised Land.

If we, like the 70 faithful who heeded the Lord's call to follow the prophet Moses as he ascended the hill of the Lord, are true to those covenants, true Zion can be established in our hearts. In this way, we qualify for what I call, "the bubble of spiritual protection" to assist us

through our earthly challenges. Yet we must always remember that spiritual Zion is only attained with a unification of sanctified believers who together make up the Bride of Christ. Within that sacred concept we find an understanding of Isaiah that opens an amazing pattern.

That idea of bringing Israel home to her promised land permeates scripture. The Lord spoke to the Nephites of a scattering of Israel upon the American continents and of a later gathering. Note how they were to be gathered:

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

*5 And then will I gather them in from the four quarters of the earth; and then will I fulfill the*

*covenant which the Father hath made unto all the people of the house of Israel. (3 Ne. 16:4–5)*

The final gathering is all about the covenant. Joseph received restored keys in the Kirtland Temple. First were those from Moses. The physical gathering through the temple is where these covenants bind worthy members into sanctification. Other keys from Elias gave the curriculum of the temple and the final keys from Elijah, like a diploma, seals those covenants upon the qualified member, endowing them with power, veiling them within the protection of the Lord's robes of righteousness. Armed with this power, they jointly bring Zion to her destiny.

Dr. Hugh Nibley's books helped to round out my ancient studies and I am deeply indebted to his research. He wrote extensively about the concept of the Bride. The key points are the Bride (sanctified members), the Bridegroom (Christ or one standing in as His authorized representative) and the unification of the two in a symbolic manner which creates a shield of protection.

## **Chapter Two**

### **The Star of David**

The Star of David has become the symbol of the Jews. Let's take a look at some things that should show what an ancient concept a shield/star of protection is.

Zohar means "splendor" or "radiance" in Hebrew. It is the title of the central book of Jewish mysticism and the study of Kabbalah. Written in Aramaic, it is a commentary on The Five Books of Moses, the *Torah*. "*The Zohar*" stresses that every human act has its effect upon the universal course; the spiritual forces above depend for their activity on influences from below, that is, human thought, speech and action. Quantum physicists teach the same concept. The more clearly we understand the concepts found within Isaiah, the greater those spiritual forces can flow and their effects upon Zion increase.

The Zohar mentions Abraham's star or shield of protection. King David wanted to have that blessing also. David insisted that he be tried to the fullest so he could also receive a shield of protection which is symbolized by a six pointed star.

Although David failed, his throne was promised to a righteous descendant. Isaiah makes it clear that this is the Lord:

*5 And in mercy shall the throne be  
established: and he shall sit upon it in truth in  
the tabernacle of David, judging, and seeking*



*judgment, and hasting righteousness. (Isa. 16:5)*

*7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this. (Isa. 9:7)*

*22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. (Isa. 22:22)*

That second David is Jesus Christ Himself in His latter-day aspect (Luke 1:32). My years of research taught me that the throne of David has quietly come forth in this seventh thousand year period. The star or shield of protection that David so desperately wanted will be used by the Lord and His kingdom of Zion.

*The Zohar* mentions a book called the *Terumah* that discusses every detail of the Tabernacle the Israelites built in the wilderness. What would interest us in something that disappeared 3,400 years ago?

*The Zohar* explains that what is being discussed in the *Terumah* is not a Tabernacle but the construction of a

security shield—which is the *Magen David* or Shield of David—constructed to protect us, as we are all vulnerable to a hostile environment that exists including terrorism and airborne diseases. There will be times when this protection from the Shield of David will protect us from some of these trials ... but it will always protect us spiritually if we stay safely beneath His wings.

The two triangles of the Magen David, placed one on top of the other in opposite directions creates a shield of protection. What do those triangles represent? The unity of the Bride with the Bridegroom. That unity joins heaven and earth and allows the Spirit to pour down like living water.

Quantum physics can explain the principles of how that action happens. Scientists can create a plasma cloud and if the electromagnetic strength is intense enough, then protection results. In a temple context, the sacred place created by powerful priesthood covenants must be unpolluted by foreign contaminants. As we attain greater degrees of sanctification through making and keeping those covenants, and as more members of Zion become sanctified, the promised protection will increase in strength.

The latter-day David, whom the apostle and gospel scholar Bruce R. McConkie taught is Christ, will be the Bridegroom who gathers His Bride around Him, fighting

the usurper for dominion of the earth and His Bride. Hopefully, the reader will see that this is the only hope of protection as the War in Heaven plays out its last dramatic events leading up to the Lord's coming in glory.

## **The Pattern**

Let us go directly to Isaiah since that is what so many members are hungry for. They want to understand those subtle verses. However, I have no desire to take that book verse by verse, chapter by chapter and repeat what is so often done.

To grasp the pattern of the Bride and the Bridegroom, and understand the many other symbols within Isaiah, I need to lay a foundation of the overarching ideas that will help unveil the beautiful pattern. Eventually, we will follow a scripture chain that will establish my premise that Isaiah's promised protection is created through the joining of heaven and earth. Then we will tie up the concept of the joining of the Bride and Bridegroom as being symbolized by the protective shield that is the Star of David.

# **Chapter Three**

## **Understanding Isaiah**

The three major ideas that I hope will underscore Isaiah's writings are these:

1. Only through the principles of Zion can the Church do her part to help prepare the way for the Second Coming of the Lord Jesus Christ. Only this unity will bring the protection that Isaiah promises us in the latter days. This is illustrated through the symbolism of the Bride and the Bridegroom.
2. To be a part of that Zion unity and fulfill the crucial role of the Bride, we each must sanctify ourselves by the power of the Holy Ghost, becoming temples so that anywhere we stand is the holy place.
3. Without a unified sustaining of our church leaders, especially the prophet, the promised protection will not occur. We cannot become part of Zion without sustaining our church leaders. The strength of Zion is unity and that

strength in support of our church leaders protects us and our families. Without the center, nothing can hold. Bringing order out of chaos is an eternal principle.

Through the years I have read articles and heard comments that say we have no effect on the outcome of the last days. They believe all rests in the hands of Heavenly Father. This does not take into account many things, including our agency. A quote by the prophet Spencer W. Kimball also indicates otherwise:

*There are things we must do before the end does come, and perhaps that controls it to some extent...The time of Christ's return is affected by our conduct...In my estimation, the Lord's timetable is directed a good deal by us. We speed up the clock or we slow the hands down and we turn them back by our activities or our procrastinations. (Kimball, Edward L. ed., Teachings of Spencer W. Kimball, Salt Lake City: Deseret, 1982, 141-142.)*

This is the same thing that is taught in the oral histories of the Mayas, the Hopi and many other indigenous tribes. They believe our actions for either good or evil will dictate the degree of difficulty we will go through in the last days and even the timing of the end.

## **The Lord Giveth and the Lord Taketh Away:**

During one week of my mission my companion was too sick to work. Not wanting to waste precious hours, I threw myself into studying the scriptures every waking hour for those seven days. To gain the most I could from that opportunity to intensely feast on the Word, I prayed with all my heart for understanding. On the seventh day, I felt impressed to turn to Isaiah. As I began reading, the eyes of my understanding were open and I began to see that great prophet's words in a new way. As I finished the last chapter and closed the book, I sat in stunned silence for a long time.

In the past I had read Isaiah many times and always felt intimidated, especially knowing of the Savior's admonition to search Isaiah's words. Some things had made sense but now an over-arching pattern emerged that excited me so much that all I could do was thank Heavenly Father over and over. I decided to write a book after my mission, sharing this new insight. I went to sleep floating on ideas of how to present the book.

When I woke the next morning, I still felt that excitement and I cast my thoughts back to what I had learned the day before. I hit a brick wall. Nothing was there; my mind was blank. Heavenly Father had taken away the whole message, the glorious pattern I had been given and now Isaiah was just as perplexing to me as it had previously been.

Another experience near the end of my mission turned out to be related to what had happened with Isaiah, although I did not realize it at the time. What I went through is not something to share in this book, but when it was over, I pled with Father to help me understand what I needed to learn from the overwhelming and terrifying experience. Thankfully, He did answer my prayer and made it very clear to me that I had to rein in my thirst to study everything I could get my hands on about ancient church history, religion and cultures and instead I needed to almost exclusively stick to the scriptures until further notice.

Little did I know that further notice would not come for almost ten years. With a couple of exceptions, for the next decade I had to slake my thirst for gospel knowledge from scripture alone. Now it is obvious that in my pride, I assumed that since I had studied the scriptures so extensively in my childhood and youth that I could now move on in my research.

As time went on and I delved more deeply into the standard works, a pattern began to emerge. It was nothing more than the Three Pillars of the Gospel which are; the creation, the fall, and the Atonement, the teachings of the temple. Amazingly, I finally saw that the true mysteries of the gospel were all found in the basic principles taught to primary children.

With this new understanding, the words of Isaiah began to slowly open up to me again. This time it did not happen in one day but took years of research and in fact is still a work in progress. But what I learned took the sting from the depressing latter-day prophecies and replaced that fear with admiration of the perfection of Heavenly Father's plan.

Finally, I was given permission to branch out in my studies, always remembering to continue daily scripture study. I could only shake my head in amazement at Heavenly Father's wisdom as I began my research, realizing that through drinking deeply of the scriptures, I had a sure touchstone to measure everything I was studying.

Before proceeding further, I want to make something very clear. I cannot give the ultimate declaration on how to interpret scripture. Only the prophet can do that. Years ago, I had a good, long talk with Joseph McConkie; son of Bruce R. McConkie, grandson of church President Joseph Fielding Smith, and then head of BYU's religion department.

Brother McConkie told me that the scriptures are like a diamond with many facets. Only the prophet can declare the full story of the diamond, but members can discuss facets of the story, and that is what I am doing here. No doubt there are many layers of understanding



regarding Isaiah's writings but I believe the verses shared here touch on a major overarching theme that is found in the verses the Savior chose to share with the Nephites.

## **The Portion the Lord Shared**

Jesus Christ gave a crucial summary of Isaiah in 3rd Nephi, chapters 21 and 22. It seems logical, if we desire to understand Isaiah, we should take note of which verses of that book the Lord Himself chose to share with those He knew would be reading The Book of Mormon in the last days.

We will see that chapter 21 is an outline about rough things to come and Israel returning to the Lord. There are times when the two-edged sword that is quick and sharp, is a dividing sword. Why? One edge of the sword cuts us free from the yoke of Satan in this fallen world by the keeping of covenants. If we break our covenants the other edge of the sword swings around and cuts us off from the Lord and we fall back down the rungs of the ladder into Satan's hands. For Zion to become one, the body must be sanctified and pure or the windows of heaven could not be opened.

During times of division, our hearts break when our loved ones turn from the crucial commandment to follow the prophet. They pick and choose which

commandments to follow and even when the prophet is clearly speaking for the Lord, they put their faith in the arm of flesh and not the arm of God.

As devastating as this is, there must be a division between those who sustain the prophet and those who do not, as happened in the days of Moses. It must happen for their sake as well as that of the world. Remember the gnostic beliefs that all matter is evil? We know that matter can and must be purified so we can be endowed with the garment of light. Then we can endure the presence of God that was lost in Eden. Zion can then join with heaven to open that window above. The whole world will benefit and eventually be saved by the opening of the windows of heaven.

The good news is, the trials that rebellion will bring to the Church and the world will have the effect of humbling many of those who have lost their way. When they look up from the darkness and see the City on the Hill with the sanctified holding their candles high, many will repent and ascend the Hill of the Lord to join and empower Zion even more. Even righteous nonmembers who join with us to a certain degree, will add to the light and benefit from the shield of protection.

If we rebel because we put our loved ones above God, we will be lost in the darkness with the rebellious, and when prophecies unfold, the disobedient will all be

crushed by the trials together. Let us work to save as many as will come and pray for future repentance for those who are not ready. Above all, let us love them as ourselves.

Now once the division has happened, it is time for the blessings to flow down. After the conditions outlined in 3 Nephi 21 happen, the Lord gives us great hope in chapter 22 which is Isaiah 54.

So what are the concepts woven into Chapter 22? Some of the pieces we find are: A wife once rejected because of her wickedness is now forgiven; a sacred city, and a husband. The husband, or Bridegroom, binding on his Bride is a principle we will examine later but I want to mention it here because it is all about the protection and salvation of the Bride.

How does the chapter end? With the promise that Zion will not be destroyed, that no weapon formed shall prosper. As we move through coming concepts, let us remember the idea of the Bride, the Bridegroom, and a promise of protection for that Bride.

What does the wife need saving from and what will the conditions be? The answer is in 3 Nephi, Chapter 21 verse 1.

*And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place—that I*

*shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion;*

Through missionary and temple work, this gathering of the blood of Israel is taking place, as well as the adoption into Israel of all who will ‘Hear Him’.

In verse two the Lord refers to the scattered condition of his people. Weakness and destruction follows a breakdown in unity. In the final years before the Savior’s appearance to the children of Lehi, their inspired form of government was overthrown and they broke into separate tribes. Without unity there was a tremendous loss of spirituality. Bringing back scattered Israel is a scriptural theme that has great significance.

To assist in this work, the Lord has a servant. Jeffrey R. Holland of the Quorum of the Twelve Apostles identified the servant in the following verse as Joseph Smith. (see Jeffrey R. Holland, *Christ and the New Covenant: The Messianic Message of the Book of Mormon* [1997], 287-88) The name Joseph means ‘ingatherer’ in Hebrew, which I will remind the reader a few times as I speak of his role, so it is perfect that he gathers Israel in the latter-days.

*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.(3 Ne. 21:10)*

In chapter 21, Christ goes on to explain that the land of the Americas must be prepared *“that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel”* (3 Ne. 21:4) Those who do not believe will be cut off from the covenant people (v.11). A return from their scattered condition begins with the descendants of Joseph of Egypt starting in America.

The Lord continues to outline the destruction that will come upon the people after there has been a separation between the righteous and the wicked, finishing that voice of warning with these words: *“And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.”*(3 Ne. 21:21)

In this next verse Jesus Christ is speaking to the children of Lehi and He informs them that some of their descendants will help in an important work which includes the building of a sacred promised city and then the work will move forward more powerfully to bring back the rest of scattered Israel into a condition of unity:

*23 And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.*

*24 And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. (3 Ne. 21:23–24)*

With that holy city built, and Israel living the higher covenants of Zion, they are ready to unite with the heavens: *25 And then shall the power of heaven come down among them; and I also will be in the midst.*

This gathering at the New Jerusalem and other places of safety that will eventually come to pass, refers to the physical gathering. This book focuses more on the spiritual gathering that comes first.

Although the rest of the world will be going through tremendous upheaval, the chapter ends with a great promise to the remainder of the dispersed of Israel:

*29 And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward.*

I would like to add a long-held opinion here. Many Lamanites were killed during the wars with the Nephites and yet, in future wars, the Lamanites always greatly outnumbered the Nephites. Nephi wrote two histories, one religious which we have in the Book of Mormon, and one with more historical details which we do not have.

Through the years I have stumbled across many references to peoples from several areas traveling to the New World; sometimes to fish rich waters as did various northern Europeans, some to trade which evidence indicates happened with Africa and others that came from Asia to the new world to live.

I believe that throughout the Lamanites' history, many small groups of people came to the Americas, increasing their numbers. Thus, there would be a great variety of DNA to be found within the modern descendants of Lehi. The gathering together of many bloodlines and heritages is one aspect of Jacob's allegory of the olive tree, where branches are grafted to trees and brings various strengths to a people.

As stated above, before that physical gathering happens, there is a spiritual gathering of Israel. As the time of the Gentiles wanes and the time of the Jews (which means Israel in this context) begins to come in, the blood of Israel will rise in strength to assist in the work. This Zion unity can only happen after there has been a separation and a cleansing.

Ascending the hill of the Lord means to receive temple blessings and keep our covenants until step by step we are sanctified. At the top of that hill, we, as saviors on Mount Zion see eye to eye, hill to hill. Picture the scene in Lord of the Rings when the enemy is at the gate and a signal fire is lit on the hill top. Then, hill to hill, that light is spread ... a call to the armies of righteousness to unite to defend the city.

Read what the Savior said to the righteous Nephites and Lamanites gathered at the temple; words He knew would be given to Latter-day Israel:

*17 And then the words of the prophet Isaiah shall be fulfilled, which say:*

*18 Thy watchmen shall lift up the voice; with the voice together they shall sing, for they shall see eye to eye when the Lord shall bring again Zion.*

*19 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.*

*20 The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of God (3 Nephi 16:17-20).*

At the end of this book I will share those above verses from 3 Nephi chapter sixteen one more time in hopes that they will mean far more to the reader at that point.

Spiritual Zion is often compared to a city by Isaiah and other ancient prophets. It is a city made up of the sanctified who have kept their covenants; a spiritual



Jerusalem. Where is it located now before the Old and New Jerusalems are physically organized by the Lord?

All over the world as a spiritual New Jerusalem. That spiritual city that Isaiah wrote of in chapter 54 and the Lord quoted in 3 Nephi 22 is symbolically made up of individuals who have become saviors on Mount Zion. It is found wherever a covenant keeper has been sanctified as a temple.

In physics, we learn that light is made up of individual particles but are organized in a wave form that spreads out in a unified manner. Think of each particle as a candle: we become a temple hill and we stand upon it, with our candle lit to show the world of darkness where to come to find light and truth.

Jesus referred to this concept when He said: *Ye are the light of the world. A city that is set on an hill cannot be hid*” (Matt. 5:14)

As more members keep their covenants, they become saviors on Mount Zion as you can read about in Obadiah and Doctrine and Covenants section 103.

Where is Mount Zion located? “The blessings of thy father have prevailed ... unto the upmost bounds of the Everlasting Hills” (Genesis 49:26) The Everlasting Hills are symbolic of a worldwide unity of Zion, seeing eye to eye, uniting together through the light (fire) that comes from God to that savior on Mt. Zion. Then eye to eye, to connect them all over the world into one nation of

priests and kings. The following verses from Revelation refer to Christ making the sanctified into kings and priests and we know from the temple that this includes queens and priestesses;

*5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood.*

*6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever (Rev. 1:5-6).*

Moses brought the keys of the gathering of Israel to Joseph Smith in the Kirtland Temple. In the latter-days this gathering is accomplished through covenant keeping as we bind ourselves to the Lord, and through Him, to each other.

Sister Reyna I. Aburto, Second Counselor in the Relief Society General Presidency was one of many who spoke of ‘binding’ during April 2022 General Conference:

*He has instructed us to build places of worship where we receive knowledge and the ordinances of salvation and exaltation, make and keep covenants that bind us to Jesus Christ, are endowed with “the power of*

*Godliness”...(April 2022 general conference,  
Saturday morning session)*

In the very next talk, Elder David A. Bednar spoke on the same timely subject of binding and much more. I will share only one quote but I would recommend rereading that talk to help the reader see that these things I am sharing are known by the prophets and apostles. Of course, they know more than I do but we each must do our own searching and cannot expect them to spoon feed us. These concepts can only be truly grasped with the help of the Holy Spirit.

*Entering into sacred covenants and worthily  
receiving priesthood ordinances yoke us with  
and bind us to the Lord Jesus Christ and  
Heavenly Father. (Elder David A. Bednar  
April 2022 general conference Saturday  
morning session)*

As we keep our eye single to God He lifts us up to become joint heirs with Jesus Christ in the city on the Hill. From there, as Isaiah wrote, the watchmen (and women) join their voices together to sing. The fire-like energy swirls around them as they see eye to eye, joining as Zion (paraphrased from Isaiah 52:8).

Knowing that anciently in prayer circles the words were sung by the person leading the circle and then sung in unison by the other participants, helps us make the

connection that this verse refers to prayer circles while in modern times they are just spoken. So a watchman leads the prayer circle, as a placeholder for the Great High Priest Jesus Christ, and then the others repeat that together making our temple prayer circles a fulfillment of that scripture. Modern Israel as a nation of kings and priests are bound together as one, seeing eye to eye to create a sanctified Zion. This is a type and shadow for the nation of kings and priests.

Chapter five of Jacob in the Book of Mormon tells the story of the history of the Church through time. In the last days, Jesus Christ and His servant, assisted by the head of the 7<sup>th</sup> Dispensation, Joseph Smith, gather in the good fruits of the olive tree. All of Israel is grafted back into one tree.

Now this is happening spiritually but eventually the scriptures and latter-day prophets seem to indicate there will be places of safety. Doctrine and Covenants 45 talks of this. Yet, it is all one tree ... one linking of Everlasting Hills, one city. Each area of safety may be seen as a branch of that one unified tree of Israel. We will see the significance of this, especially of the city, as we further discuss what the Lord shared with the people in third Nephi.

Now we come to chapter 22 (compare Isaiah 54) and instructions to Israel. In verse two we read:

*Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations;*

*spare not, lengthen thy cords and strengthen thy stakes; (3 Ne. 22;2)*

As families surrounded King Benjamin in their tents, and as the tents of the 12 tribes surrounded Moses, so we spiritually place our tents around the king/prophet (placeholder for the Son). As the Bride, we encircle the Bridegroom or His priesthood representative in a likeness of the prayer circle. Please connect the dots as this is a sacred subject. THE LORD WANTS TO EXPAND HIS TERRITORY as He gains back His rightful dominion over earth, one temple at a time, one person, one home, one Zion community at a time.

*4 Fear not, for thou shalt not be ashamed;  
neither be thou confounded, for thou shalt not  
be put to shame; for thou shalt forget the  
shame of thy youth, and shalt not remember  
the reproach of thy youth, and shalt not  
remember the reproach of thy widowhood any  
more.*

*5 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.*

*6 For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.*

*7 For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. (3 Ne. 22;4-7)*

The Old Testament is filled with references to Israel being an unfaithful wife and whoring after other gods. Even though Israel often proved unfaithful, in the last days the Savior, as our symbolic husband, calls us as His Bride to return to Him. It is not only our spouse to whom we must be faithful. The Bridegroom, Christ, must also have our loyalty as we refuse to whore after other gods, including the religion of Secularism. [From Brittanica.com “secularism: any movement in society directed away from otherworldliness to life on earth.” (this means they do not believe in God or an afterlife).]

As we have seen, one type for the Bride is a sacred city, a unified people of Zion, here the Lord talks about the rebuilding of that city:

*O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. (3 Ne. 22; 11)*

John wrote of the New Jerusalem in Revelation, chapter 21. He describes the precious stones used in the building of it in a similar manner to Isaiah. We are now building that sacred city spiritually. His Bride, or city, will be in danger as His enemies seek to destroy her but He promises that He will protect us:

*14 In righteousness shalt thou be established; thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee.*

*15 Behold, they shall surely gather together against thee, not by me; whosoever shall gather together against thee shall fall for thy sake.*

*16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. (3Ne. 22;14-16)*

In the last chapter of this book I will show that the smith that blows the coals is Joseph Smith. It is his role as the head of this dispensation to do so. He is the servant that assists Jesus Christ so that:

*17 No weapon that is formed against thee shall prosper; and every tongue that shall revile against thee in judgment thou shalt*

*condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord (3 Nephi 22:17).*

What are some of the important pieces found in these two chapters? Christ, with the help of a servant, will bring back Israel from her scattered condition. This will be done through covenant keeping. The rest of the world will then go through terrible trials. This is not to say that church members will not suffer but if they are righteous, we can rest assured that Heavenly Father is in control of the situation because we are allowing Him to fight our battles.

We will be tried but before Armageddon comes with such destruction and terror, the Saints will be in places of protection. For now, we learn from chapter 22 that there is a forgiven wife, a husband, and a weapon that would destroy us without divine intervention. I do not expect this to be a specific weapon, there will be a variety of plots and plans for the destruction of the Church. Thoughts of coming trials can create fear so we must remember that faith is the opposite of fear.

When I was in the Mission Training Center in Provo, Utah, we were often told of the protection that covered that sacred ground. My belief in that protection was sorely tried one night. Earlier that day, we were



powerfully taught by the mission training center president that faith was the opposite of fear.

As I tried to sleep, I suddenly became aware of an evil presence that was more powerful than your average evil spirit, hurtling toward me from a great distance away. Instantly I thought of the promise of protection that facility had. I had to wonder what sin I had committed that would allow this entity to come to me. Although it began far away, the speed with which it traveled alarmed me tremendously. I sensed its rage against me and was filled with fear.

The words of my mission president filled my mind with great power. Just as the entity passed through the window to my room, my heart cried out that I was not afraid. I had faith that Father in Heaven would protect me. In an instant that raging, dark spirit was wrenched away. I marveled at the power of the Lord and also at His ability to teach powerful lessons.

I believe that embedded within the writings of Isaiah, are the instructions of how to gain this protection. Symbolism is necessary to understand the plan. It all comes back to the temple. Even those who do not understand it can help greatly by covenant keeping. But we can help more if we can picture the beautiful pattern, strengthening our faith and concentration to draw down the powers of heaven.

The Doctrine and Covenants holds a lot more information about this protection and how it ties into the temple:

*22 And we ask thee, Holy Father, that thy servants may go forth from this house armed with thy power, and that thy name may be upon them, and thy glory be round about them, and thine angels have charge over them;*

*23 And from this place they may bear exceedingly great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou hast spoken by the mouths of the prophets, concerning the last days.*

*24 We ask thee, Holy Father, to establish the people that shall worship, and honorably hold a name and standing in this thy house, to all generations and for eternity;*

*25 That no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself;*

*26 That no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house;*

*27 And if any people shall rise against this people, that thine anger be kindled against them;*

*28 And if they shall smite this people thou wilt smite them; thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies. (D&C 109:22–28)*

The above verses refer to a pit that will be dug for the righteous but the plans laid by the wicked will trip them up in the end. Nephi also writes about that pit:

*3 And that great pit, which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell—yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the*

*casting of it into the hell which hath no end.*  
*(1 Nephi 14:1–3)*

We will peer more closely into that pit of destruction later. For now, we want to first see the overarching pattern of the Law of Opposites that begins to explain the interaction between the Bride and the Bridegroom.

## **Chapter Four**

### **Seeking the Pieces**

While I was originally writing this book, we were in Yuma, Arizona to give a fireside. That Sunday we attended a broadcasted dedicatory session for the beautiful, new Gilbert Temple, at a stake center in Yuma. Some of the speakers mentioned that we need to be saviors on Mount Zion. How can we be saviors and what does it mean to be on Mount Zion? That really underscores a lot of what Isaiah taught and by the end of this book this should be clear.

The pattern we discuss in this book is not found in Isaiah only; it is found throughout the scriptures. Before moving into more of Isaiah, let's take a quick peak at Psalms which I used to think were boring. Was I ever

wrong. The very first chapter has a lot to say in just a few verses.

*1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

*2 But his delight is in the law of the Lord; and in his law doth he meditate day and night.*

*3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

*4 The ungodly are not so: but are like the chaff which the wind driveth away.*

*5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*

*6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish. (Psalms 1;1-6)*

Psalms presents a selection of puzzle pieces which, when they are fitted together in their proper order, and when the last crucial piece is set in place, an amazing

picture should emerge. We see from the above verses that the Book of Psalms starts with the type and shadow of the righteous being rooted in as a tree. Some trees wither, so let's keep an eye out for the difference between trees that always have fruit and trees that wither. If we switch to another type for the same story, we think of chaff in the wind. We want to be wheat, not chaff because we have no desire to reap the whirlwind.

In Psalms chapter two we find out that the Lord establishes representatives here on the earth. The king of kings spiritually begets more kings as we prove worthy:

*6 Yet have I set my king upon my holy hill of Zion.*

*7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.*

Where are people made kings and queens? On His holy hill and we know that is the temple. The first four verses of Psalms 3 present us with more pieces, especially about the connection between a shield and his holy hill:

*1 Lord, how are they increased that trouble me! Many are they that rise up against me.*

*2 Many there be which say of my soul, There is no help for him in God. Selah.*

*3 But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.*

*4 I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah*

Now we see a shield of protection added to the mix. David continues a bit with the idea of protection from enemies. In Psalms 5 we read: *“For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.”*

In Psalms 22, we find another crucial piece of the puzzle with water, tying it into prophetic utterances regarding the crucifixion of the Savior. Among these is this verse:

*14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.*

Water coming from the broken heart and some of it flowing into the bowels is a crucial piece we must remember and of course, takes our thoughts tenderly back to the Atonement of the Savior; dying of a broken heart and the spear from which the blood and water flowed from His side. The next Psalm, 23, also speaks of water:

*1 The Lord is my shepherd; I shall not want.*

*2 He maketh me to lie down in green  
pastures: he leadeth me beside the still  
waters.....*

*5 Thou preparest a table before me in the  
presence of mine enemies: thou anointest my  
head with oil; my cup runneth over.*

*6 Surely goodness and mercy shall follow me  
all the days of my life: and I will dwell in the  
house of the Lord forever.*

The table from verse 5 is prepared in the presence of His enemies. I believe one meaning of those words is that, like the Jaredites who were threatened by the monsters of the deep (fallen world), Christ brings us into a bubble of protection, the ship of Zion, for our journey. He sustains us with the Sacrament, living waters and manna being a type for this, and carries us safely past those enemies in the deep seas.

Still waters are the organized and gentle living waters. Raging waters are chaos that tries to destroy. The waters of baptism pull us up from the raging waters of the deep which represent the fall into chaos in this telestial world. If we keep further covenants, over time we can be a conduit for those gentle living waters that offer life to a world filled with those lost in the desert, dying of thirst.



Reaching out, we offer the bread and water of life in a new birth to a higher terrestrial temple condition.

If we repent, we do not need to suffer as He did:

*18 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*

*19 Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. (D&C19:18-19)*

Instead of rough and wild waters that are impure, He makes the waters still and peaceful for us. He or His priesthood representatives prepare a table before us with sacred food and drink as we take upon us His name. Think of the Sacrament that we take each Sunday that step by step helps us become like Him.

The next Psalm teaches us that to ascend the hill of the Lord, we need clean hands. When we symbolically wash with the cleansing blood of Christ, then this living water will prepare us to follow His path to the top of the hill.

The Psalms are a beautiful companion to Isaiah in teaching symbolism, especially water, trees and hills.

Following is a powerful image of water coupled with the city of God:

*God is our refuge and strength, an ever-present help in trouble. There is a river whose streams make glad the city of God, the holy place where the Most High dwells. God is within her, she will not fall; God will help her at break of day. (Psalm 46:1)*

My decades of research included studies of ancient calendars and circular time cycles, tying them to the symbolism of a rising sun as a new cycle begins. This goes hand in hand with the symbolism of the temple. The words in Psalms may have many facets of truth but I cannot help but wonder if they don't also apply to the April 2020 General Conference that I referred to in the Preface.

The cosmos and the gospel are filled with cycles within cycles. Even the new heaven and new earth spoken of by Isaiah, Peter and John gives us hints of a rather large cycle of creation that shows repeating patterns in the eternities. Keep your minds open to this possibility as you continue to read in preparation for the last two chapters of this book.

## **An Ensign to the Nations**

Now that we have laid some groundwork, let us move more fully into Isaiah to collect additional details about these pieces we need to solve our puzzle.

*And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth and, behold, they shall come with speed swiftly. (Isaiah 5:26)*

The Lord is preparing us for the Millennium. It doesn't just happen, especially with an enemy like we have who fears his time is short and who is desperate to hold onto his usurped dominion of the earth.

*One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; til ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. (Isaiah 30:17)*

Every year on the eve of the Jewish religious New Year, the shofar (ram's horn or trumpet) sounds to call the people to assemble at the foot of the mountain of God. With the New Year, they ascend that mountain symbolically, answering the call to unify as a people and come before the Lord. The following week is Yom Kippur, the Day of Atonement where the High Priest organizes the people for the new year/cycle. He gives expiation (atonement) for the people so they are clean

before the Lord. Now they are ready for the Feast of Tabernacles.

We understand from our puzzle pieces, that having taken upon us the name of Christ as we become sanctified holy vessels, we become a conduit for the living waters. As we bring our sacrifice of a broken heart and a contrite spirit, those waters mingle with heaven's fire to light up the city as the redeemed wife of the Bridegroom.

Yom Kippur symbolizes the uniting of the city on the hill around our dispensation leader. During the Feast of Tabernacles 5 days later, instead of lighting giant candelabras in the Court of Women (Bride) at the temple in Jerusalem as is the Jewish custom, we become candles on that hill.

*14 Ye are the light of the world. A city that is set on an hill cannot be hid.*

*15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.*

*16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5; 14-16)*

How I wish I could be in Jerusalem during the Feast of Tabernacles; but better still, in the temple. As we unite around the High Priest, if we are ready, we can receive the garment of light lost in the Garden of Eden and become a candle ourselves.

Although found throughout scripture, many of these symbolic concepts are new to many members so they will be repeated occasionally to show different aspects of the pattern.

Until the New Jerusalem is built and the Old Jerusalem is cleansed and a temple built there, the center place physically is Salt Lake City. Brigham named Ensign Peak from Isaiah's words in chapter five:

*And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly: (Isaiah 5:26)*

For now, that ensign, or flag that waves on the breeze to call for Zion to unify is spiritual only. A faithful member in far distant lands is united around the Ensign of Zion. Like a linked chain, each hill, person by person, symbolizes a temple that unites around that banner until we have forged together a latter-day worldwide nation of kings and priests, queens and priestesses into the everlasting hills of the city of righteousness that Isaiah mentions in chapter one:

*And I will restore thy judges as at the first,  
and thy counsellors as at the beinning:  
afterward thou shalt be called, The city of  
righteousness, the faithful city (Isaiah 1:26).*

As Zion strengthens and spreads in coming years, her power will expand like a shield of protection until our enemies will fear to come against us as Isaiah wrote:

*. . . and he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem. (Isaiah 31:9)*

We want to keep an eye on this idea of fire. We know that the Lord sent a pillar of fire to protect ancient Israel but many members of the Church do not realize that there will be similar protection in the last days. I have heard people insist that Isaiah was referring only to the Millennium when he wrote of the latter-day cloud by day. While it is true that the whole earth will be covered by that sacred cloud in that day, the protective cloud and pillar of fire will also be needed as protection for Zion before the Lord's coming in glory, as we read in *Isaiah 4:5*:

*And the Lord will create upon every dwelling place of Mt. Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a*

*flaming fire by night; for upon all the glory shall be a defense.*

D&C 45:67-71 further enlightens us about pre-millennial Zion:

*67 And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.*

*68 And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.*

*69 And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another*

*70 And it shall be said among the wicked; let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.*

*71 And it shall come to pass that the righteous shall be gathered out from among all nations,*

*and shall come to Zion singing with songs of everlasting joy.*

And there again we have the image of the Jaredite barges of protection crossing the great deep (trials) as they unite their voices in song. They arrive in the Land of Promise for them, these Americas, and are filled with joy.

The Jaredites from the *Book of Ether* in the *Book of Mormon* ... and we today, are commanded to be of good cheer. Except in moments of intense danger or suffering, we must actively seek for joy to fill our hearts. I believe it has actual substance to it and that this good cheer can help repel darkness. “Enter ye into the joy of the Lord.” Is this a place of peace and rest like the Celestial Room? If we are in-tune with the Spirit, will we feel literal joy within that room? If we are a temple of God, can our own heart be a Celestial Room where we can petition the Father to pour in joy and gladness?

The Lord is closest to us when times feel the darkest. He said, “What I say unto one I say unto all, be of good cheer, little children, for I am in your midst, and I have not forsaken you”. (Doctrine & Covenants 6:36)

President Dallin H. Oaks said in General Conference, Oct. 2020:

*In the midst of hardships, the divine assurance is always “be of good cheer, for I will lead*



*you along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours (D&C 78:18).*

We spiritually follow the same journey. There will be a later physical reality of Zion in places of safety but first there is a spiritual application. It is time to spiritually flee Babylon and join Zion now.

Isaiah 54 makes it clear the Lord is going to protect Zion as the last days progress. Chapter 60 says we will be protected by his light when there is great darkness in the world. We will continue to talk about how all this works later in the book.

### **Another Look at the All Important Water Theme**

We read in *Isaiah 33:21* “*but there the glorious Lord will be unto us a place of broad rivers and streams.*” It is important to note that in this verse the Lord is a place where we will find much water. This is something to ponder. What is all this about water? How interesting that two of the temple movies depict a spring of water flowing from beneath the Tree of Life in the Garden of Eden. Many readers miss the fact that although there is a filthy river of water in Lehi’s dream of the Tree of Life, that there is also a pure spring of water coming up from the base of that tree:

*25 And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God. (1 Ne. 11:25)*

Again, trees and other plants including wheat are used as symbols for the Lord's people. When times get difficult we will either become chaff blown away by trials or part of a forest of trees that Isaiah also wrote about in chapter 29:17 *"is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"*

We don't want to be the dry tree Isaiah wrote about in chapter 56:3 we want to be like 58:11, a verse that was discussed in the Gilbert Temple dedication:

*And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.*

The theme of trees continues in Isaiah 61:3

*to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.*

The above verse mentions mourning. There will be many instances when Zion will mourn during the unfolding challenges of the last days; not just for deaths, but for all kinds of sufferings and especially, for the spiritual deaths of loved ones. If we want to receive the “oil of joy for mourning,” as we read above, we must stay meek.

We must sink our roots deep to the strong foundation stone of prophets and apostles with Christ as the Chief Cornerstone or we will be uprooted as Isaiah indicates here: “*And upon all the cedars of Lebanon, that are high and lifted up...*” (Isaiah 2:13). Also 14:8, refers to those lofty cedars. The pattern of the temple would indicate that those who have planted the seed in their heart but were lifted high in the pride of their hearts will be cut down.

With symbols we must be flexible. Tree symbolism is found throughout the scriptures using a lot of different kinds of trees. That is because different aspects that Heavenly Father wants us to understand can

be found in different kinds of trees, like the cedar which has a tendency toward pride. Other types include evergreens, olive trees, oaks, grapevines and more.

Perhaps the most important tree symbolism is in Isaiah 11:1. We are all familiar with the stem, the root and branch of a symbolic tree. Normally I use the King James Version, but I am going to share a different version because it is similar to some of the interpretations I have read from Latter-day Saint scholars:

*The royal line of David is like a tree that has been cut down, but just as new branches sprout from a stump, so a new king will arise from David's descendants (Isaiah 11:1 [GNT]).*

Many believe that the stem, or stump, was the early Church's apostasy. The tree was restored from the living stem of Christ through the new root of the last dispensation, Joseph Smith. This would go along with ancient Jewish and Arabic prophecies of the Messiah ben David and the Messiah ben Joseph working together in the last days to carry off the kingdom triumphantly.

The Mayas also tell a very similar tale in their *Popol Vuh*, of a tree and the Hero Twins who fill the same role in the end times.

In John 15:1-6 the Lord teaches us that He is the true vine and we are the branches. If we aren't tied into Him then we wither and die. That reminds us that in the last days the branches of the olive tree are grafted back together into one tree, a Zion oneness to finish the great work. This is done by the Lord and His servant (Jacob 5), and we have learned from 3 Nephi 21:10 that the servant is Joseph Smith. So perhaps we can see ourselves as trees rooted into the true vine, a circle of trees surrounding the Savior.

All of this ties into one of our important themes; water. We read in *Isaiah 43:19*

*Behold, I will do a new thing; now it shall  
spring forth; shall ye not know it? I will even  
make a way in the wilderness and rivers in the  
desert.*

In the wilderness? What does that mean again?

Let's talk about the Gilbert Temple dedication. When we were waving those handkerchiefs what was that about...what do they symbolize? Yes, palm branches. Gordon B. Hinckley said at the Timpanogos Temple dedication that we were waving our testimonies to show people where to come to receive the waters of life. I was glad when the prophet said that because I had been teaching that the temple represented the waters of life since my mission, where the weary stranger dying of

thirst in this telestial wilderness experience can come for sustenance.

The palm trees in that desert wave in the breeze as a witness to the searcher where they can come to find that crucial living water. I was much more comfortable teaching this after learning of President Hinckley's similar analogy. We, as latter-day Israel, have gathered around our temple/tabernacles to help draw down the sacred source of living water and we should wave our testimonies high as a witness of Christ.

Zechariah wrote of this sacred rain that would come in the last days:

*Ask ye of the Lord rain in the time of the later rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field (Zechariah 10:1).*

A few ancient rabbinical writings equate the symbol of grass to people. We need that rain of living water. The Lord makes His arm bare as the pillar of fire in the night when we need that protective rain. Like the lightening bolt of Zeus coming down through the window that has been opened between heaven and earth, that fire strikes the cloud of Zion below. That interaction creates a cloudburst of rain that purifies and enlivens the grass.

Now we remember the ancient problem with gnostic belief in everything physical being corrupt. The answer, the firmament, or temple, is powered by the cleansing Atonement, the true waters of life that sprang from the Tree of Life, even Jesus Christ.

## **Chapter Five**

### **The Fall**

Here in mortality, we all come under the effects of the Fall. As a result, until the evil yoke is removed through sacred covenants, we are under the dominion of the devil. We must find a way to have ownership go from him to the Lord. How is it done? First it is on an individual basis through baptism that the heavy yoke of the enemy is removed. We replace that burdensome yoke with the Savior's yoke which is light and easy (Matt. 11:30) through further covenants we make in the temple.

The walls of the evil one must fall and ownership transferred. The Ancient Sumerians transferred land titles of smaller properties by the new owner circling the walls seven times. This brings us to the Hosannah shout at the temple. After Ancient Israel circled Jericho seven times,

they shouted Hosannah and the walls came tumbling down. That city had been a place of great evil but the title of ownership was transferred and the enemies destroyed.

Portions of this telestial world can be redeemed from the fall just as people are. What we do in those temple dedications transfers ownership of that ground to the Lord and it becomes a terrestrial place, no longer under the full effects of the Fall. That condition can be lost if the temple is defiled but unless that happens, it is a sacred space where physical bodies are spiritually prepared for a glorious resurrection and promises are given that change corruption to incorruption.

At the Gilbert dedication, Elder John Richard's journal was quoted saying that when the Saints gave the Hosannah shout the Lord, Joseph Smith and others on the other side shouted with them. The stirring from below was answered with a stirring from above and the gates came down between heaven and earth.

Land that had been telestial is now terrestrial. This is where the sacred work of taking matter and cleansing it takes place so we will be prepared for a glorious resurrection. The Gnostics were wrong. Matter is not inherently evil. The Fall created the conditions to make this specific world the footstool of Christ where conditions demanded He come to perform His great Atoning sacrifice.



Can we think of another time when shouting hosannas and palm branches were important parts of an event?

When the Savior entered the gates of Jerusalem on that first Palm Sunday on a white colt, a new day was heralded. Coats and palm branches were laid on the ground so there was a separation between the colt and Christ from the telestial earth beneath their feet.

Jesus, the ultimate example of the temple, was established by the voice of the people. That had to happen or the rocks would have shouted out as Jesus himself explained:

*39 And some of the Pharisees from among the multitude said unto Him, Master, rebuke thy disciples.*

*40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. (Luke 19; 39-40)*

A witness had to be given to Israel so they would know where to find the true living water, whether they accepted it or not. Leaders must always be established by the voice of the people as they become representatives of the Lord in administering His gospel on Earth.

But even more than the physical temple, Christ is the ultimate spiritual temple. He told the Pharisees that if they destroyed this temple in three days it would be raised up (St. John 2:19). We must become part of the body of Christ, a stone in His temple. This process begins with repentance.

When I was serving my mission, I arrived at my new area in Venezuela that was on the shores of the beautiful, blue Caribbean. As I was walking with my companion through the dark streets toward our new home, a strange feeling came over me. I looked into the skies and saw a huge chain arching over the town. At that moment, I knew a spiritual battle would be taking place there for the hearts of the people.

The impression of that dark oppression over the city made more sense to me when I met the family my companion and I would live with for the next five months. The Hernandez family was the first family to join the church in that town.

The mother, Carmen, was an angel on earth, filled with a motherly power that touched every heart and made us all feel protected and cherished. She was the Relief Society president. I loved all of the children but came to feel especially close to Maria and Pedro. I believe Maria was about fifteen years old and Pedro twelve. The intelligence and deep spirituality that these young people

exuded was not something that pleased the Adversary. Sadly, while I was there, the battle against this faithful members intensified. There were many choice spirits in that town.

I wrote about this family here in this book weeks ago but I need to slip something in here on my last edit. A few days ago I tried to find online contact information for the children of that Hernandez family so I could ask their permission to share this story. I was not surprised to learn that Pedro is now an Area Authority.

So many people in the large branch touched my heart. The closeness I felt with them felt like Zion oneness to me.

After I had been there about a month, the people had become stirred up and an intense religious revival began. The sweet family we lived with had to endure a proselyting booth that was set up directly in front of their home. A number of denominations were involved and they all had one thing in common. Bring down the Mormons.

Doors that had freely opened no longer did. Appointments were canceled and we were publicly jeered. Knowing we had to do something to break this hold over the minds of the people, my companion and I decided to ask Heavenly Father each night to show us the things we had done wrong so we could fervently repent

and be cleansed. Also we both took extra time to ponder the covenants in the Sacrament prayers. We hoped that we could, through repentance, be clean enough to draw more of the Spirit and be guided to those seeking truth.

After a few days of sincere daily repentance, a strange thing began to happen. A woman called out to us as we were walking and invited us into her home. We were surprised since we hadn't approached her house. She asked us to pray for her and her family because she had seen a bright light swirling around our heads.

It was hard to not show our shock at this statement. We prayed with her and made an appointment to teach the family. The next day it happened again twice. This continued for a few weeks, not every day but often enough for the stories to get around. About that time, the revival seemed to die down.

My companion and I felt no pride at this blessing. We were well aware that we could not create light and would not do such a thing if we could. Heavenly Father wanted to send His witness of His servants and the truth of our message. He impressed us to basically take an eraser to our souls so there was no darkness to block His light.

We can each become a candle on the temple hill to show the way to the Father. The cleansing power of the Atonement is real.

## **God Save Us**

Ancient cultures had a tradition when a new king was established, or re-established each new year. Greg Madsen who has a channel on Youtube called Cwic Media, opened my eyes with the following research: The people saw their king as a representative of the Son of God who had the power to petition heaven for their individual and collective salvation. The king represented the Bridegroom and he would symbolically marry his bride, which was his kingdom. Therefore, they would cry out to the king as he passed them in his procession to the temple/palace, “God save the king.”

When the King of kings rode on the white colt through Jerusalem to the temple, they did not cry out for God to save the King. Instead they cried out words that meant, God save us.

Greg’s research intrigued me. Years before I had learned that in many ancient cultures, the worst criminals were set upon a donkey and had to ride through the city while the citizens shouted out cruel, deriding words to that criminal. A heavy rope laden with shoes was placed about the condemned criminal’s neck to show that he would be crushed beneath the people’s heel. This makes us think of Christ who had to symbolically descend

beneath all things and carry the weight of the sins of the world while in the Garden of Gethsemane.

The scapegoat and the other goat that is anointed to be sacrificed are tied to this ancient tradition.

“God save us, take our sins upon you!” the people symbolically cried out to the Lord as He sat upon that white colt. So on Palm Sunday, Christ took that commission of the people that had to come from them and rode to the temple, the place that symbolizes the Atonement of Jesus Christ.

If the people had not cried out, as we read, the stones would have. This petition had to come. The voice of a fallen world had to call for salvation. The stirring from below comes first. The people had to sustain Him in His calling just as we do in the Church today.

A few days later, the people would again shout out, but this time it was like the tradition when the person on the donkey would be a criminal. Before Pilate, they mocked and derided Him. They would call for His sacrifice, like the anointed (Christ means anointed) goat that was killed. They chose Him instead of Barabbas, the scapegoat for the people who was sent back to the wilderness where he waged war against Rome, just as the scapegoat was sent into the wilderness.

Then the people cried out to Pilate that he should put the sin of their deed upon themselves and their children.

Palm Sunday prepared Christ to carry His people through the higher ordinances of the temple that week. The Lord's supper, Gethsemane, the cross and resurrection are the basis of the temple ordinances and covenants although it would be better for me not to go into great detail about something so sacred.

The sins laid upon Jesus Christ by commission that Palm Sunday, were paid for by one who came in peace. In those days, kings rode donkeys or mules when they rode in procession, indicating that they came in peace. During times of war, the king would ride a war horse.

The following verses in Revelation 19 describe John's vision of the Lord riding a war horse:

*11 Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.*

*12 His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself.*

What are those crowns the Lord wears? My opinion is that they are the Armies of the sanctified members who assist him. In Zechariah chapter nine, verse fifteen we read that the Lord will defend His people in the last days. Verse sixteen says:

*And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.*

Now back to chapter nineteen of the Book of Revelation:

*13 He was clothed with a robe dipped in blood, and His name is called The Word of God.*

*14 And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.*

An interesting verse in the book of Zechariah sheds light on that horse. Chapter ten tells of the role of Judah and Joseph (both Ephraim and Manasseh) in the latter days. Verse three explains that the horse the Lord will ride in the last day battle between good and evil is actually Judah. Taken in context of the whole chapter, I believe this would include the descendants of Joseph and indeed, all of Israel...Zion.



Zion will be the vehicle that moves forward the work here in mortality. Jesus Christ guides His horse, Zion, through the maze of trials in our latter-day battle against evil.

We will be assisted by three other great generals, most likely great prophets from the past, who ride their horses of three other colors. They will gather together all the righteous past and present on both sides of the veil. Together they make up the Armies of the Lord of Sabaoth. Read chapter six in the Book of Revelation for more on the four horsemen.

*15 Now out of His mouth goes a sharp sword,  
that with it He should strike the nations. And  
He Himself will rule them with a rod of iron.  
He Himself treads the winepress of the  
fierceness and wrath of Almighty God. And  
He has on His robe and on His thigh a name  
written: King of Kings and Lord of Lords.*

Why did the Lord have to tread the winepress alone? Could it be that it was because He alone was perfect? He alone had blood free of personal sins and could thus offer up that blood to cleanse the repentant?

Repentance and humility prepare us to keep our eye single to Him. In return, this allows Him to pour out great power upon us, as the Armies of the Lord of

Sabaoth, spoken of in scripture, that will be needed in the last days to act as a shield and a protection.

Through keeping the basic teachings of faith, repentance, baptism and the temple covenants, we become a temple, seeing eye to eye with other temples, to spread the shield of protection over the Everlasting Hills rising high above the wicked, fallen world of Babylon.

Again we return to the Gilbert Temple dedication where that new sacred space was created when the walls of the fallen world come down. That space has become terrestrial but it is empty. We can't leave a vacuum, it must be filled and taken possession of. So we sing The Spirit of God like a fire is burning and like a mighty rushing wind, the sacred space fills with the Spirit of God, protected by a pillar of fire as was Israel in the wilderness after they had built their tabernacle.

*The Spirit of God like a fire is burning;  
The latter day glory begins to come forth;  
The visions and blessings of old are returning;  
The angels are coming to visit the earth.*

Chorus

*We'll sing and we'll shout with the armies of  
heaven:  
Hosanna, hosanna to God and the Lamb!  
Let glory to them in the highest be given,*

***Henceforth and forever: amen and amen!***

***The Lord is extending the saints' understanding  
Restoring their judges and all as at first;  
The knowledge and power of God are expanding  
The veil o'er the earth is beginning to burst.  
(Hymns #2)***

That veil covers this fallen earth but we find a promise in the Pearl of Great Price that this veil will come down:

*And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; (Moses 7: 61)*

The veil of darkness is over fallen or telestial earth. How is that veil removed? By making a space or people terrestrial instead of telestial. Returning to Isaiah's words that the Savior shared in 3 Nephi 22:2

*Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes;*

We see that the dark veil that separates us from the presence of the Lord comes down and is replaced by a new veil, the cloud of protection. This will slowly spread until the old veil of darkness is gone and the Lord comes in clouds of glory.

A symbol of the new veil seems to be the symbolic tent of Zion spoken of by Jesus to the children of Lehi after His resurrection. In 3 Nephi 22:1-3, He talked of that tent, or shield of faith, as she extends her tent stakes making a Terrestrial area. Moses' tabernacle was a physical example of stretching the tent of Zion. We lengthen the tent cords when we increase both the number of sanctified members and the power that our unity brings.

Enlarging the tent is symbolic of increasing the canopy of light that pours down upon the temples until the day comes that His light will fill the whole earth. Pound in the stakes of Zion deeply until they rest firmly upon the foundation of Christ and the apostles.

Doctrine and Covenants 101: 18-21 ties in the tent and its stakes with the tent curtains which are the strength of Zion. The section goes on to say:

*22 Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places;*

*23 And prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. (D&C 101:22-23)*

Thus we see ourselves extending the Tabernacle as we journey through this telestial wilderness. As long as we keep that temple attitude at the center of our lives as the Tabernacle was at the center of Ancient Israel, we will have stability even though the ground may shake all around us. We do have an important work to do. The next verse in Moses, Chapter 7 enlightens us more:

*62 And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.*

There is a lot of evidence of truth springing out of the earth as a form of energy but we need to keep a narrower focus in this book. We can't touch every subject without causing too much confusion. Yet, I cannot help to mention, because of the above verse, that my research suggests that the truth that may be symbolized by the temple fountains, combines with the righteousness that comes from above. They come together at the altar of the temples to combine into the Shield of David, the protection of Zion.

But how do they combine? They would need a powerful emulsifier to blend them into one. Blood is an excellent emulsifier. I believe this is done through sacrifice. That which is above and that which is below are symbols of good and evil respectively. The Tree of Knowledge of Good and Evil, (through the roots beneath that draw up the spring of water, and the branches above that draw down the light of righteousness), uses the Atonement to bring everything together.

Temple by temple, both buildings and people who qualify, Zion spreads her dominion, helping the Lord redeem this fallen earth and cleansing her from corruption. When Zion has regained enough ground, the veil over the earth will completely burst and the Son of Man will be revealed coming in clouds of glory.

The rarely sung fifth verse of The Spirit of God is interesting:

***We'll wash and be wash'd, and with oil anointed  
Withal not omitting the washing of feet:  
For he that receiveth his PENNY appointed,  
Must surely be clean at the harvest of wheat.***

The above verse brings to my mind the oft repeated scripture, “*How Beautiful Upon the Mountains are the feet of him who bringeth good tidings*” (Isaiah 52:7). We will revisit this idea more than once to examine a few bright facets of that treasure; that diamond of truth and prophecy.

Once we are cleansed, we qualify to join Zion and add our strength to the Bride's, helping to create the cloud while the Bridegroom sends the pillar of fire:

sixth verse:

***Old Israel that fled from the world for his  
freedom,  
Must come with the cloud and the pillar, remain:  
As Moses, and Aaron, and Joshua lead him,  
And feed him on manna from heaven again.***

There we have again the cloud and pillar of fire. We can see a definite tie to the writings of Isaiah and the idea of the veil over the earth beginning to burst. This reminds me of the experience I had on my mission in

Venezuela when I saw chains over the city and a pervasive darkness everywhere I looked. That illustrates the idea of a dark veil over the fallen world that needs to be removed as temples continue to dot the earth.

Time proved this to be the situation as the branch in Venezuela went through a terrible upheaval and wickedness spread. There was a division within that branch but with time and maturity the branch members became strong and cohesive. I didn't learn this until years later from a young woman I taught in Institute in Provo, who served a mission in Venezuela and spent a lot of her mission in that city.

This is not an easy job but we signed up for it when we lived with Heavenly Father. When I feel too weak to go forward, I try to sense who we were before this life. We were strong and filled with faith and hope. We can do this.

When the Bride is clothed upon with sufficient strength and robes of righteousness (or tent) are spread far enough, then the dominion of the evil one will be overthrown and the true husbandman will take His rightful place.

When enough saints are sanctified, and as Nephi wrote, are encircled in the Lord's robes of righteousness, we will eventually draw down enough power to be



protected from destruction. Many will cross the veil to join Zion and work there, but the Church will be preserved. Eventually, that symbolic tent, the stretching out of Zion, will become so broad and strong that the veil that separates us from the Lord will come down and He will come with the Hosts of Heaven and His Millennial Reign will be fully ushered in.

## **Chapter Six**

### **The Fortress**

The *Sefer Yetzirah*, “*Book of Creation*,” is a well known ancient esoteric work written by Abraham using the Urim and Thummim. It teaches the symbolism of three mothers that represent heaven, earth (including the underworld), and an in-between place where heaven and earth are welded together. It goes on to say that through the symbolic births of water and of fire, the initiate is hewn and made into a stone that goes in the fortress of protection (temple).

Once a temple is built with the stones in place, then it is time to make it holy. Ancient cultures taught that there is an umbilical cord that connects an earthly temple to a heavenly temple. The temple is like a womb where

we develop and grow, sustained by the Holy Spirit, as we become like our Heavenly Father.

The word ‘wind’ in Hebrew is the same as ‘Spirit’. To invite in that Spirit that makes the building into The House of the Lord, the building needs to be dedicated. We invite in the Spirit by singing, *The Spirit of God Like a Fire is Burning*.

With the Hosanna Shout, the telestial walls come down and with that rushing of the mighty Wind of God coming down like a chariot, that building becomes terrestrial, standing on holy ground.

Opening the windows of heaven begins here below (on earth). Our energy of faith and unity is like a stirring fire. The stirring from below initiates the stirring from above. The Wind/Spirit descends and endows that new temple with power and light.

This whole process creates that whirlwind that either opens the door, or destroys the wicked who try to sneak into the kingdom of Heaven. It is where heaven and earth (fire and water) become one for the initiate and thereafter they are standing in the holy place.

The symbol of the whirlwind can signify the storms of adversity that come from Satan. The whirlwind of the Lord is the opposite and symbolizes him making

bare his arm in the eyes of the nations; the pillar of fire. Here is Jeremiah's description of the whirlwind:

*And ye shall be my people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. (Jeremiah 30:23)*

The promised protection that comes through the temple, the Lord making his arm bare is illustrated in Isaiah 66:15:

*For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.*

Piecing this all together; the baptism of water cleanses us from the filth below. The baptism of fire, (the Spirit of God like a fire burns) creates a sacred space where nothing unclean should enter. Then, within that temple space, the Spirit is invited to descend and fill the temple. The Holy Ghost is bestowed and received.

The wording for baptism in The Book of Mormon is fascinating in light of the three mothers of the Sefer Yetzirah, water, fire and spirit:

*But, behold, my beloved brethren, thus came the voice of the Son unto me, saying: After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you that ye had not known me. (2 Ne. 31:14)*

Once we are cleansed by the three symbols of rebirth referred to by Abraham as “Mothers”, then we are ready to be a hewn stone in God’s fortress. Peter also wrote along this vein:

*5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (1 Pet. 2:5)*

The middle place is where this work takes place. We, as part of the body of Christ, can become temples and also a lively stone in the temple that is Zion. Through the endowment of the holy priesthood upon both men and women in the temple, a unity will eventually be accomplished that will make this fortress impenetrable by

our enemies. Once the temple is formed, then the living waters can pour forth to bless mankind.

Isaiah understood the symbolism of this joining of heaven and earth where the living waters pour from heaven and then spring forth from those here on earth who are standing in holy places. Whenever possible, water is a major theme in the landscaping of a temple, usually man-made fountains representing purified waters springing from each temple like Lehi's Tree of Life. Each of us must become a temple hill with a temple tree on top and a spring of living waters, as a representative of Christ.

Bread was commonly used anciently to also mean meat or any food. On Sundays, we take His name upon us, we partake of the fruit (bread) of the tree and the waters of life until we become a tree and a fountain. Of course this is symbolic.

*Drop down ye heavens from above, and let the  
skies pour down righteousness: let the earth  
open, and let them bring forth salvation, and  
let righteousness spring up together; I the  
Lord have created it. (Isaiah 45:8)*

Sadly, many members will not push forward toward sanctification that would enable them to receive the waters of life: Isaiah 8:6: *"For as much as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remeliah's son;"* Most Christians do not

know who these two people are from this scriptural reference but the important point is that the people were trusting in the arm of flesh and not the Lord.

For now, remember from earlier, that wild, rushing water, especially the waters of the deep (ocean), represent chaos and destruction. Slow, gentle water represents order and peacefulness.

Here is more on this living water. In St. John we read:

*37 In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink.*

*38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

*39 (but this spake he of the spirit, which they that believe on him should receive; for the holy ghost was not yet given; because that Jesus was not yet glorified.)” (St. John 7:37-39)*

Now we know from the words of the Master that the water is the Holy Spirit which, if we receive of its fullness, pours out upon us like water. We also see from

the above verses that we can be vessels that receive and pour out the Spirit to bless mankind.

Moses drew water from a rock. When we become a stone in the temple/fortress of our God, we are then ready to be a source of that water. Learning from Moses' mistake, we will hopefully remember that we are a conduit for those waters and that their source is the Lord. Moses struck the rock without invoking the name of the Lord.

When we have become a temple, a holy vessel of the Lord, we will have become a savior on Mt. Zion.

## **Feast of Tabernacles**

During the Feast of Tabernacles, also called the Feast of Booths, the Jews commemorate the journey with Moses and Israel through the wilderness. It was not because they lived in booths, they dwelt in tents. Jewish families build booths for this festival. There were not materials in Sinai for the booth.

I am convinced through a lot of research that these booths symbolize trees of life, circled about the Tabernacle at the Center. When these booths are built for the Feast of Tabernacles, they have to leave part of the roof open so the sacred rain could enter. Each family builds a booth for this yearly celebration. They represent

their own Tree of Life and they gather their loved ones beneath the branches, so to speak.

Israel is like a circle of trees gathered around the major Tree of Life in the center...the temple, which symbolizes Christ. The Jews teach that the joy felt during the Feast of the Tabernacles is greater than any other joy. The Bride is washed and cleansed. The Lord has groomed His bride. She is now sanctified and has come before her Bridegroom, ready for the garments of salvation.

*I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robes of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. (Isaiah 61:10)*

In the evenings of the Feast of Tabernacles, gigantic candelabras are lit in the temple courtyard and the massive candles bathe the holy city like a garment of light. How perfect are the types and shadows.

And what about our earlier question, why is Isaiah so hard to understand? The above verse referring to the robes of righteousness bring the whole discussion into the sacred territory of the temple. Perhaps this is one of the reasons Isaiah had to couch his words carefully. We believe that one of the most important aspects to Isaiah's



words are the keys of protection that come from the temple when a people have become of one heart...a Zion community.

I have been impressed that this book should only be offered to the endowed or those preparing to be endowed, as I mentioned in my preface. I wanted to add to what was a much shorter booklet that I wrote a decade ago, but Heavenly Father made it clear the time was not right. It is now. One of those reasons is to bear witness for President Nelson.

I am aware that some will read the book who are not spiritually prepared or are in full rebellion. I cannot stop that; I can only ask.

## **Follow the Prophet**

What is it that the members seem to want most as the last days heat up? A way to protect their loved ones. How is this accomplished and what about free-agency? Pay close attention as we talk about trees and that question should be answered.

The good news is that to a certain degree we can have that protection personally now in our own homes, wards, stakes and as a church. As ancient Israel surrounded their prophet physically, we surround our prophet spiritually, bringing our faith and love. We

surround our stake president, our bishop and we sustain and support them completely. We pray for them.

They need that power, and we need the blessings that will come back and cover us as we do this like throwing a pebble into the middle of a pond and having the ripples come back to us.

The day will come when a physical gathering into places of safety will happen and then the physical reality of that protection will be seen. So now, when Zion is a spiritual city, we may not see the effects but they are real.

How is this brought about? What is our role and duty in helping this to happen? That is our message today.

## **Circling the Wagons**

Harold B. Lee spoke on this subject. My comments are inserted with brackets:

*If we, in our wards and our branches, are divided, and there are factions not in harmony, it is but an evidence that there is something wrong. If two persons are at variance, arguing on different points of doctrine, no reasonable, thinking persons would say that both were speaking their different opinions by the Spirit of the Lord. ...*

[Building Zion begins individually, and builds from the ground up. Families, then wards and branches.]

*If it is so important, then, that this people be a united people, we might well expect that upon this principle the powers of Satan would descend for their greatest attack. We might well expect, also, that if there be those of apostate mind among us, they would be inclined to ridicule and to scorn this principle of oneness and unity as being narrow-minded or as being unprogressive. We would likewise expect that those who are enemies would also seek to fight against that principle. (In Conference Report, Apr. 1950, pp. 97–98.)*

[The family is under unprecedented attack. In some wards and branches, members are sharing from the pulpit, messages of rebellion against our Church leaders.]

*The way ahead is dark and dreary and dreadful. There will yet be martyrs; the doors in Carthage shall again enclose the innocent. We have not been promised that the trials and evils of the world will entirely pass us by.*

*If we, as a people, keep the commandments of God; if we take the side of the Church on all*

*issues, both religious and political; if we take the Holy Spirit for our guide; if we give heed to the words of the apostles and prophets who minister among us—then, from an eternal standpoint, all things will work together for our good.*

[We all see how prophetic these words are.]

*Our view of the future shall be undimmed, and, whether in life or in death, we shall see our blessed Lord return to reign on earth. We shall see the New Jerusalem coming down from God in heaven to join with the Holy City we have built. We shall mingle with those of Enoch's city while together we worship and serve the Lord forever. (Ensign, May 1980, pp. 71-73)*

It saddens me to watch a division that seems to be growing right now between those who will sustain their leaders in all things, not just those they agree with, and those who believe they are more intelligent than the Lord's representatives. It is my opinion that this will be one of the greatest tests of the latter-days.

As we learn to circle about our Church leaders as a Zion people, we need to learn that everyone can help. Those who become sanctified to the point where they can

be rooted in as a tree of life are a pillar of a spiritual temple and are crucial to the outcome. But all who will gather beneath the comforting arms of the tree, even if they are a spiritual baby but are at least willing to try, can add strength, love and unity. What is most important is the focus of our personal vision. Look to the light:

*Matthew 6:22: "The light of the body is the eye: if therefore, thine eye be single, thy whole body shall be full of light."* Remember that, because we will get a new (perhaps to us) but ancient (found throughout the ancient world) perspective of light in this book.

We have two major roles to play:

First is becoming that tree ourselves, rooted in sufficiently so that those roots can draw in the dews of heaven that distill in the early mornings like manna.

Each father and mother can spiritually stand in the holy place at the center in their own small circle with their family gathered around them. If we don't have a family in this life or they are not active, we can still qualify for these blessings if we are doing our utmost and in this way, we can still add great power and energy to our second job.

Second, our job is to circle around our leaders as they stand at the center place in larger circles of ward, stake, region and the Church as a whole. As we stand shoulder to shoulder spiritually with others who have a

Zion heart, then that conduit can open and heaven and earth are joined so we can receive spiritual protection from the Lord.

One quick note, it isn't up to us to judge who is a Zion person or not so we need to assume our fellow-members are, because we don't know their circumstances. If we think we have the right to decide who is, then that is pretty good proof that we are falling short of that goal ourselves.

## **Chapter Seven**

### **The Dance of the Cosmos**

If we, as individuals, come spiritually prepared to the temple, and Heavenly Father decides it is the right time for us, then we have the reward for our faith and hope...for keeping our covenants. We are clothed upon with charity. What is charity?

*D&C 88:12 & 13 light which proceedeth from God is the power of God. 2 Cor. 4:6 that light is knowledge. A scripture chain, which we do not share in full here, shows that light is the same substance as truth and charity.*

How fascinating it is that knowledge from God is the same substance as truth and charity.

*D&C 88:125 And above all things, clothe yourselves with the bond of charity as with a mantle, which is the bond of perfectness and peace.*

The light that pours down upon us is an endowment of power. If we fill our bowels with charity, remembering that the living waters pour from our bowels, then we begin to qualify for the full effects of having the Holy Ghost poured out upon us. It is the priesthood endowment of the temple that brings about this blessing.

*45 Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven.*

*46 The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. D&C 121:45&46*

Joseph Smith holds the scepter of righteousness (Doctrine & Covenants 85:7) for this dispensation. The above verse makes it clear that each member who becomes a temple also has a scepter of righteousness.

As we can see, this process, when accomplished, qualifies the initiate as a king or queen. The dew distill upon our soul when we have fulfilled these requirements and then we, as a representative of Christ, become a secondary fountain of living water.

If we keep the commandments by rote and without sincere effort Paul said it will be as sounding brass or a tinkling cymbal...meaningless without charity. That endowment of power/charity is the proof that we have kept the commandments with our whole hearts in spite of the trials that come upon us, the peace coming from this endowment of love will see us through.

We can do our part to open the portals of heaven and partake of the sacred water that will sustain us in this desert and we can even become a temple to supply that water for our loved ones who come into our homes.

So now let's talk about the promised protection of Isaiah but first start with a recap. In a nutshell, we learn that the protection is that the Bridegroom will ultimately protect the Bride if she does her part. If there are just three things I hope the reader comes away with from this book remembering it would be:



1) We must go forward with great faith to sanctify ourselves so we have at-one-ment with Zion unity, loving our brothers and sisters as ourselves so together we can do our part as the Bride symbol.

2) We must focus great hope on the center place so as the Bride, we are concentrating on the Bridegroom on the throne/altar. As the Zion Bride becomes one, she then becomes at one with the Lord. The Lord's representatives should be seen as His place holders and receive our sustaining hope and energy also. Follow the prophet.

3) The gift of charity that we receive through the first two actions should then be poured out to our fellowman so they know where to come to receive the waters of life.

The cosmos is a balance of physical and spiritual. As they dance in unison, energy is produced and protection put in place. This can be described as an army made up of both mortals and immortals.

On December 25, 1832, Joseph went before the Lord hoping for a revelation of peace. Trials had been fierce and the prophet was looking for comfort. Instead, he received a prophecy on war. The last three verses are very interesting and remind us of 3 Nephi 21 that outlines the struggles of the last days. Then a way is shown for our escape:

*6 And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightening also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;*

*7 That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies.*

*8 Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord.  
Amen. (D&C 87:6-8)*

On December 27<sup>th</sup> and 28<sup>th</sup>, of that year, Joseph received what he wanted, a message of peace with the revelation of D&C section 88. Part of the section heading reads:

***The Prophet designated it as the “olive leaf”  
...plucked from the Tree of Paradise, the  
Lord’s message of peace to us.***

In section 87 above, the Savior is referred to as Lord of Sabaoth. He is again referred to by this title in the beginning of Section 88. The blessings offered to the saints who qualify come from the hand of the Lord of Sabaoth:

*2 Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the **Lord of Sabaoth**, and are recorded in the book of the names of the sanctified, even them of the celestial world.*

*3 Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of Promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.*

*4 This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom;*

The Bible Dictionary sheds light on the meaning of Sabaoth: Hosts. The Lord of Sabaoth was a title of Jehovah; the hosts were the armies of Israel (1 Sam. 17:45) but also included the angelic armies of heaven

(Judg. 5:20; 2 Kgs. 6:17; Rom. 9:29; James 5:4; see also D&C 87:7; 88:2;95:7; 98:2).

So we can see that Lord of Sabaoth is a military title the Savior uses in his role to protect Israel. In Section 88 it describes the role of the Armies of the Lord of Sabaoth. Those who are sanctified receive this call, although we are not aware, so those who become sanctified are part of this spiritual army.

When we look upon the temple as a fortress of defense then this begins to make sense. The Bible Dictionary includes angelic armies in heaven so we have two armies; a mortal one and an immortal one, working together, joining heaven and earth so that the pillar of fire can be used in protection of the saints.

The Lord makes His arm bare on our behalf if we qualify in sufficient numbers to be an army of Israel lifted above the effects of the fall. Remember, at this point, that cloud and pillar of fire are real but spiritual and not seen by mortal eyes very often.

Later, when Zion is sufficiently strong and evil sufficiently powerful, the verses we have shared show that there will be enough faithful lively stones in the temple so that the density of the cloud increases. It appears that the cloud will become a physical protection that make our enemies fear to come against us just as it was anciently.

Armies have banners and so the ensign raised by Brigham Young and Heber Kimball on Ensign Peak near the Salt Lake valley in Utah, takes on a new light with the following quote:

***Ensign:** In the scriptures, a flag or standard around which people gather in a unity of purpose or identity. In ancient times an ensign served as a rallying point for soldiers in battle. The Book of Mormon and the Church of Jesus Christ are symbolic ensigns to all nations of the earth.” (The Guide to the Scriptures)*

This army is not aggressive and blood thirsty. It is a defense that relies upon the Arm of the Lord to fight our battles through the powers He sheds upon us as a cloud.

It is in the temple that this principle has its greatest effectiveness and where the power of the Melchizedek priesthood has a direct effect upon both men and women as they come together in the equality of Zion. This concept of having the heavens open is touched upon in D&C 107: 18,19:

*18 The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church-*

*19 To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.*

As we center around the Lord of Sabaoth in unison with our righteous loved ones and the angels on the other side of the veil, that unity will cause a shield of protection if we live worthy of it. The name Melchizedek means king of righteousness. That worthy man stood as a representative of Christ in the midst of his people where the modern city of Jerusalem stands. They sustained their priesthood leader so perfectly that eventually they were taken up as the City of Enoch was before the flood at an earlier time.

Now it is time for us to be lifted up. This is real although we are not physically lifted up. To reach a higher state of sanctification is being lifted to a terrestrial state. Melchizedek was merely a place holder for the true King of Righteousness.

All righteous priesthood holders who are called to the work can also act in these offices, but this priesthood power (for both men and women through temple covenants) is only effective for those who sustain the

placeholders who use keys to enact these ordinances. What are keys for? They open doors or windows ... or veils that separate dimensions, the above and below. Offices and titles are used so that God Himself does not need to enact every covenant for each saint. The result is the same, sanctifying us with layer upon layer of light and spiritual protection and we press forward ascending the ladder toward exaltation upon exaltation.

I have always looked upon the story of Jacob's ladder as applying to the temple. We are not changed in an instant but must patiently sanctify ourselves by the power of the Holy Ghost. Each rung is a higher step of sanctification.

In my mind, I see us doing what we can, reaching higher but never able to quite grasp the next rung. When Heavenly Father judges that we have done our best, through the sacrifice of His Son, that final reaching out of a hand comes down through the veil, symbolically, to lift us that last inch until we are firmly placed a step higher.

This helping hand lifts us up through the gift of grace because we cannot save ourselves. We are deemed justified for that next rung and our feet are placed firmly there.

I was amazed at how many talks from the April 2022 Conference mentioned binding to the Lord ... to

that helping hand that seals, lifts and rewards us for our feeble efforts.

Larry S. Kacher of the Seventy spoke of this in his talk entitled: *Ladder of Faith*:

*Part of life's purpose is to allow these potential stumbling blocks to become stepping-stones as we climb what I call the 'ladder of faith'-a ladder because it suggests that faith is not static. It can go up or down according to the choices we make.*

*Each rung of the ladder brings a brighter and more powerful endowment of power.*

He went on to say:

*Your exaltation and that of your posterity depend on it.*

*May we plant the seeds of faith deep in our hearts. May we nourish these seeds as we bind ourselves to the Savior by honoring the covenants we have made with Him.*

When the time is right, this binding together, this helping hand leads us through to a place of peace where we can rest from our labors of mortality and enter into the joy of the Lord.



Each veil of the temple that surrounds the Celestial room can be seen like a pillar, a tree of life that made up the Nephite Forts. As if it were the body of Christ, and we are bound on Him as a Bride as Isaiah wrote of in chapter 49:18, we find spiritual protection encircled in His robes of righteousness.

“Men are that they might have joy.” (2 Ne. 2:25) How very fascinating it is that the Nephites, in their forts of safety, said that they were happier than at any time since the days of Nephi (Alma 50:23). How could this be when they had left their homes, watched loved ones die, and knew the enemy was even then making preparations to return again to conquer them?

I believe the answer to that question is that the unity of Zion they developed during those trying times, drew upon the powers of heaven. Their faith and meekness due to their trials pulled so strongly upon the pillar of fire that it strikes the veil/cloud of Zion releasing a controlled storm of the latter-day rains promised us throughout the scriptures as in Joel 2:23.

This latter-day worldwide nation of kings and priests are clothed upon with those living waters of power that descend upon them with tremendous peace that we can feel within the “fort” of the Celestial Room.

I like to see the Celestial Room as being encircled by pillars; the sanctified who have become trees of life,

standing shoulder to shoulder to protect those within. Pillars in most ancient temples and other important edifices were depicted as trees, often palm trees, symbolically waving their branches to indicate there is life-giving water within this spiritual oasis.

We can then take that peace and joy into our homes to make them temple-like. We can take it with us wherever we go, with proper choices, because we are rooted in Christ and standing in the holy place wherever we go because we have kept our covenants and have become a temple.

## **How Beautiful Upon the Mountains**

*And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Romans 10:15)*

We know that Abinadi wrote about Isaiah's words of the beautiful feet upon the mountain. Perhaps many members assume this concept only applies to Jesus. As placeholder saviors on Mt. Zion, we to understand how to apply this to us. Paul wrote the above verse that clearly applies to us. Now, as last day events unfold rapidly, it would be good to comprehend our part in spreading the gospel light.

The words of Isaiah can be very hard to understand. Wicked King Noah and his priests interrupted their murderous persecution of Abinadi long enough to try and get a pesky question answered. What did Isaiah mean when he wrote, “*How beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth peace.*” (Isaiah. 52:7) Let us begin that theme with the promise of mercy found in Isaiah.

*7 For a small moment have I forsaken thee;  
but with great mercies will I gather thee.*

*8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*

*9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.*

*10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. (Isaiah. 54:7–10)*

The chapter heading to the above verses says that he is going to make bare his arm and protect Zion before the Millennium. We are beginning, hopefully, to see how this is done. Returning to the idea the Lord shared in 3 Nephi 22:5-8, we remember the Savior is the husband of Israel who has been unfaithful but will be forgiven. She is compared to a city and that symbolic city of Zion which we can all qualify now to be part of, is promised protection. *“No weapon formed against thee shall prosper” (3 Nephi 22:17).*

As stated multiple times, we have a part to play in bringing about that protection. The Doctrine and Covenants holds a lot more information about this protection and how it ties into the temple:

*22 And we ask thee, Holy Father, that thy servants may go forth from this house armed with thy power, and that thy name may be upon them, and thy glory be round about them, and thine angels have charge over them;*

*25 That no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself;*

*28 And if they shall smite this people thou wilt smite them; thou wilt fight for thy people as*

*thou didst in the day of battle, that they may be delivered from the hands of all their enemies. (Doctrine & Covenants 109:22, 25, &28)*

The above verses refer to a pit that will be digged for the righteous but the plans laid by the wicked will trip them up in the end. Nephi writes about that pit:

*And that great pit, which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell—yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end. (1 Nephi 14:3)*

Nephi saw that in the last days a power of great glory would cover the righteous:

*13 And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.*

*14 And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory (1 Nephi 14:13–14).*

No weapon formed against Zion will ultimately succeed against the majority of the Church because of the protection of the Bridegroom in the defense of His Bride: (D&C 109:51)... *“make bare thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people.”*

The armies of the Lord of Sabaoth, Jesus Christ, will succeed. Remember Joshua and ancient Israel? We must also sustain our prophet’s arms symbolically as the battles rage:

*73 That thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners;*

*74 And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places*

*made smooth; that thy glory may fill the earth; (D&C 109:73–74)*

As we learn more about the process of the Lord making His arm bare, we will better understand the following verses that Nephi quotes from Isaiah:

*10 And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the nations.*

*11 Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel.*

A careful study ties together the Lord making bare His arm and the pillar of fire that protected Moses and Israel. Moses, as His mortal place-holder, was so lit by the fire of heaven that at times he had to wear a veil across his face. As the Lord's strong arm brought them out of captivity and led them to the Promised Land. Now in the last days, this pattern continues:

*12 Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of*

*darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel.*

*13 And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood.*

*14 And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it. (1 Ne. 22:10–14)*

Nephi continues to quote Isaiah and here it gets really interesting:

*4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst*



*thereof by the spirit of judgment and by the spirit of burning.*

*5 And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defense.*

*6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain (2 Nephi 14:4-6).*

So according to Isaiah, the same power that protected ancient Israel in the wilderness will protect modern Israel. We should see somewhat the things we need to do to fulfill our part of that interaction between the Bridegroom and the Bride that joins heaven and earth and opens the way for the cloud by day and the pillar of fire by night. In no other way can the Church survive the end times and we absolutely must fulfill our part.

We can have perfect faith and trust in the Lord's strength as Nephi quoted Isaiah (1 Nephi 21:5) about God being his strength. Let's go to the Doctrine and Covenants to read more about what that strength is:

*8 He had reference to those whom God should call in the last days, who should hold the*

*power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost (D&C 113:8).*

It would seem to me that the above verse, when referring to putting on the strength of Zion, may be saying that the endowment of light and power that we receive in the temple is that very strength and authority of the priesthood.

Since we know our earthly temples are mirrors of the heavenly temple, we should be able to picture a unity of one voice as we surround the Lord (or His representative) and sing together on mount Zion. These two armies join together in the temple to rejoice and join heaven and earth as Isaiah wrote:

*Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted (1 Nephi 21:13)*

This unity of purpose opens the way for us to be led to a garden of rest where we can find peace for a while. As the Bridegroom binds us to Him, we can be

encircled within the robes of His righteousness and gather strength to continue our mortal journey.

*18 Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride (1 Nephi 21:18).*

We receive sure promises when we persevere in climbing the mountain of the Lord for a way is prepared for the Bride to escape.

We should remind each other that we are that ancient army from pre-earth life who withstood the enemy once and can now do it again. This life can be like a dream, a sleep of forgetting. We once heard Elder Boyd K. Packer tell us in a regional conference, that we should not be afraid of the power that is within us. It comes from God.

As we advance through the temple process of sanctification, we can add more and more strength as we climb Jacob's ladder. For each spiritual level we gain, it is as if we die and are reborn on a higher level. To 'awake' symbolizes a rebirth.

*Awake, awake! Put on strength, O arm of the Lord; awake as in the ancient days. Art thou*

*not he that hath cut Rahab, and wounded the dragon? (2 Nephi 8:9)*

Nephi then tells of the two prophets in Jerusalem as they go through Armageddon. The same spiritual process that we will outline in this book will also protect the Jews for three and a half years. I assume that over that length of time, fear and doubt will cause them to fail in spiritually supporting the two prophets (probably apostles of the Church) who have been helping them.

*17 Awake, awake, stand up, O Jerusalem,  
which hast drunk at the hand of the Lord the  
cup of his fury—thou hast drunken the dregs  
of the cup of trembling wrung out—*

*24 Awake, awake, put on thy strength, O Zion;  
put on thy beautiful garments, O Jerusalem,  
the holy city; for henceforth there shall no  
more come into thee the uncircumcised and  
the unclean.*

*25 Shake thyself from the dust; arise, sit  
down, O Jerusalem; loose thyself from the  
bands of thy neck, O captive daughter of Zion.  
(2 Ne. 8:17–25)*

# Chapter Eight

## Living Waters

And finally we come to the point where we hope all the major puzzle pieces are falling into place. Water is one of the most powerful symbols along with the temple/mountain motif. Let's start with Mosiah who gave a lot of room to a discussion between wicked King Noah, his priests and Abinadi. Let's take a look at what was so important.

*20 And it came to pass that one of them said unto him: What meaneth the words which are written, and which have been taught by our fathers, saying:*

*21 How beautiful upon the mountains are the feet of him that bringeth good tidings...  
(Mosiah 12:20-21)*

The priest continues to quote words of Isaiah that he cannot understand. Abinadi then chastised them for not understanding those words...why?

The answer is because held within those words are keys to understanding the future Atonement and the crucial duties of the priesthood in saving mankind from the fall through the power of that Atonement. Often when the chapter heading says that Isaiah is speaking Messianically or about the Millennium, there are clues in there that unveil temple understandings.

A member progresses through temple covenants until he/she is ready to be spiritually lifted to the top of the mountain. The fruits of sanctification are peace. When one has gone through the process of sanctification until they are justified through the Atonement, then they have on the full armor of God and their feet are shod with the preparation of the gospel of peace.

At that point in our journey in eternal progression, we may be sent back out as “Sent Ones”. During the Feast of Tabernacles, water is drawn from the waters of Shiloam. That is plural for “Shiloh” and means “Sent One” which also means apostle. Those who hold those sacred keys, assign and share the duties and blessings with us. That simply means that we give service and work in our assignments under the direction of the Church leaders but we should also be going the extra mile.

Being missionaries to our fellow man and going after lost sheep is an ongoing assignment. We can do this because our feet are shod with the preparation of the

gospel of peace. As we tread the path of spreading the good news of the gospel, we can be a conduit for the sacred waters of Shiloh as we learned about from the Feast of Tabernacles.

To become comfortable with symbolism, we have to be flexible. Different facets reflect different ideas and concepts. On one hand, with feet shod with the gospel of peace, we are in motion regarding missionary work. On the other hand, we are also rooted in as a tree of life upon temple hills.

*And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people; (Mosiah 15:18)*

This verse and so much of Isaiah explains the process of the Lord saving His people. First we are born again as a child and He is our Father. Then as we progress, we can become part of the Bride of Christ.

Remember that as that Bride, often typified by palm trees around the waters of life, the watchmen and women of Zion speak or sing in one unified voice, focusing on the Lord or His representative in the center place. Heaven and earth become united. Together, they

work to redeem both people and land (the waste places) from a fallen condition to a terrestrial state.

(Just as a note, although there are several scriptures that seem to be referencing the prayer circle, we only actually do prayer circles in temples by those who are authorized. We can certainly picture ourselves surrounding our prophet and other leaders and being unified in prayer and spiritually it can be so, but we only physically do so in a temple.)

Ancient Israel was very concerned about a specific promised land as the Jews are and should be today. Many talks in Conference have made it clear that the ancient Children of Israel reaching the Promised Land was symbolic of returning to the Father in Heaven where we will receive our promised land as an eternal reward. The path and promise of that reward is found in the temple where we are lifted to a higher condition as explained in third Nephi:

*And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—(3 Ne. 27:14)*



In partaking of the sacrament, we renew our baptismal covenant to take upon us the name of Christ. This is a very real covenant. Since no unclean thing can enter heaven, only Jesus Christ can do so. If we do not take His name upon us and sanctify ourselves until we receive His countenance, we cannot progress up through the temple.

Once we have qualified ourselves through covenant keeping, it is His grace alone that can lift us to the pinnacle of the mountain, as Moroni seems to represent on the tops of the temples. Then, purified as gold, we become the proper receptacle for the pure living waters. We become a savior on Mt. Zion, working with the Sent Ones (apostles) to serve our fellowman.

As a conduit for the living waters, the savior on Mt. Zion is authorized to pour out the Spirit, which is tied to the living waters in much of my research. As we take upon ourselves the name of Christ and prove faithful in covenant keeping, we become a placeholder to pour out this spirit/water. John wrote of this:

*37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.*

*38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

*39 But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified (St. John 7:3-39).*

As the reader ponders the above verses, think of a specific part of the temple endowment; conduits, pouring out of the spirit/waters, and placeholders. Also ponder Alma 32 and the planting of the seed in our hearts that comes before the fountain of water. At that seed becomes rooted in, those roots need to be watered for the tree to grow and bear fruit. What is that fruit? All who will receive the living waters; all who are born again.

Lehi's tree of life had a spring of water at its base watering its roots.

The interaction between the representative of the Lord and His watchmen in the temple creates a vortex of energy that opens like a door to allow the Lord to make bare His arm in defense of His Bride. Now apply this process and connect temple dots as we continue with the following verses in Mosiah that are so much like many others we have read:

*22 Thy watchmen shall lift up the voice; with  
the voice together shall they sing; for they  
shall see eye to eye when the Lord shall bring  
again Zion;*

*23 Break forth into joy; sing together ye waste  
places of Jerusalem; for the Lord hath  
comforted his people, he hath redeemed  
Jerusalem;*

*24 The Lord hath made bare his holy arm in  
the eyes of all the nations, and all the ends of  
the earth shall see the salvation of our God?  
(Mosiah 12:22–24)*

Why can't we just wait for the next life? It is now that this strength will assist the Lord and help protect our families, gathering them beneath the bows of our tree as Lehi desired to do. We must become rooted in as a tree of life. The time is now that we must plant the seed in our heart that Alma wrote of but hopefully most of the readers have done that already.

It would be highly recommended for us all to increase our faith and draw down more spirit/water for our tree. We need it, our families need it, Zion needs this light that brings order out of chaos ... and the world needs this blessing. Do not let symbolize confuse this. Truly,

this is a simple concept. We must not try to make it more complicated than it is.

As we take upon ourselves the name of Christ and become like Him, we become this tree step by step. Then the waters of life come from our own belly when we are sanctified as we can read in both St. John and the Book of Revelation (Revelation 21:6, St John 4:14).

That water is the Spirit of God that we receive when we are born of the Spirit and that isn't something that lightly happens when we are given the gift of the Holy Ghost. This gift does not descend upon us automatically. We have to strive for it.

The prophet Lorenzo Snow understood that he needed to consciously claim that promise of the Gift of the Holy Ghost. After it had been conferred upon him, he retired to the woods, knelt in prayer, and asked Heavenly Father for that gift. He prayed long and hard until he felt that power and peace descend upon him.

The scriptures teach us to sanctify ourselves by the power of the Holy Ghost and that is a process that takes time and effort but it is a joyful journey.

So now we are ready to take a shot at answering King Noah? What do Isaiah's words mean, how beautiful upon the mountain?

Again, because this is a new concept to some, I want to reiterate, we become a tree of life, rooted into the mountain of the Lord, we become a fountain of living waters as we become like Christ... What did he do after eating the last supper? He washed their feet. How beautiful are those feet that have been washed by the living water. Once we reach the top of the mount, we are rooted in and the living water pours down upon and through us, bathing our feet and blessing us before it flows out to bless others. This is all type and shadow but the spiritual blessings are very real.

The Lord also recited this verse in 3 Nephi 21 and it is found in a number of other books of scripture as well but in most, it makes it sound as if it the Lord alone that is referred to. Well, it would because only those who have taken upon themselves His name and qualified to become a stone in His temple/fortress would have the same kind of blessing. Joseph Smith shared that verse in a way that includes the sanctified:

*Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion:*

*Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them! (D&C 128:19)*

So the beautiful feet on the mountain are not just the Savior's but are also those who have kept their covenants and become like Him. The dews are symbols of the knowledge of God pouring down over them. How often it all comes back to that water motif. Knowledge, fire and water are sometimes interchangeable.

Fear, as I have written of, is one of the greatest factors that I have seen that keeps the saints from moving forward toward Zion. Joseph Smith had such courage. It is only through a heart filled with good cheer that we can keep our eyes on the bigger goal and wade successfully through the turmoil that will accompany the coming trials. Let's hear Joseph's words as the current mighty leader of our dispensation and take heart, noticing the theme of joyfulness.:

*22 Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and go on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that*

*which would enable us to redeem them out of their prison; for the prisoners shall go free.*

*23 Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks and rills flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!*

Perhaps the above verse is both literal, with the creations of God, including the plant and mineral kingdoms ... and symbolic for different aspects of the children of God. I have stumbled across ancient writings where grass was a type and shadow for people. Peter also wrote that “All flesh is like grass, and all of man’s glory like the flower in the grass” (1 Peter:24).

Let us continue with Doctrine & Covenants 128:

*Behold, the great day of the Lord is at hand; who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; (D&C 128:24)*

The Lord and His representatives sit as a refiner ... a smith at a forge working in metal. Remember the reference to purging as gold and silver as you continue. This is a temple process that is ongoing. Trials purge and divide the pure from the dross. We need to reach out to others and encourage them to join the unity of Zion, stretching that tent:

*9 And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about. (D&C 133:9)*



We see from the above verse the idea of stretching out that tent. Zion must be large enough to draw the power necessary to work in tandem with the Lord of Sabaoth to pull down the dark veil, with the tent/tabernacle spread wide enough over the earth for stability and to bring in the Second Coming when the Lord will be revealed.

Remember the idea of waking and rising denotes a rebirth to a higher state of sanctification.

Joseph Smith continues:

*10 Yea, let the cry go forth among all people:  
Awake and arise and go forth to meet the  
Bridegroom; behold and lo, the Bridegroom  
cometh; go ye out to meet him. Prepare  
yourselves for the great day of the Lord.*

*11 Watch, therefore, for ye know neither the  
day nor the hour.*

*12 Let them, therefore, who are among the  
Gentiles flee unto Zion.*

*13 And let them who be of Judah flee unto  
Jerusalem, unto the mountains of the Lord's  
house.*

*14 Go ye out from among the nations, even  
from Babylon, from the midst of wickedness,  
which is spiritual Babylon. (D&C 133:10–14)*

If we can come to have faith that Jesus Christ prepared a way for our escape, and then take the necessary steps to qualify for that escape (whether in mortality or immortality, it should not matter) then we should not fear. We can know that Christ, the latter-day David, will wield the star/shield of David on our behalf and we may even be excited to be a part of this momentous time, a true adventure.

Faith can help us condition our minds and hearts to stand fast. Caution and concern do not drive away faith, but fear does. If we can see ourselves as a pillar in that Zion fortress; pillars like lightning rods that can draw down and handle the powers of heaven, then no matter our humble weaknesses and faults, we can have full faith in His power and can clothe ourselves with His strength.

Alone we stand no chance but as we sustain our leaders and stand firm in that city on a hill, even if we are physically alone, we need not fear. With that shield which Nibley wrote equates with the Star of David, order and harmony, it all takes us to the temple to do our part.

With our imperfections there is only one way we can accomplish this faith and unity. Alma gives us the secret in chapter 5:

*14 And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?*

*16: I say unto you, can you imagine to yourselves that ye hear the voice of the Lord, saying unto you, in that day; come unto me ye blessed, for behold, your works have been the works of righteousness upon the face of the earth?*

We all fall short in mortality. No one but Christ could ever stay at the highest levels of perfection. The rest of us might feel we are on a roller coast with many ups and downs. The important thing is to endure to the end and also to recognize that we need to pick ourselves up when we stumble. When we no longer feel His image in our countenances, we should remember these words:

*And behold, I say unto you, my brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, can ye feel so now? (Alma 5:26)*

I bear my testimony that the Lord Jesus Christ rose from the grave and now stands at the head of this Church, actively battling for His Bride. We must not be

discouraged with our own imperfections and occasional slips away from closeness with our Heavenly Father and His precious Son. With effort, we can attain or return again to that Born Again state that makes us feel to sing the song of redeeming love.

Although the Savior loves all mankind, it is through sanctified Israel that He most often reaches out. This latter-day David, directing Joseph Smith who stands as the head of this dispensation, is leading the Armies of Sabaoth on both sides of the veil. Sabaoth is not another way to say the Sabbath. It means “The Hosts of Heaven”.

The white colt from Palm Sunday is long gone. Today Jesus Christ comes on His white horse as Lord of Hosts to redeem Israel. He is assisted by the Armies of Sabaoth on both sides of the veil. The joining of heaven and earth provides the most effective pathway of protection for every person, member and non-member, who all benefit from the effects of His mighty Spirit. He stands in love and compassion, His outstretched hand yearning to gather in any and all who will come, as Isaiah so beautifully illustrates in his writings. (Isaiah 5:25)

When Christ gathers us into His loving embrace, some may think our trials should be over. That this embrace of covenants kept, should be heaven itself. And yet when we study this subject out, we realize these

blessings give us the promise of Eternal Life. We need to be encircled in His arms to endure the continuing trials.

Those in Paradise who have received the promise of Eternal Life, as well as those in mortality who have progressed step by step through covenant keeping, join the Armies of the Lord of Sabaoth whichever side of the veil they are on. They have qualified to be able to be in the presence of the Father again, that which was lost in the Garden is returned to us again. And what is heaven if not the hope of being with the Father and the Son?

## **Chapter Nine**

### **The Hinge point**

At the end of the October General Conference of 2019, the prophet invited us to prepare for the April 2020 General Conference that would be 200 years since Joseph Smith's First Vision.

He went on to say, "General Conference next April will be different from any previous conference." The following January, President Nelson spoke again of the coming General Conference: "This is a Hinge point in the history of the Church and your part is vital" (President Nelson, *My 2020 invitation to You*). He went on, "God is

trusting us, all of us to play an important role in the restoration of His gospel.”

We were to prepare by studying the life of Joseph Smith. President Nelson used a rather startling word in describing the coming event. He said that conference would be a Hingepoint.

That 2019 October Conference when the prophet issued his challenge was part of an unusual year. It had begun with significant changes to the ordinances and instructions in our temples in January 2019. I had a long talk with the temple matron in one of the temples and rejoiced to learn that there were many others who saw what I did and in fact, had received guidance from those leaders with a stewardship over them that helped them form their ideas.

It was my opinion, gained from a great variety of sources, that Zion had finally reached a critical point of sanctification, to overcome the effects of the Fall to the degree that the sanctified of the Church qualified to be in the presence of the Lord. There was no longer a veil of separation because of the Fall for the faithful covenant keepers. This does not mean we all will be getting visitations from the Lord and His angels. That only happens when there is a specific need for a specific person.

The important key is that to qualify means that person has become a temple, the joining place of heaven and earth, and is standing in the holy place. This had been happening to many over time but collectively, I believe at that time in January of 2019, perhaps a tithe of the Church, 10% of the members, were the leaven that brought about this blessing.

Eve, who had bravely put things in motion in the Garden to bring about righteousness had to pay a heavy price. The belittlement of women has been a harsh lash but those who have suffered will reap great rewards in heaven if they remain faithful. Paul, in Ephesians chapter five, explained that the man saves the woman as Christ saves the Church, His Bride. How is it done?

*Lift up thine eyes round about, and behold all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament and bind them on thee, as a bride doeth. (Isaiah 49:18)*

Also in Isaiah we read another verse that seems strange and wrong until one remembers symbolism:

*For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee (Isaiah 62:5).*

In the last days, the worldwide spiritual kingdom of kings and priests is made up of both men and women and symbolizes the Bride. But how does this explain the idea of marrying sons? To fulfill the ends of eternal law, there are certain privileges we receive as spiritual children of Christ through His Atonement. We are spiritually reborn through the Lord's sacrifice, thus symbolically becoming His children. This would explain the strange wording of the above verse.

There are even higher and more important privileges we receive as the Bride that have to do with the running of our own future kingdoms. We should think of these spiritual levels as offices or titles; rungs on Jacob's ladder that are labeled 'sons', 'daughters', and 'Bride'. We already know from the temple endowment that we must take upon us the name of Adam or Eve as a preparation for godhood.

He binds us to Him through covenants. This concept was mentioned a number of times during the April 2022 General Conference.

He reaches through the veil and encircles us in his robes of righteousness as we read in 2 Nephi 4:33. Hugh Nibley wrote of the custom of the Arabs that was called "Kafuta". This is where a sinner is pursued (and in this fallen world we are all sinners) and accused. If the sinner ran to the tent of the great sheik, and that sheik placed his



robe over the shoulder of that person, then he or she was under the protection of that sheik. This Kafuta is an excellent type and shadow for priesthood robes and being encircled within their protection.

We are now engaged in the work of spreading the cords of that tent or canopy of protection, bringing in all who seek truth. Isaiah's words that Jesus shared that we have in 3 Nephi 22 discusses the Bride and the Bridegroom. Their joint role is to spread Zion, to bring all who will come into the gospel net. The chapter begins with that idea as Isaiah wrote of stretching those tent cords. We do this by bring the fruits of our labors into the blessings of the restored covenants. Then they can help extend the gospel tent. They then help strengthen that shield of priesthood power that is given to the Bride or Zion.

When we marry, something similar happens. The man represents Adam, the seed of a new creation. His wife did the hard thing, the courageous act that brought about the Fall. As a result, she was under the dominion of the wicked one, claimed by him. The man who becomes a type for Christ would rescues and assists her through the veil as He lays claim upon her.

*41 Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me;*

*42 And none of them that my Father hath given me shall be lost (Doctrine & Covenants 50:41-42).*

With the changes in January 2019, I believe the effects of the Fall are overcome because the Bride; Zion, reached the point of no longer needing to be silent as Eve was after the Fall in the older temple movies. She is redeemed. The Ancient Egyptians called this “the Opening of the Mouth Ceremony”. It was also represented when a live coal was placed upon the lips of Isaiah so he could speak the words of the Lord. The Bride is redeemed (i.e. both male and female).

The process of preparing and sanctifying Zion so she can assist in the work of preparing the world for the Second Coming, is a many layered job that happens in stages. What happened in January 2019 seemed to prepare the Church for the coming Hinge point in April 2020 and somehow Joseph Smith was deeply involved. We were asked to carefully study him and his works.

To help the reader comprehend some of the responsibilities of this last dispensation office, we return again to look at the meaning of the name Joseph; “Added upon, and Ingatherer”. As head of the Seventh Dispensation, he has a crucial and significant role to play as the servant of the Master who helps Him gather the fruit into the barn, as we have discussed regarding Jacob, chapter five.

As many members heeded President Nelson's counsel to study Joseph Smith, there was great enthusiasm in the Church as we prepared. April came and the anticipation was high.

Once that conference had ended, I saw and heard the disappointment felt by many over the next few days. Social media was not kind. One of the focuses of those comments was people asking how anything that happened qualified as a Hinge point? This word is defined as:

*A Hinge point is the point where something literally pivots. It's the turning point where you are going to see a significant change take place (www.hinge point.com).*

Although it appeared as though nothing like that happened, I am here to bear witness that Russell M. Nelson is a true prophet of God and he was inspired in this matter almost beyond comprehension. I assure you, even if many in mortality may not have understood the fulfillment of this promise, I feel certain that those on the other side of the veil saw and rejoiced in that great day.

Before I give my opinion on what happened during that great conference, there is some groundwork to cover. First, I must take you back to an experience I had many years ago in the St. George temple.

That day, a number of things, including a kitchen fire and losing a babysitter made it a miracle that I was able to get to the temple as I had felt strongly prompted to do. During my sessions, an understanding came that made it clear how the temple was a representation of the Atonement of the Lord. Since then, I have heard many talks in Conferences etc. to confirm this.

That day, I spoke at length with a counselor in the temple presidency, and then later to someone well known and highly respected in the Church, to make sure I had not gone beyond the mark. But that day, I was overwhelmed with gratitude. As I stood in the Celestial Room after my second session and gazed into the mirror that reflected endless mirrors of eternity, I asked Heavenly Father, “Where do I go from here? What should I study now?”

The answer was immediate and rather forceful for the “still small voice”. “The next level is for you to study astronomy for the rest of your life.” To say the least, I was stunned.

Since I was still under the mandate from the end of my mission to stick mostly to the scriptures, I began my study there. Signs in the Heavens are footnoted and spread throughout the Standard Works. I had no idea. Astronomy had always smacked of danger and paganism. In hindsight, it seems odd that we are fine with the Wise

Men reading the stars but feel uncomfortable if anyone suggests we could read the stars in our day.

With time, I came to understand that astrology is dangerous but astronomy is not. If it was, Enoch and Abraham would not have been taken on cosmic tours of the universe and given the secrets of astronomy. Eventually I discovered many stories of Joseph Smith that involved his great understanding of astronomy. Many planets and constellations are mentioned throughout scripture. Many people are surprised when I point out some of these examples. Most members seem to be as hesitant about the subject as I was at first.

To learn the symbolism of this subject took me into many other disciplines of study that helped me understand how the scriptures held these secrets. Maya and other native teachings, Egyptology, a study of the Indus Valley, ancient rabbinical writings, quantum physics, and of course, astronomy itself, were some of my main focuses.

This is very uncomfortable for me to discuss but I will follow the promptings of the Spirit even though some readers may walk away at the mere mention of something sprinkled throughout scripture.

Dr. Hugh Nibley's book *Temple and Cosmos*, was recommended to the Church by the prophet Gordon B. Hinckley. This book stretched my understanding of

astronomy and launched me into better paths of study. Even now, reading the signs in the heavens takes real effort and I assume I am likely on about a Second Grade level.

Elder Maxwell had a lot to say about the importance of astronomy including:

*As astrophysicists pursue their important work, they use the scientific method and are not in pursuit of spiritual answers. A few scientists share our belief in religious explanations concerning these vast creations, but some view ours as an unsponsored universe. Bereft of belief in cosmic meaning, some, as portrayed by one writer, view humans as being “wrenched whimpering into an alien universe” (Morris L. West, The Tower of Babel [1968], 183). Resoundingly, the restored scriptures tell us otherwise.*

Elder Maxwell went on to say:

*“To those who have eyes to see and ears to hear, it is clear that the Father and the Son are giving away the secrets of the universe!” [Neal A. Maxwell, “Meek and Lowly” Brigham Young University Devotional, October 21, 1986]*

Elder Maxwell knew, as I have learned, that many members are uncomfortable with astronomy. He went on to add: *“God is giving away the spiritual secrets of the universe, but are we listening?” (Ibid)*

I heard him challenge the Saints to not be offended with the truths coming forth about the cosmos.

The Plan of Salvation is truly written in the Stars.

## **A Closer Look at the Fall**

I have touched on the events that took place in Eden but now it is time to share more as one layer of explaining the Solemn Assembly of the April General Conference 2020. When Adam and Eve were in the Garden, the enemy came to attempt to wrest the dominion of the earth from Adam, and even from Christ, because this earth was to be the sacred footstool. Because Eve received the knowledge of good and evil from the hand of the devil, that usurper succeeded in gaining dominion of this earth through her, the Bride.

In effect, Eve was bound to both her husband Adam, and also to the usurper, the false bridegroom. This pattern was repeated with Abraham, Sarah and Pharaoh. Sarah the Bride, was married to both men. At length, with his kingdom falling apart around him, Pharaoh gave up his untouched Bride and gave her some of the riches of

Egypt. Abraham was the heir of the lands of Canaan and Egypt through his fathers to Shem, who had been assigned that land through his father, the prophet Noah. It had been usurped by the line of Ham.

This pattern was repeated again with ancient Israel as the symbol of the Bride. She was held captive and claimed by Pharaoh in the role of the usurper. Moses, as a place-holder for the true Bridegroom, challenged Pharaoh to a showdown for the Bride, Israel.

Long years of slavery beneath the heavy yoke of Pharaoh typifies the yoke of Satan from the effects of the Fall. This false king and bridegroom was finally compelled to remove his heavy hand from Israel who chose to follow Moses the place-holder of the true Bridegroom. They were initially freed through the blood of the lamb upon the lintels of their doors during the Passover. You could say they separated themselves from Egypt as a symbol of Babylon and entered into a sacred space (their homes) through the blood of the lamb. This seems to be a covenant. We pass through the veil singly and then join as a unified Zion/Bride within the walls of the home/Celestial Room.

Yet the battle for possession of the Bride continued. Again they had to make covenants to find safety when the wicked king changed his mind and came with his armies to destroy Israel. Through another



apparent covenant, they moved through Red waters into their wilderness testing.

That brings us to our day. Spiritual Zion is gathering. One of the steps of returning to the spiritual presence of our Father as a unified body of Zion happened in January of 2019 in the temples. We singly gain admittance into the presence of the Lord through covenants. Then I will show why I believe what happened in General Conference of 2020 was the next step. Having entered into the presence of the Lord ... having ascended the Hill of the Lord, we were unified as the Bride.

This final showdown between the false bridegroom and the True Bridegroom will decide who lays permanent claim to the Bride and for the dominion of the earth. We know who wins. What we must decide is, will we be wearing the wedding garment? Or will we be cast out with gnashing of teeth? Will we add our faith and strength to the protection of Mt. Zion or stay in the valleys of Babylon below?

I watched in deep sorrow years ago as an older couple rose from their seats and left the chapel while I was giving a fireside. I was explaining that when our children rebel and fight against God's commandments, there is something we can do to help them. It was at that point the couple left, angry because they had children that had chosen a lifestyle incompatible with the gospel.

I finished my point, explaining that we can stay in the valley of spiritual Babylon to comfort our children and show solidarity with them. Or, we can ascend the Hill of the Lord through covenant keeping and stand shoulder to shoulder with those who have been born of the Spirit. Like a wooden tree-of-life pillar, we can unify with other logs to create a wall of defense that protected the Nephites in their wars. This fort will shine brightly as a beacon to the lost and to protect all who will enter in. Unless our loved ones are in open rebellion, we can help encircle them in our arms of protection until they too can find strength in the Lord.

With the light and power that comes when we are a part of joining heaven and earth, we can help our wayward children much better by being a conduit of light for them. Our own rebellion would strengthen the darkness and could have terrible eternal consequences for those we love.

Again, to refer to the earlier quote by President Spencer W. Kimball who said, we have our part to play. The degree of difficulty we go through as latter-day prophecies unfold will be somewhat influenced by how well Israel does her job of drawing down the protective powers of heaven as a cloud, so that no weapon formed will overpower us. The time is now.

This brings us finally, to the April Conference of 2020.

The Friday before Conference, I felt impressed to study the cosmos. In recent weeks I had noticed some unusual alignments and so I began researching. What I found amazed me and Friday evening I shared the story with a half-dozen people.

The next morning during Conference, I received a few texts from astonished family and friends asking me how I knew there would be a Solemn Assembly for the Sunday morning session.

I answered that it was written in the stars. I reminded them to watch for the other things I had mentioned. There would be talks about the keys given to Joseph and restored to the earth when the Kirtland Temple was dedicated. A number of talks covered that subject.

I reminded them to look for a talk that evening that would prepare those with ears to hear how important it was for men and women to be balanced in love, respect and duties ... different but equal. This balance is a key to the moving forward of Zion unity and is under tremendous attack at this time.

All of this prepared us for Sunday morning. First and foremost, I am not making doctrinal claims. I will

simply give my opinion on what that special occasion was about. Without breaking things down too much in this book, I will start by saying that I believe that moment was planned from the foundation of the universe and our prophet was extremely inspired.

Heavenly Father is very good at providing signs for us, even if we often miss them. The earthquake 18<sup>th</sup> March 2020 that caused the trump of Moroni to fall, happened the same week that a worldwide pandemic was announced. This led to the closing of all our temples. But we now would need the temple more than ever as trials increased and peace was needed.

In addition to that, we as a Church had seldom needed to meet together to strengthen and comfort each other. And now, for the first time, we could not join as one in the Conference Center. Even when watching on television, the site and sound of that filled Conference Center brought a feeling of unified Zion. So alone or as families, we all watched the quiet talks, thirsty for solace in troubled times.

In my opinion, this was as it had to be and brought about the conditions where Heavenly Father was able to pour down a crucial blessing upon the Church as a consequence of conditions on earth. We needed to feel close to Him and to each other. We needed the temple.

There was a heavenly plan. It was time for spiritual Zion to leave Babylon but how is that done without the power of the temple? A clarion call had to go out. When the ancient battle trumpet sounded the call to battle, all who were called would gather to serve. In the latter-day battle between good and evil the clarion call to the Lord's servants is sounded by that powerful missionary hymn, *Called to Serve* (LDS Hymns, p. 249).

I believe that the head of this last dispensation, 200 years after the Father and Son appeared to him, organized and unified all the sanctified into spiritual Zion, a symbolic worldwide temple. Those who had heeded the call to prepare, had ascended the hill of the Lord to help bring forth Zion. I believe that Solemn Assembly was organized and clothed upon with light that day. It was a Hingepoint ... a necessity in the progression of Zion.

Three days later, the Jewish Passover began. It was time to leave Egypt/Babylon and get into that wilderness temple place. Only this time, Israel will not fear. Originally only 70 Israelites followed Moses up the hill of the Lord, Mt. Sinai. As the Latter-day Israel, we ascend the hill of the Lord as saviors on Mt. Zion. This time we ascend the hill in large numbers.

This nation of kings and priests, queens and priestesses were, in my opinion, united on April 5, 2020 with one heart wherever the covenant keepers lived. We

know women do not hold priesthood offices in mortality, but they are given the priesthood in the temple with the same promises as the men and endowed with those promises for the strengthening of themselves and the whole kingdom.

Getting that light garment back should focus our thoughts again on Doctrine & Covenants, Section 113:7-8, speaking of the last days when Zion holds the priesthood power:

*To bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost.*

The garments of light that were stripped from Adam and Eve in the Garden are returned to us in the temple. That endowment of light is given to both men and women.

Joseph has gathered the spiritual temple of Zion together and is continuing to add more as temple work is done for the dead and as more members become sanctified covenant keepers. As Best Man for the True Bridegroom, Joseph will soon present the Bride to the Second Adam, also called the Second David, Jesus Christ. Dominion will legally be the Lord's since the

Bride finally overcame the effects of the Fall in January 2019 (my opinion only).

This earth indeed the Holy Footstool and the Lord will prevail. Through the principles of the Law of Consecration, Adam will be given the role of steward over this earth, to work beneath the authorization of the Savior.

Finally, let's take one last look at some of the words Jesus spoke to the Nephites and Lamanites at the temple in light of that Solemn Assembly. The chapter heading for chapter sixteen of 3 Nephi tells of the gospel going first to the gentiles and then to Israel. Remember, first things are redeemed spiritually, then later physically:

*17 And then the words of the prophet Isaiah shall be fulfilled, which say:*

*18 Thy watchmen shall lift up the voice: with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion.*

*19 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.*

*20 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God (3 Nephi 16:17-20).*

From the temple and scriptures, we understand that things are created spiritually before they are created physically. So the Millennial earth would then need to be created spiritually first. Pieces are quietly being put into place on both sides of the veil for that spiritual recreation of Eden, a future worldwide temple that will endure for a thousand years.

Zion is being organized spiritually first, then the time will come when she will be physically built, beginning with the New Jerusalem at Jackson County, Missouri. The bloodline of Lehi will work together with the bloodline of Ephraim to accomplish that great prophecy.

My heart tells me that the blood of Lehi will have a great part during the following years to help build the spiritual Zion in preparation for the physical one.

I believe that the Solemn Assembly further turned the hearts of the fathers to the children and the children to the fathers. Has the veil thinned and the Spirit intensified that for those who have been born of God (Alma chapter five)? Since that day I have personally felt the veil thinning more and more and have heard the same



from others. We do our ancestors' temple work, they help strengthen us. Although we must be careful not to pray to our ancestors, we can open our hearts to them and receive feelings of comfort and unity to help us in these troubled days.

In the Book of Nehemiah, a small portion of Israel was sent back from Babylon to rebuild the temple. Because of the enemies that had taken over the area of Jerusalem, they realized that first they had to build the walls of the city for protection, then physically build the temple. We can equate that to spiritual Zion being those city walls of protection; Isaiah's cloud, shield ... the Star of David.

This book is about my research that suggests Isaiah gave us the way to draw down that protection. Corruption is rampant in fallen Babylon, but the symbolic walls are built upon the spiritual temple hills that stand above Babylon ... these tower walls are crucial so the Watchmen and woman can watch for the enemy. These sacred city/temple walls are built as we stand as pillars of strength in that sacred city which signifies the forgiven wife of the Lord from 3 Nephi chapter 22.

Paul wrote about the Bride of the new testament (i.e. covenant) in Romans chapter seven. He fully understood that Moses stood as a placeholder for the Bridegroom and wrote that with the coming of Christ and

His sacrifice, Moses and the lower laws are replaced by He who is the true Bridegroom. Then together, He and His wife work to bring forth fruit:

*Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God (Romans 7:4).*

In addition to the fruits of children and missionary work, as stated, we should be united in one voice as watchers upon the walls, pillars to protect.

*Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion (Isaiah 52:8).*

It would seem that the light pouring down from the heavens streams from our eyes, person to person as we watch upon the temple towers. I picture it as a web of light that unified and connects the Armies of Heaven with the Armies of earth.

These armies are desperately needed to help the Lord push back the veil of darkness. Nephi wrote of this: “vapor of darkness” that is dispersed by the power of the Lord. (1 Ne. 12:5)

When the three days of darkness ended in the New World, Jesus descended to be with His people as the light

bringer. This is a good type and shadow of the Savior's rolling back the darkness over this fallen earth. What did He do for the people? A hint ... it can be directly tied into the temple.

Facsimile 2 illustrates these ideas: With the ordinances given and received, a person is ready to enter into the sunboat depicted in Facsimile 2, figure 4. Our journey of ascension to return to heaven is why we are here. In that boat ... encircled in the Lord's protective embrace, we escape the mists of darkness so we are not blinded by the craftiness of men.

This sunboat is also called the ship of a thousand which seems to symbolize the oneness of those who have been gathered within His robes of righteousness; or the Body of Christ. The Ark of the Covenant also fits this pattern as it is taken to the Promised Land.

We can also see it as a gathering of Zion upon the king's throne beneath the canopy of protection in Facsimile 3. As a place holder high priest, Abraham lifts aloft to safety, all those who keep the Abrahamic Covenant. We are held safely within the Bosom of Abraham (Luke 16:19-31).

During August of 2021, one day while I was outside beneath my favorite pine tree praying, I saw mists of darkness like sinuous, inky ribbons spreading over the earth. This reminded me of when I saw the chains over

the city on my mission. Within weeks of this experience, the tension within the Church from members questioning the prophet and apostles increased dramatically.

We must hold firmly to the rod of iron and keep our eyes on the Tree of Life and not worry about the mocking voices from the Great and Spacious Building. We must be those who Lehi said pushed through the mists of darkness to arrive at the tree. It is not easy but giving up is not an option.

During a tri-stake conference in Tennessee many years ago, President Monson walked out on the stage where our choir was practicing. The venue was exciting and he said to us, “We can all now say we have sung on stage at the Grand Ole Opry.” Then, looking out over our faces, he smiled and seemed to send a message of love. As his eyes held mine for a short moment, a startlingly bright light shot from his eyes into my own. I blinked hard, shocked at what had happened. I didn’t have the courage to ask any of the choir members I was friends with if they had experienced this also. I doubt I was alone. I think of this experience when I read Isaiah’s words about seeing eye to eye.

As I have studied the transmission of power throughout the cosmos, that experience has come to support my research. The prophet holds sacred keys to the door. I believe that he is that door in some aspects and

is the mortal center point to disseminate that priesthood web of light for men and women who have kept their covenants. This would refer to the priesthood power. Joseph's explanation of Facsimile 2, in the Book of Abraham, possibly indicates the eternal order of the priesthood.

To be clear, the Gift of the Holy Ghost comes directly to each person. This must be kept separate from the order of the priesthood which organizes the cosmos and transmits power.

During that conference, the first thing President Monson said after welcoming us was, "I hope you are studying your Nibley, I am." Dr. Hugh Nibley wrote extensively about our purpose on earth being to gain back that garment of light that was lost in the Garden of Eden.

## **The Transmission of Power**

Thinking of the transmission of power and of priesthood keys, let's look at the following verse. Joseph Smith is the greatest fulfillment of Doctrine & Covenants, section 128. The first part of the following verse is regarding the work for the dead in the last days and goes on:

*...for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers and glories should take place, and be revealed from the days of Adam even to the present time. (D&C128:18).*

The last part of that verse also applies to Joseph, but I also feel that Hugh Nibley's writings were part of the fulfillment of the following:

*And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times. (D&C 128:19).*

Babes and sucklings refers to the humble and meek. Both Joseph and Nibley were that. Hugh Nibley pieced together many references that showed the necessity of males and females of the Church needing to see each other as equals, though in different roles. Chauvinism fights against Zion. Blaming men for all the ills of the world fights against Zion.

No one should try and place themselves above another. Even Jesus Christ strives to lift us to be joint heirs by His side. The priesthood order, which like the cosmos shows a hierarchy of lights, some brighter than others, receiving greater light and power. Yet, those who hold eternal priesthood offices do not wish to crush us beneath them. Instead their goal is to help transmit light to all who will receive it.

If we are to do our part in becoming part of the spiritual temple of Zion, we must do our best within our circumstances to balance male/female unity. Together, we can receive the promise of having an eternal kingdom. Men and women are fundamentally different, not created that way, but having always existed with that identity. The successful union that will become a substation of the power that comes from the source which is God. A new Adam and Eve is a sacred and eternal union created by mutual respect and love. This same principle is true for Jesus Christ in His role as Bridegroom, and Zion in her role as the Bride.

We know that the man and woman cannot be saved without each other if they want an eternal kingdom. Without mutual respect this does not happen. If we are in a difficult relationship and cannot have that now, this will be settled to our satisfaction during the Millennium.

In the same pattern, we must together balance heaven and earth at this time so the window opens and the light returns. I have found many references to this garment of light Nibley wrote of so often, in ancient rabbinical writings and many other places.

Many indigenous tribes in the Americas believe that the heavens and earth were created by Grandmother Spiderweb. This is a very good depiction of what Quantum Physics teaches; all things in the universe are joined together with threads of energy or light. This transmission of power that links Zion together was described by Isaiah as seeing eye to eye.

## **Chapter Ten**

### **Lighting the Candle**

In the ancient Zohar there is a nugget of profound truth that has become a part of Jewish life through the centuries:

*The lighting of the Sabbath candle is devolved on the wives of the Holy people, the reason of which is that, as by a woman the heavenly light became extinguished, so by woman must it be made to reappear. (Zohar p. 209)*



We all know Eve instigated the necessary Fall and thus the light was lost. But who is the woman who will return that light in the last days?

I can only say that my decades of research have convinced me that the woman spoken of represents the tent of Zion spreading over the earth, the Bride of Christ. That makes what happened in the Solemn Assembly very interesting. I believe that on that sacred day the woman was endowed; she brought back the light.

As I previously wrote, it is my opinion that a tithe of members were ready on January 2019 so that the Church qualified to overcome the effects of the Fall so that nothing stood between the wife spoken of in 3 Nephi 22, and the Husband, Jesus Christ. We are unveiled before Him for the various parts of the wedding ceremony to begin to be put in place. Remember, what takes years for us, is but a moment in the Lord's time.

This would represent the saints coming one by one through the veil as they become sanctified. If this is so, January 2019 prepared Zion for April 2020 as they joined together into a world wide temple, the Celestial room of peace as darkness descends upon the earth.

Due to the coming worldwide trials, one of the next major steps would seem to be the Bridegroom binding Zion on as a bride as we have seen Isaiah write about. The return of the garment of light would appear to be

necessary for our successful completion of our mission to assist in creating the cloud/shield of protection. As already stated many times, this may have been a removing of the dark veil of the Fall that separates us from God.

When we join spiritual Zion, we receive a new veil of light, a canopy of protection like that which was over the Garden of Eden. This must happen before the building of the New Jerusalem takes place. Could we see this as a reestablishing of the Garden of Eden with the sanctified saints representing the trees?

In many Jewish weddings, one of the steps in the ceremony before the actual binding of the couple, is that the groom places a beautiful, white veil over his bride. The veil of light is then removed as the Rabbi begins to speak. This is often held outdoors beneath a bright, cloud-like canopy. Adam and Eve were naked when they lost their garment of light, but its return makes the new couple...the new Adam and Eve glorious.

In a previous section entitled: How Beautiful Upon the Mount, I mentioned the Book of Mosiah where we learn that Abinadi spoke a great deal about the verse from Isaiah 52:7, that refers to the beautiful feet upon the mount. Ultimately this refers to Christ but for covenant keepers who have taken upon themselves His name, this verse also applies to them. I would like to share again the

following verse that hopefully means a great deal more now:

*Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them! (D&C 128:18)*

Those feet of saviors on Mt. Zion are beautiful, which denotes they are clean and pure of the blood and sins of this generation so they shine. As we become a conduit for the light/waters of life that pour from above, our feet are cleansed continually, rooted in deeply, as we repent, partake of the Sacrament, and keep our covenants.

The dews of Carmel the above verse mentions leads us to think of Doctrine & Covenants 121:28.

*...then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven.*

Verse 29 helps us understand how this priesthood power descends upon us through the vehicle of the Spirit:

*The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.*

When we hold that sceptre high like a candle, as a temple of God we can draw down light. We think of the Feast of Tabernacles that I previously mentioned. After drawing up the purified waters from below and pouring it upon the altar of fire, the newly created fire/water is symbolized by the giant candelabras in the temple courtyard that light up the sacred city on the hill.

The Jews have often said and written in their sacred writings, that no one knows joy as they can during the Feast of Tabernacles. It would appear to be the natural result of joining heaven and earth. Oh how we need that gift now.

Like attracts like (Doctrine & Covenants 88:40) so the firelight within our sceptre attracts the light from the heavenly temple, creating a vortex often called a whirlwind in the scriptures. All is safe and still in the center as we are encircled in robes of righteousness. But if we do not keep our covenants and stray from the center,

the whirlwind cuts us down reminding us of the double-edge sword. We must remain faithful so we can be endowed with power from on high.

In my opinion, the Hingepoint of the spiritual gathering that created a united temple on Mt. Zion happened in that Solemn Assembly and will continue to grow. We are in a day of division so Zion can be a tried and purified people that qualify to unite with God so the windows of heaven can be opened for our protection and even for our joy amidst trials.

The higher we can press forward, climbing Jacob's ladder to greater and greater light, the more layers of glory are endowed upon us until, with perseverance, we progress to become a pearl of great price, glowing with the shimmering, rainbow light of heaven.

## **Lehi's Tree**

As we have seen, there are a number of symbols from Isaiah and other scriptures that can help us to clarify the process of the joining together of Zion and her union with the Lord that opens the windows of heaven. The last symbol that I want to take one final look at is the Olive tree from Jacob, chapter five.

The following verse from Isaiah 11:1, is one of the most well-known and intriguing verses of scripture: *“And*

*there shall come forth a rod out of the stem of Jesse, and a branch shall grow of his roots.”*

The stem is the tree of life that is established by Christ at His coming. He was rooted into this footstool earth and His cross/tree of life, are in effect for all the creations in the Cosmos. He stands beneath the Father as the Savior of all creation. We can see it as a stump that holds the seeds of life.

Because each of the six major dispensations ended in apostasy, a new root grew from the stem or stump of the 6<sup>th</sup> Dispensation. That Dispensation leader, according to the Bible Dictionary, was Christ Himself, assisted by His Apostles.

The new root that sprang from the old in the 7<sup>th</sup> Dispensation was Joseph Smith, the ingatherer. Doctrine & Covenants, Section 113 is about that verse in Isaiah. Many sources including the Doctrine and Covenants Student Manual (2002), 283-84, explains that Jesus is the stem and Joseph is the root in the latter days.

We have covered a lot about Joseph Smith, acting in that dispensation office and authorized by the Lord. This most likely helps explain why President Nelson had us focus on Joseph so much in preparation of that Solemn Assembly. That focus brings down more power as he stands in the center place of this dispensation. To repeat,

part of this office is to bring together all dispensations and both sides of the veil into one body.

Those organized beneath him in the priesthood, reach out and grasp the branches, or the trees of life that have been planted in each dispensation, small or large. As the authorized servant, he pulls that branch through space and time to graft it into Jacob's tree, a unified Zion.

In Hebrew, the Old Testament phrase, "to know," is the same word as "hand". We think of grafting of the tree branches or the binding to the Lord that was referred to so often in General Conference of April, 2022.

We have seven major dispensations, with heads of those dispensations, but we also have smaller dispensations within each. It is my opinion, having read a great deal on this subject, that Lehi was in a specific situation to become the head of a smaller dispensation.

The Tree of Life from Lehi's dream, for me, is actually his own. As a placeholder for the Lord to his people, he planted the seed as Alma tells us to do, kept his covenants, and grew until God gave him righteous increase. His kingdom was separated into the obedient at or moving toward the tree by keeping the Word of God ... and the rebellious who built their own false city on the hill, a great and spacious building with no foundation.

## **Showdown for the Bride**

Joseph Smith gathered all the dispensation leaders, who must be continuing their work with their people, into one great tree ... spiritual Zion. We do not worship Joseph and we pray only to Heavenly Father. Yet, an understanding of that great prophet, and feelings of closeness to him, could not but strengthen our hold on the tree of Zion unity. I believe, for reasons such as this, President Nelson asked us to study Joseph Smith in preparation for the Solemn Assembly.

The ancient Egyptians believed that there were seven dispensations which they described as Hathor, the cow goddess. Within her womb, she symbolized the body of true believers unified and protected. They taught that the 7th Hathor gathered in the earlier six smaller Hathors, then combined them into the womb of the 7th dispensation together within her. Joseph Smith is the leader of this tying together of all dispensations through missionary work on both sides of the veil and proxy temple work. The symbol of Hathor would seem to apply to us, Zion/Bride.

I do not wish to complicate this book by going into a lot of detail on this subject but I do want to mention that Facsimile 2, figure 5 is a part of a fuller explanation of that gathering. However, there is one concept that is very simple and breathtaking that may help the reader picture how the seven dispensations reflect the showdown



between the rightful Bridegroom and the false bridegroom.

When Eve took the knowledge of good and evil from an unauthorized hand, that binding created something like a second marriage. I believe this gave dominion of the earth over to the usurper, Satan. According to Joseph Fielding Smith and Bruce R. McConkie, he will lose that dominion during the future Council at Adam-ondi-Ahman. At that time, all the keys from all the dispensations will be given to the Lord and He will be established as the ruler of His footstool. Adam will rule beneath Christ as previously mentioned.

Adam is over the first dispensation. Eve is the Bride. The second dispensation is led by Enoch. The city would be the symbol of his bride. The third dispensation is led by Noah. The ship of Zion which the Egyptians called the sunboat (Facsimile 2, figure 4) is the same unifying concept.

The fourth dispensation is led by Abraham and takes us back to the same idea of what happened with Adam and Eve. A careful reading of Dr. Nibley's book, *Abraham in Egypt* gives this story.

Pharaoh knew that Sarah had the bloodline from Noah that gave her the legal right to bear the next king of Egypt. When she was young, he kept her locked in a tower from which Abraham rescued her. (Nibley wrote

that many fairytales come from pieces of ancient truths) They married and later had to go to Egypt during a time of famine.

Pharaoh saw Sarah's beauty and gave her no option but to marry him. For a long period of time, whenever he attempted to consummate the marriage, Pharaoh fell sick. His kingdom began to fall apart because God allowed no offspring to come from people or animals. When Pharaoh returned Sarah to Abraham in order to save his kingdom, he gave her many of the riches of his kingdom and she gave them to her true husband.

When the world is in great turmoil in the future and is in danger of falling apart, Lucifer will give up his claim to the Bride in order to save what is left of his kingdom for as long as he can hold onto it. We are reminded of Nephi in his own ship of Zion, tied and helpless. His brothers only released him when threatened with destruction from the storm.

When chaos rules completely, this will eventually cause the evil one to give up the Bride who will then be returned to the true Bridegroom, as mentioned, during the Council at Diahman. Leaders in Zion/Bride will give her keys, the riches of the kingdom, to Christ.

The fifth dispensation was led by Moses. Again we return to Egypt, representing the fallen world, to see the repeated symbolism. Moses, as a place-holder for the

Bridegroom, battled the usurper who had no legal right to the throne, for the hand of the Bride. And who was that Bride? Ancient Israel, Zion.

The sixth dispensation as we know, was led by Christ and His apostles. Then Joseph gathered them all together into one great Tree of Life to unify Zion for the great battle for her *hand*. We bind ourselves through covenant keeping so we can enter the Celestial room and have both protection and joy as we ride out the storm and assist in drawing down more power.

How will we need this power as we go through, what John called the three woes found in the Book of Revelation? (Revelation 9:12) These would seem to be three different series of intense trials that Zion must prepare for. My studies have me thinking that the second woe will be the Time of the Beast, the three and a half years of extreme trials. It would not surprise me, after decades of studying prophecy, to see the great council in Missouri take place at either end of that suffering, or come immediately after it is over.

## **The Council of Adam-ondi-Ahman**

We read in section 116 of the Doctrine & Covenants about the great council to be held in the latter-days. What is that all about?

Before Adam's death, his righteous posterity gathered to the valley Adam-ondi-Ahman in Missouri, United States. There the Lord came and told the people what a glorious man their father Adam was. Adam prophesied to them many of the things that would take place until the end of the world.

Bruce R. McConkie wrote that the original council at Adam-ondi-Ahman was a type and shadow of the greater and much larger council that would be held in the latter days at that place.

Spring Hill, Missouri is named by the Lord Adam-ondi-Ahman, because, said he, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet (Doctrine & Covenants 116:1).

In section 117:8, we read:

*Is there not room enough on the mountains of Adam-ondi-Ahman, and on the plains of Olaha Shinehah, or the land where Adam dwelt.*

Occasionally through the years an uncle who loved discussing the gospel would ask me why there were no mountains in the area where that council will take place. He had read more than one reference about a

mountain or mountains being associated with the coming gathering including the above verse.

That question perplexed me but as I continued my general research, an idea came to my mind that I shared with my uncle. He was not convinced and I felt I was on shaky ground so I never mentioned it to others. Now I am strongly leaning to the explanation I gave him.

First, let me tell the reader what is there at Diahman. The Grand River flows nearby with abundant water and lush prairies and trees. There is a prominent knoll near there called Spring Hill but where are the mountains mentioned in Section 117:8?

Framing one side of the valley where the great council will take place is a long line of low bluffs like a flat foundation for something. To me it looks just right to be a foundation for a gathering of the sanctified of which there will be millions (most from the Spirit World). We know that the valley will fill with those who are temples and they will all want a seat with a clear view.

I picture them like stones in the Great Pyramid or a football stadium, rising high in the air. Lively stones in the great temple of God made up of the perfectly ordered priesthood, makes more sense to me now since April Conference 2020.

Let us take a look at some of what will happen during the council that will likely takes days of meetings before it culminates with the visit of the Lord.

Joseph Smith explained:

*all that have had the Keys must Stand before him [Adam] in this grand Council ... The Son of Man [Christ] stands before him and there is given him glory and dominion. Adam delivers up dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the Keys of the Universe, but retains his standing as head of the human family. (as quoted by Joseph Fielding Smith)*

Dr. Nibley often wrote that the presidency of heaven was: Heavenly Father, Jesus Christ and Adam (Michael). Joseph Smith, when speaking to a group of Saints referred to this in passing, "... Adam being second counselor in the universal presidency."

In my opinion, a great deal of ancient mythologies, especially Egyptology, hint that the Holy Ghost has a very different role and should not be dismissed as less important than Adam. He is a member of the Godhead, which is different than the universal presidency.

As the leader of the 7<sup>th</sup> Dispensation, Joseph will have gathered and bound together all the dispensations on both sides of the veil. He was given the keys to accomplish this in the Kirtland temple by Moses, Elias and Elijah. At Diahman, he will give his keys and the accounting of his work to Father Adam.

In turn, within the teachings of the Law of Consecration, Adam will, as we read above, hand those keys to Jesus Christ. So who will this earth belong to once it is redeemed from the usurper? Who will have dominion?

“Adam delivers up his stewardship to Christ.” With Consecration, we give all that we have to God. Some find this law disturbing; I find it glorious as shows how devoted Heavenly Father is to work to bring to pass our immortality.

When we lift what was ours to Him, He can then take that sacrifice and empower it beyond words. With glory and strength, He then gives it back to us to act as Steward beneath His authority. He has attached us and all that we have to the lines of energy that come from Him and is in some way we don't understand, a greater web of organized light than the light of Christ that is in all things. This endowment of much greater power is necessary if we want to be like Him and seems like a mighty increase in the light mentioned below:

*11 And the light which shineth, which giveth  
you light, is through him who enlighteneth  
your eyes, which is the same light that  
quickeneth your understandings;*

*12 Which light proceedeth forth from the  
presence of God to fill the immensity of space  
– (Doctrine & Covenants 88:11-12)*

When one receives the Abrahamic Promise of eternal lives and is strengthened in that transmission of power, that new Adam and Eve (think of the beginning of the temple endowment ceremony) have the energy to run their kingdom which begins here and will extend to their future kingdom. Now, in these times of danger, that power helps to protect Zion.

We should rejoice that we can sacrifice all that we have to the Lord because we want to help the kingdom grow. But in addition, we are rewarded beyond comprehension when Father sends the blessings of that stewardship back down to us, glorified and perfect.

Joseph Fielding Smith wrote:

*Our Lord will then assume the reigns of  
government; directions will be given to the  
Priesthood, and He, whose right it is to rule  
will be installed officially by the voice of the*



*Priesthood there assembled. (The Way to Perfection, p. 291.)*

The prophet Daniel wrote that the Adversary will fight against the saints and prevail against them:

*Until the ancient of days came, [Father Adam] and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. (Daniel 7:22)*

With the world in dangerous commotion, with armies of the world gathering against Jerusalem for the coming Armageddon, we will need protection far more than ever before. As we read, the Lord will authorize Adam, the great General Michael, to overthrow the broken dominion of Satan. Adam, acting within the authority and office of Christ, will raise his sword of lightning and power in the eyes of the nations.

I believe that at that point, so many righteous saints will be unified as the Bride of Jesus Christ, that a great deal of the Waters of Life will be flowing through us. The critical mass will have been reached. *(a size, number, or amount large enough to produce a particular result: from Merriam Webster Dictionary)* The minimum number of sanctified people united together.

We need the cloud now because there are many secret plans laid to destroy the Church. We are unable to

see the cloud with our physical eyes but it is real nonetheless. But when we finally reach the day of the Council at Adam-ondi-Ahman, the intense danger from our enemies will be so massive that a powerful positive response from Zion will be needed to counteract the darkness. The two forces pressing against each other will cause a tremendous electromagnetic event. The cloud will then become visible. Many scriptures including Doctrine & Covenants 45, and Isaiah 6 make it clear that the protection will then be visible so that our enemies will fear to come against us.

What happens when lightning hits water? A cloud forms. If we keep our covenants and become holy vessels that are large and effective conduits for the waters of life, there will be a more powerful cloud of protection.

We cannot wait until the Second Woe to strengthen Zion. We must start now for we would appear to be struggling through the First Woe (Rev. 8). The Virgin must fill her lamp now if she wants to be part of the Bride of Christ to both strengthen and receive protection from the Bridegroom. She must fill her lamp with oil. It is only after the baptism of water that she can be lit by that fire from on high, her lamp shining brightly. At that point, her jewel of a heart, an altar of purity, will have qualified to be a holy vessel for the Waters of Life.

My theory is that the fat of the sacrifice that is described in the Law of Moses, fills that lamp with oil. That may sound disgusting but when symbolism is used, we take what we are given. (There are most likely other forms of symbolism for the oil in the lamp also.) So we must obey and sacrifice. And we keep sacrificing as we consecrate all we are to the Lord. It is ongoing.

We are washed clean and pure through repentance and keeping covenants. We are anointed so we, like the wick of a candle do not burn up when the baptism of fire descends upon us.

The danger is real. President Dallin H. Oaks spoke on these latter-day dangers:

*In this present world Lucifer reigns. This is the great day of his power. The kingdoms of men prevail in many ways over the Church and kingdom of God. Evil forces “devour the whole earth, and shall tread it down, and break it in pieces.” But Lucifer’s day is limited, he shall soon be bound. “The judgment shall sit, and they shall take away his dominion to consume and to destroy” the Lord’s work and his kingdom. “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most*

*High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” (Dan. 7:13-27.)*

I cannot help but wonder what will be discussed in quiet councils in Jerusalem as armies are arraying against them. Will they say, “Hey, I heard those Latter-day Saints over in America have our cloud. Send someone to have a talk ... we need it about now.”

Perhaps those they send will return with two prophets. (Elder McConkie wrote in *Millennial Messiah*, that it would be apostles, one may be a member of the First Presidency)

We return to that important chapter from Isaiah that the Lord shared and we read in 3 Nephi 22. The chapter ends with the promise of protection from weapons formed against us. The previous verse seems to be an important key for that shield of protection:

*Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy (3 Nephi 22:16).*

Who is this smith that assists the Lord in protecting the Bride? I recently did a large study on this and if circumstances allow, I will share my results in a

companion book. That research proved conclusively to me that this person is Joseph Smith.

I must throw in one fun tidbit about Joseph and his role as the Smith that forges the binding links that unite Zion as one so we can work with the Bridegroom David (Jesus) to create protection from weapons formed that would otherwise destroy us.

Hephaestus is a god from Greek mythology (also Roman, Egyptian and more) who forges a new round of creation or a new cycle. Let's look at the progression of the talents of Hephaestus as he moves through the four stages at the veil. As a reminder, we do not believe in mythology but recognize a great many pieces that originally came from Adam and Eve. These pieces can help open new understandings if used with care and founded on scripture.

Hephaestus was a blackSMITH, working with iron from deep in the gravitational earth. This loadstone creates foundational stability. Hephaestus is also a coppersmith.

The temple is one example of a firmament of protection in a dangerous environment. I wrote a major paper on firmaments and most ancient sources indicated that a firmament is either literally or symbolically surrounded by a protective shell of copper. In addition to the protection, copper is a superconductor of energy and

helps empower that firmament. Those within that sacred abode strive to work out their own salvation.

Next, Hephaestus is a silversmith to purify us as silver as we press forward to sanctify ourselves by the power of the Holy Ghost, becoming one with the body of Christ. To succeed, we need to take upon ourselves the name of Christ and, as we are told in detail in Alma chapter five, we strive to reflect the image of Christ in our countenances.

Last of all, Hephaestus is a goldsmith to help the Lord bring us forth as a new sun from the sunboat ... justified by the grace of God to receive the promise of Eternal Lives, the Abrahamic Covenant. Instead of reflecting the power as the silvery mirror does, or the silver moon reflecting the sun, we become a substation of power; that sunstone that was so important to Joseph Smith.

So many truths lay in confused pieces throughout the ancient world. We can see the type and shadow of Hephaestus, the creator and gatherer of the people beneath his personal authority. Using the hammer (like that of Thor which was obviously taken from this priesthood office) Hephaestus works in the sacred fires below to form creation. He does this beneath the authority of the Lord of Creation, Jehovah.

The idea of patterns found in cycles is prevalent throughout time. This would include a cycle called a ‘Dispensation’. As mentioned earlier with the Egyptian myth of the 7<sup>th</sup> Hathor the Great who unites all dispensations on both sides of the veil within her womb.

Hephaestus is a smith who is an expert in working with metals in addition to all necessary for a creation. He is crippled and walks with a slight limp. He forges sacred swords of truth and other weapons of protection from the fires of a volcano. From that sacred fire, he shapes the cycle that he has authority over.

I find it interesting that Joseph Smith is forging together all dispensations into the seventh. Preparing us for the new heaven and the new earth spoken of by John the Beloved. Our winding up scene is planting the seeds of a new future. As we strive to take upon ourselves the titles of Adam or Eve, we follow this same pattern.

As our father Jacob strove with the angel of the Lord (some believe it was the Lord himself), he held tightly to that sacred embrace until dawn. He let God prevail and received the promise of eternal increase, the same as Abraham and Isaac. Jacob’s name was changed to Israel and the angel touched his hip as a part of that covenant, establishing him as head of the House of Israel. That touch crippled him a little, so that he walked with a

limp the rest of his life. He had gained the office of a Hephaestus for his offspring.

Joseph Smith suffered from a terrible bone disease as a child and also walked with a slight limp for the rest of his life. These men both follow the pattern of Hephaestus; Jacob forged the eternal links for the House of Israel.

All necessary priesthood keys, including the gathering of Israel, were given to Joseph Smith in the Kirtland temple. We may assume this was the reason that event was spoken of so often in April Conference of 2020. As our modern-day Hephaestus, Joseph is the Smith who forges the links to bring the totality of Zion together into one great whole to present to the Lord.

With the ancient legends of the latter-day twins called Messiah ben Joseph and Messiah ben David, we can see that we need not fear. We have heroes that will ride to our defense. Together they will lift us from the pit of destruction laid for us by the enemy (1 Nephi 14:1-3).

Few mortals loved the Prophet Joseph as much as Brigham. Here are some of words about Joseph Smith from Wandle Mace and President Young. Take notice of Brigham's statement and tie it to the message of this book:



*'I could lean back and listen. Ah what pleasure this gave me,' penned Wandle Mace. '[The Prophet] would unravel the scriptures and explain doctrine as no other man could. What had been mystery he made so plain it was no longer mystery ... I ask, who understood anything about these things until Joseph being inspired from on high touched the key and unlocked the door of these mysteries of the kingdom? Brigham Young added, '[Joseph] took heaven, figuratively speaking, and brought it down to earth; and he took the earth, brought it up, and opened up in plainness and simplicity, the things of God.'*

In one phrase above, Brigham summed up the message of this book.

With those keys that unlock the door, the dispensation leader would be in a unique position in April 2020. No wonder President Nelson asked us to study his life in preparation for a day of wonder, though we knew it not.

*I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as*

*a bridegroom decketh himself with ornaments,  
and as a bride adorneth herself with her  
jewels (Isaiah 61:10).*

Just to have a little fun and throw out something to place on the shelf of your mind to think about later, Nibley, using his 28 languages, did a great deal of translating and researching on many subjects.

Included in Nibley's massive body of work was research connecting jewels and lights and the shining stones. These shining stones were believed in and written of by many ancient cultures. The light from those jewels pours down knowledge upon our heads, returning the light garment lost in the Garden. While we are clothed upon with this charity, many hearts will turn cold in the valleys of Babylon.

Returning to a city, a Jerusalem, being a type for the redeemed wife from 3 Nephi 22:11, we remember that she was built with precious stones. Writing of the New Jerusalem to be built in the last days, John wrote in Revelation chapter 21 about that city and all the precious stones that will be an integral part of her structures. Hugh Nibley wrote more than one chapter in his last book, *One Eternal Round*, about sacred stones, tying them into the urim and thummim among other broader concepts.

Within the wedding canopy of the bridegroom and the bride, the righteous couple can “enter into the joy of the Lord.” The word joy means jewels in many languages including French. “Man is that he might have joy” (2 Nephi 2:25). No matter how hard the trials of the Jaredites were in crossing their ocean of tests, they sang the songs of Zion within the protective light of their urim and thummum and were of good cheer.

A common Jewish tradition was to have the woman kindle the Sabbath candle each week. The rabbis teach that because Eve lost the light in the Garden, she has the job of restoring it for the Sabbath. The Seventh Dispensation equates with the Seventh Day of Rest after the creation.

Our day of rest will be hard won before the Millennium is fully ushered in. The Jewish Sabbath begins the evening before and is considered the beginning of the following day.

Eve as the Evening Star of Venus, brings the dawn of the Daystar of Venus. If we refer to last chapter, 22, of The Book of Revelation, we learn that is Christ who brings the dawning of a new day ... a new cycle, a new heaven and earth.

The rabbis have long taught that the woman creates the home as a place of peace and protection. This reminds us of Zion’s role in the last days to light

our candles to shine in the darkness of the Fallen world. The rabbis believe the woman will thus illuminate the world to usher in the return of the Messiah (Chabad.org).

Remembering that the 7<sup>th</sup> thousand year period since the Fall is a type for a Sabbath, the following quote from rabbinical writings about the last days is stunning: “If you keep the light of Shabbat,” says God, “I will show you the lights of Zion” (Ibid)

The enlightenment continues as we read more about the traditions of the Sabbath Eve celebration: “...a woman lighting Shabbat candles reenacts God’s creation of the first light-the ohr haganuz. Through the generations, the woman has traditionally been seen as the Shabbat Queen, bringing light and *Torah* into her house and into the world. They believe that “when a woman lights the candle on earth, candles are also lit in the divine realm, symbolizing the union and harmony between heaven and earth that is achieved on Shabbat.” (Chabad.org)

From the Zohar, Jewish traditions teach that because the light of Eden was lost by Eve, “women can return light to the world through lighting Shabbat candles” (MyJewishlearning.com) Let me remind the reader once again, that woman who returns the light must be the Bride of Christ (sanctified members of the

Church) who has come to the wedding with oil in her lamp ... a candle on the hill.

## **Applying Isaiah to Us**

With the Hingeoint worldwide temple in place, drawing down light from the windows of heaven to their hilltops, the Church was ready for testing. To me, it seems as if the mists of darkness began to flow more intensely immediately after that event in April 2020. A division, much like Lehi's children experienced, began to spread and has grown with the separation of dark and light.

What caused the separation between Lehi's children? It came down to who followed the prophet Nephi. It is the same pattern we saw with ancient Israel and Moses. Yet, we read later in the Book of Mormon, that when converted, the descendants of those who would not follow Nephi because of the influence of others, later became the firmest members of the Church. I find that prophetic.

I wrote this book years ago for my lecture tour in the Western United States. I wanted to publish it but felt a strong warning from Heavenly Father that the time was not right. I now believe one of the reasons is so I could bear witness for both Joseph Smith and President Russell M. Nelson regarding the Hingeoint of the Church.

First and foremost, however, I bear my witness that Jesus Christ lives and stands at the head of this Church. I have no doubts. I could no more deny Him than I could deny the sun in the sky.

At this time, I find myself in Mexico and have been almost overwhelmed with the tender feelings I have had for the Latin people since my mission in Venezuela. From the members of my Mexican ward, I have felt great strength. The blood of their father Lehi runs strong in their veins and the branch of the olive tree they represent has an important mission.

Is it a coincidence that Jacob, the brother of Nephi who gave the Allegory of the Olive Tree that is united in the last days, was named after the prophet Jacob whose name was changed to Israel? He was the man who on that long night, let God prevail. With that wrestle, Jacob was able to receive and attain the sanctification and justification of the covenants necessary to enter into the joy of the Lord.

The Book of Mormon ends with Moroni's words to us that may mean more now:

*And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that*

*the covenants of the Eternal Father, which he hath made unto thee, O house of Israel, may be fulfilled (Moroni 10:31).*

To succeed we need daily scripture study and prayer. Satan will try to stop this because he knows that if he can make these things feel boring, we tend to put scripture reading and prayer off for another day. It feels like chains surrounding us at times. If we persist for a few days, or even more, that chain will snap and the scriptures will seem delicious to us again.

I find it interesting that when I was released from the direction to stick to the scriptures after almost ten years, I went wild with studying ancient works. My degree from Brigham Young University is in Ancient Near Eastern Studies. I love that stuff. I have written and lectured a lot on those fun studies. For a time I gave a daily radio show on the writings of Hugh Nibley and my own research.

So now, with this book, instead of using very much of that research, I have felt impressed to return to mostly using the scriptures. There are a great many in this book. This helps me not feel as if I need to prove this pattern from Isaiah; the scriptures themselves seem to do the job. In addition, some readers will put the book down because they may feel the scriptures are boring, or that there is nothing new they could possibly learn from them. This

separates those who are ready for these teachings from those who are not and prefer to stick to Primary level milk.

I am so bold as to say, we need to follow the admonition of Jesus Christ and deeply search the words of Isaiah and supporting scripture if we want the greater light, peace and joy.

Let us all help stretch the cords of the tent to enlarge the borders of Zion symbolized by the wife, the spiritual Jerusalem who is encouraged to prepare for and receive the beautiful garments, the endowment of the lost light. Moroni's words clearly allude to the words of Isaiah. In the second to the last verse in the Book of Mormon, he wrote:

*And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot (Moroni 10:33).*

So I end as I began, thinking of the Gnostics who did so much to twist and pollute the early Christian Church. Moroni's words make it plain that matter is not evil. Through the grace of the blood of Christ, if we keep



our covenants, our mortal bodies are made clean and holy.

Moroni had great faith and challenged us to be believing so that we would see miracles. The descendants of Lehi that I have had the privilege of knowing have the gift of this great faith. They are a humble people and this humility allows them to receive power from heaven.

With seven more temples currently under construction or announced, they will have 19 temples here in Mexico. This is no small matter. The humble blood of Israel throughout the world as the time of the Jews (meaning Israel in this instance) slowly comes in, I wonder if these and others like them will end up being a strong part of the backbone for the Church in opening the windows of heaven. That weapon spoken of by Isaiah will not prevail because of this very thing. There are many righteous saints in the Gentile Nations. Add to them these worldwide Israelites who are remaining firm; especially in following the prophet.

*Brethren, shall we not go on in so great a  
cause? Go forward and not backward.  
Courage, brethren; and on, on to the victory!  
Let your hearts rejoice, and be exceedingly  
glad. Let the earth break forth into singing”  
(Doctrine & Covenants 128:22)*

Zion will succeed, through great trials, as she lifts her candles high to shine a guiding light to the world. Isaiah wrote:

*And they shall call them, The holy people. The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken (Isaiah 62:12).*

This is a day of decision; will we join that city on the Hill, that forsaken wife now redeemed?

**The Battle for the Bride has begun.**

**Let God Prevail**

## Help Us Stretch the Tent Cords

At this time we are traveling through Mexico and will also be going into Central America to teach the words of Isaiah. At a later time, if there is interest, I will continue offering firesides in the United States. If you would like to help share this sacred message, please donate to this work on a link below.

As a reminder, we hope you share this free book but only with endowed members of our Church who sustain the prophet. The hope is to continue sharing this message both by book and also a much simpler form in firesides which I briefly outline on the last page.

The prophet and apostles have been asking us lately to be more anxiously engaged in spreading the gospel.

*For behold it is not meet that I should  
command in all things; for he that is  
compelled in all things, the same is a slothful  
and not a wise servant; wherefore he  
receiveth no reward (D&C 58:26).*

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### ***Weaving the Covenant***

*Square the frame, thread the loom.  
Draw straight and bowstring-taut the cords.*

*With harness and heddle  
pattern the covenant cloth.  
Throw color-threaded shuttle,  
straight as an arrow, swift as pure thought  
to fill the sovereign space.  
Enlarge the fabric of stake-stretched tent.  
Increase the temple-tall poles.*

*With reed press tight rich patterns of light.  
Extend and bind borders with gold.*

*Prepare royal robes, spread canopied veil.  
Dress Earth to embrace the Lord!*

*Sharon Price Anderson*



## About the Author:

Joy Castleberry Bischoff is a writer and lecturer, sharing her research on Isaiah, latter-day prophecies and ancient nuggets of truth from many cultures. She especially focuses on the scriptures, astronomy, Egyptology and Quantum Physics.



Photo credit Emily Bischoff

Joy received her degree in Ancient Near Eastern Studies from Brigham Young University with a Hebrew emphasis.

In the past Joy hosted a daily religious radio program. She wrote and directed a musical pageant in Provo, Utah called Zion is Fled. Joy has also been a professional singer, including several years as a demo-singer for a Nashville, TN recording studio.

Joy served a mission in Maracaibo, Venezuela and later married Roy Bischoff. Together they have six children and fifteen grandchildren.

## **Scheduling Firesides**

For anyone interested in scheduling a fireside, I would need to have a couple of other stakes, wards or groups in the general area to justify the travel expenses. It is important to again note that I do not represent the Church. Traveling without purse or script is a personal journey to share a lifetime of research. Below is an idea of what I am trying to accomplish in this work:

My firesides introduce the basics of symbolism so members become more comfortable studying Isaiah. Also in my discourse I give the big picture of the gospel pattern that my research has led me to, using the Lord's teachings of Isaiah found in Third Nephi as my template.

### **Three Goals for My Discourses:**

1. How strengthening ourselves and others in covenant keeping stretches the tent cords of the gospel canopy.
2. Why becoming one-in-heart in our stakes, wards and branches is crucial.
3. What is the importance of sustaining the prophet and our leaders in order to strengthen Zion? If we do not organize around a strong center, our circle of unity cannot hold. Within that pattern is found the protection we need as the War in Heaven intensifies in our day.

Below is one example of scriptural encouragement that we should be involved in building and defending the Kingdom of God. We should not have to be commanded in all things. We do not need an official calling to raise our voice in the battle between good and evil.

*27 Verily I say, men should be anxiously engaged in a good cause and do many things of their own free will, and bring to pass much righteousness;*

*28 For the power is in them wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward (D&C 58:27-28)*

Elder Craig C. Christensen said that “only 10 to 15 percent of responses on social media can come from the Church. We need the members to step up on the internet to defend the Church.” I do that but now I need to share this specific research in a quiet and more sacred manner so we understand how to do our part in strengthening Isaiah’s Promised Protection.

*Questions and Inquiries:* [Isaiahspromisedprotection@gmail.com](mailto:Isaiahspromisedprotection@gmail.com)