

**The True Biblical Profile of Joseph Smith
and the Un-sanitized History of the LDS Restoration Movement
version 2**

In part one of this presentation we dissected 12 of the contextual declarations that God gave to the world before the church was even legally restored to the earth. Those declarations were contained in sections 3,4 and 5 of the Doctrine and covenants.

We shall now review a summary of the major events and revelations that took place during the public ministry of the prophet Joseph Smith to see if in fact the interpretations and explanations of the declarations provided in part one are in fact congruent with the actual events that followed.

The Fourteen Year Ministry of the Prophet Joseph Smith



The five general periods contained in the fourteen year public ministry of the Prophet Joseph Smith represent very distinct eras.

The first period lasted about two years. It resulted in the coming forth of the Book of Mormon, the first preliminary LDS missionary effort, the formal, legal establishment of the **Church of Christ** and the restoration of the three levels of delegated priesthood authority on the earth.

The second period consisting of about 3 1/2 years began at about the time of the restoration of the highest priesthood at the Morley Farm which was the pinnacle of the spiritual endowments that took place during the ministry of Joseph Smith, despite the fact that modern day Mormonism attempt to marginalize and minimize the significance of that event.

It was early in that period of church history that God made brief mention of the **Church of God**, Church of Zion and Church of the Firstborn that were found within the restored Church of

Christ. All of these terms had reference to those who had been called to the Melchizedek priesthood, were migrating to the designated gathering places and were attempting to consecrate and live celestial law.

It was at this event that the greater light of the fulness of the gospel began to shine forth upon the world. Unfortunately, this light began to fade as quickly as it began to shine forth.

Ultimately, the saints collectively rejected the fulness of the gospel and failed to live the law of consecration. The tares among the wheat drove the restored church back into the wilderness byend of 1834.

Because they took the Book of Mormon and the revelations lightly, the church was brought under condemnation. This period of time represented the fulfilling of the prophecy of Christ in the Book of Mormon;

"At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them."

The above prophecy has a dual fulfillment. The Gentile church did collectively reject the fulness of the gospel back in Kirtland during that 3 1/2 year period. Once the fulness of the gospel is restored again in the 3rd watch, many of the gentiles will reject it again after the elect among the gentiles have been gathered out.

The third period represented the transition of the condemned Church of Christ which had to change its name to The **Church of Latter day Saints** because they failed to keep the commandments given them including the law of consecration.

Perhaps one of the most confusing things about the 14 year ministry of the prophet Joseph Smith is that God continued speaking to the saints for a period of time after they rejected the fulness of the gospel. Although the flow of revelations significantly decreased after the first two periods, the Lord still labored with the saints and gave them the opportunity to repent.

Three Dispensations

The restoration of the Church of Christ took place in the "**dispensation of the end times**" that had begun in the meridian of time with the New Testament Church. Now that the Church was under condemnation during the third period that we are reviewing, a different dispensation needed to be ushered in.

As it turns out, the "**dispensation of the gospel of Abraham**" was secretly ushered in.

This represented a disruption in what had been anticipated by the saints. Undoubtedly some of them had been expecting the "**dispensation of the fulness of times**" to be ushered in at the dedication of the Kirtland Temple.

Joseph Smith realized that the fulness of times could not be ushered in while the saints were in a state of condemnation so he announced to the church that the Lord had revealed to him that "**something new must be done for the salvation of the church**". Indeed, endowments took place during the eight days between the dedication of the temple and the secret event involving the visitation of Christ, Elijah, Elias and Moses. These events did in fact provide something new that would be critical in the salvation of the church.

Within a short time after the dedication of the Temple, a huge second part of the Kirtland apostasy broke out in the church and they were forced to flee from Kirtland.

The fourth period After fleeing from Kirtland, many of the saints felt that they were at liberty to plunder other the unbelieving gentiles since they themselves had been treated poorly by enemies of the Church. This represented a very dark and embarrassing time for the church. During this time a secret band was formed called the Danites. It is also during this time that some of Joseph's closest associates turned against him. Two of the three witnesses left the church at this time as well.

After migrating to Far West, the saints began to gather and consecrate again. It appears that their willingness to attempt consecration again allowed for the insertion of the name of Christ back into the name of the Church of the Latter day Saints, making it **The Church of Jesus Christ of Latter day Saints**. Unfortunately, the saints again failed to successfully consecrate and obey the commandment to build the temple in Far West and eventually were forced to flee from Far West to Nauvoo.

Finally, the fifth and last period was the last opportunity during the life of Joseph Smith for the saints to have a reformation under the direction of Hyrum Smith the successor to the prophet Joseph Smith. At this time the saints were given the opportunity to repent and reform. The hope was to have the fulness of the priesthood restored to them and to usher in the dispensation of the fulness of times which was predicated on the completion of the Nauvoo Temple.

Having given an extremely brief summary, we will now look at each period in greater detail, noting the major revelations and events that took place in each time period.

The First Period- March 1829- June 1831



The first time period, lasting a little over two years, represents the coming forth of the church out of the wilderness.

It represented the coming forth of the Book of Mormon, the restoration of the three priesthoods, the formal organization of the restored church and the first phase of missionary work of the LDS restoration movement.

This period began with the contextual declaration that the church was beginning to come forth out of the wilderness and ends with the special conference at the Morley Farm in which the third and highest priesthood, the Melchizedek priesthood, referred to in section 124 as the fulness of the priesthood was restored to the earth.

At this event, Lyman Wight became the first person during Joseph's public ministry to be called to the fulness of the Priesthood and to have the heavens parted and to see the Father and the Son.

About 47 canonized revelations were received during this time frame and the Lord referred to the restored church as the "**Church of Christ**". The two most significant revelations given during this period of time were section 20 containing the **articles of the church** and section 42 containing the **law of the church**.

These two revelations were hand copied and taken by the first missionaries to read to new prospects. They contained the full and complete documentation of all saving ordinances necessary for salvation into the highest degree of God's glory in the celestial kingdom.

Repentance, baptism, the Lord's Supper and the spiritual birth constituted the full array of ordinances required to gain entrance into the highest kingdom of salvation.

No other secret handshakes, oaths or associated penalties or ordinances of any kind were necessary to gain entrance into the highest kingdom of God. One simply needs to receive the spiritual rebirth that comes from the baptism of fire and the Holy Ghost.

As we address future parts of Joseph's ministry it will be further documented that the church did go through at least three separate and distinct name changes.

During this first time period the newly restored church in New York is commanded to migrate to Ohio where it was to receive the **law of the gospel** containing **the law of consecration** and the **celestial law of monogamy** (Section 42) and the associated **priesthood endowment**.

This first period ends with the special conference at the Morley Farm in which the third and highest priesthood, the Melchizedek priesthood, referred to in section 124 as the fulness of the priesthood was restored to the earth. At this event, Lyman Wight became the first person during Joseph's public ministry to have the heavens parted and to see the Father and the Son.

During this first period of time, every ordinance of salvation necessary for entry into the highest kingdom of God was on the earth. The restored church was restored in its fulness with the full priesthood.

There were no missing temple rituals needed for exaltation. There were no missing secret handshakes, oaths or covenants that were necessary for the highest possible salvation. There were no additional secret marriage laws that override and contradict the celestial marital law of monogamy given in sections 42 and 49. The Lord had revealed numerous times that the fulness of the gospel was on the earth during this period of time (see 20:9, 27:5, 35:12, 42:12)

Listing of major events and revelatory declarations

- Book of Mormon Published
- Aaronic Priesthood Restored (Section 13)
- Patriarchal Priesthood Restored
- "I God have suffered.." Christ did not have mortal blood ([Section 19](#) See also "[He was not born of blood.](#) ")
- Church of Christ established "Articles of the Church of Christ" Section 20 [Oliver received the original version](#))
- Missionary Work Initiated
- Seven Elders Commissioned to Gather the Elect ([Section 29](#) see also [Seven Shepherds](#))
- Inspired Version of the Bible Begins
- **"This church have I established and called forth out of the wilderness."** Section 33 October 1830.

- Commandment to gather to Ohio to escape power of the enemy & receive the Law and Testimony (Section 35)
- All flesh is corrupted before me.. powers of darkness prevail upon the earth (Jan 3 1831 Section38)
- Those that receive the higher law and don't live it are not disciples of Christ (Section 41)
- Succession Prophecy (Section 43 See also [The Law of Succession- Part One](#))
- Everlasting Covenant has been given. Baptism & Law of Consecration-Lawful to have one wife. (section 49)
- Elders previously commanded to gather. (44) [Melchizedek Priesthood Restored at Morley Farm](#) June 1841
- The Law and the Testimony revealed

The Second Period: June 1831-December 1834

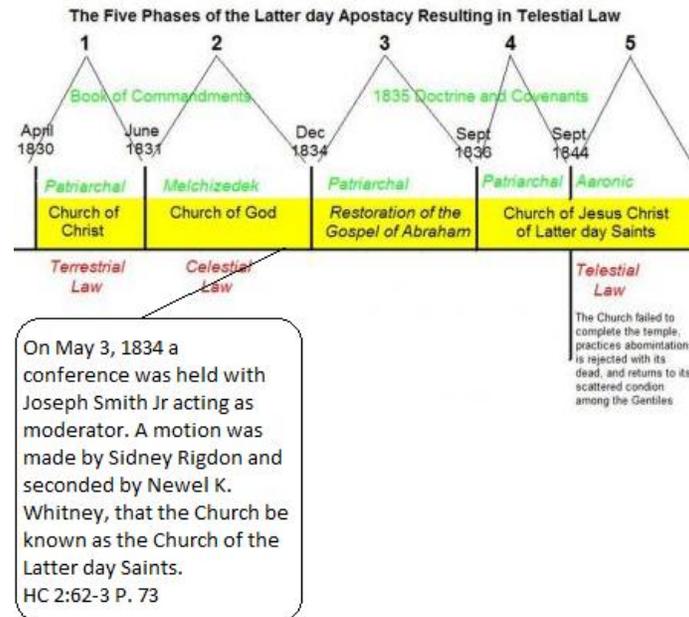


The second time period illustrated above began in June 1831 with the restoration of the fulness of the priesthood. It ended towards the end of 1834 during the year that the saints officially terminated their attempt to live the law of consecration. Both the church in Jackson and the church in Kirtland had cumulatively broken their covenants of consecration which resulted in the fulfillment of Christ's prophecy that the gentiles would reject the fulness of the gospel.

"The covenants being broken through transgression, by covetousness and feigned words- therefore you are dissolved as a united order with your brethren.." 104:52-53 April 23 1834)

The greatest amount of light and revelation came during the first two periods in the five part time frame that is being presented. The graphic below illustrated how the Church of Christ was

initially restored followed by the calling of the inner church (Church of God) that resulted in the restoration of the highest priesthood at the Morley Farm. After breaking the covenant, the Church was renamed the Church of the Latter day saints and was given the preparatory gospel of Abraham.



Listing of major events and revelatory declarations

- The Special Conference at the Morley Farm
- Restoration of the Melchizedek Priesthood & Revealing of the Man of Sin
- Testimony of the Father and Son By Lyman Wight
- Calling of High Priests
- Commandment to begin gathering to Redeem Zion
- The Elect will offer up a broken heart and contrite spirit (59)
- “I, the Lord, am angry.. I am holding my Spirit from the inhabitants of the earth.” (64:32)
- Kirtland to be a Stronghold for five years.. until 9/11/1836 (Section 64 See also [The Bridegroom Tarried](#))
- Laying the foundation for a great work... (64)
- the gospel [stone] shall roll forth at a future time- prophetic prayer ([65:2](#))
- Many high priests frustrated.. Failed to see face of God because of jealousy and unbelief. Nov 1831 (67)
- Manifestations of the spirit to be withheld if saints are not equal- consecrated (70)

- The Last Testimony by Gods two witnesses (section 76 [See also sealing up the Testimony](#))
- The Lord Reveals key information about the [Seven Seals and the Timeline of the earth \(Section 77 Behold.. \)](#)
- The Lord tells several High Priests that “none doeth good and all have gone out of the way” (82)
- “The office of high priest prev. ordained upon first elders is confirmed by voice of God out of heaven (84:42)
- All three priesthoods revealed in section 84:33-38 with third and highest priesthood identified in verse [35](#))
- Covenant is confirmed upon leading Elders.. [for the sake of the world](#) (section 84:48 see atonement statute)
- Whole Church brought under Condemnation by the vanity and unbelief of first elders (Section 84:54-55)
- The gathering of the Saints began at Kirtland [Jerusalem] ([Section 84:4](#) See also [A Mystical Look...](#))
- Leading elders names recorded in the book of the names of the sanctified & receive other comforter (88)
- Those who are not first elders not clean from blood and sins of generation must preach until.. (88:80-85)
- The Lord reveals why the elect failed to redeem Zion.. the wheat and tares needed to be mingled. (86)
- The Marvelous Work will be conducted under Joseph through Frederick and Sidney (90)
- We need to know Who & What we worship ([Section 93](#) See also [Fulness of the Father](#))
- Sidney commanded to declare 1833 as Acceptable Year of the Lord ([93](#))
- The Lord commands the building of both temples. (94 & 97)
- If saints fail to keep commandments the kingdoms of the world will prevail against them (Feb 1834 103:5-8)
- The law of consecration is broken by some kirtland and Jackson Saints who broke the covenant. (Section 104)
- Church could have been redeemed by now but must wait for little season..because they failed law of Zion 105)
- Joseph and Oliver enter into the covenant of tithing (consecration) with God

The Third Period December 1834- September 1836



The third period depicted above began at the end of 1834 just after the fulness of the gospel had been rejected by the gentiles and it ends in September of 1836 at the appointed time for Zion. The five year period of Kirtland being a stronghold came to an end when the saints failed to gather at the appointed time and the reunion with the Bridegroom was delayed until the third watch. This resulted in [the literal fulfillment of the parable of the ten virgins when the virgins fell asleep and the bridegroom tarried](#).

In the third period of time the heavens began closing with only six canonized revelations being given.

The third period of time begins with the discontinuance of consecration by the Saints, which according to modern revelation, constitutes the rejection of Gods law. Section 41 clearly states that those who reject the law of God are not his disciples.

"..he the recieveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple and shall be cast out from among you."

Section 51 supports section 41. Gods people are to be cut off if they aren't organized according to his laws:

"Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people. For it must needs be that they be organized according to my laws; if otherwise, they will be cut off." (51:1-2)

These amazing declarations leave very little wiggle room for apologists to claim the true church is still on the earth. Those of the wicked who intentionally did not live the law of consecration after receiving it are to be cast out from among those of the faithful that live it!

When all of the saints are cumulatively unable to live it, they are cut off from the designated consecrated places of gathering.

When the saints break their covenant of consecration, they reject the fullness of the gospel. This lays the foundation for understanding an amazing event that took place toward the end of 1834 when, during a church meeting conducted by Joseph Smith, the church voted to have the name of Christ removed from the name of the church. At that point the name of the church was changed from the "Church of Christ" to the "Church of the Latter day Saints"

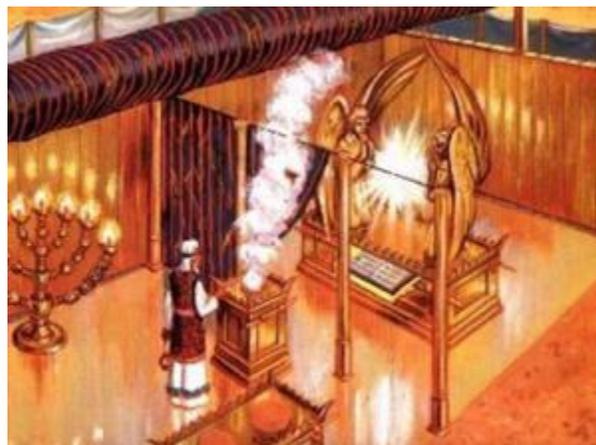
It does appear however that the saints were not immediately cast out of the stake of Kirtland. This is because of the intercessor covenant of tithing that Joseph and Oliver entered into for the "continuation of blessings".

This appears to have begun the fulfillment of the atonement statute prophecy in Lev 16 enabling "something new" to be done for the salvation of the church. This would result in the eight day offering at the Kirtland temple culminating in a visitation from the Savior, appearing over the Ark of the Covenant and the mercy seat.

Although the saints had fallen from the grace of God they had retained his mercy, fulfilling ancient prophecies and being a type of the atonement that Moses and Aaron provided for the children of Israel.

Instead of ushering in the dispensation of the fulness of times, the gospel of Abraham was secretly ushered in containing the preparatory gospel and the law of carnal commandments.

The secret event that took place at the Kirtland Temple ushered in an ancient dispensation that would put the saints under the old testament covenant of mercy.



The atonement statute in Leviticus had been a prophetic enactment of a future event.



"The Ark In The Tabernacle"
By James Tissot (1836-1902)

Joseph had told the saints that:

“the Lord has revealed to me that **SOMETHING** new must be done for the Salvation of the Church”

which resulted in the completion of missionary related endowments that would prepare the leading elders to take the gospel to the world in the 3rd watch and also the restoration of the Abrahamic gospel.

Listing of major events and revelatory declarations

- Completion and Dedication of the Kirtland Temple (109, 110)
- Washings and ordinances performed in Temple
- Secret ushering in of Gospel of Abraham([110](#) See Christ's prophecy [v11&v12](#) also [1](#), [2](#), [3](#), [4](#), [5](#))
- God remembers his covenant with other remnants of Israel (3rd Nephi 16)
- Foreign missions set up- the 12 apostles sent to do a preparatory missionary work

The Fourth Period September 1836- January 1841



The fourth period of the timeline begins at about the time that the saints failed to redeem Zion the second time at the appointed time on September 11 1836. Shortly after that, the temple was desecrated and the Kirtland apostasy took place. Shortly after that the saints had to flee from Kirtland and migrate to Far West. It ends during the beginning of the Nauvoo period at the time section 124 was given January 1841.

This is perhaps the most misunderstood period of the church because the most significant event that took place during this time was kept secret from the saints and from the world.

These four years represent one of the darkest periods of the fourteen year period.

Listing of major events and revelatory declarations

- 112 :13 "After their temptations, and much tribulation, behold, I the Lord will feel after them... if they harden not their hearts... I will heal them"
- 112:23 Darkness covereth the earth and gross darkness the minds of the people, and ALL flesh has become corrupt before my face.
- 112:25 Upon my house shall it begin, and from my house shall it go forth.. first among those among you saith the Lord who have professed to know my name and have not known me and have blasphemed against me in the midst of my house saith the Lord.
- 113:8 Joseph interprets the prophecy of Isaiah that the fallen Latter day Saints will eventually "return to that power which she had lost"
- 113:10 Joseph... scattered latter day saints will eventually "return to the Lord from whence they have fallen..." and God will remove the "bands on her neck which are the curses of God upon" [the Latter day saints] in their "scattered condition among the gentiles".
- 115:3 the faithful saints who are consecrating again are called the "Church in Zion". Those who are "scattered abroad in all the world" at the time that Zion is being inhabited are to be called ""The Church of Jesus Christ of Latter day Saints"

During the four years of this time period revelation continued to be scarce with only eleven published revelations. Many of them were pretty sobering.

Section 112 is given to the 12 apostles who were in a state of apostasy at the time. It promised that after their sins and temptations the Lord would eventually feel after them and heal those who would not harden their hearts.

It declared that all flesh had been corrupted and that darkness over the minds of all people.

Section 113 was given in March of 1838 with a prophecy of encouragement taken from Isaiah foretelling that eventually the righteous portion of the latter day saints would once again be gathered out of their scattered condition and put on the authority of the priesthood which they had lost. It prophesied that they one day would return to the Lord from whence they had fallen.

Section 115 was the first time in a published revelation that God had re-inserted the name of Christ into the name of the church of the Latter day Saints, calling it the Church of Jesus Christ of Latter day Saints. He differentiated it from the Church of Zion by defining the name to be referring to those saints who were in a scattered condition among the gentiles because they had not gathered to the designated lands of consecration. It is unclear if the saints or the Lord had inserted the name of Christ back into the name of the Latter day Saints prior to this time. It is possible that the allowed it to be inserted in Far West since the saints were attempting to re-consecrate.

The Fifth and Last Period January 1841- June 1844



Amazingly there were only three “**Thus Sayeth the Lord**” direct revelations during the last three and a half years of Joseph Smith’s life with no revelations coming during the last few years.

The last major revelation to the church took place shortly after the saints got settled in Nauvoo.

It was **Section 124** which acknowledged the offering that Joseph had made in behalf of the saints (probably referring to the atonement offering which probably took place back at the Kirtland Temple (124:1).

Later in the revelation it acknowledged that the fulness of the priesthood had been taken from the saints (124:28) and warned that they were practicing abominations before the Lord (124:48).

Section 124 promised the saints that if they were obedient they would not be moved out of their place in Nauvoo, indicating that if they were not obedient they would have to flee from Nauvoo without redeeming Zion just as they had been forced to flee from Jackson, Kirtland and Far West.

It acknowledged that the saints were still struggling in their condemned state and warned that if they were not obedient they would bring cursings upon their own heads. (124:45-48 this provides a direct prophetic connection to the observation of Isaiah about the the cursed saints in the last days as found in Isaiah 52 and explained in Section 113:10).

Sections 124 warned that if the Nauvoo temple was not completed within a "sufficient time" that the church would be rejected with its dead. (124:31-32)

It was shortly after the saints settle in Nauvoo that Joseph Smith acknowledged that the saints had been chastened by the Lord for not being obedient to the commandments and departing from his ordinances;

“We have been chastened by the hand of God heretofore for not obeying His commands, although we never violated any human law, or transgressed any human precept; yet we have treated lightly His commands, and departed from His ordinances, and the Lord has chastened us sore, and we have felt His arm and kissed the rod; let us be wise in time to come and ever remember that ‘to obey is better than sacrifice, and to hearken than the fat of rams’”.

Joseph and Hyrum both felt that the commandment to build the Temple and the Nauvoo House was as binding as any others;

"The first great object before us, and the Saints generally, is to [complete] the Temple... to secure the salvation of the Church.."

" The Lord has told us to build the Temple and the Nauvoo House; and that command is as binding upon us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other commandment; he is not a doer of God's will, not a fulfiller of His laws." (History of The Church of Jesus Christ of Latter-day Saints, v. 5, p. 65)

Sidney Rigdon also took the warning of the Lord very seriously that the church would be rejected with their dead if they failed to complete it. He warned the saints that; **"on it depends the salvation of the church and the world"**. (HC 4:449 This is why it is of paramount importance that the prophetic utterance in modern revelation regarding the destruction of the current structure and the rebuilding of an acceptable house in Nauvoo must still take place in the future according to the parable of the redemption of Zion D&C 101-1-3)

This last period of the 14 year administration of Joseph Smith began in January of 1841 with section 124 and ends in June of 1844 at the death of Joseph and Hyrum. Revelation to the church virtually ended with section 124. No other major doctrinal revelations of any significance came after that with the possible exception of section 128 in September 6th of 1842 which came to Joseph while he was in jail, although that revelation is somewhat different than most with Joseph speaking at times and then quoting the Lord at times. (those utterances from the Lord may have been from previous times)

Section 128 acknowledged that the dispensation of the fulness of times had still not been fully ushered in. Passages of scripture and statements from Joseph and Hyrum Smith indicated that the dispensation of the fulness of times could not be ushered in until the fulness of the priesthood was restored and the Nauvoo temple was complete.

“More or less” than what had been canonized up to section 124 cometh of evil

In section 124 the Lord warns the saints that more or less than what he had revealed in the Book of Mormon and modern revelation up to the time section 124 was given, “cometh of evil”. As discussed back in the very first period, the fulness of the gospel had clearly be restored by June 1831. Every ordinance of salvation had been restored by then and had been documented in sections 20 and 42. This is one of the many reasons we know that section 132 is a false revelation.

Baptism for the dead is still just the ordinance for baptism. It does not add to or take away from any ordinances that had been revealed by June of 1831. Any different or conflicting ordinances and covenants for the living which were added after June of 1831 as contained in sections 20 and 42 constitutes evil.

Hence the spiritual wife doctrine and section 132 contradict previous revelations and eternal doctrines, they constitute adding more or less than what God had revealed and commanded and they clearly do not represent a true doctrine or revelation.

Regarding the ancient prophecies that foretold how secret societies and secret related oaths and covenants would infiltrate all levels of church and state including the latter day apostate

church. This infiltration includes bizarre temple rituals, see Black and White Robes [part one](#), [part two](#) and [part three](#) . Also see [The Law of Adoption](#) regarding genealogy.

In part three of this presentation we will discuss the significance of Lectures on Faith and how it was an inspired doctrine that was created by Sidney Rigdon under the direction of God and his living oracle. It was considered to be scripture and it was canonized and sustained by the Latter day Saints.

We will identify the major stumbling blocks that the inspired content within Lectures on Faith provided for the gentiles. We shall see why the gentiles in the darkened state they were in eventually took the Lectures on Faith out of the Doctrine and Covenants and began denying and reversing many of the plain and simply doctrines of the gospel.

Between 1836 and 2012 virtually every major doctrine that was revealed through the prophet Joseph Smith has been perverted or totally discarded. This includes the true nature of God, how we are to worship him and how the true ordinances are to be administered.