The One Mighty and Strong

The Lord uses different names to prophecy of the same event. The reason for this is to keep the prophecy from being understood because the nature of man is to think that different names mean different events. It is also essential to use different terms to preserve the message incase one is deleted or interpreted incorrectly. The One Mighty and Strong is the Rod of Jesse and if the Church tries to silence the meaning of one the reference to the other remains. As we shall see in the last article, BYU tries to link all to Joseph Smith and personal history has tried to link the One Mighty and Strong to a bishop at the time of Joseph Smith. This illustrates the tendency to preserve tradition, custom, and ingrained opinion that avoid the need of any new servant. The reason is that it causes skepticism toward current leaders, which must be avoided at all costs.

[D&C 85:7](https://www.lds.org/scriptures/dc-testament/dc/85.7?lang=eng" \l "p6" \t "_blank)

7 And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

Where does the use of *power* come from?

[2 Nephi 3:17](https://www.lds.org/scriptures/bofm/2-ne/3.17?lang=eng" \l "p16" \t "_blank)

17 And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.

[D&C 113:4](https://www.lds.org/scriptures/dc-testament/dc/113.4?lang=eng#p3)

3 What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?

4 Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.

The power of the preisthood and the power to give the Holy Ghost exprsses authority. The power of the two witnesses is an expression of prophecy. The two verses listed above refer to the rod of Jesse or Spoksman. As to power, both agree with the One Mighty and Storng.

[Isaiah 10:32-34](https://www.lds.org/scriptures/ot/isa/10.32-34?lang=eng#31)

32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

There are many references to the mighty one but Isaiah 10 is about our day and the Lords reaction to the destruction of the Church because if failed to keep the commandments. The last three verses seem to address the whole situation, but ends with *Lebanon shall fall by a mighty one.* It is so breif, one wonders if the mighty one is Jesus Christ in the destruction of his voice or the one mighty and strong that will *set in order the house of God*.

Isaiah is about the latter days and it is prudent to relate a servant to Joseph Smith or the Rod of Jesse.

[Isaiah 28:1-4](https://www.lds.org/scriptures/ot/isa/28.1-4?lang=eng#0)

1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

Isaiah 28 is also of today. Every Mormon is blessed to be of the tribe of Ephraim, *whose glorius beauty is a fading flower* because the heads of the Church since Brigham Young have been *overcom with wine* or much in the gall of traditional doctrine. The prophesy of Joseph and Hyrum was clothed in sacloth as punisment, but the *Lord hath a mighty and strong one* that will become *as a flood of the mighty waters* (knowledge of the Lord) that will be *overflowing.* The earth is the Kingdom of God, wich will be flooded with the truth.

Power is Knowledge

Francis Bacon often used the statement “Knowledge is power.”

Bacon has been called the father of empiricism. His works argued for the possibility of scientific knowledge based only upon inductive reasoning and careful observation of events in nature. Most importantly, he argued this could be achieved by use of a skeptical and methodical approach whereby scientists aim to avoid misleading themselves. The importance and possibility of a skeptical methodology makes Bacon the father of scientific method. This marked a new turn in the rhetorical and theoretical framework for science, the practical details of which are still central in debates about science and methodology today.

Francis bacon was instrumental if developing a skeptical methodology that resulted in the *scientific method*. He said, *“People usually think according to their inclinations, speak according to their learning and ingrained opinions, but generally act according to custom.”* It is this custom that drowns the truth with errors. Even if we learn, all we do is speak according to ingrained opinions. We are much better off if we fallow are inclinations.

[D&C 77:4](https://www.lds.org/scriptures/dc-testament/dc/77.4?lang=eng#p3)

Q. What are we to understand by the eyes and wings, which the beasts had?

A. Their eyes are a representation of light and knowledge, that is, they are full of knowledge; and their wings are a representation of power, to move, to act, etc.

If we can *move to act* according to the truth, we have great *power*. We should wonder and be *skeptical* as Francis Bacon and determine as to whether we have the knowledge of the truth. Authority is no guarantee, only the Spirit of God will tell us the truth. We better be sure that it is not custom than makes us think we feel the Spirit, for this is misleading ourselves. We should rather exercise real intent through study and prayer—never seeking for appreciated by those we live under. Out concern is that of God. Asking others is helpful but we need to study things out in our own mind and pray about our conclusions, otherwise tradition, *ingrained opinion*, and custom lead us down a dark path. The Spirit of God is that *inclination* we feel without some attempt to please anyone other than God.

[Proverbs 10:13](https://www.lds.org/scriptures/ot/prov/10.13?lang=eng" \l "p12" \t "_blank)

13 In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

[2 Nephi 21:1-2](https://www.lds.org/scriptures/bofm/2-ne/21.1-2?lang=eng#p1)

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

2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

The first expresses a physical rod that is essential for he that is *void of understanding.* The servant or Rod out of the stem of Jesse *will have the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.* Read the reference again:

[D&C 85:7](https://www.lds.org/scriptures/dc-testament/dc/85.7?lang=eng" \l "p6" \t "_blank)

7 And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

8 While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.

If the Lord God sends one mighty and strong, from where does this servant obtain his authority? Think of Samuel the Lamanite, from where did he get his authority if the Nephites became corrupt. If the Mormons have the priesthood and the power of the Holy Ghost, are they corrupt? If not where is the voice of the Lord? When you really think about it, the restored Church has become a tradition first developed by Quorum of Twelve after Joseph’s death. Today we search conference talks and some the Journal of Discourses or we fallow lessons written by the traditions of men. The only one’s studding prophesies are those appointed by BYU, where learning becomes ingrained opinion. No individual is allowed to speak if they say something contrary to cultural tradition. With this in mind, from where will the One Mighty and Strong get his authority—especially if the Lord does not speak?

At the same time of the One Mighty and Strong, the prophecy says: *While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.* The one who was called and appointed would have authority. He takes it upon himself to stop the One Mighty and Stong. If both have authority, who decides? The One Mighty and Stong would never rise in the Church because of custom and tradition. There would be nothing to decide upon. Many are excomunicated because of their approach. They lack prudence. It is not modern issues that need to be accepted by the Church, it is correct doctrine that was lost. If you have not read Church History or the Scriputures under your own critical views, or depend on the Jounal of Discourses and the conference addresses, you will not find the truth. It comes only from God, otherwise why are we given the Gift of the Holy Ghost? So if one tries to thwart the One Mighty and Strong we will know who the servant is. This is agreement with:

[Isaiah 52:14](https://www.lds.org/scriptures/ot/isa/52.14?lang=eng" \l "p13" \t "_blank)

14 As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men:

Then comes the next verse:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

For one to *sprinkle many nations and the kings to shut their moths at him* indicates some kind of authority that is represented by the one who tries to silence or put forth is hand to steady the ark. Also to influence many nations suggest that his words will work even after he dies in much the same way that all the words of the prophets work only after the time of the end. The One Mighty and Strong must however go through a period of rejection *more than any man* whether living or dead. If he does not, our view is incorrect.