The Two Witnesses

When we think about prophecy, the tendency is to think only in the far past or the far future because no Christian will accept prophecy relative to the seven half times as the last days. This is because is interpreted literally in a physical way and most allegory is avoided

[Doctrine and Covenants 45:19-26](https://www.lds.org/scriptures/dc-testament/dc/45.19-33?lang=eng&clang=eng" \l "p18)

19 But, verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations.

20 And this temple which ye now see shall be thrown down that there shall not be left one stone upon another.

21 And it shall come to pass, that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass.

22 Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away;

23 And in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled.

24 And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations;

25 But they shall be gathered again, but they shall remain until the times of the Gentiles be fulfilled.

26 And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men’s hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

Who will say that *in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion* is yet to come? A prophecy says this has already come. Who will say that *this I have told you concerning Jerusalem* refers to the New Jerusalem that Joseph Smith tried to establish? Who will say that the first *generation* of the Church of Jesus Christ of Latter-day Saints will be the Gentiles as modern *Jews* that *shall not pass away until every desolation, which I have told you concerning them, shall come to pass—until all shall be fulfilled?* No Mormon will agree because they take all things literally and cannot see through the allegory of any prophecy. In the above, the Lord hides the truth until he has completed His work of educating the saints. Only when they see will they understand that the first Generation failed and all prophecy was fulfilled in that one generation. This article attempts to illustrate that the two witnesses of revelation were Joseph and Hyrum Smith, who came in the first generation. It will not come in the future, as so many Mormons believe. The main reason is the tradition defies that all would be fulfilled in the first generation accept the coming of heaven and the gathering of the Jews. This includes a remnant of Mormons who can see.

[Doctrine and Covenants 45:28-31](https://www.lds.org/scriptures/dc-testament/dc/45.31?lang=eng" \l "p27)

28 And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

29 But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.

30 And in that generation shall the times of the Gentiles be fulfilled.

31 And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.

What was the *light that shall brock fourth*? It was the Confirmation of the Covenant for one week that ended with the destruction of the New Jerusalem set up through Joseph Smith. The saints received the *fullness of my gospel.* It has been almost 200 years and the Church Leaders cannot say that they do not have the *fullness of the gospel. But they receive it not; for they perceive not the light.* This happened specifically when the ten remaining apostles changed the doctrine of tithing to fit *the precepts of men* that came from the Protestant Tradition. When was the *generation shall the times of the Gentiles be fulfilled.* How can one say it is yet to come? It is all in our past or the first generation of the revelations of Joseph Smith.

I will now consider the revelation of the two witnesses from John the Revelator:

[Revelation 11:1-15](https://www.lds.org/scriptures/nt/rev/11.2-3?lang=eng&clang=eng" \l "p1)

1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

*A reed like unto a rod* can be compared to a shoot from a root that is like a rod out of the base of the stem of a tree. This is compared to the Root of Jesse and the Rod of Jesse. The stem of Jesses is Jesus Christ. The root of Jesse is Joseph Smith and the Rod of Jesse comes out of the Stem and sets in order the genetics of the fullness of the Gospel of Jesus Christ. This is not about the rod, but the first generation of the Church of Jesus Christ of Latter-day Saints established by the root or Joseph Smith. The court without the New Jerusalem *is given to the Gentiles: and the holy city shall they tread under foot forty and two months.* If this is the case, what is the Holy City? If you take this literally as the current city Jerusalem, the Gentiles have not treaded there for some time. It is a free nation of Jews. The Muslims are of Abraham and you cannot call them Gentiles. The *forty and two months* mean the same as *a thousand two hundred and threescore days.* If you divide 1260 days by 30 days per month, you get 42 months. Why would the Lord give two alternatives that would mean the same? What does it mean to be *clothed in sackcloth*?

The two alternatives are to hide the prophecy from understanding until, at the time of the end, one might then understand and can link all of the prophecies prior two and during the last days. To really understand one has to know the Doctrine and Covenants. What does the expression *clothed in sackcloth* mean? It means that the prophecies in the Doctrine and Covenants are not understood. Unless we understand these, we cannot understand Biblical Prophecy. Prophecies in the Book of Mormon are basically limited in terms of allegory unless something from the Bible is included, such as certain chapters from Isaiah. Some prophecies clearly predict the Restoration and the Redemption of Zion but because we cannot see, we do not understand. All allegory is *clothed in sackcloth* until the *time of the end*.

[Daniel 8:17](https://www.lds.org/scriptures/ot/dan/8.17?lang=eng" \l "16)

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

[Daniel 11:27](https://www.lds.org/scriptures/ot/dan/11.27?lang=eng" \l "26)

And both these kings' hearts shall be to do mischief, and they shall speak lies at one table, but it shall not prosper: for yet the end shall be at the time appointed.

[Daniel 11:35](https://www.lds.org/scriptures/ot/dan/11.35?lang=eng" \l "34)

And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

[Daniel 11:40](https://www.lds.org/scriptures/ot/dan/11.40?lang=eng" \l "39)

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into

[Daniel 12:4](https://www.lds.org/scriptures/ot/dan/12.4?lang=eng" \l "3)

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

[Daniel 12:9](https://www.lds.org/scriptures/ot/dan/12.9?lang=eng" \l "8)

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

[Habakkuk 2:3](https://www.lds.org/scriptures/ot/hab/2.3?lang=eng" \l "2)

For the vision is yet for an appointed time, but at the end, it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

[Jacob 6:2](https://www.lds.org/scriptures/bofm/jacob/6.2?lang=eng" \l "1)

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

As to prophecy being *clothed in sackcloth*, the following are given:

[Doctrine and Covenants 133:69](https://www.lds.org/scriptures/dc-testament/dc/133.69?lang=eng&clang=eng" \l "p68)

69 I clothe the heavens with blackness and make sackcloth their covering.

[Isaiah 50:3](https://www.lds.org/scriptures/ot/isa/50.3?lang=eng&clang=eng" \l "p2)

3 I clothe the heavens with blackness, and I make sackcloth their covering.

[2 Nephi 7:3](https://www.lds.org/scriptures/bofm/2-ne/7.3?lang=eng&clang=eng" \l "p2)

3 I clothe the heavens with blackness, and I make sackcloth their covering.

Other uses of *sackcloth* may be a prophetic use of the same principle.

More in Revelation gives an additional insight into the *forty and two months:*

[Revelation 13:3-6](https://www.lds.org/scriptures/nt/rev/13.3-6?lang=eng&clang=eng" \l "p2)

3 And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

The above is about the beast coming out of the sea. The beast had seven heads and this is about the first head that was *wounded to death, and his deadly wound was healed.* The Christian *world wondered after the beast* and it was the *dragon, which gave power unto the beast.* This is an allegory for the change in the Law of Tithing. The head was healed because the Lord considered it to be the will of God because it is in prophecy. *Power was given unto the* beast *to* *continue forty and two months. Continue* means that the false law of tithe began with the Protestants and will *continue forty and two months with the LDS Church.*

[Revelation 17:17](https://www.lds.org/scriptures/nt/rev/17.17?lang=eng&clang=eng" \l "p16)

17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

God had *put in their hearts—*the ten remaining apostles to *agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.* It was because the saints rejected heaven on earth and therefore Joseph and Hyrum were killed as a testimony not only against the enemy but also against the early saints. The kingdom of God would remain with the beast or false law of tithing until Zion is redeemed. The Lord cannot come in the clouds of heaven until heaven is on the earth. The New Jerusalem is that heaven, which will come down “again” without the hand or the Lord.

Heaven existed a short time through Joseph Smith. *Forty and two months* appeared above as indicated also in the Two Witnesses. This is the first of the seven heads of the beast that came out of the water. *Power was given unto him to continue forty and two months.* This seems to be the same period of time that the Holy City would be *tread under foot forty and two months.* What was tread under foot was the Kingdom of Heaven given to Joseph Smith. What tread over the LDS Church was the false law of tithing. This was the first of seven false doctrines. *Forty and two months* mean the same as 1260 days between the abomination of desolation and the redemption of Zion. Literally, no Christian or even Mormon Christian wants to accept this. Most will fight it until a small number create a Zion yet to be redeemed.

[Daniel 8:13-14](https://www.lds.org/scriptures/ot/dan/8.13?lang=eng" \l "p12)

13 ¶ Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The above does not agree with the *forty and two months* or even the 1260 days*.* Here, *two thousand and three hundred days* is used*.* This is from Daniel. What then does the *daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot* actually mean*?* You cannot understand until you understand the whole eighth chapter of Daniel. In terms of horns, it begins with the ram and two horns. This is the first Church of Christ represented by the Jews and Gentiles. By the time of Emperor Constantine, the He-Goat with one mighty horn arrived. Emperor Constantine destroyed the original Church by making Christianity the State Religion. The one mighty horn was broken and four little horns represented the Reformation and its four movements. Out of one of them came forth a little horn. This was Brigham Young who adopted the Protestant tithe of income for which he was traditionally taught because he was a Protestant of one of the movements:

[Daniel 8:11,25](https://www.lds.org/scriptures/ot/dan/8.11,25?lang=eng&clang=eng" \l "p10)

11 Yea, he magnified himself even to the prince of the host, and by him, the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practiced and prospered.

…

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes, but he shall be broken without hand.

Brigham Young *stood up against the Prince of princes*—this was Joseph Smith. *But he shall be broken without hand—*referring to the time of the redemption of Zion when the wall of the New Jerusalem will go up “again” “even in troublous times”. This fulfills the seven half times from the abomination or when Brigham Young continued the Mosaic Tithe to replace the Law of Consecration until the redemption of Zion. Brigham Young *cast down the truth to the ground, and* he *practiced* temple principals *and prospered.* Despite the fact that many go to the temple and that the priesthood remains, does not affect the salvation of those who are dead. They will understand what the covenant to keep the Law of Consecration means. Those living and recoding covenants can seal the covenants for those who are dead. When those in darkness die, they will soon learn the truth. Once we understand that we will be judged according to our covenant and not tradition, we will do everything possible to teach and sustain the truth. It does not matter if the prophecy of Joseph and Hyrum is clothed in sackcloth, the Lord's plan will still work.

The daily sacrifice is the Law of Heaven given to Joseph Smith. *The transgression of desolation* is the same as *setting forth clearly and understandingly the desolation of abomination in the last days* as mentioned in the following:

[Doctrine and Covenants 84:117](https://www.lds.org/scriptures/dc-testament/dc/84.117?lang=eng&clang=eng" \l "p116)

117 And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days.

The *sanctuary* in Daniel is the Law of Tithing by Interest, which is the law of heaven and of the Celestial Kingdom. This law maintained the Law of Consecration. When it was changed to income, it became the *transgression of abomination* in *the last days*. This destroyed the sanctuary as the holy people of the restoration created the abomination, which caused the desolations in the last days. Daniel foretold this that it would be in the midst of the confirmation of the covenant. This does not answer the 2300 days when *the sanctuary* will *be cleansed.* From the time of the abomination to the redemption of Zion is only 1260 days. This is about half the distance in time.

The tithe by incomestarted with the Protestants and not with the Mormons. If you subtract 42 months or 1260 days from 2300 days, the only mark in the pyramid is approximately the beginning of the Queens Chamber—the movement of all of Christianity and perhaps the Jewish Christians. This is speculative because the measurement is not as precise as others. Thus it is 2300 days from the beginning of the Queen Chamber to the Redemption of Zion—the time for which tithing of income will exist. The Protestants did not like the central treasury in Rome so they went to the Law of Moses to glean the meaning of tithing, which was different than what Abraham taught of all that you possess—before the Law of Moses was instigated. In terms of the bottom line of a Balance Sheet, all that you possess is Net Worth. It is hard for the rich but at least we do not grind the faces of the poor who own very little and sometimes their wages would cause them to pay more. If they do they will be saved according to their covenant.

[Daniel 12:11-12](https://www.lds.org/scriptures/ot/dan/12.11-12?lang=eng&clang=eng" \l "p10)

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

The above is also from Daniel and mentions the *daily sacrifice,* as did the previous reference. *The abomination that maketh desolate* is also *set up.* So what are the 1290 days and the 1335 days? These are both longer in time than 1260 days in Revelation 11 and 12. The 2300 days could end at 1335. This difference is small but might be more accurate if one is *Blessed* if *he that waited* seems to agree with the idea that the *sanctuary is cleansed* using the previous 2300 days to represent the tithe by income established with the Protestants as well as after the restoration.This agrees with:

[Revelation 13:5](https://www.lds.org/scriptures/nt/rev/13.5?lang=eng&clang=eng" \l "p4)

5 And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months.

What was it that would *continue forty and two months*?Tithing by income because it was not a Mormon concept but rather began with the Protestants. The beginning of the Queens Chamber by Egyptian terms means “the Chamber of the second birth.” Christianity would most likely have a different expression but the center of the Queens Chamber is center with the great step and the 62nd week. Was the restoration of the kingdom of God the second time the Lord gave his gospel? Just as the beginning the Lord gave the Kingdom of Heaven, which did not last, the second time the Lord repeated his attempt but Heaven failed even though the Kingdom of God prevailed this time *and it practiced and prospered* under Brigham Young.

By degrees, 180 means one-half time or 30 years gives us one of Daniel’s weeks. Thirty-degree days would be thirty years. 1260 days would then be seven half times or 7 x 30 years = 210 years. 7 x 180 degrees = 1260 degrees. Both 30 years and 180 degrees are one-half times. There are seven half times from the abomination to the time when the wall of the New Jerusalem will go up again. This means that in at least one community or stake has to correct the first false doctrine of tithing in the LDS Church by using *interest* or net worth annually rather than income. This is only one of seven false doctrines that came after the abomination. It seems that because of the troublous times that was to come in the 69th week of Daniels seventy-week prophecy, the difficulty will be within 1 full week to establish Zion yielding the first expression to *build the wall* followed by the expressions *continue,* and *sanctuary to be cleansed,* and *blessed is he that waiteth.* To graphically understand, click [Pyramid entering the Kings Chamber](https://en.wikipedia.org/wiki/Temple_Lot_Case).

Daniel also said:

[Daniel 9:25](https://www.lds.org/scriptures/ot/dan/9.25?lang=eng&clang=eng" \l "p24)

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

This is the 69th week when the wall will go up “again” *even in troublous times.* That is like saying troubling times and not trouble-less times. This is the Redemption of Zion as the Lord said, “Zion will be redeemed in my own due time.” (D&C 136:18). Perhaps troublous times will cause many to seek the Lord because of some type of political or economic difficulties. Daniel says again:

[Daniel 2:44](https://www.lds.org/scriptures/ot/dan/2.44?lang=eng&clang=eng" \l "p43)

44 And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

*The God of heaven set up a kingdom, which shall* ***never be destroyed****:”* This is the same as the previous verse expressed differently.

[Doctrine and Covenants 138:44](https://www.lds.org/scriptures/dc-testament/dc/138.44?lang=eng&clang=eng" \l "p43)

44 Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people;

The above is told as a vision given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918. I am sorry but this was an assumption in using the *kingdom of God*. The use came from a statement assumed by Joseph Smith in a prayer. What is wrong with the above is if Joseph F. Smith said the Kingdom of Heaven and not the Kingdom of God, he would be correct because the restored church lost the kingdom of Heaven and retained the Kingdom of God. Heaven was taken up, as was the Order of Enoch when the residue of the time rejected it. It will come again with the Redemption of Zion. If Joseph had lived to the age of eighty-five, he would have seen the Lord come into his kingdom of Heaven on the earth. Because the saints rejected heaven, they were left with the Kingdom of God. Christianity confuses the two as one—including the LDS Church. Daniel did not foretell the Restoration of the Kingdom of God, he foretells the redemption of Zion the second time when the first time failed, thus the use of *“again”* and *confirmation of the covenant.* We will now continue regarding the Two Witnesses:

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4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

The *two olive trees* come from Zechariah:

[Zechariah 4:11-14](https://www.lds.org/scriptures/ot/zech/4.1114?lang=eng&clang=eng" \l "p10)

11 ¶ Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

Most think that when something comes from the Old Testament, they think it applies to ancient Israel. Just as King Nebuchadnezzar was used to foretell the real King of Kings as Jesus Christ and his four kingdoms of Christianity, the Lord uses all Old Testament prophets to foretell events of the future by using individuals an places to cause the mind to think of that time or to physical things yet to be. The LDS Church uses the following to explain:

This Spirit is dispensed through the two anointed ones (“sons of oil”), representing the priestly and royal rule (Joshua and Zerubbabel). (g) [Zech. 5:1–4](https://www.lds.org/scriptures/ot/zech/5.1-4?lang=eng" \l "p1),

Joshua and Zerubbabel were used to foretell the two olive trees or “sons of oil,” which mean prophets of the restoration of the Church of Jesus Christ of Latter-day Saints. Joseph Smith did not understand prophecy because it was not yet at the time of the end. Why I see can only be explained because it has been the time of the end since 2012—the *“new beginning”* according to Mayans who still live and somewhat understand. According to the Great Pyramid, this is the first veil of the Truce in Chaos—the three weeks of “peace in disarray” according to the Egyptians. This agrees after the war on terror or Daniel’s *troublous times*.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

There is a great deal of allegory. Literally speaking, how can a beast kill the two witnesses when the beast will be killed because of it? What is the beast? In the first place, plots against the LDS Church killed Joseph and Hyrum Smith. This is the Lord's allowance because the saints refused to keep the commandments. It was better for the two witnesses sealing their testimony with their own blood. *The beast that ascendeth out of the bottomless pit shall make war against them.* This beast is the false law of tithing created by the ten remaining apostles. When a beast comes out of the water it comes out from the knowledge of the Lord but is changed, thus the meaning of blood. This change in doctrine is what caused the death of Joseph and Hyrum Smith. When *fire proceedeth out of their mouth,* it is the testimony against those who do not accept the prophecies of the restoration of heaven. In this, the *enemies* and even the saints are killed spiritually. This applied to both the members of the Church and the enemies of the Church. Darkness covered the inhabitants of the earth. By the death of Joseph and Hyrum Smith, they *shut heaven that it rain not in the days of their prophecy.* This is like shutting down revelation regarding heaven for the 1260 days or seven half times from the abomination to the redemption of Zion. To *have power over the waters to turn them to blood, and to smite the earth with all plagues,* is to eventually change scripture and turn it into blood*.* This is the same as the Moon turning into blood. The plagues are the desolations that come after the abomination according to Daniel.

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8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

The use of *“where also our Lord was crucified”* must mean something different than Jerusalembecause of the expression of the *great city, which* *spiritually is called Sodom and Egypt.* It is like the New Jerusalem fell from heaven because the early LDS saints tormented the Lord and put him into open shame by not keeping the commandments of heaven or the Law of Consecration. How can *the people and kindred’s and tongues and nations* see the dead bodies of Joseph and Hyrum Smith and not bury them for *three days and a half?* There is an allegorical interpretation and also a literal one: first, the 3 and ½ days is allegorical for the seven half times between 1844 and the Redemption of Zion—about 210 years later.

For *nations* that *shall not suffer their dead bodies to be put into graves* that they will not be forgotten by the Restored Church and its saints. Literally, speaking, the bodies of Joseph and Hyrum Smith were not buried for three and one-half days. Later, they were actually moved from the first secret burial in the basement of the Nauvoo House under construction and transported to the Nauvoo mansion as requested by Emma Smith. It is hard to count the days clearly, but it seems evident. *And they that dwell upon the earth shall rejoice over them.* From that time even to the current day the LDS Church has celebrated the movement of the Church to the west. Many drink the blood of the prophets to cover their own sins. They call it the Days of 47—with many parades and pageants every summer. This can only be understood if you underhand the fear and its psychology regarding the fear of death.

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11 And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

Those who take the above literally do not understand how prophecy works. After the seven half times, *the Spirit of life from God entered into them.* We assume that it was the two witnesses but thiscould be the generations of the prophecy seven half times later—210 years. It is easier to say that many will have *stood upon their feet and great fear fell upon them* when they came to see and understand the prophecy. It was held in sackcloth for 1260 days, forty and to months, or thirty years x 7. The Lord often uses a change in antecedents to hide the spiritual or allegorical message and force a literal conclusion to protect the prophecy until the time of the end. The superstitious mind places all prophecy at times before or at the end of the world because they cannot see prophecy as anything other than something literal. *And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld.* These are the terms used to establish heaven again of the earth. The enemies will behold it and in time many churches that are worthy will join them and receive the holy Oder of the Son of God or “again” Law of Consecration that the Saints rejected after the restoration of Heaven. Because heaven was rejected, it was *taken up*—an expression used often by prophecy.

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13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third Woe cometh quickly.

Earthquakes are destructive changes in doctrine. *And the tenth part of the city fell* implies that the highest part of the celestial kingdom fell or tithing fell from its intended purpose. It is basically the same issue. This was the second woe *and the third Woe cometh quickly.* To understand this we need to refer to Revelation 8:

[Revelation 8:6-13](https://www.lds.org/scriptures/nt/rev/8.6-13?lang=eng&clang=eng" \l "p5)

6 And the seven angels which had the seven trumpets prepared themselves to sound.

The seven angels are actually seven woes. A woe means great distress and troubles.

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7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

*Hail and fire* are figurative of revelation from Jesus Christ. When it is *mingled with blood,* it becomes an earthquake with the new knowledge of heaven eventually changed. The *trees* are mature individuals while the *grass* represents the innocent. For a *third part of the trees* means that the highest part of leaders destroy heaven. *All green grass* was burnt up means that they could never reach heaven on earth after the first generation of the Restoration. Man would have to wait until the Redemption of Zion seven half times later or 30 years x 7 = 210 years from 1844—the year of the abomination and the pyramids Great Step.

Continued…

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

*A great mountain burning with fire was cast into the sea.* This is the Church of Jesus Christ of Latter-day Saints that received the knowledge of the Lord. *And a third part of the sea became blood.* The sea is the knowledge of the Lord and when the knowledge of heaven became blood was because it was changed. The *third part of the creatures, which were in the sea* or had the knowledge of the Lord or that had life died spiritually because of the change in the law of heaven or the law of the celestial kingdom—the highest of three kingdoms. *The third part of the ships* or missionary work was destroyed as to the law of heaven on earth.

Continued…

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood, and many men died of the waters because they were made bitter.

*A great star from heaven, burning as it were a lamp, fell upon the third part of the rivers* or knowledge of the Lord. This was also *upon the fountains of waters*.Most people consider this to be Satan. To some degree, this might be true, but *a* *great star from heaven* is one who is called and anointed. It was not Joseph or Hyrum Smith. It was Brigham Young; although he was *burning as it were a lamp,* changed the law of heaven to a tithe by income. He gained support from the nine other apostles remaining. This fulfilled the prophecy of stars falling from heaven on earth. If we live the law of the Celestial Kingdom on earth we are living the law of Heaven. *Wormwood* is a state or source of bitterness or grief. A *third part* o*f* the Celestial Kingdom *or the waters* of knowledge of the Lord *became wormwood.* Many men died spiritually because of the bitterness of the change by the ten apostles or kings as prophecy so indicates. This wormwood hearts most abundantly the poor. The rich have been able to justify themselves with a more temporal commandment from the Law of Moses—tithe by income. When you read the law for the Old Testament carefully, it was done every third year and the funds were used to feed the poor, the stranger, and a member of the priesthood. The priesthood mostly took care of themselves.

Continued…

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

The above is the same allegory as often given in prophecy regarding the *sun, moon, and stars.* When used, they basically mean the same thing. In this case, *the third part* is used, which means the part pertaining to the economic Law of the Celestial Kingdom. Man always chooses the laws of the Terrestrial and the Telestial. The Law of Moses was Terrestrial and that is what the Restored Church chose in regards to tithing by income. This still exists in 2018. The second of the final three woes, was the Two Witnesses and the third Woe would be the last as the seventh angel, which follows:

Continued…

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

For *Christ; and he shall reign for ever and ever,* cannot be during the restoration. It must come after the redemption of Zion. This is when the seventh angel will sound. This is also when:

[Isaiah 4:1](https://www.lds.org/scriptures/ot/isa/4.1?lang=eng&clang=eng" \l "p0)

1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

*Seven* is allegorical for “all that are worthy”, *women* are allegorical for “church”, *one* is allegorical for “equality”, *man* is allegorical for “the holy order of the Son of God”. To *eat our own bread, and wear our own apparel* is allegorical for each church or stake to become self-governing without the financial aid of other churches or government. This is the only way Jesus Christ can rule *forever and ever*. The kingdom of heaven is not a place for bureaucracies or the idolatry of worshiping democratic leaders, and to *take away our reproach* is allegorical for a woman or Church having a man or the Priesthood to bring forth the "Holy Order of the Son of God". Without this order, all Churches are barren—including the Mormons.

Those who take prophecy literally will say that the above means that polygamy will come back. He who can see will see. All others prefer darkness. Here is one last reference.

[Doctrine and Covenants 77:15](https://www.lds.org/scriptures/dc-testament/dc/77.15?lang=eng&clang=eng" \l "p14)

15 Q. What is to be understood by the two witnesses, in the eleventh chapter of Revelation?

A. They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.

Essentially the *two prophets that are to be raised up to the* *Jewish nation in the last days,* will come *at the time of the restoration.* Their prophecy will be to the Jews *after they are gathered and have built the city of Jerusalem* (New Jerusalem in America) This was *in the land of their fathers:* Adam, Enoch, Noah and others who originated in current day Missouri—the *place where Adam dwelt.* So who will gather there? Some Gentiles and a remnant of lost Israel. This is the first attempt at the gathering of Israel. This first time failed when the prophecy of the two witnesses was clothed in sackcloth for 1260 days. That is about 30 more years from 2018—the time this article was written.

Who will be ready? It will be easy for the poor but very difficult for the rich. Christians can no longer live by the Law of Moses.