The Woman Driven into the Wilderness.

In the case of the previous article, Mormon tradition suggests that the two witnesses are yet to come. In the case of Revelation 12, the woman driven into the wilderness was the first Church of Christ. What is diabolical for these two assumptions is that both pertain to the 1260 days, with no understanding as to what it means.

In order to link Revelation 11 with Revelation 12, you have to understand that both cover the first generation of the Restored Church of Jesus Christ of Latter-day Saints. According to prophecy, this generation will see the fulfillment of all prophecy. That is the message of the Kingdom of Heaven at Hand. The Redemption of Zion will be the Kingdom of Heaven without the hand of the Lord. It is difficult to understand this but every time the Lord would bare his arm an establish Zion, the residue would fall as it were from Heaven. This is what happened to the Order of Enoch and all attempts since—including the Holy Order of the Son of God through Joseph Smith. Two months after Joseph and Hyrum were killed, Brigham Young with the 10 remaining of the twelve changed the Law of Tithing from “all surplus” to “a tenth of their property”. They also changed “interest” to “income”. This destroyed the sanctuary of the Lord. It was the abomination of desolation in the last days.

[D&C 84:117](https://www.lds.org/scriptures/dc-testament/dc/84.117?lang=eng#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.

[Mark 13:14](https://www.lds.org/scriptures/nt/mark/13.14?lang=eng#13)

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

[Joseph Smith—Matthew 1:12](https://www.lds.org/scriptures/pgp/js-m/1.12?lang=eng#11)

12 When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place; whoso readeth let him understand.

It was spoken of by Daniel regarding something *where it ought not.* It was also regarding *the destruction of Jerusalem.* Was this the old Jerusalem or the New Jerusalem in America as explained to Joseph Smith?

[Ether 13:6](https://www.lds.org/scriptures/bofm/ether/13.6?lang=eng#5)

6 And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type.

What did Moroni mean as to *things there has been a type?* Was Zion redeemed so the *remnant of the seed of Joseph* could come into the Church under the plan the Lord had originally instigated? This was the intent of the Lord but Brigham Young dissolved any chance to bring the American Indians into the Holy Order of the Son of God after destroying the sanctuary. Jesus Christ is the same yesterday, today and forever and cannot allow his prophesies to be understood if the saints of the time did not keep his commandments

[Ether 13:10](https://www.lds.org/scriptures/bofm/ether/13.10?lang=eng#9)

10 And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.

If we *are numbered among the remnant of the seed of Joseph,* Where is the seed of Joseph *whose garments are white?* How do we live the Law of Consecration? Our garments are not white until we do. The Law of Moses or the Mosaic Tithe will not save us.

[Ether 13:13](https://www.lds.org/scriptures/bofm/ether/13.13?lang=eng#12)

13 And I was about to write more, but I am forbidden, but great and marvelous were the prophecies of Ether, but they esteemed him as naught and cast him out, and he hid himself in the cavity of a rock by day, and by night he went forth viewing the things which should...

What was Moroni *forbidden to write?*  Is it something the residue of the New Jerusalem or Mormons should not see? Perhaps this is why many imply that "*all is well in Zion.”*

[Ether 13:3](https://www.lds.org/scriptures/bofm/ether/13.3?lang=eng#2)

3 And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord.

What is the *sanctuary?*If we have the sanctuary, we have the New Jerusalem.

[Daniel 9:26](https://www.lds.org/scriptures/ot/dan/9.26?lang=eng#25)

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

It seems that *the people of the prince…shall destroy the city and the sanctuary.* The early Mormons destroyed the city of New Jerusalem. What was the sanctuary they destroyed? *Threescore and two weeks* is the 62nd week of Christianity. By treating Jesus Christ as the King of Kings and not Nebuchadnezzar, all the visions of Daniel will verify the four kingdoms of Christianity if you know Christian history. Daniel also talks about the 69th week.

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.

*Seven weeks, and threescore and two weeks* is the69th week. This is seven weeks later. This does not fit the restoration because 7 weeks before the Holy People destroyed the city and the sanctuary. That does not fit unless the restoration was during the 62nd week when the Lord confirmed his covenant for one week.

[Daniel 9:27](https://www.lds.org/scriptures/ot/dan/9.27?lang=eng&clang=eng#p26)

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation and that determined shall be poured upon the desolate.

Most Christians interpret this as the time of Jesus Christ. Mormons have no comment. It is the week of the restoration that does not continue because in the mist of the week *the sacrifice and the oblation* will *cease.* This happened in 1844 as mention above. What fits the 69th week?

[Daniel 2:44](https://www.lds.org/scriptures/ot/dan/2.44?lang=eng#43)

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.

Joseph Smith used the above and applied it to the restoration. He would have been correct if Zion was redeemed during his life. Because of prophecy, it fits more with the 69th week. The Lord knew that the restoration would not work but it was given to establish the truth and restore the priesthood, which according to an allegorical prophecy, the priesthood would remain:

[D&C 103:16-21](https://www.lds.org/scriptures/dc-testament/dc/103.16-21?lang=eng#p15)

16 Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.

17 For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.

18 And as your fathers were led at the first, even so, shall the redemption of Zion be.

19 Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence.

20 But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land.

21 Verily, verily I say unto you, that my servant Joseph Smith, Jun., is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

Mormons should understand that at the time of Moses, Israel was only allowed to hold the priesthood of Aaron and not the Melchizedek priesthood. The prophecy compares that time with the restoration. The Lord used presence as an allegory for the priesthood of Melchisedec as compared with the time of Moses when it was not given. Throughout history, the Lord was always with mankind at one time or another, even under the Law. After Jesus Christ came, it stopped when the saints refused to live the Law of Heaven. Revelation from the Lord came again during the 62nd week of Christianity. This was the restoration and after the early saints stopped living the laws of the New Jerusalem; the confirmation of the covenant ended at the end of the 62nd week of Christianity because of the abomination of the sanctuary. It did not end any individual covenant, but only the covenant of Jesus Christ or the sure sign to the individual. With the priesthood, we have all the truth, but who will find it. The Lord cannot come again until we see, understand, and live his law of heaven or the New Jerusalem. He will not come until a few acts according to the Holy Order of the Son of God. Thinking that He will, seems only to justify the thinking of many Christian religions including the Mormons. If Man has it all but does not follow, is the Lord waiting for us with an outstretched arm? Will he redeem Zion before this? Will the troublous times cause us to think again? Who will be the first to see? The time is short, as this article will demonstrate.

The use of Joseph Smith in the above may cause some to think that he was the man who the Lord sent. This is incorrect. Joseph Smith *is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.* Because the saints failed, the man will yet be the rod of Jesse, who one BYU writer thinks it is Joseph Smith as he is also the root of Jesse.

[Isaiah 52:13-15](https://www.lds.org/scriptures/ot/isa/52.13-15?lang=eng#p12)

13 ¶ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

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:

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.

Most Christians including Mormons think the above is a prophecy of Jesus Christ because they cannot see. It is a prophecy of a servant or according to Jewish tradition a Davidic King. According to their tradition, it is the prophet of the last days. The two previous Davidic Kings were Messiah Ben David or Jesus Christ and Messiah Ben Joseph or the Root of Jesse, which is Joseph Smith. The prophet of the last days is the **Rod of Jesse** or the **One Mighty and Strong**:

[3 Nephi 16:18](https://www.lds.org/scriptures/bofm/3-ne/16.18?lang=eng&clang=eng#p17)

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.

***Again*** is used in Daniel 9 as *the wall will go up* ***again*** and Isaiah 52, *the Lord shall bring* ***again*** *Zion*. Mormons can interpret that as the restoration in the same way many writers apply the prophecies of the redemption of Zion to the Restoration such as a book The Marvelous Work and a Wonder. You cannot consider the restoration as bringing in Zion again because Zion comes from the Order of Enoch and the Mormons do not live that economic order even though they try to justify the order as the priesthood. This can be proven incorrect with the first Pharaoh of Egypt. This will be covered later.

In considering the One Mighty and Strong:

[Section 85, Those Who Put Their Hands “to Steady the Ark”](https://www.lds.org/manual/doctrine-and-covenants-student-manual/section-85-those-who-put-their-hands-to-steady-the-ark?lang=eng#p0)

Why Are Individuals Still Claiming to Be the “One Mighty and Strong”?

“Some modern people have created cults of their own, and among them are those who attempt to take refuge in section 85 of the Doctrine and Covenants.

“They endeavor to say that the Church has gone astray, that the leaders are no longer inspired, and that ‘one mighty and strong’ is needed to take over the affairs of the Lord. And without any evidence of modesty whatsoever on their parts, they themselves volunteer for the position.” (Mark E. Petersen, in Conference Report, Apr. 1973, p. 159; or Ensign, July 1973, p. 110.)

Such people become guilty of the very thing this scripture warns against: they take it upon themselves to “steady the ark".

The above is only a portion of an explanation on Section 85. You can read the whole in a new tab by clicking the header above. The basic problem with the conclusion is that it equates the one mighty and strong as the same person who puts his hand forth to steady the ark. The following explains this very unwise conclusion after this:

The ‘man who was called and appointed of God’ to ‘divide unto the Saints their inheritance’—Edward Partridge—was at that time out of order, neglecting his own duty, and putting ‘forth his hand to steady the ark’; hence, he was warned of the judgment of God impending, and the prediction was made that another, ‘one mighty and strong,’ would be sent of God to take his place, to have his bishopric—one having the spirit and power of that high office resting upon him, by which he would have power to ‘set in order the house of God, and arrange by lot the inheritance of the Saints’; in other words, one who would do the work that Bishop Edward Partridge had been appointed to do, but had failed to accomplish…

“And inasmuch as through his repentance and sacrifices and suffering, Bishop Edward Partridge undoubtedly obtained a mitigation of the threatened judgment against him of falling ‘by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning,' so the occasion for sending another to fill his station—‘'one mighty and strong to set in order the house of God, and to arrange by lot the inheritances of the Saints'—may also be considered as having passed away and the whole incident of the prophecy closed.”

The actual words of the revelation are avoided in the article but are listed below:

[Doctrine and Covenants 85:6-8](https://www.lds.org/scriptures/dc-testament/dc/85.6-8?lang=eng#p5).

6 Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying:

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.

As much as the authorities try to call it a letter from Joseph Smith, the first verse *thus saith the still small voice,* testifies that it is a revelation that follows. What does it mean *it shall come to pass that I, the Lord God, will send one mighty and strong?* If this were in regard to Edward Partridge, Joseph Smith would have said so. Instead, the Lord uses allegory to keep the prophecy hidden until we can understand. For Joseph Smith to say, *“my bones to quake while it maketh manifest, saying”* suggest he know that something would come later in time. The Lord uses *the scepter of power in his hand.* What does this mean? Is this different than to think that we will do something without his hand?Then again, the Lord uses *power* elsewhere:

[Doctrine and Covenants 113:3](https://www.lds.org/scriptures/dc-testament/dc/113.3?lang=eng#2)

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 Rod of Jesse is also one *on whom there is laid much power* as the one mighty and strong will be as one *holding the scepter of power.* Because the LDS Church has fallen from heaven or from the Holy Order of the Son of God, how can Edward Partridge be both the one mighty and strong and also the one who steadied the ark? The article makes a great effort to explain the wickedness of the saints for not giving their property into the hands of the Bishop and still expecting an inheritance in Zion. Because of this fact, Brigham Young changed the law of “all surplus” to a “tenth of one’s property”. This changed the law to grind the faces of the poor. The Church, however, abolished it later. A tenth of one's property means interest and not all surpluses to be given into the hands of the Bishop when they come to Zion. The poor will have no surplus. It is the rich that expected an inheritance in Zion and Edward Partridge seemed to be agreeable with their little surplus. A surplus was what was expected and many in eastern countries refused to make scarifies in advance to help the cause. The problem was with the saints and not Bishop Partridge? Brigham Young was teaching a tithe by income when Joseph Smith was not present and one can wonder why some of the saints did not act according to the commandments of Jesus Christ. Who then steadied the ark if it was not Edward Partridge? Since the article was written many years after Brigham Young, the assumption can be only to condemn those who are falsely applying it to themselves. The Church does not want anything to interfere with the idea that it is a standing Church forever. The Church does not like the idea that the redemption of Zion is coming seven half times later or seven of Daniels weeks after the abomination in 1844.

[Daniel 11:14](https://www.lds.org/scriptures/ot/dan/11.14?lang=eng&clang=eng#p13)

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.

It is hard to interpret this in context but many will assume that they have the proper vision but they will fall whether before the restoration of after. It is better to let them falter instead of trying to force a certain conclusion.

Until one who is *called of God and anointed* steps forward and attempts to stop something the Lord has inspired, he will *fall by the shaft of death*. The Polygamists still exist, those trying to make a claim that women should have the priesthood are prevalent, and other movements to fallow faults prophets are more rampant. What Mormon leader has fallen *by the shaft of death?* The Church will not see that it is one of there own that will step forward to stop something the Lord has inspired. It is not I, nor anyone that I can see. It means that it has not happened as yet. If the one mighty and strong or the rod of Jesse begins to establish Zion on a correct path according to the words of the Lord given to Joseph Smith, what will the church do? I am too old to build Zion again. It would have to happen after I am gone but who will it be, and who will follow with much **power**? It is the one who tries to stop something correct that will fall and not the one who tries something that is correct. So if no one falls by the shaft of death, what is attempted is not the plan of God. The Church interprets all prophesy incorrectly as did Joseph Smith.

[POWER - The guide to the Scriptures](https://www.lds.org/scriptures/gs/power?lang=eng#p0)

The ability to do something. To have power over someone or something is to have the ability to control or command that person or thing. In the scriptures, power is often connected with the power of God or the power of heaven. It is often closely related to priesthood authority, which is the permission or right to act for God.

The only references to power in the D&C within the definition are listed below:

[Doctrine and Covenants 3:4](https://www.lds.org/scriptures/dc-testament/dc/3.4?lang=eng#p3)

4 For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

[Doctrine and Covenants 58:27–28](https://www.lds.org/scriptures/dc-testament/dc/58.27-28?lang=eng#p26)

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.

What was missed should have been:

[Doctrine and Covenants 103:15-18](https://www.lds.org/scriptures/dc-testament/dc/103.15-18?lang=eng&clang=eng#p14)

15 Behold, I say unto you, the redemption of Zion must needs come by power;

16 Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.

17 For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.

18 And as your fathers were led at the first, even so, shall the redemption of Zion be.

Since *the redemption of Zion needs to come by power*, I should repeat the following:

[Doctrine and Covenants 105:5](https://www.lds.org/scriptures/dc-testament/dc/105.5?lang=eng#p4)

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise, I cannot receive her unto myself.

What are *the principles of the law of the celestial kingdom?* It is none other than the Holy Order of the Son of God; it is the Law of Consecration, and loving our neighbors as ourselves. Even the Socialist doctrines do not require this, rather Socialism must legislate attitudes by force. This is the doctrine of the Devil. What we are currently left within the LDS Church is a tithe according to the Protestant interpretation. The Holy Order of God was taken up to heaven by Jesus Christ and the LDS Church was driven into the wilderness for seven half times or until the Redemption of Zion that will be built by faith and the power of the One Mighty and Strong. Then when one who is called and anointed that comes forth will try to stop this endeavor. He will fall by the shaft of death and the leaders will know whom the rod of Jesse will be. That is the truth and cannot be argued. If you try, you are simply working Satan. If one falls, the others will know the truth. Until one falls by the shaft of death, anyone who believes they are the One Mighty and Strong is usurping something that they are not. They are liars. There are two parts to the prophecy and when the LDS Church pushes them into one person simply tries to destroy the prophecy, which to this day, no one seems to know. That is fine for the many ridiculous notions. It still will happen regarding the redemption of Zion.

I attempted to work backward from the redemption to the restoration as often prophecies do just this. This way you understand before Revelation 12 begins with clarity:

[Revelation 12: 1-6](https://www.lds.org/scriptures/nt/rev/12.1,2,3,4,5,6?lang=eng#1)

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

The *woman* is the LDS Church and not the first church of Christ. When she was *clothed with the* *sun,* she was clothed with revelation. The *moon under her feet* was scripture—more than the Bible. The crown of twelve stars represented the 12 apostles. This was also used earlier with the seven Bishops of Asia. It illustrates that for the stars to fall from heaven means that those called and anointed are the very stars that reject the Holy Order of the Son of God

2 And she being with child cried, travailing in birth, and pained to be delivered.

The woman is *with child, travailing in birth, and pained to be delivered* means the early LDS Church tries to deliver the Holy Order of the Son of God, which was the Order of Enoch and of Melchizedek. It was also the Kingdom of Heaven at hand when Jesus Christ came to the Jews and then to the Gentiles.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

The other *wonder in heaven* does not refer to the preexistence but to the time heaven was trying to arise in the LDS Church. *A great red dragon* refers to a false doctrine. This is analogous to the Moon under the feet of the woman eventually turning to blood, where once scripture was as clear as the moon. This is also analogous to the beast representing false doctrines rising out of the sea by changing doctrines that came from the sea or knowledge of the Lord. What is that false doctrine that *continued forty and two months*?

[Revelation 13:1-5](https://www.lds.org/scriptures/nt/rev/13.1-5?lang=eng#p0)

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

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.

For the false doctrine to *continue forty and two months,* means that it existed before the restoration. That false doctrine was the law of tithe by income. It started with the Protestants as an incorrect interpretation of the Law of Moses as an increase off the land. Rome was collecting a property tithe but in later generations, they changed it to agree more with the Protestant interpretation. It has been with Christianity for some time before the restoration. The *leopard* is an allegory for the Protestants having many stripes. The *feet were as the feet of a bear,* which is the Church of Rome, following suit in later years. *And his mouth as the mouth of a lion* speaks as if he speaks the truth out of the sea or knowledge of the lord but is actually blasphemy against the words given in Section 119. All of the seven heads speak of blasphemy. *One of his heads as it was wounded to death; and his deadly wound was healed* can only be assumed out of the six false doctrines started after Joseph and Hyrum were killed

[Revelation 17:10-13](https://www.lds.org/scriptures/nt/rev/17.11-13?lang=eng#p9)

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind and shall give their power and strength unto the beast.

The *seven kings are the same as the seven heads of the beast* that eventually caused trouble with the woman or church*.* They are the seven false doctrines.

*Five are fallen* such as polygamy, keeping the blacks from the priesthood, blood atonement, and two more that have changed in the Church or have been omitted by no longer teaching them. The *one* remaining *is* the false law of tithing *and the other is not yet come; and when he cometh, he must continue a short space.* This was, “God shall not allow his prophets to lead his people astray.”

If Brigham Young led the saints astray and gave them gall to drink because that is all they were worthy of, then the new doctrine is also blasphemy. If polygamy or keeping the blacks from the priesthood does not make any sense if they fell and later was healed, the only doctrine left is the tithe by income, which was blasphemous but God’s will allowed it to take effect:

[Revelation 17:16-17](https://www.lds.org/scriptures/nt/rev/17.16-17?lang=eng#p15)

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

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

*The ten horns which thou sawest upon the beast* are the ten remaining crowns of the original twelve apostles in the LDS Church after Joseph and Hyrum were killed. The beast is allegorical for faults doctrines these ten horns shall hate the fullness of the gospel or *shall hate the whore, and shall make her desolate* without the man-child or Holy Order of the Son of God. The *whore* means that the Church as committed fornication by adopting seven false doctrines.

[Daniel 7:7-8](https://www.lds.org/scriptures/ot/dan/7.7-8?lang=eng&clang=eng#p6)

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

When you read all of the visions of Daniel, each should be compared with the Great Image of the four kingdoms. These are the kingdoms of Christianity being that Jesus Christ is the true King of Kings. The above is about the *fourth beast* and *it had great iron teeth.* Keep in mind that the fourth kingdom of the Great Image was of iron. It had the iron rod and more of the words of God than the previous beasts. *It had ten horns*. The same is mentioned in Revelation 17. *There came up among them another little horn.* Why the use of little? I do not know the meaning but it was Brigham Young. *Before whom there were three of the first horns plucked up by the roots;* these were Joseph, Hyrum, and Samuel Smith. Samuel died after bringing his brother’s home. The ten does not come from the ten remaining, but the remaining of the apostles that combined together to change the words of Jesus Christ two months after Joseph and Hyrum Smith were killed. William Smith was on a mission in the east and never returned; rather he helped in the building of the reorganized church along with Sidney Rigdon after the Saints moved west. Because the last revelation was given to Brigham Young, this should verify who had the keys of the Priesthood. Since D&C 136 Brigham Young was never able to duplicate what he had received at Winter Quarters.

In returning to Revelation 17, *to fulfill his will* comes from a Hebrew concept that *will* means the natural course of events. The Lord's punishment means the same. All things or all that is worthy, come by the will of God and not by the will of man. When mankind causes difficulty, the Lord lets normal things happen according to its natural course. The Lord will intercede only on the grounds of true faith. The Lord tried many times to stress that the saints keep his commandments and the Lord said that He would fight their battles. The nature of the carnal mind is to expect miracles without sufficient faith or when things work out naturally, they do not thank the Lord. In conclusion, when the remaining ten of the twelve changed the doctrine, it was the natural course of events in the same way Moses broke the tablets realizing that Israel could not receive the higher Law that Enoch and King Melchizedek had. The change in the Law of Tithing to income gave us an interpretation of the Law of Moses. Can we find salvation by the Law?

Revelation 12 continued…

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

The *third part of the stars of heaven* simply means that all the saints living the Law of the celestial kingdom were brought down to the level of the *ten kings.* If anything needs repeating, let it be the following:

[Doctrine and Covenants 105:5](https://www.lds.org/scriptures/dc-testament/dc/105.5?lang=eng#p4)

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise, I cannot receive her unto myself.

The saints’ think they live in Zion but how do they explain, *“I cannot receive her unto myself.”*

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

The man-child was the Holy Order of the Son of God. How can this allegorical man-child rule with the *rod of iron* if it is caught up in heaven? Heaven was the saint's living the Laws of Heaven. Heaven is not a place to go to. We must live the laws of the celestial kingdom. Zion is not Zion until it is redeemed. If we hold onto the iron rod, it is in darkness. The few that do not wander and eventually partake of the Tree of Life, the will turn around as if they are ashamed for not understanding prophecy.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days

The *woman* was the LDS Church and actually *fled into the wilderness.* Joseph Smith tried to apply this to the first Church of Jesus Christ because he thought at the time that Zion would be redeemed.

[JST, Revelation 12:5](https://www.lds.org/scriptures/jst/jst-rev/12.5?lang=eng&clang=eng#p4)

5 And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore years.

Joseph Smith changed the days to years. This is the second time Joseph did not understand a particular prophecy written in an allegory and the Lord would not correct him because it was not yet the time of the end. Joseph's mind was on the first Church of Christ that had fallen away. This was taught for years by the Protestants—assuming the Roman Church was a correct church at one time. If you start at the first vision as 1820 and deduct 1260 years, you would get 560 AD. It is not likely that the first Church lasted that long. The Nephites did not even last this length or period. From Wikipedia we get:

Religion[[1]](#endnote-1)

* The churches of Lazica (Georgia) and Armenia split. While the Armenian Church remains independent, the Georgian church unites with the Byzantine Empire. This ecclesiastical union deepens political and cultural contact between the two states. As a sign of Lazica's status vis-à-vis Byzantium, Lazic princes are vested with honorific titles of the Byzantine court, including kouropalates, or "minister of the imperial palace" (approximate date).
* The main redaction of the Babylonian Talmud is completed under Rabbis Ravina and Ashi (approximate date).
* Chararic, king of the Suevi, converts to Catholicism.
* In Ireland, the Diocese of Tuam is erected.

Most major intellectual, cultural, and social developments in the Christian Church took place within the Empire or in the sphere of its influence, where the Greek language was widely spoken and used for most theological writings. Over time, most parts of the liturgy, traditions, and practices of the church of Constantinople were adopted by all, and still, provide the basic patterns of contemporary Orthodoxy. Thus, the Eastern Church came to be called "Greek" Orthodox in the same way that the Western Church is called "Roman" Catholic.[[2]](#endnote-2)

In order to say that the first Christian Church lasted until 550 AD cannot be substantiated in years or the original term used as days. Then you have this problem:

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

The above is from the Joseph Smith Translation on page 1132. The same 1260 days is not changed. Why did not Joseph correct this also being the exact number of days? If the prophecy of Joseph and Hyrum Smith was clothed in sackcloth the same period of time that the woman goes into the wilderness and if the cause started in 1844, we need to make more sense of what a day means and add that to the year 1844. Keep in mind that the sanctuary was destroyed according to Daniel and even Ether as mentioned earlier. If the sanctuary is the “Tithe according to the Lord Jesus Christ,” the LDS Church committed adultery with a false doctrine.

Just as reason might conclude, the sundial came into existence at the time of Daniel. Daniel illustrated several times using slightly more than 1260 days to illustrate different conditions after the redemption of Zion. If you consider that a sundial has 180 degrees for a day and 180 degrees for a night, then 180 times 7 = 1260. If you consider minutes then you would say there are 60 minutes in 1 hour and 60 minutes in 1 degree. **1 degree + 60 minutes = 2 degrees. In this, a halftime in minutes would be 30. If you convert this to years were one of Daniel's weeks = 30 years, you would get 2100 years. If you assume that Jesus Christ was born in the year 4 BC and understand that 30 is related to the moon cycle. Since the moon cycle changes from year to year, the average over thousands of years is 29.571. If you start from 27 AD at the appropriate time that Jesus Christ said the Kingdom of Heaven is at hand, you would get a total of seventy weeks as ending at 2096. The end of the 62nd week would be 1860. In the mist of the week would be 1844 when the holy people destroyed the sanctuary. This also agrees with the timing of the Great Pyramid when the Great Step or stumbling block is built in the path of reaching the Kings Chamber. The Great Step is in perfect alignment with the center of the chief cornerstone on top that the builders rejected. The Pyramid is a prophecy in stone and is also the Great Tower. The first Pharaoh, according to the Peal of Great Price, did not have the priesthood but he still lived the law of Heaven after the order of Enoch and Noah. The Lord came down to the city and the tower.**

[Genesis 11:5-6](https://www.lds.org/scriptures/ot/gen/11.5-6?lang=eng&clang=eng#p4)

5 And the Lord came down to see the city and the tower, which the children of men builded.

6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

If *nothing* *will be restrained from them* because they kept the order of Enoch, explains why authorities marvel at the construction of the Great Pyramid.

If there are defenders of the LDS Church who feel that income is what the Lord actually meant, this becomes an abomination because the principle already existed with the Protestants. They did not want to pay a tenth of their property to Rome. If such an argument might have been true then Jesus Christ would have used the correct word being that it already existed. He used “interest” which was really not well understood, but Bishop Partridge understood because he used Net Worth but suggested only 2%. When the revelation on tithing came into existence, Partridge continued to use Net Worth but it was changed erratically to fit Brigham Young’s interpretation of income or interest off an imaginary loan of your Net Worth. Why not just pay a tenth on your New Worth annually? If this was the abomination as prophesied by Daniel in the last days, what does this say about the Gods plan for the LDS Church? The next chapters will attempt to answer this question.

1. https://en.wikipedia.org/wiki/550 [↑](#endnote-ref-1)
2. https://en.wikipedia.org/wiki/Greek\_Orthodox\_Church [↑](#endnote-ref-2)