Angelic visitors raised Joseph Smith up for the restoration of heaven. Joseph Smith was *a raiser of taxes in the glory of the kingdom.* He received the highest law in every detail, fully recorded and defined and practiced, but excused away when Brigham Young along with the Quorum of the Twelve destroyed the sanctuary. The following history defines the abomination. Once understood we will return to the Iron Kingdom. OOOO Called the “Law of Consecration” wherein one entered the order by consecrating all their surplus property to the poor, some defined it as all their property and others only a tenth, the revelation defined it as all surplus. The church returned some property according to need, but the intention of the Lord meant each member was to pay a tenth of his or her possessions annually as in the Gospel of Abraham. This would be equal to a tenth of one’s interest each year in Zion forever. The revelation used interest because of modern accounting uses this rather than possessions. The average economic authority will classify the early Mormons as living in communism. The early saints were actually applying the laws of property taxation with initial emphasis on a personal sacrifice in the giving up of their surplus for the poor. This is not communism. OOOO The principle, as the Lord had commanded, created autonomy in each stake in Zion. Where does this principle of autonomy come from? “And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you. **And let that which belongeth to this people not be taken and given unto that of another church.** Wherefore, if another church would receive money of this church, let them pay unto this church again according as they shall agree; And this shall be done through the bishop or the agent, which shall be appointed by the voice of the church” (*D&C 51:9*). Because Mormons call themselves a ward, they might think the above refers to another church such as another denomination. “Another church” refers to another Mormon community or Stake and not another denomination. The Lord uses seven churches in Revelation to define separate churches. Why would he use ward when it was not even in use. Perhaps if He used stake rather than church, we may have understood. OOOO No one in early Mormon leadership was able to see that interest meant property value or net worth. Bingham Young assume the Mosaic tithe out of Protestant Tradition. Perhaps Brigham looked to own extensive property and would find tithing of interest objectionable. All leaders would feel this way and the Lord knew it. Mormons do not realized that the revelation D&C 119 is the order of Enoch after the order of the Son of God. Abraham practiced it because it was his Gospel. Why else do all the nations of the earth receive the blessing of Abraham by adopting, various forms of property taxation on autonomous levels? It is the main strength of America and other industrialized nations. When the Mormon Leaders resorted to income, this became the abomination as predicted by Daniel in the sixty-second week of Christianity. OOOO In one single misunderstanding, the early Mormon leaders, Brigham Young specifically, converted the tithe from a property tithe to an income tithe. This was slightly before Joseph’s martyrdom and more extensively after Joseph’s death. Earlier references in Mormon revelations did not clarify the correct meaning of tithing until section 119 of the D&C. This revelation illustrated surplus followed by interest annually. From that time forward, Mormon leaders have not understood. They thought the Law of Consecration was a communistic-like version that Anabaptists might have practiced and this new description in section 119 was a change back to the Mosaic Law. Brigham Young concluded this and the adoption of this misunderstanding still exists in the church today. Many have questioned tithing in the past, but now they will understand. With the wrong interpretation, the saints broke the everlasting covenant; they began to grind the faces of the poor with guilt and a promise that the Lord will bless them for living a law that should never fall into the power of a central treasury.

Nothing in the revelation suggests that the saints pay a tenth of their income, yet Brigham Young assimilated income into the traditions of the church. Talk to any wealthy reformist and conservative and he will tell you the evils of property taxation because he knows the requirement for the rich is much greater. Few realize that property tithe originated with the Law of Heaven and Jesus Christ when he gave it to Adam and Noah and finely to Abraham through Melchizedek. The Catholic Church gradually adopted the same income method long after the Reformation although in its beginnings it was a property tithe. They corrupted it with a general treasury without autonomous communities taking care of their own as the original Church maintained. OOOO **Destroying the Sanctuary:** All Christian history agrees with prophesy, but one must know the history of the Church of Jesus Christ of Latter Day Saints before a complete understanding of prophesy can unfold. Since the abomination is the corruption of tithing, keep in mind that the original revelation had two parts: OOOO

* All of one’s surplus coming into the church.
* One tenth of one’s interest annually thereafter. OOOO

When we compare these two points with the history of the Mormon tithe, we learn the difference and can understand the abomination that the early leaders placed upon the sanctuary of the Kingdom of Heaven. It took three years to get a variation after the revelation. This is violence to the original law. “The Temple is to be built by tithing and consecration**,** and every one is at liberty to consecrate all they find in their hearts so to do; but the tithings required, is **one-tenth of all anyone possessed** at the commencement of the building, and one-tenth part of all his increase from that time until the completion of the same, whether it be money, or whatever he may be blessed with.” History of the Church, Vol.4, Ch.27, p.473. The reference differs in both parts of the original. It is indicative of the beginning of violence to the words of God. One simple change can be a misunderstanding, but more shows intent. With the original revelation, it was “*all surplus”* and *not “one-tenth of all anyone possessed”* This first difference grinds the faces of the poor in that the rich now pay only a tenth of their surplus rather than their entire surplus. The poor have no surplus so a tenth is meaningless. By comparing the second part against the original, one’s *increase* replaces the word *interest*. The reason for using increase by the Quorum of Twelve comes from Deuteronomy and not the original revelation given to Joseph Smith. This indicates a desire to mold a different meaning to the word “interest” as used in the revelation. The use of income in later statements after Joseph’s death come from Protestant tradition also based on the Mosaic increase. They could not see that tithing was the bottom line of a Balance Sheet and not and Income Statement. This double entry system came from the Christian Church as early as the 1400’s. Uneducated individuals are apt to think in single entry concepts and could not understand the term interest. Greed would also cause a different interpretation. The above reference is from a letter issued by the Quorum of Apostles in 1841 and not a revelation from Joseph. Brigham Young was the president of the quorum. Joseph’s journal did not mention this letter. His notes closed with, “Elder Richards by letter instructed the Saints at Warsaw to remove to Nauvoo.” This could already have happened. The reader assumes this letter inserted later when the saints arrived in Utah was the letter composed by Elder Richards. The inserted letter does not mention specifically any saints to move to Nauvoo. It also gives the wrong date of the revelation on tithing as January 19, 1941 one month after the letter where the actual revelation shows July 8, 1838—three years before. From an 1829 dictionary we have the following: OOOO **INTEREST**, *n.* Concern; advantage; good; as private *interest;* public *interest.*  *Divisions hinder the common interest and public good.* *Temple. OOOO* **2.** Influence over others. They had now lost their interest at court. *He knew his interest sufficient to procure the office.* *Rambler.***3.** **Share; portion; part; participation to value**. He has parted with his *interest* in the stocks. He has an *interest* in a manufactory of cotton goods. OOOO **4.** **Regards to private profit**. *Tis interest calls off all her sneaking train*. *Pope. OOOO* **5.** **Premium paid** for the use of money; the profit per cent. Derived from money lent, or property used by another person, or from debts remaining unpaid. Commercial states have a legal rate of *interest.* Debts on book bear an *interest* after the expiration of the credit. Courts allow *interest* in many cases where it is not stipulated. A higher rate of *interest* than that which the law allows, is called *usury. OOOO* **6.** **Any surplus advantage**. *With all speed, you shall have your desires with* *interest. Shak. OOOO* The proper definition for interest in terms of property would be share or value. If one wanted to interpret interest as income, they would have to pick No.4. “Regards to” means attention to profit and not the net profit itself. The mind is always going to place attention to a profit, but is the attention to earning the same as the actual amount received? Does the attention to anything equal the benefits received from that which grabs your attention? This is the other meaning of interest given by No. 1. Just because you attend to your Job, do you measure your income by that attention? The two will never agree although they might be proportional. Premium paid as interest paid comes from the whole of ownership or use of money. Profit as a percent earned is the banker’s income and not the payers income. That is like saying the Churches’ income is the money received. The banker as well as the church calculates the interest on the whole that the barrower possesses that is not yet paid. If you subtract full amount paid from the original value, you have the barrower’s interest. Ten percent of that should be the correct tithe and not the interest payments or income to the Banker. I argued the above with an Economist who taught economics and capitalism at a Chinese university and served an LDS mission twice in his senior years. Rich Mormons will never accept the concept. The economist actually tried to turn the definition “Regards to private profit” as interest received. He ignored the meaning of “Regards” as attention. God would have known how the interpretation would end, yet he still used the term interest because the business accounting definition of interest is net worth. OOOO “And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the ***tithe of the tithes*** unto the house of our God, to the chambers, into the treasure house” (Nehemiah 10:38).This is a good reference to a method of tithes given to a higher government. The use of *tithe of the tithes* gives a good comparison between the Levite of all and the Bishop in early Christianity. The landowner paid tithes of his interest to the Bishop and the Bishop would give a tenth of his collection to the Church. He would use the remaining for his modest living and distribute the rest to the local poor. Thus, the general church should receive only a *tithe of the tithes*. The church would receive only one percent of the original local tithe. If Rome had continued this rather than take all to a central location, it might have prevented the Reformation. This was the original method of the Mormons, but the Mormons changed things and eventually followed Rome using infallibility of prophets and a central treasury. OOOO President Brigham Young said earlier--"Those who have not paid their ***property tithing*** we shall call upon, and take dinner; and we had rather be saved that trouble, and have them come up and pay. You will want a blessing in the temple when it is done."History of the Church, Vol.6, Ch.10, p.243. This is one year prior to the reference of tithe early. Brigham’s use of *“property tithing”* is not consistent with either his comments about increase or after Joseph’s death when he used income thereafter. If Joseph manufactured the revelations, he would use something out of tradition. Only the Lord would use interest because of its financial definition of the time. The Christian world should take note. OOOO This finishes the clarification of the abomination of Section 119 of the D & C. If originally the order of Enoch then the abomination reduced it to that of the Law of Moses. Some prophecies indicate that the Lord put it into the heart of Bingham Young and the twelve to create the abomination. Either the Lord wanted to fulfil prophecy or He felt that the saints would not live it. He probably concluded that if they did not change the law through misunderstanding the saints might not continue. It will be better to wait until prophecy is fully understood and then a remnant can redeem Zion without hand.