

# Remembering the Covenants of the Fathers of the Restoration

Bryce Bartel, August 4, 2018

The title of my talk follows the title of this conference which is, "Remembering the Covenants of the Fathers of the Restoration." And like the website for this conference communicates, it focuses on the covenants of the family of Joseph Smith Sr. specifically Joseph Smith Jr. and Hyrum Smith.

"Twice a year in the morning sky, Orion appears on the eastern horizon. That has been true since the beginning of our creation's time. All the ordinances ordained by God are testified to in the heavens, and have remained unchanged from the day He first set them as signs. They are so well established, and beyond the ability of man to touch, alter, or destroy, that the only way to have apostasy from those ordinances is to lose the knowledge written in the heavens. The Lord irrevocably wrote it there. It remains still. Knowledge about it is still part of the promised restoration. These same "ordinances" were ordained in the creation: "And God said, Let there be light in the firmament of the heavens to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of the heavens to give light upon the earth: and it was so."

Preserving the Restoration, pg 39-40

It is important for all of us to know the workings of God. When God decides to say something or do something, He ordains it. It is in essence an ordinance. If we abide by the condition God requires to fulfill the ordinance, He, that is God, must fulfill His end of the bargain or covenant, because God cannot lie. These ordinances or covenants are real and will continue after death if the conditions of the ordinance or covenant is met.

If God decides to say something, that thing must come to pass or God would lie and cease to be God.

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In the Book of Mormon, Nephi spends an unusual amount of space reviewing Isaiah. More than half of Nephi's writings are either direct Isaiah quotes or his commentary on Isaiah. Nephi states:

"And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people and I will send them forth unto all my children." 2 Nephi 8, p2

Nephi, in his own words, is saying he is using the words of Isaiah for his own use. He says he will "liken his words unto [his] people". Nephi's use of Isaiah is specifically designed for his people. It is designed for those who will read the Book of Mormon. Nephi used Isaiah's words for his own purpose and intent. In essence, Nephi is taking Isaiah's words, even taking them out of its original context and applying them directly to the latter-day readers. Applying them to us.

Keeping this in mind, this then gets us to the scripture we are talking about today.

"Hearken to me, ye that follow after righteousness. Look unto the rock from whence ye are hewn and to the hole of the pit from whence ye are digged. Look unto Abraham your father, and unto Sarah, she that bare you, for I called him alone and blessed him. For the Lord shall comfort Zion,

he will comfort all her waste places and he will make her wilderness like Eden and her desert like the garden of the Lord.”

2 Nephi 5, p8

I am going to refer back to this scripture toward the end of my talk, but keep this scripture in mind as I take you on a journey in a few different directions so I can communicate what I want to share.

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I do not love titles. I believe titles can mislead a person to think that a person has power or authority which they don't actually have. For me, I rather look at the attributes or qualities of the person and allow those qualities and attributes to stand on their own and inform me about them.

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I want to look at the attributes and qualities of the family of Joseph Smith Sr. and Lucy Mack, so we can see what they communicate about the members of this family. I'll start with Joseph Smith Sr.

Joseph Smith Sr. sought to know the will of the Lord and was concerned about his own spiritual salvation. In answer to his soul's yearning, he had remarkable dreams and visions that contributed greatly to his spiritual path and the spiritual direction of his family. Starting in 1811, his first dream he was accompanied by a guide and shown a dreary world representing the current religious traditions of the day.

Relating to this vision, Lucy Mack commented:

“From this forward my husband seemed more confirmed than ever in the opinion that there was no order or class of religionists that knew any more concerning the Kingdom of God than those of the world, or such as made no profession of religion whatever.”

Joseph Smith Sr. had another dream shortly after his first dream. In it he relates:

“I was traveling in a open, desolate field, which appeared to be very barren. As I was thus traveling, the thought suddenly came into my mind that I had better stop and reflect upon what I was doing before I went further. So I asked myself, “What motive can I have in traveling here, and what place can this be?” My guide, who was by my side as before, said, “This is the desolate world; but travel on.” The road was so broad and barren that I wondered why I should travel in it; for, said I to myself, “Broad is the road, and wide is the gate that leads to death, and many there be that walk therein; but narrow is the way, and strait is the gate that leads to everlasting life, and few there be that go in thereat.” Traveling a short distance further, I came to a narrow path. This path I entered and, when I had traveled a little way in it, I beheld a beautiful stream of water, which ran from the east to the west. Of this stream I could see neither the source nor yet the termination; but as far as my eyes could see a rope running along the bank of it, about as high as a man could reach, and beyond me was a low but very pleasant valley in which stood a tree such as I had never seen before. It was exceedingly handsome, insomuch that I looked upon it with wonder and admiration. Its beautiful branches spread themselves somewhat like an umbrella, and it bore a kind of fruit in shape much like a chestnut bur and as white as snow or, if possible, whiter. I gazed upon the same with considerable interest, and as I was doing so the burs or shells commenced opening and shedding their particles or the fruit which they contained, which was of

dazzling whiteness. I drew near and began to eat of it, and found it delicious beyond description. As I was eating, I said in my heart, I cannot eat this alone; I must bring my wife and children that they may partake with me." Accordingly, I went and brought my family, which consisted of a wife and seven children, and we all commenced eating and praising God for this blessing. We were exceedingly happy, insomuch that our joy could not easily be expressed. While thus engaged, I beheld a spacious building standing opposite in the valley that we were in, and it appeared to reach the heavens. It was full of doors and windows, and they were all filled with people who were very finely dressed. When these people observed us in the low valley under the tree, they pointed the finger of scorn at us and treated us with all manner of disrespect and contempt. But we utterly disregarded. I presently turned to by guide and inquired of him the meaning of the fruit that was so delicious. He told me it was the pure love of God, shed abroad in the hearts of all those who love him and keep his commandments. He then commanded me to go and bring the rest of my children. I told him that we were all there. "No," he replied, "look yonder, you have two more, and bring them also." Upon raising my eyes, I saw two small children standing some distance off. I immediately went to them and brought them to the tree; upon which they commenced eating with the rest, and we all rejoiced together. The more we ate, the more we seemed to desire, until we even got down on our knees and scooped it up, eating it by double handfuls. After feasting in this manner a short time, I asked my guide what was the meaning of the spacious building that I saw. He replied, "It is Babylon; it is Babylon, and it must fall. The people in the doors and windows are the inhabitants thereof, who scorn and despise the saints of God because of their humility."

Unabridged History of Joseph Smith, by His Mother, pg 85-88

Joseph Smith Sr. had a total of seven dreams and visions with the last one being in 1819, a year before Joseph Smith Jr.'s first vision. Joseph Smith Sr.'s seventh vision reads:

"I dreamed that a man with a peddler's budget on his back came in and thus addressed me: "Sir, will you trade with me today? I have now called upon you seven times; I have traded with you each time and have always found you strictly honest in all your dealings. Your measures are always heaped and your weights overbalanced; and I have come to tell you that this is but one thing which you lack in order to secure your salvation." As I earnestly desire to know what it was that I still lacked, I requested him to write the same upon paper. He said he would do so. I then sprang to get some paper, but in my excitement I awoke."

Unabridged History of Joseph Smith, by His Mother, pg 114-115

The family of Joseph Smith Sr. and Lucy Mack believed in God. Because of the experiences and faith of their parents, the Smith children believed and had an expectation that they could experience the divine themselves. They had this hope and faith.

Because of the examples of Joseph Smith Sr. and Lucy Mack, their children were well prepared to seek heaven's guidance and follow heaven's instructions.

Continuing with Lucy Mack's words:

"Shortly after my husband received [his seventh vision], there was a great revival in religion, which extended to all the denominations of Christians in the surrounding country in which we resided.

While these things were going forward, Joseph's mind became considerably troubled with regard to religion."

At the age of 14, Joseph was confronted with many religious sects. He didn't know which to join, all sects attempting to establish their tenets while trying to disprove the other denominations.

Joseph Smith said:

"In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who, of all these parties, are right? Or are they all wrong together? If any one of them be right, which is it? And how shall I know it?

At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask God, concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this determination to ask of God, I retired to the woods to make the attempt. It was the first time in my life that I had made such an attempt to pray vocally. After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue, so that I could not speak....Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun which descended gradually until it fell upon me. It no sooner appeared, than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other, "This is my Beloved Son; hear Him!"

No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in light, which of all the sects was right - for at this time it had never entered into my heart that all were wrong - and which I should join. I was answered that I should join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt. "They draw near me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join any of them; and many other things did he say unto me which I cannot write at this time."

Times and Seasons, vol 3, pg 727

Joseph recounts the contempt, prejudice and persecution he received from preachers and professors of religion for telling them of his vision. He then says:

"Why persecute for telling the truth? I have actually seen a vision; and who am I that I can withstand God? Or why does the world think me to deny what I have actually seen? For I had seen a vision. I knew it, and I knew that God knew it; and I could not deny it, neither dare I do it - at least, I knew that by so doing I would offend God and come under condemnation."

Millennial Star, vol 14, p2

These are not the words of a disillusioned boy or a charlatan or even a well-intentioned charlatan. These are the words of someone with experience with heaven. Joseph did in reality see the Father and the Son.

The Father introduced the Son which says a lot about where Joseph resides in the trust of God and place in the heavens. They did speak to him.

The experiences of Joseph Smith Jr. became a family affair. All of his family believed and supported him.

When Nephi appeared to Joseph on the fall night of 1823, Nephi appears to Joseph three times during the night. Joseph then goes out to work on the farm in the morning. When he cannot work any longer because he has no strength from the night before, his father sends him back to the house. He then passes out and awakens with Nephi giving him the message again and tells Joseph to return to his father.

“I obeyed. I returned back to my father in the field and rehearsed the whole matter to him. He replied to me that it was of God and to go and do as commanded by the messenger.”

Joseph Smith History, part 3 p 11

Joseph Smith Sr., encouraged and assisted Joseph Smith Jr. in his role. He did not think there was harm in his son having divine theophanies. He was not jealous or caught up in the false religions of the day.

The rest of the family was in full support of Joseph Smith Jr. as well.

When Joseph received the gold plates, it was the entire family which protected the plates. The faith of the family brought the Book of Mormon into publishing, even to the extent that Hyrum slept at the EB Grandin Printing Press to protect the manuscript.

When it came to securing witnesses to the Book of Mormon, three were chosen: Oliver Cowdery, David Whitmer, and Martin Harris and another eight were also chosen Hiram Page, Christian Whitmer, Jacob Whitmer, John Whitmer, Peter Whitmer, and Joseph Smith Sr., Hyrum Smith, and Samuel Smith. Only Joseph Smith Sr., Hyrum Smith, and Samuel Smith stayed true through it all.

In the Lectures on Faith it states that to have faith unto salvation one must know that God exists, have the correct understanding of his character perfections and attributes, and know the course you are pursuing in life is according to God's will. It then goes on and states that in order to have faith unto salvation one must sacrifice.

“Let us here observe that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. For from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things: it was through this sacrifice, and this only, that God has ordained that men should enjoy Eternal life, and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God.”

T&C 110, Lectures of Faith, Lecture 6, p7

The Smith family was well acquainted with sacrificing to bring forth the Lord's work. From supporting Joseph in his early visions, to assisting to bring forth the Book of Mormon; to moving to Kirtland, going on missions, supporting Zion's camp, building the Kirtland Temple, and subsequently getting run out of town. It was Hyrum and Joseph in the Liberty Jail while Emma saved the Inspired Version of the Bible

manuscripts by sewing the manuscripts inside her dress as she single handedly brought her young kids from Far West to Quincy, Illinois. Sacrifice was the hallmark of the Smith faith.

As the Smith family developed faith, they became better acquainted with God, this led them to offer acceptable sacrifices for their faith, which in turn enabled them to receive more truth and knowledge and greater blessings from heaven.

For example, blessings gained by the family beyond Joseph Smith Jr., included blessings given to Joseph Smith Sr.

On December 18th, 1833 at the dedication of the printing press which would print the Book of Commandments, Joseph Smith Sr. was ordained Presiding Patriarch to the Church. This priestly role, ancient in its stewardship, was reborn at the time a law and commandment was being brought into existence.

There were a number of roles which are unrecognized today that Father Smith had as Presiding Patriarch. For example On January 21st, 1836:

“They then consecrated the oil and “laid our hands on our aged Father Smith, and invoked the blessings of heaven. Joseph Jr. “sealed many blessings upon him,” including “to be our Patriarch, to anoint our heads, and attend to all the duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the oldest, and received their anointing and blessing under the hands of Father Smith.”

Joseph Smith, History of the Church, 2:379-80, Lost Legacy, Gary E Smith, pg 43

It is interesting that one of the duties of the Presiding Patriarch was to anoint the heads. This reminds me of the priests and patriarchs of old. In addition, when the Kirtland Temple was dedicated, Father Smith, as Presiding Patriarch sat in the highest seat in the Melchizedek section of the temple. This presiding role reflects the position of Presiding Patriarch.

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In addition, Joseph Smith Jr. was given many revelations including knowledge and greater knowledge concerning God. For example, while in Kirtland on the third day of April Joseph Smith Jr. and Oliver Cowdery were given the following vision.

“... the Heavens were again opened to their view, and they saw and beheld, and were endowed with knowledge from the beginning of this creation to the ends thereof. And they were shown unspeakable things from the sealed record of Heaven, which man is not capable of making known, but must be revealed by the Powers of Heaven.”

T&C 157: 26-32

This theophany was given to the president of the church and co-president of the church Joseph Smith Jr. and Oliver Cowdery. Unfortunately, within one year Oliver Cowdery became an accuser toward Joseph and was excommunicated from the church.

In September 1840, Father Joseph Smith Sr. passed away. His final blessing to his eldest living son Hyrum went as follows:

“I seal upon your head your patriarchal blessing which I placed upon your head before, for that shall be verified... I now seal upon your head the patriarchal power, and you shall bless the people.”

At the April general conference the following year, the revelation on church government was given.

“First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church even the Holy Spirit of Promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you.”

Joseph Fielding Smith, Diary, December 9, 1840 and Lost Legacy, E. Gary Smith, pg 60

The Presiding Patriarch was the first to be sustained in the church even before the president and apostles.

The blessings given to Hyrum continued. Hyrum is told:

“that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the Patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed and whoever he curses shall be cursed, that whatever he shall bind on the earth shall be bound in Heaven, and that whatever he shall loose on Earth shall be loosed in Heaven. And from this time forth, I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessings. I crown upon his head the bishopric, and blessing, and glory and honor, and Priesthood and gifts of the Priesthood, that once were put upon him that was my servant Oliver Cowdery, that my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation for ever and ever.”

T&C 141, p32

It is as-if Joseph Smith Sr.'s role as Presiding Patriarch and Oliver Cowdery's role as Co-President are getting wrapped into one and given to Hyrum. This is the role of Prophet and Patriarch similar to ancient Fathers.

To add further emphasis to the role and blessing Hyrum received Joseph Smith states on July 16, 1843:

“[Joseph] stated that Hyrum held the office of prophet to the church by birth-right & he was going to have a reformation and the saints must regard Hyrum for he has authority.”

Words of Joseph Smith, pg 232-233

Joseph Smith Jr. received a covenant from the Lord early in his ministry. The blessing given Hyrum, was given by covenant.

“The order of this Priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:”

T&C 154, p9 or D&C 107:40

This priesthood which Hyrum had, rightly belongs to the literal descendants of the chosen seed to whom promises were made. The promises encompass a covenant between the chosen seed and the Lord. If the chosen seed remains faithful to the conditions of the covenant. Then it is their right, given to them by the covenants of their faithful Fathers. Like the stars in the heavens, this covenant is ordained by God. It is an ordinance.

It is like the sons of Aaron. The sons of Aaron have the right to offer a sacrifice to the Lord in righteousness in a temple. This is a right given to the descendants of Aaron by covenant because of the righteousness of Aaron. One cannot, regardless of priesthood position, stand in the doorway of the temple and tell the sons of Aaron that their right is now an emeritus right. Their right is given by covenant from God and that covenant makes temple ordinances legitimate.

The same is true when there is a righteous descendant of Hyrum's chosen seed. This office of priesthood and patriarch was given by covenant to Hyrum's seed as long as they stayed righteous. When Hyrum died it continued with his oldest son John Smith. John Smith served as Presiding Patriarch for 55 years and ordained his half-brother Joseph F Smith to President of the LDS Church. This is what the Priest does. This continued for three more generations until Eldred G Smith, Hyrum Smith's great-great grandson, was made emeritus in 1979.

Since this priesthood rightly belongs to the chosen seed. God recognizes this right. It is a covenant. God ordains it. This right embodies Hyrum's covenant. You cannot make what God ordains emeritus. You need a covenant from a Father to perpetuate priesthood and temple ordinances. Remember, Father Smith presided at the Kirtland Temple. This is the role of the Priest.

God ordains signs in heaven to communicate his will and purpose. No wonder a sign in the form of a tornado crossed the Salt Lake Temple in 1999, 20 years after making the position which embodies Hyrum's covenant emeritus.

In addition, Joseph Smith received covenant blessings concerning his promised seed. Concerning the Nauvoo House the Lord said:

“And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein. Therefore, let it be a good house, worthy of all acceptation, that the weary traveler may find health and safety while he shall contemplate the word of the Lord and the cornerstone I have appointed for Zion. This house shall be a healthy habitation, if it be built unto my name...

“And now, I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, Let it be built unto my name and let my name be named upon it, and let my servant Joseph and his House have place therein from generation to generation, for this anointing have I put upon his head, that his blessings shall also be put upon the heads of his posterity after him. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, In you and in your seed shall the kindreds of the earth be blessed. Therefore, let my servant Joseph and his seed after him have place in that house from generation to generation, for ever and ever, says the Lord.

And let the name of that house be called the Nauvoo House, and let it be a delightful habitation for man and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this, the cornerstone thereof, that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.”

T&C 141, p 9, 18-19

Abraham left his camp and sought the weary traveler. As a righteous man, he supported all who sought help under his hand.

This responsibility and blessing reminds me of two righteous Kings in the Book of Mormon, King Benjamin and King Mosiah. Both of these righteous Kings served their people instead of ruling over them.

“And behold, I tell you these things that ye may learn wisdom, that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of your God. Behold, ye have called me your king. And if I, whom ye call your king, do labor to serve you, then had not ye ought to labor to serve one another? And behold, also if I, whom ye call your king, who has spent his days in your service and yet has been in the service of God, doth merit any thanks from you, O how had you ought to thank your Heavenly King.”

Mosiah 1, p 8 NC

The name Nauvoo is a Hebrew word which means city beautiful or beautiful place. I would make the suggestion that this Nauvoo House isn't referring alone to a house built on Waters Street in Nauvoo, IL. The Beautiful House is referring to something much bigger than that.

As an aside, before my mission I taught English in China. I learned a little Chinese. In Chinese the United States is Meiguo, which mean Beautiful Country.

Joseph Smith's blessing and right reminds me of Joseph of Egypt, who when warned of seven years of plenty and seven years of famine, and stored up food against the season. When the world at the time needed food and respite, they went to the hand of Joseph of Egypt to receive it. Joseph of Egypt and his House even received the House of Israel and blessed them with food and protection and brought them onto his land. Which at this time was the breadbasket of the world. This protection of land was given to Joseph of Egypt which blessed and protected the House of Israel.

This privilege and right is given to Joseph's seed and House. It is much bigger in scope than a house built in Nauvoo, IL.

However, how can Joseph's House provide the weary stranger and foreigner the ability to “contemplate the glory of Zion” when the teachings of the Seer and the book that teaches the ways of Zion have been neglected, doubted, and dicannonized?

For this reason, blessings given to the House of Joseph are conditional based on their faithfulness to the restoration and the Book of Mormon.

“And again, verily I say unto you, Let no man pay stock to the quorum of the Nauvoo House unless he shall be a believer in the Book of Mormon and the revelations I have given unto you, says the Lord your God, for that which is more or less than this comes of evil, and shall be attended with cursings and not blessing, says the Lord your God. Even so, Amen.”

T&C 141, p 39

The Houses of Joseph and Hyrum have promises made to them, priestly and kingly in scope, because they are gentile Fathers of the Restoration. Their covenant promises remain in force.

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In the book of Abraham we learn about the qualities and attributes of one who became a Father.

“I, Abraham, saw that it was needful for me to obtain another place of residence. And finding there was greater happiness and peace and rest for me, I sought for the blessings of the Fathers and the right whereunto I should be ordained to administer the same. Having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a Father of many nations, a prince of peace, and desiring to receive instructions and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the Fathers.”

T&C 145, Book of Abraham chapter 1, p1

Instead of looking at the title of a Father, let's instead look at the qualities and attributes that describe Abraham.

- Sought for the blessings of the Fathers.
- Greater follower of righteousness.
- Possessed great knowledge.
- Possessed greater knowledge
- Became a rightful heir
- Became a Priest.
- Held the right.

The history of the world is a chiasm. You find a Father in Abraham. His sons are in possession of the oracles and gospel through Jehovah who is Christ. All of the Covenant Father's we are aware of after the flood are from Abraham. He is the Father of the Righteous. It originates with Abraham then follows to Isaac to Jacob to Joseph to Moses to Christ to Peter. All come from lineal descendants through Abraham.

No covenant Fathers originate from the gentiles until the Father and the Son appear to the boy Joseph Smith. Even though Joseph is from Ephraim he came by way of the gentile. His lineage is through Europe and England, coming to the new world from his ancestors on the Mayflower.

Joseph is the Great Seer prophesied by Joseph of Egypt

“For Joseph truly testified, saying, A seer shall the Lord my God raise up who shall be a choice seer unto the fruit of my loins. And I will make him great in mine eyes for he shall do my work. And he shall be great like unto Moses whom I have said I would raise up unto you to deliver my people, O house of Israel. And Moses will I raise up to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins and unto him will I give power to bring forth my word unto the seed of thy loins.”

2 Nephi 2 p3

Joseph Smith Jr. was great like unto Moses and with Oliver Cowdery saw a vision of the creation of the world to the end thereof. Joseph possessed knowledge and possessed greater knowledge.

Hyrum his brother, followed in the footsteps of his younger brother. Like Abraham, Hyrum was obedient to commandments not a few and obtained the rights and blessings that Oliver Cowdery forfeited and that he worthily received from his father.

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Looking back at Nephi's insertion of Isaiah, how it was strategically designed to talk to the latter-day reader, I would like to add my own additions. Perhaps I might even misapply it for my own use, but perhaps my misapply encompassed part of Nephi's intent.

"Hearken to me, ye that follow after righteousness. Look unto the rock from whence ye are hewn and to the hole of the pit from whence ye are digged.

[Hopefully from my talk you can now recognize the hope, faith, and sacrifice, which formed the hole and rock from whence we, the latter-day gentiles are hewn]

Look unto [now my own words, Joseph Smith, Jr.] your father, and unto [Emma his Elect wife], she that bare you, for I called him [The Father and Son personally called Joseph in the Grove] alone and blessed [God blessed Joseph with knowledge from the beginning of creation until the end there of]]. For the Lord shall comfort Zion, he will comfort all her waste places and he will make her wilderness like Eden and her desert like the garden of the Lord.

2 Nephi 5, p8 NC

There is a great and marvelous work ahead of ourselves. The marvelous work and a wonder consists of awakening dormant covenants given to the Fathers. Reconnecting covenant Fathers to their promised seed through genealogical lines from literal descendants and adoption. This includes covenants made to Joseph Smith Jr. and Hyrum Smith. The process begins by working backward from the last covenant Father all the way to back to Adam. Like Nephi related to Joseph on the fall night of 1823:

"For behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly, shall burn as stubble; for they that cometh shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch. Behold I will reveal unto you the Priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming."

T&C JSH Part 3, p4

These Fathers promises must be planted in our hearts. We must turn to our Fathers who are in Heaven and do their work by reconnecting their covenants to their Houses so the whole earth won't be wasted at their coming. It will in the near future also include the Priesthood given by the hand of Elijah to seal those to their Fathers in Heaven who receive it on their foreheads so they can abide the great and dreadful day which will leave those who haven't received this seal neither root nor branch.

There is no other family in the restoration that has done more or sacrificed more as an entire family to move the work forward than the family of Joseph Smith Sr. Joseph Smith Jr. and Hyrum Smith are good honorable virtuous men. They sacrificed their lives to restore the truth. They are among the Fathers in Heaven, like Abraham, who have covenants. We need to have their promises, including the ones I reviewed with you today, planted in our hearts.

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I am a descendant of Hyrum Smith through his wife Jerusha and their daughter Sarah who was 11 days old when her mother died. My ancestors ended up settling Panguitch, Utah. You can see her log cabin when you first drive into town. I was born and raised LDS and was very active until I was excommunicated with my wife on April 6, 2017 for publishing a series of videos called The True Message of the Book of Mormon which are found on Youtube. I have been personally ministered to by Joseph Smith Jr. and Hyrum Smith, where I understood their anxiety to gather their Houses and receive the blessings of the sealed. I have had interactions many others from the other side of the veil. All are anxious in moving the work forward, which is to connect covenant Fathers in Heaven to their promised seed on earth.

After Joseph and Hyrum were murdered by the conspiracy of their friends, the saints were removed from their place, the Nauvoo Temple was destroyed, and a three to four generation curse was placed on them. With the death of Eldred G Smith, at 106 years old in April of 2013, he being the last Presiding Patriarch, four generations were accomplished. The heavens are open again, and the otherside of the veil is very interested in the work of the covenants of the Fathers and reconnecting the Fathers to their children. They are playing a direct role in what is happening here and now. I am a witness to that.

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The person who is speaking next is Denver Snuffer. Denver is the epitome of what the restoration is supposed to accomplish. He was born outside of the faith, found the faith, got baptized, studied and taught the Book of Mormon and the words of Joseph Smith. He waited on the Lord and was brought back into Christ's presence 30 years after he was baptized. Denver is what the restoration is designed to produce. You could even say he is symbolically the restoration because he received what the restoration is supposed to be about. When he was excommunicated on the 40th anniversary of his baptism, the LDS Church excommunicated someone who achieved the purpose of the restoration. They symbolically excommunicated the restoration.

Not only has Denver epitomized the restoration, he is a greater defender of Joseph and Hyrum's character and teachings than anyone else in the history of the restoration. He is a greater defender of polygamy charges, which Joseph did not practice, than anyone else outside of Emma and Joseph Smith III. He is a greater advocate of Joseph Smith's teachings especially the Book of Mormon than anyone else. You cannot find a greater defender, besides their own families, of Joseph and Hyrum. Denver is a friend to the family of Joseph Smith Sr. especially, Joseph and Hyrum. He should be welcomed and embraced by their families.

I always enjoy listening to the knowledge and greater knowledge Denver shares. He communicates the words of Christ which show how to be a greater follower of righteousness. I witness his name is David. He speaks God's words. Like Joseph, he has communed with Jesus Christ and heaven. I look forward to hearing what he has to say. Amen.