

Joseph and Emma

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The night before Joseph Smith Jr. died, he had a vision of his farm in Kirtland. In his vision, his farm was unkept and he was unwanted on his farm. This vision can be found in the last pages of Teachings of the Prophet Joseph Smith. A few days before Emma passed away, she too had a vision. Emma's vision is recounted by her nurse sister Elizabeth Revel.

"Well, a short time before she died she had a vision which she related to me. She said your father came to her and said to her, 'Emma, come with me, it is time for you to come with me.' And as she related it she said, 'I put on my bonnet and my shawl and went with him; I did not think that it was anything unusual. I went with him into a mansion, a beautiful mansion, and he showed me through the different apartments of that beautiful mansion. And one room was the nursery. In that nursery was a babe in the cradle. She said, 'I knew my babe, my Don Carlos that was taken away from me.' She sprang forward, caught the child up in her arms, and wept with joy over the child. When she recovered herself sufficient, she turned to Joseph and said, 'Joseph, where are the rest of my children?' He said to her, 'Emma, be patient, and you shall have all of your children.' Then she saw standing by his side a personage of light, even the Lord Jesus Christ."

This beautiful house of Emma and Joseph's was given by the Lord. This house which is her family, the family of Joseph and Emma, is the topic I would like to discuss. Tonight, I would like to help illuminate what this house is and why the Mansion shown Emma relates to us. I order to do so; I am going to dive into many parts of the restoration. I promise they all relate to Emma's vision and the house she saw. I'll tie everything together at the end.

On the fall equinox of 1823, the angel Nephi, Nephi is who was recorded to have come, visited Joseph Smith Jr. In Nephi's visit, he shared this message:

"He called me by name, and said unto me that he was a messenger sent from the presence of God to me and that his name was Nephi, that God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent and the source from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it as delivered by the Savior to the ancient inhabitants...

After telling me these things he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as reads in our books, he quoted it thus: 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. And again he quoted the fifth verse thus: 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. He also quoted the next verse differently: 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. In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when They who would not hear his voice should be cut off from among the people, but soon would come. He also quoted the second chapter of Joel from the twenty-eighth to the last verse. He also said that this was not yet fulfilled but was soon to be. And he

further stated the fullness of the gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which cannot be mentioned here.”

- T&C, Joseph Smith History, part 3, p 3-4

This message given to Joseph Smith from Nephi is the central element of Joseph Smith’s mission. It centered on faith, repentance, covenants, and priesthood. It was a message designed to prepare Joseph and those who would hear it for future events. I would recommend reading all the scripture passages Nephi quoted to get a better understanding concerning what Nephi was talking about.

To understand Emma’s vision, we need to understand to its full extent what Nephi was discussing with Joseph Smith Jr.

First talk about something that is going to keep you up at night. “[Your] name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.” What I understand about that message is that Joseph was going to stir the pot. Essentially, he will be greatly misunderstood.

Next, there is a book which contains the fullness of the gospel. He is going to translate this book.

Third, the Lord is coming and will burn those who are not prepared for His coming leaving them neither root nor branch which is genealogical because they and their seed will be no more.

Fourth, to be prepared for this burning. The Lord will plant in the hearts of the children the promises made to the fathers and the hearts of the children will turn to their fathers, so they won’t be burned at Christ’s coming.

Lastly, the fullness of the gentiles was to come in. I would recommend reading the passage in Joel about that.

Why was this the message? What was Nephi communicating to Joseph Smith the fall evening of 1823? How does this relate to Emma’s vision?

Let’s start from the topic of preparing for “they that come” by turning our hearts to the fathers. Joseph Smith is focused on this topic throughout Kirtland and Nauvoo. He gave 5-6 lectures dedicated to this topic in Nauvoo between 1842 and 1844.

What is this? Why is it important?

To understand this topic, we need to first understand who the Fathers are and who the children are.

On March 10, 1844 Joseph gave a lecture in Nauvoo and gave this description:

“...even unto the sealing of the hearts of the fathers unto the children and the hearts of the children unto the fathers **even those who are in heaven.**”

Word of Joseph Smith p 329

Who are the fathers then?

In this lecture on March 10, 1844 Joseph Smith identified the fathers as “those who are in heaven.”

In the Joseph Smith Translation of the New Testament it states relating to John the Baptist:

“And he shall go before the Lord in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.”

Luke 1, p3 NC

What Nephi is telling Joseph and what the angel is telling Zacharias are very similar. There is need to turn to the “wisdom of the just” which would be the wisdom of the “fathers” or turning our hearts to the fathers.

In the time of Christ, it was to “make ready a people prepared for the Lord.” In Joseph’s time and our time, it is to prepare for “they that cometh” who “shall burn them” which includes Christ and His angels in fire including the city of Enoch.

Who then are these fathers who are in heaven? These who have the “wisdom of the just.”

“In the land of the Chaldeans, at the residence of my 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 Abraham Chapter 1, p1

Abraham is identifying the fathers as those who were in the beginning with the right of the first born. Abraham also is communicating the sign and key of these true messengers:

1. A possessor of greater knowledge.
2. A greater follower of righteousness.

The blessing given these Fathers is the “right of the first born” a “rightful heir” and an “appointment unto priesthood.”

These men with their covenant spouses, were apart to the Family of God, through covenant and priesthood. When Abraham received this blessing, he became connected back to the Fathers Adam, Enoch, and Noah. These men “obtain to” the first presiding Father while they were on the earth.

When Nephi is talking about children turning to their fathers, so the children won’t get burned when Christ and his tens of thousands come, Nephi is not referring to deceased ancestors as some in the restoration movement put forward. That is second.

It is us, the children, who need to be connected to the covenant fathers in heaven. It is us who need the “wisdom of the just”. It is us who need to receive this blessing.

As part of this “right” the Fathers received is a “nation” or House. By connecting back to the fathers, we become members of the Family of God through being children to these fathers. This is accomplished through covenant and priesthood. Instead of getting burned at Christ coming, we meet Christ and His angels, and they join us here on earth as fire sanctifies all creation.

This is a big deal. If restoring the Family of God back on earth is the central element of the restoration, we would see this in all of Joseph Smith’s teachings and actions, right? Interestingly enough, we do see this as an overarching theme in Joseph Smith Jr.’s ministry.

First, how do we turn “to the wisdom of the just”?

This is where we need to turn to the Book of Mormon the other central element of Nephi’s message to Joseph Smith in 1823.

Nephi states the Book of Mormon contained the fullness of the everlasting gospel. Joseph Smith stated, it was “most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, then by any other book.”

I have heard from many the Book of Mormon is shallow lacking depth. I have heard it was easily written by Joseph Smith and is simply a display of 19th century burned over district theology. I have heard that it is just good fiction.

I would ask if those are your current thoughts to suspend them for this evening and consider seriously another view of the Book of Mormon. A view in the light of “the wisdom of the just.”

What is the wisdom of the Book of Mormon? How does it related to Nephi’s message of turning your hearts to the fathers or the wisdom of the just? What even is the fullness of the gospel? Do we have a definition?

“And because of the Fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man. And because of the redemption of man which came by Jesus Christ, they are brought back into the presence of the Lord. Yea, this is wherein all men are redeemed. . .”
Mormon 4, p 7 NC

The fall of man removed mankind from the presence of God. It would make sense that the fullness of the gospel, the fullness of the good news would bring us back into the presence of God “where in all men are redeemed”.

Again, what then is the “wisdom of the just”?

It is the knowledge of the walk taken to return to the presence of God while in the flesh. The fullness of the gospel is to be redeemed from the fall.

Within the first opening chapters of the Book of Mormon there are stories of two individuals taking this walk back into the presence of God. The first is Lehi. The second is Nephi.

The Book of Mormon starts out with a bang. Lehi and Nephi two normal men take the walk of the just and are brought back into the presence of God.

Christ used parables to hide truths from those who were not ready or not worthy to understand them. For the past two centuries, the Book of Mormon has been largely hidden from those who read it. This sealing of knowledge

makes the “wisdom of the just” hidden in plain sight. This is the hidden mystery of the Book of Mormon. The Book of Mormon teaches how to turn to the wisdom of the just and take the same walk all the Fathers have taken.

Was this walk what Joseph Smith was focus on?

Kirtland and then again in Nauvoo, Joseph Smith Jr. organized rituals and ordinances. In the Kirtland era, these were primarily limited to washings and anointings. In Nauvoo, within the red brick store Joseph Smith organized a long live action ritual which would later be called the “endowment”. This is the endowment used in LDS Temples.

The “endowment” ordinance organized by Joseph Smith was an allegory for the participates of the walk Lehi and Nephi really took into the presence of God. It was a ritual depicting Joseph’s own experiences. The ritual put the participant as an actor in a play. Contained within the ritual story were milestones, commitments, blessings received, and penalties given along the path. The ritual eventually symbolically took the participant back into the presence of God. This ritual is designed to communicate the walk you can take in mortality back into the presence of God.

Ordinances and rituals are tricky though. At one point a ritual or ordinance can be a great blessing. It can teach the hearer the path one must really walk. After a while though, the ritual can become a great stumbling block, as adherents to the ritual miss the mark through thinking the ritual is an end not a type. This idolatry and worship of the ordinance or the building the ordinances are performed in can be counterproductive.

The blessing is if you aren’t idolatrous to the ordinance or you don’t have access to it, but you understood the need to turn your heart “to the wisdom of the just” and take the walk up the mountain, then you can use the Book of Mormon as your manual and use the examples in the book to take the walk into the presence of God.

Every part of the ascent into the presence of God is outlined in the Book of Mormon. This ascension theology is the bedrock of the Book of Mormon. Ascension theology is the bedrock of the theology of the restoration. It is central to everything Joseph Smith taught and did. It is what Nephi was talking about in 1823. The restoration is ascension theology.

Why do you think this is would be the case?

In all scripture, there are two primary events which the focus is placed on: 1) the first coming of Christ to redeem mankind and 2) the coming of Christ in fire to usher in the millennium.

The struggle throughout religious history is for believers to keep those to events as real and literal verse figurative and allegorical or even completely divorcing the concept. The Jewish faith repeatedly lost their Christological belief. You see this with Lehi at the beginning of the Book of Mormon.

“And he testified that the things which he saw and heard, and also the things which he read in the book, manifested plainly of the coming of a messiah and also the redemption of the world. And when the Jews heard these things, they were angry with him, yea, even as with the prophets of old, whom they had cast out and stoned and slain...”

1 Nephi 1, p 5

Once Lehi spoke of a Christ or a Messiah that was when the people wanted to stone and slay Lehi for heresy.

The same is true for Abinadi testifying in-front of King Noah and his priests. Like Lehi, Abinadi cried repentance, but when he told them their belief was false and that the ordinances within the Law of Moses pointed to the real Lamb of God, it was at that point the people wanted to kill Abinadi.

“And he said unto him, Abinadi, we have found an accusation against thee, and thou art worthy of death. For thou hast said that God himself should come down among the children of men.”

Mosiah 9, p 2

If the Book of Mormon is written for our day, not Mormon’s day or Christ’s day, but our day, it would communicate what is needed for this second great event written in scripture – the coming of Christ in glory.

What does the Book of Mormon communicate?

- You have someone receiving a new name and a blessing of eternal life (Enos 1, p 1).
- You have examples of covenant making (Mosiah 3, p 3).
- You have examples of covenant land given (1 Nephi 1, p 9)
- You have examples of such exceeding great faith that the veil is parted (Ether 1, p 12).
- You have covenant prayers (3 Nephi 8, p 4).
- You have examples of higher ordinances (3 Nephi 8, p 6)
- You have angels conversing with men (3 Nephi 8, p 5).
- Examples of false ministers to prevent true faith (Alma 16, p 6)
- You have discourses on the Holy Order After the Order of the Son of God (Alma 9, p 10)
- You have men receiving the fullness of the priesthood (Helaman 3, p 19).

Every part of the walk back into the presence of God is outlined in the Book of Mormon. These truths are hidden from those who don’t take the book seriously, but for those have taken it seriously can see this path as clearly. Truly, this book contains the “wisdom of the just” and the knowledge of how to “turn your hearts to the fathers.”

Joseph Smith stated, “Man is saved no faster than he gets knowledge.” Knowledge of this path is central to Joseph Smith Jr.’s mission. It is the primary message of the signature book he translated. It was the purpose of the temples he sought to build.

I was LDS for 30 years before I was asked out of it with my wife. During those 30 years I attended the LDS Temple many times and became very acquainted with the ordinances there. The LDS endowment has changed over the past two hundred years. Nothing really has been added; however, there has been a lot which has been taken out. These subtractions have made the ordinance incomplete so much so that it has become a stumbling block for those who choose to take part in it.

Many of those things were taken out before I was born or only four years old. Recently, a lot more has been taken. I am going to share with you how those things which have been taken out can be easily seen in the Book of Mormon.

Within the endowment you progress from one stage of discipleship to another. Nothing in life is static. You are either progressing or digressing. Like a helix or a rounded staircase, once a person masters one level of discipleship they arrive back where they started, just higher on the ladder. The LDS endowment communicates that. Within one stage of development you are asked to be obedient and sacrifice. When I was four years old, there was a minister in the endowment. This minister taught scripture intermingled with man’s own ideas and philosophies. In

the ritual the minister asks for your obedience and sacrifice. At this point in the ascent up the staircase, obedience and sacrifice to this minister is not necessary.

In the ritual, the participant was supposed to identify that this minister was not one of the Lord's and bypass his demands. This Gideon's army concept is simple but profound. We must always be watchful and give heed to only the words which come from heaven regardless of who is speaking those words.

What do we see in the Book of Mormon?

In the Book of Mormon, we have a group of people who build a tower called a Rameumptom where they prayed to God thanking him that they were the chosen and the only blessed and righteous people in the land. This example among other examples in the Book of Mormon, communicate examples of similar ministers who can be seen today, who detract from the path upward.

As an Elias, Joseph Smith's mission was to prepare us to welcome the bridegroom. This is not accomplished through ignoring his teachings or missing the mark on the ordinances. It is to turn to "the wisdom of the just" and make the real ascent back into the presence of God.

But, what about all the polygamy stuff?

Joseph Smith III was a good man. He spent his entire life trying to clear the name of his father from polygamy. Personally, in my opinion, outside a small few others, Joseph Smith III did more for the LDS church than anyone else. Weird to say, huh?

Joseph Smith III was Joseph Smith Jr.'s oldest living son who was 11 when his dad died. Instead of going west with Brigham Young and the 40% of the church who followed, he stayed in Nauvoo with Emma his mother and his family. Emma stayed in Nauvoo because she received no witness to follow Brigham.

Joseph Smith III didn't join any restoration movement as he was growing up. He didn't join Brigham or James Strang or Sidney Ridgon or anyone else, but continued living and became an accomplished lawyer, until he was called by the Lord to do something. In 1859 & 1860, Joseph received two inspired dreams to join with the reorganization movement. In 1860, Emma Smith, brought her son to an RLDS conference in Iowa so he could be ordained as president of the RLDS Church.

The one of the first things Joseph Smith III did after taking over leadership of the reorganization was to go with his brothers Alexander Hale and David Hyrum to Salt Lake City to preach against polygamy saying his father never practiced it.

It was in these missions that Brigham Young called Emma: "The damnedest liar that ever lived." Because her sons were telling everyone that Joseph Smith Jr. had no part in polygamy.

When proselyting didn't work to stop the Brighamites from practicing polygamy, Joseph Smith III took his law degree to Washington DC to outlaw polygamy. His testimony in DC with the courts became a key witness that convinced the U.S. Government that polygamy was not a central tenant of the LDS religion and should instead be outlawed. Joseph Smith III was central in removing polygamy from the LDS Mormons.

I am grateful to Joseph Smith III. Polygamy is an abomination. In his memoirs he stated:

"To admit that my father [Joseph Smith Jr.] was the author of such false theories as were taught, or that he practiced then in any form, was not only repulsive in itself to my feelings and strongly condemned by my judgment, but was contrary to my knowledge of, and belief in him, would serve to neutralize at once

the intention I had formed to redeem his memory from false accusations and make honorable in the sight of men the religion for which he became a martyr, and would result in a utter failure on my part to accomplish that which I felt divinely urged to do...

I am grateful as I reflect that in over fifty years of active service dedicated to the objects I had in view, there has never been presented to me any evidence worthy to be called proof by which I am compelled to reverse the conviction of my judgment on these important matters, made at the time I took up my ministry. Nor have I been called to suffer shame before God and man by having receive and admit a knowledge that my father was guilty of such gross immorality as I deem that which was laid at his door...

The high regard for womankind that is a part of my nature may not be traceable alone to inheritances received from my mother, for as my father's son I also represent the qualities inherited from him and the entire group of forebears from whom he sprang." - The Memoirs of Joseph Smith III page 71

So, what was Joseph Smith doing?

Back to the definition of a Father:

"I became a rightful heir, a high priest, holding the right belonging to the Fathers." Abraham 1:2

When you arrive at the top of the mountain, you've ascended to become a Father. A father of many nations or a father of a House. Like the House of Jacob or House of Israel. You preside over a family. A Father is one with an independent covenant given to you directly from God. This covenant binds ordinances, enables priesthood, and grants keys of knowledge.

This person then becomes a "rightful heir, a high priest, holding the right belonging to the Fathers." They have obtained to the first presiding father on earth.

The sign of the person who has this right and has received this blessing is the possession of keys of knowledge from heaven.

In the Book of Abraham, we see what accompanies these keys knowledge.

1. A knowledge of the stars, their signs and purposes.
2. A knowledge of the preexistence and the purposes of God.
3. A knowledge of creation and its designs.
4. A knowledge of God through face to face interaction with God.

Joseph Smith knew what he was talking about. He received the signs, knowledge, and witnesses that accompanies a Father. Joseph was a Father. He was an Abraham. He made the ascent into the presence of God. He knew the path one must take to follow suit.

Going back to Nephi for a second:

"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." JSH Part 3, p 4

What if you had a Father, like Abraham, on earth? What if a "seal" is actually a person you "bind" yourself to? What if you have a "seal" alive walking among you? What if a "Holy Spirit of Promise" is a person who has promises made to them? What if you have a Holy Spirit of Promise walking among you instead being in heaven? What would you do?

"I would to God that this temple was now done that we might go into it and go to work and improve our time and make use of **the seals while they are on earth...**" Joseph Smith, 21 January 1844, W of JS, p318

The question is, what are the seals? Or better put WHO are the seals? Who was the Father or Patriarch who was on the earth in 1844 when Joseph Smith gave this talk?

"St Paul exhorts us to make our Calling & Election sure...That we may be sealed up unto the day of redemption, this principle ought, in its proper place to be taught, for God hath not revealed anything to Joseph, but what he will make known unto the Twelve and even the least Saint may know all things as fast as he is able to—bear them. For the day must come when no man need say to his neighbor know ye the Lord for all shall know him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power and the other comforter spoken of which will be manifest by revelation."
Joseph Smith, 27 June 1839, WofJS p18

So, what was Joseph Smith doing?

"Again the doctrine or sealing power of Elijah is as follows if you have power to seal on earth and in heaven then we should be crafty, the first thing you do go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory, and go ahead and not go back, but use a little craftiness and seal all you can; and when you get to heaven tell your father that what you seal on earth should be sealed in heaven. I will walk through the gate of heaven and claim what I seal and those that follow me and my council the Lord once told me that what I asked for I should have..." Joseph Smith, 10 March 1844, WofJS, p 330

Notice Joseph said, sons and daughters. He is going to seal sons and daughters, not wives. There is no mention of wives in any of his talks only sons and daughters.

If you have an Abraham walking the earth and he is in possession of the seals or better put is a Seal, you seal yourself to him as a son or a daughter. You become "seed of Abraham" or better put "seed of Joseph." This provides you with a seal on your forehead because you are inheriting the covenant made between God and the Abraham. You become a son or a daughter in the Family of God through turning your hearts to the Fathers and "binding" yourself or "sealing" yourself to them as a son or a daughter. No wonder in LDS Temples you used to first get adopted to Joseph, then you received everything else.

By doing this, you become a member of the House of Joseph. You receive the seal on your forehead because of the covenant and blessing given to Joseph from the Lamb.

"And I looked, and behold, a Lamb stood on the Mount Zion, and with him a hundred forty-four thousand, having his Father's name written in their foreheads. And I heard a voice from Heaven, as the voice of many waters and as the voice of a great thunder. And I heard the voice of harpers harping with their harps, and they sung as a new song before the throne, and before the four beasts and the elders, and no man could learn that song but the hundred forty-four thousand who were redeemed from the earth."

Revelation 5 p 1

Those who receive this seal on their foreheads will be protected against the day of the Lord. This is what Joseph was doing. He was reorganizing the family on earth with him as a Father of his house and Emma as the Elect mother. This was apart of their House. This is the House in Emma's vision.

Notice too, in Emma's vision Joseph took her through a mansion where there were rooms for all their children. This mansion wasn't like Big Love or Brigham Young's polygamous compound. It was a house for their children, and they were the parents.

Why was Brigham and those who followed him so convinced it involved wives and litters of children?

There are times when people are darkened in their minds. Through their pride they assume the will of God without having the clear picture given. They guess. They assume. They then act before they learn the full truth and then they justify their actions afterwards. We have seen this many times.

I don't believe Joseph Smith III understood the complete concept of the House of Joseph. But I do believe he was a man of integrity and he knew his father and mother where as well. When he interviewed his mother with his brother Alexander a few months before her death, and Emma declared emphatically Joseph did not practice polygamy; Joseph Smith III did not need to understand everything I have shared. He trusted his mother and father. He knew their character. He trusted their witness. They are much better character witnesses than Brigham Young.

Back to turning your hearts to the fathers...

Does this ascension and adoption into the House of Joseph involve priesthood?

First, what is priesthood? If we are to turn to our fathers, should we then receive fellowship with them? Is that then a priesthood? Are there multiple points of fellowship with male and female priests and priestess from the other side of the veil?

“They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.” T&C 82, p 16 (D&C 84: 32-34)

What does it mean to become a son of Aaron? What does it mean to become a son of Moses? What does it mean to become a seed of Abraham? Is there a progression here?

When you start on this journey up the mountain of God you begin on the left hand of God. You are carnal, sensual, and devilish. It is only through putting off the natural man and changing your robes by becoming a saint that you move from being on the left hand of God to the right hand of God.

This ascension process moves you from being a son of Aaron to a son of Moses and then seed of Abraham.

“And also all they who receive this priesthood receive me, saith the Lord; For he that receiveth my servants receiveth me; And he that receiveth me receiveth my Father; And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. And this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.” T&C 82, p 17 (D&C 84: 35-40 LDS)

Does this not produce seed of Abraham?

"And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed (not just biological children) shall the kindred of the earth be blessed.

Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, forever and ever, saith the Lord."

T&C 141, p 18 (D&C 124: 58-59 LDS)

The consistency of Joseph Smith's message in word and deed is impressive.

This House Emma saw in vision with Joseph and the Savior, what is it?

In January 2017 I received a dream where Joseph and Hyrum Smith talked to me. In my vision, I was at my grandpa Spencer's house. My grandpa is a fifth-generation descendant of Hyrum Smith. My grandpa Spencer's house was full of people. My grandma and grandpa were there. My aunts and uncles were there. There were many people there. I saw an organ playing music in the background. I then knew I was in the house of Father Hyrum.

I then was taken to another house. This house was identical to the previous house. However, I did not see anyone in this house. In the background, I heard the same song playing on an organ. I knew immediately this house represented the house of Joseph. Joseph Smith then spoke to me. In great anxiety, he said that his house needed to be gathered. Hyrum Smith then told me he wanted his descendants to give the invitation.

Joseph's House I was shown is the same House Emma saw the days before she passed away. It is the House given to Joseph and Emma Smith by covenant. It is a House which if you turn to your Father Joseph and through following the path of the wisdom of the just, you can receive a seal on your forehead, you will not only be protected at Christ's coming, but meet Him in glory.

I am here today to extend this invitation. Joseph and Emma have covenants that can benefit us today. In order to receive a blessing from them we must turn our hearts to them. They are the Father and Mother of the restoration. Becoming one of their children through turning our hearts to them and receiving their blessing as Seed of Joseph is our blessing and opportunity.

We do this through looking at what Joseph did with fresh eyes and see the ascension theology he laid out through his teachings; teachings like the Lectures on Faith, the Book of Mormon, and through the work he sought to accomplish. Overcome biases from false history and consider another historical and theological narrative. We then must do the work instead of simply saying we will do the work.

"Come unto me all ye ends of the earth, buy milk and honey without money and without price... Hath he commanded any that they should not partake of his salvation? Behold, I say unto you, Nay, but he hath given it free for all men, and he hath commanded his people that they should persuade all men unto repentance. Behold, hath the Lord commanded any that they should not partake of his goodness? Behold, I say unto you, Nay, but all men are privileged, the one like unto the other, and none are forbidden." 2 Nephi 11, 16 NC

I am a witness that the Lord is actively working today. I find it no coincidence Joseph Smith's last vision involved a farm and Emma's last vision involved a house. I have heard Joseph Smith in his own voice express his anxiety about his House. The House of Joseph. In behalf of Joseph and Emma I extend this invitation to receive the blessings of Joseph and Emma's house by turning your heart to them and receive the seal and blessing they are offering. I invite you to consider strongly what I shared and to listen to what Denver has to say.

In the name of Jesus Christ amen.