

A Matter of Prophetic Context

Understanding where we stand prophetically so we may act accordingly.

Point of consideration prior to the proposals vote.

As we contemplate proposals for additions to our canon, it might be beneficial to consider the prophetic context in which we live. That may influence how we think and proceed. In the days of Joseph Smith, he and Oliver Cowdery were ordained by John the Baptist to the Aaronic Priesthood¹ which is associated with the Spirit of Elias.² Both of these elements are preparatory, basic applications of Priesthood.³

¹ “We still continued the work of translation when, in the ensuing month (May, eighteen hundred and twenty-nine), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins as we found mentioned in the translation of the plates. While we were thus employed praying and calling upon the Lord, **a messenger from Heaven descended in a cloud of light, and having laid his hands upon us, he ordained us**, saying unto us, Upon you, my fellow servants, in the name of Messiah **I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins**. And this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness. He said **this Aaronic priesthood had not the power of laying on of hands for the gift of the holy ghost, but that this should be conferred on us hereafter**, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterward that he should baptize me. Accordingly, we went and were baptized. I baptized him first and afterward he baptized me, **after which I laid my hands upon his head and ordained him to the Aaronic priesthood**. And **afterward he laid his hands on me and ordained me to the same priesthood**, for so we were commanded.

The messenger who visited us on this occasion and conferred this priesthood upon us **said that his name was John, the same that is called John the Baptist in the New Testament**, and that he acted under the direction of Peter, James [Jacob], and John, **who held the keys of the priesthood of Melchizedek**, which priesthood, he said, **should in due time be conferred on us**, and that I should be called the first elder of the church and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine that we were baptized and **ordained under the hand of the messenger**” (RE T&C 1, Joseph Smith History Part 14:1-2, emphasis added).

² “. . . But I was informed that **this office did not extend to the laying on of hands for the giving of the Holy Ghost; that that office was a greater work, and was to be given afterward; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias**; for the spirit of Elias was a going before **to prepare the way for the greater**, which was the case with John the Baptist” (Smith Jr., Joseph. Teachings of the Prophet Joseph Smith (p. 384, emphasis added). Deseret Book Company. Kindle Edition).

³ “Unlike Melchizedek priesthood (which can only be exercised with extraordinary care and delicacy), **Aaronic priesthood is durable**. The purpose of Melchizedek priesthood is to bless. **The purpose of Aaronic priesthood is to condemn and to judge, and to set law so men can condemn themselves. Having the authority to condemn is remarkably durable, and unfortunately used with great regularity**. The purpose of Melchizedek priesthood is to cry out: **Know ye the Lord! Until all shall know Him**. D&C 93:1 promises: “Verily, thus saith the Lord: It shall come to pass that **every soul** who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, **shall see my face and know that I am**.” **So I [Denver Snuffer] say: Know ye the Lord!**” [Melchizedek Priesthood] (Snuffer, Denver. *Preserving the Restoration*, p358, emphasis added), Mill Creek Press.

Under this Priesthood the Lord institutes a system of vicarious representation. Consequently, Moses ascended to the top of Mount Sinai alone to represent Israel before the Lord. Moses sought a higher order [Melchizedek] establishing individual representation before the Lord. Israel feared the Lord and prayed He would reveal His will to Moses alone. For this reason the Lord condemned Israel because it placed them at cross purposes to His intent and Atonement. The Lord sought to restore all mankind to His presence. This was the primary purpose of the Atonement of Jesus Christ. For their Melchizedek covenant rejection Israel was cursed.

“When God offers a blessing or knowledge to a man [offer to ascend], and he refuses to receive it, **he will be damned.** *The Israelites prayed that God would speak to Moses and not to them; in consequence of which he cursed them with a carnal law*” (Smith Jr., Joseph. Teachings of the Prophet Joseph Smith (p. 369, emphasis added). Deseret Book Company. Kindle Edition).

Ironically, today some revert to a similar standard unwittingly by insisting all revelation flow from the Lord to His servant. The same reason Israel was cursed with a carnal law.

Denver explained the earth is in the process of fulfilling a chiasm,⁴ beginning with Adam (Spirit of Messiah, Adam in the presence of God, Patriarchal Priesthood). Then Enoch (Spirit of Elijah, Melchizedek Priesthood where Enoch with his city ascended to Heaven as translated beings). The left side of the chiasm completes its descension with Noah, (Spirit of Elias, Aaronic Priesthood) attempting to restore what was lost on the descent. The bottom of the chiasm was complete when all flesh, save eight souls and their families were destroyed in the flood. This is the last phase before the chiasm reverses to ascend through reversing the same steps.

The right side of the chiasm begins ascending with Joseph Smith (Spirit of Elias, Aaronic Priesthood, rod of Jesse, originates without power to bestow the Holy Ghost).⁵ Next is the Spirit of Elijah (Melchizedek Priesthood, root of Jesse, Spirit of

⁴ “There is the Spirit of Elias, there is the Spirit of Elijah and there is the Spirit of Messiah. These three great spirits **unfolded in the work of God in the generations of man in a steady descent. They will be likewise inverted like a chiasm and return in an ascent so that at the end it will be as it was in the beginning.** “Now this same Priesthood, which was in the beginning, shall in the end of the [earth] also,” was the prophecy that Father Adam gave, Enoch quoting Adam, and Moses quoting Enoch, the prophecy being contained in the Book of Moses or soon, in the Book of Genesis” (*Things to Keep Us Awake at Night*, Denver Snuffer Jr., p.13, emphasis added).

⁵ “There are times coming when God will signify many things which are expedient for the well-being of the saints **but the times have not yet come but will come as fast as there can be found place and receptions**

Elijah opens the conduit between Heaven and earth to restore the connection, reception of the Holy Ghost, conversing with the Lord *through the veil*). Finally, the Spirit of Messiah, (Stem of Jesse, Jesus Christ, Patriarchal Priesthood, pass through the veil into the Lord's presence).

Difference in Representation Between Melchizedek and Aaronic Priesthoods

The first or Aaronic Priesthood institutes vicarious representation before the Lord, where the high priest offers sacrifice for his sins and the sins of Israel. Relying on vicarious representation before the Lord led to cursing, condemnation, and a carnal priesthood. In Moses' earliest attempts he desired that all Israel be introduced to the Lord as opposed to vicarious representation.

“And this greater Priesthood administers the gospel and holds the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest, and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto man in the flesh, for without this no man can see the face of God, even the Father, and live.

Now, *this, Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God, but they hardened their hearts and could not endure his presence.* Therefore, the Lord, in his wrath (for *his anger was kindled against them*) swore that *they should not enter into his rest — which rest is the fullness of his glory — while in the wilderness*” (RE T&C 82:12-13, emphasis added).

The model of vicarious representation places another mortal between the individual and the Lord, contrary to the Lord's will. This mistake kindled the Lord's anger with Israel. It is the same model instituted in the Church of Jesus Christ of Latter-day Saints. Can the same pattern of vicarious representation that angered the Lord be pleasing now? Is it pleasing when we lapse into it?

for them.” That time did not come during Joseph's life, and therefore the return of the Holy Order did not happen in his day. Because of the failure in Joseph's day, the Family or House of God still needs to be set in order As is always the case, there will need to be a temple prepared for the Holy Order to function... (The Holy Order Part 2, Denver Snuffer Jr., p.4, emphasis added).

“ . . . And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter [kingship] 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 inheritance 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 . . .” (RE T&C 83:4, emphasis added).

“President Joseph Smith read the 14th chapter of Ezekiel—said the Lord had declared by the Prophet, that *the people should each one stand for himself, and depend on no man or men* in that state of *corruption* of the Jewish church [and Gentile churches] —*that righteous persons could only deliver their own souls—applied it to the present state of the Church of Jesus Christ of Latter-day Saints*—said *if the people departed from the Lord, they must fall—that they were depending on the Prophet* [Aaronic Priesthood], *hence were darkened in their minds, in consequence of neglecting the duties devolving upon themselves, envious towards the innocent, while they afflict the virtuous with their shafts of envy*” (Smith Jr., Joseph. Teachings of the Prophet Joseph Smith (p. 270, emphasis added). Deseret Book Company. Kindle Edition.

Before we lay claim to being those who do the Lord’s will, we have to leave the Aaronic, Spirit of Elias, vicarious representation model behind. It is essential we transition to the Spirit of Elijah, Melchizedek⁶ model of the first comforter or Holy Ghost who “brings all things to our remembrance⁷,” including our record of Heaven.

The Spirit of Elijah⁸ reopens the conduit⁹ between Heaven and earth so Patriarchal Fathers [man, angels, Aaronic] minister to mortal men preparing them by

⁶ “. . . Despite all Abraham had received before, **the Holy Order was not conferred upon him until he met and was initiated by Melchizedek**. Abraham explained the process: “it came down **from the Fathers**, from **the beginning of time**, yea, even from the beginning (or **before the foundations of the earth**) to the present time, even the right of the firstborn (or **the first man — who is Adam — or first Father**) **through the Fathers** unto me.” Melchizedek, was a ‘king and priest’ and “stood as God to give laws to the people, **administering endless** [sealing power, Spirit of Elijah] **lives to the sons and daughters of Adam**” and from him [Melchizedek] **Abraham received the required initiation into the Holy Order**” (*The Holy Order, Part 2*, Denver Snuffer Jr., p.5, emphasis added).

⁷ “These words have I spoken to you while I am still present with you. **But the Comforter, which is the Holy Ghost that the Father will send in my name, will teach you all things, and restore to your memory all truth I have taught to you, and the record of Heaven itself**” (RE T&C 171, Testimony of Saint John 10:15, emphasis added).

⁸ “This paper [The Holy Order, Part 2] is about how from time to time **Christ sends authority and order into this world, for His purposes...**” (*The Holy Order, Part 2*, Denver Snuffer Jr., p.1, emphasis added).

⁹ “Melchizedek was **“Father” to the righteous** at the time Abraham was seeking for the blessing of the Fathers. **Because Abraham honored the position occupied by Melchizedek, heaven took notice**. As stated before, **Abraham was faithful and un aspiring, but also seeking and willing**. If he hoped to displace, or compete, or stand independent of Melchizedek **he would not have been qualified, nor even considered by heaven**. If **Lehi had not respected Jeremiah as the Lord’s messenger, the heavens would not have opened for him. If Nephi had not respected his father Lehi as God’s messenger, Nephi would not have had the heavens open for him**. An aspiring spirit is toxic, and *while aspiring men may gain some measure of spiritual understanding, they forfeit any blessing that might have been gained by accepting and honoring the Holy Order*” (*The Holy Order, Part 2*, Denver Snuffer Jr., p.7, emphasis added).

“After I had asked to personally experience **the things my father had seen**, and **believing the Lord could reveal them to me**, as I sat pondering in my heart, I was carried away in the Spirit of the Lord to a very high mountain, one I had never seen or set foot on before. The Spirit asked me: What do you want? I replied: **I want to see what my father saw**. The Spirit asked me: **Do you believe your father saw the tree he has talked**

the power of the Holy Ghost and introduce them at the veil to converse personally with the Lord.¹⁰ Thereafter the Lord mentors them in preparation for passing through the veil into the Lord's presence where He leads their ascension.¹¹

How do we know we are at the threshold of passing from the Spirit of Elias to the Spirit of Elijah? Perhaps the Lord's servant subtly writes a book titled, "*Second Comforter, Conversing with the Lord Through the Veil.*" Recalling the LDS endowment, approaching the veil requires someone to teach the "true order of prayer" and provide a proper introduction at the veil. This book attempts to do just that, with added teachings since its publication.

The Lord explained His process for dealing with His latter-day servants as they transition to a more personal, elevated relationship with the Lord:

"Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph and spoke unto him from Heaven, and gave him commandment, *and also gave commandments to others* that they should proclaim these

about? I replied: Yes, **you know that I believe all my father's words . . .**" (CofC 1 Nephi 3:6, emphasis added).

"Abraham qualified for this blessing **because Abraham honored the position occupied by Melchizedek.** Abraham was not like Nephi's older brothers, **who assumed because they were older they were entitled to rule, not to be ruled.** As Nephi described his brothers: [T]hey did seek to take away my life. Yea, they did murmur against me, saying, Our younger brother thinks to rule over us, and we have had much trial because of him; wherefore, now let us slay him, that we may not be afflicted more because of his words. For behold, **we will not have him to be our ruler, for it belongs unto us, who are the elder brethren, to rule over this people. This refusal to respect God's choice doomed them and their descendants to continual apostasy.** That apostasy led to open warfare beginning with the first generation. Centuries later, Lamanite fighters were inspired by hatred because they believed, "**your fathers did wrong their brethren, insomuch that they did rob them of their right to the government when it rightfully belonged unto them.**" This hatred **was grounded in religious resentment . . .**" (*The Holy Order, Part 2*, Denver Snuffer Jr., p.8, emphasis added).

¹⁰ "The Holy Order **is not** synonymous with having calling and election made sure. **You can have your calling and election made sure without having the Holy Order.** The Holy Order **is not** synonymous with being redeemed from the fall and **returning to God's presence. That also can happen without having the Holy Order.** Nor is the Holy Order synonymous with having the fullness of revelations from before the creation of the world through the end of this cycle of creation. **That, also, can be given to a person while they still lack the Holy Order**" (*The Holy Order, Part 2*, Denver Snuffer Jr., p.3, emphasis added).

¹¹ "Do not allow your heart to be troubled. You are devoted to God and are also devoted to me. **In the journey through my Father's realms are many stages with temporary abodes.** If it were not so, I would have told you. **I go to prepare an abode for your upward journey.** And **when I arise, I will prepare places for you, but I will be your companion again and visit each of you, so that where I travel, you may journey to also.** And **the path I follow upward you know, and the way of ascent you also know.** Thomas said to him, Lord, we don't know where you are going; how can we know the way? You have not told us. Jesus said to him, **I am the way, the record of the truth, and the means for Eternal lives, worlds without end: no man comes to the Throne of the Father without me. If you follow me, you will come to the Father's Throne through me and will thereafter be like him forever**" (RE T&C 171, Testimony of Saint John 10:9, emphasis added).

things unto the world. And all this that *it might be fulfilled which was written by the prophets: the weak things of the world should come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world, that faith also might increase in the earth, that my everlasting covenant* [sealing power, Spirit of Elijah] might be established, that the *fullness* of my *gospel* might be proclaimed *by the weak and the simple* unto the ends of the world and before kings and rulers. Behold, I am God and have spoken it.

These commandments are of me, and were given unto my servants *in their weakness*, after the manner of their language, that *they might come to understanding* [implies a process]. And *inasmuch as they erred, it might be made known*; and inasmuch as they *sought wisdom, it might be instructed*; and inasmuch as *they sinned, they might be chastened that they might repent*, and inasmuch as *they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time*, after they having received the record of the Nephites . . .” (RE T&C 54:4-5, emphasis added).

It’s noteworthy that nowhere in the previous verse did the Lord threaten to cut anyone off for trying. He set expectations that we are weak and He is patient and willing to work with us. The Lord’s procedural plan suggests He is willing to play the role of nurturing parent. Those whom He calls are both weak and simple as prophesied. Hopefully that will be us because the weak and simple fulfill the Lord’s prophecy and give all credit to Him. Mistakes will be made with repercussions, but none will be terminal if we are humble. Let’s proceed cautiously under the guidance of the one who leads us to the veil and knocks on our behalf to introduce us to the Lord.

When the Spirit of Elijah reaches its apex, man won’t counsel their fellow man because all will know the Lord and speak in His name authoritatively.

Finally, the servant has knocked at the veil on our behalf with amazing results. However, that does not absolve our responsibility for knocking ourselves. Our knocks begin with immersing ourselves in the scriptures and our obedience to those precepts. His inaudible whispers gently flow into our minds and hearts as the doctrines of the Priesthood distill upon our souls.¹² Through this process we begin our conversations with the Lord through the veil. We don’t intellectually think our way to Him, we feel

¹² “ . . . your bowels also *being full of charity toward all men*, and to *the household of faith*; and *virtue garnish your thoughts unceasingly. Then shall your confidence wax strong in the presence of God*, and *the doctrines of the Priesthood shall distill upon your soul as the dews from heaven. The holy ghost shall be your constant companion*, and your *scepter* [kingship] an *unchanging scepter of righteousness and truth*, and your dominion shall be *an everlasting dominion* [sealing power, Spirit of Elijah] and *without compulsory means it shall flow unto you for ever and ever*” (RE T&C 139:6, emphasis added).

our way to Him by sharing our honest and sincere feelings as His sacred truths are brought to our remembrance by the Holy Ghost.

Scott Roderick