

Moroni Talk for September 14, 2023

Daniel Adams, Joseph Smith Sr. and Lucy Mack Smith Family Committee

It is a great privilege to be with you tonight to talk about one of the greatest events in history. So I've worried about this talk, because I want to convey the greatness of what Moroni has done, and so I've given several iterations of it to my family, until I thought it was pretty good. But that reminded me of a story Elder Glen Rud once told at BYU. He said a General Authority once gave a great talk, and when he sat down, he asked his wife, "How many truly great men are there in the world?" She replied, "I'm not sure, but I know it's one less than you think."

I pray that the spirit can be with me tonight, so that you and I can both be edified. I should say too, that much of this talk comes from my son, Daniel Meade Adams, who has a rare gift of deep gospel understanding. I'm also grateful to Sister Maddox, who mentioned in her prayer about truth coming out of the earth. I'd like to use that as the theme for this presentation. Enoch sees the history of the earth from the beginning to the end, and the wickedness of men causes his soul to mourn. He asks the Lord, "When will the earth rest, and when shall we finally have peace?!"

Moses 6:

60 And the Lord said unto Enoch: As I live, even so will I come in the ^alast days, in the days of wickedness and vengeance, to fulfil the ^boath which I have made unto you concerning the children of Noah;

61 And the day shall come that the earth shall ^arest, but before that day the heavens shall be ^bdarkened, and a ^cveil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I ^dpreserve;

62 And ^arighteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear ^btestimony of mine Only Begotten; his ^cresurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to ^dgather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ^eZion, a ^fNew Jerusalem.

63 And the Lord said unto Enoch: Then shalt thou and all thy ^acity meet them there, and we will ^breceive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

Slide 1

We have gathered here to commemorate the 200th anniversary of Moroni's visit to Joseph Smith, the visit which heralded the restoration of truth from the earth and power from on high. But we can't speak of Moroni and why his visit was so monumental, without talking about the truth from the earth, the Book of Mormon. And to explain this book's significance, we need to understand the role the great prophet restorers played in bringing about that record, Moroni's role, and our obligation as descendants of Joseph in causing this righteousness and truth to sweep the earth as with a flood. (As we read in Moses 6, righteousness from heaven prophesies of the day when God and Christ come down from

heaven and appear to young Joseph, and truth from the earth is specifically mentioning the coming forth of the Book of Mormon.)

Slide 2: Doctrine of the Record

If we desire salvation, it is imperative for us to know how the Lord gathers His people throughout history; and that a witness of His dealings has been kept from the beginning that both prophecies and then testifies of that gathering. And He has commanded his people to record those prophecies and history, so that we may be judged accordingly at the last and great day. This is why Moses 6 is so important, because it talks about the record and how the Lord would watch over his people from the beginning to the end: Thus, a book of remembrance was kept from the beginning:

Moses 6:

5 And a ^abook of ^bremembrance was kept, in the which was recorded, in the ^clanguage of Adam, for it was given unto as many as called upon God to write by the spirit of ^dinspiration;

46 For a book of ^aremembrance we have ^bwritten among us, according to the pattern given by the finger of God; and it is given in our own ^clanguage

What we learn from these verses, is that God set the pattern and began the scriptures by his own finger, then called prophets and gave them authority (priesthood) to continue the record. The record has a dual purpose; 1, to proclaim the purposes of God in gathering His children, and 2, to record the names of those who either accept or reject His covenants, that thereby they may be judged at the last day. It is the record of the covenant and the record of those who are bound to the covenant.

D&C 128:8-9 Now, the nature of this ordinance consists in the ^apower of the priesthood, by the revelation of Jesus Christ, wherein it is granted that whatsoever you ^bbind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ^cordinances in their own *propria persona*, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

9 It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a ^adispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in ^bauthority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great ^cJehovah. This is a faithful saying. Who can hear it?

Slide 3:

Thus, the record and priesthood authority go hand in hand. You cannot have one without the other. Where there is priesthood, there is the record; there is continuing covenants, instruction, warning, and

revelation from God, and those who were faithful to those covenants are recorded in the record. It is God's design for dealing with His people on this earth; and where there is no continued, revealed record, there is no priesthood authority from God. To have the priesthood means you have modern revelation, covenants, and record keeping of those covenants.

Footnote: An important illustration of this principle is demonstrated with 1st Nephi. The account opens with Nephi needing to get the record. Nephi and his brothers make 3 attempts to get the record. Laman 1st tries by just asking for it, but you cannot obtain the word of God that way. Then they try to buy the record, but that doesn't work. Finally, after exercising mighty faith, Nephi goes according to the spirit. Laban, who is supposed to be the holder of the record, is obviously wicked. He has violated the covenant and as a representative of Israel, no longer has the right to it. Nephi must have the record to become the dispensation head and lead his people. (There is much more to this, but not for this presentation). Later, Laman and Lemuel recognize this principle and complain that Nephi stole the record, and thus the leadership of the people.

Slide 4

But it is more than just record keeping. It is also important to understand that God is a God of order, and so only his authorized representative can keep the record. And since the priesthood was according to the patriarchal order, the responsibility of keeping the record was handed down from father to son. Thus, that person has a huge responsibility. But he also has the right over that dispensation, which is really the birthright. It is a family record, how the Lord deals with his family, and in particular, his chosen family on this earth. And the keeper of the record gets to say who's in or out.

D&C 85:9 And all they who are not found written in the ^a[book of remembrance](#) shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among ^b[unbelievers](#), where are ^c[wailing](#) and gnashing of teeth.

The great Patriarchs for the family of Israel in the Old Testament are Abraham, Isaac, and Jacob. Most of the world claims Abraham as their father, and many claim the blessings promised to Abraham's seed. Notice though, that the promises become greater with each descendant/patriarch: Isaac's seed gets greater promises than some of Abraham's seed (Ishmael does not have the greater promise). The same is the case with Jacob's seed, who receive greater blessings than Essau's. But the greatest blessings are reserved for the posterity of Joseph (I'll explain more in a later slide)

Slide 5 Foreknowledge of God

Now from the beginning, God knew that from time to time, his family would stray from their covenants, lose the priesthood power, the record, and its birthright. And there are only a few great prophet/restorers mentioned in this context: Abraham, Joseph of Egypt, Moses, Christ, and Joseph Smith.

To illustrate this principle, let's look at Joseph of Egypt. Joseph has the birthright, thus he keeps the record. And part of keeping the record is prophesying about the covenant family, to the end of time, so that all his descendants shall know that God is God.

24 And Joseph said unto his brethren, I die, and go unto my fathers; and I go down to my grave with joy. The God of my father Jacob be with you, to deliver you out of affliction in the days of your bondage; for the Lord hath visited me, and I have obtained a promise of the Lord, that out of the fruit of my loins, the Lord God will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet; (not the Messiah who is called Shilo;) and this prophet shall deliver my people out of Egypt in the days of thy bondage.

25 And it shall come to pass that they shall be scattered again; and a branch shall be broken off, and shall be carried into a far country; nevertheless they shall be remembered in the covenants of the Lord, when the Messiah cometh; for he shall be made manifest unto them in the latter days, in the Spirit of power; and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom.

26 A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

27 Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins; and unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren.

28 And he shall bring them to the knowledge of the covenants which I have made with thy fathers; and he shall do whatsoever work I shall command him.

29 And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt; for a seer will I raise up to deliver my people out of the land of Egypt; and he shall be called Moses. And by this name he shall know that he is of thy house; for he shall be nursed by the king's daughter, and shall be called her son.

30 And again, 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; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days;

31 Wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord.

32 And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days.

33 And that seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation.

This prophecy becomes the most repeated prophecy in scripture. It is the prophecy of the great seers who will be raised up, and they are all similar: Joseph of Egypt, Moses, Christ, and Joseph Smith. Referencing this prophecy, Moses said,

Slide 6

Deut: 18: 15 – 19. A prophet shall the Lord your God raise up, like unto me. Him also shall ye hear, and it shall come to pass, that whosoever will not hear the words of that prophet, shall be cut off from among the people.

Here, Moses is speaking of Christ and the great need to accept Christ when he comes, and not reject him by saying, we have Moses as our prophet. When Christ came, he said, “I am he of whom Moses spake,” meaning, I am that great deliverer, gatherer, and restorer. And if you want salvation, if you want to be recorded in the book, you have to accept the new covenant.

3Ne 20:

23 Behold, I am he of whom Moses spake, saying: ^aA prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.

24 Verily I say unto you, yea, and ^aall the prophets from Samuel and those that follow after, as many as have spoken, have testified of me.

(See also Acts 3: 22-25)

And then Christ says, the day will come when the book will be restored again, and I will give unto him power to bring it forth unto the Gentiles, it shall be even as Moses said, they shall be cut off from among the people. Now Christ is speaking of Joseph Smith:

3Ne 21:

For in that day, for my sake shall the Father ^awork a work, which shall be a great and a ^bmarvelous ^cwork among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be ^amarred because of them. Yet I will heal him, for I will show unto them that ^bmy wisdom is greater than the cunning of the devil.

11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause ^ahim to bring forth unto the ^bGentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be ^ccut off from among my people who are of the covenant.

By the words of the book, which are the words of Christ, we are added to the book of remembrance, or we are cut off. It is all about the book. Those who have the priesthood right, or authority, have the book—the book is the record of God’s dealings with his family, and you become his family when you believe the book and enter into His covenant. Thus, Ephraim shall write, and Judah shall write, and both

testimonies will come together at the last day to judge all the people. But you cannot have the Book or write in it, without having the priesthood authority. If you don't have the priesthood authority, you don't have the right to keep the book of remembrance. And without the priesthood, the book is invalid. Thus, every dispensation begins with the book, the record.

- Joseph of Egypt begins the Brass Plates and rules over Israel.
- 400 years later, Moses receives restores the book of Genesis, and then gives new revelation, the books of the Law, or the Pentateuch, and judges Israel.
- When Christ comes in the meridian of time, he brings forth new doctrine and it is recorded in the New Testament.
- Joseph Smith begins the restoration by translating the book, restoring lost scripture and revealing new scripture, and then Joseph presides over this great and last dispensation.

Footnote:

- You have to restore the book first, because it teaches the covenant. Now that we understand the covenant, then the priesthood and its attending covenants can be restored. (Think of the temple endowment: Adam and Eve first have to covenant to keep the law of obedience, and then they receive the covenant blessings.)
- Thus, any organization, which claims to have the priesthood, but does not have the living record which includes modern revelation, must be false. And anyone who believes in the old book without accepting the new, cannot make covenants, understand who God is, or how to become like Him.

Slide 7

As an aside, it is helpful to underscore how great these great seers are. Speaking of Joseph Smith, the Lord said:

D&C 28:2 But, behold, verily, verily, I say unto thee, ^ano one shall be appointed to receive commandments and ^brevelations in this church excepting my servant ^cJoseph Smith, Jun., *for he receiveth them even as ^dMoses. **3** And thou shalt be obedient unto the things which I shall give unto him, even as ^aAaron, to ^bdeclare faithfully the commandments and the revelations, with power and ^cauthority unto the church.*

Numbers 12: 1 And Miriam and Aaron spake against Moses because of the ^aEthiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard *it*.

3 (Now the man Moses *was* very ^ameek, above all the men which *were* upon the face of the earth.)

4 And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the Lord came down in the ^apillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a ^aprophet among you, / the Lord will make myself known unto him in a ^bvision, *and* will speak unto him in a ^cdream.

7 My servant Moses *is* not so, who *is* faithful in all mine house.

8 With him will I ^aspeak ^bmouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he ^cbehold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the Lord was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* ^aleprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she* *was* leprous.

...for he receiveth them even as Moses! There are prophets and then there are prophets!

Slide 8: Introducing Moroni:

And now, speaking of that great last gathering which is ushered in by Moroni, we turn to the prophecy he quoted to Joseph Smith, of how that gathering would happen, found in Malachi 3 and 4: (1st thing Moroni quotes)

Chapter 3 talks about the Lord sending his messenger to prepare the way, and then Moroni refers to himself as the messenger. Several times in Joseph Smith's history, Joseph records, the messenger told me this or said such and such...We are introduced here to the doctrine of the messenger or Elias who prepares the way for Christ. There is always a forerunner, a preparer. Joseph is also called a messenger in D&C 35:4.

D&C 27: 5 Behold, this is wisdom in me; wherefore, marvel not, for the hour cometh that I will ^adrink of the fruit of the ^bvine with you on the earth, and with ^cMoroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the ^drecord of the ^estick of ^fEphraim

Slide 9: What do we know about Moroni?

Moroni:

- Warrior, prophet. Lived alone for another 36-37 years after his father died (According to the early prophets of this dispensation)
- Saw the Savior (talked with him, face to face, and the Lord told him in all humility!) and the 3 Nephites
- Last witness of the destruction of the Nephites
- Was resurrected and received the keys to the stick of Ephraim

- **Footnote:** It is so important to understand that the keys to the stick of Ephriam, means that Moroni is intimately involved with and responsible for the destination of this country and the spread of the gospel. This is why so many people see him, and the comments by Orsen Hyde are especially relevant (I may put those at the end of the talk).
- Appeared to 17 people to witness of the golden plates
- Was likely the 'messenger' in Father Smith's dreams
- 1400 years after his death, he appeared at the bedside of the Prophet Joseph Smith on the 21st day of September in 1823.
- Saw our day, especially the pollutions of our day
- Translated the Book of Ether
- Orson Hyde: guardian angel of America, was with Washington in his troubles, and presides over the destiny of the United States. He was with Columbus, gave him dreams, calmed the elements, and helped his frail vessel reach America.
- Walked America, designated Kirtland and Nauvoo, St George and Manti Temples.
- Appeared to the Prophet Joseph Smith 22 different times that were recorded
- 3 Witnesses: Oliver Cowdery saw him as did David Whitmer and Martin Harris.
- Mary Whitmer.
- Luke Johnson held the plates and talked with Moroni
- Lucy Harris, constantly looking for them in the Smith's house, digs in a field for the plates. A large snake scares her off, then Moroni visits her in a dream
- Zera Pulsipher. He was a minister of another church. He had a vision in his barn. While he was out in the barn one day, a light descended upon him in the middle of this barn, and he looked up and saw Moroni. And Moroni blessed his life and showed him the plates. He became a Seventy in the Church. He became a high priest and became a patriarch. He's the man who converted and baptized Wilford Woodruff into the Church in 1833. Also involved with the converts at Colesville.
- W. W. Phelps saw Moroni
- John P. Green saw Moroni. He was a brother-in-law of Brigham Young, and he gave the book to Brigham Young. Rhoda Young, his wife, who was the sister of Brigham Young, also had the privilege of seeing Moroni.
- **Footnote:**
 - Traveling to Far West, WW gets separated from his group on the prairie. It's late, he's hungry and needs to find water for his horse. He finds a loaf of bread on a large rock, it is in a linen cloth, pinned together with 6 pins. Then an older man appears and tells him where he can find water for his horse.
 - Earlier in the day, an older man knocks on John and Rhoda's door and says he has a friend who is hungry and could they spare a loaf of bread. Rhoda pins the cloth and puts the loaf inside. Later that evening, the old man returns the cloth and pins.
- John Taylor, who became one of the Apostles and later the President of the Church, as a young man had a vision. Long before he joined the church, he had a vision and he saw an angel of heaven holding a trumpet in his mouth sending a message out to the nations of the world. He didn't understand what it was until he joined the Church, and then he understood the great mission of this man Moroni.

- Oliver Granger was met by Moroni. Moroni actually knelt down and prayed with him and put his arm on the back of this man so the man could feel him as he talked with him.
- Moroni visited Heber C. Kimball the night before he died and told him his work had been accomplished.

Slide 10: The more ominous part of Malachi's prophecy:

1 ^aFor, behold, the ^bday cometh, that shall ^cburn as an oven; and all the ^dproud, yea, and all that do ^ewickedly, shall be ^fstubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor ^gbranch.

5 ¶ Behold, I will ^asend you ^bElijah the prophet ^cbefore the coming of the ^dgreat and dreadful ^eday of the Lord:

6 And he shall ^aturn the ^bheart of the ^cfathers to the ^dchildren, and the heart of the ^echildren to their fathers, lest I come and ^fsmite the ^gearth with a ^hcurse.

Slide 11

We think of this as the **great last prophecy from Malachi**, but interestingly, **nearly identical words were spoken by Nephi a thousand years previously:**

1Ne 22:

15 For behold, ***saith the prophet***, the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned.

16 For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous.

17 Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.

And 2nd Ne 26:

4 Wherefore, all those who are proud, and that do wickedly, the day that cometh shall ^aburn them up, saith the Lord of Hosts, for they shall be as stubble.

5 And they that kill the ^aprophets, and the saints, the depths of the earth shall ^bswallow them up, saith the Lord of Hosts; and ^cmountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them and crush them to pieces and grind them to powder.

6 And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions, for the ^afire of the anger of the Lord shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts.

“For behold, sayeth the Prophet” Who is Nephi referring to?

As with all the great prophet/restorers, when a current prophet would refer to these great dispensation heads, he would just say, “for thus sayeth the prophet, or the prophet said such and such.” In the Old Testament, if Isaiah would say, “Thus sayeth the prophet,” everyone knew this was referring to Moses. It seems apparent in the Book of Mormon, these references are to the head of the Stick of Ephraim, or Joseph of Egypt.

Slide 12:

Speaking of the Greatness of Joseph, Nephi said:

1 And now, I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning ^a[Joseph](#), who was carried into Egypt.

2 For behold, he truly prophesied concerning all his seed. And the ^a[prophecies](#) which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the ^b[plates of brass](#).

Joseph’s prophecies: Sadly, we do not have the Brass Plates, so we don’t have many of Joseph’s prophecies. But we have a record of one of Joseph’s dreams that foreshadows both his life and the role of his posterity in gathering Israel:

Joseph comes down to breakfast and relates a remarkable dream:

Gen 37: 6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

The next morning, Joseph comes down to breakfast again, but this time said, “I dreamed that the sun, and the moon, and the 11 stars bowed down and worshiped me.” Even Jacob understood that the first dream referred to this earth, but this dream was about the eternities. He asks Joseph, “Are you telling me that even your mother and I will be under you for the eternities?” Joseph’s dreams were not just about his brothers in Egypt, but about how his descendants would restore the gospel and then gather in the rest of Abraham’s family.

Slide 13:

Question: What does this dream have to do with Malachi, or Nephi’s prophecy?

Answer: Look at the sheaves! They have been gathered, and what is left? Stubble. If Joseph prophesied concerning his seed to the end of the world, there likely was more to this dream. I think Joseph is the one Nephi is quoting. He is reading the Brass Plates, they are written in Egyptian, it is likely this prophecy first came from Joseph. And thus, Joseph’s prophecy about Joseph Smith, and his father Joseph takes on a greater significance. (See [D&C 133:35](#);

The temple baptismal font: What do the oxen represent? Most people will answer that they represent the 12 tribes of Israel, but this is not accurate. If it were the twelve tribes, we'd see a lion (Judah), gazelle (Naphtali), wolf (Dan), etc, But it is Ephraim, the ox, the descendants of Joseph who gather Israel, and they come bowing down. The ox pushes and gathers.

The great gathering of the sheaves before the final destruction

Slide 14

Joseph of Egypt has this dream at age 17. Moroni visits Joseph at age 17. Moroni comes on the anniversary of the Feast of Tabernacles (Yom Kippur), when the wheat is being gathered in and the stubble is about to be burned. Every year Moroni returns on this anniversary!

The field is white, already to harvest.

Who are the Fathers? The promises made to Joseph of Egypt, as our Father, the promises are the greatest of all the patriarchs! (Abraham—Isaac—Jacob, etc)

Slide 15:

What is our obligation as descendants of Joseph and as Ephraim? What are we to take from this?

We must get our names in the Book! That is the most important thing. We do this by reading the book and then making and keeping the covenants described in it. And then we must go out and gather the rest of God's family. This is how God foreordained the great gathering of his people, and it has everything to do with the book, the Book of Mormon. Praise be to God for watching over this family, providing the record, allowing Moroni to come, and praise be to the man who communed with Jehovah in bringing about this great work, in the name of Jesus Christ, amen.

From Orson Hyde Journal of Discourses Volume 6 :368):

This same angel presides over the destinies of America, and feels a lively interest in all our doings. He was in the camp of Washington; and, by an invisible hand, led on our fathers to conquest and victory; and all this to open and prepare the way for the Church and kingdom of God to be established on the western hemisphere, for the redemption of Israel and the salvation of the world.

This same angel was with Columbus, and gave him deep impressions, by dreams and by visions, respecting this New World. Trammelled by poverty and by an unpopular cause, yet his persevering and unyielding heart would not allow an obstacle in his way too great for him to overcome; and the angel of God helped him—was with him on the stormy deep, calmed the troubled elements, and guided his frail vessel to the desired haven. Under the guardianship of this same angel, or Prince of America, have the United States grown, increased, and flourished, like the sturdy oak by the rivers of water.

To what point have the American arms been directed since the Declaration of our National Independence, and proven unsuccessful? Not one!

The peculiar respect that high Heaven has for this country, on account of the promises made to the fathers, and on account of its being the land where the mustard seed of truth was planted and destined to grow in the last days, accounts for all this good fortune to our beloved America...

So sure and certain as the great water courses wend their way to the ocean, and there find their level—so sure as the passing thundercloud hovers around yonder Twin Peaks of the Wasatch Mountains, and upon their grey and barren rocks pours the fury of its storm, just so sure and certain will the guardian angel of these United States fly to a remote distance from their borders, and the anger of the Almighty wax hot against them in causing them to drink from the cup of bitterness and division, and the very dregs, stirred up by the hands of foreign powers, in a manner more cruel and fierce than the enemies of the Saints in the day of their greatest distress and anguish; and all this because they laid not to heart the martyrdom of the Saints and Prophets, avenged not their blood by punishing the murderers, neither succored nor aided the Saints after they were despoiled of their goods and homes.

Would to God that we could forget this part of our experience in the land of our fathers! But we cannot forget it. It is incorporated in our being. We shall carry it to our graves, and in the resurrection it will rise with us. Had the United States been as faithful a guardian to the Latter-day Saints as the angel of God has been to them, she would never know dissolution, nor be humbled in dishonor by the decrees of any foreign powers...

When Justice is satisfied, and the blood of martyrs atoned for, the guardian angel of America will return to his station, resume his charge, and restore the Constitution of our country to the respect and veneration of the people; for it was given by the inspiration of our God.

One positive decree of Jehovah, respecting this land, is, that no king shall ever be raised up here, and that whosoever seeketh to raise up a king upon this land shall perish. The spirit of this decree is that no king shall bear rule in this country. And the islands contiguous to this land belong unto it by promise, for they are a part and parcel of the land of Joseph, and they geographically belong to it—belong to it by the covenants of the fathers: they also philosophically incline to this nearer and greater land."

Orson Hyde Journal of Discourses Volume 6 :368)