

Come Follow Me Lesson 18

April 26-May 2

D&C 45

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Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 7, 1831. HC 1: 158—163. Prefacing his record of his revelation, the Prophet states that “at this age of the Church many false reports and foolish stories were published and circulated, to prevent people from investigating the work or embracing the faith; but to the joy of the saints . . . I received the following.” (The arrival of the Prophet Joseph Smith in Kirtland, Ohio, marked the beginning of a period of rapid growth in the membership of the Church. By early June 1831, the Church had grown to about two thousand members. Among those who joined the Church at this time were Sidney Rigdon’s mother and oldest brother; Luke S. Johnson, one of the first missionaries in the Church; and Ezra Booth, who joined the Church after witnessing a miracle. Civic leaders, ministers, newspaper editors, and parishioners joined together in an effort to stop the conversion of their neighbors to the new religion. The Prophet recorded, “Many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work, or embracing the faith” (*History of the Church*, 1:158). During these trying times of slander and abuse, the Lord blessed the Saints with revelations of comfort, peace, and assurance. One of these revelations was section 45, of which the Prophet wrote, “To the joy of the Saints who had to struggle against every thing that prejudice and wickedness could invent, I received the following: [D&C 45]” (*History of the Church*, 1:158). **The revelation recorded in Doctrine and Covenants 45 led the Prophet Joseph Smith to set aside the translation of the Old Testament, in which he was engaged at the time, and begin the translation of the New Testament.** Revelations of the Restoration, p. 341)

1—5, Christ is our Advocate with the Father; 6—10, The gospel is a messenger to prepare the way before the Lord; 11—15, Enoch and his brethren received by the Lord unto himself; 16—23, Christ revealed signs of his coming as given on the Mount of Olives; 24—38, The gospel shall be restored, the times of the Gentiles be fulfilled, and a desolating sickness cover the land; 39—47, Signs, wonders, and the resurrection are to attend the Second Coming; 48—53, Christ shall stand on Mount of Olives, and Jews shall see the wounds in his hands and feet; 54—59, The Lord shall reign during the Millennium; 60—62, The Prophet is instructed to begin the translation of the New Testament, through which important information would be made known; 63—75, The saints are commanded to gather and build the New Jerusalem, to which people from all nations will come.

1 HEARKEN, O ye people of my ^achurch, to whom the ^bkingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who ^cmade the heavens and all the ^dhosts thereof, and by whom all things were made which ^elive, and move, and have a being. (Jehovah is God.)

2 And again I say, hearken unto my voice, lest ^adeath shall overtake you; in an ^bhour when ye think not the summer shall be past, and the ^charvest ended, and your souls not saved. (We need to be prepared for death at all times.)

3 Listen to him who is the ^aadvocate with the Father, who is pleading your cause before him— (It is wonderful to have Jesus as our advocate.)

4 Saying: Father, behold the ^asufferings and ^bdeath of him who did no ^csin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be ^dglorified; (Father, I suffered, not for my sins, but for everyone’s.)

5 Wherefore, Father, spare these my ^abrethren that ^bbelieve on my name, that they may come unto me and have ^ceverlasting life.

6 Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called ^atoday, and harden not your hearts;

7 For verily I say unto you that I am ^aAlpha and Omega, the beginning and the end, the light and the life of the world—a ^blight that shineth in darkness and the darkness comprehendeth it not.

8 I came unto mine own, (the Jews) and mine own ^areceived me not; but unto as many as received me gave I ^bpower (priesthood) to do many ^cmiracles, and to become the ^dsons of God; (saving ordinances) and even unto them that ^ebelieved on my name gave I power to obtain eternal ^flife.

9 And even so I have sent mine ^aeverlasting ^bcovenant (testament. Another testament of Jesus Christ: The Book of Mormon.) into the world, to be a ^clight to the world, and to be a ^dstandard for my people, and for the ^eGentiles to seek to it, and to be a ^fmessenger before my face to prepare the way before me.

10 Wherefore, come ye unto it, and with him that cometh I will ^areason as with men in days of old, and I will show unto you my strong reasoning.

11 Wherefore, hearken ye together and let me show unto you even my ^awisdom—the wisdom of him whom ye say is the God of ^bEnoch, and his brethren, (He is mentioning Enoch, because their Zion was so good it was translated and will return to the Zion on the earth, which the Saints will build.)

12 Who were ^aseparated from the earth, and were received unto myself—a ^bcity reserved until a ^cday of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations; (The Lord promised Enoch that as part of the Restoration in the last days a holy city would be built upon the earth. "It shall be called Zion, a New Jerusalem. And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive 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; And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest" (Moses 7:62-64). Revelations of the Restoration, 339)

13 And confessed they were ^astrangers and pilgrims on the earth;

14 But obtained a ^apromise that they should find it and see it in their flesh. (As resurrected persons.)

15 Wherefore, hearken and I will reason with you, and I will ^aspeak unto you and prophesy, as unto men in days of old.

16 And I will show it plainly as I showed it unto my ^adisciples as I stood before them in the flesh, and spake unto them, saying: As ye have asked of me concerning the ^bsigns of my coming, in the day when I shall come in my ^cglory in the clouds of heaven, to fulfil the promises that I have made unto your fathers, (Most of this revelation is the Savior's retelling of one of His sermons while He was in Jerusalem. After leaving the temple, the Savior and His disciples climbed the Mount of Olives, where they had a dramatic view of the temple and Jerusalem. Here His disciples asked, "When shall these things be... and what is the sign of thy coming?" (JS-M 1:4) His lengthy answer provides one of the most detailed revelations on the signs of the times and of the Second Coming. Known as the Olivet Discourse because it was given in Matthew 24-25. Joseph Smith's inspired corrections of the Olivet Discourse are so significant that they have been included in the Pearl of Great Price. Mark and Luke also recorded portions of the discourse, though not as fully as did Matthew. The Lord's citation of the same discourse in D&C 45 begins in verse 16 with the words "As ye have asked of me." The Savior interrupts the quotation after verse 33 to make an explanatory comment but continues it in verse 35 with "Be not troubled." He seems to end the account at the end of verse 59 and begins speaking directly to Joseph Smith in verse 60. D&C Student Manual, p. 93)

17 For as ye have looked upon the long ^aabsence of your ^bspirits from your bodies to be a bondage (Brigham Young: We will take the best men we can find—when they pass through the veil they are in happiness, they are in glory, they go among the disembodied spirits; but they do not go where there are resurrected bodies, for they cannot live there: a Prophet or an Apostle cannot live there. They also go into the spiritual world to live with spirits. Do they commune with the Father and

Son? The Father communes with them as He pleases, through the means of angels, or otherwise the Son and Holy Ghost. This is the situation of the Prophet, the Apostle, and all Saints before they receive their resurrected bodies; but they are looking forward to the time when they shall receive their bodies from the dust; and those that have been faithful, probably, will now soon get their resurrected bodies. Abraham has had his body long ago, and dwells with the Father and the Son, among all the Prophets and faithful Saints who received their resurrected bodies immediately after the resurrection of the Savior. [Sec. 133:55.] They were then prepared to enter into the Father's rest and be crowned with glory and eternal lives, but they were not prepared before. No spirit of Saint or sinner, of the Prophet or him that kills the Prophet, is prepared for their final state: All pass through the veil from this state and go into the world of spirits; and there they dwell, waiting for their final destiny. (JD, August 15, 1852, 6:293-94.), I will show unto you how the day of redemption shall come, and also the ^crestoration of the ^dscattered Israel. (The ancient kingdom of Israel will be reestablished again. Both the Northern Kingdom and the kingdom of Judah were destroyed and their citizens scattered among all of the nations of the earth. The Lord promised the house of Israel that he would not forsake them but would gather and restore them as a nation in the last days. The priesthood is to preside over this gathering, which will first bring hearts and souls to Christ and then lead the house of Israel to promised lands of inheritance. Revelations of the Restoration, p. 341)

18 And now ye ^abehold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall.

19 But, verily I say unto you, that ^adesolation shall come upon this generation as a thief in the night, and this people shall be destroyed and ^bscattered among all nations. (Did those in Jerusalem know that destruction was soon? Yes. Will we know when the Second Coming is about to occur? Yes.)

20 And this ^atemple which ye now see shall be thrown down that there shall not be left one stone upon another.

21 And it shall come to pass, that this ^ageneration of Jews shall not pass away until every desolation which I have told you concerning them shall come ^bto pass.

22 Ye say that ye know that the ^aend of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; (Bruce R. McConkie: **"The end of the world is the end of unrighteousness or of worldliness as we know it, and this will be brought about by 'the destruction of the wicked.'** (Jos. Smith 1:4.) **When our world ends and the millennial era begins, there will be a new heaven and a new earth. (Isa. 65:17-25; D. & C. 101:23-24.) Lust, carnality, and sensuousness of every sort will cease, for it will be the end of the world."** (Mormon Doctrine, pp. 767-768.))

23 And in this ye say truly, for so it is; but these things which I have told you shall not ^apass away until all shall be fulfilled.

24 And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be ^ascattered among all ^bnations;

25 But they shall be ^agathered again; but they shall remain until the times of the ^bGentiles be fulfilled. (The Lord indicated that in the latter days the restored gospel would "go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews" (D&C 90:9). The Second Coming ushers in the time when the Jewish nation will once again receive opportunity to hear the gospel and enter into the covenant of God on a priority basis. When the emphasis changes, and the fulness of the gospel is brought to the Jews instead of to the Gentile nations, it may be said that the times of the Gentiles is fulfilled. Before that change in emphasis occurs, the Savior prophesied, the Jews will again gather in preparation to receive their King. **"Judah must return," explained the Prophet Joseph Smith, "Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, &c.; and all this must be done before the Son of Man will make His appearance"** (Teachings of the Prophet Joseph Smith, 286). Luke's account of the Olivet Discourse indicates that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke

21:24). After centuries of non-Jewish domination of the holy city, war brought Jerusalem under Jewish control in 1967. The Six-day War, which began 5 June 1967, was a turning point in history. The holy city was annexed, and shortly thereafter the state of Israel declared Jerusalem to be its capital. The miracle of the rebuilding of Jerusalem by the Jews has been under the direction of the Almighty. The Prophet Joseph Smith directed Orson Hyde to travel to Jerusalem to dedicate the land for the return of the Jews. Elder Hyde knelt on the Mount of Olives and fulfilled this assignment 24 October 1841. Since that time Jews have been stirred in spirit to return to the land of their forefathers. This is not to say that the Lord condones the bloodshed that has occurred in the Jewish redemption of the land of Palestine. Applicable to the Jewish nation are the words of the Lord to the Saints concerning the establishment of Zion in Jackson County, Missouri: "Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance" (D&C 63:29-31). The events cited have transpired over a number of years. There is yet more to take place. The fulfilling of the times of the Gentiles is not to be measured in a particular moment; rather it will take place naturally and gradually over an extended period of time, the dawn of which is not far from us. Revelations of the Restoration, p. 346-47)

26 And in ^athat day shall be heard of ^bwars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall ^cfail them, and they shall say that Christ ^ddelayeth his coming until the end of the earth.

27 And the ^alove of men shall wax cold, and ^biniquity shall abound.

28 And when the times of the ^aGentiles is come in, a ^blight shall break forth among them that sit in darkness, and it shall be the fulness of my ^cgospel;

29 But they ^areceive it not; for they perceive not the light, and they turn their ^bhearts from me because of the ^cprecepts of men.

30 **And in that generation shall the ^atimes of the Gentiles be fulfilled.** (Joseph Fielding Smith: **We all know that from the time of destruction of Jerusalem in the year 70 A.D. until near the close of World War I, Jerusalem was trodden down of the Gentiles, and during all of that time the Jews were scattered and almost without privileges in the Holy Land. The Lord said they should remain scattered among the nations until the times of the Gentiles were fulfilled. Moroni said the times of the Gentiles were about to be fulfilled. Today we are living in the transition period: the day of the Gentiles has come in, and the day of Judah and the remnant of down-trodden Israel is now at hand. The sign for the fulfillment of this prophecy has been given.** (DNCS, October 31, 1931, p. 6.) The times of the Gentiles commenced shortly after the death of our Redeemer. The Jews soon rejected the Gospel and it was then taken to the Gentiles. The times of the Gentiles have continued from that time until now. The Lord said: "But many that are first shall be last; and the last shall be first." In that day the Gospel was given first to the Jews and then taken to the Gentiles. In this dispensation it was taken first to the Gentiles and afterwards it will go to the Jews. CHMR, 1:196. **In the Olivet Discourse, the Savior gave four signs to indicate when the times of the Gentiles were over. Three are given in Section 45, and one is given in Luke's account of the great discourse. 1. The Jews will be gathered back to the land of Jerusalem.** Elder George Q. Morris said: I think perhaps we may well now not continue saying the Jews are going to gather in Jerusalem. I think now we may well say they have gathered. The ultimate returns will come later as they develop this land and are joined by others. This statement by a writer is very interesting: "Strangely enough when the State of Israel was reborn in 1948, it was a nation of 600,000, the same number which the Bible reports that Moses led out of bondage in Egypt. It now numbers some two million, the same number which it is said populated the ancient Kingdom of Solomon, when Israel was in all its glory." That is why we may now say that the Jews have returned to Palestine. On a land one-tenth the size of Utah they have nearly a half million more people than we have in our whole Church. They have about 258 people for each square mile in Palestine, which is a dense

population. We have about ten a square mile in Utah. CR, Apr 1960, p. 100-01. 2. **It will be in a time of great social turmoil.** One need only follow current events as reported in the news media for a day or two to see turmoil like the Savior described. 3. **The Gentiles will for the most part reject the gospel.** President Joseph Fielding Smith said: "And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my Gospel," the Lord said in this revelation. The meaning is that when the time had come for the restoration of the Gospel—in the times of the Gentiles—that it would not be received because the hearts of the people are turned away by the precepts of men. However, in that generation this should happen, the times of the Gentiles should be fulfilled. CHMR, 1:196. 4. **Jerusalem will no longer be "trodden down of the Gentiles."** Again President Smith said: When we consider the words of the Savior to his disciples, that the Jews should be scattered and "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled," we have a fair understanding of the meaning of this (30th) verse in this revelation. Jerusalem was trodden down of the Gentiles from the day of its destruction until the close of the year 1917, when it was freed from Turkish rule by General Edmund H. Allenby of the British forces. After the war Palestine became a British mandate, and Great Britain by proclamation declared that country to be a refuge for the Jews who were invited to return. The first Governor of the land, after the war and the first Jewish ruler in that land since the time of Christ, was Sir Herbert Samuel, a British subject. From that time until now Palestine has been a refuge for the downtrodden Jews, and they have been returning to the land of their fathers by the hundreds of thousands. This is a very interesting subject which cannot be discussed in any degree commensurate with its importance at this time. It is very significant however, that, Jerusalem is no longer trodden down by the Gentiles and the Jews are again gathering there. This is the sign given by our Lord, for the end of the times of the Gentiles. We are now in the transition period and shortly the day of the Jew will dawn and the Gospel will be taken to them and to the remnants on this land. CHMR, 1:196-97. When Joseph Fielding Smith wrote those words in 1947, Israel had not yet been made a state; they were still under the British mandate. But **on 15 May 1948, Israel became an independent nation and declared Jerusalem to be her capital.** In the war that followed this declaration, the Jews could maintain control of western Jerusalem only. East Jerusalem became part of the state of Jordan. In general conference in 1966, Elder Smith, now President of the Quorum of the Twelve, said: Jesus said the Jews would be scattered among all nations and Jerusalem would be trodden down by the Gentiles until the times of the Gentiles were fulfilled. (Luke 21:24.) The prophecy in Section 45, verses 24-29, of the Doctrine and Covenants regarding the Jews was literally fulfilled. Jerusalem, which was trodden down by the Gentiles, is no longer trodden down but is made the home for the Jews. They are returning to Palestine, and by this we may know that the times of the Gentiles are near their close. CR, Apr 1966, p. 13. **During the Six-Day War of 1967, Israel conquered the West Bank, including Jerusalem, and for the first time since the city fell to the legions of Titus in A.D. 70, Jerusalem came completely under the control of a Jewish government.** D&C Student Manual, p. 93-94)

31 And there shall be men standing in that ^ageneration, that shall not pass until they shall see an overflowing ^bscourge; for a desolating ^csickness shall cover the land.

32 But my disciples shall ^astand in holy places, and shall not be moved (What is meant by the word "moved?" It can mean not shaken emotionally, or upset. We shall be firm. **Clearly, the Lord ordained the stakes of Zion to be the holy places in which the Saints will stand in preparation for the Second Coming. The Lord gave further direction "that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth" (D&C 115:6).** There is strength in the organization of a stake. Stake presidents and bishops are ordained and set apart with keys to guide the Saints in righteousness. Further, members of the Church are organized into quorums and Relief Societies, in which they better learn the doctrines of the kingdom and their individual duties. Zion is built up one stake at a time. As members are sanctified and receive the blessings of

the temple, Zion puts on her beautiful garments. Thus, each stake in Zion may become a holy place for a defense against wickedness and tribulations of the latter days. Revelations of the Restoration, p. 348. Homes and Temples are also holy places.); but among the wicked, men shall lift up their voices and ^bcurse God and die.

33 And there shall be ^aearthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the ^bsword, one against another, and they will kill one another.

34 And now, when I the Lord had spoken these words unto my disciples, they were troubled.

35 And I said unto them: **Be not ^atroubled.** (This is not a suggestion, but a commandment. Have confidence that God is in control and watching over you, so be not troubled.) for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled.

36 And when the ^alight shall begin to break forth, it shall be with them like unto a parable which I will show you—

37 Ye look and behold the ^afigtrees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand; (We can read the signs of the times.)

38 Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

39 And it shall come to pass that he that ^afeareth me shall be ^blooking forth for the great ^cday of the Lord to ^dcome, even for the ^esigns of the coming of the ^fSon of Man.

40 And they shall see signs and ^awonders, for they shall be shown forth in the heavens above, and in the earth beneath.

41 And they shall behold blood, and ^afire, and vapors of ^bsmoke.

42 And before the day of the Lord shall come, the ^asun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.

43 And the ^aremnant shall be gathered unto this place;

44 And then they shall look for me, and, behold, I will come; and they shall see me in the ^aclouds of heaven, clothed with power and great ^bglory; with all the holy angels; and he that ^cwatches not for me shall be cut off.

45 But before the arm of the Lord shall fall, an angel shall sound his ^atrump, and the ^bsaints that have slept shall ^ccome forth to meet me in the ^dcloud. **(The resurrection of the just will begin before the destruction of the wicked takes place. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then they who are alive, shall be caught up together into the clouds with them who remain [the dead], to meet the Lord in the air" (JST 1 Thessalonians 4:16).** Revelations of the Restoration, p. 352)

46 Wherefore, if ye have slept in ^apeace blessed are you; for as you now behold me and know that I am, even so shall ye ^bcome unto me and your souls shall ^clive, and your redemption shall be perfected; and the saints shall come forth from the ^dfour quarters of the earth.

47 Then shall the ^aarm of the Lord fall upon the nations.

48 And then shall the Lord set his foot upon this ^amount, and it shall cleave in twain, and the earth shall ^btremble, and reel to and fro, and the ^cheavens also ^dshall shake.

49 And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall ^amourn, and they that have ^blaughed shall see their ^cfolly.

50 And calamity shall cover the ^amocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and ^bcast into the ^cfire.

51 And then shall the ^aJews ^blook upon me and say: What are these ^cwounds in thine hands and in thy feet?

52 Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was ^awounded in the house of my friends. I am he who was lifted up. I am Jesus that was

^bcrucified. I am the ^cSon of God. (Charles A. Callis: Orson Pratt and Charles W. Penrose declared that prior to the glorious coming of the Son of God, the Jews are going to be beleaguered by the nations who threaten the very existence of the Jewish race. Then, according to Zechariah, down through the gates of heaven shall come the Lord Jesus Christ, the Captain and King for whom the Jews have wept and prayed so long, and he shall set his feet upon the Mount of Olives, and the Mount shall cleave asunder, and the Jews shall escape destruction. The God of heaven shall then, with the armies of heaven, have judgment upon the wicked, and the wicked shall be destroyed. When Jesus stands before the Jews, they will see the wounds in his hands and, recognizing their Lord and God, they shall say: ". . . What are these wounds in thine hands?" And then Jesus shall break the hearts of the Jews by saying: "Those with which I was wounded in the house of my friends." (Zech. 13:6.) And that nation then, and not until then, shall be born in a day. By the authorized servants of God they shall receive baptism of repentance; they shall receive the gift of the Holy Ghost, and become the children of God their Father and the servants of the great Jehovah. At that time, a fountain shall be opened up unto the Jews and the inhabitants of Jerusalem, a fountain for the cleansing of sin and iniquity, and that fountain shall be as it always has been, the Lord Jesus Christ. (CR, October 1945, p. 81.) Parley P. Pratt: "Zechariah, in his 14th chapter, has told us much concerning the great battle and overthrow of the nations who fight against Jerusalem, and he has said, in plain words, that the Lord shall come at the very time of the overthrow of that army, yes, in fact, even while they are in the act of taking Jerusalem, and have already succeeded in taking one-half the city, and spoiling their houses, and ravishing their women. Then, behold their long-expected Messiah, suddenly appearing, shall stand upon the Mount of Olives, a little east of Jerusalem, to fight against those nations and deliver the Jews. Zechariah says the Mount of Olives shall cleave in twain, from east to west, and one-half of the mountain shall remove to the north, while the other half falls off to the south, suddenly forming a very great valley, into which the Jews shall flee for protection from their enemies as they fled from the earthquake in the days of Uzziah, king of Judah, while the Lord cometh and all the saints with him. Then will the Jews behold that long, long-expected Messiah, coming in power to their deliverance, as they always looked for Him. He will destroy their enemies, and deliver them from trouble at the very time they are in the utmost consternation, and about to be swallowed up by their enemies. But what will be their astonishment when they are about to fall at the feet of their Deliverer, and acknowledge Him their Messiah! **They discover the wounds which were once made in His hands, feet, and sides; and, on inquiry, at once recognize Jesus of Nazareth the King of the Jews, the man so long rejected.** Well did the Prophet say, they shall mourn and weep, every family apart, and their wives apart. But, thank heaven, there will be an end to their mourning; for He will forgive their iniquities and cleanse them from uncleanness. **Jerusalem shall be a holy city from that time forth**, and all the land shall be turned as a plain from Geba to Rimmon, and she shall be lifted up and inhabited in her place, and men shall dwell there, and there shall be no more utter destruction of Jerusalem; 'And in that day there shall be one Lord, and his name one, and He shall be king over all the earth.' (Zech. 14:9). Voice of Warning, p. 32-33)

53 And then shall they ^aweep because of their iniquities; then shall they ^blament because they ^cpersecuted their ^dking. (Among the more mysterious passages of the Old Testament are the writings of the prophet Zechariah. For reasons unknown, the Savior's illumination of Zechariah's prophecies is not found in the New Testament accounts of the Olivet Discourse. The clarity of Doctrine and Covenants 45, then, is of immense value to understanding the conversion of the Jewish remnant spoken of in Zechariah. This is the great day when the Savior will reclaim the outcasts of Judah and accomplish his glorious plan for their redemption. It is his Spirit that now prompts many to gather to their ancient homeland. And it is the spirit of the devil that inspires the wicked to assemble against Jerusalem to destroy the gathered Jewish remnant. The spirit of messianic anticipation will once again fill the hearts of the persecuted and hopeful nation. In glory and great power the Lord will descend to save them from destruction at the hands of their enemies. And, undoubtedly, they will

see the unexpected wounds in the Messiah's hands, feet, and side, and ask, in fulfillment of Zechariah's words, "What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zechariah 13:6). **"Then the Jews who have only partly believed in Christ and who have not been willing to accept him as their Redeemer, will be converted and forgiven on their repentance and a nation will be born in a day"** (Smith, Church History and Modern Revelation, 1:197). Isaiah gloried in the day of Jewish redemption, when finally the scales of tradition will fall from their eyes allowing them to be enlightened. "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isaiah 66:5-8). In that day the righteous Jews will be as their ancient counterpart, Saul of Tarsus, when the Lord appeared to him on the road to Damascus. They too will turn from the traditions of their fathers by which means "that wicked one cometh and taketh away light and truth" (D&C 93:39). The Lord promised: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zechariah 12:10; 13:1). Revelations of the Restoration, p. 353-54)

54 And then shall the ^aheathen nations be ^bredeemed, and they that ^cknew no ^dlaw shall have part in the ^efirst ^fresurrection; and it shall be ^gtolerable for them. (Orson F. Whitney: All down the ages men bearing the authority of the Holy Priesthood, patriarchs, prophets, apostles, and others, have officiated in the name of the Lord, doing the things that he required of them; and outside the pale of their activities other good and great men, not bearing the Priesthood but possessing profundity of thought, great wisdom, and a desire to uplift their fellows, have been sent by the Almighty into many nations, to give them not the fulness of the Gospel, but that portion of truth that they were able to receive and wisely use. Such men as Confucius, the Chinese philosopher; Zoroaster, the Persian sage; Gautama or Buddha, of the Hindus; Socrates and Plato, of the Greeks; these all had some of the light that is universally diffused, and concerning which we have this day heard. They were servants of the Lord in a lesser sense, and were sent to those pagan or heathen nations to give them the measure of truth that a wise Providence had allotted to them. (CR, April 1921, p. 33.))

55 And ^aSatan shall be ^bbound, that he shall have no place in the hearts of the children of men.

56 And at that day, when I shall come in my ^aglory, shall the parable be fulfilled which I spake concerning the **ten ^bvirgins**.

57 For they that are wise and have received the ^atruth, and have taken the **Holy Spirit** for their ^bguide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the ^cfire, but shall abide the day. (Wilford Woodruff: The parable of the ten virgins is intended to represent the second coming of the Son of Man, the coming of the Bridegroom to meet the bride, the Church, the Lamb's wife, in the last days; and I expect that the Savior was about right when he said, in reference to the members of the Church, that five of them were wise and five were foolish; for when the Lord of heaven comes in power and great glory to reward every man according to the deeds done in the body, if he finds one-half of those professing to be members of his Church prepared for salvation, it will be as many as can be expected, judging by the course that many are pursuing. (JD, September 12, 1875, 18:110.) President Spencer W. Kimball: I believe that the Ten Virgins represent the people of the Church of Jesus Christ and not the rank and file of the world. All of the virgins, wise and foolish, had accepted the invitation to the wedding supper; they had knowledge of the program and had been warned of the important day to come. They were not the gentiles or the heathens or the pagans, nor were they

necessarily corrupt and reprobate, but they were knowing people who were foolishly unprepared for the vital happenings that were to affect their eternal lives. They had the saving, exalting gospel, but it had not been made the center of their lives. They knew the way but gave only a small measure of loyalty and devotion. I ask you: What value is a car without an engine, a cup without water, a table without food, a lamp without oil? Rushing for their lamps to light their way through the blackness, half of them found them empty. They had cheated themselves. They were fools, these five unprepared virgins. Apparently, the bridegroom had tarried for reasons that were sufficient and good. Time had passed, and he had not come. They had heard of his coming for so long, so many times, that the statement seemingly became meaningless to them. Would he ever come? So long had it been since they began expecting him that they were rationalizing that he would never appear. Perhaps it was a myth. Hundreds of thousands of us today are in this position. Confidence has been dulled and patience worn thin. It is so hard to wait and be prepared always. But we cannot allow ourselves to slumber. The Lord has given us this parable as a special warning. At midnight, the vital cry was made, "Behold, the bridegroom cometh; go ye out to meet him." Then all the virgins arose and trimmed their lamps. Even the foolish ones trimmed their lamps, but their oil was used up and they had none to refill the lamps. They hastened to make up for lost time. Now, too late, they were becoming conscious of the tragedy of unpreparedness. They had been taught. They had been warned all their lives. At midnight! Precisely at the darkest hour, when least expected, the bridegroom came. **When the world is full of tribulation and help is needed, but it seems the time must be past and hope is vain, then Christ will come. The midnights of life are the times when heaven comes to offer its joy for man's weariness. But when the cry sounds, there is no time for preparation. The lamps then make patterns of joy on the hillside, and the procession moves on toward the house of banqueting, and those without lamps or oil are left in darkness. When they have belatedly sought to fulfill the requirements and finally reach the hall, the door is shut. In the daytime, wise and unwise seemed alike; midnight is the time of test and judgment—and of offered gladness. The foolish asked the others to share their oil, but spiritual preparedness cannot be shared in an instant. The wise had to go, else the bridegroom would have gone unwelcomed. They needed all their oil for themselves; they could not save the foolish. The responsibility was each for himself. This was not selfishness or unkindness. The kind of oil that is needed to illuminate the way and light up the darkness is not shareable. How can one share obedience to the principle of tithing; a mind at peace from righteous living; an accumulation of knowledge? How can one share faith or testimony? How can one share attitudes or chastity, or the experience of a mission? How can one share temple privileges? Each must obtain that kind of oil for himself. The foolish virgins were not averse to buying oil. They knew they should have oil. They merely procrastinated, not knowing when the bridegroom would come. In the parable, oil can be purchased at the market. In our lives the oil of preparedness is accumulated drop by drop in righteous living. Attendance at sacrament meetings adds oil to our lamps, drop by drop over the years. Fasting, family prayer, home teaching, control of bodily appetites, preaching the gospel, studying the scriptures—each act of dedication and obedience is a drop added to our store. Deeds of kindness, payment of offerings and tithes, chaste thoughts and actions, marriage in the covenant for eternity—these, too, contribute importantly to the oil with which we can at midnight refuel our exhausted lamps. Midnight is so late for those who have procrastinated.** Faith Precedes the Miracle, p. 253-56)

58 And the ^aearth shall be given unto them for an ^binheritance; and they shall ^cmultiply and wax strong, and their ^dchildren shall ^egrow up without ^fsin unto ^gsalvation. (Millennial righteousness.)

59 For the Lord shall be in their ^amidst, and his ^bglory shall be upon them, and he will be their ^cking and their ^dlawgiver.

60 And now, behold, I say unto you, it shall not be given unto you to know any further concerning this chapter, until the ^aNew ^bTestament be translated, and in it all these things shall be made known;

61 Wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to

come. (John A. Widtsoe: The eighth Article of Faith declares that "We believe the Bible to be the word of God as far as it is translated correctly." This implies that there are mistranslations in the Bible. Moreover, the Prophet Joseph Smith, from the beginning of his ministry, gave some time to revising passages in the Bible which had been translated incorrectly or so rendered as to make the meaning obscure. (Joseph Smith, History of the Church, notably volume 1.) . . . The hundreds of revisions made by the Prophet Joseph Smith, some of them extensive and exhaustive, are very enlightening. Note the following as lesser examples: Genesis 3:8, King James' version, says, "They heard the voice of the Lord God walking in the garden"; the inspired version reads, "They heard the voice of the Lord God, as they were walking in the garden" (Genesis 3:13); 2 Samuel 24:16, King James' version says, "The Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand"; the inspired version reads, "For the people repented, and the Lord stayed the hand of the angel"; Exodus 10:27, King James' version, says, "But the Lord hardened Pharaoh's heart"; the inspired version reads, "But Pharaoh hardened his heart"; Luke 9:24, King James' version, says, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it"; the inspired version reads, "For whosoever will save his life, must be willing to lose it for my sake; and whosoever will be willing to lose his life for my sake, the same shall save it." Latter-day Saints believe that the protecting hand of the Lord has been over the Bible, whether in the ancient manuscripts or in copies of the earliest documents. Modern scholarship and modern revelation have clarified erroneous and difficult passages. How the Bible came to be is unimportant compared with what it says. The real message of the Bible has been preserved, unimpaired, and is confirmed by every new translation. That message continues to be the greatest ever given to man. (Evidences and Reconciliations, 1943,1:100-101.))

62 For verily I say unto you, that **great things await you**;

63 Ye hear of ^awars in foreign lands (The Lord knows the hearts of men and knew beforehand the eventual carnage that would result due to the **Civil War**. Two years following this revelation, the Prophet Joseph Smith stated, "I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation" (Teachings of the Prophet Joseph Smith, 17). Revelations of the Restoration, p. 357); but, behold, I say unto you, they are nigh, even at your ^bdoors, and not many years hence ye shall hear of wars in your own lands.

64 Wherefore I, the Lord, have said, gather ye out from the ^aeastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me. (The Church will continue to move west until they leave the USA into the wilderness to avoid Civil War.)

65 And with one heart and with one mind, gather up your riches that ye may ^apurchase an inheritance which shall hereafter be appointed unto you. (The early Saints were unable to live according to the laws and principles upon which Zion must be built. The promises and blessings offered by the Lord were not bestowed in that day due to wickedness. The timetable of the Lord in fulfillment of the promises given is somewhat dependent on us. This principle was reflected in a discourse that the Prophet Joseph Smith gave to the Relief Society sisters assembled in Nauvoo, Illinois: "**I now deliver it as a prophecy, if the inhabitants of this state, with the people of the surrounding country, will turn unto the Lord with all their hearts, ten years will not roll around before the kings and queens of the earth will come unto Zion, and pay their respects to the leaders of this people; they shall come with their millions, and shall contribute of their abundance for the relief of the poor, and the building up and beautifying of Zion**" (Teachings of the Prophet Joseph Smith, 227). Until the time arrives that we, the covenant people of the Lord, increase in numbers and are able to abide the laws of the celestial kingdom as a community, we will not see the fulfillment of these verses. Revelations of the Restoration, p. 357)

66 And it shall be called the ^aNew Jerusalem, a ^bland of ^cpeace, a city of ^drefuge, a place of ^esafety for

the saints of the Most High God;

67 And the ^aglory of the Lord shall be there, and the ^bterror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. (Zion is not limited to one city or land. Although the concept of Zion may be understood in its infant state as a city, **Isaiah prophesied that Zion "shalt break forth on the right hand and on the left"** (Isaiah 54:3). "You know there has been great discussion in relation to Zion," taught the Prophet Joseph Smith, "where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. **The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land"** (Teachings of the Prophet Joseph Smith, 362). When the early Saints "first heard the fullness of the Gospel preached by the first Elders," explained Elder Erastus Snow, "and read the revelations given through the Prophet Joseph Smith, our ideas of Zion were very limited. But as our minds began to grow and expand, why we began to look upon Zion as a great people, and the Stakes of Zion as numerous. . . . We ceased to set bounds to Zion and her Stakes" (Journal of Discourses, 25:30-31). Revelations of the Restoration, p. 358)

68 And it shall come to pass among the wicked, that every man that will not take his sword against his ^aneighbor must needs flee unto ^bZion for safety.

69 And there shall be ^agathered unto it out of every ^bnation under heaven; and it shall be the only people that shall not be at ^cwar one with another. (Orson Pratt: **By and by the Spirit of God will entirely withdraw from those Gentile nations, and leave them to themselves. Then they will find something else to do besides warring against the Saints in their midst—besides raising their sword and fighting against the Lamb of God; for then war will commence in earnest, and such a war as probably never entered into the hearts of man in our age to conceive of. No nation of the Gentiles upon the face of the whole earth but what will be engaged in deadly war, except the Latter-day Kingdom. They will be fighting one against another. And when that day comes, the Jews will flee to Jerusalem, and those nations will almost use one another up, and those of them who are left will be burned; for that will be the last sweeping judgment that is to go over the earth to cleanse it from wickedness.** (JD, July 10, 1859, 7:188.))

70 And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are ^aterrible; wherefore we cannot stand.

71 And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, (Joseph Smith: It is . . . the concurrent testimony of all the Prophets, that this gathering together of all the Saints, must take place before the Lord comes to "take vengeance upon the ungodly," and "to be glorified and admired by all those who obey the Gospel." The fiftieth Psalm, from the first to the fifth verse inclusive, describes the glory and majesty of that event. 1 THE mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. 2 Out of Zion, the ^aperfection of ^bbeauty, God hath ^cshined. 3 Our God shall come, and shall not keep silence: a ^afire shall devour before him, and it shall be very tempestuous round about him. 4 He shall call to the ^aheavens from above, and to the earth, that he may ^bjudge his people. 5 Gather my ^asaints together unto me; those that have made a ^bcovenant with me by ^csacrifice. (HC 4:272, January 8, 1841.)) singing with ^asongs of everlasting ^bjoy. (Orson F. Whitney: **This Church was less than one year old when that revelation [Sec. 45:62-71] was given, and but little more than a year old when an attempt was made to carry out the divine instruction. The place for the City was revealed—Jackson County, Missouri—and the plan whereby Zion would be established was also made known. Then why—this being our mission—are we not engaged in it? Well, we are engaged in it. But why are we up here in the Rocky Mountains, instead of down in Missouri, building up Zion? Well, there are several reasons why the Latter-day Saints have not yet been able to completely carry out the terms of this prophecy. . . . The people who received these instructions had to "flee from the wrath to**

come." The main reason, however, was selfishness. . . . "There were jarrings and contentions and envyings and strifes and lustful and covetous desires among them" [Sec. 101:6]; and because of these things the Lord permitted their enemies to come upon them and drive them from the goodly land. They were a good people, better than those who persecuted them, but not good enough to carry out the high and holy purposes of Deity. Had they been in all respects what the Lord wanted them to be, and what their descendants will have to be in order to fulfil prophecy, Zion might have been redeemed in their day. But they did not prove equal to the undertaking, and consequently a next-best course had to be pursued. A great storm-cloud was gathering over this Nation and over the whole world, and on Christmas day, 1832, the prophet uttered a prediction concerning it. He said that war would be "poured out upon all nations," beginning at a certain place—South Carolina—and . . . he declared that the conflict from that time would arise over the slave question. [Sec. 130:12-13.] Twenty-eight years and a few months from that time, this prediction began to have its fulfilment, when the first gun was fired on Fort Sumter, April 12, 1861; an act precipitating the war between the North and the South. The greater part of the prophecy is, of course, in the future. Now, because of these events and their own unpreparedness, the Lord's people had to "wait for a little season for the redemption of Zion." **They were told that they must first become mighty—not only in numbers and material influence, but by the power of God, descending upon them as an endowment from on high.** [Sec. 105:9, 10 31.] And meanwhile . . . they had to "flee the wrath to come" [Sec. 124:126]—had to seek shelter from the tempest, which, when it burst, spent much of its fury upon those lands from which the Saints had been driven. Nearly twenty years before the Civil War the Prophet predicted the removal of the Saints to the Rocky Mountains, and four years later that removal began. [See Sec. 49:25 commentary.] Here they were to become a mighty people, the prospective saviors of the Nations; here they have founded stakes of Zion, preparatory to the redemption of Zion proper. That is why we are up here in the tops of the mountains, instead of down there in the State of Missouri. The tempest of war did not end with the strife between the Northern and the Southern States. That was only the beginning of the storm. God's people were warned to keep out of the way until the calamities foretold should have done their work and until the way should be prepared before them. (CR, October 1917, pp. 50-51.)

72 And now I say unto you, keep these things from going abroad unto the world until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you;
73 That when they shall know it, that they may consider these things. (You don't need to tell everything you know. Be quiet and go to work.)

74 For when the Lord shall appear he shall be ^aterrible unto them, that fear may seize upon them, and they shall stand afar off and tremble.

75 And all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen. (Joseph Smith: "Without Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places God has appointed . . . we cannot stand; we cannot be saved; for God will gather out His Saints from the Gentiles, and then comes desolation and destruction, and none can escape except the pure in heart who are gathered." (Joseph Smith, HC 2:52.) TPJS, p. 71)