

Come Follow Me Lesson 32

August 2-8

D&C 85-87

D&C 85

(This section is an extract from a letter written by Joseph Smith in Kirtland, Ohio, to William W. Phelps, who was in Missouri. Elder Phelps was troubled about problems associated with the manner in which the law of consecration was being administered. The Prophet wrote, "I say brother, because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. Some things which I will mention in this letter, which are lying with great weight on my mind. I am well, and my family also; God grant that you may enjoy the same, and yours, and all the brethren and sisters who remember to inquire after the commandments of the Lord, and the welfare of Zion and such a being as myself; and while I dictate this letter, I fancy to myself that you are saying or thinking something similar to these words:—'My God, great and mighty art Thou, therefore show unto Thy servant what shall become of those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order of deed from the Bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the Church, and all the affairs of the same.' "Brother William," the Prophet continued, "in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, and to answer the question" (Smith, *History of the Church*, 1:298). What follows in this revelation is the Lord's answer to the questions troubling Elder Phelps. Revelations of the Restoration, 615)

Joseph Smith Papers – 331, 475

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 27, 1832. HC 1: 298–299. This section is an extract from a letter of the Prophet to W. W. Phelps, who was living in Independence, Missouri. It was given to answer questions about those saints who had moved to Zion, but who had not received their inheritances according to the established order in the Church.

1–5, Inheritances in Zion are to be received through consecration; 6–12, One mighty and strong shall give the saints their inheritance in Zion.

1 IT is the duty of the Lord's clerk (John Whitmer), whom he has appointed, to keep a ^ahistory, and a general church ^brecord of all things that transpire in Zion, and of all those who ^cconsecrate properties, and receive ^dinheritances legally from the bishop;

2 And also their manner of life, their faith, and works; and also of the ^aapostates who apostatize after receiving their inheritances.

3 It is contrary to the will and commandment of God that those who receive not their ^ainheritance by ^bconsecration, agreeable to his ^claw, which he has given, that he may ^dtithe his people, **(The law of tithing as understood in the Church today was not revealed until 8 July 1838. References to tithing prior to that time (D&C 64:23; 97:11-12) appear to be general in nature and simply refer to contributions or offerings. In this instance, those who have tithed are those who had consecrated their properties.** Revelations of the Restoration, 616) to prepare them against the day of ^evengeance and burning, should have their ^fnames enrolled with the people of God. (Membership records. Bring a copy of my membership record and show the class.)

4 Neither is their ^agenealogy to be kept, or to be had where it may be found on any of the records or history of the church.

5 Their names shall not be found, neither the names of the fathers, nor the names of the children written in the ^abook of the law of God, saith the Lord of Hosts.

6 Yea, thus saith the ^astill small voice, which whispereth through and ^bpierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying:

7 **And it shall come to pass that I, the Lord God, will send one mighty and strong,** (The leader of virtually every cult or apostate group that has broken with the Church has claimed to be the "one mighty and strong" spoken of by the Lord who is to set the Church in order. As early as 1905, President Joseph F. Smith and his counselors, John R. Winder and Anthon H. Lund, issued a statement on this text: "It is to be observed first of all that the subject of this whole letter, as also the part of it subsequently accepted as a revelation, relates to the affairs of the Church in Missouri, the gathering of the Saints to that land and obtaining their inheritances under the law of consecration and stewardship; and the Prophet deals especially with the matter of what is to become of those who fail to receive their inheritances by order or deed from the bishop. . . . "It was while these conditions of rebellion, jealousy, pride, unbelief and hardness of heart prevailed among the brethren in Zion—Jackson county, Missouri—in all of which Bishop Partridge participated, that the words of the revelation taken from the letter to William W. Phelps, of the 27th of November, 1832, were written. **The 'man who was called and appointed of God' to 'divide unto the Saints their inheritance'—Edward Partridge—was at that time out of order, neglecting his own duty, and putting 'forth his hand to steady the ark'; hence, he was warned of the judgment of God impending, and the prediction was made that another, 'one mighty and strong,' would be sent of God to take his place, to have his bishopric— one having the spirit and power of that high office resting upon him, by which he would have power to 'set in order the house of God, and arrange by lot the inheritance of the Saints'; in other words, one who would do the work that Bishop Edward Partridge had been appointed to do, but had failed to accomplish. . . . The Lord said, some three years later, that he was well pleased with Edward Partridge.** The word of the Lord came to the Prophet to this effect, on the 7th of November, 1835:"Behold, I am well pleased with my servant Isaac Morley, and my servant Edward Partridge, because of the integrity of their hearts in laboring in my vineyard, for the salvation of the souls of men. Verily I say unto you, their sins are forgiven them, therefore, say unto them in my name, that it is my will that they should tarry for a little season, (in Kirtland) and attend the school and also the solemn assembly, for a wise purpose in me. Even so. Amen. (*History of the Church*, [2:302-3]).' Inasmuch as through his repentance and sacrifices and suffering, Bishop Edward Partridge undoubtedly obtained a mitigation of the threatened judgment against him of falling 'by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning,' so the occasion for sending another to fill his station—'one mighty and strong to set in order the house of God, and to arrange by lot the inheritances of the Saints'—may also be considered as having passed away and the whole incident of the prophecy closed" (Clark, *Messages*, 4:112, 115-17). Revelations of the Restoration, 616-617) **holding the scepter 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 ^aorder the house of God, and to arrange by ^blot the ^cinheritances 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;**

8 While that man, who was called of God and appointed, that putteth forth his hand to ^asteady the ^bbark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning. (At the time of Eli, the ark of the covenant stood in the sanctuary at Shiloh (1 Samuel 3:3). Thereafter it fell into the hands of the Philistines (1 Samuel 4:10-11). Discovering that its possession only brought them misfortunes, they sent it back to Israel (1 Samuel 6). It was brought first to Beth Shemesh in the tribe of Judah, near the borders of the Philistines and soon after to Kiriath-jearim, about 7.5 miles northwest of Jerusalem. From there, David went with thirty thousand men to bring the ark to Jerusalem. As they were

doing so the oxen stumbled, and Uzzah, who drove the cart on which the ark was being carried, put forth his hand to prevent the ark from falling. "And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God" (2 Samuel 6:7). **Levites had been forbidden by the Lord to touch the ark on pain of death (Numbers 4:15-20). However well intended Uzzah's efforts were, the Lord made it plain that he needed neither the help of Uzzah nor any other man to sustain his affairs. Thus, the direction not to steady the ark constituted sober warning to Edward Partridge to follow the counsel of the Prophet rather than seek to counsel him.** Revelations of the Restoration, 617-18)

9 And all they who are not found written in the ^abook of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among ^bunbelievers, where are ^cwailing and gnashing of teeth.

10 These things I say not of ^amyself; therefore, as the Lord speaketh, he will also fulfil.

11 And they who are of the High Priesthood, whose names are not found written in the ^abook of the law, or that are found to have ^bapostatized, or to have been ^ccut off from the church, as well as the lesser priesthood, or the members, in that day shall ^dnot find an inheritance among the saints of the Most High;

12 Therefore, it shall be done unto them as unto the ^achildren of the ^bpriest, as will be found recorded in the second chapter and sixty-first and second verses of Ezra. (61 ¶ And of the ^achildren of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: 62 These sought their ^aregister *among* those that were ^breckoned by ^cgenealogy, but they were not found: therefore were they, as ^dpolluted, ^eput from the ^fpriesthood.)

D&C 86

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 6, 1832. HC 1: 300. This revelation was received while the Prophet was reviewing and editing the manuscript of the translation of the Bible.

(Doctrine and Covenants 86 appeared as the fifth section in the first publication of the Doctrine and Covenants. It was labeled as a revelation on priesthood and immediately followed what are now known as sections 107 and 84, which are also revelations on the priesthood. Though it is not generally thought of as an important revelation on priesthood in our day, it was considered to be such in the lifetime of the Prophet Joseph Smith. It affirms that the Apostasy took place after the death of the meridian Twelve and that the restoration of the gospel centered in restoring the priesthood to the descendants of Abraham. It is not clear whether this revelation preceded or followed inspired corrections made by the Prophet in the Bible parable of the wheat and tares. On a third editing of that manuscript, he appended a note to the parable that the wheat was to be gathered into the Lord's barn before the tares were to be bound and burned. That understanding probably came in the receipt of this revelation (Matthews, *Plainer Translation*, 82). Revelations of the Restoration, 619)

1–7, The Lord gives the meaning of the parable of the wheat and tares; 8–11, Priesthood blessings to those who are lawful heirs according to the flesh.

1 VERILY, thus saith the Lord unto you my servants, concerning the ^aparable of the ^bwheat and of the tares: (So it is that the full meaning of the parable of the wheat and the tares can be had only by revelation. As Christ in his day explained the meaning of his parables privately, with those who had eyes to see and ears to hear—his chosen servants—so he does today. Thus the meaning of the parable is not given openly to all the world but privately to his servants—those who sustain the prophet he has called. Revelations of the Restoration, 619-20)

2 Behold, verily I say, the field was the world, and the apostles were the ^asowers of the seed; (Christ alone ("a man") appears to be the sower of the seed in the New Testament parable (Matthew 13:24-30). Here we learn that the apostles were "the sowers of the seed," meaning those whose testimony gave spiritual life to others. *The seed*. In this parable "the seed" is not the word or the gospel as is the case in the parable of the sower (Matthew 13:3-8). Christ said, "**The good seed are the children of the kingdom; but the tares are the children of the wicked one**" (Matthew 13:38). Revelations of the Restoration, 620)

3 And after they have fallen asleep (died) the great persecutor of the church, the apostate, the ^awhore, even ^bBabylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign—behold he soweth the ^ctares; wherefore, the tares choke the wheat and drive the ^dchurch into the wilderness. (apostasy)

4 But behold, in the ^alast days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender—

5 Behold, verily I say unto you, the ^aangels are crying unto the Lord day and night, who are ready and waiting to be sent forth to ^breap down the fields; (President Wilford Woodruff said: "I want to ask this congregation a question: When I have the vision of the night opened continually before my eyes, and can see the mighty judgments that are about to be poured out upon this world, when I know these things are true, and are at the door of Jew and Gentile; while I know they are true and while I am holding this position before God and this world, can I withhold my voice from lifting up a warning to this people, and to the nations of the earth? I may never meet with this people again; I cannot tell how that may be. But while I live and see these things continually before my eyes I shall raise my warning voice. Now, the question I wanted to ask you is this: We have millions of people on this earth, and over them all there hangs a cloud of darkness almost entirely upon their shoulders. **Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The priesthood of God who honor their priesthood, and who are worthy of their blessings are the only ones who shall have this safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury. God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we'll have protection, and shall pass through the afflictions in peace and in safety"** (*Discourses of Wilford Woodruff*, 229-30). Revelations of the Restoration, 620-21)

6 But the Lord saith unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also.

7 Therefore, let the wheat and the ^atares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be ^bburned.

8 Therefore, thus saith the Lord unto you, with whom the ^apriesthood hath continued through the lineage of your fathers—

9 For ye are lawful ^aheirs, according to the flesh, and have been ^bhid from the world with Christ in God— (This phrase means that one's right to the priesthood is held by virtue of being of the house of Israel. Elder Theodore M. Burton explained: "One thing we often fail to realize is that our priesthood comes to us through the lineage of our fathers and mothers. The Lord explained it in these words: 'Therefore, thus saith the Lord unto you, with whom the priesthood hath continued

through the lineage of your fathers. . . .’ (D&C 86:8.) “‘Oh,’ I can hear some of you say, ‘there must be something wrong with that statement, for I am the only member of my family who has joined the Church. How could I have received the priesthood from my parents?’ “In this scripture the Lord was not talking about your priesthood line of authority. He was talking about your inherited right to receive and use is an inherited gift which enabled you to recognize and accept the truth. Jesus explained this thought as he said: ‘My sheep hear my voice, and I know them, and they follow me.’ (John 10:27.) “That spirit of acceptance is a manifestation of your inherited right to priesthood blessings. Such willingness to believe does not represent predestination, but it does represent foreordination. The Lord continues the revelation: ‘For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God.’ (D&C 86:9.) “This means we receive a right to priesthood blessings from our blood ancestry. I hope you can understand that priesthood with its accompanying blessings is dependent to a great degree on family relationship.” (In Conference Report, Apr. 1975, p. 103; or *Ensign*, May 1975, p. 71.)

10 Therefore your life and the ^apriesthood have remained, and must needs remain through you and your lineage until the ^brestoration of all things spoken by the mouths of all the holy prophets since the world began. (In these verses a transition is made between the revealed explanation of the parable of the wheat and the tares and a revelation on the priesthood. The bridge between the two subjects is the word "therefore," with which verse eight begins. The word implies that because there was an apostasy and because the house of Israel has been scattered and lost for many centuries, those who have by birth the right to the priesthood and all of its blessings have not been able to claim them. Nevertheless they have not been lost to God. Indeed, they have been hidden by him to come forth at this time as "lawful heirs, according to the flesh"; as the literal descendants of Abraham they have claim on the promises given to their father. The Lord has looked after them even in their lost and fallen state. The promise to the priesthood has not been lost to Abraham's sons down through the generations. They are the seed of Abraham and the elect of God spoken of in Doctrine and Covenants 84:34. This has been known to all the holy prophets since the world began. All holy prophets have known that salvation is a family affair; it requires the blessings of the priesthood, which belong by birthright to the family of Abraham. Such was the promise that God made with our ancient father, adding a provision for the adoption of any who desired these blessings who were not naturally his seed (Abraham 2:9-11). Revelations of the Restoration, 622)

11 Therefore, blessed are ye if ye continue in my ^agoodness, a ^blight unto the Gentiles, and through this priesthood, a ^csavior unto my people ^dIsrael. The Lord hath said it. Amen.

D&C 87

(This revelation, given through Joseph Smith on Christmas day in 1832, is generally remembered as the prophecy that foretold the Civil War. In fact, this revelation reaches far beyond that sorrowful conflict that pitted brother against brother and father against son to be as prophetic for those of our day as it was when first recorded. It identifies the beginning of the Civil War as the time when peace would be taken from the earth. From that time forth, we are told, war will be poured out upon all nations. To that bloodshed, the heavens will add the testimony of famine, plague, earthquake, thunder, and vivid lightning, all of which will testify against her wickedness. Also foreshadowed in this revelation is the evil and bitterness that will greet the gospel as it goes forth to the nations of the earth as the blood of the Saints will have cause to cry forth to the Lord of Sabaoth for vengeance. Only then will the consumption decreed make a full end of all nations and the millennial reign of Christ be ushered in. Until that day the Saints are warned to stand in holy places. Revelations of the Restoration, 623. The Prophet Joseph Smith wrote: “appearances of troubles among the nations became more visible this season than they had previously been since the Church began her journey out of the wilderness. The ravages of the cholera were frightful in almost all the large cities on the globe. The plague broke out in India, while the United

States, amid all her pomp and greatness, was threatened with immediate dissolution. The people of South Carolina, in convention assembled (in November), passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer, to implore Almighty God to vouchsafe His blessings, and restore liberty and happiness within their borders.” It was the intent of South Carolina, following the day of prayer and humiliation, to sever ties with the United States on the first day of February; however, “President Jackson issued his proclamation against this rebellion, called out a force sufficient to quell it, and implored the blessings of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis. “On Christmas day [1832],” the Prophet Joseph recorded, “I received the following revelation and prophecy on war [D&C 87].” (*History of the Church*, 1:301.) Conflict did seem possible in the political turbulence of the early 1830s, as President Joseph Fielding Smith noted: “Scoffers have said it was nothing remarkable for Joseph Smith in 1832, to predict the outbreak of the Civil War and that others who did not claim to be inspired with prophetic vision had done the same. It has been said that Daniel Webster and William Lloyd Garrison in 1831 had predicted the dissolution of the Union. It is well known that senators and congressmen from the South had maintained that their section of the country had a right to withdraw from the Union, for it was a confederacy, and in 1832, war clouds were to be seen on the horizon. It was because of this fact that the Lord made known to Joseph Smith this revelation stating that wars would shortly come to pass, beginning with the rebellion of South Carolina, which would eventually terminate in war being poured out upon all nations and in the death and misery of many souls. It may have been an easy thing in 1832, or even 1831, for someone to predict that there would come a division of the Northern States and the Southern States, for even then there were rumblings, and South Carolina had shown the spirit of rebellion. It was not, however, within the power of man to predict in the detail which the Lord revealed to Joseph Smith, what was shortly to come to pass as an outgrowth of the Civil War and the pouring out of war upon all nations.” (*Church History and Modern Revelation*, 1:358–59.) In April 1843, when the threat of secession was not so immediate, the Prophet again stated: “I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. It may probably arise through the slave question. This a voice declared to me while I was praying earnestly on the subject, December 25th, 1832.” (*History of the Church*, 5:324.) Institute Manual, 192-93)

Joseph Smith Papers – 381, 477

Revelation and prophecy on war, given through Joseph Smith the Prophet, December 25, 1832. HC 1: 301–302. This section was received at a time when the brethren were reflecting and reasoning upon African slavery on the American continent and the slavery of the children of men throughout the world.

1–4, War foretold between the Northern States and the Southern States; 5–8, Great calamities shall fall upon all the inhabitants of the earth.

1 VERILY, thus saith the Lord concerning the ^awars that will ^bshortly come to pass, beginning at the rebellion of ^cSouth Carolina, which will eventually terminate in the death and misery of many souls; (On 2 April 1843 Joseph Smith said: "I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832" (D&C 130:12-13). This is not a prophecy of the Civil War alone but rather a warning that there will be "wars" and undoubtedly rumors of war in greater profusion than has ever been known in earth's history. Nothing in the history of our nation has matched the Civil War for "death and misery." The aggregate of those killed in this war was 618,000 (360,000 from the North and 258,000 from the South). The next highest U.S. casualty figure is for

World War II, when 318,000 were killed. The third highest figure is for World War I at 115,000. Other wars include the American Revolution: 4,044; the War of 1812: 2,200; the Mexican War: 13,270; the Korean War: 33,000; and Vietnam: 46,616 (Cannon, *Studies in Scripture*, 1:337). Revelations of the Restoration, 623-24. “At that time [1832] there was considerable commotion in the United States. The tariff question was one of great issue. The State of New York, before its acceptance of the Federal Constitution, surrounded itself with protective tariffs, and this policy was gradually approved by other Northern States. The Southern States, on the other hand, regarded free trade as best serving their interests, as their products were limited to a few articles of raw material, which they exported, while they imported practically all the manufactured commodities they needed. In 1824, Congress enacted a protective-tariff bill. A few years later, a stricter measure was adopted against Great Britain, in retaliation for efforts to exclude American trade from the British West Indies. This met with vigorous opposition in the South, especially in South Carolina. In this State, in 1832, a convention of the citizens declared that the tariff acts of 1828 and 1832 were not binding within their territory, and fixed February 1st, 1833, as the date after which they would be considered abrogated, unless Congress should, before then, remove the difficulty. Many Northerners were in favor of carrying the laws of the Union into effect by means of arms, at that time, and a bill empowering the President to use force was introduced in Congress. It was during this political agitation that the Prophet Joseph made the condition of his Country the subject of prayer and received this Revelation (See Sec. 130:12, 13). “While all of these differences existing between the North and the South had a tendency to drive the people apart, yet it was the question of slavery, and the contention over the expansion of new territory and the creation of new states and whether or not slavery should be permitted in such new territory, that became the crux which brought upon the people the great Civil War. . . . “South Carolina took the initiative. From a mere human point of view this appeared improbable. The probability was that the Northern States, conscious of their numerical and financial strength, would throw down the gauntlet. A bill was before Congress authorizing President Andrew Jackson to use force in defense of the Union. But, notwithstanding this, the North did not begin the war. South Carolina took the first step, by recalling her representatives in the United States Senate, November 10, 1860. This was followed by an ordinance of secession, passed by the State Legislature on the 17th of November, the same year. And on the 12th of April, 1861, the first shot of the war was fired by General Beauregard against Fort Sumter, and thus the conflict was begun by South Carolina, as foretold by the Prophet, and not by any of the Northern States.” (Commentary, pp. 533–35.) Institute Manual, 193)

2 And the ^atime will come that ^bwar will be poured out upon all nations, beginning at this place. (South Carolina. On 12 April 1861, the first shot of the war was fired by General Beauregard against Fort Sumter.)

3 For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and **they** shall also call upon other nations, in order to defend themselves against other nations; and **then** ^awar shall be poured out upon all nations. (“Still another prediction is made in this verse, although probably some readers miss it because the language is somewhat involved. We have already seen that ‘the Southern States will call on other nations, even [“including” as I interpret it] the nation of Great Britain, as it is called.’ Immediately following these words we read: ‘and *they* shall also call upon other nations, in order to defend themselves against other nations.’ What is the antecedent of *they*? It cannot be the Southern States, because the Confederacy was fighting the Northern States only and was not defending itself against ‘other nations.’ Furthermore, the verse has already made the point that the Southern States would call (for help) on other nations. To me the antecedent of *they* is Great Britain and the other nations upon which the Confederacy would call for help, namely, France, Holland, and Belgium. The plain meaning of the words to me last quoted (‘and they shall also,’ etc.) is that even as the Southern States would call for help on other nations, so in turn would Great Britain, France, Holland, and Belgium eventually call for help in other conflicts to follow, in

order to defend themselves. Many of us have lived to see the letter and spirit of this prophecy fulfilled in the two World Wars we have passed through. ‘And then,’ continues the Lord, ‘war shall be poured out upon all nations.’ That is to say, when Great Britain and the other nations mentioned call for help, world war would result. This has already taken place.” (Sperry, *Compendium*, pp. 419–20.)

4 And it shall come to pass, after many days, ^aslaves shall rise up against their masters, who shall be marshaled and disciplined for war. (Though this happened, at least in some measure, during the Civil War, the statement as here given refers to events yet future. Presiding Bishop Joseph L. Wirthlin suggested in a 1958 general conference talk that this text could be making reference to peoples in countries where the citizens were both slaves to the government and without freedom of religion (see Conference Report, October 1958, 32). We anticipate that the day will yet come, as it has at least in some measure in Russia, that the peoples of all such nations will rise up and throw off the shackles of oppressive and corrupt governments, demanding the freedom that will allow the gospel to be taught to them. Revelations of the Restoration, 624)

5 And it shall come to pass also that the ^aremnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation. (This text is often thought to be tied to Micah's prophecy that in the last days "the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver" (Micah 5:8). If the remnant here is one and the same with the remnant spoken of by Micah, then we can anticipate that this prophecy will find fulfillment through events involving all twelve tribes of Israel and encompassing the whole earth. Revelations of the Restoration, 624-25)

6 And thus, with the ^asword and by bloodshed the inhabitants of the earth shall ^bmourn; and with ^cfamine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and ^dchastening ^ehand of an Almighty God, until the consumption decreed hath made a full ^fend of all ^gnations; (This phrase, "a full end of all nations," does not of necessity mean that all nations will be destroyed. During the Millennium all man-made governments will be dissolved to make place for the kingdom of God. Christ will rule as Lord of lords and King of kings. Revelations of the Restoration, 625)

7 That the cry of the saints, and of the ^ablood of the saints, (In a prophecy that reaches to the ends of the earth in the promise of calamity among the wicked and divine warnings among those of every nation, kindred, tongue, and people, we can but suppose that his reference to the blood of the Saints bespeaks the sad reality that the gospel will not go forth unopposed and that there will yet be martyrs for the gospel cause among virtually all people (Revelation 16:6; 17:6; 18:24; 2 Nephi 28:10; Mormon 8:27, 41). This conclusion is sustained in Doctrine and Covenants 88:94, wherein we read that the "mother of abominations, that made all nations drink of the wine of the wrath of her fornication," is the same "that persecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea." Revelations of the Restoration, 625) shall cease to come up into the ears of the Lord of ^bSabaoth, (*Sabaoth* is a Hebrew word meaning hosts or armies; thus, Jehovah Sabaoth means the Lord of Hosts. Also, as revealed to the Prophet, "The Lord of Sabaoth . . . is by interpretation, the creator of the first day, the beginning and the end" (D&C 95:7). Revelations of the Restoration, 625) from the earth, to be avenged of their enemies.

8 Wherefore, ^astand ye in holy places, and be not moved (emotionally upset), until the day of the Lord come; for behold, it cometh ^bquickly, saith the Lord. Amen. (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.)