

LESSON 21
“Looking Forth for the Great Day of the Lord to Come”
D&C 29:9-29; 34:5-12; 45:16-75; 88:86-99; 101:22-34; 133

OVERVIEW:

The Savior will return to the earth in power and great glory. The Millennium will be a time of joy and peace. We must prepare for the Second Coming.

SCRIPTURES:

THE DOCTRINE AND COVENANTS
SECTION 29

Revelation given through Joseph Smith the Prophet, in the presence of six elders, at Fayette, New York, September 1830. HC 1: 111—115. This revelation was given some days prior to the conference beginning September 26, 1830. (Joseph Fielding Smith: In these early days of the Church the Lord revealed to the Prophet for the benefit of the members, line upon line and precept upon precept, thus unfolding to them the great truths of the Gospel. This revelation [Sec. 29] was given a few days before the conference of September 26, 1830, and in anticipation of that gathering. The Lord had commanded Oliver Cowdery to tarry [Sec. 28:10] until after this conference should be held, before departing on his mission to the Lamanites. The wonderful doctrines explained in this revelation were of such importance that it was well for Oliver and his companions to know them that they might teach the people on their way, and to the Lamanites when they arrived at their destination, with a more complete comprehension of the plan of Salvation than they otherwise would have had. This revelation is very comprehensive. (CHMR, 1947, 1:130.))

1—8, Christ gathers his elect; 9—11, His coming ushers in the Millennium; 12—13, The Twelve shall judge all Israel; 14—21, Signs, plagues, and desolations will precede the Second Coming; 22—28, The last resurrection and final judgment follow the Millennium; 29—35, All things are spiritual unto the Lord; 36—39, The devil and his hosts were cast out of heaven to tempt man; 40—45, Fall and atonement bring salvation; 46—50, Little children are redeemed through the atonement.

9 For the hour is nigh and the ^aday soon at hand (Although we won't know the day and hour of the Second Coming, it is near.) when the earth is ripe; and all the ^bproud and they that do wickedly shall be as ^cstubble; and I will ^dburn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

10 For the hour is nigh, and that which was ^aspoken by mine ^bapostles must be fulfilled; for as they spoke so shall it come to pass;

11 For I will reveal ^amyself from heaven with power and great glory, with all the ^bhosts thereof, and ^cdwell in ^drighteousness with men on earth a ^ethousand years, and the wicked shall not stand. (The Millennium will be brought about with the power of Christ and will be maintained by righteousness.)

12 And again, verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine ^aapostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand (John Taylor: This exhibits a principle of adjudication or judgment in the hands, firstly, of the Great High Priest and King, Jesus of Nazareth, the Son of God; secondly, in the hands of the Twelve Apostles on the continent of Asia, bestowed by Jesus himself; thirdly, in the Twelve Disciples on this continent, to their people, who it appears are under the presidency of the Twelve Apostles who ministered at Jerusalem; which presidency is also exhibited by Peter, James and John, the acknowledged presidency of the Twelve Apostles; they, holding this Priesthood first on the earth, and then in the heavens. Being the legitimate custodians of the keys of the Priesthood, they came and bestowed it upon

Joseph Smith and Oliver Cowdery. It is also further stated that the Saints shall judge the world. Thus Christ is at the head, his apostles and disciples seem to take the next prominent part; then comes the action of the Saints, or other branches of the Priesthood, who it is stated shall judge the world. This combined Priesthood, it would appear, will hold the destiny of the human family in their hands and adjudicate in all matters pertaining to their affairs; and it would seem to be quite reasonable, if the Twelve Apostles in Jerusalem are to be the judges of the Twelve Tribes, and the Twelve Disciples on this continent are to be the judges of the descendants of Nephi, then that the brother of Jared and Jared should be the judges of the Jaredites, their descendants; and, further, that the First Presidency and Twelve who have officiated in our age, should operate in regard to mankind in this dispensation, and also in regard to all matters connected with them, whether they relate to the past, present, or future, as the aforementioned have done in regard to their several peoples; and that the Patriarchs, the Presidents, the Twelve, the High Priests, the Seventies, the Elders, the Bishops, Priests, Teachers and Deacons should hold their several places behind the veil, and officiate according to their calling and standing in that Priesthood. In fact, the Priesthood is called an everlasting Priesthood; it ministers in time and in eternity. (Mediation and Atonement, pp. 152-53.) at the day of my coming in a pillar of ^bfire, being clothed with robes of righteousness (Those who are exalted in celestial glory receive robes and crowns, even as the Savior Jesus Christ, to rule and reign with him in eternity as a royal priesthood. Revelations of the Restoration, p. 235), with crowns upon their heads, in ^cglory even as I am, to ^djudge the whole house of Israel, even as many as have loved me and kept my commandments, and none else. (Bruce R. McConkie: "Thrones are cast down: the kingdoms of this world cease; it is the day when the Lord makes a full end of all nations. He alone shall be exalted in that day. The Ancient of Days, the oldest and most ancient of men, Adam our father, sits in judgment over the righteous of his race. Be it remembered that the Twelve Apostles of the Lamb, who were with the Lord in his ministry in Jerusalem, shall judge the whole house of Israel, meaning that portion of Israel who have kept the commandments, 'and none else' (D&C 29:12). There will be a great hierarchy of judges in that great day, of whom Adam, under Christ, will be the chief of all. **Those judges will judge the righteous ones under their jurisdiction, but Christ himself, he alone, will judge the wicked**" (Millennial Messiah, 584).)

13 For a ^atrump shall sound both long and loud, even as upon Mount Sinai, and all the ^bearth shall quake, and they shall ^ccome forth—yea, even the ^ddead which died in me, to receive a ^ecrown of righteousness, and to be clothed upon, ^feven as I am, to be with me, that we may be one.

14 But, behold, I say unto you that before this great ^aday shall come the ^bsun shall be ^cdarkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater ^dsigns in heaven above and in the earth beneath;

15 And there shall be weeping and ^awailing among the hosts of men;

16 And there shall be a great ^ahailstorm sent forth to destroy the ^bcrops of the earth.

17 And it shall come to pass, because of the wickedness of the world, that I will take ^avengeance upon the ^bwicked, for they will not repent; for the ^ccup of mine ^dindignation is full; for behold, my ^eblood shall not ^fcleanse them if they hear me not.

18 Wherefore, I the Lord God will send forth ^aflies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;

19 And their tongues shall be stayed that they shall not ^autter against me; and their flesh shall fall from off their bones, and their eyes from their sockets; (Here's a good reason to be righteous.)

20 And it shall come to pass that the ^abeasts of the forest and the fowls of the air shall devour them up.

21 And the great and ^aabominable church, (Anything that opposes the work of God.) which is the ^bwhore of all the earth, shall be cast down by ^cdevouring fire, according as it is spoken by the mouth of Ezekiel the prophet, (Ezekiel 38:22 And I will ^aplead against him with ^bpestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great ^chailstones, ^dfire, and brimstone.) who spoke of these things, which have not come to pass but surely ^dmust, as I live, for ^eabominations shall not reign. (Wilford Woodruff: "No man can contemplate

the truth concerning the nations of the earth without sorrow, when he sees the wailing, the mourning, and death, that will come in consequence of judgments, plagues, and war. It has already begun, and it will continue to multiply and increase until the scene is ended, and wound up. "Do I delight in the destruction of the children of men? No. Does the Lord? No. He gives them timely warning, and if they do not listen to His counsel, they must suffer the consequences" (Journal of Discourses, 2:201.)

22 And again, verily, verily, I say unto you that when the ^athousand years are ended, and men again begin to deny their God, then will I spare the earth but for a ^blittle season; (At the end of the Millennium those who are sons of perdition will again defy the power of God. That is, those individuals who were overcome by Lucifer while in mortality will stand upon the earth in the flesh as resurrected beings for a short season (D&C 88:32). They will oppose Christ's right to rule and reign. They will seek to place Lucifer in his stead. "The devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all. For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb" (D&C 88:114-15). Revelations of the Restoration, p. 237)

23 And the ^aend shall come, and the heaven and the earth shall be consumed and ^bpass away, ("This does not mean that this earth shall pass away and another take its place, and the heaven thereof shall pass away, and another heaven shall take its place, but that the earth and its heaven shall, after passing away, through death, be renewed again in immortality. This earth is living and must die, but since it keeps the law it shall be restored through the resurrection by which it shall become celestialized and the abode of celestial beings. . . . The Lord intends to save, not only the earth and the heavens, not only man who dwells upon the earth, but all things which he has created. The animals, the fishes of the sea, the fowls of the air, as well as man, are to be re-created, or renewed, through the resurrection, for they too are living souls." (Joseph Fielding Smith, CR, October 1928, pp. 99-100.) and there shall be a new heaven and a ^cnew earth. ("This earth will be rolled back into the presence of God," declared the Prophet Joseph Smith, "and crowned with celestial glory" (Teachings of the Prophet Joseph Smith, 181). Brigham Young taught that the earth will move through space to "return again unto the presence of the Father" (Journal of Discourses, 17:143). Thus, the heavens will literally become new for those who inhabit the earth as celestial beings. Following the Millennium the earth will "be prepared for the celestial glory; For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever" (D&C 88:18-20). Further, the Prophet Joseph Smith taught that "this earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon" (D&C 130:9). Revelations of the Restoration, p. 237)

24 For all ^aold things shall ^bpass away (Orson Pratt: We might say, with great propriety, when a man is martyred or burned at the stake, his body has fled away, its present organization is dissolved, and its elements are resolved into their original condition, and perhaps united with and dispersed among many other elements of our globe; but in the resurrection these elements are brought together again and the body reorganized, not into a temporal or mortal tabernacle, but into an eternal house or abiding place for the spirit of man. So the earth will pass away, and its elements be dispersed in space; but, by the power of that Almighty Creator who organized it in the beginning, it will be renewed, and those elements which now enter into the composition of our globe, will again enter into the composition of the new heavens and the new earth, for says the Prophet John, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." [Rev. 21:1.] (JD, August 20, 1871, 14:235-36.)), and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and ^cbeasts, the fowls of the air, and the fishes of the sea;

25 And not one ^ahair, neither mote, shall be lost, for it is the ^bworkmanship of mine hand. (Every molecule will be in its place.)

26 But, behold, verily I say unto you, before the earth shall pass away, ^aMichael, (Joseph Fielding Smith: Michael, who is Adam, holds the keys of salvation for the human family, under the direction and

counsel of Jesus Christ, who is the Holy One of Zion. Adam will, when the earth is cleansed and purified and becomes a celestial globe, preside over the children of men, who are of his posterity. He is Adam, "the prince, the arch-angel." In the eternities before this earth was formed he was the arch-angel. He became Adam when he came to this earth to be the father of the human family. (D. & C. 107:54-57.) The Prophet Joseph Smith said of Adam: "Commencing with Adam, who was the first man, who is spoken of in Daniel as the 'Ancient of Days,' or in other words, the first and oldest of all, the great progenitor of whom it is said in another place is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed from heaven, and will continue to be revealed henceforth. Adam holds the keys of all the dispensations of the fulness of times, i.e. the dispensations of all times have been and will be revealed through him from the beginning." Teachings of the Prophet Joseph Smith, pp. 167-168. CHMR, 1:309) mine archangel, shall sound his ^btrump, and then shall all the dead ^cawake, for their graves shall be opened, and they shall ^dcome forth—yea, even all.

27 And the ^arighteous shall be gathered on my ^bright hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father;

28 Wherefore I will say unto them—^aDepart from me, ye cursed, into everlasting ^bfire, prepared for the ^cdevil and his angels.

29 And now, behold, I say unto you, never at any time have I declared from mine own mouth that they should return, for ^awhere I am they cannot come, for they have no power.

SECTION 34

Revelation given through Joseph Smith the Prophet to Orson Pratt, at Fayette, New York, November 4, 1830. HC 1: 127—128. Brother Pratt was nineteen years old at the time. He had been converted and baptized when he first heard the preaching of the restored gospel by his older brother, Parley P. Pratt, six weeks before. This revelation was received in the Peter Whitmer, Sen., home.

1—4, The faithful become the sons of God through the atonement; 5—9, Preaching of the gospel prepares the way for the Second Coming; 10—12, Prophecy comes by the power of the Holy Ghost.

5 And more blessed are you because you are ^acalled of me to preach my gospel—

6 To lift up your voice as with the sound of a ^atrump, both long and loud, and ^bcry repentance unto a crooked and perverse generation, ^cpreparing the way of the Lord for his second ^dcoming. (At the time of his death on 3 October 1881, Orson Pratt had served as an apostle for more than forty- five years. He filled at least eleven missions to the Eastern States and crossed the Atlantic Ocean to Great Britain and the European continent another sixteen times to preach the gospel. In addition to his missionary labors, Orson Pratt was a tireless writer and defender of the faith. He authored several books and fifteen missionary tracts and served as editor of the Millennial Star, the Church's newspaper in England. He arranged the Book of Mormon and the Doctrine and Covenants in chapters and verses with footnotes and references, and prepared the first American edition of the Pearl of Great Price for publication. Revelations of the Restoration, p. 260-61)

7 For behold, verily, verily, I say unto you, the ^atime is soon at hand that I shall ^bcome in a ^ccloud with power and great glory.

8 And it shall be a ^agreat day at the time of my coming, for all nations shall ^btremble.

9 But before that great day shall come, the ^asun shall be darkened, and the moon be turned into blood; and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked.

10 Wherefore, lift up your voice and ^aspare not, for the Lord God hath spoken; therefore ^bprophecy, and it shall be given by the ^cpower of the Holy Ghost. (Of this prophecy, Elder Orson Pratt modestly

observed: "This was a particular point in the revelation that seemed to me too great for me ever to attain to, and yet there was a positive command that I should do it. I have often reflected upon this revelation, and have oftentimes inquired in my heart—'Have I fulfilled that commandment as I ought to have done? Have I sought as earnestly as I ought to obtain the gift of prophecy, so as to fulfill the requirement of Heaven?' And I have felt sometimes to condemn myself because of my slothfulness and because of the little progress that I have made in relation to this great, heavenly, and divine gift" (Journal of Discourses, 17:290-91). Revelations of the Restoration, p. 261)

11 And if you are faithful, behold, I am with you until I come—

12 And verily, verily, I say unto you, I come ^aquickly. (Joseph Fielding Smith: "I come quickly." This is a scriptural expression that occurs frequently, especially in the book of Revelation. This is "speaking after the manner of the Lord." (D. and C. 63:53.) This does not mean that immediately the Lord will make his appearance, but when he does come he will come suddenly when he is least expected. He told his disciples that the day would come when men were unawares, as the thief in the night. For this reason we should watch and pray, "For as a snare shall it come on all them that dwell on the face of the whole earth." (Luke 21:34-35.) There is no excuse for any of us, then, not to be prepared for we have been fully and frequently warned. CHMR, 1:157) I am your ^bLord and your Redeemer. Even so. Amen.

SECTION 45

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 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.

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.

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 (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); 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**, 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;

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 ^afearth 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.

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.

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.

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)

SECTION 88

86 Abide ye in the ^aliberty wherewith ye are made ^bfree; ^centangle not yourselves in ^dsin, but let your hands be ^eclean, until the Lord comes. (Servants of the Lord must be free from the bondage of sin, the slavery of addiction, the darkness of ignorance, the meanness of prejudice, the shallowness of idleness, the stench of uncleanness, and all things that would be offensive to the light of Christ and the companionship of the Holy Ghost. The servants of the Lord should not take as their companion any spirit unworthy of the message they bear. Revelations of the Restoration, p. 643. Joseph F. Smith: Some people think it is a dreadful sin for a people like the Latter-day Saints to claim that they believe with all their souls that the world would be better if only the laws of God were enforced in the world. Some people think that if God's authority, God's law, if God's righteousness were to be enforced among the children of men that it would deprive men of their liberties, it would bring them into bondage, and that it would debase and degrade them. We do not look at this in this way. We believe that God's will is to exalt men; that the liberty that comes through obedience to the Gospel of Jesus Christ is the greatest measure of liberty that can come to man. There is no liberty that men enjoy or pretend to enjoy in the

world that is not founded in the will and in the law of God and that does not have the truth for its underlying principle and foundation. It is error that makes bondsmen. It is untruth that degrades mankind. It is error and the lack of knowledge of God's laws and God's will that leaves men in the world on a par with the brute creation; for they have no higher instincts, no higher principle, no higher incentive, no higher aspiration than the brute world if they have not some inspiration that comes from a higher source than man himself. (CR, April 1904, pp. 3-4.)

87 For not many days hence and the ^aearth shall ^btremble and reel to and fro as a drunken man; and the ^csun shall ^dhide his face, and shall refuse to give light; and the moon shall be bathed in ^eblood; and the stars shall become exceedingly angry, and shall ^fcast themselves down as a fig that falleth from off a fig-tree.

88 And after your ^atestimony cometh wrath and indignation upon the people.

89 For after your testimony cometh the testimony of ^aearthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

90 And also cometh the testimony of the ^avoice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

(George Q. Cannon: The Lord has said unto his servants that: [Sec. 88:88-90, quoted.] "Ah" but says sapient man, clergymen and others "we have had hundreds of earthquakes and wars and famines and pestilences; we have had thunderings, lightnings, tempests, and the sea heaving itself beyond its bounds; but the end has not come yet; and we think those who view such events as the messages of wrath from Heaven, are the victims of a vulgar superstition." Yes, and in their very anxiety to escape deception and superstition, they will become the victims of both; the voices of the elements—nature's voice speaking in God-like power will be suffered to pass by as unheeded, so far as repentance is concerned, as the voice of feeble though inspired man, until the consumption decreed shall be fulfilled, and the vengeance of rejected and offended God shall be fully executed. (MS, 1863, 25:682.))

91 And all things shall be in ^acommotion; and surely, men's ^bhearts shall fail them; for fear shall come upon all people.

92 And ^aangels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the ^bjudgment of our God is come. Behold, and lo, the ^cBridegroom cometh; go ye out to meet him. (Orson Pratt: After these great judgments [Sec. 88:88-91] are poured upon the nations of the earth, then will be fulfilled the words which I have read. [Sec. 88:92, quoted.] After these angels have flown through the midst of heaven calling upon the inhabitants of the earth to prepare for the coming of the Bridegroom, seven more angels are to sound their trumps. The first one sounds, and his proclamation is concerning great Babylon. [Sec. 88:94, quoted.] There must be something connected with the sounding of this trump that is miraculous in order that all nations may hear it. Any sound that can be produced by mortal man does not reach, generally speaking, over about thirty miles from where it originates, which is a very small space indeed. But there will be something connected with the sounding of the trump of the first of the seven angels which will manifest a power which we know nothing of. The sound of that trump will be heard by all people, nations, kindreds and tongues in the four quarters of our globe. I do not know that the sound will be so much louder than some we have heard, but it will be carried by some miraculous power so that all people will hear it. "Immediately after the sounding of this trump, there will be silence in heaven for the space of half an hour." Whether the half hour here spoken is according to our reckoning—thirty minutes, or whether it be according to the reckoning of the Lord we do not know. We know that the word hour is used in some portions of the Scriptures to represent quite a lengthy period of time. For instance, we, the Latter-day Saints, are living in the eleventh hour, that is the eleventh period of time [Sec. 33:3] and for aught we know the half hour during which silence is to prevail in heaven may be quite an extensive period of time. During the period of silence all things are perfectly still; no angels flying during that half hour; no trumpets sounding; no noise in the heavens above; but immediately after this great silence the curtain of heaven shall be unfolded as a scroll is unfolded. (JD, December 28, 1873, 16:327-28))

93 And immediately there shall appear a ^agreat sign in heaven, and all people shall see it together. (Joseph Smith: "When the sign appears, God will make its meaning known to the Prophet, Seer and Revelator who at that time may be at the head of the Church, and through him to His people and the world in general. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of [M]an will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east" (Teachings of the Prophet Joseph Smith, 286-87.) Orson Pratt: After the angels have sounded this in the ears of all living [Sec. 88:92] we are informed that there will be a great sign in the heavens. It is not to be limited so that some few only of the human family can see it; but it is said, "all people shall see it together!" At least, it is to be like our sun seen over one entire side of the globe, and then passing immediately round to the other, or else it will encircle the whole earth at the same time. But the bridegroom does not come then. These are only the preceding events to let the Latter-day Saints and the pure in heart know that these are the times that they may trim up their lamps and prepare for the triumphant appearing of their Lord. (JD, April 8, 1860, 8:50.))

94 And another angel shall sound his trump, saying: That ^agreat ^bchurch, the ^cmother of abominations, (Bruce R. McConkie: The church of the devil is the world; it is all the carnality and evil to which fallen man is heir; it is every unholy and wicked practice; it is every false religion, every supposed system of salvation which does not actually save and exalt man in the highest heaven of the celestial world. It is every church except the true church, whether parading under a Christian or a pagan banner. As Moroni will say in a later era of Nephite history, and as we shall ascertain in our evaluation of Rev. 18:1-24, it is 'secret combinations,' oath-bound societies, and the great world force of Godless communism (Ether 8:14-26)" (Doctrinal New Testament Commentary, 3:541.)) that made all nations drink of the wine of the wrath of her ^dfornication, that ^epersecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea—behold, she is the ^ftares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it. (This section of the revelation bears a striking similarity to chapters seven through twenty-two in the book of Revelation. The events spoken of by the Revelator are obviously being summarized here so that we might see and understand them in the light of the Restoration. The writings of the Revelator prophetically describe the destruction and calamity that is to precede the return of Christ. The wickedness and destruction described here are soul depressing; but standing behind them is the ultimate promise of the return of Christ. Righteousness will prevail, good will conquer evil, and the enemies of light and truth will be vanquished. Gospel scholar Robert J. Matthews observed: "The Prophet had been involved for many months with making an initial draft of an inspired translation of the New Testament, concluding with the book of Revelation in March 1832. In the process of making the translation, many important things were revealed to him about the gospel and in this case about future events to take place on the earth (D&C 45:60-62). The history of the earth, the ministry of seven angels who play a prominent part in the final judgment scenes, and the opening of the seven seals are significant aspects of the Revelation of John. These were reiterated and partially explained in Doctrine and Covenants 77 as a consequence of the translation and were further enlarged upon in these verses from section 88. Thus we regard this part of section 88 as a further clarification and explanation of the Revelation of John. These are eschatological items—the winding-up events to take place on the earth before it is prepared for the celestial glory. All nations must hear the proclamation of the gospel and be informed of the means of redemption. The earth must die and wickedness be cleansed from off its face. There will be a resurrection of all mankind and a final judgment. Through faith in Jesus the Saint will have gained the victory over sin and death and will be crowned with eternal glory (vv. 106-7). The calamities and convulsive quaking of the earth, the wars and the pestilences spoken of in these verses are the 'details' involved in the larger concept of the earth

being prepared for its eternal celestial destiny" ("Olive Leaf," 352). Revelations of the Restoration, p. 643-44)

95 And there shall be ^asilence in ^bheaven for the space of half an hour (Bruce R. McConkie: "What is meant by the half hour of silence has not yet been revealed. If it is to be reckoned on the basis of 'the Lord's time' of 1000 years to a day, the duration would be some 21 of our years (Abraham 3:4; 2 Peter 3:8)" (Doctrinal New Testament Commentary, 3:498). The phrase comes from Revelation 8:1. **(Several scriptural passages equate silence with God's withholding his judgments upon the wicked. When there is silence in heaven, no judgments are sent upon the earth. Understanding the Book of Revelation, p. 103. One half hour on the time table of Kolob is 21 years. Is this the time between the opening of the seventh seal and the Second Coming? Is this like among the Nephites after the sign of Christ's birth was given, then there was a period of time when the wicked were surprised at the destruction that occurred at his death?);** and immediately after shall the curtain of heaven be unfolded, as a ^cscroll is unfolded after it is rolled up, and the ^dface of the Lord shall be unveiled;

96 And the saints that are upon the earth, who are alive, shall be quickened and be ^acaught up to meet him. (Orson Pratt: About the same time that the Latter-day Saints are quickened, (not immortalized,) there will be Saints that have slumbered and slept for ages, and they are to be quickened and taken up into the heavens. The heathen nations must be redeemed, and the way be prepared for the Lord to dwell upon the earth. The mortal Saints will then be transfigured and sanctified, but not immortalized. They will be prepared for the millennial reign. (JD, April 8, 1860, 8:52.))

97 And they who have slept in their graves shall ^acome forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the ^bpillar of heaven—

98 They are Christ's, the ^afirst fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God. (Those who lived according to a celestial law will join Christ when he comes. Those Saints who are alive at the time of his coming, those awaiting the day of resurrection in the spirit world, and those who were resurrected with Christ will all join him at the time of his return. "The dead in Christ shall rise first," taught the apostle Paul. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16-17). Revelations of the Restoration, p. 645)

99 And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his ^acoming; who have received their part in that ^bprison which is prepared for them, that they might receive the gospel, and be ^cjudged according to men in the flesh. (Joseph Fielding Smith said: "After the Lord and the righteous who are caught up to meet him have descended upon the earth, there will come to pass another resurrection. This may be considered as a part of the first, although it comes later" (Doctrines of Salvation, 2:296-97). Those who rejected Christ while in the flesh but accepted him in the world of the spirits will come forth in this resurrection to inherit the terrestrial kingdom. Revelations of the Restoration, p. 645. Wilford Woodruff: I went into a little room where there was a sofa, to pray alone. I felt full of joy and rejoicing at the promises God had made to me through the Prophet. While I was upon my knees praying, my room was filled with light. I looked and a messenger stood by my side. I arose, and this personage told me he had come to instruct me. He presented before me a panorama. He told me he wanted me to see with my eyes and understand with my mind what was coming to pass in the earth before the coming of the Son of Man. He commenced with what the revelations say about the sun being turned to darkness, the moon to blood, and the stars falling from heaven. Those things were all presented to me one after another, as they will be, I suppose, when they are manifest before the coming of the Son of Man. [Sec. 45:39-44.] Then he showed me the resurrection of the dead—what is termed the first and second resurrection. In the first resurrection I saw no graves nor anyone raised from the grave. I saw legions of celestial beings, men and women who had received the gospel all clothed in white robes. In the form they were presented to me, they had already been raised from the grave. After this he showed me what is termed the second resurrection. Vast fields of

graves were before me, and the Spirit of God rested upon the earth like a shower of gentle rain, and when that fell upon the graves they were opened, and an immense host of human beings came forth. They were just as diversified in their dress as we are here, or as they were laid down. This personage taught me with regard to these things. (DW, November 7, 1896, 53:642.)

SECTION 101

22 Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should ^agather together, and ^bstand in holy places; (Our homes, the temples, if we are righteous, wherever we are.)

23 And ^aprepare for the revelation which is to come, when the ^bveil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall ^csee me together. (Anciently, a veil hung between the two holy chambers of the tabernacle (Exodus 26:31-33). Its presence in Herod's temple is supported by the statement in each of the synoptic gospels that at the time of Christ's death the veil of the temple was rent from top to bottom (Matthew 27:51; Mark 15:38; Luke 23:45). Christ, by his sacrificial death, opened a way for the faithful to enter the holiest place, meaning the celestial kingdom, "through the veil, that is to say, his flesh" (Hebrews 10:20). The present text, drawing on this imagery, suggests that the veil separating us from the presence of the Lord will be rent, and all will be able to see what otherwise would remain hidden to them. Revelations of the Restoration, p. 733. Orson Pratt: Jesus will come in a cloud, or as is expressed here in the 40th chapter of Isaiah—"The glory of the Lord will be revealed and all flesh shall see it together." It is also expressed in the revelations of St. John, that when he comes in a cloud every eye shall see him, and they also which pierced him. [Rev. 1:7.] It seems then that the second advent of the Son of God is to be something . . . accompanied with great power and glory, something that will not be done in a small portion of the earth like Palestine, and seen only by a few; but it will be an event that will be seen by all—all flesh shall see the glory of the Lord; when he reveals himself the second time, every eye, not only those living at that time in the flesh, in mortality on the earth, but also the very dead themselves, they also who pierced him, those who lived eighteen hundred years ago, who were engaged in the cruel act of piercing his hands and his feet and his side, will also see him at that time. (JD, March 26, 1876, 18:170.))

24 And every ^acorruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be ^bconsumed; (Joseph Fielding Smith: Some members of the Church have an erroneous idea that when the millennium comes all the people are going to be swept off the earth except righteous members of the Church. That is not so. There will be millions of people, Catholics, Protestants, agnostics, Mohammedans, people of all classes, and of all beliefs, still permitted to remain upon the face of the earth, but they will be those who have lived clean lives, those who have been free from wickedness and corruption. All who belong, by virtue of their good lives, to the terrestrial order, as well as those who have kept the celestial law, will remain upon the face of the earth during the millennium. Eventually, however, the knowledge of the Lord will cover the earth as waters do the sea. But there will be need for the preaching of the gospel, after the millennium is brought in, until all men are either converted or pass away. In the course of the thousand years all men will either come into the Church, or kingdom of God, or they will die and pass away. In that day there will be no death until men are old. Children will not die but will live to the age of a tree. Isaiah says this is 100 years. [Isa. 65:20.] When the time comes for men to die, they will be changed in the twinkling of an eye, and there will be no graves. (Doctrines of Salvation, 1954, 1:86-87.))

25 And also that of element shall ^amelt with fervent heat; and all things shall become ^bnew, that my knowledge and ^cglory may dwell upon all the ^dearth. (When the Lord comes again, "the earth will be renewed and receive its paradisiacal glory" (Article of Faith 10). Isaiah prophesied of "a new earth" during the Millennium (Isaiah 65:17). All that is corruptible—everything of a telestial order—will be destroyed, for a terrestrial or Edenic law will rule during the Millennium. This text affirms that when

Adam fell, the whole earth fell— including everything in the plant and animal kingdoms. Prior to the fall of Adam there was neither death nor corruption of any sort in these kingdoms or in any other place in the world that Adam inhabited. With the return of Christ, all things will return to a state like that known in Eden. Revelations of the Restoration, p. 733)

26 And in that day the enmity of man, and the ^aenmity of beasts, yea, the ^benmity of all flesh, shall cease from before my face. (Men will learn peace, and all men and animals will live together in harmony.

Further, "there will be no wild animals," explained Bruce R. McConkie. "The coyote will not stalk the deer, and the wolf will not kill the sheep, and all forms of life will be the friends and servants of men. "Isaiah gives us these poetically phrased particulars about animal life during the Millennium. 'The wolf and the lamb shall feed together,' he says, 'and the lion shall eat straw like the bullock.' Implicit in this pronouncement is the fact that man and all forms of life will be vegetarians in the coming day; the eating of meat will cease, because, for one thing, death as we know it ceases. There will be no shedding of blood, because man and beast are changed (quickenened) and blood no longer flows in their veins. 'And dust shall be the serpent's meat,' meaning, as we suppose, that they shall no longer eat mice and vermin and animal life. 'They shall not hurt nor destroy in all my holy mountain, saith the Lord' (Isaiah 65:25). And further: 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' [adders'] den. They shall not hurt nor destroy in all my holy mountain' (Isaiah 11:6-9)" (Millennial Messiah, 658). Revelations of the Restoration, p. 733-34. Orson Pratt: It is then that the enmity of the beasts of the field as well as that of all flesh will cease; no more one beast of prey devouring and feasting upon another that is more harmless in its nature; no more will this enmity be found in the fish of the sea or in the birds of the air. This change will be wrought upon all flesh when Jesus comes; not a change to immortality, but a change sufficient to alter the ferocious nature of beasts, birds and fishes. In those days the lion will eat straw like the ox; he will no more be the terror of the forest, but will be perfectly harmless, and gentleness, will characterize all the wild and ferocious animals, as well as the venomous serpents, so much so that the little child might lead them and play with them, and nothing shall hurt or destroy in all the holy mountain of the Lord, all things becoming, in some measure, as when they were first created. (JD, June 23, 1878, 20:18.))

27 And in that day ^awhatsoever any man shall ask, it shall be given unto him.

28 And in that day ^aSatan shall not have power to tempt any man. (A change will come upon the inhabitants of the earth similar to that experienced by the three Nephite disciples who were translated. By revelation Mormon learned that "there was a change wrought upon them, insomuch that Satan could . . . not tempt them; and they were sanctified in the flesh, that they were holy" (3 Nephi 28:39).

Revelations of the Restoration, p. 734. Erastus Snow: This promise we have—that when the time comes that is written of in the Scripture, that Satan shall be bound, and shall cease to exercise his power and dominion over the hearts of the children of God for the space of a thousand years [Sec. 45:55; 101:28]; the children that shall grow up unto the Lord shall not taste of death; that is, they shall not sleep in the earth, but they shall be changed in a moment, in the twinkling of an eye, and they shall be caught up, and their rest shall be glorious. I thus distinguish between them and us, because at that time they shall grow up with a more complete and perfect understanding of the laws of life and health, and they will observe them. And temptations and evils that surround us on every hand shall be removed from them. . . . Hence their tabernacles shall not be subject to pain and sickness like unto ours. There will be no pain and sickness, because there will be no evil spirit at the elbow continually ready to allure and draw into sin. But the Spirit of the Lord will be with every person to guide him constantly, and the law of the Lord will be written in his heart, so that one will not need to say to another, "this is the way, walk in it." Thus having this good influence continually around them to keep them in the straight path, they will grow up without sickness, pain, or death. (JD, January 5, 1860, 7:355-56.))

29 And there shall be no ^asorrow because there is no death. (Those on the earth during the Millennium will be like the Three Nephites, for "there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death; Therefore, that they might not taste of death there [will be] a change wrought upon their bodies, that they might not suffer pain nor sorrow" (3 Nephi 28:37-38). Those living during the Millennium will live in a state akin to translation: their bodies will be changed so that they are not subject to disease or death as we know it. Revelations of the Restoration, p. 733)

30 In that day an ^ainfant shall not die until he is old; and his life shall be as the age of a tree (100 years);

31 And when he dies he shall not sleep, that is to say in the earth, but shall be ^achanged in the twinkling of an eye, and shall be ^bcaught up, and his rest shall be glorious. (No graves will be dug during the Millennium. Death and suffering as we now know them will not exist. The body and the spirit will no longer separate for a long period of time. For now the body returns to the dust while the spirit awaits in a world of spirits for the day of its reunion with a perfected body, but in that day the body will not see corruption, and the spirit will not go to a spirit world. The separation of body and spirit will be virtually instantaneous and their reunion inseparable. "Children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye" (D&C 63:51). The Lord told the Three Nephites: "Ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father" (3 Nephi 28:8). Those changed "in the twinkling of an eye" will not remain on the earth. The Prophet Joseph Smith recorded: "Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it" (Teachings of the Prophet Joseph Smith, 268). Some people will not be caught up after their death. Joseph taught, "There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth" (Teachings of the Prophet Joseph Smith, 268-69). The wicked will not be caught up to a glorious rest. Isaiah prophesied that during the Millennium "there shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isaiah 65:20). Elder Bruce R. McConkie explained: "Isaiah's description of life and death during the Millennium seems to preserve the concept that even then—even in that blessed day when Satan is bound and righteousness overflows— even then men are free to come out in open rebellion and, as sinners, suffer the fate reserved for the sons of perdition. Manifestly, they, being accursed, would die the death with which we are familiar, for their resurrection is destined to be in that final day when those shall come forth 'who shall remain filthy still' (D&C 88:102)" (Millennial Messiah, 646). Revelations of the Restoration, p. 735)

32 Yea, verily I say unto you, in that ^aday when the Lord shall come, he shall ^breveal all things—

33 Things which have passed, and ^ahidden things which no man knew, things of the ^bearth, by which it was made, and the purpose and the end thereof—

34 Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven. (During the Millennium the mysteries of creation will be revealed. It is apparent from these verses that men will not know the answers to questions concerning creation before that time. In large measure such questions will answer themselves. When we live in a terrestrial or paradisiacal world— a world in which there is no death, aging, decay, or disease— we will, by mere observation, be able to deduce much relative to the true nature of creation. This will be a world much like that known to Adam and Eve before the Fall. Whereas our earth now abides a telestial law, millennial earth will abide a much higher order. It is possible that many scientific conclusions based on our telestial order will have no meaning or relevance there. Until the day comes when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9), it would be wise for us to hearken to the counsel of Elder Harold B. Lee: "I appeal to you again as teachers, let's use those three precious words that ought to be used more often by teachers of religion, 'I don't know.' And we don't

know very much because the Lord has not told us. We have these speculations, these theories that if you want to have them in your mind as something to ponder, and something that you never can find a full answer to, go ahead and think about them, but label them for what they are, and do not teach them as facts until the Lord tells us about the details, which presently must be considered in the realm of theory" (Teachings of Harold B. Lee, 456). Revelations of the Restoration, p. 736)

SECTION 133

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 3, 1831. HC 1: 229—234. Prefacing this revelation the Prophet wrote: "At this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation." This section was first added to the book of Doctrine and Covenants as an appendix, and was subsequently assigned a section number.

1—6, The saints are commanded to prepare for the Second Coming; 7—16, All men are commanded to flee from Babylon, come to Zion, and prepare for the great day of the Lord; 17—35, He shall stand on Mount Zion, the continents shall become one land, and the lost tribes of Israel shall return; 36—40, The gospel was restored through Joseph Smith to be preached in all the world; 41—51, The Lord shall come down in vengeance upon the wicked; 52—56, It shall be the year of his redeemed; 57—74, The gospel is to be sent forth to save the saints and for the destruction of the wicked. (Doctrine and Covenants 133 is the companion revelation to section 1, the preface to the compilation of revelations that were to be published in the Book of Commandments, and it was given at the same conference. Though the press for the Book of Commandments was destroyed before Doctrine and Covenants 133 was printed, it was included in the 1835 edition of the Doctrine and Covenants as the Appendix. This revelation deals with the return of Christ and those events that will precede that great and glorious day. It weaves together scores of Bible prophecies, either announcing their fulfillment or shining greater light on them. It was given, Joseph Smith said, because the Elders "desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high" (History of the Church, 1:229). Revelations of the Restoration, p. 1106)

1 HEARKEN, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you—

2 The Lord who shall suddenly ^acome to his temple (This revelation was given before the dedication of the Kirtland temple where the Lord appeared. However, the appearance mentioned here is to be more fully fulfilled when He appears in the temple in Jackson County, Missouri shortly before the Second Coming.); the Lord who shall come down upon the world with a curse to ^bjudgment; yea, upon all the nations that ^cforget God, and upon all the ungodly among you.

3 For he shall make ^abare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the ^bsalvation of their God.

4 Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves (This refers to the endowment to be received in the house of the Lord.); gather ye together (The gathering of the Lord's people is to build temples.), O ye people of my church, upon the land of Zion, all you that have not been commanded to ^atarry.

5 Go ye out from ^aBabylon. (Worldly wickedness, Satan's influence.) Be ye ^bclean that bear the vessels of the Lord (This means priesthood holders).

6 Call your ^asolemn assemblies, and ^bspeak often one to another. And let every man call upon the name of the Lord.

7 Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; ^agather ye out from among the nations, from the ^bfour winds, from one end of heaven to the other.

8 Send forth the elders of my church unto the ^anations which are afar off; unto the ^bislands of the sea; send forth unto foreign lands; call upon all nations, first upon the ^cGentiles, and then upon the Jews.

9 And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her ^astakes may be strengthened, and that ^bZion may go forth unto the regions round about.

10 Yea, let the cry go forth among all people: Awake and arise and go forth to meet the ^aBridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the ^bgreat day of the Lord. (Harold B. Lee: Now, I have asked myself, this being the time to prepare for the millennial reign, how shall we set about to prepare a people to receive the coming of the Lord? . . . This preparation demands first that a people, to receive the coming of the Lord, must be taught the personality and the nature of God and his Son, Jesus Christ. Someone has said this: the demand our modern age is not "for a God who once was, but for a God who now is." As I read that, I thought how can one meet a person whose identity is unknown? How can one be prepared to meet a person about whom he has no knowledge? How can one be prepared to meet a being whose personality he cannot comprehend? . . . To my thinking, another requisite of that preparation to receive the Lord at the beginning of his millennial reign demands that the people be taught to accept the divinity of the mission of Jesus as the Savior of the world. Why was the Savior sent into the world? The Master himself answered that question during his ministry when he said: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17.) . . . Saved from what? Redeemed from what? Well, first, saved from mortal death through the resurrection of the dead. But in another sense we are saved likewise by his atoning sacrifice. We are saved from sin. . . . The last declaration of the Prophet Alma [Alma 11:40, points still another requirement, as I see it, for a people to be prepared to receive the Savior's coming. We must be cleansed and purified and sanctified to be made worthy to receive and abide that holy presence. The Prophet Mormon put it this way: "Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell." (Mormon 9:4.) How can this cleansing take place? The answer is: through holy ordinances which the Lord has established for that purpose. We are saved by grace, yes, through the atonement of the Master, but Nephi taught this other principle: ". . . for we know that it is by grace that we are saved, after all we can do." (2 Nephi 25:23.) Now the nature of that ordinance by which salvation can be obtained is explained clearly also by the Prophet Nephi: Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel. . . . And I heard a voice from the Father, saying: Yea, the words of my beloved are true and faithful. He that endureth to the end, the same shall be saved. (Ibid., 31:13-15.) And now, finally, there is still one more thing that is necessary, to my thinking, before that preparation is made for the millennial reign. We must accept the divine mission of the Prophet Joseph Smith as the instrumentality through which the restoration of the gospel and the organization of the Church of Jesus Christ was accomplished. Each member of the Church, to be prepared for the millennial reign, must receive a testimony, each for himself, of the divinity of the work established by Joseph Smith. It was this that was taught plainly by the Saints after the advent of the Savior upon the earth, and one of the leaders in our day has said it again, when he declared, I suppose with reference to the parable of the five foolish and five wise virgins in the Master's parable, "The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be

guided by the light within himself." (Life of Heber C. Kimball, pp. 449-50.) (CR, October 1956, pp. 61-62.))

11 ^aWatch, therefore, for ye ^bknow neither the day nor the hour.

12 Let them, therefore, who are ^aamong the Gentiles flee unto ^bZion.

13 And let them who be of ^aJudah flee unto ^bJerusalem (Joseph Fielding Smith: Jerusalem of old after the Jews have been cleansed and sanctified from all their sins, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem—shall be built, and from it the law of God shall also go forth. [Sec. 45:66-67; 84:2.] There will be no conflict, for each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require. Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred "the richer blessings." [Sec. 133:34.] (IE, July 1919, 22:815-16.)), unto the ^cmountains of the Lord's ^dhouse. (Mountains are nature's temples. They served so frequently as the meeting place between God and man that in ancient times they were thought of as temples. Here two temples are spoken of, both in a prophetic sense: the temple yet to be built in the Jerusalem of old and the temple to be built in the New Jerusalem. In our day the call is no longer to flee Babylon for Zion but rather to establish Zion among all the nations of the earth. Ours is a day in which those of the house of faith are charged to enlarge the tent of Israel and stretch the curtains of the Lord's habitations (meaning the number of his temples) among all peoples so that they too can gather to the covenant and receive in full measure the blessings of salvation. Revelations of the Restoration, p. 1109-10. President Gordon B. Hinckley: As I contemplate this marvelous structure, adjacent to the temple, there comes to mind the great prophetic utterance of Isaiah: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. ... O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2:2-3, 5). I believe that prophecy applies to the historic and wonderful Salt Lake Temple. But I believe also that it is related to this magnificent hall. For it is from this pulpit that the law of God shall go forth, together with the word and testimony of the Lord. CR, Oct 2000, p. 89)

14 Go ye ^aout from among the nations, even from ^bBabylon, from the midst of ^cwickedness, which is spiritual Babylon.

15 But verily, thus saith the Lord, let not your flight be in ^ahaste, but let all things be prepared before you; and he that goeth, let him ^bnot look back lest sudden destruction shall come upon him.

16 Hearken and hear, O ye inhabitants of the earth. ^aListen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to ^brepent.

17 For behold, the Lord God hath ^asent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his ^bcoming is nigh— (Bruce R. McConkie: Now, as to the actual work of restoration—what angel performed this mighty deed, this work which involves the salvation of all men on earth in these latter-days? Who restored the everlasting gospel? Was it one angel or many? It is traditional (and true!) to reply: 'Moroni, son of Mormon, the now resurrected Nephite prophet, who holds the keys of "the stick of Ephraim" (D. & C. 27:5), the one through whose ministry the Book of Mormon was again brought to light.' The reasoning is that the Book of Mormon contains "the fulness of the everlasting gospel" (D. & C. 135:3); that therein is God's message of salvation for all of earth's inhabitants; and that this gospel message is now being taken by the Lord's witnesses to one nation, and kindred, and tongue, and people after another. But other angels were yet to come—Moses, Elias, Elijah, Gabriel, Raphael, and "divers angels,—all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little." (D. & C. 128:21.)

Thus the angel Moroni brought the message, that is, the word; but other angels brought the keys and priesthood, the power. And in the final analysis the fulness of the everlasting gospel consists of all of the truths and powers needed to enable men to gain a fulness of salvation in the celestial heaven. DCNT, 3:528-30)

18 When the ^aLamb shall stand upon ^bMount Zion, and with him a ^chundred and forty-four thousand, (Orson Pratt: Then again, after the six thousand years have ended, before the Lord shall come while these trumpets are sounding, or about that time, we find that there is to be a great work among the nations—which will probably take place in the morning of the seventh thousand years. The ten tribes will have to come forth and come to this land, to be crowned with glory in the midst of Zion by the hands of the servants of God, even the Children of Ephraim; and twelve thousand High Priests will be elected from each of these ten tribes, as well as from the scattered tribes, and sealed in their foreheads, and will be ordained and receive power to gather out of all nations, kindreds, tongues and people as many as will come unto the general assemblage of the Church of the first-born. JD, 16:325) having his Father's name written on their foreheads.

19 Wherefore, prepare ye for the ^acoming of the Bridegroom; go ye, go ye out to meet him. (Kent Jackson: In addition to the Lord's appearance in glory to the world as a whole, in which all will be made aware of his coming (JS-M 26; D&C 133:20-21), he will make an appearance to the faithful in a great gathering of Saints and priesthood leaders from all generations of the earth's history. This is the topic of section 116. The ancient prophet Daniel foresaw this event and recorded his vision of it in Daniel 7. Daniel told how the kingdoms of the world would lose their dominions, to be replaced ultimately by the kingdom of God. Then a great gathering would convene in which Christ (the Son of Man) and Adam (the Ancient of Days) would be the major participants. Daniel wrote: I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. . . Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed (Dan. 7:9-10, 13-14). Commenting on this passage in 1839, the Prophet Joseph Smith said: Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. . . . The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family. This great meeting will take place at a location called Adam-ondi-Ahman, in what is now Daviess County in northwestern Missouri. In it, all who have held keys will make an accounting of their service and deliver their keys to Adam, who serves under Christ as the presiding priesthood leader of the human family (D&C 78:16; 107:54-55). Elder Bruce R. McConkie asked concerning those who will be in attendance, "Are they not the ones who are called to report their stewardships and to give an accounting of how and in what manner they have exercised the keys of the kingdom in their days? Will not every steward be called upon to tell what he has done with the talents with which he was endowed? Truly, it shall be so; and those who minister unto the Ancient of Days are indeed the ministers of Christ reporting their labors to their immediate superiors, even back to Adam." With the keys of the ministries of all men in the hands of their patriarch, the crowning event of the great gathering will then take place. The Lord Jesus Christ will appear, and Adam, in his capacity as president and representative of all the human race, will make our collective accounting to the Lord, returning to him all keys, powers, and glories that had been entrusted to the hands of mortal men. Thus in the fullest sense it will be such that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign

for ever and ever" (Rev. 11:15). The time when this event will happen has not been made known in the scriptures. Perhaps it will take place after the Lord has already returned in glory to cleanse the earth. But it is not unreasonable to suggest that this great gathering, in which the Lord will be acknowledged formally as king by his Saints—in which the keys of the kingdom held by his servants will be accounted for and returned to their rightful owner—will be the final event that will take place before the Lord will appear in royal glory and majesty to the world to be acknowledged by all people as "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16). Studies in Scripture, 1:193-95)

20 For behold, he shall ^astand upon the mount of Olivet (The second coming of Christ to the world will be preceded by a host of other comings. These preparatory comings will be to his servants charged to make his paths straight; these will be those worthy to stand in his presence and bear his name. The number of these comings and the places where he will appear suggest the numerical strength the Church will enjoy in that day. This text lists the Mount of Olives, the mighty ocean, the islands of the sea, and the land of Zion. To these we can add visits to his temples which will dot the earth and the great meeting yet to be held in Adam-ondi-Ahman. Revelations of the Restoration, p. 1110-11), and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion. (Orson Pratt: Zion . . . will still remain upon the Western Hemisphere, and she will be crowned with glory as well as old Jerusalem, and, as the Psalmist David says, she will become the joy of the whole earth. . . . Zion will be caught up when Jesus comes, to meet him. Jesus will descend not only upon the Mount of Olives, but he will descend and stand upon Mount Zion. But before he stands upon it, it will be caught up to meet him in the air. Will the buildings of Zion be caught up? Yes. And its land? Yes. And Jesus will stand upon Mount Zion, according to the prediction of John the Revelator, and he will reign over his people during a thousand years; and his associates will be the resurrected righteous of all former dispensations, those, among others, who dwelt on this continent before the flood. (JD, July 25, 1875, 18:68-69.))

21 And he shall ^autter his voice out of ^bZion, and he shall speak from Jerusalem, (Bible commentators assume that the Zion spoken of here is one and the same with the Jerusalem of old. From the context of the Restoration, it is clear that Isaiah saw two great capitals—the Old and New Jerusalems—administering the affairs of the Lord. The events here described are millennial, for only then will Christ rule and give direction to the whole earth. At that time church and state will be one, nevertheless laws, order, and government will be necessary; the Lord will establish both a political and an ecclesiastical kingdom. "But even then, as we suppose, administrative affairs will be departmentalized, for the law will go forth from Zion (in Jackson County), and the word of the Lord from Jerusalem (in Palestine). But, nonetheless, once again the government of the earth will be theocratic. God will govern. This time he will do it personally as he reigns over all the earth. And all of this presupposes the fall of Babylon, and the death of false religions, and the fall of all earthly governments and nations. And these things, as we are aware, shall surely come to pass" (McConkie, Millennial Messiah, 596). Revelations of the Restoration, p. 1111) and his ^cvoice shall be heard among all people;

22 And it shall be a voice as the ^avoice of many waters, and as the voice of a great ^bthunder, which shall ^cbreak down the mountains, and the valleys shall not be found.

23 He shall command the great deep, and it shall be driven back into the north countries, and the ^aislands shall become one land; (Joseph Fielding Smith: If, however, the earth is to be restored as it was in the beginning, then all the land surface will again be in one place as it was before the days of Peleg, when this great division was accomplished. Europe, Africa, and the islands of the sea including Australia, New Zealand, and other places in the Pacific must be brought back and joined together as they were in the beginning. Answers to Gospel Questions, 5:74)

24 And the ^aland of Jerusalem and the land of ^bZion shall be turned back into their own place, and the ^cearth shall be like as it was in the days before it was ^ddivided. (Bruce R. McConkie: "Knowing as we do from latter-day revelation that the islands and continents were once joined in one landmass and will yet again be joined, we find new meaning in allusions and comments found in the ancient scriptures. As part of a description of the Second Coming, John tells us: 'And the heaven departed as a scroll when it is

rolled together; and every mountain and island were moved out of their places.' (Rev. 6:14). In connection with the greatest earthquake of the ages, John says: 'And every island fled away, and the mountains were not found.' (Rev. 16:20). Also in a Second Coming setting John speaks of the voice of the Lord 'as the voice of many waters, and as the voice of a great thunder.' (Rev. 14:2). This is the identical language used by the Lord in telling Joseph Smith that the mountains and valleys shall not be found, that the great deep (apparently the Atlantic Ocean) will be driven back into the north countries, 'and the islands shall become one land.' (D&C 133:22-23). The voice of many waters and of a great thunder could well be the thunderous surging of a whole ocean moving half an earth's distance from where it now is. And all of this gives deep meaning to John's account, which says: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' (Rev. 21:1). The apparent meaning of this is that the sea, or ocean, that separates the continents will cease to be, for their great landmasses will be joined together again" (Millennial Messiah, 623-24.)

25 And the Lord, even the Savior, shall ^astand in the midst of his people, and shall ^breign over all flesh.
26 And they who are in the ^anorth countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall ^bsmite the rocks, and the ice shall flow down at their presence. (The Lord's people always have been and always will be led by prophets. Confusion has been associated with this passage because of the idea that somehow the lost tribes are together as a group with their prophets at their head waiting for the call to return. This notion is fraught with serious difficulties, including the following: First, a host of scriptural passages attest that the tribes of Israel have been scattered among all the nations of the earth. We cite but one classic illustration from 3 Nephi: "As surely as the Lord liveth, will he gather in from the four quarters of the earth all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth. And as he hath covenanted with all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob be fulfilled in his own due time, unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them. And then shall they know their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth unto their own lands, from whence they have been dispersed; yea, as the Lord liveth so shall it be. Amen" (5:24-26). No other statement in all of holy writ begins and ends with the announcement that if what is being written is not so, then God no longer lives! More emphatic language is simply not possible. The text then assures us that the tribes of Israel have been scattered to the four quarters of the earth and that they will remain in their scattered condition until they come to the knowledge of the covenant that God made with their fathers and the knowledge that Jesus is the Christ and the Son of God. Now, we would ask, How is it possible for a people to have prophets at their head and yet not have heard of the covenant of salvation or that Jesus is the Christ and the Son of God? Second, Why would God send Moses to Joseph Smith to give him the keys by which Israel was to be gathered if some other prophets had already accomplished the task? Third, Why would John the Baptist, and then Peter, James and John restore priesthood to Joseph Smith and Oliver Cowdery if that priesthood and its keys were already on the earth? Fourth, What of the statements the Lord made to Joseph Smith stating that he stood at the head of "the only true and living church upon the face of the whole earth" (D&C 1:30). If priesthood, prophets, and covenants were already to be found upon the earth what truth can be found in such a statement? Fifth, If we are to accept the standard established in the revelations of the Restoration, we must maintain that none have the right to act in the name of the Lord (and surely that would include leading the tribes of Israel) save they have been "ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church" (D&C 42:11). The Doctrine and Covenants accepts none as prophets save those who have been called, ordained, and received the sustaining vote of the Church. The Lord's house is and always has been a house of order. Is it not wholly harmonious with the revelations and all we know about the Lord's system of governing his people to suppose that the prophets called to lead the tribes of Israel back to the lands of their inheritance will be elders of Israel who trace their

priesthood to Joseph Smith and Oliver Cowdery and through them to Peter, James, and John? Revelations of the Restoration, p. 1112-13)

27 And an ^ahighway shall be cast up in the midst of the great deep.

28 Their enemies shall become a prey unto them,

29 And in the ^abarren deserts there shall come forth pools of ^bliving water; and the parched ground shall no longer be a thirsty land.

30 And they shall bring forth their rich ^atreasures unto the children of Ephraim, my servants. (We have frequently heard it said that the rich treasures spoken of in this verse were scriptural records. There are a number of serious difficulties associated with such an interpretation. The priesthood is the ordained channel through which the revelations of heaven are to come. The very reason the scattered remnants of Israel are being gathered is to return them to the priesthood and its blessings. We do not expect to receive our scripture or revelations from those who have been lost and have not known where the truths of salvation are to be found. The time will come when we will have scriptural records from the various tribes of Israel, but they must come to us through the channels the Lord has ordained. The Lamanites did not bring the Book of Mormon with them, rather, we took it to them. Indeed, the Book of Mormon was ordained in the councils of heaven for the very purpose of gathering the lost tribes of Israel. If the prophecies are to be fulfilled, the stick of Judah and the stick of Joseph will be the books that actuate the gathering (Ezekiel 37:15-21). Then, at the appropriate time, other scripture will be given to those of the house of faith. Such scripture will come to us from he whom we sustain as prophet, seer, and revelator. Revelations of the Restoration, p. 1114)

31 And the boundaries of the everlasting ^ahills shall tremble at their presence.

32 And there shall they fall down and be ^acrowned with glory (It is for the blessings of the temple that the tribes of Israel return to Zion. It is there that they will be crowned with glory by the children of Ephraim. Revelations of the Restoration, p. 1115), even in Zion, by the hands of the servants of the Lord, even the children of ^bEphraim. (The tribe of Ephraim holds the keys of the priesthood in our day. The President of the Church of Jesus Christ of Latter-day Saints holds the priesthood keys and is blessing all of the other tribes of Israel.)

33 And they shall be filled with ^asongs of everlasting joy.

34 Behold, this is the ^ablessing of the ^beverlasting God upon the ^ctribes of ^dIsrael, and the richer blessing (Ephraim has the inheritance and therefore is responsible to take care of the rest of Israel. Most members of the Church have patriarchal blessings which indicate they are of Ephraim.) upon the head of ^eEphraim and his fellows. (Hyrum G. Smith: It is my testimony that "today" is the day of Ephraim. It is the day which the Lord has set to fulfil his promises made in the times of the Ancient Patriarchs, when he said that he would scatter Israel to the four corners of the world, and that Ephraim should be scattered in all the nations, and then in the "last days" be gathered out again. [Jer. 30:3; 1 Nephi 19:15-16; 3 Nephi 5:24.] Many are being gathered out by our missionaries, as "one of a family and two of a city" [Jer. 3:14] and they are found here, gathered into a gathering place appointed of the Lord, and they are receiving his blessings. This is why so many of us are declared to be of Ephraim. There have been discovered also, a few of the house of Israel who belong to the tribe of Levi,—an ancient priest. There are also a few of some other tribes of Israel, but very few except those of the house of Jacob, as represented by Ephraim in the great multitudes who are enjoying the blessings of the Church, and these who are of Manasseh—the great multitudes of Indians in North and South America. (CR, April 1929, pp. 122-23.))

35 And they also of the tribe of ^aJudah, after their pain, shall be ^bsanctified in ^choliness before the Lord, to dwell in his ^dpresence day and night, forever and ever. (Brigham Young: When the Savior visits Jerusalem, and the Jews look upon him, and see the wounds in his hands and in his side and in his feet, they will then know that they have persecuted and put to death the true Messiah, and then they will acknowledge him, but not till then. [Sec. 45:47-53.] They have confounded his first and second coming, expecting his first coming to be as a mighty prince instead of as a servant. They will go back by and by

to Jerusalem and own their Lord and Master. [Sec. 109:62-64; 110:11.] We have no feelings against them. (JD, December 23, 1866, 11:279.)

36 And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine ^aangel flying through the midst of heaven, having the everlasting ^bgospel, who hath appeared unto some and hath committed it unto man, who shall appear unto ^cmany that dwell on the earth.

37 And this ^agospel shall be ^bpreached unto ^cevery nation, and kindred, and tongue, and people.

38 And the ^aservants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come;

39 And ^aworship him that made heaven, and earth, and the sea, and the ^bfountains of waters—

40 Calling upon the name of the Lord day and night, saying: O that thou wouldst ^arend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.

41 And it shall be answered upon their heads; for the presence of the Lord shall be ^aas the melting fire that burneth, and as the fire which causeth the waters to boil.

42 O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence—

43 When thou doest ^aterrible things, things they look not for;

44 Yea, when thou comest down, and the mountains flow down at thy presence, thou shalt ^ameet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways.

45 For since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast ^aprepared for him that ^bwaiteth for thee.

46 And it shall be said: ^aWho is this that cometh down from God in heaven with dyed ^bgarments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength?

47 And he shall say: ^aI am he who spake in ^brighteousness, mighty to save.

48 And the Lord shall be ^ared in his apparel, and his garments like him that treadeth in the wine-vat. (Joseph Fielding Smith: Isaiah has pictured this great day when the Lord shall come with his garments, or apparel, red and glorious to take vengeance on the ungodly. (Isa. 64:1-6.) This will be a day of mourning to the wicked, but a day of gladness to all who have kept his commandments. Do not let any one think that this is merely figurative language, it is literal, and as surely as we live that day of wrath will come when the cup of iniquity is full. We have received a great many warnings. The great day of the millennium will come in; the wicked will be consumed and peace and righteousness will dwell upon all the face of the earth, for one thousand years. Church History and Modern Revelaiton, 1:191-92)

49 And so great shall be the glory of his presence that the ^asun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places.

50 And his ^avoice shall be heard: I have ^btrodden the wine-press alone, and have brought judgment upon all people; and none were with me;

51 And I have ^atrampled them in my fury, and I did tread upon them in mine anger, and their blood have I ^bsprinkled upon my garments, and stained all my raiment; for this was the ^cday of vengeance which was in my heart.

52 And now the year of my ^aredeemed (The time of Christ's return) is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his ^bgoodness, and according to his loving kindness, forever and ever.

53 In all their ^aafflictions he was afflicted. And the angel of his presence saved them; and in his ^blove, and in his pity, he ^credeemed them, and bore them, and carried them all the days of old;

54 Yea, and ^aEnoch also, and they who were with him; the prophets who were before him; and ^bNoah also, and they who were before him; and ^cMoses also, and they who were before him;

55 And from ^aMoses to Elijah, and from Elijah to John, who were with Christ in his ^bresurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.

56 And the ^agraves of the ^bsaints shall be ^copened; (As all who were in the graves who were worthy of a celestial resurrection were called forth to meet Christ following his resurrection, so once again at the time of his return those worthy of a celestial resurrection will be called forth to join him (D&C 88:97-98). It appears from this text that those in Mount Zion, or the Jerusalem of old, will be called forth first and then those in the New Jerusalem, each when he makes his appearance to them (verses 20-21).

Revelations of the Restoration, p. 1119) and they shall come forth and stand on the ^dright hand of the Lamb, when he shall stand upon ^eMount Zion, and upon the holy city, the New Jerusalem; and they shall ^fsing the ^gsong of the ^hLamb, day and night forever and ever.

57 And for this cause, that men might be made ^apartakers of the ^bglories which were to be revealed, the Lord sent forth the fulness of his ^cgospel, his everlasting covenant, reasoning in plainness and simplicity—

58 To ^aprepare the ^bweak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall ^cconfound the ^dwise, and the little one (The Church) become a ^estrong ^fnation (Early in the Kirtland period of Church history, Wilford Woodruff attended a meeting in a log cabin above the Morley farm. Of that occasion he recalled the following: "On Sunday night the Prophet called on all who held the Priesthood to gather into the little log school house they had there. It was a small house, perhaps 14 feet square. But it held the whole of the Priesthood of the Church of Jesus Christ of Latter-day Saints who were then in the town of Kirtland. . . . When we got together . . . the Prophet said, 'Brethren I have been very much edified and instructed in your testimonies here tonight. But I want to say to you before the Lord, that you know no more concerning the destines of this Church and kingdom than a babe upon its mother's lap. You don't comprehend it.' I was rather surprised. He said, 'It is only a little handfull of Priesthood you see here tonight, but this Church will fill North and South America—it will fill the world'" (Conference Report, April 1898, 57). Revelations of the Restoration, p. 1120), and two shall put their tens of thousands to ^gflight.

59 And by the weak things of the earth the Lord shall ^athrash the nations by the power of his Spirit.

60 And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to ^ago forth unto ^ball flesh— (Should any question exist in the mind of anyone relative to the place the revelations in the Doctrine and Covenants (the successor to the Book of Commandments) are to play in our declaring the message of the Restoration to the world it is answered here—they are to "go forth unto all flesh." Revelations of the Restoration, p. 1121)

61 And this according to the mind and will of the Lord, who ruleth over all flesh.

62 And unto him that repenteth and ^asanctifieth himself before the Lord shall be given eternal life.

63 And upon them that ^ahearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be ^bcut off from among the people.

64 And also that which was written by the prophet ^aMalachi: For, behold, the ^bday cometh that shall ^cburn as an oven, and all the proud, yea, and all that do ^dwickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch (Without family ties).

65 Wherefore, this shall be the answer of the Lord unto them:

66 In that day when I came unto mine own, no man among you ^areceived me, and you were driven out.

67 When I called again there was none of you to answer; yet my ^aarm was not shortened at all that I could not redeem, neither my ^bpower to deliver.

68 Behold, at my rebuke I ^adry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst.

69 I clothe the heavens with blackness, and make sackcloth their covering.

70 And ^athis shall ye have of my hand—ye shall lie down in sorrow.

71 Behold, and lo, there are none to deliver you; for ye ^aobeyed not my voice when I called to you out of the heavens; ye ^bbelieved not my servants, and when they were ^csent unto you ye received them not.

72 Wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto ^adarkness.

73 These shall go away into outer darkness (Bruce R. McConkie: "So complete is the darkness prevailing in the minds of these spirits [those rejecting the gospel message], so wholly has gospel light been shut out of their consciences, that they know little or nothing of the plan of salvation, and have little hope within themselves of advancement and progression through the saving grace of Christ. Hell is literally a place of outer darkness, darkness that hates light, buries truth, and revels in iniquity" (McConkie, Mormon Doctrine, 551-52).), where there is ^aweeping, and wailing, and gnashing of teeth.

74 Behold the Lord your God hath spoken it. Amen.

D&C 49:

6 And they have done unto the ^aSon of Man even as they listed; and he has taken his power on the ^bright hand of his ^cglory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies ^dunder his feet, which time is nigh at hand—

7 I, the Lord God, have spoken it; but the hour and the ^aday no man knoweth, neither the angels in heaven, nor shall they know until he comes. (We will not be given to know the exact time of the Lord's coming. But there will be enough signs and meetings preceding His coming that it won't be hard to guess an approximate time. In my opinion, since Christ's mortal life began and ended in the spring of the year, it is possible that His return will occur in the fall of the year, around the time of the feast of tabernacles, which celebrates the harvest.)

Additional Reading:

JOSEPH SMITH—MATTHEW

(This is taken from New Testament Lesson 21)

Jesus foretells the impending destruction of Jerusalem—He also discourses on the second coming of the Son of Man, and the destruction of the wicked.

(This is still Tuesday during his last week in mortality. Verse 1 is the last verse of chapter 23.)

1 ^aFOR I say unto you, that ye shall not see me henceforth and know that I am he of whom it is written by the prophets, until ye shall say: Blessed is he who ^bcometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him. **Then understood his disciples that he should come again on the earth,** after that he was glorified and ^ccrowned on the right hand of God. (He is not going to accomplish everything during this first visit.)

2 And Jesus went out, and departed from the temple; and his disciples came to him, for to ^ahear him, saying: Master, show us concerning the buildings of the temple, as thou hast said—They shall be thrown down, and left unto you desolate. (JST Mark 13:2 adds: "Behold ye these stones of the temple, and all this great work, and buildings of the temple? Verily I say unto you, they shall be thrown down and left unto the Jews desolate.")

3 And Jesus said unto them: See ye not all these things, and do ye not understand them? Verily I say unto you, there shall not be left here, upon this temple, one ^astone upon another that shall not be thrown down. (When Titus and the Romans destroyed Jerusalem, they overturned every stone of the temple looking for treasurers.)

4 And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying: (1) Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; (the answer is given in verses 5-20) and (2) what is the ^asign of thy ^bcoming, and of the ^cend of the world, or **the destruction of the ^dwicked, which is the end of the world?** (The answer is given in verses 21-55. These were two different questions, and he answered both separately. “Apparently the disciples thought these two events would be closely related in time. In reply Jesus will speak of events and not of time, and the key to understanding the whole discourse is to know which statements of our Lord pertain to the day of the ancient apostles and which to those ages following their ministries.” DNTC, 1:640)

(Answer to the first question:)

5 And Jesus answered, and said unto them: Take heed that no man deceive you;

6 For many shall come in my name, saying—I am ^aChrist—and shall deceive many; (JST Luke 21:12-17 adds: But before all these things shall come, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake. And it shall turn to you for a testimony. Settle this therefore in your hearts, not to meditate before what ye shall answer; For I will give unto you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be hated of all the world for my name’s sake. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death.)

7 Then shall they deliver you up to be ^aafflicted, and shall kill you, and ye shall be ^bhated of all nations, for my name’s sake;

8 And then shall many be ^aoffended, and shall betray one another, and shall hate one another;

9 And many ^afalse prophets shall arise, and shall deceive many;

10 And because iniquity shall abound, the ^alove of many shall wax cold;

11 **But he that remaineth ^asteadfast (be firm, hang in there) and is not overcome, the same shall be saved.** (5-11 are conditions that exist during all times. This was their salvation then, verse 37 is our salvation today.)

12 When you, therefore, shall see the ^aabomination of ^bdesolation, spoken of by Daniel the prophet, concerning the destruction of ^cJerusalem, then you shall stand in the ^dholy place; whoso readeth let him understand. (“The counsel that the saints should then stand in the holy place means that they should assemble together where they could receive prophetic guidance that would preserve them from the desolations of the day. The place of their assembly became holy because of the righteousness of the holy ones who comprise the Lord’s congregation.” MM, 3:430) (The JST Luke 21:18-21 adds: But there shall not a hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.)

13 Then let them who are in Judea flee into the ^amountains;

14 Let him who is on the housetop flee, and not return to take anything out of his house;

15 Neither let him who is in the field return back to take his clothes; (Those who heeded the counsel were saved. Our job today is to heed the counsel of our living prophets, which will also save us. “But what of the saints who dwelt in Jerusalem in that gloomy day? They heeded Jesus’ warning and fled in haste. Guided by revelation, as true saints always are, they fled to Pella in Perea and were spared.” DNTC, 1:644-45. What are we told to do today to avoid the calamities of the Last Days? Food storage, family devotion, home teaching, etc.)

16 And wo unto them that are with ^achild, and unto them that give suck in those days;

17 Therefore, pray ye the Lord that your flight be not in the winter, neither on the Sabbath day; (On the Sabbath, the gates are shut and travel is restricted.)

18 For then, in those days, shall be great ^atribulation on the ^bJews, and upon the inhabitants of ^cJerusalem, **such as was not before sent upon Israel**, of God, since the beginning of their kingdom until this time; **no, nor ever shall be sent again upon Israel.** (The death and destruction was so severe. About 1.1 million Jews were killed in a most cruel and brutal fashion in 70AD and 132AD. When Israel was born as a nation, the Lord through Moses decreed curses to be upon the people if they forsook him and his law. 1400 years later, Jerusalem suffered all that the prophets foretold. Deut 28:15-68)

19 All things which have befallen them are **only the beginning of the sorrows** which shall come upon them.

20 And except those days should be shortened, there should none of their flesh be ^asaved; but for the elect's sake, according to the ^bcovenant, those days shall be shortened. (12-20 were about the saints in that day.)

(Answer to the 2nd question:)

21 Behold, these things I have spoken unto you concerning the Jews; (Luke 21:24-25 adds: And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.) and again, **after the tribulation of those days** which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there, believe him not;

22 For in those days there shall **also** arise false ^aChrists, ("False Christs are false systems of religion, false ways of worship, false claims as to how and in what manner men may be saved, all of which are taught by false ministers who are false prophets. On every hand there are those who suppose they know how to save society, to save nations, to save souls. They preach all sorts of gospels – a social gospel; a racial gospel; a gospel of freedom or communism, of socialism or free enterprise, of military preparedness or reliance upon the wispy promises of foreign foes; a gospel of salvation by grace alone or of this or that doctrine. Streets and stadiums and temples are overrun, as the ancient prophets foretold, with the false ministers and teachers and politicians of the latter days." A New Witness for the Articles of Faith, p. 626) and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the **elect according to the covenant.**

23 Behold, **I speak these things unto you for the ^aelect's sake**; and you also shall hear of ^bwars, and rumors of wars; see that ye be not troubled, for all I have told you must come to pass; but the end is not yet. (Don't be fearful, for the Lord is in charge.)

24 Behold, I have told you before;

25 Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not; (There were some people who would lure people to the temple chambers to murder them.)

26 For as the light of the morning cometh out of the ^aeast, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be. ("How are we to see it? As the lighting up of the morning or the dawning of the morning cometh from the east and shineth unto the west, so also is the coming of the Son of Man. The dawning of the morning makes its appearance in the east and moves along gradually. So also will the coming of the Son of Man be. It will be small at its first appearance and gradually become larger until every eye shall see it. Shall the Saints understand it? Oh yes. Paul says so [1 Thes. 5:4-5] Shall the wicked understand? Oh no. They [will] attribute it to a natural cause. They will probably suppose it is two great comets coming in contact with each other. It will be small at first and will grow larger and larger until it will be all in a blaze, so that every eye shall see it." Joseph Smith's Commentary of the Bible, p. 112-113)

27 And now I show unto you a parable. Behold, wheresoever the ^acarcass (body) is, **there will the eagles be ^bgathered together**; so likewise shall mine elect be gathered from the four quarters of the

earth. (“And so we see the eagles of Israel scattered by the four winds from one end of heaven to the other. We see them flying in the skies of all nations in search of spiritual food, waiting for a day when life-assuring morsels will come into view. They are free, independent thinkers, anxious to escape the darkness of the night and to soar into the dawn of a new day. The creeds of men do not feed their souls. They are not at rest in the lands of the scattering. They yearn for that which their fathers enjoyed in the days of their ancient glory. Then the food that will feed their souls is made available. The gospel is restored; the Book of Mormon comes forth; the gifts and graces enjoyed by the ancients are again found on earth. It is time for Israel to come home. The eagles are invited to feast upon the good word of God. They seek the food that satisfies the soul. They descend from their lofty heights of worldliness and feast upon those things of which men may eat and never hunger more. The gospel gathers Israel, and where it is, there the eagles of Israel shall be found.” Millennial Messiah, p. 352. “In the parable, as here given, the carcass is the body of the Church to which the eagles, who are Israel, shall fly to find nourishment. The gathering of Israel is first spiritual and second temporal. It is spiritual in that the lost sheep of Israel are first restored to the true Church and fold of God, meaning that they come to a true knowledge of the God of Israel, accept the gospel which he has restored in latter days, and join the Church of Jesus Christ of Latter-day Saints. It is temporal in that these converts are then gathered home to the lands of their inheritance, and established in all their lands of promise (2 Nephi 9:2m 25:15-1; Jeremiah 16:14-21), meaning that **the house of Joseph will be established in America, the house of Judah in Palestine, and that the Lost Tribes will come to Ephraim in America to receive their blessings in due course.** MD, p.280)

28 And **they** shall hear of wars, and rumors of wars.

29 Behold I speak for mine elect’s sake; for nation shall rise against nation, and kingdom against kingdom; there shall be ^afamines, and pestilences, and earthquakes, in divers places.

30 And again, (events of the past will be repeated in our day.) because iniquity shall abound, the love of men shall wax ^acold; but **he that shall not be overcome, the same shall be saved.** (Same as verse 11)

31 And again, (events of the past will be repeated in our day.) **this ^aGospel of the Kingdom shall be preached in all the world, for a witness unto all ^bnations, and then shall the end come, or the destruction of the wicked;** (“Looking to the future, the challenges we see facing the Church are immense. The Lord himself has declared that this work will roll forth to fill the whole earth, in preparation for the coming of the Savior to reign as King of kings and Lord of lords. Much has been done, but much more remains to be done. All of the work of the past is but prelude to the work of the future. In lands where the gospel has been taught for a century and more, the numbers of the Saints are still relatively small. And in the earth’s most populated nations the doors are presently closed. But somehow, under the power of the Almighty, they will in his time be opened, for this gospel shall be preached in all the world for a witness unto all nations before the end shall come. There must be much more dedication, devotion, consecration. There must be a great expansion and a great acceleration. (Gordon B. Hinckley, Be Thou an Example, p. 116)

32 And again (events of the past will be repeated in our day. Verse 12 and 32) **shall the ^aabomination of desolation, spoken of by Daniel the prophet, be fulfilled.** (JST Luke 21:25 adds: And he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled.)

33 And immediately after the tribulation of those days, the ^asun shall be ^bdarkened, and the moon shall not give her light, and the ^cstars shall fall from heaven, (JST Luke 21:25 adds: and upon the earth distress of nations, with perplexity; like the sea and the waves roaring; The earth shall also be troubled, and the waters of the great deep.) and the powers of heaven shall be shaken.

34 Verily, I say unto you, this ^ageneration, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

35 Although, the days will come, that heaven and earth shall pass away; yet my ^awords shall not pass away, but all shall be fulfilled. (JST Luke 21:28 adds: And when these things begin to come to pass, then look up, and lift up your heads; for the day of your redemption draweth nigh.)

36 And, as I said before, after the ^atribulation of those days, and the powers of the heavens shall be shaken, then shall appear **the sign of the Son of Man in heaven,** (“There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east.” TPJS, p. 286-7) and then shall all the tribes of the earth ^bmourn; and they shall see the ^cSon of Man ^dcoming in the clouds of heaven, with power and great glory;

37 **And whoso ^atreasureth up my word, shall not be deceived,** (this is our salvation today; obey the living prophets and scriptures.) for the Son of Man shall ^bcome, (like the sun from the east) and he shall send his ^cangels before him with the great sound of a trumpet, and they shall gather together the ^dremainder of his elect from the four winds, from one end of heaven to the other. (When the Lord comes again, many of the saints will have gathered to the newly built city of Zion. There will the eagles be gathered. However, many saints will still be living in the various stakes of Zion. These will literally be gathered to Zion or Jerusalem. Furthermore, the scripture states that the angels will gather the elect from one end of heaven to the other. Why doesn't it say one end of the earth to the other? The elect of the City of Enoch have been taken to heaven by the Lord. They too must be gathered by these angels and brought to the New Jerusalem according to the scripture. Moses 7:62-63)

38 Now learn a parable of the ^afig-tree—When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand;

39 So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors;

40 But of that day, and hour, no one ^aknoweth; no, not the angels of God in heaven, but my Father only. (The living prophets will keep us informed of his coming. “Judah must return, 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, etc. and all this must be done before the Son of Man will make His appearance.” Joseph Smith, Teachings, p. 286-87. Joseph Smith also said: “Christ says no man knoweth the day or the hour when the Son of Man cometh...Did Christ speak this as a general principle throughout all generations? Oh no, he spoke in the present tense. No man that was then living upon the footstool of God knew the day or the hour. But he did not say that there was no man throughout all generations that should not know the day or the hour. No, for this would be in flat contradiction with other scripture for the prophet says that God will do nothing but what he will reveal unto his Servants the prophets. Consequently, if it is not made known to the Prophets, it will not come to pass. Again, we find Paul in 1st Thessalonians 5th chapter expressly points out the characters who shall not know the day nor the hour when the Son of Man cometh for say he, it will come upon them as the thief or unawares. Who are they? They are the children of darkness or night. But to the saints he says, ye are not of the night nor of darkness.” Elder Bruce R. McConkie said: **“Before the Lord Jesus descends openly and publicly in the clouds of glory...there is to be a secret appearance to selected members of his Church. He will come in private to his prophet and to the apostles then living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present. And further, all the faithful members of the Church then living and all the faithful saints of all the ages past will be present. It will be the greatest congregation of faithful saints ever assembled on planet earth. It will be a sacrament meeting.** It will be a day of judgment for the faithful of all the ages. And it will take place in Daviess County, Missouri, at a place called Adam-ondi-Ahman. Millennial Messiah, p. 578-79. After Adam had received an accounting, Christ will come "as he did to the first grand council in the valley of Adam-ondi-Ahman" Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290. and Adam will "deliver up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family." Joseph Fielding Smith, Jr., The Way to Perfection, p. 289 (citing The Documentary History of

the Church, Vol. 3, pp. 386-7). Christ will "receive the keys from Adam." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290. Also at this council, Satan will be replaced. Dan. 7:9-14, 21-27; 12:1-3; D&C 27:11; 78:15-16; 107:51-57; 116; 117:8, 11; Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 122, 158. **"Christ will be received and acknowledged as the rightful ruler of the earth. As stated by Joseph Fielding Smith, Jr., "the kingdom will be turned over to Christ; and he will be sustained in his calling as King of Kings and Lord of Lords."** Joseph Fielding Smith, Jr., Doctrines of Salvation, Vol. 1, p. 106 (referencing Daniel 7:9-14; D&C 116; Teachings of the Prophet Joseph Smith, p. 157). and be "given to him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290 (quoting Daniel 7:13-14.) Christ will give directions to the Priesthood. Joseph Fielding Smith, Jr., The Way to Perfection, pp. 290-291. Following this event, every government in the world, including the United States, will have to become part of the government of God. D&C 87:6. Then righteous rule will be established. The earth will be cleansed; the wicked will be destroyed; and the reign of peace will be ushered in." Joseph Fielding Smith, Jr., Doctrines of Salvation, Vol. 3, p. 13. "[T]he kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him,' even Jesus Christ." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290 (quoting Daniel 7:13-14.))

41 But as it was in the days of ^aNoah, so it shall be also at the coming of the Son of Man;

42 For it shall be with them, as it was in the days which were before the ^aflood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;

43 And ^aknew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. ("The time for the Second Coming of Christ is as fixed and certain as was the hour of his birth. It will not vary as much as a single second from the divine decree. He will come at the appointed time. The Millennium will not be ushered in prematurely because men turn to righteousness, nor will it be delayed because iniquity abounds. He knows the set time and so does his Father. Perhaps a latter-day prophet will hear the Divine Voice on the day the veil parts and the heavens roll together as a scroll." Millennial Messiah, p. 26)

44 Then shall be fulfilled that which is written, that in the ^alast days, two shall be in the field, the one shall be taken, and the other ^bleft;

45 Two shall be grinding at the mill, the one shall be taken, and the other left; (JST Luke 21:34 adds: Let my disciples therefore take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares.)

46 And what I say unto one, I say unto all men; ^awatch, therefore, for you know not at what hour your Lord doth come. (JST Luke 21:36 adds: that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his Father.)

47 But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready. (1 Thess 5:2-6 – to us Jesus will not be as a thief in the night. "The righteous will be able to read the signs of the times. To those in darkness he will come suddenly, unexpectedly, as a thief in the night, but to the children of light who are not of the night, nor of darkness, as Paul expressed it, that day will not overtake them as a thief. They will recognize the signs as certainly as a woman in travail foreknows the approximate time of her child's birth." MD, p. 688.)

48 Therefore be ye also ^aready, for in such an hour as ye think not, the Son of Man cometh.

49 Who, then, is a ^afaithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

50 Blessed is that ^aservant whom his lord, when he cometh, shall find so doing; and verily I say unto

you, he shall make him ruler over all his goods.

51 But if that evil servant shall say in his heart: My lord ^adelayeth his coming,

52 And shall begin to smite his fellow-servants, and to eat and drink with the drunken,

53 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

54 And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and ^agnashing of teeth.

55 And thus cometh the ^aend of the wicked, according to the prophecy of Moses, saying: They shall be cut off from among the people; but the end of the earth is not yet, but by and by.