

LESSON 21
“What Is The Sign Of Thy Coming?”
Joseph Smith Matthew

OVERVIEW:

This passage of scripture is known as the Olivet Discourse. Also found in Matthew 24, Mark 13, Luke 21:5-36 and D&C 45:16-60. Joseph was translating the New Testament as directed by the Lord in D&C 45. This discourse was given to the faithful members of the Church.

SCRIPTURES:

JOSEPH SMITH—MATTHEW

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.)

A.D. 33-70:

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. The Second Coming will occur after He has been crowned King. This will most likely occur at the meeting at Adam-ondi-Ahman.)

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 treasures.)

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 (3) 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 three different questions, and he answered them 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.)

A.D. 70:

12 When you, therefore, shall see the ^aabomination of ^bdesolation (the destruction of Jerusalem), 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.)

The Restoration to the Second Coming:

(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. We must each have our own personal, spiritual witness and testimony of the truthfulness of the Gospel.) 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. There are currently about 200 nations in the world. The Church is represented in more than 160 nations. But a very large portion of the earth's population is without any direct contact with the Lord's representatives.)

32 And again (events of the past will be repeated in our day. Verse 12 and 32) shall the ^aabomination of desolation (Once again Jerusalem shall be under siege and suffer much destruction.), 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 be eagles 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; (The Lord doesn't want us to be prepared for a specific time, but always.)

40 But of that day, and hour, no one ^aknoweth; no, not the angels of God in heaven, but my Father only. (The Savior also knows the time of His coming. 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 says 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. You young people, move ahead in your lives. It is a marvelous time to be alive. The world is not going to come to an end. You are going to have time to stand, as I stand now, talking about your children and your grandchildren and your great-grandchildren. Elder Boyd K. Packer, CES Fireside for Young Adults at BYU, February 2, 2003.)

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, (It appears that, as the servant clearly hints, "my lord delayeth his coming." Matthew 25:5 notes that "the bridegroom tarried," and D&C 45:26 says "Christ delayeth his coming" (cf. 3 Nephi 29:2). These combined passages teach that the Savior will intentionally delay his glorious coming until some time into the seventh thousand-

year period, “in an hour that [we are] not aware of” (v 53). Thus, the beginning of the seventh thousand-year period and the actual coming of the Lord are not the same occasion, although the era of peace, tranquility, righteousness, and terrestrial (or transfigured/renewed/paradisiacal) glory will definitely commence when he appears and reigns as King of kings and Lord of lords. Verse by Verse, the Four Gospels, p. 530)

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.

THE GOSPEL ACCORDING TO ST MATTHEW CHAPTER 24

Jesus foretells the doom of Jerusalem and the destruction of the temple—Great calamities shall precede his Second Coming—He gives the parable of the fig tree.

1 AND Jesus went out, and departed from the temple: and his disciples came to *him* for to ^ashew (hear) him (saying, Master, show us concerning) the buildings of the ^btemple (as thou hast said; They shall be thrown down and left unto you desolate.).

2 And Jesus said unto them, ^aSee 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 ^bstone upon another, that shall not be thrown down.

3 ¶ (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, Tell us, when shall these things be (which thou hast said concerning the destruction of the temple, and the Jews)? and what *shall be* (is) the ^asign of thy coming, and of the end of the ^bworld? ((or the destruction of the wicked, which is the end of the world.))

4 And Jesus answered and said unto them, Take heed that no man ^adeceive you.

5 For many shall come in my ^aname, saying, I am ^bChrist; and shall ^cdeceive many.

9 Then shall they deliver you up to be afflicted, and shall ^akill you: and ye shall be ^bhated of all nations ^cfor my name's sake. (Gr on account of my name)

10 And then shall many be ^aoffended, and shall betray one another, and shall hate one another.

11 And many ^afalse prophets shall rise, and shall deceive many.

12 And because ^ainiquity shall abound, the love of many shall wax ^bcold.

13 But he that shall ^aendure unto the end, (remaineth steadfast, and is not overcome,) the same shall be saved.

15 When ye therefore shall see the ^aabomination of desolation, spoken of by Daniel the prophet, (concerning the destruction of Jerusalem, then ye shall) stand in the ^bholy place, (whoso readeth, let him ^cunderstand:)

16 Then let them ~~which be~~ (who are) in Judæa ^aflee into the mountains:

17 Let him ~~which~~ (who) is on the housetop ~~not come down~~ (flee, and not return) to take any thing out of his house:

18 Neither let him ~~which~~ (who) is in the field return back to take his clothes.

19 And ^awoe unto them that are with child, and (un)to them that give suck in those days!

20 ~~But~~ (Therefore,) pray ye (the Lord) that your flight be not in the winter, neither on the Sabbath day:
21 For then(, in those days,) shall be great ^atribulation(s on the Jews, and upon the inhabitants of Jerusalem), such as was not (before sent upon Israel, of God,) since the beginning of ~~the world~~ (their kingdom until) to this time, no, nor ever shall be (sent again upon Israel).

8 All these (things which have befallen them,) are (only) the beginning of ^asorrows (which shall come upon them;).

22 And except those days should be shortened, there should no(ne of their) flesh be saved: but for the elect's sake(, according to the covenant,) those ^adays shall be shortened. (Behold these things I have spoken unto you concerning the Jews.)

23 ~~Then~~ (And again, after the tribulations of those days which shall come upon Jerusalem,) if any man shall say unto you, Lo, here is Christ, or there; ^abelieve it (him) not.

24 For (in those days,) there shall arise ^afalse ^bChrists, and ^cfalse prophets, and shall she(o)w great ^dsigns and wonders; insomuch that, if ~~it were~~ possible, they shall ^edeceive the very ^felect (who are the elect according to the covenant. Behold I speak these things unto you for the elect's sake.)

6 And ye (also) shall hear of ^awars and rumours of wars: see that ye be not ^btroubled: (Gr frightened) for all ~~these things~~ (I have told you) must come to pass, but the end is not yet.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the ^asecret chambers; believe *it* not.

27 For as the ^alightning (light of the morning) cometh out of the ^beast, (In Jerusalem, lightning does not come from the east, it comes from the west, from the Mediterranean. Another inspired change by the Prophet Joseph Smith who would not have known that.) and shineth even unto the west(, and covereth the whole earth); so shall also the coming of the Son of Man be.

28 ~~For~~ (And now I show unto a parable. Behold,) wheresoever the carcasse is, there will the eagles be ^agathered together(; so likewise shall mine elect be gathered from the four quarters of the earth. For they shall hear of wars, and rumors of wars. Behold, I speak unto you for mine elect's sake.).

7 For ^anation shall rise against nation, and kingdom against kingdom: ~~and~~ there shall be ^bfamines, and pestilences, and earthquakes, in divers places. (And again, because iniquity shall abound, the love of men shall wax cold, but he that shall not be overcome, the same shall be saved.)

14 And (again) this ^agospel of the ^bkingdom shall be preached in all the world for a witness unto all nations; and then shall the ^cend come(, or the destruction of the wicked. And again, shall the abomination of desolation spoken of by Daniel the prophet, be fulfilled).

29 ¶ (And) Immediately after the tribulation of those ^adays shall the ^bsun (shall) be ^cdarkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of ~~the~~ heavens shall be shaken:

34 Verily I say unto you, This ^ageneration (, in which these things shall be shown forth,) shall not pass, till all these ^bthings be (until all I have told you shall be) ^cfulfilled.

35 (Although the days will come that) Heaven and earth shall ^apass away, but my ^bwords shall not ^cpass away(; but shall all be fulfilled).

30 And (as I said before, after the tribulations of those days, and the powers of the heavens shall be shaken,) then shall appear the ^asign of the Son of Man in ^bheaven: and then shall all the tribes of the earth ^cmourn, and they shall see the ^dSon of man coming in the clouds of heaven with ^epower and great ^fglory. (And whoso treasureth up my words, shall not be deceived.)

31 (For the Son of Man shall come,) And he shall send his ^aangels (before him) with a (the) great sound of a ^btrumpet, and they shall gather together (the remainder of) his ^celect from the four winds, from one end of ^dheaven to the other.

32 Now learn a parable of the ^afig tree; When his branch(es) is (are) yet tender, and putteth (it begins to put) forth leaves, ye know that summer is nigh (at hand):

33 So likewise ye (mine elect), when ye (they) shall see all these things, (they shall) know that ^a† (he) is near, even at the ^bdoors.

36 ¶ But of that ^aday and ^bhour knoweth no man, (no one knoweth;) no, not the ^cangels of (God in) heaven, but my Father only.

37 But as the days of ^aNoe were, (it was in the days of Noah,) so shall also (it shall also at) the coming of the Son of Man be.

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

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

40 (Then shall be fulfilled that which is written, that, In the last days,) Then shall two (shall) be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 ¶ (And what I say unto one I say unto all men;) ^aWatch therefore: for ye know not (at) what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be ^abroken up(, but would have been ready).

44 Therefore be ye also ^aready: for in such an ^bhour ^cas ye think not (Gr when you do not expect him) the Son of Man cometh.

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

46 Blessed is that ^aservant, whom his lord when he cometh shall find so doing.

47 (And,) Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord ^adelayeth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50 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,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. (And thus cometh the end of the wicked according to the prophecy of Moses, saying, They should be cut off from among the people. But the end of the earth is not yet; but bye and bye.)

THE DOCTRINE AND COVENANTS 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.”

1—5, Christ is our Advocate with the Father; 6—10, The gospel is a messenger to prepare the way before the Lord; 11—15, Enoch and his brethren received by the Lord unto himself; 16—23, Christ

revealed signs of his coming as given on the Mount of Olives; [24—38](#), The gospel shall be restored, the times of the Gentiles be fulfilled, and a desolating sickness cover the land; [39—47](#), Signs, wonders, and the resurrection are to attend the Second Coming; [48—53](#), Christ shall stand on Mount of Olives, and Jews shall see the wounds in his hands and feet; [54—59](#), The Lord shall reign during the Millennium; [60—62](#), The Prophet is instructed to begin the translation of the New Testament, through which important information would be made known; [63—75](#), The saints are commanded to gather and build the New Jerusalem, to which people from all nations will come.

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

2 And again I say, hearken unto my voice, lest ^adeath shall overtake you; in an ^bhour when ye think not the summer shall be past, and the ^charvest ended, and your souls not saved.

3 Listen to him who is the ^aadvocate with the Father, who is pleading your cause before him—

4 Saying: Father, behold the ^asufferings and ^bdeath of him who did no ^csin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be ^dglorified;

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

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

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

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

9 And even so I have sent mine ^aeverlasting ^bcovenant into the world, to be a ^clight to the world, and to be a ^dstandard for my people, and for the ^eGentiles to seek to it, and to be a ^fmessenger before my face to prepare the way before me.

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

11 Wherefore, hearken ye together and let me show unto you even my ^awisdom—the wisdom of him whom ye say is the God of ^bEnoch, and his brethren,

12 Who were ^aseparated from the earth, and were received unto myself—a ^bcity reserved until a ^cday of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations;

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

14 But obtained a ^apromise that they should find it and see it in their flesh.

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

16 And I will show it plainly as I showed it unto my ^adisciples as I stood before them in the flesh, and spake unto them, saying: As ye have asked of me concerning the ^bsigns of my coming, in the day when I shall come in my ^cglory in the clouds of heaven, to fulfil the promises that I have made unto your fathers, (Most of this revelation is the Savior's retelling of one of His sermons while He was in Jerusalem. After leaving the temple, the Savior and His disciples climbed the Mount of Olives, where they had a dramatic view of the temple and Jerusalem. Here His disciples asked, "When shall these things be... and what is the sign of thy coming?" (JS-M 1:4) His lengthy answer provides one of the most detailed revelations on the signs of the times and of the Second Coming. Known as the Olivet Discourse because it was given in Matthew 24-25. Joseph Smith's inspired corrections of the Olivet

Discourse are so significant that they have been included in the Pearl of Great Price. Mark and Luke also recorded portions of the discourse, though not as fully as did Matthew. The Lord's citation of the same discourse in D&C 45 begins in verse 16 with the words "As ye have asked of me." The Savior interrupts the quotation after verse 33 to make an explanatory comment but continues it in verse 35 with "Be not troubled." He seems to end the account at the end of verse 59 and begins speaking directly to Joseph Smith in verse 60. D&C Student Manual, p. 93)

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

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

19 But, verily I say unto you, that ^adesolation shall come upon this generation as a thief in the night, and this people shall be destroyed and ^bscattered among all nations.

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 ^afeareth me shall be ^blooking forth for the great ^cday of the Lord to ^dcome, even for the ^esigns of the coming of the ^fSon of Man.

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

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

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

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

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

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

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

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

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

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

50 And calamity shall cover the ^amockers, 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). 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. (Joseph Smith: You know there has been great discussion in relation to Zion—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. When Elders shall take up and examine the old prophecies in the Bible, they will see it. (HC 6:318-19, April 8, 1844.))

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)

THE GOSPEL ACCORDING TO ST MARK CHAPTER 13

Jesus tells of the calamities and signs preceding the Second Coming—There shall be false Christs and false prophets—He gives the parable of the fig tree.

1 ^aAND^{*} (The text of JST mark 13 is the same as JST Matthew 24) as he (Jesus) went out of the temple, one of his disciples saith unto (came to) him (saying), Master, see what manner of stones and what buildings are here! (show us concerning the buildings of the Temple.)

2 And Jesus answering (he) said unto him, Seest thou these great buildings? (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. 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 stone upon another, that shall not be thrown down. (And Jesus left them and went upon the mount of Olives.)

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked (the disciples came unto) him privately, (saying),

4 Tell us, when shall these things be (which thou has said, concerning the destruction of the temple, and the Jews)? and what *shall be* (is) the ^asign when all these things shall be fulfilled? (of thy coming, and of the end of the world, (or destruction of the wicked, which is the end of the world?))

5 And Jesus answering them began to say (answered and said unto them), Take heed lest any (that no) man deceive you:

6 For many shall come in my name, saying, I am *Christ*; and shall ^adeceive* many.

13 a (Then shall they deliver you up to be afflicted, and shall kill you,) And ye shall be ^ahated* of all men for my name's sake:

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and ^akings for my sake, for a testimony against them.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that ^aspeak* ye: for it is not ye that speak, but the ^bHoly Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. (And then shall many be offended, and shall betray one another; and many false prophets shall arise, and shall deceive many;)

13b (And because iniquity shall abound, the love of many shall wax cold;) but he that shall ^bendure* unto the end, the same shall be saved.

14 ¶ But when ye (therefore) shall see the abomination of desolation, spoken of by Daniel the prophet, (concerning the destruction of Jerusalem,) standing where it ought not, (let him that (Whoso) readeth understand,) then let them that be in Judaea flee (in) to the mountains:

15 And let him that (who) is on the housetop not go down into the house, neither enter therein, (flee, and not return) to take any thing out of his house:

16 And let him that is in the field not (re)turn back again for to take up his garment (clothes).

17 But (And) woe (un)to them that are with child, and to them that give suck in those days!

18 And (Therefore) pray ye (the Lord) that your flight be not in the winter, (neither on the Sabbath day).

19 For in those days shall be ^aaffliction, (great tribulation on the Jews, and upon the inhabitants of Jerusalem;) such as was not (before sent upon Israel, of God) from (since) the beginning of the creation which God created unto this time, neither shall be. (their kingdom, (for it is written their enemies shall scatter them,) until this time; no, nor ever shall be sent again upon Israel)

8b (All) these (things) are the beginnings of sorrows.

20 And except that the Lord had shortened those days (should be shortened, there should) no flesh should be saved: but for the ^aelect*'s sake, whom he hath chosen, he hath shortened the days. (according to the covenant, those days shall be shortened. Behold these things I have spoken unto you concerning the Jews.)

21 And then (immediately after the tribulation of those days which shall come upon Jerusalem,) if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22 For (in those days there shall also arise) ^afalse Christs and ^bfalse prophets shall rise, and shall she(o)w ^csigns and wonders, to seduce, if it were possible, even the elect. (insomuch, that if possible, they shall

deceive the very elect according to the covenant.)

23 But take ye heed: behold, I have foretold you all things. (Behold, I speak these things unto you, for the elect's sake.)

7 And when ye (also) shall hear of wars and rumours of wars, be (see that) ye (be) not troubled: for ~~such things must needs be~~ (all I have told you must come to pass; but the end *shall* (is) not *be* yet. (Behold I have told you before, 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. For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be. And now I show unto you a parable. Behold wheresoever the carcass is, there will the eagles be gathered together; So likewise, shall mine elect be gathered from the four quarters of the earth. And they shall hear of wars and rumors of wars. Behold I speak unto you for mine elect's sake.)

8 For ^anation shall rise against nation, and kingdom against kingdom: and there shall be (famines and pestilences, and) earthquakes in divers places, ~~and there shall be famines and troubles:~~ (And again, because iniquity shall abound, the love of men shall wax cold; but he who shall not be overcome, the same shall be saved.)

10 And the (again this) ^agospel (of the kingdom) must first be ^bpublished* among all (shall be preached in all the world, for a witness unto all) nations, (and then shall the end come, or the destruction of the wicked. And again shall the abomination of desolation, spoken of by Daniel the prophet be fulfilled).

24 ¶ But in (And immediately after the tribulation of) those days, ~~after that tribulation,~~ the sun shall be darkened, and the moon shall not give her light,

25 And the ^astars of heaven shall fall, and the powers ~~that are in~~ (of) heaven shall be shaken.

30 Verily I say unto you, that this ^ageneration* (, in which these things shall be shown forth,) shall not pass (away), till all ~~these things be done.~~ (I have told you shall be fulfilled.)

31 (Although the days will come that) Heaven and earth shall pass away: ~~but~~ (yet) my ^awords* shall not pass away (but all shall be fulfilled. And as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn;)

26 And ~~then shall~~ they (shall) see the ^aSon of Man coming in the clouds (of heaven,) with great power and (great) glory. (And whoso treasureth up my word, shall not be deceived.)

27 (For the Son of Man shall come;) And ~~then shall~~ he (shall) send his angels (before him with the great sound of a trumpet), and (they) shall gather together his elect from the four winds, from ~~the uttermost part of the earth to the uttermost part~~ (one end) of heaven (to the other.)

28 Now learn a parable of the ^afig* tree; When ~~her~~ (his) branch(es) ~~is~~-(are) yet tender, and putteth forth leaves, ye know that summer is ~~near~~ (nigh at hand):

29 So ~~ye in like manner,~~ (likewise, mine elect,) when ye (they) shall see (all) these things ~~come to pass,~~ (they shall) know that ~~it is nigh,~~ (he is near,) *even* at the doors.

32 ¶ But of that ^aday and ~~that~~ hour (no one) knoweth ~~no man,~~ no, not the angels ~~which are~~ (of God) in heaven, ~~neither the Son,~~ but the (my) Father (only. But as it was in the days of Noah, so it shall be also at the coming of the Son of Man; for it shall be with them as it was in the days which were before the flood. Until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be. Then shall be fulfilled that which is written, That in the last days, two shall be in the field, one shall be taken and the other left. Two shall be grinding at the mill; the one taken, and the other left.)

33 Take ye heed, ^awatch* and ^bpray: for ye know not when the time is.

37 And what I say unto you I say unto all, Watch (therefore, for ye know not at what hour your Lord doth come.).

34 ~~For the Son of man is as a man taking a far journey, who left his house, and gave ^aauthority to his servants, and to every man his work, and commanded the porter to watch.~~

35 ~~Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning:~~

36 ~~Lest coming suddenly he find you ^asleeping.~~

(But know this, if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up; but would have been ready. Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, 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. But if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; 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, And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. And thus cometh the end.)

THE GOSPEL ACCORDING TO ST LUKE CHAPTER 21

Jesus foretells the destruction of the temple and of Jerusalem—He tells of the signs to precede his Second Coming, and gives the parable of the fig tree.

1 AND he looked up, and saw the ^arich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two ^amites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 ~~As for~~ these things which ye behold, the days will come, in the which there shall not be left one ^astone upon another, ~~that~~ (which) shall not be thrown down.

7 And ~~they~~ (the disciples) asked him, saying, Master, ~~but~~ when shall these things be? and what ^asign will there be (wilt thou show) when these things shall come to pass?

8 And he said, (the time draweth near, and therefore) Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

12 But before all these (things shall come), they shall lay their hands on you, and ^apersecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle ~~it~~ (this) therefore in your hearts, not to ^ameditate (Gr practice, prepare) before what ye shall ^banswer:

15 For I will give you a mouth and ^awisdom, which all your adversaries shall not be able to ^bgainsay (Gr speak against, oppose, contradict) nor resist.

17 And ye shall be hated of all ~~men~~ (the world) for my name's ^asake.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

18 But there shall not an ^ahair of your head perish.

19 In your ^apatience ^bpossess (Gr preserve, win mastery over) ye your souls.

20 And when ye shall see ^aJerusalem compassed with ^barmies, then know that the ^cdesolation thereof is nigh.

21 Then let them ~~which~~ (who) are in Judaea flee to the mountains; and let them ~~which~~ (who) are in the midst of it depart out; and let not them ~~that~~ (who) are in the ^acountries (Gr districts, or regions) (return to) enter ~~thereinto~~ (into the city).

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them (who) ~~that~~ are with child, and to them ~~that~~ (who) give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be ^aled away ^bcaptive into all ^cnations; and Jerusalem shall be ^dtrodden down of the ^eGentiles, until the times of the Gentiles be ^ffulfilled. (Now these things he spake unto them, concerning the destruction of Jerusalem. And then his disciples asked him, saying, Master, tell us concerning thy coming?)

9 ~~But~~ (And) when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but ~~the end is not by and by.~~ (this is not the end.)

10 Then said he unto them, ^aNation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and ^apestilences; and fearful sights and great signs shall there be from heaven.

25 ¶ ^aAnd (he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled,) there shall be signs in the sun, and in the ^bmoon, and in the stars; 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;)

26 Men's hearts ^afailing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be ^bshaken.

32 Verily I say unto you, This generation (the generation when the times of the Gentiles be fulfilled,) ^ashall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

28 And when these things begin to come to pass, then look up, and lift up your heads; for (the day of) your ^aredemption draweth nigh.

27 And then shall they see the Son of Man coming in a ^acloud with power and great glory.

29 And he spake to them a parable (saying); Behold the ^afig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

34 ¶ ~~And~~ (let my disciples therefore) take heed to yourselves, lest at any time ~~your~~ (their) hearts be overcharged with ^asurfeiting, and drunkenness, and ^bcares of this life, and ~~so~~ that ^cday come upon ~~you~~ (them) ^dunawares.

35 For as a ^asnare shall it come on all them ~~that~~ (who) dwell on the face of the whole earth.

36 (And what I say unto one, I say unto all,) ^aWatch ye therefore, and ^bpray always, (and keep my

commandments.) ^cthat ye may be accounted ^dworthy to escape all these things ~~that~~ (which) shall come to pass, and to stand before the Son of ^eMan (when he shall come clothed in the glory of his Father.)

(Verse 37 should follow Luke 19:48)

37 And in the day time he was ^ateaching in the temple; and at night he went out, and abode in the mount that is called ~~the mount of~~ Olives.

Verse 38 should precede Luke 20:1)

38 And ~~at~~ the people came early in the morning to him in the temple, for to hear him.