

LESSON 35
“God Reveals His Secrets to His Prophets”
Amos 3; 7-9; Joel 2-3

OVERVIEW:

What do we know of the professions of the modern day prophets?

Amos was the first of a series of prophets whose words were put into writing. He prophesied in the Northern Kingdom in the mid eighth century BC. Before his call as prophet, he was among the herdmen of Tekoa. Tekoa was about 6 miles southeast of Bethlehem and 12 miles south of Jerusalem.

Amos 1:1 Heb for a **sheepbreeder**. Suggests he may have **supervised other shepherds**. A herdman of goats and sheep. A **wool grower in Judah** – he may have traveled to the Northern Kingdom and Damascus. Worked with sycamore figs (Amos 7:14) would have taken him into the lowland of Judah. These trees won't grow at high altitudes.

Because of Amos' background with agriculture, his writings include many images he was familiar with.

The earthquake mentioned was so severe that it was used to date historical events. The only earthquake explicitly mentioned in the Old Testament. It was mentioned 2 and a half centuries later in Zechariah 14:5 - And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the ^aearthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the ^bsaints with thee.

SCRIPTURES:

The book of Amos is in two sections: First the curses on Israel and her neighbors, second Amos' visions are documented.

Chapters 1 and 2 tell the Gentiles that they are ripening for destruction and so is Israel.

AMOS
CHAPTER 3

The Lord revealeth his secrets unto his servants the prophets—Because of Israel's rejection of prophets, and espousal of evil, the nation is overwhelmed by an adversary.

1 HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I ^abrought up from the land of Egypt, saying,

2 You ^aonly have I ^bknown of all the families of the earth: therefore I will ^cpunish you for all your iniquities. (Israel has a special relationship with the Lord which includes cursings for disobedience.)

3 Can two walk together, except they be ^aagreed? (The need for unity. The two kingdoms should be one.)

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no ^agin (ie bait, or lure) is for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be ^aevil in a city, and the

LORD hath not ^bdone (known) *it*?

7 Surely the Lord GOD will do nothing, ^abut (until) he ^brevealeth his (the) ^csecret unto his servants the ^dprophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but ^aprophecy? (These verses show cause and effect relationships. The last few verses are saying that the people had been warned of impending destruction and He would not have had to do so if they didn't deserve it.)

9 ¶ Publish in the palaces at ^aAshdod, (the capital of the Philistines – meaning Gentiles.) and in the palaces in the land of Egypt (also meaning Gentiles), and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up ^aviolence and robbery in their palaces. (Summons Assyria and Egypt to witness the evils of Israel. **Those nations were evil, but Israel was worse.**)

11 Therefore thus saith the Lord GOD; An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. (No matter where they turn, will be an enemy.)

12 Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; (Only a remnant will remain and it will be with great difficulty. But it will be recognizable as being a sheep.) so shall the children of Israel be taken out that dwell in Samaria in the corner (the corner was the most honored place) of a bed, and in Damascus *in* a couch. (The couch in the corner was the most honored place among peoples of the east.)

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of ^aBeth-el: (This is criticizing the high priest at Bethel. Amos 7:10 the priest responded.) and the horns of the altar shall be cut off, and ^bfall to the ground.

15 And I will smite the ^awinter house with the summer house; and the houses of ^bivory shall perish, and the great houses shall have an end, saith the LORD. (**None will escape the destruction.** This sack of the Northern Kingdom occurred under Tiglath-pileser king of Assyria.)

Chapter 4 – God's judgments

Chapter 5 – Israel seek the Lord

Chapter 6 – Don't be at ease in Zion.

CHAPTER 7

Amos relates how he was called of God to be a prophet—He prophesies the captivity of Israel.

(Chapters 7-9 have 5 visions. 1-4 show the judgments of the Lord upon Israel. Number 5 deals with the overthrow of their apostate religion and the restoration of fallen Israel. The first three visions in verses 1-9 have Amos as a Moses or intercessor on behalf of Israel. He pleads their case and the Lord relents the first two times.)

(#1 Grass) 1 THUS hath the Lord GOD shewed (showed) (vision) unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's (Jehovah) mowings (the second growth is the latter-days. Mowing = judgments. Latter growth = prosperity).

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he *is* small.

3 ^aThe LORD ^brepented for this: It shall not be, saith the LORD. (And the Lord said, concerning Jacob, Jacob shall repent for this, therefore I will not utterly destroy him, saith the Lord.)

(#2 Fire) 4 ¶ Thus hath the Lord GOD shewed (showed) (vision) unto me: and, behold, the Lord GOD

called to contend by fire, and it devoured the great deep, and **did eat up a part.** (Israel's wars – some captured)

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 ~~The LORD repented for this: This also shall not be,~~ (And the Lord said, concerning Jacob, Jacob shall repent of his wickedness; therefore I will not utterly destroy him,) saith the Lord GOD.

(# 3 – Master builder) 7 ¶ Thus he ~~shewed~~ (showed) (vision) me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand. (A common military intelligence technique to determine the necessary sizes of siege engines, ladders, scaling ropes, etc. Also, **all wickedness will be sought out, measured or judged, and destroyed.**)

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again ^apass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the ^ahouse of Jeroboam with the sword. (Amos did not plead for Israel this time. In the first two instances no one of Israel would be spared. In the third one, a remnant will be spared.)

10 ¶ Then Amaziah the priest of Beth-el sent to ^aJeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou ^aseer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it *is* the king's ^achapel, (or sanctuary) and it *is* the king's court.

(The calling of Amos as a prophet) 14 ¶ Then answered Amos, and said to Amaziah, **I was no ^aprophet,** neither *was* I a prophet's son; but I *was* an **herdman,** and a **gatherer of sycomore fruit:** (I was not a professional prophet, but one called of God.)

15 And the LORD took me as I followed the flock, and the ^aLORD said unto me, ^bGo, ^cprophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, Prophecy not against Israel, and drop not *thy word* against the house of Isaac. (Amaziah said not to prophecy against Israel, so now Amos prophecies against Amaziah.)

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and ^aIsrael shall surely go into captivity forth of his land. (He again states that Israel will go into exile against Amaziah's orders..)

CHAPTER 8

Amos prophesies the downfall of Israel—There will be a famine of hearing the word of the Lord.

(#4 Summer Fruit) 1 THUS hath the Lord GOD ~~shewed~~ (showed) (vision) unto me: and behold a basket of summer fruit. (**Ripening of Israel. Summer fruit must be eaten when picked or it will spoil.**)

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD ~~unto~~ (with) me, The ^aend is come upon my people of Israel; I will not again ^bpass by them any more. (Israel **will be harvested and consumed by her enemies.**)

3 And the songs of the temple shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place; they shall cast *them* forth with silence.

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may sell corn? and the ^asabbath, that we may set forth wheat, making the ^bephah small (Bible Dictionary: The usual measure for dry substances;

sometimes translated “measure.” It probably contained about 8 gallons.), and the shekel great, and falsifying the ^cbalances by deceit?

6 That we may ^abuy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by the ^aexcellency of Jacob, Surely I will never ^bforget any of their works.

8 Shall not the land tremble for this, and every one ^amourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall ^bbe cast out and drowned, (Heb overflow and recede like the river of Egypt) as *by* the flood of Egypt.

(Punishment of the wicked at the Second Coming) 9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the ^asun to go down at noon, (Destruction occurs during prosperity when the sun is high. The sun will be darkened and refuse to give her light which will be a sign for the wicked of the latter days that their sun is about to set at noon.) and I will ^bdarken the ^cearth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into ^alamentation; and I will bring up sackcloth upon all loins, and ^bbaldness upon every head; and I will make it as the mourning of an ^conly son, and the end thereof as a bitter day. (Israel will be destroyed because of her wickedness.)

(Apostasy) 11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a ^afamine of bread, nor a ^bthirst for water, but of hearing the ^cwords of the LORD: (The hardness of their hearts reached such a state that from 400BC until the ministry of John the Baptist, there were no prophets in Israel. This also has reference to the apostasy following the death of the Apostles after Christ’s death. President Kimball said: “After centuries of spiritual darkness...we solemnly announce to all the world that the spiritual famine is ended, the spiritual drought is spent, the word of the Lord in its purity and totalness is available to all men. One need not wander from sea to sea nor from the north to the east, seeking the true gospel as Amos predicted, for the everlasting truth is available.” CR, April 1964, p 93-94)

12 And they shall wander from sea to sea, and from the north even to the east, they shall ^arun to and fro to seek the word of the LORD, and shall not find *it*. (Because of the captivity, they will not be able to find the word of the Lord.)

13 In that day shall the fair virgins and young men faint for thirst.

14 They that ^aswear by the sin of Samaria, and say, Thy god, O ^bDan, (furthest place north in Israel) liveth; and, The manner of Beer-sheba (furthest place south in Israel) liveth; even they shall fall, and never rise up again. (Those who swear false oaths.)

CHAPTER 9

Israel shall be sifted among all nations—In the last days, they will be gathered again into their own land, and it shall become productive.

(#5 – Second Coming) 1 I SAW (vision – this vision deals with the sifting of the wicked from Israel and its subsequent restoration) the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will ^aslay the last of them with the sword: he that ^bfleeth of them shall not flee away, and he that escapeth of them shall not be delivered. (At the Second Coming none shall escape the judgments of the Lord.)

2 Though they dig into ^ahell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they ^ahide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for ^aevil, and not for good. (Those who seem to avoid

punishment in this life will be punished. No one will be able to hide from the Lord at that day.)

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall ^amelt, and all that dwell therein shall ^bmourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt (the Nile river overflowing).

6 *It is* he that buildeth his ^astories in the heaven, and hath founded his troop in the earth; he that calleth for the ^bwaters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name.

7 *Are ye not* as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the ^aeyes of the Lord GOD *are* upon the ^(a) sinful kingdom, and I will ^bdestroy it from off the face of the earth; saving that I will not utterly ^cdestroy the house of Jacob, saith the LORD. (Amos seemed to be pointing out in response to an assertion of spiritual superiority on the part of Israel that Jehovah is God of all peoples from “beyond Damascus” to the land of Cush, and he warned Israel in unmistakably plain language that “the eyes of the Lord God are upon the sinful kingdom.” **Those who have the greater light will also have the greater condemnation.**)

9 For, lo, I will command, and I will ^asift the house of ^bIsrael among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain ^cfall upon the earth. (Not one righteous person will be left behind. By preserving a righteous remnant, the Lord creates a group of people who are humble and spiritual.)

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor ^aprevent (Heb confront) us.

11 ¶ **In that day (meaning in the last days) will I raise up the ^atabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:** (The Temple in Jerusalem will be built in its proper place. Who will build the Temple in Jerusalem? **Zechariah 6:12-15 says** - And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man ^awhose name *is* The ^bBRANCH; (The Savior) and he shall grow up out of his place, and he shall build the temple of the LORD: 13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. 14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. 15 **And they that are far off shall come and ^abuild in the temple of the LORD,** and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently ^bobey the voice of the LORD your God. **“They that are far off are the Jews who have been scattered afar. By what power and under whose authorization shall the work be done? There is only one place under the whole heavens where the keys of temple building are found. There is only one people who know how to build temples and what to do in them when they are completed. That people is the Latter-day Saints. The Temple in Jerusalem will not be built by the Jews who have assembled there for political purposes as at present. It will not be built by a people who know nothing whatever about the sealing ordinances and their application to the living and the dead. It will not be built by those who know nothing about Christ and his laws and the mysteries reserved for the saints. But it will be built by Jews who have come unto Christ, who once again are in the true fold of the ancient Shepherd, and who have learned anew about temples because they know that Elijah did come, not to sit in a vacant chair at some Jewish feast of the Passover, but to the Kirtland Temple on April 3, 1836 to Joseph Smith and Oliver Cowdery. The temple in Jerusalem will be built by the Church of Jesus Christ of Latter-day Saints. “They that are far off” they that come from an American Zion, they who have a temple in Salt Lake City will come to Jerusalem to build there another holy house in the Jerusalem portion of “the mountains of the Lord’s house.” D&C 133:13 – Bruce R. McConkie, Millennial Messiah, p. 279-280)**

12 That they may ^apossess the remnant of ^bEdom, and of all the ^cheathen, which are called by my name, saith the LORD that doeth this. (All righteous people who take upon themselves the name of the Lord, be he Israelite or Gentile, will be brought into the kingdom.)

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that ^asoweth seed; and the mountains shall drop sweet wine, and all the hills shall ^bmelt.

14 And I will bring again the ^acaptivity of my people of ^bIsrael, and they shall ^cbuild the ^dwaste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. (Israel will return to her ancestral lands as promised in the Abrahamic covenant. The earlier curses will be reversed.)

15 And I will ^aplant them upon their ^bland, and they shall ^cno more be pulled up out of their land which I have given them, saith the LORD thy God. (The righteous remnant will return to be restored to fulfill the promises made to Abraham.)

JOEL

Moroni quoted Joel 2:28-32 on his visit to Joseph Smith in 1823. We have no information about when or where Joel lived. Using the linguistics of the Bible, he may have lived around 500 BC putting him in the time frame of Haggai, Zechariah and Malachi. Some believe he lived about 850 BC, others around 720 BC. It's possible that Joel did not want us to focus on his time period but on the future. **Except for the first verse, every word of Joel is about the latter days from Joseph Smith into the Millennium. John's Revelation draws heavily on material and rhetoric from Joel.**

Chapter 1 – Israel is apostate, Judah to be scattered.

CHAPTER 2

War and desolation precede the Second Coming—The sun and the moon shall be darkened—The Lord will pour out his Spirit upon all flesh—There will be dreams and visions.

The first half of this chapter tells of Jerusalem being overrun by an army so powerful nothing can stop it. The second half tells of the repentance of the people and their subsequent blessing of the Lord.

1 BLOW ye the ^atrumpet (Heb shofar, or ram's horn) in **Zion**, and sound an alarm in my **holy** ^bmountain: **(Where the temple is.** This scripture has dualism – the holy mount meant Jerusalem as well as the temple in the last days.) let all the inhabitants of the land tremble: for the ^cday of the LORD cometh, for *it is nigh* at hand;

(The battle of Armageddon-Revelation 9:1-10, Ezekiel 38:8-9) 2 A day of ^adarkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; (shall descend upon Israel in the last days) there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 A fire ^adevoureth before them; and behind them a flame burneth: the land *is* as the garden of ^bEden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. (Following the battle, that which was once beautiful shall be wasted. Today the area is a beautiful garden.)

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run. (War-Army)

5 Like the ^anoise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the ^bstubble, as a strong people set in battle array. (These images all refer to a powerful army.)

6 Before their face the people shall be much pained: all faces shall gather ^ablackness. (Heb idiom meaning gloom)

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: (This will be the siege of Jerusalem.)

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded. (The weapons against the enemy shall be ineffectual.)

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The ^aearth shall quake before them; the heavens shall ^btremble: the ^csun and the moon shall be ^ddark, and the stars shall withdraw their shining:

11 And the LORD shall utter his ^avoice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the ^bday of the LORD *is* ^cgreat and very terrible; and who can ^dabide it? (It should be clear by this point that Joel was describing neither bugs nor people with lion teeth. His words were meant to convey the awesome power, terror, and despair that will accompany the day of the Lord, that day in which the Lord will return to earth to bring judgment upon the wicked and peace to the righteous.)

12 ¶ Therefore also now, saith the LORD, ^aturn ye (repent) *even* to me with all your ^bheart, and with ^cfasting, and with weeping, and with mourning:

13 **(How can we be rescued? Repent.)** And ^arend your heart, and not your garments, ^band (repent, and) turn unto the LORD your God(;) for he *is* gracious and merciful, slow to anger, and of great ^ckindness, and ^drepenteth him of the evil. (he will turn away the evil from you.) (In due time, the house of Israel will indeed accept the Lord's invitation and come unto Christ. Then he will have compassion on them and restore their fortunes: those who oppress them will be removed, the fertility of the land will be restored, the storehouses will overflow with plenty, and the devastation of the locust, the cankerworm, the caterpillar, and the palmerworm will be undone. The Lord's covenant people will praise his name.)

14 (Therefore repent, and) ^aWho knoweth *if* (but) he will return and ~~repent~~, and leave a blessing behind him; *even* (that you may offer) a meat offering and a drink offering unto the LORD your God?

15 ¶ Blow the trumpet in (verses 15-17 are the response to verses 12-14. The people have a fast.) Zion, sanctify a fast, call a ^asolemn assembly: (Pray for deliverance)

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her ^acloset. (Heb wedding canopy)

17 Let the priests, the ministers of the LORD, ^aweep between the porch and the altar, and let them say, Spare thy ^bpeople, O LORD, and give not thine heritage to ^creproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD be ^ajealous (Heb zealous) for his land, and ^bpity (or have compassion on) his people. (God's answer to our prayer)

19 **Yea, the LORD will answer** and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will ^aremove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the ^beast sea, and his hinder part toward the utmost sea, and his ^cstink shall come up, and his ill savour shall come up, because he hath done great things. (Joseph Fielding Smith said: "The Lord says that He will take that great army in hand, that He also has an army. And He will take things in hand. When I say the other army, **the Lord's army**, do not get an idea He is thinking about England or the United States. He is not. He is not thinking about any earthly army. **The Lord's army is not an earthly army, but He has a terrible army; and when that army marches, it will put an end to other armies, no matter how terrible they may be; and so He says in these closing words ... that He would do this thing. He would drive this terrible northern army into the wilderness, barren and desolate, with his face towards the west sea and his hinder part towards the utmost sea. He would do that, and then He would bless His people – having references, of course, to Israel.**" Signs of the Times, p. 160-161)

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye ^abeasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of ^aZion, and rejoice in the LORD your God: for he hath given you the

former ^arain moderately, and he will cause to come down for you the ^brain, the former ^crain, and the ^dlatter rain in the first month. (rain = blessings, revelations)

24 And the floors shall be full of wheat, and the ^afats (or vats) shall overflow with wine and oil.

25 And I will ^arestore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ^aashamed.

27 And ye shall know that I *am* in the ^amidst of Israel, and *that I am* the LORD your God, and none else: and my people shall never be ashamed. (The covenant of Israel will be restored.)

(Quoted by Moroni to Joseph Smith and by Peter on the Day of Pentecost:) 28 ¶ And it shall come to pass afterward, *that* I will ^apour out my ^bspirit upon all flesh; and your sons and your daughters shall ^cprophesy, your ^dold men shall ^edream dreams, your young men shall see ^fvisions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. (With the repentance of the righteous people, the Lord's spirit will be poured out upon all people.)

30 And I will ^ashew (show) ^awonders in the ^bheavens and in the earth, blood, and ^cfire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into ^ablood, (This reference may be that the religious feasts which usually occurred on the full moon have been corrupted by blood.) before the great and the terrible ^bday of the LORD come.

32 And it shall come to pass, *that* whosoever shall ^acall on the name of ^bthe LORD (Heb Jehovah) shall be ^cdelivered: for in ^dmount ^eZion and in ^fJerusalem shall be ^gdeliverance, as the LORD hath said, and in the ^hremnant whom the LORD shall ⁱcall. (Moroni quoted 28-32. He also quoted the second chapter

of ^aJoel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the ^bGentiles was soon to come in. (The Millennium will be the greatest era of fulfillment, since it will be the day in which "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But spiritual experiences are had among the Lord's Saints today, and it may be that the time of outpouring, which Moroni said "was soon to be," has now arrived. Perhaps the greatest fulfillment of these words is in the quiet witness that faithful Saints receive in answer to their humble prayers concerning the truthfulness of the gospel and the divine mission of the Church. The most powerful manifestation of the Spirit today is the personal revelation that we call a testimony, which is granted freely by the Lord to the sons, daughters, old and young, servants and handmaids of the Church. God's Spirit is at work among the Latter-day Saints as they quietly "prophesy" enjoy personal revelation in their lives – "dream dreams," "see visions," and otherwise enjoy the blessings of the gift of the Holy Ghost. In 1917, Great Britain captured Jerusalem for the Jews to return. Acts 2:17-21: 17 And it shall come to pass in the ^alast days, saith God, I will ^bpour out of my ^cSpirit upon all flesh: and your sons and your daughters shall ^dprophesy, and your young men shall see visions, and your old men shall ^edream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall ^aprophesy: 19 And I will shew ^awonders in heaven above, and ^bsigns in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into ^adarkness, and the moon into blood, before that great and ^bnotable ^cday of the Lord come: 21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be ^asaved.)

CHAPTER 3

All nations shall be at war—Multitudes stand in the valley of decision as the Second Coming draws near—The Lord will dwell in Zion.

1 FOR, behold, in those days, and in that time, when I shall ^abring again the captivity (Heb cause the return) of Judah and Jerusalem,

(All nations will be gathered to battle against Israel.) 2 I will also ^agather all nations, and will bring them down into the valley of Jehoshaphat (The alley is the Kidron Valley in Jerusalem which is between Jerusalem and the Mount of Olives. Jehovah is judge), and will ^bplead with them there for my people and *for* my ^cheritage Israel, whom they have scattered among the nations, and parted my land. (Foreign invaders are brought to Jerusalem to be judged)

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye ^arecompence me, swiftly *and* speedily will I return your ^brecompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the ~~hand~~ (hands) of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*. (As the Lord is restoring Israel, he will also take care of the gentile nations by destroying them in the end. These verses have reference to the **battle of Armageddon** in Jerusalem when the great earthquake will strike the massive army and Jesus will appear on the Mount of Olives to deliver Israel. These verses are a declaration of war by the Lord.)

9 ¶ Proclaim ye this among the Gentiles; Prepare ^awar, wake up the mighty men, let all the men of war draw near; let them come up; (All nations are summoned to war. But their mightiest will not prevail. The Lord will be the battle.)

10 Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* ^astrong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy ^amighty ones to come down, O LORD.

12 Let the ^aheathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to ^bjudge all the heathen round about.

13 Put ye in the ^asickle, for the ^bharvest is ripe: come, get you down; for the ^cpress is full, the ^dfats (or vats) overflow; for their wickedness *is* great.

14 Multitudes, ^amultitudes in the valley of decision: for the ^bday of the LORD *is* near in the valley of decision.

15 The ^asun and the moon shall be ^bdarkened, and the stars shall withdraw their shining.

16 The ^aLORD also shall ^broar out of ^cZion, and ^dutter his voice from Jerusalem; and the heavens and the earth shall ^eshake: but the LORD *will be* the ^fhope of his people, and the strength of the children of Israel.

17 So shall ye know that I *am* the LORD your God ^adwelling in Zion, my holy ^bmountain: then shall ^cJerusalem be holy, and there shall no ^dstrangers pass through her any more. (No impure people will be allowed to pass through the City.)

18 ¶ And it shall come to pass in that day, *that* the ^amountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a ^bfountain shall come forth of the house of the LORD, and shall water the valley of Shittim. (The Prophet Joseph Smith said: **“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. (Teachings, p. 286.) The waters issuing forth from under the temple and the healing of the Dead Sea may occur when the Lord himself sets foot upon the Mount of Olives, causing this mountain to divide in two and create a large valley. See Zechariah 14:4, D&C 133: 20-24)

19 ^aEgypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed: **for the LORD dwelleth in ^aZion.** (The wicked shall be destroyed and the righteous shall dwell with Christ.)

D&C 57: 1 HEARKEN, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is **the land of ^aMissouri, which is the ^bland which I have appointed and ^cconsecrated for the ^dgathering of the saints.** (The land for the city of Zion, or the New Jerusalem, was set apart from the time of the creation of the earth. The land near Independence, Missouri, encompasses the area of the garden planted eastward in Eden, in which Adam and Eve were placed. We learn from Brigham Young that "our God will finish his work where he commenced it, where the centre [place] of Zion is, and where the garden of Eden was" (Journal of Discourses, 8:72). Revelations of the Restoration, p. 411)

2 **Wherefore, this is the ^aland of promise, and the ^bplace for the city of ^cZion.** (The city of Zion—the New Jerusalem to be built in Independence, Missouri— and the Jerusalem of old will be the capitals of the millennial kingdom of Christ. The latter-day city of Zion shall be blessed with the presence of Enoch and his people, who were taken to heaven without tasting death (Moses 7:62-64). It shall expand its borders to include all of North and South America, until eventually the entire globe shall be called Zion. The Prophet Joseph Smith stated: "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" (Teachings of the Prophet Joseph Smith, 362). Further, "when Joseph first revealed the land where the Saints should gather," Brigham Young explained, "a woman in Canada asked if we thought that Jackson County would be large enough to gather all the people that would want to go to Zion. I will answer the question really as it is. Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but what will be in Zion. It will all be Zion" (Journal of Discourses, 9:138). The building up of Zion began like a seed planted in parched soil. The Prophet expressed dismay at the lack of civilization and "leanness of intellect" of the inhabitants of the surrounding regions. As the kingdom of God on earth is like the stone cut out of the mountain without hands (Daniel 2:44-45), which rolled forth until it filled the earth, so is the beginning of the establishment of Zion the commencement of a new covenant community that will likewise fill the earth, in which the citizens are the pure in heart. **A great change was and is required for the environs of Independence, Missouri, to become worthy of the divinely appointed appellation—Zion.** In time, under the direction of his prophets, the city of Zion will be built upon the foundations laid at the dawn of this dispensation. It will be "Zion, because it is a place of righteousness," declared the Prophet Joseph Smith, "and all who build thereon, are to worship the true and living God—and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ" (Teachings of the Prophet Joseph Smith, 80). Revelations of the Restoration, p. 411-12)

3 And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, **the place which is now called Independence is the ^acenter place;** and a spot for the ^btemple is lying westward, upon a lot which is not far from the courthouse. **(There are many stakes in Zion in which the Saints will gather. However, the Lord singled out Independence, Missouri, as the center place of the**

millennial kingdom. Bruce R. McConkie taught: "Let Israel gather to the stakes of Zion in all nations. Let every land be a Zion to those appointed to dwell there. Let the fulness of the gospel be for all the saints in all nations. Let no blessing be denied them. Let temples arise wherein the fulness of the ordinances of the Lord's house may be administered. But still there is a center place, a place where the chief temple shall stand, a place to which the Lord shall come, a place whence the law shall go forth to govern all the earth in that day when the Second David reigns personally upon the earth. And that center place is what men now call Independence in Jackson County, Missouri, but which in a day to come will be the Zion of our God and the City of Holiness of his people. The site is selected; the place is known; the decree has gone forth; and the promised destiny is assured" (New Witness, 595). **The temple. Among all houses of the Lord, the temple to be built at the center place of Zion will stand supreme. It is destined to consist of a complex of twenty-four buildings, all dedicated as houses of the Lord.** The Lord revealed that the gathering to and building of the city of the New Jerusalem will have its beginning at the place of the temple (D&C 84:4). Along with the companion temple to be built in the Jerusalem of old, this is the temple in which Isaiah's words will find fulfillment: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2-3). Further, it is at the temple in the New Jerusalem that "the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads" (D&C 133:18). The twenty-four buildings aforementioned were located on a plot map of the future city of Zion. Joseph Smith wrote: "The names of the temples to be built on the painted squares as represented on the plot of the city of Zion, which is now about to be forwarded thither:—numbers 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after the order of the Son of God, upon Mount Zion, City of the New Jerusalem. Numbers 7, 8, and 9, the Sacred Apostolic Repository, for the use of the Bishop. **Numbers 4, 5, and 6, the Holy Evangelical House, for the High Priesthood of the Holy Order of God.** Numbers 1, 2, and 3, the House of the Lord, for the Elders of Zion, an Ensign to the Nations. Numbers 22, 23, and 24, House of the Lord for the Presidency of the High Priesthood, after the Order of Aaron, a Standard for the People. Numbers 19, 20, and 21, House of the Lord, the Law of the Kingdom of Heaven, and Messenger to the People; for the Highest Priesthood after the Order of Aaron. Numbers 16, 17, and 18, House of the Lord for the Teachers in Zion, Messenger to the Church. Numbers 13, 14, and 15, House of the Lord for the Deacons in Zion, Helps in Government. Underneath must be written on each house—Holiness To The Lord" (History of the Church, 1:359). **The Prophet Joseph Smith further instructed the Saints to commence by building temple number five as the beginning of the city of Zion, which temple was very similar to that built in Kirtland, Ohio (History of the Church, 1:359-62). Whether the other buildings will be built before or after the Savior returns remains to be revealed.**

Revelations of the Restoration, p. 412-414)

4 Wherefore, it is wisdom that the land should be ^apurchased by the saints, (A parcel of land containing the temple site – 63 ¼ acres – was purchased by the Church on 19 December 1831 from Jones H. Flournoy for \$130. ACDC, 2:143) and also every tract lying in a free country, a land of liberty and of laws, guaranteeing to every man, or any westward, even unto the line running directly ^bbetween Jew (Lamanite) and Gentile (non-Lamanite); (The earth "and all things therein are mine," declared the Lord (D&C 104:14). He has rightful title to the land of Zion. However, the Saints are peacemakers, who obey the laws of the land. They are to obtain legal deed to the lands, which will enable them to build up the city of Zion as they "carefully gather together, as much in one region as can be, consistently with the feelings of the people" (D&C 105:24). "Here we pause for a moment," wrote the Prophet Joseph Smith at a later time, "to make a few remarks upon the idea of gathering to

this place. It is well known that there were lands belonging to the government, to be sold to individuals; and it was understood by all, at least we believed so, that we lived in a free country, a land of liberty and of laws, guaranteeing to every man, or any company of men, the right of purchasing lands, and settling, and living upon them: therefore we thought no harm in advising the Latter-day Saints, or 'Mormons,' as they are reproachfully called, to gather to this place, inasmuch as it was their duty, (and it was well understood so to be,) to purchase, with money, lands, and live upon them, not infringing upon the rights of any individual, or community of people; always keeping in view the saying, 'Do unto others as you would wish others to do unto you;' following also the good injunction: 'Deal justly, love mercy, and walk humbly with thy God.' "These were our motives in teaching the people, or Latter-day Saints, to gather together, beginning at this place; and inasmuch as there are those who have had different views from this, we feel that it is a cause of deep regret. Be it known unto all men, that our principles concerning this thing, have not been such as have been represented by those who, we have every reason to believe, are designing and wicked men, that have said that this was our doctrine: 'To infringe upon the rights of a people who inhabit our civil and free country: such as to drive the inhabitants of Jackson County from their lands, and take possession thereof unlawfully.' Far, yea, far be such a principle from our hearts. It never entered into our minds; and we only say, that God shall reward such in that day when He shall come to make up His jewels" (*History of the Church*, 2:254-55). *The line running directly between Jew and Gentile.* "This expression," wrote Joseph Fielding Smith, ". . . has reference to the line separating the Lamanites from the settlers in Jackson County. At this time the United States Government had given to the Indians the lands west of the Missouri, only later to take them away again. The Lamanites, who are Israelites, were referred to as Jews, and the Gentiles were the people, many of whom were of the lawless element, living east of the river" (*Church History and Modern Revelation*, 1:206). Revelations of the Restoration, 414-15)

The Two Prophets in Jerusalem:

Revelation 11: 3 **And I will give ^apower unto my two ^bwitnesses, (Two witnesses fulfill the ancient Israelite law of witnesses. No doubt they will be members of the Council of the Twelve or of the First Presidency of the Church. Their prophetic ministry to rebellious Jewry shall be the same in length as was our Lord's personal ministry among their rebellious forebears. DNTC, 3:509-510.) and they shall prophesy a thousand two hundred *and* threescore days, (3 ½ years) clothed in sackcloth.**

4 These are the two olive trees (They shall provide oil for the lamps of the faithful – testimonies of Jesus Christ), and the two candlesticks standing before the God of the earth (This may mean that they are in the temple). (D&C 77:15 Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers.)

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. (Similar power to Enoch to thwart armies, Moses to issue plagues, and Elijah to seal the heavens.)

The Temple in Missouri:

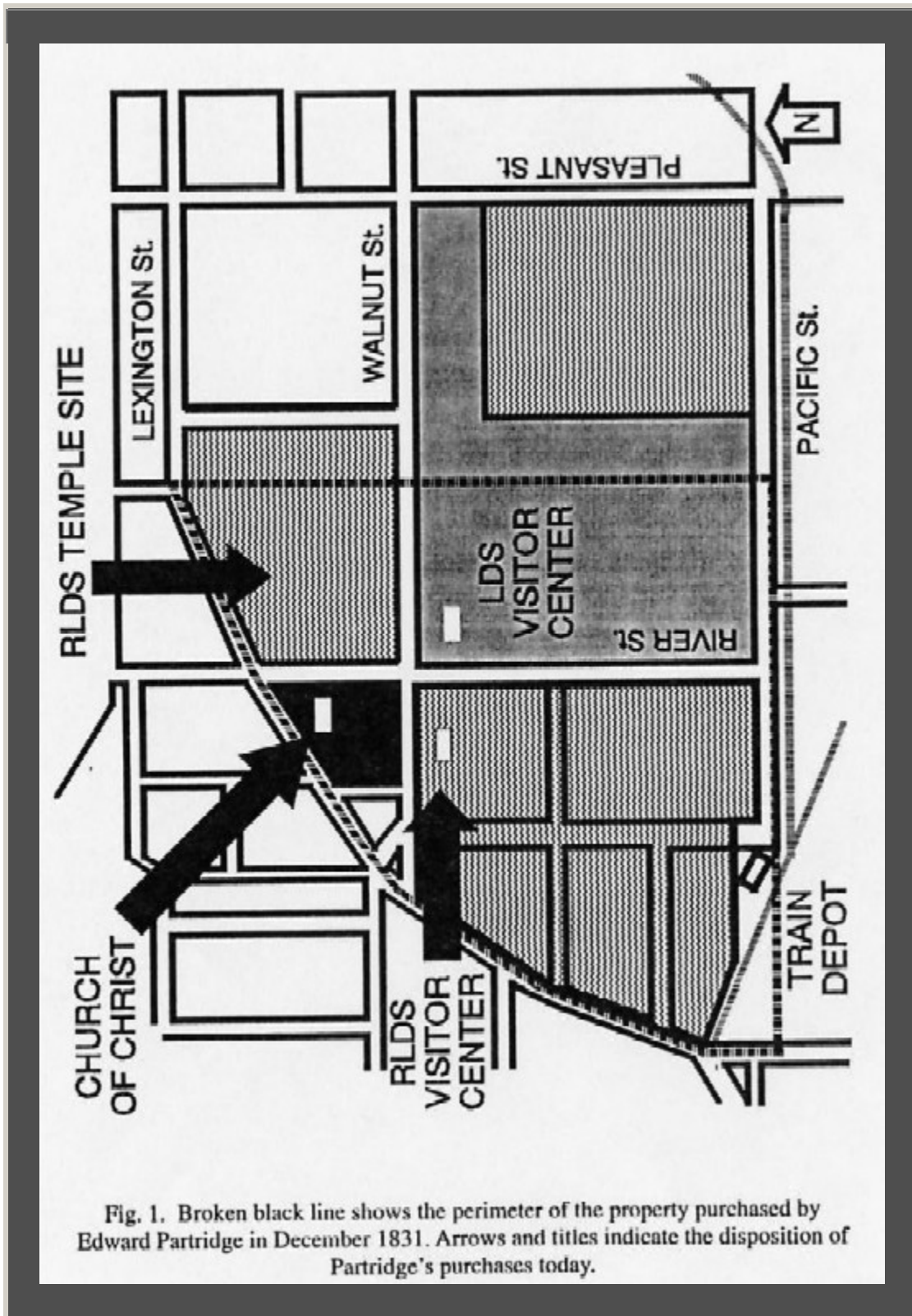


Fig. 1. Broken black line shows the perimeter of the property purchased by Edward Partridge in December 1831. Arrows and titles indicate the disposition of Partridge's purchases today.

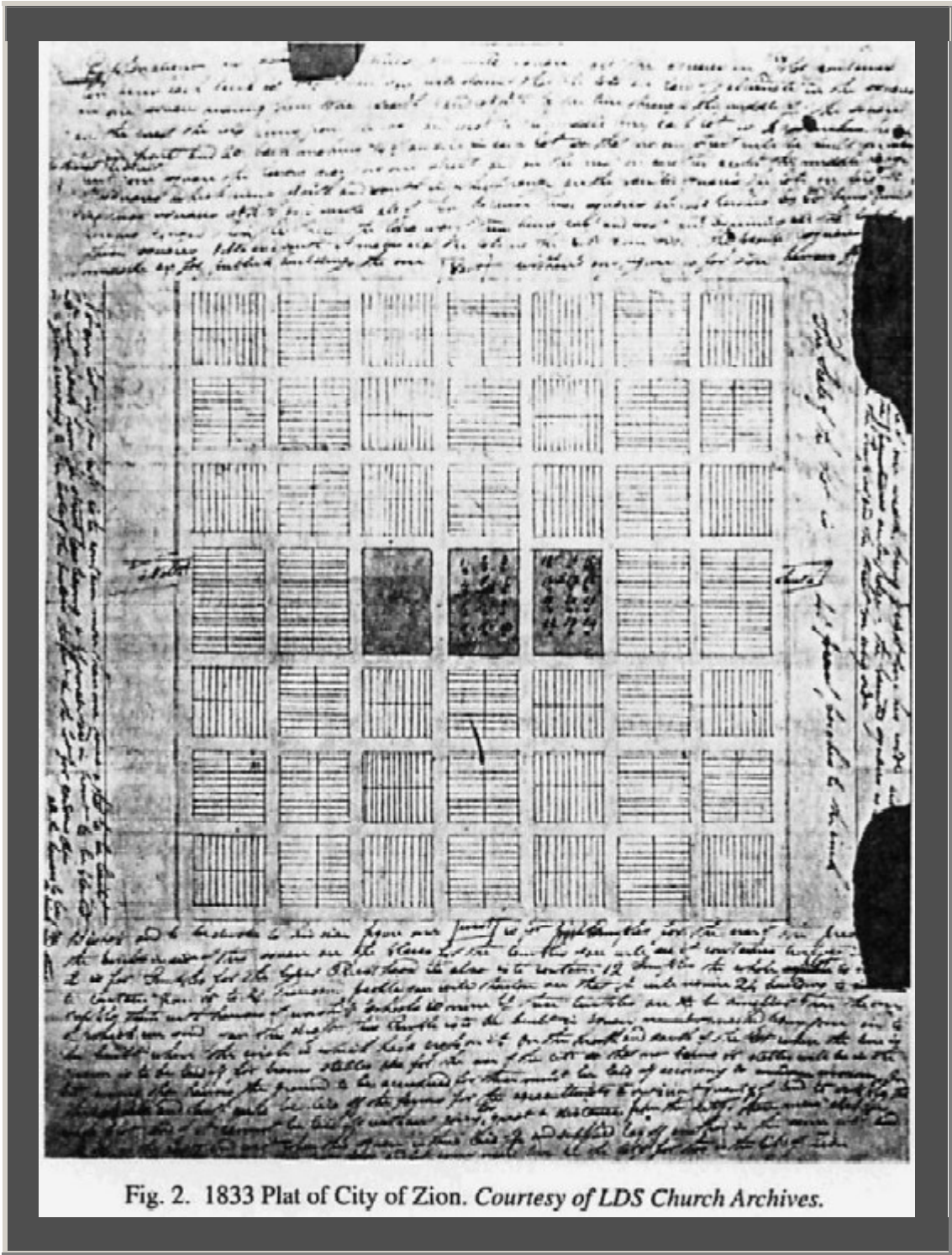


Fig. 2. 1833 Plat of City of Zion. Courtesy of LDS Church Archives.

Fig. 3. "Developing the Temple Design" shows plans for the temple in Zion and compares this structure to the Kirtland temple.

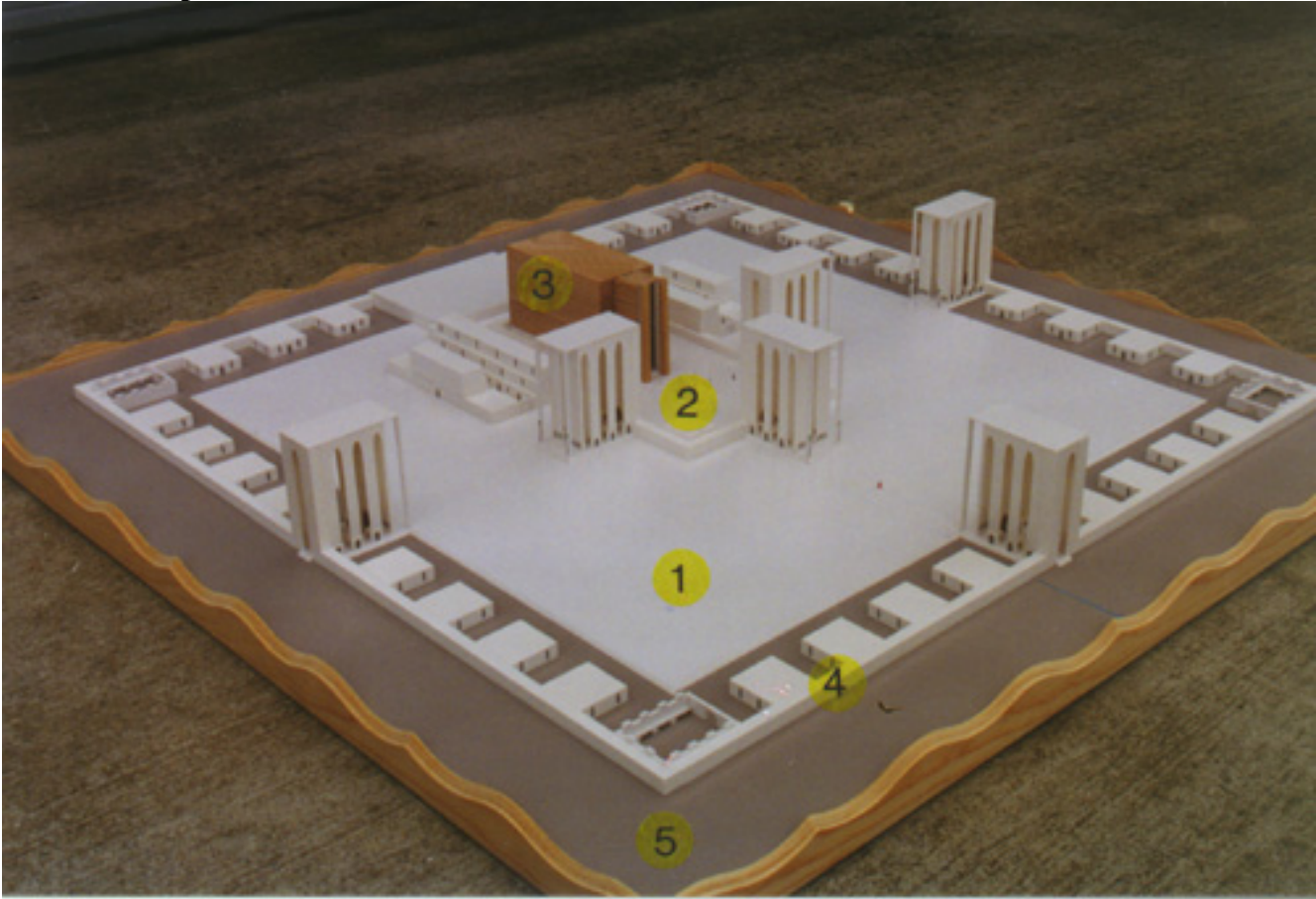
FIGURE 4: TEMPLES IN ZION	
TEMPLE NUMBERS AND NAMES	PULPITS

10-12 House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek.	West: Melchizedek Presidency
7-9 Sacred Apostolic Repository, for the use of the Bishop.	Bishopric
4-6 Holy Evangelical House, for the High Priesthood of the High Priests Holy Order of God.	High Priests
1-3 House of the Lord, for the Elders of Zion, and Ensign Elders of the Nations.	Elders East: Aaronic
22-24 House of the Lord for the Presidency of the High Presidency Priesthood, after the Order of Aaron.	Presidency
19-21 House of the Lord, Law of the Kingdom of Heaven, Messenger to the People; for the Highest Priesthood after the Order of Aaron.	Priests
16-18 House of the Lord for the Teachers in Zion, Messenger to the Church.	Teachers
13-15 House of the Lord for the Deacons in Zion, Helps in Government.	Deacons

Furthermore, this plan for the city of Zion came at a time when the organization of priesthood quorums was still being unfolded. Significantly, the names to be given to the 24 temples emphasize the roles of various priesthood officers in these sacred structures. These officers corresponded precisely to those who were to occupy the tiered pulpits at the two ends of the temple's main rooms (Figure 4).

But the temple in Zion was not to be built at that time. Anti-Mormon violence flared in Jackson County, and the Saints' press at Independence was destroyed on 20 July, less than one month after the Prophet had drawn up his plat for the City of Zion. By late fall, the Saints had to flee their homes in the chosen land. During the years following their expulsion they empathized with the ancient Israelites who sat down by the rivers of Babylon and "wept when [they] remembered Zion" (Ps. 137:1). In 1838, Joseph Holbrook, a Latter-day Saint then living in northern Missouri, returned to Jackson County on business: "At Independence I saw the temple lot that had been dedicated and consecrated to the Lord of hosts by the Prophet Joseph Smith, Jr. as the capital of Zion in the last days and now the Saints are driven from Jackson County and their inheritance laid waste and no Mormon is safe in this county, if known.... When shall we build the [temple?]" Holbrook mused. "The Lord must truly work a work upon this land before this can be fulfilled so Lord, let it be." [fn9]

The next temple in Jerusalem: Ezekiel 40-48:



The meeting at Adam-ondi-Ahman:

D&C 27: 5 Behold, this is wisdom in me; wherefore, marvel not, for **the hour cometh that I will^a drink of the fruit of the^b vine with you on the earth**, (In the judgment of many students of the Doctrine and Covenants, these verses are descriptive of the great meeting yet to be held at Adam-ondi-Ahman. Expressing this view, Elder Bruce R. McConkie wrote as follows: **"Before the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; before the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other; before he stands on Mount Zion, or sets his feet on Olivet, or utters his voice from an American Zion or a Jewish Jerusalem; before all flesh shall see him together; before any of his appearances, which taken together comprise the second coming of the Son of God— before all these, 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, 578-79). "With reference to the use of sacramental wine in our day, the Lord said to Joseph Smith: 'You shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.' In so stating, he is picking up the language he used in the upper room. Then he says: 'The hour cometh that I will drink of the fruit of the vine with you on the earth.' Jesus is going to partake

of the sacrament again with his mortal disciples on earth. But it will not be with mortals only. He names others who will be present and who will participate in the sacred ordinance. These include Moroni, Elias, John the Baptist, Elijah, Abraham, Isaac, Jacob, Joseph (who was sold into Egypt), Peter, James, and John, 'and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.' Each of these is named simply by way of illustration. **The grand summation of the whole matter comes in these words: 'And also with all those whom my Father hath given me out of the world' (D&C 27:4-14). The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman"** (McConkie, Millennial Messiah, 587). At the Last Supper, when Jesus instituted the sacrament, he explained the symbolism of the wine that the apostles drank, saying, "This is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matthew 26:28-29). Doctrine and Covenants 27:5 states that Moroni will be in attendance at that meeting. The verses that follow expand the list of those who are invited to partake of the sacrament with the Savior to include all who have been faithful to their testimony of him. Revelations of the Restoration, p. 201-2. and **with ^cMoroni**, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the ^drecord of the ^estick of ^fEphraim;