

**LESSON 37**  
**“Thou Hast Done Wonderful Things”**  
**Isaiah 22; 24-26; 28-30**

**OVERVIEW:**

Judgment against the wicked, blessings to the righteous. The wicked are those who have broken their covenants. The earth reacts to the wickedness. Triumph over the wicked. Ephraim to be destroyed. The Restoration, Book of Mormon, Joseph Smith predicted. The Second Coming.

**SCRIPTURES:**

ISAIAH  
CHAPTER 22

*Jerusalem shall be attacked and scourged—Her people shall be carried captive—Messiah shall hold the key of the house of David, inherit glory, and be fastened as a nail in a sure place.*

**Verses 1-14 – A prophecy of judgment against Jerusalem.**

1 THE <sup>a</sup>burden of the valley of vision (message of doom to Jerusalem). What aileth thee now, that thou art wholly gone up to the housetops? (How can you be so insensitive, always partying?)

2 Thou that art full of <sup>a</sup>stirs, (noise) a tumultuous city, a joyous city: (Partying, false sense of security. Jerusalem is a city of mourning.) thy slain *men are* not slain with the sword, nor dead in battle. (They were easily captured in battle and died in captivity.)

3 All thy rulers are fled together, they are bound by the archers: (captured easily, archers don't normally do the actual hand to hand combat and capturing) all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, Look away from me; (don't ask me to party with you) I will <sup>a</sup>weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people. (Don't try to comfort me, I know what's coming upon Jerusalem)

5 For *it is* a day of <sup>a</sup>trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision (Jerusalem), breaking down the walls, and of crying to the mountains.

6 And Elam (Persia) bare the quiver with chariots of men *and* horsemen, and Kir (the capital of Moab) uncovered the shield.

7 And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. (The destruction of Jerusalem, the enemy will be everywhere in your land. Horsemen or mounted warriors would position themselves at the gate of Jerusalem to control entry and exit.)

8 ¶ And he <sup>a</sup>discovered (stripped off) the covering of Judah, and thou didst look in that day to the armour of the <sup>b</sup>house of the forest. (A building constructed by Solomon made of cedar wood that kept the weapons and arms. The people trusted in these weapons instead of the Lord.)

9 Ye have seen also the <sup>a</sup>breaches (cracks, breaks in the wall) of the city of David, that they are many: and ye gathered together the waters of the lower <sup>b</sup>pool. (They relied on the waters tunneled by Hezekiah, but refused the living water of Christ.)

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. (They dismantled houses to reinforce the walls of the city.)

11 Ye made also a <sup>a</sup>ditch between the two walls for the water of the old pool: but ye have not looked unto the <sup>b</sup>maker thereof (you have not turned to the Lord), neither had respect unto him that fashioned it long ago. (You have not repented to the Lord, the only source of your protection.)

12 And in that day did the Lord GOD of hosts <sup>a</sup>call to <sup>b</sup>weeping, (he calls for repentance) and to

mourning, and to <sup>c</sup>baldness, and to girding with sackcloth: (Repenting)

13 And behold <sup>a</sup>joy (they went on with revelry as usual) and gladness (partying), slaying oxen, and killing sheep, eating flesh, and drinking wine: let us <sup>b</sup>eat and drink; for <sup>c</sup>to morrow we shall die. (People ignore God and refuse to repent.)

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts. (Judah had gone beyond the point of repentance. They will die in their sins.)

### Verses 15-25 – Judgment upon wicked and blessings upon righteous.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto <sup>a</sup>Shebna, (a personal warning to Shebna) which *is* over the house, *and say*, (Shebna symbolizes all wicked people of his days and ours.)

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock? (Shebna tries to imitate God and God's glory with permanence and self exaltation.)

17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a large <sup>a</sup>country: there shalt thou die, and there the chariots of thy glory (his self reliance.) *shall be* the shame of thy lord's house. (Judah will be violently kicked around like a ball into captivity. They will die in captivity.)

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will <sup>a</sup>call my servant <sup>b</sup>Eliakim (Eliakim shall replace Shebna. Moreover, the symbolic name Eliakim in ensuing verses becomes representative of the Messiah, the Savior, especially v. 23-25. The name means God shall cause to arise.) the son of Hilkiah: (Eliakim's life parallels the life of Christ. He replaced an evil ruler in Judah, as Christ will replace all of the temporal rulers of Judah and Israel as King of kings. Eliakim's name means "May God Raise" and points to Christ's power to lift us from both sin and death. Other prophetic elements: Eliakim's call, his participation in a vesting rite, his reception of the government, his fatherhood, his reception of the "key of the house of David" all refer to Christ's divine call and election, his investiture, coronation, and enthronement in the temple setting, his reception of God's true government, his divine and everlasting fatherhood, and his possession of great priesthood keys.)

21 And I will clothe him with thy robe, and strengthen him with thy girdle, (the garments of priesthood authority) and I will commit thy <sup>a</sup>government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the <sup>a</sup>key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. (Jesus opens the door to the heavenly temple.)

23 And I will fasten him *as* a <sup>a</sup>nail in a sure place; (Christ's crucifixion. When a person was crucified, the nails were driven into the persons hand and wrist. If driven only into the hand, the weight of the body would have pulled the nails through the flesh of the hand. With the nail driven into the wrist, it would not rip through the hand. The wrist is called the "sure place.") and he shall be for a glorious throne to his father's house. (Our dependence on the Atonement)

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. (vessels means people – Christ carries all mankind, small and great, upon the cross – the Atonement.)

25 In that day, (the last days) saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*. (The nail prints remain in Christ's body even after the resurrection, until every person has witnessed them, acknowledged that he is the Savior, and accepted judgment. All persons will be judged in proportion to their acceptance of him and his tokens. This may refer to the completion of Jesus Christ's divine work and the judgments against the wicked, when justice has been eternally served.)

## CHAPTER 24

*Men shall transgress the law and break the everlasting covenant—At the Second Coming they shall be burned, the earth shall reel, and the sun be ashamed—Then shall the Lord reign in Zion and in Jerusalem.*

### **Verses 1-12 – The world changes the ordinance and breaks the covenant.**

1 BEHOLD, the LORD (A) maketh the <sup>a</sup>earth <sup>b</sup>empty, (B) and maketh it waste, and <sup>c</sup>turneth it upside down (when the whole wicked world shall end), and scattereth abroad the inhabitants thereof.

(Destruction of the wicked at the Second Coming. See D&C 5:19 - For a desolating <sup>a</sup>scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they <sup>b</sup>repent not, until the earth is <sup>c</sup>empty, and the inhabitants thereof are <sup>d</sup>consumed away and utterly destroyed by the brightness of my <sup>e</sup>coming.)

2 And it shall be, as with the people, (C) so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the <sup>a</sup>buyer, so with the seller; as with the lender, so with the borrower; as with <sup>b</sup>the taker of usury (or him who exacts payment, so with him who makes payment), so with the giver of usury to him. (The inhabitants of the land will be scattered regardless of their status or position.)

3 The land shall be utterly emptied, (B') and utterly spoiled (robbed or plundered): for the LORD (A') hath spoken this word. (the totality of destruction)

4 The earth <sup>a</sup>mourneth *and* fadeth away, the world languisheth *and* fadeth away, (the earth mourns and withers both from judgment and apostasy) <sup>b</sup>the haughty people (the upper class are despondent) of the earth do languish. (weighed down by sin)

5 The earth also is defiled under the inhabitants thereof; because they have <sup>a</sup>transgressed the laws, <sup>b</sup>changed the <sup>c</sup>ordinance, <sup>d</sup>broken the <sup>e</sup>everlasting <sup>f</sup>covenant. (This is the real problem. President Spencer W. Kimball: Certainly, some blame [for the spreading tide of sin and evil] can be attached to the voices from lecture platforms, editorial rooms, or broadcasting stands, and even from the pulpit. Such voices may have to answer for their perpetuating falsehood and their failure to give true leadership in combating evil. “As with the people, so with the priest...” The term priest is here used to denote all religious leaders of any faith. Isaiah said: “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” From among the discordant voices we are shocked at those of many priests who encourage the defilement of men and wink at the eroding trends and who deny the omniscience of God. Certainly these men should be holding firm, yet some yield to popular clamor. Ensign, June 1971, 16)

6 Therefore hath the <sup>a</sup>curse devoured the earth, and they that dwell therein are desolate: therefore the <sup>b</sup>inhabitants of the earth are <sup>c</sup>burned, and <sup>d</sup>few men left. (At the Second Coming.) (Elder Bruce R. McConkie said: “In the coming day when the vineyard of the Lord is burned, some few will abide the day, but the masses of men will be destroyed. Only those who are quickened, as were Shadrack, Meshack, and Abendnego in the furnace of Nebuchadnessar, shall be able to abide the day of burning. *New Witness for the Articles of Faith*, p. 645)

7 The new wine mourneth, (drought) the vine languisheth, all the merryhearted do sigh. (The party's over.)

8 The mirth of <sup>a</sup>tabrets (Heb drums) <sup>b</sup>ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. (the party lifestyle of the wicked will cease)

9 They shall not drink wine with a song; strong <sup>a</sup>drink shall be bitter to them that drink it.

10 The city of confusion is broken down: (all cities that are full of confusion and chaos because of inequality and destruction) every house is shut up, that no man may come in. (The wicked will shut their doors out of fear of the coming judgments, while the righteous will close their doors in obedience to this counsel: “Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as

it were for a little moment, until the indignation pass over.” Isaiah 26:20)

11 *There is* a crying for wine in the streets; (people still wanted their wicked lifestyle) all <sup>a</sup>joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction. (The city of confusion, whose streets are empty, whose houses are shut, whose defenses are gone, and whose social interaction has vanished.)

### Verses 13-16 – A righteous remnant rejoices.

13 ¶ When thus it shall be in the midst of the land among the <sup>a</sup>people, (Heb peoples or nations) *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done. (A few olives always remain on the olive tree after the completion of the harvest, especially on the upper branches, and a stick is usually used to beat these olives from the branches. These remaining olives represent the righteous who will remain after the destruction of the wicked, represented by the harvesting of an olive tree.)

14 <sup>a</sup>They (the few righteous) shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud (preach the gospel) from the sea. (prayers and singing. The words to the song are found in D&C 84:99-102 –

The Lord hath brought again Zion;

The Lord hath <sup>a</sup>redeemed his people, <sup>b</sup>Israel,

According to the <sup>c</sup>election of <sup>d</sup>grace,

Which was brought to pass by the faith

And <sup>e</sup>covenant of their fathers.

100 The Lord hath redeemed his people;

And Satan is <sup>a</sup>bound and <sup>b</sup>time is no longer.

The Lord hath gathered all things in <sup>c</sup>one.

The Lord hath brought down <sup>d</sup>Zion from above.

The Lord hath <sup>e</sup>brought up Zion from beneath.

101 The <sup>a</sup>earth hath travailed and <sup>b</sup>brought forth her strength;

And truth is established in her bowels;

And the heavens have smiled upon her;

And she is clothed with the <sup>c</sup>glory of her God;

For he <sup>d</sup>stands in the midst of his <sup>e</sup>people.

102 Glory, and honor, and power, and might,

Be ascribed to our God; for he is full of <sup>a</sup>mercy,

Justice, grace and truth, and <sup>b</sup>peace,

Forever and ever, Amen.)

15 Wherefore glorify ye the LORD in the <sup>a</sup>fires, (Heb lights; or perhaps a scribal error for islands) (should be islands) (The gathered remnant or the Saints glorify the Lord in the region of light, or in the place where the Spirit of God is abundant.) *even* the name of the LORD God of Israel in the isles of the sea. (a righteous remnant scattered throughout the earth)

16 ¶ From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, <sup>a</sup>My leanness (Heb I waste away! Woe is me!), my leanness, (my inability to change things) woe unto me! the treacherous dealers have dealt treacherously; yea, <sup>b</sup>the treacherous dealers have dealt very treacherously (Despite the rejoicing of the remnant, the prophet laments the destruction of the many people who rejected righteousness (v.16-18)). (Isaiah is sorry for the wickedness of the people. He can't get them to change)

### Verses 16-23 – Earth reacts to her inhabitant's iniquities

17 Fear, and the pit, and the snare, (traps) are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit (he that escapes) shall be taken in the snare: (ultimately, there is no escape for the wicked) for the windows from on high are open, and the foundations of the earth do shake (1). (The wicked will try to escape, but will be caught. D&C 38:15 tells us to fear not - Therefore, be ye <sup>a</sup>strong from henceforth; <sup>b</sup>fear not, for the kingdom is yours. Isaiah gives 7 statements of the effect that wickedness has upon the earth. )

19 The earth is utterly broken down (2), the earth is clean dissolved (3), the earth is <sup>a</sup>moved exceedingly (4). (Great earthquake.)

20 The <sup>a</sup>earth shall reel to and fro like a drunkard (5), and shall be removed like a cottage (Collapsed instantaneously) (6); and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again (The wicked society that now envelopes the earth shall not rise again.) (7). (These may also be referring to the final earthquake in Rev 16:18-20 - And there were voices, and thunders, and lightnings; and there was a great <sup>a</sup>earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations fell: and great <sup>a</sup>Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his <sup>b</sup>wrath. 20 And every island fled away, and the <sup>a</sup>mountains were not found.)

21 And it shall come to pass in that <sup>a</sup>day, that the LORD shall <sup>b</sup>punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And they (the haughty and proud) shall be gathered together, as <sup>a</sup>prisoners are gathered in the pit, and shall be shut up in the <sup>b</sup>prison, and after many days shall they be <sup>c</sup>visited. (The dead who have been gathered in prison will be visited. Joseph Smith said: “We find that God will deal with all the human family equally, and...those characters referred to by Isaiah will have their time of visitation and deliverance after having been many days in prison.” Orson Pratt said: “...They will have the opportunity to be redeemed from their prison through the preaching of the gospel in the spirit world and through the performance of vicarious ordinances in mortality.”)

23 Then the moon shall be confounded, and the sun <sup>a</sup>ashamed, (moon and sun’s majesty is nothing compared to the brightness of Christ when he comes) when the LORD of hosts shall reign in mount <sup>b</sup>Zion, and in Jerusalem, and before <sup>c</sup>his ancients (elders) gloriously. (The glory of the Lord will light Zion. Two separate Jerusalems, the old and new, will serve as headquarters of the millennial kingdom of God from which Jesus will rule. Old Jerusalem will be built up by Judah. The New Jerusalem, also to be known as Zion, will be built up in Jackson County, Missouri, by Ephraim. Temples will be located at the centers of these two capital cities.)

## CHAPTER 25

*In mount Zion the Lord shall prepare a gospel feast of fat things—He shall swallow up death in victory—It shall be said: Lo, this is our God.*

### Verses 1-5 – A hymn of praise. Triumph over the wicked.

1 (Verses 1-5 are the words of a hymn.) O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old (plans made in heaven) are faithfulness and truth.

2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers (symbolic of kingdoms of the wicked) to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. (God has power over the wicked.)

4 For thou hast been a strength to the <sup>a</sup>poor, a strength to the needy in his <sup>b</sup>distress, a <sup>c</sup>refuge from the storm, a shadow from the heat, when the blast of the terrible ones (the wicked) is as a storm against the

wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the <sup>a</sup>branch of the terrible (or song of tyrants) ones shall be brought low.

### Verses 6-12 – The Lord prepares a feast for the righteous.

6 ¶ And in this mountain (or New Jerusalem) shall the LORD of hosts make unto all <sup>a</sup>people (or nations) a feast of fat things (the best things), a feast of wines on the lees (means that the juice pressed from the fruit has been allowed to rest undisturbed in vessels for sufficient time to allow the sediment to settle to the bottom, clarifying the wine), of fat things full of marrow, of wines on the lees well refined. (All nations are invited. The missionaries are now inviting people to the feast. Only those who have received the ordinances of the temple and who are truly the humble followers of Christ will be able to partake of the feast. This feast will take place at or near the time of the Second Coming. It will be at Adam-ondi-Ahman. D&C 58:9-11 and Rev 19:7-8, Matt 22:2-14, Luke 14:16-24)

7 And he will destroy in this mountain the face of the covering cast over all people, and the <sup>a</sup>vail that is spread over all nations. (Veil of ignorance and spiritual darkness will be removed.)

8 He will swallow up <sup>a</sup>death in <sup>b</sup>victory; and the Lord GOD will wipe away tears from off all faces; (Jesus will wipe away all the pains of mortality.) and the <sup>c</sup>rebuke of his people (or reproach of his people) shall he take away from off all the earth: for the LORD hath spoken *it*.

9 ¶ And it shall be said in that day, Lo, this *is* our <sup>a</sup>God; we have waited for him, and he will save us: this *is* the LORD; we have <sup>b</sup>waited for him, we will be glad and rejoice in his <sup>c</sup>salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab (symbolic of the wicked) shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the <sup>a</sup>dust. (Kingdoms of the wicked destroyed completely)

## CHAPTER 26

*Trust in the Lord forever—Jehovah shall die and be resurrected—All men shall rise in the resurrection.*

### Verses 1-6 – A song about a strong city and the lofty city

(The song is verses 1-6) 1 IN that day (last days) shall this song be sung in the land of Judah; (sung by the Jews) We have a strong city; salvation will *God* appoint for <sup>a</sup>walls and bulwarks. (Salvation is all around us)

2 Open ye the <sup>a</sup>gates, (people living in peace, without fear of invasion, protected by the Lord) that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect <sup>a</sup>peace, *whose* mind *is* stayed on *thee*: because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD <sup>a</sup>JEHOVAH *is* <sup>b</sup>everlasting <sup>c</sup>strength:

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy. (the tables are turned and the wicked are trodden down)

### Verses 7-18 are a prayer about the Lord's judgments.

7 The way of the just (Christ) *is* uprightness: thou, most <sup>a</sup>upright, dost weigh the path of the just. (make the path smooth, bless the righteous)

8 Yea, in the way of thy judgments, O LORD, have we <sup>a</sup>waited for thee (we have lived righteously); the desire of *our* soul *is* to thy name (our hearts are right D&C 42:22 - And after that day, I, the Lord, will

not hold any <sup>a</sup>guilty that shall go with an open heart up to the land of Zion; for I, the Lord, require the <sup>b</sup>hearts of the children of men.), and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I <sup>a</sup>seek thee <sup>b</sup>early: (I seek thee day and night, always) for when thy <sup>c</sup>judgments (or precepts) (teachings and commandments) are in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. (even when the Lord shows kindness to the wicked, they don't repent because they don't desire righteousness, their hearts are not right.)

11 LORD, when thy hand is lifted up, (when your power is obvious) they will not see: but <sup>a</sup>they shall see, (every knee shall bow and every tongue confess D&C 76:110) and be <sup>b</sup>ashamed for their envy at the people (or let them see thy zeal for thy people, and be ashamed; yea, let fire destroy thine enemies); yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our <sup>a</sup>works in us. (gratitude)

13 O LORD our God, other <sup>a</sup>lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

14 <sup>a</sup>They (ie the other lords of v. 13) (the wicked rulers) are dead, they shall not live (until the resurrection of the wicked D&C 88:101); they are deceased, they shall not rise (their power is ended): therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast <sup>a</sup>increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst <sup>b</sup>removed it far unto all the ends of the earth. (Heb expanded all the borders of the land) (This image speaks of the growth of Zion and her stakes in our day. Isaiah presents a full discussion of these things in Isaiah 54:1-3 where he instructs us to enlarge our tent and stretch forth our habitations, we will do this to accommodate our numbers because there will be so many members of Israel who will break forth on the right hand and on the left and even make the desolate cities to be inhabited.)

16 LORD, in <sup>a</sup>trouble have they visited thee (Israel recalls all the misery of the past days of exile, v.16-18), they poured out a prayer when thy <sup>b</sup>chastening was upon them. (the righteous turn to God in times of trouble)

17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD. (when unavoidable trouble came, we turned to thee.)

18 We have been with child, (we have had pain and suffering as part of our mortal experience) we have been in pain, we have as it were brought forth wind (nothing, sometimes we have turned from thee and pain and suffering have not produced desired results, fruits of righteousness); we have not wrought any deliverance in the earth; neither have the inhabitants of the world <sup>a</sup>fallen. (or been brought low) (Israel was responsible for bringing forth the fruit that the Lord intended, such as the gospel with its saving ordinances. She did not provide that deliverance or life to the world.)

### Verses 19-21 – The Lord responds to Israel's prayer and promises the resurrection

19 Thy dead men shall <sup>a</sup>live, together with <sup>b</sup>my dead body shall they <sup>c</sup>arise. (resurrection) Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, <sup>a</sup>until the indignation (cleansing of the earth) be overpast. (The Lord invites us to enter our chambers while he destroys the wicked. Chambers may refer to our homes and inner chambers, where we offer our prayers to our Father, it may refer to the Lord's temples, where the righteous seek refuge from the world, or chambers may refer to the Lord himself, who is our refuge from the storm. Isaiah counsels the Lord's people to shut their doors. The shut doors recall the Passover, when the people of Israel remained within their homes while the angel destroyed Egypt's firstborn, they also recall Noah's family shut in the ark until the destructive floods had passed. Maybe we, with our doors shut and our year's supplies, will safely pass the great earthquake that precedes the Second Coming.)

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity (Second Coming): the earth also shall disclose her <sup>a</sup>blood, (Heb bloods; ie the bloodshed, crime, and violence committed will be exposed and recompensed) and shall no more cover her slain. (the bloodshed and crimes of the wicked will be exposed and punishment given out)

Chapter 27 says that Israel will be gathered in the last days.

## CHAPTER 28

*Woe to the drunkards of Ephraim!—Revelation comes line upon line, and precept upon precept—Christ, the sure foundation, is promised.*

**Verses 1-8 – Isaiah prophecies of the destruction of Ephraim** (Modern Ephraim includes the nations of Europe and North America, the inhabitants of which – although generally considered as Gentiles – are a mixture of the tribe of Ephraim. The historical context provides a type for latter-day events and condition. Isaiah: The Times of Fulfillment, 265)

(Verses 1-8 speak of the destruction of Ephraim. This was probably given around 724 BC just two year before Israel was taken captive by Assyria in 722 BC) I WOE to the crown of pride (Samaria), to the <sup>a</sup>drunkards of <sup>b</sup>Ephraim, (the leading tribe of the northern ten tribes of Israel about to be captured by Assyria in 722 BC) (out of control with wickedness) whose glorious beauty is a fading flower, which are on the head of <sup>c</sup>the fat valleys (rich productive lands) of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one (Shalmaneser, the Assyrian king and his armies), which as a <sup>a</sup>tempest of hail and a destroying <sup>b</sup>storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. (The Assyrian army will flood the land)

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the <sup>a</sup>hasty fruit (Heb first, or early fruit) before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. (You will be gobbled up quickly)

5 ¶ In <sup>a</sup>that day (a future day, after the scattering of Israel, in the time of preparation for final things) (last days/Millennium) shall the LORD of hosts be for a crown of <sup>b</sup>glory, and for a diadem of beauty, unto the residue of his people, (In the last days, the remnant of Ephraim will consider the Lord to be beautiful. Also, the Lord's saints will receive crowns of glory.)

6 And for a spirit of judgment to him that sitteth in judgment, (bishops) and for strength to them that turn the battle to the gate. (The Lord will give strength to those who guard the gate to turn back attackers, both physical and spiritual.)

7 ¶ But <sup>a</sup>they (religious leaders of a later apostasy) also have <sup>b</sup>erred through <sup>c</sup>wine, and through strong drink are out of the way; the priest and the <sup>d</sup>prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. (apostasy)

8 For all tables are full of vomit and <sup>a</sup>filthiness, so that there is no place clean. (Apostasy has completely penetrated the nation. There is only false doctrine.)

**Verses 9-13 – Individuals learn doctrine line upon line.**

9 Whom shall he teach <sup>a</sup>knowledge? and whom shall he make to understand doctrine? (the humble and righteous) them that are <sup>b</sup>weaned from the <sup>c</sup>milk, (Instructions in righteousness must begin with the young) and drawn from the breasts. (the basics of the gospel, faith, repentance, baptism – teach while they are young)

10 For precept *must be* upon precept, <sup>a</sup>precept upon precept; line upon line, line upon line; here a little, and there a little: (A process started when young)



11 For with stammering lips (Missionaries trying to learn a new language.) and another tongue will he speak to this people. (through a messenger from another land, maybe America? Also, the Holy Ghost will speak to them.)

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing (restoration): yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, <sup>a</sup>precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and <sup>b</sup>fall backward (in spite of the Lord's instructing Israel through prophets, many of the people apostatized), and be broken, and snared, and taken. (These verses are understood through 2 Nephi 28:30 For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon <sup>a</sup>precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn <sup>b</sup>wisdom; for unto him that <sup>c</sup>receiveth I will give <sup>d</sup>more; and from them that shall say, We have enough, from them shall be taken away even that which they have. (Elder Neal A. Maxwell warned of the dangers of this kind of attitude in these words: "Events and circumstances in the last days make it imperative for us as members of the Church to become more grounded, rooted, established, and settled (see Col. 1:23; Col. 2:7; 2 Pet. 1:12). Jesus said to His disciples, 'settle this in your hearts, that ye will do the things which I shall teach, and command you' (JST Luke 14:28). If not so settled, the turbulence will be severe. If settled, we will not be 'tossed to and fro,' whether by rumors, false doctrines, or by the behavioral and intellectual fashions of the world. Nor will we get caught up in the 'talk show' mentality, spending our time like ancient Athenians 'in nothing else, but either to tell, or to hear some new thing' (Acts 17:21). Why be concerned with the passing preferences of the world anyway? 'For the fashion of this world passeth away' (1 Cor. 7:31)." Such members of the Church, he said, "give of their time yet withhold themselves, being present without giving of their presence and going through the superficial motions of membership instead of the deep emotions of consecrated discipleship.")

### Verses 14-22 – The overflowing scourge

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem. (Isaiah switches from the northern kingdom and speaks to Jerusalem in his day)

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement (They incorrectly assume that their covenant with Satan – or the invading army – based on their falsehoods and lies that pass for beliefs, will save them from the impending destructive scourge. Isaiah: The Times of Fulfillment, 271); when the overflowing <sup>a</sup>scourge (the Assyrian army. In our day, a scourge shall go forth – D&C 84:96-97 - For I, the <sup>a</sup>Almighty, have laid my hands upon the nations, to <sup>b</sup>scourge them for their <sup>c</sup>wickedness.

97 And <sup>a</sup>plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut <sup>b</sup>short in righteousness—) shall pass through, it shall not come unto us: for we have made lies our <sup>b</sup>refuge, and under falsehood have we hid ourselves: (We have found that crime does pay, we will live wickedly and get away with it)

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion (the latter day Zion) for a <sup>a</sup>foundation a <sup>b</sup>stone, a tried stone, a precious <sup>c</sup>corner stone, a sure foundation: (Christ) he that believeth shall not make haste. (the righteous will not have to flee from the Lord)

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. (By these tools will the Lord measure his people. A firmly established building with righteous dwellers will survive sweeping hail and floods. Joseph Smith referred to this verse: "The world has had a fair trial for six thousand years, the Lord will try the seventh thousand himself: He whose right it is, will possess the kingdom, and reign until He has put all things under His feet; iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed, righteousness will be put to the line, and judgment to the plummet, and he that fears the Lord will alone be exalted in that day." Teaching, p. 252. These metaphors refer to personal

righteousness. Those whose refuge is lies and whose hiding place is falsehood will be overrun by the invading army, characterized here as a sweeping hailstorm that will sweep away the lies, and a flood of waters that will overflow every hiding place. Isaiah, The Times of Fulfillment, 273.)

18 ¶ And <sup>a</sup>your covenant with death (the evil and conspiring people's plans) shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. (This presents the outcome of the covenant with Satan made by scornful leaders, both in Jerusalem and Ephraim. True to form, Satan's covenant with these wicked rulers will come to naught and the invading scourge will sweep through, treading them down. Isaiah: The Times of Fulfillment, 273)

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report. (People will be overcome just by hearing about the destruction wrought by the invading army.)

20 (referring back to the boast in verse 15 that they could be comfortable in sin) For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*. (you can't get completely comfortable in the bed of sin you've made for yourselves to lie in)

21 For the LORD shall rise up as *in* <sup>a</sup>mount Perazim (David attacked and smote the Philistines there, with the Lord's help), he shall be wroth as *in* the valley of <sup>b</sup>Gibeon, (where the Lord killed Joshua's enemies the Amorites with huge hailstones) that he may do his work, his strange work; and bring to pass his act, his <sup>c</sup>strange act. (The Lord will defend the latter-day righteous against the overflowing scourge, just as he defended his ancient followers.)

22 Now therefore be ye not mockers, lest your bands be made strong (lest you be enslaved by wickedness): for I have heard from the Lord GOD of hosts a <sup>a</sup>consumption, even determined upon the whole earth. (I have heard that God will destroy the wicked)

### Verses 23-29 – Parable of the farmer

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground? (Does the Lord just keep plowing, preparing, etc. forever, or does he go on to the next steps, planting, harvesting, etc.? In other words, do you think judgment day will never come, that the Lord will never get around to the harvest time?)

25 When he hath made plain the face thereof (has the ground plowed and leveled), doth he not cast abroad the fitches (dill seeds), and scatter the cummin, and cast in the principal wheat (the main crop) and the appointed barley and the rie in their place? (God plans carefully and carries it out)

26 For his God doth instruct him to discretion, *and* doth teach him. (Personal revelation)

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cumin (careful harvest methods); but the fitches are beaten out with a staff, and the cummin with a rod. (God will use appropriate methods to harvest out the righteous from among the wicked)

28 Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise *it with* his horsemen.

29 This also <sup>a</sup>cometh forth from the LORD of hosts (the reaping and threshing of the world (as on a farm, v. 23-29) will be properly done by the Lord), *which* is wonderful in counsel, *and* excellent in working. (Isaiah presents the parable of the farmer to illustrate the Lords' unchanging method in bringing his word to nations and peoples of the earth. The process described metaphorically in the parable includes three phases – plowing, sowing and harvest. Plowing represents the means by which a nation or people is humbled to prepare them to receive the gospel – a nation may be subjected to tyranny, servitude, war, natural disaster, or economic distress. In its humbled state the nation is more receptive to the good news of the gospel, sown among them by righteous saints living the principles of their religion. First, the sowing, or seeding, comes as a good example; subsequently as more formal teaching. The seeding is followed by conversion, spiritual growth, and the harvest of souls who have

lived their lives in righteousness and are prepared to meet their God. Depending on the nature and character of the people – represented by the various crops mentioned – the Lord has formulated specific methods, both for planning and harvesting. Isaiah: The Times of Fulfillment, 275)

## CHAPTER 29

*Nephites shall speak as a voice from the dust—The apostasy, restoration of the gospel, and coming forth of Book of Mormon are foretold—Compare 2 Nephi 27.*

Isaiah 29	2 Nephi 27
<p>Jerusalem is sometimes used as a generic name not just the city but of the entire nation. These first few verses are not just of Jerusalem but of another people from Jerusalem, the Nephites.</p>	<p>1 BUT, behold, in the <sup>a</sup>last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be <sup>b</sup>drunken with iniquity and all manner of abominations—</p>
<p><b>Verses 1-10 – Jerusalem to be brought down by the Lord</b></p>	
<p>1 <sup>a</sup>WOE to <sup>b</sup>Ariel, (Heb Hearth of God; ie the temple; translated as the altar in Ezek 43:15, second clause) to Ariel, (Jerusalem) the city <sup>c</sup>where David dwelt (Jerusalem)! add ye year to year; let them kill sacrifices. (Orson Pratt said: “After the Messiah came and was sacrificed for the sins of the world, the Jews continued to kill sacrifices when they should have been done away; they added year to year to the laws of Moses.” Keep on doing what you’re doing, it will do you no good. When Titus attacked Jerusalem in 66AD, 1,100,000 were killed and blood literally flowed in the streets.)</p>	
<p>2 Yet I will distress Ariel, and there shall be heaviness and <sup>a</sup>sorrow: and it (the Nephites) shall be unto <del>me</del> as Ariel. (It shall become a proper Zion)</p>	
<p>3 <del>And</del> (That) I (the Lord) will <sup>a</sup>camp against (her) <del>thee</del> round about, and will lay siege against (her) <del>thee</del> with a mount, and I will raise forts against (her) <del>thee</del>. (you will be chastened until you repent)</p>	
<p>4 And (she) <del>thou</del> (the Nephite Israelites and the Jaredites) shalt be brought down, and shalt speak out of the ground, and (her) <del>thy</del> speech shall be low out of the <sup>a</sup>dust, and (her) <del>thy</del> voice shall be, as of one that hath a familiar spirit, out of the <sup>b</sup>ground, and (her) <del>thy</del> speech shall whisper out of the dust. (The dead Nephites, our Israelite brothers, who came out of Jerusalem, and the Jaredites speak to us from the dust to warn this nation.)</p>	
<p>5 Moreover the multitude of (her) <del>thy</del> strangers</p>	

<p>shall be like small dust, and the multitude of the terrible ones <i>shall be</i> as chaff that passeth away (countless): yea, it shall be at an instant suddenly.</p>	
<p>6 ¶ (For they Israel's enemies) shall be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring <sup>a</sup>fire. (2 Nephi 6:15 - And they that believe not in him shall be <sup>a</sup>destroyed, both by <sup>b</sup>fire, and by tempest, and by earthquakes, and by <sup>c</sup>bloodsheds, and by <sup>d</sup>pestilence, and by <sup>e</sup>famine. And they shall know that the Lord is God, the Holy One of Israel.)</p>	<p>2 And when that day shall come they shall be <sup>a</sup>visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the <sup>b</sup>flame of devouring fire.</p>
<p>7 ¶ And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.</p>	<p>3 And all the <sup>a</sup>nations that <sup>b</sup>fight against Zion, and that distress her, shall be as a dream of a night vision;</p>
<p>8 (Yea,) It shall (be unto them) even be as when a hungry man (who) dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or (like unto) as when a thirsty man (who) dreameth, and, behold, he drinketh; but he awaketh, and, behold, <i>he is</i> faint, and his soul hath appetite: (Yea, even) so shall the multitude of all the nations be, that <sup>a</sup>fight against mount <sup>b</sup>Zion. (persecutors of the saints are never satisfied, they always want more)</p>	<p>yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion.</p>
<p>9 ¶ (For, behold, all ye that do iniquity,) Stay yourselves, and wonder; (for ye shall) cry ye out, and cry: (yea, ye shall be) they are <sup>a</sup>drunken, but not with wine; (ye shall) they stagger, but not with strong drink. (no prophets to lead them)</p>	<p>4 For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be <sup>a</sup>drunken but not with wine, ye shall stagger but not with strong drink.</p>
<p>10 For (behold) the LORD hath poured out upon you the spirit of deep <sup>a</sup>sleep, (spiritual darkness) (For, behold, ye have) and hath closed your <sup>b</sup>eyes: (and ye have rejected) the <sup>c</sup>prophets and your rulers, (and) the <sup>d</sup>seers hath he <sup>e</sup>covered. (because of your iniquities)</p>	<p>5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your <sup>a</sup>eyes, and ye have <sup>b</sup>rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.</p>
<p>2 Nephi 26:15 After my seed and the seed of my brethren shall have <sup>a</sup>dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have <sup>b</sup>camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust (Nephi is quoting from Isaiah 29:4: And thou shalt be brought down, <i>and</i> shalt speak out of the ground, and thy speech shall be low out of the <sup>a</sup>dust, and thy voice shall be, as of one that hath a familiar spirit, out of the <sup>b</sup>ground, and thy speech shall whisper out of the dust.), even that they are not, yet the words of the righteous shall be written, and the <sup>c</sup>prayers of the faithful shall be heard, and all those who have <sup>d</sup>dwindled in unbelief shall not be forgotten.</p> <p>16 For those who shall be destroyed shall <sup>a</sup>speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust. (A careful reading of this scripture, particularly when read together</p>	

with Nephi's explanation, would indicate that the term it 'hath a familiar spirit' means that this record (the Book of Mormon) would speak with a familiar voice to those who already have the Bible. In other words, Nephi is evidently saying here that the doctrinal teachings of the Book of Mormon would seem familiar to people who had already read and accepted the Bible. Daniel H. Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 146)

17 For thus saith the Lord God: They shall <sup>a</sup>write the things which shall be done among them, and they shall be written and <sup>b</sup>sealed up in a book, and those who have dwindled in <sup>c</sup>unbelief shall not have them, for they <sup>d</sup>seek to destroy the things of God.

18 Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their <sup>a</sup>terrible ones shall be as <sup>b</sup>chaff that passeth away—yea, thus saith the Lord God: It shall be at an instant, suddenly—

**Verses 11-14 (JST 11-26) – The Book of Mormon: A marvelous work and a wonder**

(11 And it shall come to pass, that the Lord God shall bring forth unto you the words of a book; and they shall be the words of them which have slumbered. (the Jaredites and Nephites)

6 And it shall come to pass that the Lord God shall bring forth unto <sup>a</sup>you the words of a <sup>b</sup>book, and they shall be the words of them which have slumbered.

12 And behold, the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. (this is emphasized three times through verse 16)

7 And behold the book shall be <sup>a</sup>sealed; and in the book shall be a <sup>b</sup>revelation from God, from the beginning of the world to the <sup>c</sup>ending thereof.

13 Wherefore because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore, the book shall be kept from them. (the sealed portion will be revealed in the Lord's own time, but not in the day of wickedness)

8 Wherefore, because of the things which are <sup>a</sup>sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.

14 But the book shall be delivered unto a man, (Joseph Smith) and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another (Martin Harris delivered the words to Charles Anthon), but the words that are sealed he shall not deliver, neither shall he deliver the book.

9 But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto <sup>a</sup>another;  
10 But the words which are <sup>a</sup>sealed he shall not deliver, neither shall he deliver the book.

15 For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord (the sealed portion will come forth in the Lord's time table), that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.

For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they <sup>b</sup>reveal all things from the foundation of the world unto the end thereof.

16 And the day cometh, that the words of the book which were sealed shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth.

11 And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be <sup>a</sup>revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth.

<p>17 Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken (Joseph Smith), the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses (David Whitmer, Martin Harris and Oliver Cowdery) shall behold it by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. (Testimony of Three Witnesses)</p>	<p>12 Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that <sup>a</sup>three <sup>b</sup>witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.</p>
<p>18 And there is none other which shall view it, save it be a few (eight others – Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel Smith) according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as it were from the dead.</p>	<p>13 And there is <sup>a</sup>none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were <sup>b</sup>from the dead.</p>
<p>19 Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good (others may also behold the plates - Joseph and Emma Smith and Oliver Cowdery lived in the home of Peter and <b>Mary Whitmer</b>, David Whitmer's parents, for a time during the translation of the Book of Mormon. Much of the extra work of having these guests fell on <b>Mary Whitmer</b>, but she never complained. One day, as she went to the barn to milk the cows, she met a kindly old man, who was actually the angel Moroni, who had the plates at that time. Moroni said to her, "You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil; it is proper therefore that you should receive a witness that your faith may be strengthened." Then he showed her the gold plates. This experience strengthened the whole Whitmer family. (See "Report of Elders Orson Pratt and Joseph F. Smith," <i>Millennial Star</i>, 9 Dec. 1878, pp. 772-73; see also <i>Church History in the Fulness of Times</i> [Church Educational System manual (32502), 1993], pp. 57-58.)</p> <p>will he establish his word; and woe be unto him that rejecteth the word of God.</p>	<p>14 Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and woe be unto him that <sup>a</sup>rejecteth the word of God!</p>
<p>20 But, behold, it shall come to pass, that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying, Read this, I pray</p>	<p>15 But behold, it shall come to pass that the Lord God shall say unto him (Joseph Smith) to whom he shall deliver the book: Take these words which are not sealed and deliver them to another (Martin Harris), that he may show them unto the learned</p>

<p>thee. (to Charles Anthon)</p> <p>21 And the learned shall say, Bring hither the book and I will read them; and now because of the glory of the world, and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book for it is sealed. Then shall the learned say, I cannot read it. (During the meeting between Martin Harris and Charles Anthon, Anthon asked Harris to deliver the gold plates to him so that he could translate them. Harris replied that “part of the plates were sealed, and that [he] was forbidden to bring them,” to which Anthon responded, “I cannot read a sealed book.” JS-H 1:65)</p>	<p>(Charles Anthon), saying: <sup>a</sup>Read this, I pray thee.</p> <p>And the learned (Charles Anthon) shall say: Bring hither the book, and I will read them.</p> <p>16 And now, because of the glory of the world and to get <sup>a</sup>gain will they say this, and not for the glory of God. (Charles Anthon could not have translated the reformed Egyptian, because no man knew it at this time. The work of Champollion, the French genius who broke the Egyptian language code through the Rosetta Stone had not yet made its way to the United States.)</p> <p>17 And the man (Martin Harris) shall say: I cannot bring the book, for it is sealed.</p> <p>18 Then shall the learned (Charles Anthon and Samuel Mitchill) say: I cannot read it.</p>
<p>22 Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.</p>	<p>19 Wherefore it shall come to pass, that the Lord God will <sup>a</sup>deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say: I am not learned.</p> <p>20 Then shall the Lord God say unto him: The learned shall not read them, for they have rejected them, and I am <sup>a</sup>able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.</p>
<p>23 Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.</p>	<p>21 <sup>a</sup>Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.</p>
<p>24 Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me (after the translation of plates, Moroni took the plates from the Prophet JS-H 1:59.), that I may preserve the words which thou hast not read until I shall see fit in mine own wisdom to reveal all things unto the children of men.</p>	<p>22 Wherefore, when thou hast read the words which I have commanded thee, and obtained the <sup>a</sup>witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own <sup>b</sup>wisdom to <sup>c</sup>reveal all things unto the children of men.</p>
<p>25 For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men, save it be according to their faith.</p>	<p>23 For behold, I am God; and I am a God of <sup>a</sup>miracles; and I will show unto the <sup>b</sup>world that I am the same yesterday, today, and forever; and I <sup>c</sup>work not among the children of men save it be <sup>d</sup>according to their faith.</p>
<p>26 And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, (they are spiritually dead) and their fear toward me is taught by the precepts of men,</p>	<p>24 And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him:</p> <p>25 <sup>a</sup>Forasmuch as this people draw near unto me with their mouth, and with their lips do <sup>b</sup>honor me, but have removed their <sup>c</sup>hearts far from me, and their fear towards me is taught by the <sup>d</sup>precepts of</p>

<p>therefore I will proceed to do a marvelous work (astonishing) among this people; yea, a marvelous work and a wonder; (the restoration of the gospel) for the wisdom of their wise and learned shall perish, (revealed truth cuts through falsehood) and the understanding of their prudent shall be hid. (false philosophies and false scientific conclusions etc. fade away via the light of truth)</p>	<p>men— 26 Therefore, I will proceed to do a <sup>a</sup>marvelous work among this people, yea, a <sup>b</sup>marvelous work and a wonder, for the <sup>c</sup>wisdom of their wise and <sup>d</sup>learned shall perish, and the <sup>e</sup>understanding of their <sup>f</sup>prudent shall be hid.</p>
<p><b>Verses 15-24 (JST 27-32) – The meek rejoice in the Book of Mormon</b></p>	
<p>27 And woe unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, Who seeth us and who knoweth us? (the wicked think they can get away with their wickedness) And they also say, Surely, your turning of things upside down (foolish perversion of the truth) shall be esteemed as the potter's clay.</p>	<p>27 And <sup>a</sup>wo unto them that seek deep to hide their <sup>b</sup>counsel (secrets) from the Lord! And their works are in the <sup>c</sup>dark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the <sup>d</sup>potter's clay.</p>
<p>28 But behold, I will show unto them, saith the Lord of hosts, that I know all their works. For, shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?</p>	<p>But behold, I will show unto them, saith the Lord of Hosts, that I <sup>c</sup>know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?</p>
<p>29 But behold, saith the Lord of hosts, I will show unto the children of men, that <del>is</del> it is not yet a very little while (after the coming forth of the Book of Mormon), and Lebanon (the Holy Land) shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? (Israel will blossom after the restoration. The turning of Lebanon into a fruitful field seems to be a sign for the earth's inhabitants that the Book of Mormon has come forth. Elder Mark E. Petersen said: "Not only did the prophets predict [the Book of Mormon's] appearance, but Isaiah set a limit on the time of its publication. That time limit was related to the period when fertility would return to Palestine. Isaiah said that the book would come forth first, and then added that in a very little while...Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as forest. The time limit was expired. This new volume of scripture must have come forth before now or Isaiah was not a true prophet, for Palestine is fruitful again." CR Oct 1965, p. 61)</p>	<p>28 But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the <sup>a</sup>fruitful field shall be esteemed as a forest.</p>
<p>(30)And in that <sup>a</sup>day shall the deaf hear the words of the <sup>b</sup>book, and the <sup>c</sup>eyes of the blind shall see out of <sup>d</sup>obscurity, and out of darkness. (As a result of the Book of Mormon and restoration, the spiritually deaf and blind will be healed. President</p>	<p>29 <sup>a</sup>And in that day shall the <sup>b</sup>deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.</p>



<p>Ezra Taft Benson said: “There is a power in the book which will begin to flow into your lives the moment you begin a serious study of the book. You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path.”)</p>	
<p>(continuation of verse 30: and) The meek also shall increase (and) <i>their</i><sup>a</sup> joy (shall be) in the LORD, and the <sup>b</sup>poor among men shall rejoice in the Holy One of Israel. (the righteous will know the Savior again)</p>	<p>30 And the <sup>a</sup>meek also shall increase, and their <sup>b</sup>joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.</p>
<p>31 For, assuredly as the Lord liveth, they shall see that <del>For</del> the terrible one is brought to nought, and the scorner is consumed, and all that <sup>a</sup>watch for iniquity are <sup>b</sup>cut off: (the restored truth will eventually expose wickedness and overthrow it)</p>	<p>31 For assuredly as the Lord liveth they shall see that the <sup>a</sup>terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off;</p>
<p>(continuation of verse 31: and they) That make a man an <sup>a</sup>offender for a word (by unjust lawsuits and corrupt judicial systems), and lay a snare for him that reproveth in <sup>b</sup>the gate, (the place of public transactions) (try to eliminate honest people in government) and <sup>c</sup>turn aside the just for a thing of nought. (replace truth and honesty with lies)</p>	<p>32 And they that make a man an <sup>a</sup>offender for a word, and lay a snare for him that reproveth in the <sup>b</sup>gate, (place of public meetings) and <sup>c</sup>turn aside the just for a thing of naught.</p>
<p>(32) Therefore thus saith the LORD, who redeemed Abraham, concerning the <sup>a</sup>house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. (Jacob will no longer have to be embarrassed by the wicked behavior of his posterity. The Book of Mormon will cause his offspring to keep the commandments. We will know the gospel well because of the Book of Mormon.)</p>	<p>33 Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall <sup>a</sup>not now be ashamed, neither shall his face now wax pale.</p>
<p>(continuation of verse 32) 23 But when he seeth his children (posterity), the <sup>a</sup>work of (my) <del>mine</del> hands (who are finally righteous), in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall <sup>b</sup>fear the <sup>c</sup>God of Israel (or stand in awe of the God of Israel). (Israel will return to God in the last days)</p>	<p>34 But when he <sup>a</sup>seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify (reverence) the Holy One of Jacob, and shall fear the God of Israel.</p>
<p>(continuation of verse 32) 24 They also that <sup>a</sup>erred in spirit shall come to understanding, and they that murmured shall <sup>b</sup>learn doctrine. (by way of the Book of Mormon and restoration of the Church. Orson Pratt taught: “Oh, how precious must be the contents of a book which shall deliver us from all the errors taught by the precepts of uninspired men! Oh, how gratifying to poor, ignorant, erring mortals who have murmured because of the</p>	<p>35 They also that <sup>a</sup>erred in spirit shall come to understanding, and they that murmured shall <sup>b</sup>learn doctrine. (The Book of Mormon will correct false doctrine.)</p>

multiplicity of contradictory doctrines that have perplexed and distracted their minds, to read the plain, pure and most precious word of God, revealed in the Book of Mormon!" Orson Pratt's Works, p. 278-279)

## CHAPTER 30

*Israel scattered for rejecting her seers and prophets—She shall be gathered and blessed temporally and spiritually—The Lord shall come in a day of apostasy to judge and destroy the wicked.*

(The theme of Isaiah 30 is that men trust in the wisdom of other men instead of looking to God for counsel or to His prophets for instruction. Also, there will be a latter-day outpouring of inspiration and blessings upon many nations following a great slaughter, when towers would fall. The Lord will come in a day of apostasy to judge and destroy the world.)

### Verses 1-17 – Judah rejects her prophets and walks with Egypt

1 WOE to the <sup>a</sup>rebellious children, saith the LORD, that take <sup>b</sup>counsel (political plans), but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: (they entered into an alliance with Egypt which was contrary to God's command, they add insult to injury, and make things worse)

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of <sup>a</sup>Pharaoh, and to trust <sup>b</sup>in the shadow of <sup>c</sup>Egypt! (in an alliance with Egypt for protection against Assyria) (they seek protection from Egypt)

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion. (You should have turned to God instead of man for your protection)

4 For his (pharaoh) princes were at Zoan (Tanis), and his ambassadors came to Hanes. (leaders from one end of Egypt to the other worked out the treaty with Judah)

5 They (Judah) <sup>a</sup>were (or will be) all <sup>b</sup>ashamed of (disappointed by) a people (Egypt) *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach. (In the latter days, the modern superpower equivalent of Egypt – America – would not be willing to assist Israel when the modern equivalent of Assyria threatens to attack. Judah's appeal to Egypt would be rejected, since Egypt would derive no benefit from providing support and protection to Judah. Isaiah: The Times of Fulfillment, 298)

6 The <sup>a</sup>burden (a message of doom for those of Judah who travel with loads of gifts on animals toward Egypt) (prophecy of doom) of the beasts of the <sup>b</sup>south: (Heb Negev; ie the southern desert) into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

7 For the <sup>a</sup>Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still. (Egypt will not help Judah)

8 ¶ Now go, <sup>a</sup>write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: (verses 1-7 are also a warning to us today. That is why Isaiah was commanded to write them.)

9 That <sup>a</sup>this *is* a <sup>b</sup>rebellious people (the Israelite people who won't hearken to the prophets), lying children, children *that* will not hear the law of the LORD:

10 Which say to the <sup>a</sup>seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us <sup>b</sup>smooth things, prophecy <sup>c</sup>deceits: (False religious teachers will tell the people what they want to hear, not the truth that is good for them.)

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before

us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. (You are living on borrowed time, you have broken the covenant that could protect you like a wall, by making covenants with Egypt rather than God)

14 And he (Christ) shall break it as the <sup>a</sup>breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit. (nothing usable remains)

15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in <sup>a</sup>quietness and in confidence shall be your strength: and ye would not. (Judah could have relaxed in the assurance of God's protection.)

16 But ye said, No; for we will flee upon <sup>a</sup>horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. (Judah brags they can beat Assyria, but the opposite will happen)

17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an <sup>a</sup>ensign on an hill. (no one left. Even though only a few of Judah's population will be left, they will act as an ensign to the nations.)

### Verses 18-26 – Zion is restored in Jerusalem

18 ¶ And therefore will the LORD <sup>a</sup>wait, (The Lord will wait until the day of restoration to bless Israel with his presence) (because of your wickedness, the Lord will have to wait until justice is served) that he may be gracious unto you (in a future time), and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of <sup>b</sup>judgment: (Heb justice) blessed *are* all they that <sup>c</sup>wait for him. (Isaiah here describes the paradise-like conditions for those who trust in God)

19 For the people shall dwell in <sup>a</sup>Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you the bread of <sup>a</sup>adversity, (punishment for their disobedience) and the water of affliction, yet shall not <sup>b</sup>thy teachers (the Lord) be removed into a corner any more, but thine eyes shall see thy <sup>c</sup>teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, <sup>a</sup>walk ye in it, when ye turn to the right hand, and when ye turn to the left. (you will be surrounded with truth. True doctrine will eventually be taught by true messengers.)

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth (they will be totally repulsive to you); thou shalt say unto it, Get thee hence. (you will shudder at the thought of idol worship)

23 Then shall he give the rain <sup>a</sup>of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. (things will go well for Israel when they repent, prosperity)

24 The oxen likewise and the young asses that <sup>a</sup>ear the ground (work the ground) shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the <sup>a</sup>day of the great slaughter (day of destruction of all enemies), when the towers fall. (when your enemies are destroyed)

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold (things will be better than you can imagine – This may indicate an increase in the light of Christ, Holy Ghost and gifts of the spirit), as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the <sup>a</sup>stroke of their wound. (A symbol of his power will come to destroy Assyria or wickedness) (Christ will heal those that repent. Verses 25 and 26 are best considered

together on the basis of their chiasmic structure, in which Isaiah foretells a traumatic latter-day event. However, as if to shield us from the bad news, he envelops the prophecy with good news about what would happen as a consequence of the event – a great slaughter when towers would fall. The central focus of this chiasm is “in the day of the great slaughter, when the towers fall.” The meaning of these paired phrases was forever emblazoned on the world-wide consciousness on September 11, 2001 when the Twin Towers of the World Trade Center fell under terrorist attack, resulting in a great slaughter in which thousands of people were killed. Now in referring to the atrocities of that day, we have almost universally adopted the phrase “when the towers fell” whether or not we know of Isaiah’s prophecy. Verse 25 describes an abundance of spiritual blessings that would come as a result of the traumatic event and the wards that would ensue. “Water” is a metaphor meaning inspiration and blessings from heaven, whereas “mountains” and “hills” are metaphors meaning nations of the earth, both large and small. The meaning is that the nations of the earth would be blessed by a streaming flow of revelation and blessings. Verse 26, using a different metaphor, further describes an abundance of inspiration and blessings from God that would be made available to the nations of the earth in that day. “The light of the moon” and “the light of the sun,” augmented sevenfold upon the earth following the falling of the towers and the great slaughter, also symbolize this outpouring of revelation and blessings. The chiasmic structure tells us that the metaphors of verses 25 and 26 are the same – both are consequences of the event described in the central focus. Thus, Isaiah foretells a time of great spiritual awakening. The yoke of ignorance and superstition that enslaves many nations of the earth will be thrown off and the straight and narrow way will be made known unto them, permitting another phase of the latter-day gathering of the descendants of Israel. The Lord’s guidance and inspiration will also increase dramatically upon the righteous in that day, healing the affliction of their long exile and providing comfort to those who suffered great loss. Isaiah: The Times of Fulfillment, 303)

### Verses 27-33 – The Lord burns the wicked at his Second Coming

27 ¶ Behold, the <sup>a</sup>name of the LORD cometh from far, burning *with* his <sup>b</sup>anger, and the burden *thereof* is heavy: his lips are full of indignation, and his tongue as a devouring fire: (wicked destroyed)

28 And his <sup>a</sup>breath, as an overflowing stream, (an invading army) shall reach to the midst of the <sup>b</sup>neck, to sift the nations with the sieve of <sup>c</sup>vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err. (they have allowed wickedness to take hold of them and control them. The bridle in the jaws will prevent them from errs.)

29 <sup>a</sup>Ye (the righteous survivors) shall have a song, (joy of the survivors) as in the night *when* <sup>b</sup>a holy solemnity is kept (Heb the sanctifying of a feast day); and gladness of heart, as when one goeth with a pipe to come into the <sup>c</sup>mountain of the LORD, to the <sup>d</sup>mighty (Heb Rock) One of Israel. (Those who heed the prophets will be protected.)

30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and <sup>a</sup>tempest, and hailstones.

31 For through the voice of the LORD shall the <sup>a</sup>Assyrian be beaten down, *which* <sup>b</sup>smote with a rod.

32 And *in* every place where the grounded staff shall pass, *which* the LORD shall lay upon him, *it* shall be with tabrets and harps: and <sup>a</sup>in battles of shaking (waves of battle) will he fight <sup>b</sup>with it. (or against them) (God will fight with his voice as well as with music.)

33 For <sup>a</sup>Tophet (the place of burning, This was an area south of Jerusalem where humans were sacrificed to Molech, a fire god. Worshippers dug a large, deep pit, fitted it with wood, ignited the fire, and then sacrificed humans there. Hell) *is* ordained of old (was planned for in the beginning); yea, for the king (of Assyria) it is prepared; he hath made *it* deep *and* large (it is big enough for all the wicked): the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

## THE SECOND COMING

### THE SIGN OF THE SON OF MAN (From Watch and Be Ready, by Robert L. Millett 156-164:

Among the last of the signs of his coming, perhaps the very last sign is the "sign of the Son of man" (Matthew 24:30; And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. see also Joseph Smith-Matthew 1:36; D&C 88:93 And immediately there shall appear a great sign in heaven, and all people shall see it together.). Of that sign, Joseph Smith said: "Mr. Redding thinks that he has seen the sign of the Son of Man. But I shall use my right, and declare that, notwithstanding Mr. Redding may have seen a wonderful appearance in the clouds one morning about sunrise (which is nothing very uncommon in the winter season) he has not seen the sign of the Son of Man, as foretold by Jesus; neither has any man, nor will any man, until after the sun shall have been darkened and the moon bathed in blood; for the Lord hath not shown me any such sign; and as the prophet saith, so it must be—'Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.' (Amos 3:7.) Therefore, hear this, O earth: The Lord will not come to reign over the righteous, in this world, in 1843, nor until everything for the Bridegroom is ready."

On another occasion the Prophet outlined some things that must happen in preparation for the coming of the Bridegroom: "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, &c.; and all this must be done before the Son of Man will make His appearance. 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."

What is the sign of the Son of Man? Elder Bruce R. McConkie declared, "We do not know." What we do know is that it will be among the last of the signs before the Savior comes, that it will come out of the east, that it will be seen by all people together but not be understood by many. The Lord's servants, however, will understand, for he promised, "Unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of Man" (D&C 68:11).

### THE COMINGS OF THE LORD

The plural word *comings* is used purposely, for what we generally refer to as the Lord's second coming involves several appearances to various groups of people. The scriptures tell of his coming to three groups—the Saints, the Jews, and then the whole world. The sequence of events in these several comings is not always clear, and the same is true about how much time will elapse between some of the events. Elder Bruce R. McConkie has written:

"It is not possible for us, in our present relatively low state of spiritual understanding, to specify the exact chronology of all the events that shall attend the Second Coming. Nearly all of the prophetic word relative to our Lord's return links various events together without reference to the order of their occurrence. Indeed, the same scriptural language is often used to describe similar events that will take place at different times." (Millennial Messiah, 418)

## THE LORD'S APPEARANCES TO THE SAINTS

To his covenant people of the last dispensation the Lord has appeared and will yet appear several times. The dispensation of the fulness of times burst open with the appearance of the Father and the Savior to the young Prophet Joseph Smith in the spring of 1820 (Joseph Smith-History 1:7-20). In 1832, Joseph Smith and Sidney Rigdon "saw" and "conversed" with the Savior in heavenly vision (D&C 76:14). Four years later, in 1836, Joseph Smith and Oliver Cowdery "saw the Lord" and heard his voice, "even the voice of Jehovah," as he appeared in the Kirtland Temple to accept that holy edifice (D&C 110:1, 3). Promised future appearances include a grand council at Adam-ondi-Ahman and his coming to the city of Zion, the New Jerusalem, yet to be built in Independence, Missouri.

### *The Council at Adam-ondi-Ahman*

We know of two special meetings at Adam-ondi-Ahman—one three years before the death of Adam, and another just prior to the second coming of the Lord.

Three years before his death, Adam called his righteous posterity to a special meeting at a place called Adam-ondi-Ahman "and there bestowed upon them his last blessing." The Lord appeared to those gathered, "administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them for-ever" (D&C 107:53, 55). Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. 55 And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.). By revelation, Joseph Smith identified Spring Hill, Daviess County, Missouri, as the location of Adam-ondi-Ahman. That revelation also says that "it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet" (D&C 116 Spring Hill is named by the Lord Adam-ondi-Ahman, because, said he, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet.). Explaining something of that event, Joseph Smith taught:

"Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family." 29

Interesting details of this second gathering at Adam-ondi-Ahman are provided by President Joseph Fielding Smith: "Not many years hence there shall be another gathering of high priests and righteous souls in this same valley of Adam-ondi-Ahman. At this gathering Adam, the Ancient of Days, will again be present. . . . There will stand before him those who have held the keys of all dispensations, who shall render up their stewardships to the first Patriarch of the race, who holds the keys of salvation . . .

". . . In this council Christ will take over the reigns of government, officially, on this earth. . . .

"Until this grand council is held, Satan shall hold rule in the nations of the earth; but at that time thrones are to be cast down and man's rule shall come to an end—for it is decreed that the Lord shall make an end of all nations. (D&C 87:6 And thus, with the sword and by bloodshed the inhabitants of the earth

shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;)

"This council in the valley of Adam-ondi-Ahman is to be of the greatest importance to this world. At that time there will be a transfer of authority from the usurper and impostor, Lucifer, to the rightful King, Jesus Christ. . . .

**"When this gathering is held, the world will not know of it; the members of the Church at large will not know of it, yet it shall be preparatory to the coming in the clouds of glory of our Savior Jesus Christ as the Prophet Joseph Smith has said. The world cannot know of it. The Saints cannot know of it—except those who officially shall be called into this council—for it shall precede the coming of Jesus Christ as a thief in the night, unbeknown to all the world."** Joseph Fielding Smith, *The Way to Perfection* (Salt Lake City: Deseret Book, 1966), 289-91.

### *The Savior's Appearance in Zion*

As to the Savior's appearance in Zion, the Lord promised that his presence would be in the temple there and "all the pure in heart that shall come into it shall see God" (D&C 97:16 Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.). Elder Charles W. Penrose, commenting on this promise, wrote: "He will come to the Temple prepared for him, and his faithful people will behold his face, hear his voice, and gaze upon his glory. From his own lips they will receive further instructions for the development and beautifying of Zion and for the extension and sure stability of his kingdom." Charles W. Penrose, "The Second Advent," *The Latter-day Saints' Millennial Star* 21, no. 37 (September 1859): 582-83.

In more recent times, President Ezra Taft Benson spoke of the Lord's appearing to his Saints in Zion:

"But to an otherwise gloomy picture there is a bright side—the coming of our Lord in all his glory. His coming will be both glorious and terrible, depending on the spiritual condition of those who remain.

"One appearance will be to the righteous Saints who have gathered to the New Jerusalem here in America. In this place of refuge they will be safe from the wrath of the Lord which will be poured out without measure on all nations." Ezra Taft Benson, "Prepare Yourselves for the Great Day of the Lord," *BYU Fireside and Devotional Speeches, 1981* (Provo, Utah: Brigham Young University Press, 1982), 67.

## **THE SAVIOR'S APPEARANCE TO THE JEWS**

Earlier in this chapter is the account of the Savior's appearance to the Jews as recorded in Doctrine and Covenants 45:48-53 And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall 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 mourn, and they that have laughed shall see their folly. 50 And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire. 51 And then shall the Jews look upon me and say: What are these wounds 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 wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. 53 And then shall they weep because of their iniquities; then shall they lament because they persecuted their king.

Zechariah 12:14 All the families that remain, every family apart, and their wives apart. also makes reference to that event. It will come at a time when "all nations" are gathered "against Jerusalem." The city is besieged and then taken. The Lord will stand on the Mount of Olives, which is just a few blocks east of the city of Jerusalem, through the Kidron Valley. The Mount of Olives will "cleave in the midst thereof . . . and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zechariah 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.). It is there that the Jews will see the Savior and query him concerning the wounds in his hands and feet. He will tell them that he is their Messiah, the Son of God, the Lord and Redeemer, even Jesus Christ, who was rejected and wounded in the house of his friends, their forefathers. "And then shall they weep because of their iniquities; then shall they lament because they persecuted their king" (D&C 45:53 And then shall they weep because of their iniquities; then shall they lament because they persecuted their king.). A long-awaited reconciliation between the Savior and a loved but beleaguered portion of his ancient covenant people, the Jews, will be realized.

### THE SAVIOR'S APPEARANCE TO THE WORLD

The Savior's appearance to the whole world is what usually comes to mind when people speak of the "Second Coming." At that time he will come "in the clouds of heaven, clothed with power and great glory; with all the holy angels" (D&C 45:44 And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off.). "The curtain of heaven [shall] be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled" (D&C 88:95 And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;), "and all flesh shall see [him] together" (D&C 101:23 And prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.). "The Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly. And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire" (D&C 45:49-50 And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly. 50 And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire.). "And the saints that are upon the earth, who are alive, shall be . . . caught up to meet him" (D&C 88:96). These Saints will return to the earth with the Savior and "shall reign with [him] on earth" (D&C 43:29 For in mine own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth.), as he ushers in the Millennium.

### WHEN WILL HE COME?

In response to the question of when he will come, the Lord told his disciples, "Of that day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only" (Joseph Smith-Matthew 1:40). He also said, "In such an hour as ye think not, the Son of Man cometh" (Joseph Smith-Matthew 1:48). Paul wrote that his coming will be "as a thief in the night" (1 Thessalonians 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of



darkness. 6 Therefore let us not sleep, as *do* others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,). It seems obvious that the precise time of his coming has been left deliberately and purposefully obscure (Matthew 24:42-51 Watch therefore: for ye know not 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 broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 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 delayeth 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.). Joseph Smith said: "Jesus Christ never did reveal to any man the precise time that He would come. Go and read the Scriptures, and you cannot find anything that specifies the exact hour He would come; and all that say so are false teachers." Smith, *Teachings of the Prophet Joseph Smith*, 341.

The Prophet made that statement in March 1844. He could speak with some confidence because of his own experience with the question some time earlier, as recorded in **Doctrine and Covenants 130:14-17** I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following: 15 Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter. 16 I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face. 17 I believe the coming of the Son of Man will not be any sooner than that time.

If the angels in heaven do not know, and the Prophet of the dispensation of the fulness of times could not find out, it is highly unlikely that any of the rest of us will successfully discover the time of the Lord's coming. But we are not left totally without some guidelines in the matter. First, we are told that this earth has a temporal existence of seven thousand years, the last one thousand of which will be the Millennium (see D&C 77:6-7 Q. What are we to understand by the book which John saw, which was sealed on the back with seven seals? A. We are to understand that it contains the revealed will, mysteries, and the works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence. 7 Q. What are we to understand by the seven seals with which it was sealed? A. We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.; 29:11, 22; For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; 88:101 And these are the rest of the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth.). Further, we learn that the Lord will come "in the beginning of the seventh thousand years" (D&C 77:12 Q. What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelation? A. We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth, even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation

of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the preparing of the way before the time of his coming.). Joseph Smith taught that "the world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself." Smith, *Teachings of the Prophet Joseph Smith*, 252. If we can rely upon biblical chronology and our calendar system, we are nearing the end of the sixth thousand years and thus approaching the seventh thousand-year period. That transition should take place sometime around the year a.d. 2000. What can we conclude from the statement that the Lord will come "in the beginning of the seventh thousand years?" Will he come right at the beginning? Not according to Doctrine and Covenants 77:13: "Q. When are the things to be accomplished, which are written in the 9th chapter of Revelation? "A. They are to be accomplished *after the opening of the seventh seal, before the coming of Christ*" (italics added).

This passage assures us there will be a space of time "after the opening of the seventh seal" wherein the events spoken of in Revelation 9 will be accomplished. And those events will take place "before the coming of Christ." How long will those events take? We are not told. We do know that the events include wars, plagues, idolatry, murders, sexual sin, and thefts. It will be a time when "a third part of men" are slain, and those who are left refuse to repent (Revelation 9:1-21). We are left to wonder whether this period of time will span a generation, or two, or three. But we are also cautioned not to procrastinate our preparation, for, from the Lord's perspective, his coming is "nigh at hand" (D&C 35:15 And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand—), "near, even at the doors" (D&C 110:16).

## CONCLUSION

The second coming of the Lord is a topic that captures the interest of many people, and rightly so, for in one way or another, it affects all of us. What should be our approach? I suggest that we prepare. We need not panic nor become obsessed with focusing upon the promised judgments. We do need to learn what the Lord and his servants have taught concerning it, and as covenant people of the Lord, we are to gather, to live the gospel and share it with others, to be a city on a hill, a candle on a candlestick, the salt of the earth, a royal priesthood, an holy nation. Those tasks should occupy our thoughts, our hearts, and our behavior. In that way we can effectively respond to the Lord's invitation to "awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord" (D&C 133:10 Yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord.).

Revelation 19: 11 And I saw heaven opened, and behold a **white (a symbol of victory) horse**; (to verse 14, others on white horses) and **he that sat upon him** ~~was~~ **(is) called Faithful and True** (Names of Christ), and in righteousness he doth <sup>a</sup>judge and make <sup>b</sup>war.

12 His <sup>a</sup>eyes ~~were~~ as a flame of fire, and **(he had)** on his head ~~were~~ many crowns; (Christ is King of kings and Lord of lords.) and ~~he had~~ a <sup>b</sup>name written, that no man knew, but ~~he~~ himself. (The new name is the key word.)

13 And he ~~was~~ **(is) <sup>a</sup>clothed with a vesture dipped in blood** (The blood on Christ's clothing symbolizes at least three things: the blood shed during the atonement; the blood or sins of the wicked that he took upon himself; and the blood of the unrepentant wicked he has slain in his wrath. Understanding the Book of Revelation, p. 260): and his <sup>b</sup>name is called The <sup>c</sup>Word of God.

14 **And the armies which were in heaven followed him upon white horses, <sup>a</sup>clothed in fine linen, white and clean.**

15 <sup>a</sup>And out of his mouth ~~goeth a sharp sword~~ **(proceedeth the word of God, and)**, ~~that~~ with it he ~~should~~

(will) smite the nations: and he shall (will) <sup>b</sup>rule them with a ~~rod of iron~~ (the word of his mouth): and he treadeth the <sup>c</sup>winepress of (in) the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, <sup>a</sup>KING OF KINGS, AND <sup>b</sup>LORD OF LORDS. (The name would be prominent if the words are written on the thigh of someone riding a horse. It may have been written on his thigh, or on the sword at this thigh.)

17 **And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; (There were so many dead, that the birds were invited to eat their dead corpses. D&C 29:18-**

21: 18 Wherefore, I the Lord God will send forth <sup>a</sup>flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;

19 And their tongues shall be stayed that they shall not <sup>a</sup>utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets; 20 And it shall come to pass that the <sup>a</sup>beasts of the forest and the fowls of the air shall devour them up. 21 And the great and <sup>a</sup>abominable church, which is the <sup>b</sup>whore of all the earth, shall be cast down by <sup>c</sup>devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely <sup>d</sup>must, as I live, for <sup>e</sup>abominations shall not reign.)

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all ~~men~~ (who fight against the Lamb), *both free and bond* (and free), both small and great. (This is the other feast. We can either be in the marriage feast, or that of the destruction of the wicked.)

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the <sup>a</sup>false prophet that wrought <sup>b</sup>miracles before him, with which he <sup>c</sup>deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a <sup>d</sup>lake of <sup>e</sup>fire burning with brimstone. (A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man. Joseph Smith, History of the Church, 6:314)

21 **And the remnant were slain <sup>a</sup>with the sword (word) of him that sat upon the horse, which sword (word) proceeded out of his mouth:** and all the fowls were filled with their flesh. (When Christ entered the city of Jerusalem, He rode humbly on an ass, when He returns to the city of Jerusalem, he will be riding on a horse as a conqueror.)

In confirmation of Paul's account, the Lord's latter-day word to us is: "The coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night—Therefore, gird up your loins, that you may be the children of light, and that day shall not overtake you as a thief." (D&C 106:4-5.) In the light of these principles, we are able to understand this statement of the Prophet Joseph Smith: "It is not the design of the Almighty to come upon the earth and crush it and grind it to powder, but he will reveal it to His servants the prophets." (*Teachings*, p. 286.) The Prophet then identifies some events and signs destined to precede the Second Coming, all of which we shall hereafter consider. For our present purposes, it suffices to know that the children of light shall know, not the day or the hour, but the approximate time of our Lord's return. This approximate time can certainly be narrowed down to a generation. After teaching that desolations would befall the Jews of his day "as a thief in the night," Jesus said: "And it shall come to pass, that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass." (D&C 45:19-21.) In speaking of the signs of the times in the last days, he said: "Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled." (JS-M 1:34.) It is on this basis that those who wait for the Second Coming of the Consolation of Israel seek to learn the signs of the times. (Bruce R. McConkie, *The Millennial Messiah*, 29-30)

## **THE SECOND COMING – A SET TIME**

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. Nephi was able to state with absolute certainty that the God of Israel would come in "six hundred years from the time my father left Jerusalem." (1 Ne. 19:8.) To a later Nephi the Divine Voice acclaimed: "The time is at hand, and on this night shall the sign be given, and on the morrow come I into the world." (3 Ne. 1:13.)

So shall it be with his return in glory. 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. But there is this difference between his two comings: The fixed and known time of his triumphal return has not been and will not be revealed until the set hour and the fixed time and the very day arrives. Bruce R. McConkie, Millennial Messiah, 26-27)