

LESSON 40
“Enlarge the Place of Thy Tent”
Isaiah 54-56; 63-65

OVERVIEW:

Chapters 54-57 – Zion poems

Chapters 62-66 – The Second Coming

SCRIPTURES:

THE BOOK OF THE PROPHET
ISAIAH
CHAPTER 54

In the last days, Zion and her stakes shall be established, and Israel shall be gathered in mercy and tenderness—They shall triumph—Compare 3 Nephi 22.

When Jesus was teaching the Nephites, he put these verses in context of the New Jerusalem - 3 Nephi 21:22-29 22 But if they will repent and hearken unto my words, and ^aharden not their hearts, I will ^bestablish my church among them, and they shall come in unto the covenant and be ^cnumbered among this the remnant of Jacob, unto whom I have given this land for their ^dinheritance; (Much confusion ensues among some Latter-day Saints because of a narrow reading of certain passages in the Book of Mormon. The phrase “remnant of Jacob” is not confined wholly to the descendants of Lehi, nor should we limit the Lord or the prophetic word to that interpretation. The remnant of Jacob refers to all the house of Israel. DCBM, 4:151)

23 And they shall assist my ^apeople, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the ^bNew Jerusalem. (Joseph Fielding Smith: I think this is the stumbling block. This has been interpreted to mean that the remnant of Jacob are those of the descendants of Lehi, but there is nothing in the passage as I read it which should convey this thought. Remember that all through the Lord has been speaking of the remnant of Jacob or Israel, and of the great promises made to the gentiles who are on this land and in all other lands, if they will only come into the Church and be numbered with the house of Israel. Their privileges would be to assist in building the New Jerusalem, and if they refuse, then shall the punishments come upon them. I take it we, the members of the Church, most of us of the tribe of Ephraim, are of the remnant of Jacob. We know it to be the fact that the Lord called upon the descendants of Ephraim to commence this work in the earth in these last days. We know further that he has said that he set Ephraim, according to the promises of his birthright, at the head. Ephraim receives the richer blessings, these blessings being those of presidency or direction. The keys are with Ephraim. It is Ephraim who is to be endowed with power to bless and give to the other tribes, including the Lamanites, their blessings. All the other tribes of Jacob, including the Lamanites, are to be crowned with glory in Zion by the hands of Ephraim. Now do the scriptures teach that Ephraim, after doing all of this is to abdicate, or relinquish his place, and give it to the Lamanites and then receive orders from this branch of the remnant of Jacob in the building of the New Jerusalem? This certainly is inconsistent with the whole plan and with all that the Lord has revealed in the Doctrine and Covenants in relation to the establishment of Zion and the building of the New Jerusalem. That the remnant of Joseph, found among the descendants of Lehi, will have part in this great work is certainly consistent, and the great work of this restoration, the building of the temple and the City of Zion, or New Jerusalem, will fall to the lot of the descendants of Joseph, but it is

Ephraim who will stand at the head and direct the work. Doctrines of Salvation, 2:250-51. James E. Talmage: "The Book of Mormon foretells the establishment of Zion on the western continent; but the precise location was not revealed until after the restoration of the Priesthood in the present dispensation. In 1831 the Lord commanded the elders of His Church in this wise: 'Go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me. And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you. And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.' (DC 45:64-67) Later revelations directed the elders of the Church to assemble in western Missouri (DC 52:2), and designated that place as the land appointed and consecrated for the gathering of the saints: 'Wherefore, this is the land of promise, and the place for the city of Zion.' The town of Independence was named as 'the center place,' and the site for the Temple was designated, the saints being counseled to purchase land there, 'that they may obtain it for an everlasting inheritance.' (DC 57:1-5) On August 3, 1831, the temple-site thus named was dedicated by the prophet, Joseph Smith, and his associates in the Priesthood. The region round about was also dedicated that it might be a gathering place for the people of God. Such, then, is the belief of the Latter-day Saints; such are the teachings of the Church. But the plan of building up Zion has not yet been consummated. The saints were not permitted to enter into immediate possession of the land, which was promised them as an everlasting inheritance. Even as years elapsed between the time of the Lord's promise to Israel of old that Canaan should be their inheritance, and the time of their entering into possession thereof -- years devoted to the people's toilsome and sorrowful preparation for the fulfilment -- so in these latter days the divine purpose is held in abeyance, while the people are being sanctified for the great gift and for the responsibilities associated with it. In the meantime the honest in heart are gathering to the valleys of the Rocky Mountains; and here, in the tops of the mountains, exalted above the hills, Temples have been erected, and all nations are flowing unto this region. But Zion shall yet be established on the chosen site; she 'shall not be moved out of her place,' and the pure in heart shall return 'with songs of everlasting joy, to build up the waste places of Zion.' (DC 101:17,18) ... Zion is to be chastened, but only for a little season, (DC 100:13) then will come the time of her redemption. That time will be appointed of God, yet it is to be determined according to the faithfulness of the people. Wickedness causes the Lord to tarry; for, saith He: 'Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion.' (DC 105:9) And again: 'Zion shall be redeemed in mine own due time.' (DC 136:18) But the Lord's time in giving blessings is dependent upon the prospective recipients. As long ago as 1834 came the word of the Lord unto the Church: 'Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.' (DC 105:1-2)" (A Study of the Articles of Faith, pp. 352-4) Spencer W. Kimball: "[Speaking to the Lamanites] You must blossom as the rose upon the mountain. You must flourish, and you must become a great people so that you can go back to Jackson County with us and we with you, and we will build there the magnificent temple which Orson Pratt said will be the most beautiful building that ever was built or that ever will be built. It will be the culmination of everything that is beautiful and wonderful, and within its walls [will be] the sealing power. And the Indians are going to assist with the temple. That is why these Indian people who have accepted the gospel must remain true no matter what comes. They must remain true and faithful. They must go to the temple and get their endowments and their sealings. They must be leaders in their communities, because not too far away there is going to be a great migration to Jackson County, Missouri, and there we are going to build the great temple. ... And that is only part of it. We will then go forward with you Indian people by the thousands and the tens of thousands to work night and day in the holy temple of God to see that your ancestors—all those that died from Christ up to now, all those who were killed at the hill Cumorah, all those who were killed in between for hundreds and hundreds of

years—all have the work done for them so they may receive the exaltation and eternal life of man. What works you have to do, you good folks! You must never falter. You must continue on growing to your total stature and bringing your people with you, because the Lord’s promises never fail.” (Book of Mormon Student Manual, 1981, p. 426-7))

24 And then shall ^athey assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

25 And then shall the ^apower of heaven come down among them; and ^bI also will be in the midst. (Millennial reign.)

26 And then shall the work of the Father commence at that day, even ^awhen this gospel shall be preached among the remnant of ^bthis people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, (We are currently in a gathering phase, but the gathering that will take place during the Millennium, according to Joseph Fielding Smith, will occur within one generation. It will be exceedingly fast and massive throughout the world. The tribe of Joseph has been gathering since 1830. We have been gathering the gatherers.) yea, even the tribes which have been ^clost, which the Father hath led away out of Jerusalem. (“This is a millennial setting. It is a setting in which wickedness and crime and vengeance are no longer on earth... Yes, the work of the Father shall commence in the great millennial day, in the sense that its magnitude shall be infinitely greater than anything we can even identify with today. All that has gone on in the past will seem to pale into insignificance when missionary work goes forward during the thousand years (compare 2 Nephi 30:7-15). Jehovah spake through Jeremiah: ‘Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.’ And then the Master described the manner in which missionaries would search out the people: ‘Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.’ (Jeremiah 16:14-16.)” (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 153))

27 Yea, the work shall commence among all the ^adispersed of my people, with the Father to prepare the way whereby they may ^bcome unto me, that they may call on the Father in my name.

28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be ^agathered home to the land of their inheritance. (Here is the summation of it all: Men and women gather first to Christ the Lord, accept his gospel, call upon the Father in his name, partake of the sanctifying powers of his atoning blood, and in process of time become perfect in him. Second, those who gather to Christ also gather to where the people of Christ congregate, to the lands of their inheritance. For some it is the United States. For millions it will be in such diverse places of gathering as Korea, Brazil, Germany, New Zealand, or ten thousand like places. For the time being, Latter-day Saints are asked to remain where they are, in those nations where they hold citizenship. In this manner the tent of Zion is expanded and strengthened as more and more stakes are driven into the earth. The revealed word relative to the gathering to Independence and its environs will come through the prophet of God on earth. When it does come – with the consequent return of the saints to that Zion which shall not be moved out of its place – that call will not be for the saints in general to assemble there. The return to Jackson County will be by delegates, as it were. Those whose services are needed there will assemble as appointed. The rest of Israel will remain in their appointed places. Bruce R. McConkie, Millennial Messiah, p. 294)

29 And they shall go out from all nations; and they shall ^anot go out in ^bhaste, (during a time of peace and organized leadership) nor go by flight, for I will go before them, saith the Father, and I will be their rearward. (“We have seen earlier through a modern revelation that the setting for the great work of the gathering, particularly of the ten lost tribes, is millennial (see D&C 133:23-34). Elder Bruce R.

McConkie has written: 'We do not say that occasional blood descendants of Reuben or Naphtali or others of the other tribal heads shall not return to their Palestinian Zion, or assemble in an American Zion, or find their way into the stakes of Zion in all nations, all before the Second Coming of Christ. Some shall no doubt return to Canaan as true believers and members of the true Church, with the intent and purpose of fulfilling the scriptures and building up the ancient cities of Israel. This may well happen in some small measure, and to it there can be no objection. Great movements have small beginnings, and floods that sweep forth from bursting dams are first forecast when small rivulets trickle from the pent-up reservoirs. *But we do say that the great day of the return of the Ten Tribes, the day when the assembling hosts shall fulfill the prophetic promises, shall come after our Lord's return.*'

1 (And then shall that which is written come to pass:) ^aSING, O ^bbarren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD. Israel is called a barren wife because of her inability or unwillingness to produce spiritual offspring for the Lord. But in the end, when she is gathered once again, there will be more children from the "desolate" or temporarily forsaken, wife than when she enjoyed her wedded status in ancient times. Christ did the travail. Brother Victor Ludlow has a different view. "The desolate woman and her relationship to the wife can be understood in two ways: (1) The desolate woman represents the gentiles, and the wife Israel; thus the gentiles will bring forth greater spiritual fruits than Israel has delivered; (2) the desolate woman is Israel in her scattered condition, while the wife is those people remaining in the Holy Land. Thus Israel will bring forth more children (both physically and spiritually) outside the land of her original inheritance than in it. In either case, Isaiah uses these images to symbolize the relationship of the Lord to Israel; those who join with covenant Israel are the children of that relationship. Come Unto Christ, p. 101

2 **Enlarge** the place of thy tent, and let them **stretch forth** the curtains of ~~thine~~ (thy) habitations: **spare not, lengthen** thy cords, and **strengthen** thy ^astakes; (These five commands are what we should be doing to build the kingdom in the last days.) The D&C states: For Zion must increase in beauty, and in holiness, her borders must be enlarged, her stakes must be strengthened, yea, verily I say unto you, zion must put on her beautiful garments. D&C 82:14 (Joseph Fielding Smith said: "To speak of Zion, the New Jerusalem, or even that section where the city will be built as a stake of Zion is a sad mistake. Zion is the tent, the stakes of Zion are the binding pegs that support her. Zion, therefore, cannot be a stake, it would be as improper to call a tent a stake as to apply this term to Zion." Church History and Modern Revelation, 2:88)

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the ^ashame of thy youth, and shalt not remember the ^breproach of thy widowhood any more.

5 For thy Maker, (thy) ~~is thine~~ ^ahusband; the ^bLORD of hosts *is* his name; and thy ^cRedeemer the Holy One of Israel; The ^dGod of the whole earth shall he be called.

6 For the LORD hath called thee as a ^awoman ^bforsaken and grieved in spirit, and a ^cwife of youth, ^dwhen thou wast refused, (Heb because thou wast despised) saith thy God.

7 For a small ^amoment have I ^bforsaken thee; but with great mercies will I ^cgather thee. (In addition to this gathering of hearts and souls, the Jews will gather to their land of promise in Palestine. It also appears that there will be a gathering of a large group of the ten tribes, who may return en masse from the land or lands of their exile. D&C 133:26-34 - And they who are in the ^anorth countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall ^bsmite the rocks, and the ice shall flow down at their presence. 27 And an ^ahighway shall be cast up in the midst of the great deep. 28 Their enemies shall become a prey unto them, 29 And in the ^abarren deserts there shall come forth pools of ^bliving water; and the parched ground

shall no longer be a thirsty land. 30 And they shall bring forth their rich ^atreasures unto the children of Ephraim, my servants. 31 And the boundaries of the everlasting ^ahills shall tremble at their presence. 32 And there shall they fall down and be ^acrowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of ^bEphraim. 33 And they shall be filled with ^asongs of everlasting joy. 34 Behold, this is the ^ablessing of the ^beverlasting God upon the ^ctribes of ^dIsrael, and the richer blessing upon the head of ^eEphraim and his fellows.)

8 In a little ^awrath I ^bhid my ^cface from thee for a moment; but with everlasting ^dkindness will I have ^emercy on thee, saith the LORD thy Redeemer.

9 For this, ~~is as~~ the waters of Noah unto me: for *as* I have sworn that the ^awaters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, ~~nor rebuke thee.~~ (as per 3 Ne 22)

10 For the ^amountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the ^bcovenant of my peace (JST people) be removed, saith the LORD that hath mercy on thee. His promise to restore Israel is just as sure as his promise to Noah.

11 ¶ O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy ^astones with fair colours, and lay thy foundations with sapphires. (Jerusalem, which was once destroyed and left desolate, will be restored and beautified by the Lord in the form a New Jerusalem.)

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. (These stones represent the spiritual and temporal blessings the Lord will pour out on his people.)

13 And all thy ^achildren *shall be* ^btaught of the LORD; and great *shall be* the ^cpeace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together (against thee), *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the ^awaster (God controls all) to destroy.

17 ¶ No ^aweapon that is formed against thee shall prosper; and every ^btongue *that shall rise* (revile) against thee in judgment thou shalt condemn. (The Lord's people will be able to stand against gossip, slander, and accusations in a court of law) This *is* the heritage of the ^cservants of the LORD, and their righteousness *is* of me, saith the LORD. (Ultimately, our righteousness is insufficient to save us. Though our obedience with broken hearts is required to bring us unto Christ, it is his righteousness that saves.)

CHAPTER 55

Come and drink: Salvation is free—The Lord will make an everlasting covenant with Israel—Seek the Lord while he is near.

1 HO, (Hey) every one that ^athirsteth, come ye to the ^bwaters, (the living waters of the gospel) and he that hath no money; come ye, buy, and eat; yea, come, ^cbuy wine and milk without money and without ^dprice. To come unto Christ does not cost the world's goods, but must be done with effort. Elder Marion G. Romney said: "The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is wholehearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints... There can be no... reservation. We must be willing to sacrifice everything." CR Oct 1949, 39, 43-44.

2 Wherefore do ye ^aspend money for *that which is* not bread? and your ^blabour for *that which* satisfieth not? (The things of this world can never satisfy) hearken ^cdiligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and ^acome unto me: hear, and your ^bsoul shall live; and I will make an everlasting

^ccovenant with you, *even* the ^dsure mercies of David. (the resurrection)

4 Behold, I have given him *for* a ^awitness to the people, a ^bleader and commander to the people. (Christ or another David or others who represent Christ on earth.)

5 Behold, thou shalt call a nation *that* thou knowest not, (the covenant people will take the gospel to the Gentiles) and ^anations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ ^aSeek ye the ^bLORD while he may be found, call ye upon him while he is near: (D&C 88:63 – Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive.)

7 Let the wicked forsake his way, and the unrighteous man his thoughts: (Be careful with actions and thoughts) and let him ^areturn unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly ^bpardon.

8 ¶ For my ^athoughts *are* not ^byour thoughts, neither *are* your ^cways my ^dways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ^aways ^bhigher than your ways, and my ^cthoughts than your thoughts. Men forget God and trust in their own wisdom or reject God's way of doing things because they are not done as men think they should be done. John Taylor said of this passage: "We know in part, and see in part, and comprehend in part; and many of the things of God are hid from our view, both things that are past, things that are present, and things that are to come. Hence the world in general sits in judgment upon the actions of God that are passing among them, they make use of the weak judgment that God has given them to scan the designs of God, to unravel the mysteries that are past, and things that are still hid, forgetting that no man knows the things of God but by the Spirit of God; forgetting that the wisdom of this world is foolishness with God; forgetting that no man in and of himself is competent to unravel the designs and know the purposes of Jehovah, whether in relation to the past, present or future; and hence, forgetting this, they fall into all kinds of blunders; they blunder over things that are contained in the Scriptures, some of which are a representation of the follies and weaknesses of men, and some of them perhaps may be the wisdom and intelligence of God, that are as far above their wisdom and intelligence as the heavens are above the earth." JD 1:368

10 For as the ^arain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and ^bbread to the eater:

11 So shall my ^aword be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with ^ajoy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the ^btrees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the ^afir tree, (Heb cypress tree) and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off. (That which the Lord does to change the conditions of the earth and his people will forever be a sign of his power.)

CHAPTER 56

All who keep the commandments shall be exalted—The sons of strangers will join Israel—The Lord will gather others to the house of Israel.

1 THUS saith the LORD, Keep ye judgment, and do ^ajustice: for my salvation *is* ^bnear to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the ^asabbath from polluting it, and keepeth his hand from doing any ^bevil. The Sabbath was a sign of the covenant between Israel and God.

3 ¶ Neither let the ^ason of the ^bstranger, (one not of Israelitish descent) that hath joined himself to the

LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree. (Gentiles, those previously excluded from full fellowship with the covenant people, and who felt they could produce no fruit in the covenant being a dry tree would now find the full blessings of God extended to them if they keep the Sabbaths. Not only will the outcasts of Israel be gathered in the last days, but so will others. Whether one is a blood descendant of Israel will not matter as much as whether he will make and keep the covenant with God. Thus, in the age of restoration, the house of God will be a house of prayer for all people. Those who enter into the covenant will have endless seed.)

4 For thus saith the LORD unto the eunuchs (Under the Mosaic law, anyone who had been sexually mutilated was not allowed into full fellowship in the house of Israel. See Deut 23:1-2 - HE that is ^awounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. 2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.) that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine ^ahouse and within my walls a place and a name better than of ^bsons and of daughters: I will give them an everlasting name (a new name D&C 130:11 And a ^awhite stone is given to each of those who come into the celestial kingdom, whereon is a new ^bname written, which no man knoweth save he that receiveth it. The new name is the key word.) that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy ^amountain, and make them joyful in my ^bhouse of ^cprayer: their burnt offerings and their sacrifices *shall be* ^daccepted upon mine altar; for mine ^ehouse shall be called an house of prayer for ^fall ^gpeople. Elder Bruce R. McConkie said: "Speaking of places and locales, Zion itself (the New Jerusalem) has not as yet been established in our day, but it will be in due course. For the present, the Lord's people, who are Zion, are called to gather in the stakes of Zion as these are established in the lands of their inheritance." A New Witness for the Articles of Faith, p. 569

8 The Lord GOD which ^agathereth the outcasts of Israel saith, Yet will I gather ^bothers to him, beside(s) those that are gathered unto him.

9 ¶ ^aAll ye beasts of the field, (Here begins a short rebuke to the wicked of the time (v.9-12)) come to devour, *yea*, all ye beasts in the forest. (These terms seem to refer to foreign nations that will invade Israel, both before the exile and perhaps also immediately before the Millennium. (Jer 12:9 - Mine heritage *is* unto me *as* a speckled bird, the birds round about *are* against her; come ye, assemble all the ^abeasts of the field, come to devour.)

10 His ^awatchmen *are* ^bblind: they are all ignorant, they *are* all dumb dogs, (Watchers that are incapable of raising the warning voice) they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, *they are* ^agreedy dogs *which* can never have enough, and they *are* ^bshepherds *that* cannot understand: they all look to their ^cown way, every one for his gain, from his quarter. (priestcraft)

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant. (These words are an apt description of the Christian world of the last days. Kimchi observes, "The flock is instructed to the care of these watchmen. The wild beasts come; these dogs bark not; and the wild beasts devour the flock. Thus they do not profit the flock. Yea, they injure it; for the owner trusts them, that they will watch and be faithful; but they are not. These are the false teachers and careless shepherds.")

CHAPTER 63

Second Coming shall be a day of vengeance and also the year of the redeemed of the Lord—Then shall the saints praise the Lord and acknowledge him as their father.

1 WHO *is* this that ^acometh from ^bEdom, (Idumea in Greek or the world) with dyed garments from Bozrah? (The capitol of Edom) this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* ^ared in thine apparel, and thy garments like him that treadeth in the ^bwinefat*? (Heb press; ie the winepress and the vat for collecting the juice of the grapes)

3 I have trodden the ^awinepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be ^bsprinkled upon my garments, and I will stain all my raiment.

4 For the day of ^avengeance *is* in mine heart, and the year of my ^bredeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought ^asalvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and ^amake them drunk (or break them in pieces (acc to several Heb manuscripts)) in my fury, and I will bring down their strength to the earth. D&C 133:46-48 – And it shall be said: Who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength? 47 And he shall say: I am he who spake in righteousness, mighty to save. 48 And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat. Rev. 19:13 – And he was clothed with a vesture dipped in blood.

7 ¶ I will mention the ^alovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great ^bgoodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their ^aSaviour. (Those with a broken heart and contrite spirit)

9 In all their ^aaffliction he was afflicted, and the ^bangel of his ^cpresence saved them: in his ^dlove and in his pity he ^eredeemed them; and he bare them, and ^fcarried them all the days of old.

10 ¶ But they ^arebelled, and ^bvexed his ^choly Spirit: (the Lord's people grieved the Spirit. When we make choices that turn us from the Spirit of God, that Spirit must leave us, and we, at the same time, become estranged from our Father and our God.) therefore he was turned to be their ^denemy, *and* he fought against them.

11 Then ^ahe (his people) remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the ^bsea (Red Sea) with the ^cshepherd (or shepherds) of his ^dflock? where *is* he that put his holy Spirit within ^ehim? (or them)

12 That led *them* by the right hand of ^aMoses with his glorious arm, ^bdividing the water before them, to make himself an everlasting name?

13 That led *them* through the deep, as ~~an~~ horse in the wilderness, *that* they should not stumble? (A horse is sure footed.)

14 ^aAs a beast goeth down into the valley, (or as cattle go) the ^bSpirit of the LORD caused ^chim to rest: so didst thou lead thy people, to make thyself a glorious ^dname.

15 ¶ ^aLook down from heaven, (ie the abundance of thy tenderness) and behold from the habitation of thy ^bholiness and of thy glory: where *is* thy zeal and thy strength, ^cthe sounding of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou *art* our ^afather, though Abraham ^bbe ignorant of us (such forefathers as Abraham and Jacob, long dead, were not available to help), and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer; thy name *is* from ^ceverlasting.

17 ¶ O LORD, why hast thou (suffered)-^amade us to err from thy ways, and (to)^bhardened our heart from thy fear? Return for thy servants' (those who are faithful) sake, the tribes of thine inheritance. (Restore the lost tribes of Israel.)

18 The ^apeople of thy holiness (to whom the temple belongs) have possessed *it* but a little while: our adversaries have ^btrodden down thy sanctuary.

19 We are *thine*: thou never barest rule over them; they were not called by thy ^aname.

CHAPTER 64

Israel prays for the Second Coming and for the salvation that shall then be hers.

D&C 133:40-45 is almost identical to Isaiah with a few changes:

1 (these are incidents of the Second Coming) OH that thou wouldest ^arend the heavens (tear open the veil), that thou wouldest come down, that the ^bmountains might flow down at thy ^cpresence,

2 (41 And it shall be answered upon their heads; for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.) As *when* the melting fire burneth, the fire causeth the waters to boil, (42 O Lord, thou shalt come down) to make thy name known to thine adversaries, *that* the nations may (and all nations shall) ^atremble at thy presence! (Every corruptible thing...that dwells upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat. D&C 101:24-25)

3 When thou didst (43 doest) ^aterrible things *which* we (they look not for) looked not for, (44 Yea, when) thou camest (comest) down, (and) the ^bmountains flowed (flow) down at thy presence. (thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways.)

4 For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the ^aeye seen, O God, beside thee, *what* he hath ^bprepared for him that waiteth for him. (Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor 2:9)

5 Thou meetest (Heb – reaches out to or makes intercession for) him that ~~rejoiceth~~ and worketh righteousness, (and rejoiceth him) ~~those~~ that remember(eth) thee in thy ways: (in righteousness there is continuance,) behold, thou art wroth; for we have sinned: in those is continuance (worlds without end), and (such) ~~we~~ shall be saved. (That they do always remember Him. D&C 20:79)

6 But we (have sinned; we) are all as an ^aunclean *thing*, and all our righteousnesses *are* as ^bfilthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. (Even though we do righteous acts, we are still fallen, imperfect, and unclean before the Lord. Only when our righteousness is combined with the righteousness of Christ can we receive exaltation. 2 Ne 15:23 - Who justify the wicked for ^areward, and take away the righteousness of the righteous from him!)

7 And *there is* none that calleth upon thy name, (no one is trusting on the Lord and his mercy) that stirreth up himself to take hold of thee: for thou hast hid thy ^aface from us (the people's sins have so clouded their spirits that they no longer recognize God's presence in their lives), and hast consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our ^afather; we *are* the clay, and thou our potter; and we all *are* the ^bwork of thy hand.

9 ¶ Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy ^apeople.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our ^abeautiful house, where our fathers praised thee, is ^bburned up with fire: and all our pleasant things are laid ^cwaste.

12 Wilt thou ^arefrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

CHAPTER 65

Ancient Israel rejected for rejecting the Lord—The Lord's people will rejoice and triumph during the Millennium.

1 I AM (found) ^asought of them (who seek after me, I give unto all them) *that asked not for (of) me*; I am (not) found of them *that sought me not* (, or that inquire not after me.) I said (unto my servant), Behold me, ~~behold me~~, (look upon me; I will send you) unto a nation *that was (is) not called (after) by* my ^bname.

2 (For) I have spread out my hands all the day unto a ^arebellious people, (who) ~~which~~ walketh (not) in (my) a way(s and their works are evil and) ~~that was~~ not good, (and they walk) after their own thoughts; (The wicked first give place to thoughts that are displeasing to the Lord, and then they let those thoughts lead them to actions of wickedness.)

3 A people that provoketh me to ^aanger continually to my face (flaunting their evil before the Lord to his face); that sacrificeth in gardens, and burneth incense upon altars of ^bbrick;

4 ^aWhich remain (Heb who sit) among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable (beasts) ~~things is in~~ (and pollute) their vessels;

5 Which say, Stand by thyself, come not near to me; for I am ^aholier than thou. These *are* a smoke in my nose, a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep silence, but will ^arecompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and ^ablasphemed me upon the hills: therefore will I measure (The Lord will give us in punishment the exact measure of what we have earned through our works) their former work into their bosom. (The Lord's attitude toward those who having been given much return but little to the Giver.)

8 ¶ Thus saith the LORD, As the ^anew wine (or grape juice) is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may ^bnot destroy them all.

9 And I will bring forth a seed out of Jacob, and out of ^aJudah an inheritor of my mountains: and mine ^belect shall ^cinherit it, and my servants shall dwell there. (The covenant people will receive the blessings of the temple.)

10 And Sharon shall be a fold of flocks, and the valley of ^aAchor a place for the herds to lie down in, for my people that have sought me. (The whole land from east to west will become a place of safety and refuge for the Lord's people.)

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that ^atroop, (Heb Gad (an idol of fortune)) and that furnish the drink offering unto that ^bnumber. (Heb Meni (an idol of fate))

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I ^acalled, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall ^ahowl for vexation of spirit.

15 And ye shall leave your name for a ^acurse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another ^bname: (Because of the wickedness of the covenant people, the Lord will no

longer call the righteous by the name of Israel, but will call them by another name. The new name might be Christian rather than Israelite. Or, in our dispensation, the name could be The Church of Jesus Christ of Latter-day Saints. To that name, as Israel increases in holiness and harmony, will be added another name, Zion.)

16 That he who ^ablesseth himself (invokes blessings in his own behalf) in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall ^bswear by the God of truth (make covenants through the power of God); because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I ^acreate new ^bheavens and a ^cnew ^dearth: and the ^eformer shall not be remembered, nor come into mind. Elder Neal A. Maxwell said: “Neither secular rhetoric nor secular assemblies will succeed in bringing lasting peace to this planet. Secularists, meanwhile, have ironically, appropriated the Lord’s language of hope while denying Him. There will be no millennium without the Master.”

Notwithstanding My Weakness, p. 41-42. The Prophet Joseph Smith said: “The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself. . . 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 hears the Lord will alone be exalted in that day.” HC 5: 64-65

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a ^arejoicing, and her people a joy.

19 And I will ^arejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 (In those days) There shall be no more thence an infant of days, nor an ^aold man that hath not filled his days: for the ^bchild shall (not) die (but shall live to be) an hundred years old; but the sinner (living to be) *being* an hundred years old shall be accursed. (shall be changed in the twinkling of an eye – D&C 101:30-31, 63:50-51. There will still be agency and some will choose not to follow the gospel. Rather than have a period of time in the spirit world to meet the demands of justice for his sins, he will live to be 100 and then will be resurrected. That would be a curse if a person needed more time to prepare himself for the judgment of God.)

21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and ^aeat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a ^atree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not ^alabour in vain, nor bring forth for trouble; for they *are* the ^bseed of the blessed of the LORD, and their ^coffspring with them.

24 And it shall come to pass, that before they call, I will ^aanswer; and while they are yet speaking, I will hear.

25 The ^awolf and the lamb shall ^bfeed together, and the lion shall eat straw like the bullock: (all animals shall become vegetarians) and dust *shall be* the serpent’s meat. They shall not ^churt nor destroy in all my holy mountain, saith the LORD. (The earth will be as a temple, where the Lord dwells in glorious holiness with his people. This new creation will be a reversal of the normal course of mortality. The Lord describes in Isaiah 65:19-25 the conditions during the Millennium: joy, end to infant mortality, building, planting, and eating, enjoyment of the labor of one’s hands, and peace on earth – symbolized by the coexistence of the wolf and the lamb.)

Elder McConkie said: “Great and marvelous though the changes will be incident to life during the millennial era, yet mortality as such will continue. Children will be born, grow up, marry, advance to old age, and pass through the equivalent of death. Crops will be planted, harvested, and eaten; industries will be expanded, cities built, and education fostered; men will continue to care for their own needs, handle their own affairs, and enjoy the full endowment of free agency. Speaking a pure language, dwelling in peace, living without disease, and progressing as the Holy Spirit will guide, the advancement and

perfection of society during the millennium will exceed anything men have supposed or expected.” Mormon Doctrine, p. 496-7 “We are expected to read the signs of the times and know thereby the approximate time of our Lord’s return and to be in constant readiness therefore.” The Promised Messiah, p. 457.

The doctrinal foundation of the Scattering and Gathering of Israel: The Abrahamic covenant. Abraham was promised that he would have a posterity and that his posterity would be given a land where they could worship God the way He intended. Further, his posterity was promised that they would have the right to receive the gospel and that they would become a blessing to all nations of the world. (Abraham 2:6-11)

Abraham	Genesis 12
<p>6 But I, Abraham, and Lot, my brother’s son, prayed unto the Lord, and the Lord ^aappeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a ^bminister to bear my ^cname in a strange ^dland which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice. (Abraham first received the gospel by baptism (which is the covenant of salvation); then he had conferred upon him the higher priesthood, and he entered into celestial marriage (which is the covenant of exaltation), gaining assurance thereby that he would have eternal increase; finally he received a promise that all of these blessings would be offered to all of his mortal posterity. Included in the divine promises to Abraham was the assurance that Christ would come through his lineage, and the assurance that Abraham’s posterity would receive certain choice, promised lands as an eternal inheritance. All of these promises lumped together are called the Abrahamic covenant. Those portions of it which pertain to personal exaltation and eternal increase are renewed with each member of the house of Israel who enters the order of celestial marriage; through that order the participating parties become inheritors of all the blessings of Abraham, Isaac, and Jacob. Bruce R. McConkie, Mormon Doctrine, p. 13.)</p>	<p>1 NOW the LORD had ^asaid unto ^bAbram, ^cGet thee out of thy ^dcountry, and from thy ^ekindred, and from thy ^ffather’s house, unto a ^gland that I will shew thee:</p>
<p>7 For I am the Lord thy God; I dwell in ^aheaven; the earth is my ^bfootstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my ^cchariot; I say to the mountains—Depart hence—and behold, they are taken away by a whirlwind, in an instant, suddenly.</p>	
<p>8 My ^aname is Jehovah, and I ^bknow the end from the beginning; therefore my hand shall be over</p>	

thee.	
<p>9 And I will make of thee a great ^anation, and I will ^bbless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and ^cPriesthood unto all nations; (The responsibility of the seed of Abraham, which we are, is to be missionaries to bear this ministry and Priesthood unto all nations. Ezra Taft Benson, CR, Apr 1987, p. 107)</p>	<p>2 And I will make of thee a ^agreat ^bnation, and I will ^cbless thee, and make thy ^dname great; and thou shalt be a blessing: (Thus through this scattering the Lord has caused Israel to mix with the nations and bring the Gentiles within the blessings of the seed of Abraham. We are preaching the gospel now in all parts of the world, and for what purpose? To gather out from the Gentile nations the lost sheep of the house of Israel. It is by this scattering that the Gentile nations have been blessed, and if they will truly repent they are entitled to all the blessings promised to Israel, which are the blessings of salvation, even of life eternal. Joseph Fielding Smith, Answers to Gospel Questions, 2:57)</p>
<p>10 And I will ^abless them through thy name; for as many as receive this ^bGospel shall be called after thy ^cname, and shall be accounted thy ^dseed, and shall rise up and bless thee, as their ^efather;</p>	
<p>11 And I will ^abless them that bless thee, and ^bcurse them that curse thee; and in thee (that is, in thy Priesthood) and in thy ^cseed (that is, thy Priesthood), for I give unto thee a promise that this ^dright shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) (The royal lineage comes down through Isaac, and Jacob and not Abraham's other descendants. Bruce R. McConkie, Studies in Scripture 3:54. And who were the prophets that existed among ancient Israel? They were descendants of Abraham; and to them came the word of God and the light of revelation. Who was Jesus? After the flesh of the seed of Abraham. Who were his Twelve Apostles? Of the seed of Abraham. Who were the people that came to this continent – Lehi and his family, about 600 BC? Of the seed of Abraham. Who were the Apostles they had among them that spread forth among the millions that then lived upon this continent? Of the seed of Abraham. Who was Joseph Smith? Of the seed of Abraham. John Taylor, JD, 20:224.) shall all the families of the earth be blessed, (The seed of Abraham is so universally spread over the earth that it is a little difficult to suppose that there are any people left on earth who do not have some of the blood of Abraham in their veins, excepting the seed of Cain. There would be many people who have very little of the blood of Israel, but I believe</p>	<p>3 And I will ^abless them that bless thee, and ^bcurse him (them) that ^ccurseth thee: and in thee shall all (the) ^dfamilies of the earth be ^eblessed. (No person who is not of Israel can become a member of the Church without becoming of the house of Israel by adoption. Joseph Fielding Smith, Doctrines of Salvation, 3:246 The solemn obligation associated with the Abrahamic Covenant is to be worthy spiritual servants to the world, delivering to all nations, kindreds, tongues, and peoples the blessings associated with the kingdom of God upon the earth, including the priesthood in all its saving functions. Latter-Day Commentary on the Old Testament, p. 76. Your descendants, meaning as we shall see, the ones through Isaac and Jacob, shall have a right to the priesthood, to the gospel and to eternal life. Three things. I have a right to them. It may be different with some others. If they are not the seed of Abraham, they can obtain the gospel, or they can obtain the priesthood, and they can be adopted in, but I have a right – a right that I earned in pre-existence when the Lord decided that I should be born in the lineage that is royal. The royal lineage! It is their right to have the priesthood, the gospel, and eternal life. If I do not obtain those things, it is my fault for not living up to the potential and the possibility that God gave me. Bruce R. McConkie, Studies in Scripture, 3:54)</p>

the seed of Cain has none. Bruce R. McConkie, *Studies in Scripture*, 3:53) even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (It is the seed of Abraham who themselves hold the same priesthood held by their noble forebear who will take salvation to all the nations of the earth. Bruce R. McConkie, *Millennial Messiah*, p. 263.)

These chapters speak of the gathering of Israel in the last days. President Joseph Fielding Smith said: “The Lord always turns punishments to the accomplishment of his purposes. The scattering of the Israelites among all nations was a punishment inflicted upon them, but a great blessing extended to the nations among whom they were scattered... the scattering of Israel, especially the descendants of the ten tribes who mingled with the Gentile nations, the blood of Abraham had been mixed with the blood of the Gentiles, and in this way the Gentiles have been brought into the seed of Abraham, and are therefore entitled to receive, on condition of their repentance, all the blessings promised to the seed of Abraham.” (The Restoration of All Things, p. 129-137.)

The Book of Mormon reveals that in an attempt to save apostate Israel, the Lord took several groups of Israel and placed them in various places throughout the earth where they were privileged to retain the gospel. This was portrayed in the allegory found in Jacob 5. After America had been colonized, and a country was founded that secured the right of religious freedom, the Lord saw fit that he would fulfill his covenant that he made with Abraham.

The gathering of Israel commenced when the gospel was restored to the earth on April 6, 1830 and when Moses committed unto Joseph Smith the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. (D&C 110:11)

Joseph taught that the gathering of Israel consists of joining the Church and receiving the ordinances of the house of the Lord. The gathering of Israel is a process rather than an event. In an area conference talk given in Lima, Peru, in February 1977, Elder Bruce R. McConkie outlined the process of the gathering of Israel. He explained that the gathering of Israel would be accomplished in three phases:

Come: Let Israel Build Zion

Elder Bruce R. McConkie

Of the Council of the Twelve

Ensign, May 1977, pp. 115-118

The following sermon was given by Elder McConkie on 27 February 1977 in Lima, Peru. President Spencer W. Kimball was desirous that it be printed for the membership of the Church.

[Underlining is NOT original]

We are in the midst of a period of change and realignment where one of the basic doctrines of the Restoration is concerned. We were directed in the day of Joseph Smith to do one thing with reference to the gathering of Israel and the building up of Zion. Today we are counseled to turn away from the past and do something entirely different. It is somewhat with us as it was with the disciples in the meridian of time—Jesus first commanded them to preach the gospel to the lost sheep of the house of Israel only; they were forbidden to take the message of salvation to the gentiles. Then he reversed his direction and commanded them to go into all the world and to preach the gospel to every creature, Jew and gentile alike. As the New Testament account shows, there was a period of a quarter of a century or so in which the early saints—Peter, Paul, James, the Twelve, and all the leading Brethren included—struggled to envision the new decree, the decree that revealed to them that others besides the chosen people of Israel were entitled to the blessings of the gospel and that the gentiles were equal candidates for

salvation with them. Something akin to this is going on in the Church today. Since the coming of Moses to Joseph Smith and Oliver Cowdery, on the third day of April, 1836, in the Kirtland Temple, since the conferral upon mortal men, by that holy prophet, of the keys of the gathering of Israel and of the leading of the ten tribes from the land of the north, we have been using our talents and means and strength to recover the remnant of that once favored nation.

Some considerable success has attended our labors; we have built the Lord's holy house in the tops of the mountains; and all nations have begun to flow unto it. Swift messengers have gone to nation after nation seeking the lost sheep of Israel and inviting them to come "to the mountain of the Lord, to the house of the God of Jacob," so they might be taught in his ways, and walk in his paths, preparatory to the great day when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3.) Many of the house of Ephraim have been gathered and in due course those of the other tribes will come to receive their blessings, "and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim." (D&C 133:32.)

Now, if those of us who have been gathered again into the sheepfold of Israel are to play the part assigned us in the Lord's eternal drama concerning his people, we must know that some things relative to the gathering of Israel are past, some are present, and yet others are future. We ought not to struggle through a quarter of a century or so trying to determine, as did the New Testament saints in an analogous situation, what part we should play in the building up of Zion.

The gathering of Israel and the establishment of Zion in the latter days is divided into three periods or phases. The first phase is past; we are now living in the second phase; and the third lies ahead. Prophecies speak of them all. If we do not rightly divide the word of God, as Paul's expression is, we will face confusion and uncertainty. If on the other hand we correctly envision our proper role and know what should be done today, we shall then be able to use our time, talents, and means to the best advantage in building up the kingdom and preparing a people for the second coming of the Son of Man.

The three phases of this great latter-day work are as follows:

Phase I—From the First Vision, the setting up of the kingdom on April 6, 1830, and the coming of Moses on April 3, 1836, to the secure establishment of the Church in the United States and Canada, a period of about 125 years.

Phase II—From the creation of stakes of Zion in overseas areas, beginning in the 1950s, to the second coming of the Son of Man, a period of unknown duration.

Phase III—From our Lord's second coming until the kingdom is perfected and the knowledge of God covers the earth as the waters cover the sea, and from then until the end of the Millennium, a period of 1,000 years.

We live in the age of restoration. Peter calls it "the times of restitution," meaning the period or time in the earth's history when that which once was shall be restored in all its original glory and perfection. He says the things to be restored include "all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) And there are few things of which Israel's prophets have spoken with more fervor and zeal than the latter-day gathering of the house of Jacob and the part that favored people will play in the building of Zion again on earth.

Many things have already been restored, and many things are yet to be restored. Israel has been gathered in part, but in many respects the greatest part of the gathering of Israel is ahead. The foundations of Zion have been laid, but the promised City of Holiness has yet to be built. We have done some of the things destined to be accomplished in this dispensation; we are now engaged in doing the very things reserved for our time; and there are many things ahead to be done by our children and grandchildren and by all those who shall build on the foundation we are now laying.

In view of these principles, and so that members of the Church who live outside the United States and Canada would know why they are now counseled to remain in their own nations and not gather to an American Zion, I gave the following talk in the Lima Peru Area Conference: We are grateful beyond any measure of expression for the very excellent work being done in the Church here in South America. We extend our high commendation to the noble men who serve as Regional Representatives of the Twelve, as stake presidents, as bishops, and in other responsible positions in the stakes and wards. We feel that a foundation has been laid for great progress and development. We foresee a day when the Church will be a very substantial influence in all these great nations. It is a matter of great gratification that stakes of Zion have been organized here. We hope to see the stakes increase in number and in effectiveness.

I shall speak of the gathering of Israel and of the building up of Zion in the last days. As we all know, the Lord scattered Israel among all the nations of the earth because they forsook him and broke his commandments. As we also know, he is now gathering in the lost sheep of Israel and laying upon them the obligation to build up his latter-day Zion.

This gathering of Israel and this building of Zion in the last days occurs in stages. The early part of the work, which involved gathering to the United States and building stakes of Zion in North America, has already been accomplished. We are now engaged in gathering Israel within the various nations of the earth and in establishing stakes of Zion at the ends of the earth. This is the work that is now going forward in all of the nations of South America and of which I shall now speak.

By the mouth of an ancient prophet, and from the lips of one who lived 3,000 years ago, the Lord sent a message to us. The holy man of old who spake as he was moved upon by the Holy Ghost said these words: "This shall be written for the generation to come"; it is sent to "the people which shall be created," to a people who "shall praise the Lord." (Ps. 102:18.)

We are that people, a people who once again receive revelation, a people to whom God has given anew the fulness of his everlasting gospel, in consequence of which we praise his holy name forever. The message which has come to us is that the Lord will "have mercy upon Zion: for the time to favour her, yea, the set time, is come."

The message is that "when the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:13, 16.) Now, if I may be properly guided by the power of the Spirit—a thing which I devoutly desire—I shall speak of the manner in which the Lord will build up Zion, the manner in which the Lord is having mercy upon Zion, and the part we are expected to play in the building of Zion.

As is clear from the inspired account, Zion shall be built up—she shall obtain that perfection and glory which is hers—when the Lord appears in his glory. She shall then become as she once was. This will be during the Millennium when the restoration of all things is completed. Zion shall be perfected after the second coming of Christ.

But in the meantime, and as of now, the Lord has laid upon us the responsibility to lay the foundation for that which is to be. We have been commissioned to prepare a people for the second coming of the Son of Man. We have been called to preach the gospel to every nation and kindred and tongue and people. We have been commanded to lay the foundations of Zion and to get all things ready for the return of Him who shall again crown the Holy City with his presence and glory. Our call to all men everywhere is: "Come to Zion, come to Zion, and within her walls rejoice." (*Hymns*, no. 81.)

Now, what is Zion, and where shall she be established? On what ground shall we build her walls? Where shall we place her gates and strong towers? Who shall dwell within her portals? And what blessings shall rest upon her inhabitants?

Truly the scripture saith, "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. ... And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her." (Ps. 87:2–3, 5.)

Zion has been established many times among men. From the day of Adam to the present moment—whenever the Lord has had a people of his own; whenever there have been those who have hearkened to his voice and kept his commandments;] whenever his saints have served him with full purpose of heart—there has been Zion.

Our first scriptural account relative to Zion concerns Enoch and his city. That prophet of transcendent faith and power lived while father Adam yet dwelt in mortality. It was a day of wickedness and evil, a day of darkness and rebellion, a day of war and desolation, a day leading up to the cleansing of the earth by water.

Enoch, however, was faithful. He “saw the Lord,” and talked with him “face to face” as one man speaks with another. (Moses 7:4.) The Lord sent him to cry repentance to the world, and commissioned him to “baptize in the name of the Father and of the Son, which is full of grace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.” (Moses 7:11.)

Enoch made converts and assembled a congregation of true believers, all of whom became so faithful that “the Lord came and dwelt with his people, and they dwelt in righteousness,” and were blessed from on high. “And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.” (Moses 7:18.)

Please note: Zion is people; Zion is the saints of God; Zion is those who have been baptized; Zion is those who have received the Holy Ghost; Zion is those who keep the commandments; Zion is the righteous; or in other words, as our revelation recites: “This is Zion—the pure in heart.” (D&C 97:21.) After the Lord called his people Zion, the scripture says that Enoch “built a city that was called the City of Holiness, even Zion”; that Zion “was taken up into heaven” where “God received it up into his own bosom”; and that “from thence went forth the saying, Zion is fled.” (Moses 7:19, 21, 69.)

After the Lord’s people were translated—for it was people who were caught up into heaven, not brick and mortar and stone, for there are better homes already in heaven than men can build on earth—after these righteous saints went to dwell beyond the veil, others, being converted and desiring righteousness, looked for a city which hath foundation, whose builder and maker is God, and they too “were caught up by the powers of heaven into Zion.” (Moses 7:27.)

This same Zion which was taken up into heaven shall return during the Millennium, when the Lord brings again Zion; and its inhabitants shall join with the New Jerusalem which shall then be established. (See Moses 7:62–63.)

That many of these truths about Zion were known and taught in ancient Israel is clear from the many references in Isaiah and the Psalms and elsewhere. Isaiah made particular mention of stakes of Zion which would be established in the day of restoration.

As is well known, ancient Israel was scattered among all the nations of the earth because they forsook the Lord and worshipped false gods. As is also well known, the gathering of Israel consists of receiving the truth, gaining again a true knowledge of the Redeemer, and coming back into the true fold of the Good Shepherd. In the language of the Book of Mormon, it consists of being “restored to the true church and fold of God,” and then being “gathered” and “established” in various “lands of promise.” (2 Ne. 9:2.) “When they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.” (2 Ne. 6:11.)

Two things are accomplished by the gathering of Israel: First, those who have thus chosen Christ as their Shepherd; those who have taken upon themselves his name in the waters of baptism; those who are seeking to enjoy his Spirit here and now and to be inheritors of eternal life hereafter—such people need to be gathered together to strengthen each other and to help one another perfect their lives.

And second, those who are seeking the highest rewards in eternity need to be where they can receive the blessings of the house of the Lord, both for themselves and for their ancestors in Israel who died without a knowledge of the gospel, but who would have received it with all their heart had opportunity afforded.

Manifestly in the early days of this dispensation, this meant gathering to the mountain of the Lord's house in the tops of the mountains of North America. There alone were congregations strong enough for the Saints to strengthen each other. There alone were the temples of the Most High where the fulness of the ordinances of exaltation are performed.

However, in the providences of Him who knoweth all things, in the providences of Him who scattered Israel and who is now gathering that favored people again, the day has now come when the fold of Christ is reaching out to the ends of the earth. We are not established in all nations, but we surely shall be before the second coming of the Son of Man.

As the Book of Mormon says, in the last days, "the saints of God" shall be found "upon all the face of the earth." Also: "The saints of the church of the Lamb and ... the covenant people of the Lord"—scattered as they are "upon all the face of the earth"—shall be "armed with righteousness and with the power of God in great glory." (1 Ne. 14:12, 14.)

We are living in a new day. The Church of Jesus Christ of Latter-day Saints is fast becoming a worldwide church. Congregations of Saints are now, or soon will be, strong enough to support and sustain their members no matter where they reside. Temples are being built wherever the need justifies. We can foresee many temples in South America in process of time. Stakes of Zion are also being organized at the ends of the earth. In this connection, let us ponder these truths: A stake of Zion is a part of Zion. You cannot create a stake of Zion without creating a part of Zion.

Zion is the pure in heart; we gain purity of heart by baptism and by obedience. A stake has geographical boundaries. To create a stake is like founding a City of Holiness. Every stake on earth is the gathering place for the lost sheep of Israel who live in its area. The gathering place for Peruvians is in the stakes of Zion in Peru, or in the places which soon will become stakes. The gathering place for Chileans is in Chile; for Bolivians it is in Bolivia; for Koreans it is in Korea; and so it goes through all the length and breadth of the earth.

Scattered Israel in every nation is called to gather to the fold of Christ, to the stakes of Zion, as such are established in their nations. Isaiah prophesied that the Lord "shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." The Lord's promise is: "Ye shall be gathered one by one, O ye children of Israel." (Isa. 27:6, 12.)

That is to say—Israel shall be gathered one by one, family by family, unto the stakes of Zion established in all parts of the earth so that the whole earth shall be blessed with the fruits of the gospel.

This then is the counsel of the Brethren: Build up Zion, but build it up in the area where God has given you birth and nationality. Build it up where he has given you citizenship, family, and friends. Zion is here in South America and the Saints who comprise this part of Zion are and should be a leavening influence for good in all these nations. And know this: God will bless that nation which so orders its affairs as to further his work. His work includes the building up of Zion in the last days. He has commissioned us to do that work for him.

The foundations of Zion have already been laid in North America, in South America, in Europe, in Asia, in the South Pacific and in every place where there are stakes of Zion. But Zion is not yet perfected in any of these places. When she is perfected, it will be as it was with Zion of old—the Lord will come and dwell with his people.

Our tenth Article of Faith says, "We believe in the literal gathering of Israel." This gathering occurs when the lost sheep of Israel come into the Church. It occurs when their sins are washed away in the waters of baptism, so that once again they have power to become pure in heart; and Zion is the pure in heart. Our Article of Faith says that "We believe ... in the restoration of the Ten Tribes." This is in the future. It will occur when the Lord brings again Zion, according to the promises.

Our Article of Faith says “that Zion (the New Jerusalem) will be built upon this [the American] continent.” This also is future and will occur after the Lord’s people have gained strength and influence and power in all the nations whither he hath scattered them.

Our Article of Faith says “that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.” This also is future, a day which we devoutly desire and seek. (A of F 1:10)

Each one of us can build up Zion in our own lives by being pure in heart. And the promise is, “Blessed are the pure in heart: for they shall see God.” (Matt. 5:8.) Each one of us can extend the borders of Zion by gathering our friends and neighbors into the fold of Israel. These things of which we speak are part of a great plan and program of the Lord. He has known the end from the beginning. He has ordained and established the system which is now in operation. He has scattered his chosen people in all the nations of the earth. And now through his goodness and grace in this, our day, by the opening of the heavens, by the ministry of holy angels sent from his presence, by his own voice speaking from heaven, by the pouring out of the Holy Ghost—by all these means—he has once again restored the fulness of his everlasting gospel. He has called us out of darkness into the marvelous light of Christ. He has commanded us to build up Zion anew. He has commanded us to overcome the world. He has commanded us to forsake every evil thing. He has made us his agents and representatives. He has commissioned us to go out and find the lost sheep of Israel. He wants us to invite them to gather with the true Church and with the Saints of God.

This is a work of great magnitude and importance. There is no work like it in all the world. The gospel of the Lord Jesus Christ is the greatest thing in heaven or on earth. We rejoice in the glorious truths of heaven we have received. We praise the Lord for his goodness and grace. And we know within ourselves of the truth and divinity of these things.

By the revelations of the Holy Spirit to my soul, I know this work in which we are engaged is true. I know the Lord’s hand is in it. I know that success will attend our labors. The day will come when the knowledge of God covers the earth as the waters cover the sea. We are the most blessed and favored people on earth. God grant us the wisdom, God grant us the fervor and devotion, God grant us the zeal and good sense to go forth on his errand living the gospel ourselves and saving our own souls, and offering these glorious principles of salvation to his other children. This is the Lord’s work. It is true, and I so testify in the name of the Lord Jesus Christ. Amen.

Why gather to America? The reason the gathering of the Saints was first to America was because that is where the temples were. President Kimball taught: “Now, in the early days of the Church we used to preach for the people to come to Utah as the gathering process largely because that was the only place in the whole world where there was a temple.” (Proclaiming the Gospel, p. 99) But eventually, as the Church grew, the Church built temples in other parts of the world. The Brethren then told the saints to stay where they were and build up Zion in that part of the world.

We are currently living in phase 2. Phase 1 and 2 deal with Israel gathering first to the church through baptism and then to the temple. Of this, President Kimball taught: “Now the gathering of Israel consists of joining the true church and their coming to a knowledge of the true God. Any person, therefore, who has accepted the restored gospel, and who now seeks to worship the Lord in his own tongue and with the Saints in the nations where he lives, has complied with the law of gathering of Israel and is heir to all of the blessings promised the Saints in these last days. Many people have been holding their breath waiting to see the gathering of Israel. We are in Israel and are being gathered. (Teachings of Spencer W. Kimball, p. 438-9)

In phase 3, after the Lord’s second coming, the ten tribes who will have been gathered into stakes of Zion throughout the world, will be led back (D&C 110:11) or restored to (Article of Faith 10) their tribal inheritances in the land of Israel (D&C 133). At that time, the ten tribes led by the tribe of Ephraim, the

remnant of the ancient northern kingdom of Israel, will be reunited with the remnants of the southern kingdom of Judah, where they will become one nation in the land upon the mountains of Israel. (Ezek 37:22) Because the seed of Abraham will have become “as the sand which is upon the sea shore (Gen 22:17), the land of Israel, the ancient place of their inheritance, “shall even now be too narrow by reason of the inhabitants (Isaiah 49:19). Therefore, the whole earth shall be given unto them for an inheritance. (D&C 45:58)

Isaiah 54 takes place within the setting of phase 2 & 3. The prophecy begins with a statement that the promise given Abraham that his posterity would become more numerous than the stars of heaven or the sand upon the seashore (verse 1).

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