

**LESSON 48**  
**“The Great and Dreadful Day of the Lord”**  
**Zechariah 10-14; Malachi**

**OVERVIEW:**

Zechariah prophesied between 520 and 518 BC. He was both a priest and prophet. He assisted Haggai in motivating the Jews to rebuild the temple. His name means “Jehovah remembers.” History would suggest that he used objects and people from his own time as types to represent millennial counterparts.

**SCRIPTURES:**

ZECHARIAH  
CHAPTER 10

*Judah and Joseph shall be sown among the people in far countries—The Lord will hiss for them and gather them and redeem them.*

Verses 1-12 represent the summons of Israel to be gathered.

1 ASK ye of the LORD rain in the time of the <sup>a</sup>latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

2 For the idols have spoken vanity, and the <sup>a</sup>diviners have seen a lie, and have told false <sup>b</sup>dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was no* <sup>c</sup>shepherd.

3 Mine anger was kindled against the **shepherds**, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth <sup>a</sup>the corner (the cornerstone) (Judah will provide the corner stone for security. Christ is the chief cornerstone), **out of him the <sup>b</sup>nail**, (Isaiah 28:16 – the figure for the Davidic King. The nail, or tent peg was the hooked peg built into a wall to hold the implements of war as well as the household utensils. This is an attribute of reliability.) **out of him the battle bow** (refers to effective power in leadership), out of him every oppressor together. (Their prince-leader will not oppress with unjust taxation or impose crushing burdens too great for the poor to bear, but will exact tribute from their vanquished enemies. A Bible scholar Oesterly ascribed the above titles to Simon, Judas, and Jonathan Maccabeus. The ultimate reference is to the Lion of the tribe of Judah, by whose aid His people will conquer every foe.)

5 ¶ And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for *I am* the LORD their God, and will <sup>a</sup>hear (answer) them.

7 **And they of <sup>a</sup>Ephraim shall be like a mighty man**, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will hiss (whistle) for them, and <sup>a</sup>gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will <sup>a</sup>sow them among the people: and they shall <sup>b</sup>remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of <sup>a</sup>Assyria; (Both Egypt

and Assyria mean the world into which they had been dispersed.) and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of <sup>a</sup>Assyria shall be brought down, and the <sup>b</sup>sceptre of <sup>c</sup>Egypt shall depart away.

12 And I will <sup>a</sup>strengthen them in the LORD; and they shall walk up and down in his <sup>b</sup>name, saith the LORD.

## CHAPTER 11

Chapters 11, 12, and 13 refer to the battle of Armageddon. Chapter 11 is the preface to 12 & 13.

*Zechariah speaks Messianically: Messiah shall be betrayed for thirty pieces of silver—It shall be cast to the potter in the house of the Lord.*

This chapter is an allegory of the good shepherd who tries to save the sheep but because of opposition cannot do it. Finally, he quits in anger, breaks his two staves and demands his wages. He is paid the sum of thirty pieces of silver. These he throws down before the potter inside the Lord's house, in testimony before Jehovah of his wrongs and rejection. This allegory reflects the rejection of the true shepherd who was sold for 30 pieces of silver and delivered over to false brethren. This betrayer's ransom later bought a potter's field.

1 OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, <sup>a</sup>fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye <sup>b</sup>oaks of Bashan; for the forest of the vintage is come down. (Destruction of the Israel kingdom by Rome.)

3 ¶ *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter; (Fed to bring profit to its owner. The howling represents the sorrow of Israel when they know that they were the cause of their own dispersion and punishment.)

5 Whose possessors slay them, and hold themselves not <sup>a</sup>guilty: and they that sell them say, Blessed *be* the LORD; for I am <sup>b</sup>rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called <sup>a</sup>Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 ¶ And I took my staff, *even* Beauty, and cut it assunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock <sup>a</sup>that waited upon me (who watched for me) knew that it *was* the word of the LORD.

12 And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price <sup>a</sup>thirty *pieces* of <sup>b</sup>silver.

13 And the LORD said unto me, Cast it unto the <sup>a</sup>potter: a goodly price that I was <sup>b</sup>prised at of them.

And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD. (The only shepherd that could save was sold for 30 pieces of silver.)

14 Then I cut asunder mine other staff, *even* <sup>a</sup>Bands, that I might break the brotherhood between Judah and Israel. (Breaking the staff was laying down his pastoral office as shepherd and letting the enemy destroy his sheep. Israel was allowed to be taken captive by its enemies.)

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol <sup>a</sup>shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

## CHAPTER 12

*In the final great war, all nations shall be engaged at Jerusalem but the Lord shall defend his people—  
Then the Jews shall look upon Jesus whom they crucified, and there shall be great mourning.*

### 1-14 – The purification of Jerusalem.

1 THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the <sup>a</sup>earth, and formeth the <sup>b</sup>spirit of man within him.

2 Behold, I will make Jerusalem a <sup>a</sup>cup of trembling unto all the <sup>b</sup>people (nations) round about, when they shall be in the siege both against Judah *and* against Jerusalem.

3 ¶ And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be <sup>a</sup>gathered together against it. (Those that take in hand to conquer Israel, will find it difficult.)

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah like a <sup>a</sup>hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the <sup>b</sup>people (nations) round about, on the right hand and on the left(;) and <sup>c</sup>Jerusalem shall be <sup>d</sup>inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of <sup>a</sup>David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, *that* I will seek to <sup>a</sup>destroy all the nations that come against <sup>b</sup>Jerusalem.

10 And I will <sup>a</sup>pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of <sup>b</sup>grace and of supplications: and they shall <sup>c</sup>look upon me whom they have <sup>d</sup>pierced, and they shall <sup>e</sup>mourn for him, as one mourneth for *his* <sup>f</sup>only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

11 In that day shall there be a great <sup>a</sup>mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. (The mourning of King Josiah. There will be a national mourning when they realize that they have killed their Messiah. President Joseph Fielding Smith said: “Then they will accept Him as their redeemer, which they have never been willing to do. Then is the time as spoken of in this passage from Zechariah when every family will go and mourn apart, the house of David, the house of Nathan, the Jews. They will fall down. They will rend their garments, and they will mourn and they will weep

because they were not willing to accept the Son of God but accepted the teachings of the fathers and rejected their Redeemer and Messiah. Then they will fall down at His feet and worship Him. After these days will come their redemption and the building of Jerusalem. They will be given their own land again and every man will live under his own vine and his own fig tree and they will learn to love the Lord and keep his commandments and walk in the light, and He will be their God and they will be His people and that is right at our doors.” Signs of the Times, p. 171-72)

12 And the land shall <sup>a</sup>mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

## CHAPTER 13

*The Jews shall gain forgiveness at the Second Coming—They shall ask Jesus: What are these wounds in thine hands?—The remnant, tried and refined, shall be his people.*

### 1-6 – Cleansing of her lands of false prophecy.

1 IN that day there shall be a <sup>a</sup>fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the <sup>a</sup>idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be <sup>a</sup>ashamed every one of his vision, when he hath prophesied; neither shall they wear a <sup>b</sup>rrough garment to deceive:

5 But he shall say, I *am* no prophet, I *am* ~~an~~ husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these <sup>a</sup>wounds in thine hands? Then he shall answer, *Those* with which I was <sup>b</sup>wounded *in* the house of my friends.

### 7-9 – Separation of the wicked from the righteous.

7 ¶ Awake, O sword, against my shepherd, and against the man <sup>a</sup>*that is* my fellow (or who stands next to me), saith the LORD of hosts: smite the <sup>b</sup>shepherd, (Christ) and the <sup>c</sup>sheep shall be <sup>d</sup>scattered: and I will turn mine hand upon the little ones. (The disciples after Christ’s death. Also Israel in the last days.)

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be <sup>a</sup>left therein.

9 And I will bring the third part through the fire, and will <sup>a</sup>refine them as silver is refined, and will <sup>b</sup>try them as gold is <sup>c</sup>tried: they shall call on my name, and I will hear them: I will say, It *is* my <sup>d</sup>people: and they shall say, The LORD *is* my God.

## CHAPTER 14

*At his Second Coming the Lord shall fight for Israel—His feet shall stand upon the Mount of Olives—He shall be King over all the earth—Plagues shall destroy the wicked.*

1 BEHOLD, the <sup>a</sup>day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to <sup>a</sup>battle; and the city shall be taken, and the <sup>b</sup>houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. (Some erroneously conclude that the final battle of the war will be fought at Megiddo or Armageddon, but as Elder McConckie pointed out, the final struggles will center around Jerusalem, though they may extend to Meggido. “At the very moment of the Second Coming of our Lord, all nations shall be gathered against Jerusalem to battle, and the battle of Armageddon (obviously covering the entire area from Jerusalem to Megiddo, and perhaps more) will be in progress.” Mormon Doctrine, p. 74)

3 Then shall the LORD go forth, and <sup>a</sup>fight against those nations, as when he fought in the day of battle.

4 ¶ And his <sup>a</sup>feet shall <sup>b</sup>stand in that day upon the <sup>c</sup>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.

5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the <sup>a</sup>earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the <sup>b</sup>saints with thee.

6 And it shall come to pass in that day, *that* the <sup>a</sup>light shall not be clear, *nor* dark:

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

8 And it shall be in that day, *that* <sup>a</sup>living <sup>b</sup>waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be <sup>a</sup>king over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be turned as a <sup>a</sup>plain from Geba to Rimmon south of Jerusalem: and <sup>b</sup>it (Heb she; Jerusalem) shall be lifted up, and inhabited in her <sup>c</sup>place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 ¶ And this shall be the <sup>a</sup>plague wherewith the LORD will <sup>b</sup>smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his <sup>a</sup>neighbour.

14 And Judah also shall fight at Jerusalem; and the wealth of all the <sup>a</sup>heathen (Heb nations or gentiles) round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the <sup>a</sup>plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts (the beasts also shall be smitten) that shall be in these <sup>b</sup>tents, (camps) as this plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to <sup>a</sup>worship the <sup>b</sup>King, the LORD of hosts, and to keep the <sup>c</sup>feast of <sup>d</sup>tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that *have no rain*; there shall be the plague, wherewith the LORD will smite the <sup>a</sup>heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. (The Prophet Joseph Smith said: “While in conversation at Judge Adams’ during the evening, I said, Christ and the resurrected Saints will reign over the earth during the thousand years.

They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.” Teachings, p. 268-69. The wicked will not all be destroyed at the coming of Christ, and also there will be wicked during the Millennium... That Jesus will be a resident on the earth a thousand years with the Saints is not the case, but he will reign over the Saints and come down and instruct, as he did the five hundred brethren (1 Cor. 15:6) Those of the first resurrection will also reign with him over the Saints. (WJS, p. 65) Bruce R. McConkie said: “During the millennium, however, the Lord will use the forces of nature to turn people’s attention to the truth. Whoso will not come up, said Zechariah, of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.” Mormon Doctrine, p. 499)

20 ¶ In that day shall there be upon the bells of the horses, <sup>a</sup>HOLINESS UNTO THE LORD; and the pots in the LORD’s house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be <sup>a</sup>holiness (sacred) unto the LORD of hosts: and all they that sacrifice shall come and take of them, and <sup>b</sup>seethe (cook in them) therein: and in that day there shall be no more the <sup>c</sup>Canaanite in the house of the LORD of hosts.

## MALACHI CHAPTER 1

The exact dates of Malachi’s ministry are not known. It is clear that the temple had been rebuilt and the ordinances involving animal sacrifice were being performed. This places his ministry after 515 BC, the year when the temple was dedicated. His ministry would fall before 458 BC and was probably closer to 500 BC. Malachi’s name is unique in Hebrew cannon. It means “my messenger” or “my angel,” but it may be a shortened version of “the Lord’s messenger.”

*The Jews despise the Lord by offering polluted bread upon the altar and by sacrificing animals with blemishes—The Lord’s name shall be great among the Gentiles.*

1 THE burden of the <sup>a</sup>word of the LORD to Israel by Malachi.

2 I have <sup>a</sup>loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob’s brother? saith the LORD: yet I <sup>b</sup>loved Jacob,

3 And I **hated Esau**, (the word used in Hebrew means to be loved less than someone else, not to be disliked with bitter hostility.) and laid his mountains and his <sup>a</sup>heritage <sup>b</sup>waste for the <sup>c</sup>dragons (jackals) of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

6 ¶ A son <sup>a</sup>honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine <sup>b</sup>honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible. (Israel and her priests were also guilty of sin.)

8 And if ye offer the <sup>a</sup>blind for <sup>b</sup>sacrifice, *is it* not evil? and if ye offer <sup>c</sup>the lame and sick (lame of sick animals), *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine

altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I <sup>a</sup>accept an offering at your hand.

11 For from the <sup>a</sup>rising of the sun even unto the going down of the same my <sup>b</sup>name *shall be* great among the <sup>c</sup>Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, The <sup>a</sup>table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* and ye have <sup>a</sup>snuffed (belittled it) at it, saith the LORD of hosts; and ye brought *that which was* torn, and the <sup>b</sup>lame<sup>\*</sup>, and the sick; thus ye brought an offering: should I <sup>c</sup>accept this of your hand? saith the LORD.

14 But <sup>a</sup>cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* <sup>b</sup>dreadful among the heathen.

## CHAPTER 2

*The priests are reprov'd for not keeping their covenants and teaching the people—The Jews are condemn'd for dealing treacherously one with another, and with the wife of the covenant.*

1 AND now, O ye priests, this commandment *is* for you.

2 If ye will not <sup>a</sup>hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a <sup>b</sup>curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will <sup>a</sup>corrupt (rebuke) your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my <sup>a</sup>covenant might be with Levi, saith the LORD of hosts.

5 My <sup>a</sup>covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of <sup>a</sup>truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did <sup>b</sup>turn many away from <sup>c</sup>iniquity.

7 For the priest's lips should keep <sup>a</sup>knowledge, and they should seek the <sup>b</sup>law at his mouth: for he *is* the <sup>c</sup>messenger of the LORD of hosts. (how priesthood holders should behave.)

8 But ye are <sup>a</sup>departed out of the way; ye have caused many to <sup>b</sup>stumble at the law; ye have <sup>c</sup>corrupted the <sup>d</sup>covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you <sup>a</sup>contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one <sup>a</sup>father? hath not one God <sup>b</sup>created us? why do we deal treacherously every man against his brother, by <sup>c</sup>profaning the covenant of our fathers? (The Lord is angry with unfaithful priesthood holders.)

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath <sup>a</sup>married the daughter of a <sup>b</sup>strange god. (Judah had formed a temporal or spiritual alliance with a nation that did not regard Jehovah as the Lord of heaven.)

12 The LORD will <sup>a</sup>cut off the man that doeth this, the master and the scholar, (he who teaches doctrine and he who follows it.) out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your

hand.

14 ¶ Yet ye say, Wherefore? Because the LORD hath been witness between thee and the <sup>a</sup>wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant. (Some of the Hebrew men were seeking the company of younger women, being unfaithful to their wives.)

15 And did not he make <sup>a</sup>one? Yet had he the residue of the spirit. And wherefore one? That he might seek a <sup>b</sup>godly <sup>c</sup>seed. Therefore take heed to your spirit, and let none deal treacherously against the <sup>d</sup>wife of his youth.

16 For the LORD, the God of Israel, saith that he hateth <sup>a</sup>putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him*? When ye say, Every one that doeth <sup>a</sup>evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of <sup>b</sup>judgment?

### CHAPTER 3

*The Lord's messenger shall prepare the way for the Second Coming—Christ shall sit in judgment—Israel commanded to pay tithes and offerings—They keep a book of remembrance.*

1 BEHOLD, I will <sup>a</sup>send my <sup>b</sup>messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly <sup>c</sup>come to his <sup>d</sup>temple, (He has already come suddenly to his temple, on April 3, 1836, along with Elijah, Elias and Moses.) even the <sup>e</sup>messenger of the covenant, (Christ) whom ye delight in: behold, he shall come, saith the LORD of hosts. (3 Nephi 24 is almost the same as chapter 3. John the Baptist, the Aaronic Priesthood, Joseph Smith. When he comes to earth a second time, he will make more than one appearance before he comes in the clouds of heaven for all flesh to see him together. At least one of those appearances includes a sudden visit to his temple, yet to be built, in Jackson County, Missouri, )

2 But who may <sup>a</sup>abide the <sup>b</sup>day of his <sup>c</sup>coming? and who shall <sup>d</sup>stand when he appeareth? for he *is* like a <sup>e</sup>refiner's <sup>f</sup>fire, and like fullers' <sup>g</sup>soap: (The earth shall be cleansed and receive its paradisiacal glory.)

3 And he shall sit *as* a <sup>a</sup>refiner and purifier of silver: and he shall <sup>b</sup>purify the <sup>c</sup>sons of <sup>d</sup>Levi, (John the Baptist was a son of Levi.) and purge them as gold and silver, that they may offer unto the LORD an <sup>e</sup>offering in righteousness. (That there is more than one meaning for the offering in righteousness to be made by the sons of Levi at or near the second coming of the Lord is evident. With regard to animal sacrifice, Joseph Smith said: "It is generally supposed that sacrifice was entirely done away when the Great Sacrifice the sacrifice of the Lord Jesus was offered up, and that there will be no necessity for the ordinance of sacrifice in the future, but those who assert this are certainly not acquainted with the duties, privileges and authority of the Priesthood, or with the Prophets. The offering of sacrifice has ever been connected and forms a part of the duties of the priesthood. It began with the priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the priesthood is restored with all its authority, power and blessings. These sacrifices, as well as every ordinance belonging to the priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest, else how can the restitution of all things spoken of by the holy prophets be brought to pass. It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies, this has never been spoken of by the prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued." Teachings, p. 172-73)



4 Then shall the offering of <sup>a</sup>Judah and Jerusalem be <sup>b</sup>pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to <sup>a</sup>judgment; and I will be a swift witness against the <sup>b</sup>sorcerers, and against the <sup>c</sup>adulterers, and against <sup>d</sup>false swearers, and against those that <sup>e</sup>oppress the hireling in <sup>f</sup>his wages, the <sup>g</sup>widow, and the fatherless, and that turn aside the <sup>h</sup>stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I <sup>a</sup>change not; therefore ye sons of <sup>b</sup>Jacob are not <sup>c</sup>consumed.

7 ¶ Even from the days of your <sup>a</sup>fathers ye are gone away from mine <sup>b</sup>ordinances, and have not kept *them*. **Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?**

8 ¶ <sup>a</sup>Will a man <sup>b</sup>rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In <sup>c</sup>tithes and offerings. (President Spencer W. Kimball said: “Sometimes we have been a bit penurious and figured that we had for breakfast one egg and that cost so many cents and then we give that to the Lord. I think that when we are affluent, as many of us are, that we ought to be very, very generous. I think we should...give, instead of the amount saved by our two meals of fasting, perhaps much, much more – ten times more when we are in a position to do it. CR, Oct. 1974, p. 184. The concept of fast offerings appears as early as the time of Isaiah when, speaking of the true fast, he encouraged people to fast and “to deal thy bread to the hungry, and ... bring the poor that are cast out to thy house.” The Prophet Joseph instituted the practice of collecting fast offerings for the poor in Kirtland, Ohio; and later at Nauvoo, Illinois, the Quorum of the Twelve Apostles sent a general letter to the Church defining “the principle of fasts,” stating: “Let this be an ensample to all saints, and there will never be any lack for bread: When the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishops for the poor, and every one will abound for a long time; and this is one great and important principle of fasts approved of the Lord. And so long as the saints will all live to this principle with glad hearts and cheerful countenances they will always have an abundance.” President Monson, CR Oct 1996 I have heard bishops and stake presidents say that the real blessings of the Lord are in the generous payment of fast offerings. The beginning of the living of the Law of Consecration.)

9 Ye *are* <sup>a</sup>cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the <sup>a</sup>tithes into the storehouse, that there may be <sup>b</sup>meat in mine house, and <sup>c</sup>prove me now herewith, saith the LORD of hosts, if I will not <sup>d</sup>open you the <sup>e</sup>windows of heaven, and pour you out a <sup>f</sup>blessing, that *there shall not be room enough to receive it*. (What are the blessings mentioned? Spiritual, temporal.)

11 And I will <sup>a</sup>rebuke the <sup>b</sup>devourer (Satan, those that would deplete your resources, illnesses, car trouble, employment difficulties) for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been <sup>a</sup>stout (strong) against me, saith the LORD. Yet ye say, What have we spoken *so much* (the Book of Mormon removes these 2 words. The JST keeps it in.) against thee?

14 Ye have said, It *is* <sup>a</sup>vain to serve God: and what <sup>b</sup>profit *is it* that we have kept his ordinance, (and what doth it profit that we have kept his ordinances The JST wording is the name as the KJV.) and that we have walked mournfully before the LORD of hosts? (The Lord never breaks his part of the covenant, it is us that breaks it. It seems that the wicked prosper and the evil are elevated.)

15 And now we call the <sup>a</sup>proud happy; yea, they that work <sup>b</sup>wickedness are set up; yea, *they that* tempt God are even delivered.

16 ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, (the Book of Mormon takes the word “it” out, but the JST leaves it in.) and a <sup>a</sup>book of <sup>b</sup>remembrance (The Book of Life, the names of the sanctified. Adam kept a written account of his faithful descendants in which he recorded their faith and works, their righteousness and devotion, their revelations and visions, and the adherence to the revealed plan of salvation. To signify the importance of honoring our

worthy ancestors and of hearkening to the great truths revealed to them, Adam called his record a book of remembrance. It was prepared according to the pattern given by the finger of God. Moses 6:4-6, 46. Mormon Doctrine, p. 100) was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be <sup>a</sup>mine, saith the LORD of hosts, in that day when I make up my <sup>b</sup>jewels; (royal treasure) and I will <sup>c</sup>spare them, as a man spareth his own son that serveth him.

18 **Then shall ye return**, and <sup>a</sup>discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (We can return to God by paying tithes. What is the real purpose of tithing? Paying tithes is a call to faith.)

## CHAPTER 4

*At the Second Coming the proud and wicked shall be burned as stubble—Elijah shall return before that great and dreadful day.*

3 Nephi 25 is the same as chapter 4.

1 <sup>a</sup>FOR\*, behold, the <sup>b</sup>day cometh, that shall <sup>c</sup>burn as an oven; and all the <sup>d</sup>proud, yea, and all that do <sup>e</sup>wickedly, shall be (burn as – Moroni to Joseph Smith) <sup>f</sup>stubble: and the day that cometh shall burn them up, (for they that come shall burn them) saith the LORD of hosts, that it shall leave them neither root nor <sup>g</sup>branch.

2 ¶ But unto you that fear my name shall the <sup>a</sup>Sun of righteousness <sup>b</sup>arise with healing in his wings; and ye shall go forth, and grow up as calves of the <sup>c</sup>stall.

3 And ye shall <sup>a</sup>tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember ye the law of Moses my servant, which I <sup>a</sup>commanded unto him in <sup>b</sup>Horeb for all Israel, with the statutes and judgments. (The law revealed to Moses in Horeb never was revealed to the children of Israel.)

5 ¶ Behold, I will <sup>a</sup>send you <sup>b</sup>Elijah the prophet <sup>c</sup>before the coming of the <sup>d</sup>great and dreadful <sup>e</sup>day of the LORD: (Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. – Moroni to JS. These changes are the same as in D&C 2)

6 And he shall <sup>a</sup>turn (plant in) (Joseph Smith said the word “turn” should be “seal” or “bind.” Teachings, p. 330.) the <sup>b</sup>heart (s) of the <sup>c</sup>fathers to the <sup>d</sup>children, (the promises made to the fathers) and the heart(s) of the <sup>e</sup>children (shall turn) to their fathers, lest I come and <sup>f</sup>smite the <sup>g</sup>earth with a <sup>h</sup>curse. (If it were not so, the whole earth would be utterly wasted at his coming.) (Elijah came to the Kirtland Temple on April 3, 1836. A by-product of this process of being sealed to each other, is that those on the earth are sealed to those in heaven and can draw assistance from them. DHC 6:252 Each generation needs to be welded to the one before it, such that a whole, complete, and perfect union can be made. One of the first things necessary for that union is the organization of the righteous from every dispensation into one eternal family. In this way all the keys, powers, and glories from the days of Adam to the present are brought together to prepare the earth for the return of its great King.)

THE END OF THE PROPHETS

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