

# Hyrum L Andrus + Micah English

(Lecture – 7 NEPHI'S PROPHECY OF THE LAST DAYS)

The great prophetic picture of the Book of Mormon is far, far more significant than most of us have realized. But even at that, I hesitate at times to talk about it because it comes so close to home at times. And it's not easy to talk about those things in relation to judgments on this land and things that are not too far distant in the future. But as I've wrestled with this situation, struggled over it, ruminated on it and all those other adjectives, my conclusion is, or my feeling is that we need to have an educated body of Saints in order to best handle the circumstances. So I'm going to give you both barrels, right from the shoulder. And we'll spend 9 hours tonight and tomorrow night and Saturday night talking about the prophetic picture.

1. Help the Saints by trying to educate them and making them uncomfortable or being held accountable as a watchman on the tower for not raising the alarm but being able to keep more friends in the world by making fewer people uncomfortable
2. Can you imagine 3 hours each night for three nights in a row coming together, reading scripture and learning of these things? Most members (and that's being generous) can't spend a couple hours pretending to listen to a "spiritual video" in the background before jumping straight to "Moroni 10: 3-5! The Spirit can teach me all things! I don't need study and scriptures!" How I long for the days where such a thing was possible in most stakes... now it is almost exclusively "conferences" where Saints come together to support their favorite "PriestcraftsRUs"

To begin with, let me just say that the major prophetic theme of the Book of Mormon concerning the latter-days concerns an era of warfare against Zion. You take a look at the Book of Mormon and you say, "What are the prophetic themes?" There's one concerning the birth of Christ. There's another concerning the judgments and the miniature millennial era at his crucifixion and resurrection. Those are past, and those are fulfilled within the record itself. The one we're talking about is the one that Nephi gives us initial insight on and the one that Jesus amplifies during his ministry. [S]ome of us take a chronological view from 1 Nephi--"I, Nephi, born of goodly parents...." to Moroni 10. And we look at it from that standpoint.

As you see the message of the Book of Mormon, the message blossoms in Nephi. And then you see another tremendous amplification of it by the Savior. In one manner of speaking the revelations given to Nephi constitute the key, the original, the initial key of insight to the whole thing. As it relates to our day, the Book of Mormon, the major prophetic theme of that sacred volume, concerns an era of warfare against Zion, in which era Zion will be sanctified and rise to be the full standard that the Lord designs the Saints to be.

Then that program that's established among them will eventually be extended to Jerusalem in the great winding-up scene preliminary to the second coming and associated with the second coming. In the warfare against Zion, the great prophetic theme of the

Book of Mormon, there are two divisions to it. First of all there is the era of warfare against the Latter-day Saints, or Zion. That's the initial thrust. The second division is the shifting of military tactics from Zion to Jerusalem and the consummating scene in Jerusalem.

So this whole era of warfare that finally consummates in the second coming of Christ, his appearance on the Mount of Olives and his grand world appearance in glory subsequently, shortly after that, then it has these two major divisions, the era of warfare against Zion and the era of warfare against Jerusalem.

1. Warfare against Zion
2. Program of Zion is established in America
3. Program expands out to include old Jerusalem
4. This is "preliminary to the second coming", which by this he means "the Great and Dreadful Day"

1. Warfare against Zion (i.e. "the New Jerusalem")
2. Warfare against Jerusalem (i.e. "Old Jerusalem")

I'd say that he misses here those that will escape early to establish the New Jerusalem.

Let me turn with you now to 1 Nephi 14. Let's start right from the beginning.

"And it shall come to pass, that if the Gentiles," and note the little word "if"--"If the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks--And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father;" and that is Lehi. "Yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever."

"They shall be no more brought down into captivity; and the house of Israel shall no more be confounded. And that great pit, which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell--yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end.

"For behold, this is according to the captivity of the devil and also according to the justice of God, upon all those who will work wickedness and abomination before him."

He is talking about the latter-day Gentiles and about the basic alternatives that are open to them. If they obey the gospel, receive the kingdom, receive the Book of Mormon, repent of their sins, they will be a blessed people on this land forever. And they'll never be brought down into captivity.

He goes on to say, "And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that if the Gentiles repent it shall be well with them; and ***thou also knowest concerning the covenants of the Lord unto the house of Israel***; and thou also hast heard that whoso repenteth not must perish." Now, he's being very realistic with him.

"Therefore, wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God. For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other--either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, ***both temporally and spiritually***, according to the captivity of the devil, of which I have spoken."

Now, what he is doing is giving the Gentiles alternatives. Those alternatives are to repent, embrace the gospel and be a blessed people upon this land forever. Then he is saying if they don't, then there's going to come a time where these alternatives will be presented. These alternatives in a general way are presented today because the church is here, the missionary work is going forth and the Gentiles have opportunity to receive it--but in the sense that Nephi is talking about it here, the presentation of these alternatives to the Gentiles is still a future thing. (edited)

Speaking of this future period when these alternatives will be very real to the Gentiles and presented with vividness and with power, and be of such a nature that if they refuse them they will be brought down to destruction ***both temporally and spiritually***. We haven't seen that situation yet. But if they then reject the Lord's work when his Kingdom is presented to the degree that Nephi indicates, then the consequence will be rather rapid. And they will be brought down, he says, "into captivity and also into destruction ***both temporally and spiritually***, according to the captivity of the devil."

There is a future era that we call the warfare against Zion. And in a sense the Gentiles have been making war against it since Joseph Smith got out of the sacred grove. In a sense they have. But there is this future period that the Book of Mormon speaks of, and it's in this context that these two alternatives will be very viable and very meaningful to the people of this land.

With that introduction, let's go to verse 9: "And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God," and let me just say parenthetically that it is not the Church of Jesus Christ of Latter-day Saints in the entirety of all of its members.

[Church of the Lamb of God = Church of the firstborn](#)

"The one is the church of the Lamb of God, and the other is the church of the devil." And then he explains what the church of the devil is, and it has no identity with a given single organization on this earth. Note how he explains it. He says, "Wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth." Now, who, then, is the church of the devil? The answer is that it is *anyone* who is not identified with, supportive of, part of the program of, the Church of the Lamb.

As Nephi deals with this prophetic theme and he comes in the future to it here in 2 Nephi, for instance, chapter 30, verse 10, he says this: "For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire."

Now, there's going to come a great division. That division will be so complete and so thorough in the forces of animosity or of righteousness--one on the one hand and one on the other--that there will be a total division. And in that day the gospel of Christ will be talked about worldwide as it has never been talked about before. In that day there will be a polarity largely of world societies either for or against the Kingdom.

He says, "And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters." That word "waters" is a scriptural word. It comes from Isaiah 18 and also from the book of Revelation 17:15, and it means scripturally, people. Waters means people. She sat upon the many waters. She had dominion over all the earth, among all nations, kindreds, tongues and people. He's not talking about just one organization, he's talking about something that is spiritually oriented, an attitude, a mind-set, a cultural set that is rather embracive of all the earth.

Then he says, "And it came to pass that I beheld the church of the Lamb of God, and *its numbers were few* because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, *were also upon all the face of the earth; and their dominions upon the face of the earth were small*, because of the wickedness of the great whore whom I saw." (1 Ne 14:12) Now, you begin to get the picture there.

This picture could not be fulfilled prior to World War II. Why? The policy of the Church prior to World War II was to do what? If you got converted in Germany or France or Italy, what did you do? You migrated to America. Then beginning with some declarations made by George Albert Smith and put into operation rather fully by President David O. McKay, following World War II, this Church became an international organization. President McKay had toured the world, and ... the gospel opens up and then the counsel of the Church is to do what? Stay where you are and gather to the stakes there and build up organizations there. Then on top of that kind of program, we have Temples beginning to dot the area.

Yes, the temples are there for the convenience of the Saints, and yes they are there for the work of the Saints in regard to their dead, but they are also there for another reason. And

I want to talk to you about that one. That's a part of this warfare against Zion picture.

So Nephi sees this polarization, which could not be fulfilled until sometime subsequent to World War II, and he goes on and says this: "And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles," primarily among western culture, the peoples of western culture, "to fight against the Lamb of God." Now, that's the warfare against Zion, and that is the major prophetic theme of this sacred book, the Book of Mormon...

He goes on verse 13 and he says this in explanation: "And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord." I said that the church of the Lamb isn't identically equivalent to the Church of Jesus Christ of Latter-day Saints. The church of the Lamb constitutes the righteous element within the Church... is that body of people when this pressure situation happens, who will meet the challenge *head-on spiritually*, and by their faith and their righteousness and their service and their building the Kingdom, their commitment to the Kingdom, the power of the Lamb of God will descend upon them and also upon the covenant people of the Lord, and that will include the Jewish people who are converted at that time. He says, "...who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory."

In order for them to "rise spiritually" and to fight the battle at that time it means they aren't fighting "physically"... Ergo, I believe it is once again safe to assume that this group talked about here are those that prepared themselves before everything went down and were lead away early as the power of the Lamb fell upon them- it will later fall upon the "covenant people of the Lord" worldwide as the program is expanded as war is poured out upon those Saints outside the New Jerusalem.

Sometimes when the wolf is at the door, just the pressure of it unites people. We've got a lot of Latter-day Saints, more in the area of Latter-day complaints and ain'ts!, but we've got a lot of them. Sometimes we're a part of that too much, who would rather die for the gospel than to live for it, when a pressure situation comes where maybe you have to die for it, and then there'll be a lot of people who will arise to its defense at least in some way.

Once again, those who "lived for the Gospel" are lead away earlier...

What I'm saying is that when this situation comes upon us, and it's not very far down the road, then those people who truly live the gospel and who truly sanctify themselves--*you don't get the power of God in great glory just because somebody gets emotional over the Church, you don't get that!* You might get some emotion and support on the basis of righteous indignation and support in a physical way, but we're not talking about that only. We're talking about people who meet the challenge of being sanctified and getting the

endowments of the Spirit *and the blessings of the Second Comforter*, etc., etc. This power and this Spirit that will be made manifest among them will be visibly made manifest, because it will be so intense. It will be made manifest in a sense of defense.

Those that preach that we should “stick only to the milk” and that we shouldn’t preach of things like The Second Comforter are in fact preaching anti-Christ doctrine, for that is the doctrine that will keep people out of the presence of the Son and also delay the Lord’s Second coming- He is waiting on us.

This takes not only faith and righteousness, it takes the ordinances of the gospel and it takes the Temple and the blessings of the House of the Lord. The great objective is that under adversity such as Nephi sees, Zion will arise and be the Standard of righteousness in the world that she is designed to be. Zion as a true Standard must be Zion endowed with glory.

Over in Isaiah 4, and this is one of the chapters that Nephi quotes in its entirety in the Book of Mormon, and says it pertains to the last days. It is one that the angel Moroni also quoted, by the way, to Joseph Smith and explained to him, in September of 1823, according to Oliver Cowdery's account at least. Isaiah talks about the time where the Lord will endow Zion, he will create upon every dwelling place in Mount Zion and upon all her assemblies a cloud and smoke by day and the flaming of a fire by night. The Spirit and power will be that concentrated. That doesn't come just because you exercise the zeal of indignation over the oppression of an innocent people. That comes because people finally learn to sanctify their lives, and in this pressure situation, when that happens, this action will begin. And they'll look back at us with our rather lackadaisical, all-is-well-in-Zion attitude, and wonder why we didn't awaken earlier.

So Nephi sees this era of warfare, and he sees it taking place among all the nations, particularly of the Gentiles, so that if you have a little church organized over in Germany, for example, or France or Italy or England or Scotland or Wales, then you are going to see people in those whole areas gather against them. This isn't just the media and it isn't just a few bricks and a club or two. We're talking about bona fide warfare, genuine stuff, the good ole stuff, bona fide warfare against Zion.

What Andrus is describing here is found in Revelation 12:

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, *which keep the commandments of God, and have the testimony of Jesus Christ.*

The important part to distinguish now is found in the verses proceeding:

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

*14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

The “Church of the Lamb of God” flies into the wilderness, “into her place”, before these events... So once again, people need to realize that- verses 15-16 very likely refer to America, as Brother Andrus points out next:

Then he sees that one means of preserving them will be the manifestation of the Lord's glory and power among them. He talks about another one here in verse 15. "And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth." Now, "all the nations" is how inclusive? And that will include our beloved America. It's one of the nations, and one of the foremost. It will be the first great nation, if we understand the Book of Mormon thoroughly, that makes warfare against Zion.

In 3 Nephi 20, the Lord is talking about the building of Zion. Then in verse 41 he says, "And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward." Then he goes on to talk about that.

He comes back to that same theme in 3 Nephi 21 where he talks about the possible judgments on America, then the building of the New Jerusalem, and then the power of God which is developed among them. Then, verse 25: "And then shall the power of heaven come down among them; and I also will be in the midst." This is part of the second coming. It's a preliminary appearance. We need to look more closely than the grand world appearance of his coming in glory, because he will come to Zion ... years and years before he comes to the world in glory. This is one of those preliminary appearances.

He says, "And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost," and here's the ten tribes coming in, "which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance."

Note this again now, "And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward." (3 Ne 21:29) Now, that's the great gathering. Some of us think that the gathering is over. No, we're in this interim period where we're building churches in foreign lands and building temples and preparing for this time of warfare against Zion. And when that time comes, then the gathering of Israel will take place.

Nephi is shown that here in 1 Nephi 14. Let me read with you again, beginning with verse 15: "And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth. And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things."

Nephi gives us here in verse 17 a point of reference, a time when something is going to take place. He says, "And when the day cometh that the wrath of God is poured out upon the mother of harlots"--that statement indicates that he is giving us a point of time and of reference when something else will happen. "When the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in *preparing the way*"--note that this is *not doing it*, this is a preparatory work. "...shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel." Now, he's going to "prepare the way".

The great gathering of Israel is not just a physical gathering, it's a gathering to Zion. It's a gathering to the gospel, to the Temple, and it will be ultimately and finally a gathering to the endowment of glory and power. In order to prepare for that, that gathering initially is going to be to Mount Zion, and that's on this land. If the Lord is going to prepare them for that great gathering, which isn't just to get their bodies physically to America, that gathering is to gather to his law, to his doctrine, to his program, to Zion, to the spiritual renewal that the gospel offers, to the endowment of glory, to the blessings of the house of the Lord, to the sealing powers, and all of these things. It's that kind of gathering. It's a gathering to the law of consecration, to the Holy Order of the Temple. It's that kind of gathering.

In order to prepare for that as we look at it from this vantage point, two things are necessary. Number one, there has to be a cleansing of the Saints. Why? Because we're just not cutting it, that's why. And it isn't just because we're a little lackadaisical. Isaiah says that Zion shall be redeemed with judgment and her converts with righteousness. **The Prophet Joseph Smith** says that a man *cannot come to Mount Zion except by suffering*; there has to be a refiner's fire.

In the Book of Mormon, for example, the Savior quotes Malachi, 3rd and 4th chapters. I don't know why he'd quote it there because we have it in the Bible, and he knew we would have it in the Bible. So you ask why he put Malachi 3 and 4 in there. They are prophetic about our day. **But I think if you will study the Book of Mormon carefully,**



*you'll find out why.* In 3 Nephi he plants the gospel and talks about the last days, he talks about the building of the New Jerusalem and about the establishment of his church and his government and his kingdom here upon this land, and then he wants us to be very sure that we know how this is going to take place.

In Malachi 3:1-2, Malachi says, "***I will send my messenger...***and the Lord whom ye seek shall suddenly come to his temple." That coming to the temple, according to Section 42 ***is the Jackson County Temple.*** Then he asks the question, "But who shall abide the day of his coming and who shall stand when he appeareth? For he is like refiner's fire and like fuller's soap, and he will purify and purge the sons of Levi, that they may offer unto the Lord an offering in righteousness."

Everyone knows how much I love this chapter for all the reasons bolded above, but also the ending of that chapter... I know that this group is a fulfillment to what Brother Hyrum Andrus is talking about here and what was prophesied to take place in 3 Nephi 24, and we all know who the "messenger" is, who it is that shall return and discern:

16 Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

In order to build Zion, the righteous Latter-day Saints need to be refined, not just the inactives, but the righteous. And one thing the Lord is going to accomplish in this era of warfare is the refinement of his people so that ***they become not only totally obedient***, but to the extent that they can feel as he wants them to feel and be pure as he wants them to be pure. So he's talking about a preparation, verse 17 again: "And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth...when that day cometh shall the work of the Father commence in preparing the way for the fulfilling of his covenants."

That preparation, as I've said, is twofold. Number one, it's a cleansing of the Saints, a purifying of the Saints. I'm not talking about the inactives only, I'm talking about the righteous who will be subjected to the refiner's fire so that they can get the greater endowments of the Spirit that the Lord has for them and that Nephi sees is poured out upon the Saints when warfare is made against them, and which is necessary, finally, for Zion to come up and be the standard that the scriptures speak of, with the cloud by day and the pillar of fire by night. That's one thing that has to be done.

I'd also say that these are "birthing pangs" that will get worse and worse- "blessed are they who humble themselves without being compelled to be humble"... We've felt the first shock with the desolating sickness and we all should clearly see the scourge rising as war is already in foreign lands- those that got themselves ready now, who feared the Lord

now, who learned to work together now, those who learned to be “perfectly obedient to the keys” now, will be lead away first. We then have the next “birthing pang”, etc. etc. as this process crescendos.

The second thing that has to be done is the cleansing of America. Why the cleansing of America? Because this is the land of Zion, and if the Gentiles after due season will not repent so as to make the transition and build up the Kingdom and spread the Kingdom abroad peacefully on the basis of the gospel of peace and love and unity, then the Lord is going to come out in judgment. When he does, this cesspoolism that we are in the midst of today and which our young people particularly are subjected to, is going to be cleansed away. As the Savior himself says, "All lyings and deceivings and envyings and priestcrafts and whoredoms shall be done away on this land." (3 Ne 21:19) ***People who think they are riding in the saddle on this floodgate of dissipation are going to be sadly mistaken.***

***The Lord has said he is going to do that, and unless he wants to offer an apology to Sodom and Gomorrah, he's going to have to do it.*** So there's got to be a cleansing of this land. When the Saints are refined and purified and when this land is cleansed and purified, then the Kingdom of God is established. Then Zion will be endowed with glory. Then we will have an order of things on this land. Then the gathering of Israel will take place, and they'll go out from among all nations, and they'll not go in haste, but they will go peacefully, slowly, bringing as many people with them as they can, and they will have the endowments of the Spirit like ancient Israel had as they left Egypt, the cloud by day and the pillar of fire by night. And they will come to Zion singing songs of everlasting joy. Now, that is the prophetic picture of the Book of Mormon.

1. “Birthing pangs” start, those that feared the Lord began to meet and talk and personally sanctify themselves, learning to be perfectly obedient to the keys and learning how to work with each other
2. Redemption of Zion and initial building of New Jerusalem- pillar of fire and cloud
3. Warfare against church members worldwide as “birthing pangs” crescendo
4. Fire is called down to protect the righteous worldwide, the pillar of fire and flame now spreading
5. America is cleansed, the ten tribes return, people begin to inhabit all the desolate cities, Zion established on this land
6. Worldwide gathering in and unto this land, “little Egypt’s” all over the globes
7. The unrighteous can’t cross the waters, so the focus changes from warfare against Zion to warfare against Old Jerusalem

We are on the very threshold of the beginning of that tremendous era of time.

**Break #1**

Having seen this, then, the whole scene shifts. He says, 1 Nephi 14:18: "And it came to pass that the angel spake unto me, saying: Look! And I looked and beheld a man, and he was dressed in a white robe. And the angel said unto me: Behold one of the twelve apostles of the Lamb. Behold, he shall see and write the remainder of these things; yea, and also many things which have been. And he shall also write concerning the end of the world. Wherefore, the things which he shall write are just and true; and behold they are written in the book which thou beheld proceeding out of the mouth of the Jew." That is the Bible.

"And at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure, and most precious and easy to the understanding of all men. And behold, the things which this apostle of the Lamb shall write are many things which thou hast seen," talking to Nephi. "And behold, the remainder shalt thou see." So Nephi saw in his vision clear on down everything that John the Revelator saw.

"And also others who have been, to them hath he shown all things, and they have written them; and they are sealed up to come forth in their purity," *particularly the brother of Jared*. And *this is a part of the great content of the sealed portion*. And he says, "And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John, according to the word of the angel."

Now, what has Nephi's vision to do with the book of Revelation? They are talking about the same thing. Nephi couldn't write it all, but what he wrote here in 1 Nephi 14 and his commentaries in 1 Nephi 22, Jacob's commentary in 2 Nephi 6, the Savior's explanations in 3 Nephi 16, 20 and 21, *all of these help us and give us foundation to understand the book of Revelation*, which, by the way, Joseph said "is one of the plainest books God ever caused to be written." [*Teachings*, p. 290] And that's true. I bear you my testimony that's true. And you can say it yourself.

...In the latter-day, and we'll take John since John the Revelator has seen the things that Nephi saw, there are two major powers that will finally make war against Zion and the House of Israel--two major powers. Turn to Revelation 13.

Here we have a spotlight given to us on the two major powers that oppose the Kingdom of God in the latter-day. John writes as follows: He says, verse 1: "And I saw another sign, in the likeness of the kingdoms of the earth; a beast rise up out of the sea, and he stood upon the sand of the sea, having seven heads and ten horns, and upon his horns ten crowns; and upon his heads the name of blasphemy." If you study those terms and those symbols in other places of the book of Revelation, *you find that they have to do with latter-day Babylon*, with those forces that are generally associated with what we call western civilization, or with modern-day Christendom and the nations of modern-day Christendom.

As he sees this beast, and it's the figure of a beast, it's a symbol showing them the kind of character of these powers, he says, "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the

dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." He goes on and talks about him. Verse 7: "***And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.***"

In verse 11, having seen this first beast, then he says this: "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast"--see, these two beasts are correlated and related--"whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." There's power in respect to the adversary that is made manifest.

Let me just add this point of clarification. When Zion begins to arise with glory and power so that there is visible power made manifest and the glory begins to be made manifest as a cloud by day and a pillar of fire by night, then the Lord will permit Satan to manifest an equivalent opposing force. ***And this is the day when that takes place.***

[And when are we seeing cloud by day and pillars of fire and so forth? Post the Redemption of Zion... Ergo, this anti-Christ once again is confirmed to be post these events, which connects perfectly with what we already know... If the Saints aren't in New Jerusalem and they don't sanctify their live to thus qualify for the pillar of fire over their home, they will be within the power of this entity...](#)

He goes on and speaks of this latter-day beast, indicating that he will cause both the small and the great, rich and poor, bond and free, to receive a mark in their right hand or in their foreheads, that no man might buy or sell save he that had the mark or the name of the beast. ***Now, that's not talking about America. They may make an effort to do that kind of thing in America, but this is talking about a situation that prevails in the great and abominable church vicinity or area or domain, and it'll be after the redemption of Zion. It's that period.***

[Confirming what I just said above...](#)

But the point I want to make right at this time is that there are two beasts that are spoken of, that John describes. Now let's turn to Daniel 7. What's Daniel 7 all about? What's the significance of Daniel 7? What great message does Daniel 7 contain? Well, it's in Daniel 7 that Daniel was shown the great council of Adam-ondi-Ahman in the last days. That's the significance of Daniel 7. In addition to that great council, he is also shown the world situation and the forces of corruption and of evil in that day that will be making war against Zion. So the Daniel 7 picture isn't merely about the council, it's also about the situation that prevails within the earth.

That council is important. Here's what the Prophet Joseph said about it, *Teachings*, p. 157: "Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with

them *to prepare them for the coming of the Son of Man.*" Now, this is a *preparatory council.*

He goes on to talk about some of the things that take place in respect to *the delivering of keys, the judgment, and the preparations that are necessary.*

Then Daniel ... tells us about the Adam-ondi-Ahman council, from verse 9 through verse 14. And he tells us about that council being held, and when it is held and *its work is in its final stages, then* Christ will make his appearance in that council, and there he will be crowned by the priesthood of all ages, all dispensations united by this great council into the latter-day dispensation of the fulness of times, to make in fact the dispensation of the fulness of times, in its fulness. Then Christ will come.

(Multiple meetings, final meeting is crowning)

It says, verse 14, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, *should* serve him; his dominion is an everlasting dominion, which shall not pass away." So in that council, Christ comes and by the priesthood of all ages, in that sacred valley of Adam-ondi-Ahman, he is accepted, he is sustained by the vote of that council as King of Kings and Lord of Lords. Now, has the [Great and Dreadful day] taken place yet? No. But they are prepared for it.

In this setting, you are talking about the setting for the Adam-ondi-Ahman council. Even today we're making preparations at Adam-ondi-Ahman, aren't we? They are beautifying the place and fixing it up. How soon that's going to take place, I don't know. But the brethren are working quietly, inoffensively, in that direction.

When that council is held, there will be two great world powers. One will be Babylon, and the other will be a little thing called "the little horn." It will be a mighty system and it will be called the "little horn." It will subdue three of the kingdoms of the Babylon order... He goes on and he sees this, and we need to see this picture because the Book of Mormon opens this whole thing up, really it does. He sees that this little horn makes war with the Saints and prevails against them, "Until the Ancient of days came, and judgment was given to the saints of the Most High." Then he goes on and sees that the ten horns are these ten kingdoms. He sees the little horn, but then the clarification is made, "But the judgment shall sit," and that judgment is at Adam-ondi-Ahman, "and they shall take away his dominion," the dominion of the little horn who will have dominated Babylon. That's the picture of the 13th chapter of Revelation, that the second power dominates the first and causes people to worship the first. He says, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." *And that's the Millennial system.* Now, can you see how he's talking about *the beginning of that?*

Elder Bruce R. McConkie on another occasion taught what we need to be doing in the meantime,

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.

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. (Come: Let Israel Build Zion, April 1977)

Now, another point here. After this period of time, after this takes place, then the Lord says this in verse 32: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; **for in mount Zion**," number one, "**and in Jerusalem**," the second place, "shall be deliverance, as the Lord hath said, **and in the remnant whom the Lord shall call**." There is a third place where there will be security.

On one occasion the Prophet Joseph took the 2nd chapter of Joel and read the whole thing, and then explained it. Let me read here basically what he said, in Teachings, page 70 and 71. He said he read the 2nd chapter, and then he explains it. Just to be brief, he says that in the last day, God will call a remnant in which is to be deliverance, "**as well as in Jerusalem and Zion**." There are three places where there will be some semblance of peace and of deliverance, temporally. He says, "Now if God should give no more revelations, where will we find Zion and this remnant?" If we don't have any more than

what's in the Bible, where are we going to find this? "The time is near when desolation is to cover the earth, and then God will have a place of deliverance *in his remnant, and in Zion, and Jerusalem.*"

Now, when these judgments come to America and there is a disruption critically of our whole land, of our whole policy and economy, when that is over with there will be only three places of deliverance. One of those will be Mount Zion. The second will be the Jews, temporally.

The third "remnant" are those Saint's worldwide we have talked about already at great length who the Lord is protecting "by fire"...

We all know that the word Babylon has two connotations. We know that it has to do with an ancient kingdom way back when- but we also know that when we read the word Babylon, that we have to go through a kind of a mental process and ask ourselves, Is that talking about anciently, or modernly? As we also know that Babylon refers to the latter-days, that there is a latter-day Babylon. And it takes its character from the symbol of the early Babylon--splendor, glory, worldliness, all of that.

So when we talk about Babylon in the latter-day, we have no problem with that. We know that there is such a thing. How many of us know that there is such a thing as the "Assyrian"? Assyria, anciently, consisted of a militaristic people up north of Israel. It was Shalmaneser, who subdued the northern kingdom of Israel, and took them captive and destroyed that whole northern kingdom, took them captive for a time until finally Ninevah, the capitol of ancient Assyria, fell. When Ninevah fell, then those captive Israelites took advantage of that and fled out of there. They moved up between the Black and the Caspian Sea, through the Caucasus Mountains, and they dumped off into the southern part of Europe, and that's how we get to be the blood of Israel.

Then there was apparently a group of them who said, "We want to live the covenants like we've never done before," and they took off somewhere into the north land. And as the Book of Mormon indicates, they still existed as a group. Assyria, then, was a militaristic power. How many of us know, though, that there is a latter-day Assyrian? Isaiah talks about him. Let me turn to 2 Nephi 18, and let's get just a few things on this in relation to it. Keep in mind that when Nephi puts these chapters of Isaiah in there, *he's not putting a history lesson in here.* He's saying, and he says it clearly, these chapters pertain to the last days, and I'm putting them in here so that you can read them so that you can read and understand that they relate to the last days. So here they are, and understand them. This is not the book of Isaiah, now, this is what Nephi selects and puts in. Note what he says:

Talking about people being somewhat obstinate: "Therefore, behold, the Lord bringeth upon them the waters of the river," verse 7, and "waters" means what? People. "The Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his

banks. And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck."

We'll clarify tomorrow evening that Judah has more than one meaning, and here it applies to a country. "And the stretching out of his wings shall fill the breadth of thy land, O Immanuel." So he is talking about a power that's going to come up.

In chapter 20 of 2 Nephi, beginning with verse 5: "O Assyrian, the rod of mine anger, and the staff in their hand is their indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so," he doesn't think he's doing my will, "neither doth his heart think so; but in his heart it is to destroy and cut off nations not a few."

Then he talks about that again. Now, turn over to verse 24: "Therefore, thus saith the Lord God of Hosts; O my people that dwellest in Zion." So he is talking about us. "Be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt." In other words, he will do to you like Pharaoh did to the ancient Israelites. He will lift up his staff against us after the manner of Egypt. "For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb." You go back into the Old Testament and read about that.

#### [\(Redemption of Zion- Gideon\)](#)

"And as his rod was upon the sea so shall he lift it up after the manner of Egypt. And it shall come to pass in that day that his burden shall be taken away from off thy shoulder," speaking of Zion, "and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." And then he finally, going back here to pick up a further statement in the same chapter, verses 12 to 15: "Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith: By the strength of my hand and by my wisdom I have done these things; for I am prudent; and I have moved the borders of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man; And my hand hath found as a nest the riches of the people," etc. Then the Lord says, "Don't you know that I have all things under my control?"

When he says that after he has completed his whole work upon Mount Zion, what is his work upon Mount Zion? And Jerusalem? When the Lord has completed the full program of latter-day events that relate to Zion and Jerusalem, then and not until then will he punish the fruit of the stout heart of the king of Assyria. The Lord says, "I will send him against a hypocritical nation," and you don't have to look very far today in our beloved America to know who he's talking about there.

Then he talks about the Saints. Fear not the Assyrian. He's going to handle you like Pharaoh handled ancient Israel. But don't be so concerned about it, because I'm going to break his power in relation to you. But then he says, about the total and ultimate thing,



that only after he has performed his whole work upon Mount Zion and Jerusalem, that he will finally destroy the Assyrian. As you read the Jerusalem theme, read Ezekiel 38 and 39, where he talks about the great battle at Jerusalem, Armageddon and the Valley of Jehoshaphat, that whole theme, he talks about a power that comes from the north called Gog and Magog. It comes against Israel. It is combined in its opposition to Israel with the powers of Babylon which come in from the other direction. And all nations are gathered against Jerusalem.

1. "Birthing pangs" start, those that feared the Lord began to meet and talk and personally sanctify themselves, learning to be perfectly obedient to the keys and learning how to work with each other
2. Redemption of Zion and initial building of New Jerusalem- pillar of fire and cloud
3. Warfare against church members worldwide as "birthing pangs" crescendo
4. Fire is called down to protect the righteous worldwide, the pillar of fire and flame now spreading
5. America is cleansed, the ten tribes return, people begin to inhabit all the desolate cities, Zion established on this land (this is the Assyrian yoke being removed, this entity is kicked out of America)
6. Worldwide gathering in and unto this land, "little Egypt's" all over the globes
7. The unrighteous can't cross the waters, so the focus changes from warfare against Zion to warfare against Old Jerusalem
8. The evil are gathered to Old Jerusalem to be destroyed

## Break #2

1 Nephi 22, He speaks of this marvelous work among the Gentiles, verse 8, "...which shall be of great worth unto our seed...And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto ***all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham.***" Again, the Father of heaven in the sense that we've talked about it, is Christ.

But when he's talking about the house of Israel and making known the covenants of the Father of heaven, he's talking about Jehovah, or Christ. "...unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed." Note what he says in verse 10: "And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed ***unless he shall make bare his arm in the eyes of the nations. Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel.***"

Let's stop right there. What does it mean to make bare his arm in the eyes of all nations? Over and over again, that statement is made. Let me just give you a few references: Mosiah 12. We're talking about Abinadi and his prophecies of the last days, and he says here in verse 24: "***The Lord hath made bare his arm in the eyes of all nations, and all***

*the ends of the earth shall see the salvation of our God.*" This thing isn't going to take place in a corner! This is something that every nation *is going to see*, and they are going to make a choice, and there is going to be a great division. You are either on one side or on the other. He says this in relation to Zion. Verse 22: "*Thy watchmen shall lift up the voice*; with the voice together shall they sing; for they shall see eye to eye *when the Lord shall bring again Zion.*" *He's talking about bringing again Zion, and in order to do it he's got to make bare his arm in the eyes of all nations.* Another statement, and this from chapter 15, verse 28: "And now I say unto you that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue, and people. Yea, Lord, *thy watchmen shall lift up their voice*; with the voice together shall they sing; for they shall see eye to eye, *when the Lord shall bring again Zion.*" His truth is going to be such that we'll have a unity, hopefully.

He goes on to say, "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. *The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.*"

Perfect time to insert Doctrine and Covenant 101 into the mix:

10 I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in behalf of my people; and even as I have said, it shall come to pass.

11 Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full.

12 *And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved.*

13 *And they that have been scattered shall be gathered.*

14 And all they who have mourned shall be comforted.

15 And all they who have given their lives for my name shall be crowned.

16 Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.

17 *Zion shall not be moved out of her place, notwithstanding her children are scattered.*

18 They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion—

19 And all these things that the prophets might be fulfilled.

20 And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints

After covering the context that we already have, I ask- "Have the scales fallen from your

eyes? Can you see? Do you know what the scriptures mean?" If the answer is "yes", then we are one step closer to Doctrine and Covenants 113:

7 Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

8 He had reference to those whom God *should call in the last days*, who should hold the power of priesthood *to bring again Zion, and the redemption of Israel*; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; *also to return to that power which she had lost*.

9 What are we to understand by *Zion loosing herself from the bands of her neck*; 2d verse?

10 We are to understand that *the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles*.

Now in addition to Nephi and to Abinadi, the Savior himself discusses this in III Nephi chapter 16 where in verse 18 you have this statement where he is talking about Zion "*Thy watchmen shall lift up thy voice*; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion." Then he goes on and in verse 20 says "*The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God*." He says the same thing also in 3 Nephi 20:35. What does it mean to "make bare his arm in the eyes of all nations"? Let me give you an example. He did this kind of thing once, anciently. There was once a nation where the Lord made bare his arm and manifest his power in great judgments and plagues and manifest his glory as a cloud by day and a pillar of fire by night. What was that nation? The answer is, Egypt. And with power he brought forth and delivered his people out of Egypt.

Let me put it this way: *There are going to be little Egypts all over the earth in the last days*. There will be people in Germany, France, Italy, England, the countries of the world, and when this era of warfare takes place and the mother of abominations gathers multitudes from among the Gentiles to fight against Zion, then Nephi says, "I beheld the power of God in great glory descend upon the saints of the Lamb, upon the covenant people of the Lord." And where were these people? They were in these various countries of the earth where the Church has been established--and where, by the way, there are now temples, temples not only for the work for the dead and for the facilitating of the basic ordinances of the gospel to the Saints, but temples where they can retreat and where they can be given spiritual direction, and through the sacred ordinances of which the powers of the Spirit will be developed in their midst. As those powers are developed and the Lord steps in to preserve them, then the ensign of Zion will be raised among *all people*. These people will be preserved by the glory and power of the Lord.

(These people are “the remnants worldwide” that Joseph Smith talked of that we read earlier)

In the meantime in the whole scenario, *Zion will be the first group here in America to be cleansed. The end result of this cleansing is...*

(Zion cleansed first- the righteous few in the church redeem Zion, this brings about: )

... the establishment of the Lord's kingdom, the establishment of Zion with glory and with power, the cleansing of America and the establishment of the Lord's program. **And then** as warfare is made **against the outlying areas of Zion**, then the Lord will begin to gather his people.

(Do we see the prophetic picture? Is it becoming clearer? Do we understand the order? I hope so...)

He will say, "Don't go in haste, no reason. I'm going to go before you, and I will be your rearward"--3 Nephi 20 and 21. "And you go out slowly and gather as many people as you can to go with you." Why? Because if they stay behind, what's the other alternative? What was the alternative that Nephi saw? If they reject this, they will be brought down into judgment both spiritually and temporally. That is the general picture.

(By the entity that we already discussed above who “wore down the Saints of the Most High”)

Nephi sees that, and he explains here, going back to verse 10 of 1 Nephi 22, "and I would, my brethren, that ye should know"--now, you've got to *know* this; this is an important point--"that all kindreds of the earth cannot be blessed..." The forces of iniquity and the powers of unrighteousness are such that all nations of the earth cannot be blessed, "unless he shall make bare his arm in the eyes of the nations." And how is he going to do it? ***Through his people who are in their midst and where the glory and power is made manifest to preserve them.***

(This is how one truly, truly becomes a “Savior on Mt Zion- through these people will the Lord preserve, i.e. “save”, His people...)

Then he goes on, "Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel." Remember we read 1 Nephi 14, verse 17, where he says that in this era of warfare he is going to perform a preparatory work. That preparatory work in the era of warfare prepares for the gathering of Israel and will be the cleansing of the Saints and the cleansing of America. Then he will begin the great world gathering that's foretold in the scriptures.

He says, "Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel." (1 Ne 22:12) ***This is a time when his arm is made bare, and they know it!*** "And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord.

"And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it. For behold, saith the prophet, the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned." (1 Ne 22:15-15) Now, is that a glorious picture? It's a rough one, isn't it? Does that indicate that Zion is going to simply sit on the side and watch it? No. Zion is going to be involved; this is a warfare against Zion. This is the era of warfare against Zion.

All right, let's read Nephi's explanation further. He says, "For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.

"Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this earth, and it cometh unto men according to the flesh if it so be that they will harden their hearts against the Holy One of Israel. For behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off. And the Lord will surely prepare a way for his people unto the fulfilling of the words of Moses," where he talks about if they reject Christ, then they will finally be cut off. (1 Ne 22:18-19)

(This is where "the one like Moses", who is Joseph Smith, will be spearheading the work)

Then he goes on and speaks of the ushering in of the Millennial kingdom. Let me ask you to just read that for yourself. But let's turn to another explanation on this whole theme. This is 2 Nephi 6 where Jacob comes back to the same theme. verse 13:

"Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for ***they still wait for the coming of the Messiah.***

(interesting that these people are still waiting for the Lord, they don't believe it has all already happened in secret and that nobody knew about it- NO! They STILL WAIT for the PROMISES OF ISRAEL TO BE FULFILLED!) And behold, according to the words of the prophet, the Messiah will set himself *again* the second time to recover them; wherefore, he will manifest himself unto them in power and great glory." This is a real power situation. He goes on to say, "Unto the destruction of their enemies, ***when that day cometh when they shall believe in him***; and none will he destroy that believe in him. (Faith as the Brother of Jared)

"And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, ***and by famine***. And they shall know that the Lord is God, the Holy One of Israel."

Now, pay particular attention to verse 16 and 17: "For shall the prey be taken from the mighty, or the lawful captive delivered?" Now, that's a question. Who is the prey? Zion. So he asks the question, "For shall the prey"--*Zion*--"be taken from the mighty and the lawful captive delivered? But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for the Mighty God shall deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee--And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob."

Now, can you see the general picture. This is the Book of Mormon, my brothers and sisters. To many of us, there are two sealed books. One is the sealed portion of the Book of Mormon. And the other is this thing from which I've been reading. ***That's true! I don't want to be negative on that, but ... it's a sealed record to many of us.***

Now, let me turn finally to Christ's explanations

In 3 Nephi 16:10: "And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischief's, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them."

He goes on in verse 11 and 12 and says, "And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you."

He goes on to say, "And I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel." But then he clarifies, "But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel," they shall be numbered among the people of the Lord. And he says, "And I will not suffer my people, who are of the house of Israel, to go through among them and tread them down, saith the Father. But if they

will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel." ***He goes on to talk about the fulfillment of the Lord's covenants at that time.***

Now, what is the Lord saying, though? The Lord is saying that a set of circumstances will so happen, will take place, so that eventually if the Gentiles don't repent, the remnant of Jacob on this land will go through the Gentiles and they will be like a lion in the midst of the beasts of the forests, and like a young lion in a flock of sheep, who, if he goes through both treads down and tramples into pieces, and none can deliver. And he makes that statement 3 times.

I've read to you 3 Nephi 16, let me turn to 3 Nephi 20. This is verse 15 to 22, and note what he says: "And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people--Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many." Now, note that the Gentiles are many in comparison.

"And ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together as a man gathereth his sheaves into the floor." Now, this is another scenario of this great gathering of Israel. Israel is gathered from the Gentile nations, and they go out not in haste, because the Lord goes before them and he is their rearward.

### (Redemption of Zion)

In the meantime, you're going to gather his people also here in America. He goes on to say, "For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron" and horn is a symbol of power, "and I will make thy hoofs brass," and that's the instrument of destruction. "And they shall beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it. And it shall come to pass, saith the Father, that the sword of my justice shall hang over them," the Gentiles, "at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles. And it shall come to pass that I will establish my people, O house of Israel. And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; ***and it shall be a New Jerusalem.*** And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you."

Now, can you begin to get that picture? When this situation happens, it finally leads into the establishment of the New Jerusalem, it leads to the sanctification of the Lord's people, and the Lord himself will come and dwell with his people prior to his great world coming. In connection with this, read Isaiah 59, verses 19 and 20. Note how Isaiah puts

it: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Can you see that as Nephi saw it? "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

***Having explained this, then, the Savior gives us the most detailed information on it. It's here where things begin to unfold and you begin to see the real meaning of the whole scenario. This is 3 Nephi 21. (Joseph Smith to Return)*** Here he begins by explaining about the remnant, verse 12, "And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. Their hands shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles except they repent; for it shall come to pass *in that day*, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots." This is Old Testament terminology. What does it mean to cut off thy horses out of the midst of thee and destroy thy chariots? What's he talking about? He's talking about transportation.

He says, "And I will cut off the cities of thy land, and throw down all thy strongholds." He's talking about our beloved America. This comes pretty close to home. He says, "And I will cut off witchcrafts out of thy land." All this devil worship is going to go by the way. "And thou shalt have no more soothsayers; Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands." This whole era of materialism, crass materialism, is going to pass away.

He goes on to say, "And I will pluck up thy groves out of the midst of thee; so ***will I destroy thy cities.***" (i.e. "towers") Now, groves in ancient Israel were places of worship. Their modern equivalent is cathedrals, great churches, etc. "And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away," in this land.

"For it shall come to pass, saith the father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel; And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard."

Good time to include the final section of [The Parable of the Nobleman and His Olive Trees](#) to connect all the dots here as this is clearly referring to the Redemption of Zion via "the strength of the Lord's House":

#### **Doctrine and Covenants 101:**

55 And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry;

56 And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money.



57 Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen.

58 And inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land.

(In Doctrine and Covenants 103 the Lord clearly identifies this servant as Joseph Smith Jr)

Now this chapter, this statement that I've read to you comes from where? It's Old Testament terminology. Where does it come from? It's taken lock, stock and barrel out of the 5th chapter of Micah. Now, that's important. It's important for us to go back and read the prophecy as Micah gave it. As Jesus expressed it and gave it to us, he applied it to the American Gentiles if we do not as a people repent. Then these circumstances will take place.

Let's go back to Micah and pick it up as Micah gives it to us from his day as he looks down to our time. He is speaking here in this prophecy about Christ, and it's this prophecy that tells us where Christ is going to be born. He says, verse 2 of chapter 5: "But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Now, when the Jews wanted to know where the Messiah was going to be born, where did they point? Micah, chapter 5. Jesus, this Ruler whose goings forth have been from of old, from everlasting, is going to be born in Bethlehem. Now, that's an important point. But the whole chapter, beginning with the focus on Christ and his birth, is a prophecy about a latter-day Assyrian. It's going to come into a land and raise great havoc and judgment--that's what the prophecy is about. And about Christ being the Deliverer of his people when the Assyrian comes.

Let's read on. "Therefore will he," that is, this Person who is born in Bethlehem who is really the God of Israel, who has been from everlasting, "Therefore will he give them," that is, Israel, "up." He is going to forsake them because of their wickedness, and scatter them throughout the whole world. "Therefore will he give them up, until the time that she which travaileth hath brought forth." (Micah 5:3) Now, who is it who is going to travail and bring forth and be the key for the gathering of Israel? Well, he's talking about Zion. He is going to give Israel up until after Zion has travailed and been cleansed and brings forth. And then he's going to do his work of gathering Israel.

"Therefore will he give them up, until the time that she which travaileth hath brought forth," that is, Zion; Then ***the remnant of his brethren shall return*** (once again confirming the remnant are these Saints worldwide not currently in the New Jerusalem) unto the children of Israel. And he," this Person born in Bethlehem, "shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth." Zion is going to be established and He will be great unto the ends of the earth.

"And this man," this one who was born in Bethlehem, "this man shall be the peace, when the Assyrian shall come into our land." This is not ancient Assyria, this Assyrian is

something after Christ. He is talking now about Christ's deliverance of his people. And Jesus applied what is said thereafter *to America* and to the situation that will prevail *in America*. He says, "And this man shall be the peace when the Assyrian shall come into our land, and when he shall tread in our palaces, *then shall we raise against him*," that is, the Assyrian, "*seven shepherds and eight principle men*," and *this is talking about the deliverance process*. "And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall he," this person born in Bethlehem, "deliver us from the Assyrian when he cometh into our land and when he treadeth within our borders.

"And the remnant of Jacob," and here's the part that Jesus quotes, "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of man. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots." (Micah 5:7-10) Now, that's 3 Nephi 21, isn't it? It's the whole thing there. "And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers. Thy graven images also will I cut off and thy standing images out of the midst of thee...And I will pluck up thy groves out of the midst of thee, so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard." (Micah 5:12-15)

What does all that mean? That's the context in which--and Jesus just excerpted part of that and put it in and said it applies to America. When the remnant of Jacob goes through, which will include all Israel (or "*all the strength of the Lord's House*"), as President Joseph Fielding Smith once made clear--but when they go through among the Gentiles, it will be after the coming of the Assyrian. And what will the Assyrian do? The Lord will send him against a hypocritical nation. And as Joel said in the last verse of the 2nd chapter of Joel, when the Assyrian has been driven back, the Saints are purified, *then* the Lord will begin pouring out his Spirit upon all people. *And he'll start with Zion*. "And your young men shall see visions, and your old men shall have dreams." Then he goes on and says that there will be three places of deliverance--*Mount Zion, Jerusalem and the remnant whom the Lord shall call*.

After the Assyrian has been through, what happens to the Gentile, the American economy and polity? I hate to think of it. On the other hand, I hate to think of the maniacal way in which we are handling our affairs, both political and economic, particularly our economic.

...But the problem isn't that, the problem essentially is the spiritual and moral decadence of our country. That is essentially the problem, and we are not, as Brigham Young said, keeping the broad road to destruction, we're going, instead, cross lots to hell! And how long we can continue that, I don't know. But in the midst of this, you are going to have a situation finally where the American Gentiles rise up and begin to make war against

Zion. And this will begin this era of warfare against Zion. I want you to see 3 Nephi 21 in connection with 3 Nephi 22 in order to get this picture rounded out. What is 3 Nephi 21 about? The Gentiles, it explains, that if they repent they can come in and help build the New Jerusalem and be a blessed people on this land forever. And if they don't repent and the time comes when they are ripe in iniquity, and that is the stipulation the Book of Mormon places on it, when the American Gentiles are ripe in iniquity, the great promise concerning this land, that it is the land of Zion and that people who live here will either serve the God of the land, who is Jesus Christ, and here again is the Book of Mormon emphasis on Christ, they'll serve the God of the land who is Jesus Christ, or they will be *swept off* when the fulness of his wrath comes. Now, isn't that the Book of Mormon decree for this land?

### **Zion and Jerusalem (TPJS 17-18)**

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that Joseph who was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." (Isaiah 35:10); and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2:32; Isaiah 26:20 and 21; Jeremiah 31:12; Psalms 1:5; Ezekiel 34:11, 12 and 13. These are testimonies that the Good Shepherd will put forth His own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will *sweep* the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtake you... Remember these things; call

upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant.

(Signed) JOSEPH SMITH, JUN.—DHC 1:312–316.

He gives them those alternatives, here, to the Gentiles in 3 Nephi 21. Then he talks about the building of the New Jerusalem. Some people have a hard one on that. President Joseph Fielding Smith made it clear, but we've still got problems on it. We think that when we go back to Jackson County we're going to turn the keys of the Kingdom over to some faithful Indian person and we're going to build the New Jerusalem under his direction. Now, that's not true. It simply isn't true. *And besides that, it's false.*

What is true is that Ephraim holds the birthright. And when the Lord talks about the redemption of Zion and the building of his Kingdom, he says this: "Behold, this is the blessing of the everlasting God upon the tribes of Israel," D&C 133, verse 34. "And the richer blessing upon the head of Ephraim and his fellows." Now, why the richer blessing upon Ephraim? Because he has borne the heat of the day, because he holds the keys of presidency. He finally learns to exercise them, and I'm talking about us, not the Prophet, to exercise the priesthood in righteousness and holiness and to truly become a Zion people. And the greater blessing is upon Ephraim as a result. So better stated, those who are pure Gentiles are the presiding element in this whole program, to build the New Jerusalem, hold the keys of power and help to elevate the [Lord's] people and to bring about the Lord's purposes.

He then speaks of his work among Israel and of his work among the tribes of Israel, and talks about the coming of the ten tribes, verse 26 of 3 Nephi 21, "even the tribes that have been lost." Verse 27: "Yea, the work shall commence among all the dispersed of my people," and to the gathering of them in. And then he opens up with 3 Nephi 22.

What is 3 Nephi 22? It's another complete chapter of Isaiah, it's Isaiah 54. And he says this: "And then shall that which is written come to pass." See, after you see this whole prophetic picture, the cleansing of America or the repentance of America, whichever alternative we take, the building of the New Jerusalem, the gathering in of the house of Israel, the Ten Tribes, and then we see fulfilled Isaiah 54. And what does Isaiah say?

He starts out by saying, "Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child; for more shall be the children of the desolate than the children of the married wife, saith the Lord." (3 Ne 22:1) Now, isn't that marvelous?

The Lord is a married man--I don't know whether you people know that or not. In ancient times he had a wife, and his wife was Israel. He says, "I'm married to you," and he considers himself as being in a marriage relationship with his people. For example, we say, "Prepare the bride, for the bridegroom cometh." Who is the bridegroom? Christ. Who is the bride? His wife. And who is his wife? His people. As I said, he is a married man. In ancient times, he had a wife in the sense that I'm talking about it. Let's make it clear. And that wife was Israel. What happened with her? She ran off with a traveling salesman. She forsook the Lord and went off doing things that were really critically out

of line. So what did the Lord do? He didn't have to divorce her, she just left. He says in another place in Isaiah, "Where is the bill of thy divorcement? Who put you away? I didn't." She just ran off.

So the Lord then found it necessary to choose another wife. This other wife he chose was the Gentiles. The Gentiles came into the covenant and occupied the place of Israel and were the Lord's favorite people, so that when, for example Kipling writes the "Recessional," he says, "When drunk with sight of power we loose wild tongues that have not thee in awe; Such boasting as the Gentiles use, or the lesser breeds without the law." See, the English people weren't Gentiles. Those are these lesser breeds without the law. England was Israel! And the Lord chose the Gentiles and made them his wife, and we have the times of the Gentiles.

When Isaiah is talking about this, he's talking about the next development when the Gentiles forsake the Lord, and when the program swings back and he begins to gather Israel. So speaking of this time when he's going to gather Israel, this woman who in repentance and sorrow comes back to hubby, and he's going to say, "Sing, O barren"-- who is he talking about? Israel. "Sing, O barren, thou that didst not bear." She hasn't brought forth any children through rebirth to Christ. The Jews haven't done that. Scattered Israel hasn't done that. They haven't brought forth people as Christ's wife to give to him as his children in the new covenant of regeneration and eternal life, they haven't done that.

But when Israel is brought back in and the Gentiles reject, then you'll sing a joyful song. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more shall be the children of the desolate," and who are the desolate? Israel. There is going to be more children of the desolate, "than the children of the married wife." Who is the married wife? The Gentiles.

When you get down past the redemption of Zion and the New Jerusalem or the Center Place has been built, and the ten tribes are brought in and Israel begins to be gathered from the nations of the earth in this great gathering of Israel, to *this land*, to make it the land of Zion, the Millennial land, the Millennial Kingdom, preparatory to that, when you do that then you sit down and you number the people of the Kingdom, and you'll find that there will be more people who will come in from ["the desolate" than from the "married bride"].

He is talking about a great transitional situation. Let me read Orson Pratt on that. This is a statement that Brother Pratt made in a discourse here in Salt Lake City, clear back in 1875. He says, "Now, I'm going to prophesy a little. The time is coming when we shall be obliged to have a government to preserve ourselves in unity, because they, the American Gentiles through the corruption that comes, will not have power to govern. For state will be divided against state, city against city, town against town, and the whole country will be in terror and confusion, mobocracy will prevail, and there will be no security through this great Republic for the lives and property of the people.

"Now, *when that time shall come*, we shall necessarily want to carry out the great principles pertaining to law, order, government, etc. We can magnify the Constitution

and all be united without having Democrats or Republicans or all kinds of religions. We can magnify the Constitution in the spirit and the letter of it, though we are united in politics, religion, and everything else."

Then he talks about going back to Jackson County. He says, "We expect to go back there, and when we do, all this people have shall be put into the hands of the servants of the Lord and everyone will receive his stewardship at their hands without any law interfering from abroad. They will fulfill and execute every law pertaining to their stewardship and pertaining to the income and the tithing thereof. All will be fulfilled according to the letter of the law. This people will then be united, and then we will commence the fulfillment of that prayer of our Savior repeated so frequently among all Christian nations, a portion of which says, "Thy will be done on earth as it is in Heaven." Now, how is it in Heaven? Go to Section 76. In Heaven there is a celestial kingdom; that's where the source of law has its origin. Then there's a terrestrial kingdom, the honorable people of the earth, etc. And they are governed by a law related or centering in the celestial. And then from the celestial down to the terrestrial, right? In order to have the will of God done on earth as it is in Heaven, you've got to have an approximation of that. You've got to have a group of Latter-day Saints who are sanctified and who are living the celestial law, including that of consecration and stewardship, and who have the blessings of the Spirit, the endowment of glory *and the full Zion program as the prophets have foretold it. You've got to have that.*

*Then* you've got to have with that a saving of the Constitution. As **President Benson** said at B.Y.U. a couple of years ago, *you don't save it back east.* You save it by the Latter-day Saints and faithful people on this land combining together. As John Taylor said, they will come to us and they will say, "We don't know anything about your religion and we don't care to know anything about it. But you do have a secure and stable government, and we want to support that and be part of it, though we don't particularly care anything about your religion."

I was at the dedication of a welfare storehouse up in Rexburg when LeGrand Richards gave the dedicatory prayer 22 June 1952. Right in the middle of that he quoted the whole statement from John Taylor and related it to the results that will flow from the welfare program.

This will be the nucleus. That will be the beginning of the nucleus. He says, "But there will be an approximation to it here in these mountains. We will learn a great many pure principles that will enable us to carry out the law as far as we possibly can under the circumstances that we're in here. But then when you redeem Zion, there will be a full execution of that law." [*How to Live Acceptably: A Discourse* by Orson Pratt, pg 14] Now note what he says and how he quotes Isaiah 54. He's merely giving us a commentary on 3 Nephi 21 and 22. Note what he says:

"Now that order of things will continue and will spread forth *from that nucleus in Jackson County* and the western counties of Missouri and the eastern counties of Kansas where this people will be located, and it will spread abroad for hundreds and hundreds of miles on the right hand and upon the left, east, west, north and south, *from that great*

*central City*, and all the people will be required to execute the law in all their stewardships. Then there will be a oneness and union which will continue and will spread wider and wider and become greater and greater," and note this, now, "***until the desolate cities of the Gentiles will be inhabited by the Saints***. Then will be fulfilled the prophecy of Isaiah," and this is Isaiah 54, "in which he says," and that's the next verse here that I haven't quoted yet, "***Thy seed shall inherit the Gentiles and make the desolate cities inhabited.***" [The Deseret Evening News, Oct. 2, 1875]

Let's go back and read Isaiah: "Sing, O barren, 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," when this transition takes place, "than of the married wife. Enlarge the place of thy tent." Zion is like unto a tent, with a center place--not a center stake, a center place, an administrative hub. Then with stakes supporting it round about.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes; For thou shalt break forth on the right hand," speaking of Zion building up after his judgments upon the Gentiles, "and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." What desolate cities? ***The ones that he talked about when he said, "I will cut off the cities of thy land and throw down thy strongholds."***

(Redemption of Zion: which makes the next line make more sense)

He goes on to say, "***Fear not, for thou shalt not be ashamed,***" speaking of Zion in this time, "neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy maker, thy husband, the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel--the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, a wife of youth, when thou wast refused, saith thy God.

"For a small moment have I forsaken thee, but with great mercies will I gather thee." Then he goes on to say, verse 11, "O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord." ***See, this is the time when the Lord himself will be there and the blessings of the Second Comforter will be open to them, and there will be great prosperity. They will build up a city and an order of things that he speaks of here.***

He goes on and says, "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. Behold, they shall surely gather together against thee," and that's the warfare against Zion, "not by me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have

created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work." I'm in control of things, in other words.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord." Now, can we begin to get this great vision of the Book of Mormon? Can you see Nephi's vision of the warfare against Zion? Can you see how Jacob amplifies it in 2 Nephi 6, how Nephi gets into it in 1 Nephi 22 and the Lord making bare his arm in the eyes of all nations? And then the Savior talking about this thing in relation to the Americas and the remnants of Israel, and takes a chapter, a section right out of the prophecy about the Assyrian and puts it in the Book of Mormon and says, "I'll give you a key to what Micah 5 is all about." It's talking about America, and the Assyrian!

Now, we have some difficult times ahead; I hate to say that. But we've got some extremely difficult times ahead. We're in the midst of a Sodom/Gomorrah situation, where the day is long gone where the Lord is going to forebear. And between now and the next few years he's going to begin to come out in judgment. And these great prophecies of Nephi will take place.

That's going to put us in a difficult situation, a very difficult situation, because we're going to have to stand against the tide of the nation. And we're going to have to stand for correct principles, and it will bring against us the warfare against Zion. This will begin this whole great scenario that will finally end up in the cleansing of Zion and the establishment of the New Jerusalem, the gathering of Israel from the four quarters of the earth, the rise of Babylon, the little horn, *the rise of slaves against their masters* and all of that. It's a real scenario, a real one. We are in the midst of it. And we need valiance, we need above all not just to learn theory, but we need to consecrate our lives and we need to get close to that Book of Mormon- we need to begin getting alive to what the Book of Mormon is saying! And understand it *and apply it in our lives*. And do what a 90 year old prophet with all the energy of his soul is trying to get us to do. Everything that he's got in the way of energy he is committing to this objective. ([Nothing has changed here eh? President Benson → President Nelson](#))

The thing we most need is the Book of Mormon. And if we don't learn that in the days of our peace, we simply will not survive. There simply will be no survival if we don't learn to be close to the Lord and really committed Latter-day Saints, building the Kingdom, getting the work done and done in the way that we're not just doing nuts and bolts, but that we are actually ministering the gospel and the spirit of testimony and the gifts of the Spirit in each other's lives, and having that union that only the Spirit of the Lord can bring, where you finally get to where you see eye to eye when the Lord brings again Zion.

I bear you my testimony that the Book of Mormon opens the picture in a very dreadful way- It opens the picture in a very, very dreadful way. On the other hand, it's a joyous time. It's a time when the Lord reserved some of the choicest spirits from all of his creations to be born on *this earth* to meet the challenge of this day and of this age. I bear you my testimony that we're in the midst of this and whether we like it or not, the burden is ours to meet and to handle. I just pray God that for myself I can be what I ought to be,



that I can be as humble as I ought to be, and that whatever I may know, the first thing I know is obedience to my Bishop and obedience to my Stake President and obedience to the Prophet of the Lord. *That's the first thing.*

And if anything that I have conjured up or even know to be true is contrary to that, then I'll back off and say I simply want to build the Kingdom, and you're running the show. And any way I can help, I'll help. And when we get to doing that and have the Spirit of the Lord and the spirit of humility to do that and then are patient with each other in our effort to learn the gospel and to apply it and to understand what this Book of Mormon is saying--it's a sealed book! We don't need to wait for the sealed portion, it's a sealed book! We need to be patient, but we need to learn it.

I just want you to know that I know that that Book of Mormon is the greatest miracle of modern times. I've been through that thing, I've studied the Prophet Joseph Smith professionally, I've done that ten, fifteen, twenty hours a day for 40-50 years! And the end result is that President Benson is a prophet, your Bishop has been called of God, your Stake President has been called of God, the prophet is trying to get us to the Book of Mormon, and for goodness sakes, let's finally get on the stick and do it.

May the Lord bless us to do it, I pray in Jesus' name, amen.

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Question: Is this correct that part of the cleansing that we will see, in the chronology, will we see the countries of the north coming against America, Russia....?

Answer: Can I express a personal view? I think we're going to keep on with business as usual until we finally go over the cliff. I seriously believe we're headed for a national collapse financially. I've looked at the prophecies about the Elders saving the Constitution. There is nothing in them that says we're going to save it in Washington, D.C. I've been teaching that for years. I went through all of those prophecies--in fact, I personally found some that no one else had found before, and they do not indicate that we're going to go back and re-establish and stabilize the Gentile order.

What they do indicate is that in the whole trauma that takes place, we will finally lift the Constitution out of the dust after it has been trampled upon, and we will make it a part of our program. As we do, then you will offer Constitutional freedom and liberty to all people. But it will be done *here*, with the Latter-day Saints as a key factor, combined with other freedom-loving peoples in this land.

There will be this deterioration, and it may come over our effort to save the Constitution, but there will be a warfare against Zion. The Book of Mormon indicates that it will begin with America, and that's what Section 112 indicates--it will begin with America. America making war against the Saints. As that takes place and gets underway and the American economy goes under, then we're going to have a situation--did you see the television serial called "Amerika"? Well, that's what we're in for. It's that kind of a situation. We'll have the situation of the coming of the Assyrian, the northern army, and it will raise havoc on this land, it will cleanse this land like we've never been cleansed since the Nephites were destroyed.

Through the Lord's intervention, and this is where the prophecy on war comes in--we'll talk about that tomorrow night, where the slaves rise against their masters. Those slaves are those who are held in dominion by the Russian forces, the people of Hungary, Poland, etc.

When the Russian military might is trampling over here, what would you do if you were a freedom fighter over there? There will be a mass upheaval and uprising, and an assertion of liberty. And when that takes place, then those who are directing that force against America are going to have to withdraw their forces here. And with the power that we can muster, particularly with the powers of the holy Priesthood--as Isaiah says it, the Assyrian will be turned back by reason of the anointing--then you'll finally get that force cleared out of this land.

It will leave this land in shambles, and the Indian people will go through among the Gentiles. In the meantime, the Latter-day Saints will do their program of upholding and sustaining the Constitution, extending its blessings about, and then with the cleansing and with that program put in gear, then you'll begin the great gathering. Now, that's the scenario as I see it for about the next decade of time or so. That's the scenario, and I'm just giving you a personal view on it.

Question: You talk about the gathering of Israel to the New Jerusalem, here, so can I assume it's like South America, the Lamanites are all through this whole area, but there will still be members of the tribe of Judah who will gather with the gathering of Israel over there?

Answer: Yes. Two gatherings--let me put it this way: If you read the revelations in the Doctrine and Covenants, you'll find that the Lord gave the land of Missouri to the Latter-day Saints. When the Indian people are gathered in unto the New Jerusalem, they will receive the gospel, they will receive the program, they will go back into their lands, build temples. But essentially the land in and around the center place of Zion the Lord has given to Ephraim. But the whole of America will finally become the Zion of God, and you'll establish an order of government that will finally bring sanity to Central and South America, to their politics and be the means of building a great bulwark of strength and power on the western hemisphere.

This happens before the forces of opposing--they can't cope with Zion so they finally shift and say, "Well, we're going to shut your water off at Jerusalem. You think there's going to be two great powers, we're going to shut it off!" So the forces of the Gentiles and of the northern army, or the Assyrian, or the little horn, go against Jerusalem. And that will be the great final winding up scene, where the Lord himself will finally intervene to save the Jews.

Question: And we'll have peace, almost a Millennium, over here with warfare raging in the rest of the world?

Answer: That's right. Many of our young people will live to see the Savior of the world and to have a personal association with him. That's what the prophetic picture implies. We don't know the full schedule of years--I'm not trying to say, but we are close enough to that, to where that can be said closely.

See, we get the idea that the second coming is the great world appearance--no. I want to talk about that later in the week. He will come to Zion, he'll come to his Temple, he'll come to Adam-ondiAhman. There are several major appearances that take place here, and this preliminary to that great world appearance. We've got something to do, my brothers and sisters. We have a Kingdom to establish in righteousness, and that takes the sanctification of the people and the understanding of what the Lord has said! We've got to finally get on the stick and do it and quit fiddling around, and get our home teaching done and our ministering and building the Spirit of the Lord and help sanctify and forgive each other of the stresses and the conflicts, and build that strength and that union and that understanding in our midst that we need to be a Zion people. We've got a prophet of the Lord who is just begging us to do that and to use the Book of Mormon to that end. Now, the Lord bless you.