

Micah's Commentary on
Brother Hyrum Andrus'

Nephi- The Key to Isaiah

v 1.0

The Book of Mormon is a summarization of a thousand-year history, of which the prophetic picture centers around Zion. These prophets weren't abridging and adding things to the Book of Mormon willy nilly- they had the prophetic picture of Zion, they understood it and everything was added to it for the purpose of expounding upon that vision of Zion. No one preached more about that prophetic picture than Isaiah, so the Book of Mormon becomes the guidebook to truly understand Isaiah and by virtue of that, Zion. This lecture series by Brother Hyrum Andrus goes over that.

That vision of Zion has been given to the righteous of all ages of time. It was given to ancient Israel, it was given to the Nephites. I'm sure it was given to the ten tribes.

I would just like to bear my testimony to what Brother Hyrum Andrus is saying here- that the vision of Zion is something that the righteous of all ages can acquire, and at last it has come to us. Or has it? I think a large part of going over this subject is also making sure that we have the right vision of Zion- that we see it as the Lord sees it. Because, as Hyrum Andrus said,

believe me, the Lord sees it differently than we see it. He's not too happy with many members of the Church--just literally is not too happy with many members of the Church. We are walking in darkness at noonday! And he sees us entirely differently.

When members preach on this subject in the Church you are going to see two different approaches- the one being the approach that Brother Hyrum Andrus put forth here, the same that I put forth, the Lord is not happy with us. We could have redeemed and built Zion at any time, and the Lord is waiting on us and is not happy in our lack of effort and desire. Once members understand that the only logical things to teach from that point forward would be 1. what are we doing wrong and 2. how can we fix it and move forward.

The other approach is to praise the Church and the members for its many accomplishments and to preach some figurative, spiritualized Zion that is somehow going to rise up from the midst of wicked Babylon. This second approach naturally leads people to pat themselves on the back and to be content with their current situation and trajectory. If one were to see the second approach and if one believed that it was not of God, and one was writing a book specifically designed to help prevent it, how would one describe that second approach?

“All is well in Zion; yea, Zion prospereth, all is well.”

Right off the bat can we not see why the Lord would be so upset with us? We've taken the book which was literally designed to prevent us from falling into this position and yet here we are exactly in this position. If I wrote a handbook for my son on how to not get zapped by electricity and the very first thing I wrote was “don't run around in a storm

holding something metallic” and then I looked outside and saw my son running outside in a storm holding something metallic my first reaction would be that he is mocking me and/or he is in a state of rebellion. If I went out and talked to him and found that my son was in a good mood and loved me and thought that he was pleasing me, my next thought would be “he never read my book.” What happens when you find out next that your son claims to love the book and reads a chapter of it every night- what goes through your head next? And then when you find out that your son hosts classes that he charges people money for to help others understand the book... there are some levels here that I hope people can start to visualize and understand why a loving Heavenly Father would be upset with us.

Let's first of all give a few *keys* of understanding, of how to approach this challenging study of Isaiah so that you can understand it, so that it unfolds and so that we can get some vision and some relationship of what he is saying to our day and to our time, and begin to fulfill our responsibility in the great vision that he had.

O.K., point number one: Isaiah spoke to all Israel in all generations of time. That means that the Jews could read Isaiah, and he wrote in such an ingenious way that the Jews could say that he is talking to us. The Nephites could read Isaiah, the same passage, and he wrote in such an ingenious way that the Nephites could say, "He is talking to us." And he did that for all twelve tribes of Israel for all generations of time down to the modern age. He writes by revelation, not just to one person, to one group, but he is writing to the whole.

For example, here in 1 Nephi 19, Nephi's commentary on the subject as he explains. He says: "I did read many things unto them [v. 23] which were written in the books of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scripture unto us." Now, what is he doing? He is reading Isaiah and saying that Isaiah is writing to us. He is applying scripture, all of it, to himself.

He goes on and says, "Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves." Now there is a vital and important key to Isaiah. When people read Isaiah, a lot of times they want to go back 600 or 700 years B.C. and find out what Isaiah said to that generation. And that's all right, that's the classic, historic approach to the subject.

Then you get a mastery of Hebrew and all the languages that relate to the world at that time, and when you study Isaiah, you just study him in relation to 700 B.C., and you say that's what Isaiah is all about. Now, that is not what Isaiah is all about. It is true that he wrote to his day and to his age and was a prophet to his generation, but his heart was so filled with a desire to see Zion and understand it that the Lord finally opened that vision to him, and that vision was way down in the *last days*, down in our day and the time that is yet future. And he saw it. Then he wrote in a revelatory way, in such a way that that great challenge to build Zion, which is the challenge of all Israel in all generations of

time, that great challenge was made applicable to each tribe of Israel of the whole twelve tribes and to each generation of Israel from his day on down.

But there was a focus, that final focus while he wrote to all generations and to all Israel. *That final focus is our day.*

What Hyrum Andrus is going over here is truly a key to understand not only Isaiah but once again Zion. Zion could have been built in any generation, even before there were tribes, way back with Moses. The call was constantly to build up Zion and the people were constantly uninterested. It's important to note that once again they weren't interested and they didn't qualify for Zion not because they didn't love enough, or they judged too much, or because they were intolerant. It's because they were comfortable in their position, because they loved the world more than they loved God.

Doctrine and Covenants 121:

34 Behold, there are many *a*called, but few are chosen. And why are they not chosen?

35 Because their *a*hearts are set so much upon the things of this *b*world,

Because they believed that Zion could come forth from the midst of Babylon. They wanted to stay comfortably at the bottom of the mountain and bring the Savior down off of the mountain to them. No work and no separation- no leaving behind Babylon. And do we have Zion today? No! We do not have Zion today. Which means what? The prophetic picture of Zion is yet future. Meaning, what Isaiah and all these prophets saw hasn't happened yet.

An interesting side note:

“The time is coming when those who do not obey the Lord will be separated from those who do (see Doctrine and Covenants 86:1–7).”

-President Nelson (The Future of the Church, April 2020)

*“We live in the day that “our forefathers have awaited with anxious expectation.” We have front-row seats to **witness live** what the prophet Nephi saw **only in vision...**”*

-President Nelson (Hear Him, April 2020)

*“In coming days, we will see the **greatest** manifestations of the Savior's power that the world has **ever** seen.”*

-President Nelson (Overcome the World and Find Rest, October 2022)

“You sisters, your daughters, your granddaughters, and the women you have nurtured will be at the heart of creating that society of people who will join in glorious association with the Savior.”

-President Eyring (Sisters in Zion, October 2020)

Going back to the Book of Mormon and providing an example, let's turn to:

3 Nephi 20, where the Savior is speaking and giving us some insights in relation to Isaiah. He says this, verse 11-13: "Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled--behold they are written, ye have them before you, therefore search them--And verily, verily, I say unto you, that when they shall be fulfilled, then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel." See, that says something. And he says, "And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them." Isaiah concerns primarily what generation of time then? He has been the hope of all Israel in all generations, and they can apply that which he wrote because they are Israel. And true Israel is Zion. And he wrote to them and the challenge to build Zion and to have the hope for it and to live for it and to build their lives on the foundation.

But Isaiah knew that that great hope would only come to consummation in the last days. So when you read Isaiah, don't worry about 700 B.C. so much; that's fine if you want to do that. But read it like the morning newspaper. That's key number one: He wrote to all Israel in all generations with the focus on the *last days* when that great vision of Zion of which he speaks will be fulfilled.

Another important key. That's one. Another one is this, closely related to it. That is that there is such a thing as multiple fulfillments of prophecy, fulfilled in more than one time. For example, let me turn to the Prophet Joseph's Inspired Translation or revision of Matthew 24, found in the Pearl of Great Price. Matthew 24, as the Prophet gave it to us with the additional insights of divine revelation, concerns two prophetic periods. It has its basis in the teachings of Christ to his disciples. They came to him, and here in the latter part of verse 4, it indicates they wanted to know two things.

They said, "What is the sign of thy coming, and of the end of the world, or the destruction of the wicked." Now, that's one thing, but before that they said, "Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews." So while Matthew 24 is the great prophetic statement of the last days, it concerns two things. It concerns Christ's prophecy of the destruction of Jerusalem, the destruction of the temple there at Jerusalem and the scattering of the Jews throughout the world. That part of the prophecy runs through to about verse 25.

In that prophecy, Jesus addressing himself not to the last days, but addressing himself to those Jewish people and to the destruction of their polity, their city, their government, their program. As he does that, he tells them something about the difficulties that will be associated with it. He says, "Many false prophets shall arise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold; but he that remaineth steadfast and is not overcome, the same shall be saved."

And then in verse 12 he says this, and this is the point I want to come to: "When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place; whoso

readeth let him understand." Daniel the prophet gives us a prophecy concerning what he calls the "abomination of desolation" as it applies to Jerusalem.

When Jesus is talking to his disciples about the then imminent destruction of their own country which was fulfilled in 68 to 70 A.D., when the Roman general, Titus, brought a Roman army, surrounded Jerusalem, and set up the siege that finally overthrew that city, there were a million Jews that were massacred. Women became so hungry they ate their own children, and it was literally a bloody orgy. Josephus, contemporary with that period of time, tells us quite a bit about it.

The Savior says, "When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, then stand in holy places." Then he warned his disciples, "Then let them who are in Judea flee into the mountains; Let him who is on the housetop flee, and not return to take anything out of his house; Neither let him who is in the field return back to take his clothes." (Mat 24:15-18) You just get out of the country!

"And wo unto them that are with child, and unto them that give suck in those days; Therefore, pray ye the Lord that your flight be not in the winter," which would make it difficult, "neither on the Sabbath day," because you can only take so many steps on the Sabbath. And you're running along and there's a Roman soldier after you and you are counting them off--one, two, three, four, five, six, seven, and you've come to the end of how many you can take! And he's still on your heels! So pray, then, that it doesn't take place in the winter or on the Sabbath.

Those Jewish people heard that, and Jesus gave them a sign. He said, "When ye shall see Jerusalem encompassed by the armies, then know that the desolation thereof is nigh." So the Jewish Christians, when they saw the Roman armies under Titus come, remembered Christ's prophecy and remembered the sign he had given to them, and they got out of the country, and they didn't get killed. But the Jewish people who were there remained, set up a defense, the Roman armies besieged the city, and a devastating massacre took place.

The point I want to make, though, is that Daniel talked about this. When Jesus shifts gears and he talks about the last days, he talks about conditions that will take place in the last days. He says this (verse 12): "And again, because iniquity shall abound, the love of many shall wax cold." All right, so here's a repeat of one aspect of the prophecy, it's going to take place again. "And again, the Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." (verse 14) Or the destruction of the wicked.

Note this now, And again shall the abomination of desolation, spoken of by Daniel the prophet be fulfilled. (see verse 15) There will come a time, then, when the armies of all nations, particularly those of Babylon and of the Assyrian, the latter-day Assyrian, or Gog and Magog from the north, the forces that come from the north that Ezekiel describes in Ezekiel 38 and 39, and they'll set up a siege against the city of Jerusalem. And again the city will be besieged and again the city will capitulate. The only difference is that this time when the city capitulates, Christ will then stand on the Mount of Olives. And that will change the ballgame, that will change it.

But there are two fulfillments of the Abomination of Desolation. Daniel makes one prophecy, and it is fulfilled twice. What I'm saying here in relation to Isaiah is that Isaiah does the same thing. Isaiah writes in such a way that there is a multiple fulfillment of what he says, particularly for his day and for ours.

When Christ was giving all of his warnings and teachings to the generation that he was speaking to, he gave them a sign to know when the Abomination of Desolation would be fulfilled and that was "when you see Jerusalem encompassed by enemies." These prophecies will be fulfilled again and the means by which we can identify them is also the same. Jesus identified a generation and then gave that generation a sign to look for. For us today Jesus gave us a generation and a means of identifying the generation and then he gave a sign for that generation to look for. The generation was "the generation in which the times of the Gentiles shall be fulfilled" and the sign to look for was a desolating sickness. Both of which has transpired.

Key passages in the Book of Mormon regarding Isaiah are found in 3 Nephi 23. The Savior here is speaking of Isaiah. It says this, beginning with verse 1:

"And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah." Now, if the Savior would say that to the Nephite saints, what do you think he would say to us, where the prophecies of Isaiah have their focus in our day! What would he say to us?

Now, the key verse is verse 3: "And all things that he spake have been and shall be, even according to the words which he spoke." Do you see the multiple picture there? "All things that he spake *have been* and *shall be*." In other words, some things have been fulfilled and they are due to be fulfilled again. So you read Isaiah understanding this.

In 2 Nephi 6 we read, "And now, behold, I would speak unto you concerning things *which are*, and which *are to come*; wherefore, I will read you the words of Isaiah."

[Confirming, once again, that the words of Isaiah both have been and will be fulfilled.](#)

So we read Isaiah, and we read him as it pertains to us. That's another important key.

A third important key deals with the idea of symbols. Here is Isaiah, 700 some-odd years B.C., and you have an assignment to write by revelation to all Israel in all generations of time, with a focus on things that are going to take place 2500, 2600, 2700 years later. And how are you going to communicate your ideas? You don't know their language, you are going to write to all Israel. So, typical of the Hebraic way of communication, you write with symbols. Symbols become highly important, and symbols are highly important to the understanding of scriptural passages.

For example, let me turn to the book of Revelation, chapter 11, and just read you something as an illustration of what I mean. This chapter deals with the two prophets who are going to be raised up in Jerusalem at the time of this abomination of desolation when it takes place, and who will have power like Enoch of old and like Elijah, through the power of the holy priesthood, and who, through that power, will hold in abeyance for a time the Gentile and heathen hordes that come against Jerusalem. These two prophets, though, as the city is overrun, will eventually be killed, and their bodies will lie in the

streets. The Gentiles and heathens will send letters of commendation and gladness and joy about them back and forth, and say, "Let's have a celebration and then let's go in and mop the rest of those guys up."

While they are in that planning stage of festivities, the trumpet sounds, the resurrection of the righteous takes place, just as Christ stands upon the Mount, and since these two prophets are righteous, they are going to be resurrected. So they get right up there off the street to the astonishment of many. And their resurrection takes place, they ascend, Christ stands on the Mount of Olives, devastation, cataclysm happens, the Mount of Olives cleaves asunder, part of it moving to the north and part to the south, a huge valley is created into which the Jews flee. In the sacred recesses of that valley, Christ makes his appearance to them and discloses himself as Jesus of Nazareth whom their fathers crucified.

Note what John the Revelator says about that. In verse 8: "And their dead bodies shall lie in the street of the great city," speaking of the two prophets, "which spiritually is called Sodom and Egypt, where also our Lord was crucified." Where was Christ crucified? Jerusalem. And what does the Lord use as a symbol to designate that city? We call it the holy city. There's nothing holy about it! It's holy because Christ was there, but he got crucified. It's holy because other prophets were there; and they were stoned and martyred. And it's holy because it's the center of prophetic history and prophetic vision, but so far as the inhabitants are concerned, the Lord who sees things a little more accurately, calls them Sodom. What does that mean? And he calls them Egypt. And what does that mean? The flesh pots. So he calls Jerusalem, not the holy city, he calls Jerusalem Sodom and Egypt.

He uses a couple of names that apply, and they are symbols. Egypt is a symbol of the flesh pots. Sodom is a symbol, and we have Sodom in America. America is Sodom. It's that kind of thing that he uses to designate that. He speaks through and by symbols, and you see the symbol and then you associate it. For example, in ancient days, the Lord's work centered in Jerusalem. So Jerusalem becomes a symbol. In ancient days there was a little kingdom made up of the Edomites, and they were a worldly kingdom. From the kingdom of Edom we got the word "Idumea," which means the world. And the Lord uses that term in the scriptures.

Let me give you an illustration of the use of Jerusalem.. This is Isaiah, chapter 3, but it's found in the Book of Mormon in 2 Nephi 13 verse 1. He says, "For behold, the Lord, the Lord of Hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole staff of bread, and the whole stay of water." Now, that passage pertains to our day, not just related to our day. He is speaking of our day. That is our day, but he is using the symbol Jerusalem. The symbol Jerusalem in our day means what? Where is the center of the Lord's work? What city is it? You just use the initials "S.L.C." and you've got it! That's the center of the Lord's work.

And then the land associated with Jerusalem was the land of Judah. The land associated with the modern Jerusalem, i.e., S.L.C., is what land? It's the land of America. So Isaiah 3 is talking about, using symbols, Judah and Jerusalem, i.e., Salt Lake City and the land associated with that center of the Lord's work. We'll come back to that in a little bit.

Another key to the understanding of Isaiah is found in 2 Nephi 25. Here in verse 4, Nephi commenting on the subject, makes this statement: "Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy. But I give unto you a prophecy, according to the spirit which is in me; wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem...." Let me add this clarification. The spirit of prophecy includes an understanding of what has been revealed. One must understand Nephi's vision, for example, in order to understand Isaiah. You've got to catch Nephi's vision of the last days.

That becomes a key of insight, and it helps you to get the spirit of prophecy and to understand what Isaiah is talking about. You can't understand the Bible without understanding the Book of Mormon.

Those who are familiar with this group should understand by now why the spirit of prophecy cannot be had if we don't take the time to read and understand the scriptures we already have. The spirit of prophecy, revelation, inspiration etc. are all gifts of the spirit which means without the Holy Ghost it is impossible to possess those gifts. We also know that we do not qualify for the Holy Ghost if we wilfully refuse to read the scriptures and prophecies at our fingertips:

"Our right to guidance from Holy Ghost. We have the right to the guidance of the Holy Ghost, but we cannot have that guidance, if we wilfully refuse to consider the revelations that have been given to help us to understand and to guide us in the light and truth of the everlasting gospel. We cannot hope to have that guidance when we refuse to consider these great revelations which mean so much to us both temporally and spiritually. Now if we find ourselves in this condition of unbelief or unwillingness to seek for the light and the knowledge which the Lord has placed within our reach, then we are liable or in danger of being deceived by evil spirits, the doctrines of devils, and the teachings of men. And when these false influences are presented before us, we will not have the distinguishing understanding by which we can segregate them and know that they are not of the Lord. And so we may become prey unto the ungodly, to the vicious, to the cunning, to the craftiness of men."

-Joseph Fielding Smith (Doctrines of Salvation, p.43)

You can't understand the gathering of Israel as foretold by Ezekiel and Jeremiah and Isaiah and others, unless you get to the Book of Mormon. And it becomes the key to revelation and knowledge. Similarly, Isaiah can only be understood by understanding Nephi. Nephi's great prophecy, is the main prophetic theme of the Book of Mormon concerning the last days. In fact, it's almost the *only* prophetic theme in the Book of Mormon about the last days.

I can't stress this enough that Nephi's vision, the Book of Mormon, etc. is what is necessary to understand Isaiah, not some Hebrew scholar. And what did Nephi have to say about that approach?

2 Nephi 25

1 Now I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were hard for many of my people to understand; for they know not concerning the manner of prophesying among the Jews.

SEEEeeee! This is why we need a Jewish SCHOLAR to teach us the ways of prophesying among the Jews or we won't understand Isaiah! DON'T YOU UNDERSTAND?!

2 For I, Nephi, have not taught them many things concerning the manner of the Jews; for their works were works of darkness, and their doings were doings of abominations.

Well then how are we supposed to read and understand Isaiah then MICAH! If not by understanding the Jews by buying the priestcraft of THE Jewish Scholar! HUH MIIICAHHH?! Got an answer for THAT!?

4 Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy.

The concept being that Nephi made it very clear that the spirit of prophecy is what is needed to understand Isaiah, not an understanding of the Jews.

So to summarize it to the present: Number one, he spoke to all Israel in all generations. Two, there was a focus on the last days. When Isaiah really comes out and is really fulfilled, it will be in our day and our time. Three, there are multiple fulfillments; his words are fulfilled more than once. He could say something about Judah and Jerusalem that would apply to his day. But since it applies to our day in the sense of focus, then Nephi puts it in there with a very clear statement that those chapters in the Book of Mormon weren't included as a history lesson. They were included because they relate directly to our day. So when you read them, read them for our day. Four, he writes in symbols. Five, you have to have the spirit of prophecy, which indicates that you need also to understand the prophetic vision of men like Nephi and others.

And then Isaiah begins to be understood, literally. It begins to be understandable. You can read it and say, "Hey, that stuff makes sense!" And it not only makes sense, believe me it has some of the most sacred and significant disclosures in it of any book in the Book of Mormon! It really has. And it is covered up until you get into it and see it.

Once you do see it, once you understand the redemption of Zion and the building of New Jerusalem, you will never be able to unsee it and you will see it everywhere.

With that, let's take Nephi's works and begin to go through. Of the 19 chapters of Isaiah included, the first two that are put together are Isaiah 48 and 49. You find them in 1 Nephi 20 and 21. Let's go back, though, in our reading and let's read Nephi's introduction to them.

Let's begin in the introduction with verse 15 of 1 Nephi 19: "Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel," and he's talking about the Jewish people here and Israel in general, "then will he remember the covenants which he made to their fathers. Yea, then will he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth. Yea, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people shall be blessed."

The Lord "making bare his arm in the eyes of all nations." That simply means that he is going to do for many nations like he did for ancient Egypt. When he delivered ancient Israel out of Egypt, he made bare his arm before that nation, with great power and with plagues and with judgments. Then as Israel left Egypt, the cloud and smoke by day and the pillar of fire by night went before and after them and preserved them from the Egyptian army. And it was a display of divine power that finally consummated in the dividing of the Red Sea and the marching of the Israelites through and Pharaoh sending his horsemen and his chariots and soldiers through to get in the middle and have the walls cave in on them. That was making bare his arm in the eyes of that nation.

And in the latter-day, there is a day of power. As David puts it, In the day of thy power shall thy people be willing. (see Psalms 110:3) Let me give you the equivalent of that in Section 90, beginning with verse 9, where he is talking about the gospel program in our dispensation and our day. Speaking to the First Presidency he says, "Through your administration--they," that is, the Church, "may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews. And then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations," and these are the non-Judaeo-Christians, "and the house of Joseph"--the great Indian nations of Central and South America and here in North America, "convincing them of the gospel of their salvation.

"For it shall come to pass *in that day*," and that's not quite yet, but we're getting in there, "...in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them for the revelation of Jesus Christ." There is going to come a day when the most popular topic discussed on this earth is Mormonism. There is going to come a day when that topic is so pertinent and so vital to people that they will divide to one side or the other. And there is going to come a day when there will be a great division of all people on this earth over the issue of the restored gospel and the Zion program which is being built. Nephi sees that. Nephi talks about that, and this is the day when Isaiah's prophecy will be fulfilled.

He goes on here in his introduction. Let's move from verses 15 through 17, to verses 22-24. "Now it came to pass that I, Nephi, did teach my brethren these things; and it came to pass that I did read many things to them, which were engraven upon the plates of brass, that they might know concerning the doings of the Lord in other lands, among people of old. And I did read many things unto them," and I quoted this one here a minute ago from the book of Moses--"But that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah, for I did liken all scriptures unto us, that it might be for our profit and learning.

"Wherefore, I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written." And then he includes Isaiah 48 and 49, and he writes himself. And then to get corroborating testimony, he puts 2 chapters of Isaiah in there. And he later puts a lot more in there. He says, "Now look! This stuff relates to you people. And it is going to be fulfilled in the last days. Now read it!" So with that, let's read a little from Isaiah 48, 1 Nephi 20.

Before we do that, though, let's pick up the commentary, because I want you to get both ends. You've got the introduction, and now let's talk here a little bit about the commentary, then we'll come back to Isaiah 48.

Having included Isaiah 48 and 49, then 1 Nephi 22 is a commentary. It is Nephi's inspired, revelatory commentary on these two chapters. So if you want to know what these 2 chapters are about and you want to make it easy on yourself, then go read the commentary. Go read what Nephi says. In the commentary, he speaks of Israel, he speaks of the Lord raising up a great Gentile nation. Then in verse 6, he says, "Nevertheless, after they shall be nursed by the Gentiles, and the Lord has lifted up his hand upon the Gentiles and set them up for a standard...."

What is a "standard"? A standard is something by which you measure something, is it not? If you have the "New Standard Dictionary," that's the latest in definition of words. Zion is to be an ensign, and that's something that you stick up so that people can see. In ancient times when they had military campaigns, they had an ensign and you converged on and made the attack according to the position of the ensign. It is something to which you gathered.

A standard is something by which you measure things. I have here the standard works of the Church. We don't worry about personal opinion. If you have some differences of understanding in doctrine, you get the ruler. A ruler is a standard. If you have an argument on how long it is from over here to over there, you get yourself a yardstick and measure it. Then that's the end of the argument. If you want to do the same in regard to doctrine and truth, then you take this ruler, this thing we call the "standard works," and if the standard works teaches it, that's the end of basic doctrine, is it not? That's the end of it.

Or at least it should be. There are many today who even after being shown the standard still deny it and then when told they will be held accountable for that and will be damned for teaching anything that is not doctrinal they say "I know you are but what am I? I'm allowed to privately interpret scripture as much as I like and I'll meet you in Zion..." What Brother Hyrum Andrus here is teaching is not only important for understanding Zion in a literal sense but also how we become Zion in a very pragmatic sense. If we are not one, which includes our minds, we will not be able to build Zion. If anyone is teaching that becoming one in mind and doctrine is not important they either A) don't know what they are talking about, B) are practicing priestcraft and are simply selling a narrative (and with priestcraft the more the merrier- there is almost an unspoken rule to allow differences in doctrines and opinions, almost like a cease-fire, so that they can all practice their priestcrafts unmolested) or C) are not serious about Zion.

As Brother Hyrum Andrus puts it:

And you don't say, "Well, I've got my opinion and you've got your opinion," you say, "To the law and the testimony," just like Isaiah would say, "To the law and testimony!" What do the scriptures say? To what do they bear witness?

Zion is going to be a standard. But a standard in that sense needs to be understood. We talk about Mount Zion. We had a question that came up this afternoon that I didn't pick up until after it was over with. Someone asked about Mount Zion. Well, the word "mount"--what does the word "mount" mean? It means a couple of things. It is symbolic of a mountain, which is strength and power, it's symbolic of that. But there is another view of it that is important.

If you get upon your mount and ride, what are you doing? Well, you have a horse and you mount the horse, you ride it. Your mount is that on which you sit. Your mount is that which is your foundation. Mount Zion is Zion established upon her mount. And what is the mount of Zion? What is that on which Zion rests? The answer is the House of the Lord, the sacred covenants relating to the holy order of God. The sacred covenants of obedience to God, of sacrifice, of the gospel, of virtue and holiness, the sacred covenant of consecration, committing your life, that sacred order that pertains to the order of kings and priests, and those sacred powers that deal with the sealing powers of the holy priesthood. Those are the mount--that's the thing on which Zion is established.

Also known as celestial law, which is what we go over in the School of Joseph's Boys.

Zion has an economic order that is called the law of consecration and stewardship. It has its basis in the house of the Lord. Zion has a political system, a political order of kings, like King Benjamin and Mosiah, righteous kings who had their rule of authority from the temple, not merely a secular potentate. Their rule of authority was centered in the covenants of the temple.

When Zion is built upon her mount and fully established with the sealing powers and the endowment of glory that comes from yielding obedience and establishing those sacred ordinances in our lives and building up that order so that there is a cloud and smoke by day and a pillar of fire by night over every dwelling place, then Zion becomes Mount Zion.

We have some interesting uses of "Zion" all over the western states. Zion this and Zion that, and they are no more Zion than a Gentile institution. They are not established with glory and power. They've taken the name with probably good intent, but they are not Zion in the sense of the order of things on which they are built. Hopefully they'll do a better job and be more honest and efficient in righteousness than others. But if you are going to have Zion you first of all have to have a temple for the foundation. It has to be based in the house of the Lord.

Then when it is based in the house of the Lord and the society outside the temple conforms totally and completely with the covenants within the temple so that the society is an extension of those sacred covenants and so there are sanctified people who have entered the house of the Lord and received sacred ordinances and who have received the blessings of the holy priesthood in fulness and in sealing power, and the blessings of the Spirit are poured out, like the cloud and smoke by day and the pillar of fire by night, then you have Mount Zion. And then you have a standard and not until then do you have a standard.

Which means what? It's easy to point to Zion National Bank and say "this is not Zion" as Brother Hyrum Andrus said. It's also easy to come out and teach what Zion has to have in order to be Zion and then passively say "and we won't be Zion until this point". What am I getting at? We're not Zion. What Brother Andrus just taught, very passive aggressively, that yes Zion National Bank isn't Zion but do you know what else isn't Zion? Us. We're not Zion. We won't be Zion until we live outside the temple what we commit to live while inside the temple including the law of consecration, celestial marriage etc. And we will know when we have truly reached that point of being Zion when the Lord will not be able to hide his presence from us any longer and we will experience upon every dwelling place the fire and cloud. What we have now is a cheap knockoff substitute like Pharaoh's serpents compared to what will transpire.

And the Lord says he will lift up his hand upon the Gentiles, and in this sense he is talking about those of the Gentiles who embrace the gospel, and set them up for a standard.

Nephi tells us how that standard is going to be established. We read in 1 Nephi 14 that there are two churches and they are the abominable church and the church of the Lamb. The church of the Lamb more specifically defined consists of the righteous Latter-day Saints, those who have applied the gospel, so much so that they have the gifts and the revelations and the spiritual endowments of the Spirit with them.

As this time of opposition comes against them, then Nephi suggest that the saints of the Lamb of God were endowed with the spirit and power of God in great glory. That is building the standard. This standard of which Isaiah speaks and which Nephi comments about here is raised in adversity. Isaiah chapter 1 verse 27 says, "Zion shall be redeemed with judgment and her converts with righteousness," and he is going to restore things as they were in ancient times.

In this time when we begin to do this, then Zion becomes a standard out of adversity. While you may be sitting in the dust, and there will be those who will be driven and smitten, whole communities of Latter-day Saints, in the warfare against Zion,

nevertheless, those who are faithful and those who are righteous, though they may sit in the dust, will enjoy Pentecost. And they will have the gifts of the Spirit, and they will have the revelations of the Spirit, and they will have the power of God in great glory begin to descend upon them. And they will get over the complacency that we see manifest too often among our people today. And those who really commit themselves to the Lord and purify their hearts and learn what ministering is all about and what service in the Church is all about, and do it with a love out of the abundance of their hearts, with the Spirit of the Lord as the basis of their lives, they will begin to be sanctified, they'll begin to get the endowment of glory. And when they do that, Zion will be raised as an ensign and a standard, which we do not yet have.

So he tells them, "We're going to raise up this standard!" Then he explains to them concerning making bare his arm in the eyes of all nations, 1 Nephi 22:10-11: "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."

Isaiah 48, then, we've seen in the light of Nephi's introduction, Nephi's commentary. Isaiah 48 deals with latter-day Israel and her redemption. Let me just read an excerpt or two out of it. This is chapter 20 of 1 Nephi. Let's just pick up an excerpt or two to catch the idea. Verse 1: "Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, or out of the waters of baptism," and that's not in the King James version. "...who swear by the name of the Lord, and make mention of the God of Israel, yet they swear not in truth nor in righteousness.

"Nevertheless, they call themselves of the holy city, but they do not stay themselves upon the God of Israel, who is the Lord of Hosts; yea, the Lord of Hosts is his name." Now, applied to us, what does that say? What does that say to the Latter-day Saint? Let's read it and apply it to us. What does it say? What do we do? We "swear by the name of the Lord, and make mention of the God of Israel, yea they swear not in truth nor in righteousness. Nevertheless, they call themselves of the holy city." You might--I don't want to say it, but you draw your conclusions as to what city that is.

[Brother Hyrum Andrus won't say it- but I've already said it- I've already pointed out how he passively aggressively shafted everyone claiming to already be Zion, now he's just pointing to scripture narrowing it down to a single city that blasphemes itself by calling itself Zion the New Jerusalem. And any and all who parrot that same idea likewise blasphemes themselves. Salt Lake City is not the holy city and will never become the New Jerusalem. Period.](#)

So he's talking to all Israel with a focus on our time. Let's turn to verse 10: "For behold, I have refined thee." Now he's talking about this cleansing that's going to come to Zion. "I have refined thee. I have chosen thee in the furnace of affliction." He's not talking about all the members of the Church, he's talking of those who bring forth Zion, and he has chosen, he has refined them, and he says, "I have chosen thee in the furnace of affliction. For mine own sake, yea, for mine own sake will I do this, for I will not suffer

my name to be polluted, and I will not give my glory unto another." So he's going to clean house and refine his people.

Let's turn to verses 20 and 21: "Go ye forth of Babylon," and this is talking about the great gathering now, when it takes place. "Flee from the Chaldeans, with a voice of singing declare ye, tell this, utter to the end of the earth; say ye: The Lord hath redeemed his servant Jacob. And they thirsted not; he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also and the waters gushed out." Now, what is that talking about?

Let me see if I can put it a little more fully in focus. When Zion has been cleansed and refined on this land, and this will be done through judgment and warfare against Zion and the coming of the modern Assyrian and all of that kind of thing, and Zion is raised as an ensign.

The standard is finally raised. Then Nephi, as he sees other churches, he sees the church of the Lamb of God throughout all the world, and he sees multitudes from the nations of the Gentiles make war against those people, the Saints of God.

Then he sees that these people begin to gather to Zion. That's when the whole of America will be made the Zion of God. And it will be a marvelous thing. We think we've got a great number when we've got 6 or 8 million people in the Church. Why, that's just a good-sized modern city. But the time is going to come in the not-too-far-distant future when we're going to make the whole of America the Zion of God. And there is a big bulk of Latter-day Saints right here in this room who will live to see that happen.

When that takes place, and this great gathering of which the Book of Mormon speaks, begins and gets underway, when that takes place these people will wade through much affliction. Some of them will go through deserts. And the Lord will lead them like he led ancient Israel. And, as he says, "They thirsted not; he led them through the deserts, he caused the waters to flow out of the rocks for them, he claved the rock also, and the waters gushed out." And notwithstanding he had done all this, "and greater also, there is no peace, saith the Lord, unto the wicked." [1 Ne 20:21, Isaiah 48:21] Those are some of the circumstances in the gathering of Israel when Isaiah's prophecies are fulfilled.

In chapter 49, which is 1 Nephi, chapter 21, he is talking of Israel in the latter-day. Verse one, he says, "Hearken, O ye house of Israel, all ye that are broken off and are driven out, because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand...." .

Verses 2-7: "He hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me; Thou art my servant, O Israel, in whom I will be glorified."

He says, "And then I said," and this is the Savior's reflection and maybe challenges for discouragement as he fulfilled his mission as One who was despised of men and whom

they didn't recognize and whom they spat upon and finally crucified, he says, "I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord, and my work with my God. And now, saith the Lord--that formed me from the womb that I should be his servant, to bring Jacob again to him," speaking now of Christ, "though Israel be not gathered," and he's talking of Christ before the fulfillment of his great vision, "though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

"And he said: It is a light thing"--let me give you a little more clear rendition. "And he said: It is not enough that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to servant of rulers; Kings shall see and arise, princes also shall worship, because of the Lord that is faithful."

We go over in the [Macro Last Day Timeline Book: Section 3: Chapter 1: Joseph Smith to Return](#), how not only do these verses deal with Joseph Smith but also that Joseph Smith identified himself as this servant.

(17-6) Isaiah 49:4–12. Did the Lord Forget [Joseph Smith], His Chosen [Prophet]?

“The Restoration was a long time in coming. During the years of [restoration, Joseph Smith] undoubtedly felt lonely and forsaken by the Lord. Isaiah 49:4–12 shows that loneliness. Verse 4 describes the attitude of [Joseph Smith] somewhat discouraged, yet not completely so: “I have spent my strength ... in vain: yet surely my judgment is with the Lord” (Isaiah 49:4).

Nephi spoke of the [Latter-Day Saints] in their cast-off condition as being “a hiss and a byword and ... hated among all nations” (1 Nephi 19:14). Isaiah 49:7 describes that condition: men despise and abhor the Lord’s covenant people. But [the church] still has hope: “Though Israel be not gathered, yet shall I [Joseph Smith] be glorious in the eyes of the Lord” (v. 5). [Joseph Smith] will yet be raised and restored and stand as “a light to the Gentiles” and as a beacon of “salvation unto the end of the earth” (v. 6). “In an acceptable time” God will hear [the righteous remnant in the church,] their cry and “give thee [“my servant,” in 1 Nephi 21:8] for a covenant of the people” (Isaiah 49:8). That began with the call of Joseph Smith, [but will not see its completeness until after Joseph Smith returns].”

It’s impossible to talk about the next subject, the redemption of Zion, without talking about the return of Joseph Smith as he is who is responsible for this task.

I think this quote from Heber C Kimball does a very good job of summing up what we have already gone over, including Salt Lake City, etc. But it also bridges into this topic perfectly.

“An army of Elders will be sent to the four quarters of the earth to search out the righteous and warn the wicked of what is coming. All kinds of religions will be started and miracles performed that will deceive the very elect if that were possible. Our sons and daughters must live pure lives so as to be prepared for what is coming. After a while the Gentiles will gather by the thousands to this place, and Salt Lake City will be classed among the wicked cities of the world. A spirit of speculation and extravagance will take possession of the Saints, and the results will be financial bondage. Persecution comes next and all true Latter-day Saints will be tested to the limit. Many will apostatize and others will be still not knowing what to do. Darkness will cover the earth and gross darkness the minds of the people. The judgments of God will be poured out on the wicked to the extent that our Elders from far and near will be called home, or in other words the gospel will be taken from the Gentiles and later on carried to the Jews. The western boundary of the State of Missouri will be swept so clean of its inhabitants that as President Young tells us, when you return to that place, there will not be left so much as a yellow dog to wag his tail. Before that day comes, however, the Saints will be put to a test that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night until deliverance comes...

[For] the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall; for I say unto you there is a test, a Test, a TEST coming, and who will be able to stand? This church has before it many close places through which it must pass before the work of God is crowned with victory. To meet the difficulties that are coming it will be necessary for you to have knowledge of the truth of this work for yourselves. The difficulties will be of such character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not ‘till you obtain it. If you do not, you will not stand... Then the Prophet Joseph and others will make their appearance and those who have remained faithful will be selected to return to Jackson County, Missouri and take part in the building of that beautiful city, the New Jerusalem.”

- **Elder Heber C. Kimball** (May 1868, in Deseret News, 23 May 1931; see also Conference Report, Oct. 1930, p. 58-59; Orson F. Whitney, Life of Heber C. Kimball, Salt Lake City: Bookcraft, 1945, p. 446, Smith, Robert W. and Elisabeth A., Scriptural and Secular Prophecies Pertaining to The Last Days, Ninth Edition, Pyramid Press, SLC, UT, 1947, pp. 134-138; Deseret News, May 23, 1931; W. Cleon Skousen, Prophecy and Modern Times, pp. 31-33, An Army of Elders, May 1868, Heber C. Kimball Reported by his son J. Golden Kimball, CR October 1930, p. 58. See also Prophetic Sayings of Heber C. Kimball to Sister Amanda H. Wilcox)

Verses 8-12 "Thus saith the Lord: In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee; and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

"That thou mayest say to the prisoners: Go forth; to them that sit in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." It is again talking of the people coming to Zion under these adverse circumstances.

"And I will make all my mountains a way, and my highways shall be exalted. And" when that takes place, "*then* O house of Israel, behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim." From that point on, he turns his attention to Zion in some difficult and challenging things. This is one you really want to be awake and alive on.

Beginning with verse 13: "Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established." Now, if you read other passages in Isaiah, he refers to Zion in the last days as "those in the east." So in the midst of his prophetic picture concerning the gathering of Israel, he says, "Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established." In other words, we'll raise this ensign this standard, and Zion will be established with strength and with power on her mount, on the house of the Lord and on the covenants. And she will be an ensign and a standard to the world.

He goes on and says, "And break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted." Now, that's a glorious thing about Zion. Then he backs up and talks about Zion in this period of adversity, and that's when I say hold onto your hats! Because this one is a difficult one.

Having spoken of her redemption, of Zion's feet being established in righteousness, he says, "But, behold, Zion hath said"--this is what we will say before that time--"Zion hath said: The Lord hath forsaken me, and my Lord hath forgotten me," but the Lord adds, "but he will show that he hath not."

Have any of us reached this point in time yet? Have any of us in going to Church, in going to our meetings etc., etc. have felt that Zion has been forsaken, that Zion the New Jerusalem is no more? I know from talking with individuals that this is the case. We have most certainly reached the time period that President Heber C Kimball prophesied of and Isaiah spoke of where there is a lamentation heard for Zion. "*By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.*" (Psalm 137:1)

It is important to remember that this time period of Zion's seeming neglect and outright abandonment "for might not this money better be spent?" is part of the process by which the people are made ready.

To use another phrase from Isaiah, Isaiah 4 concerning this time, when that happens and we've been so conditioned to think about "onward" and "upward"--"We're building! Look at the missionaries! Look how many temples we've got!" And that's all great. And Nephi looks to our time and President Benson has quoted it, and says, "They will say all is well in Zion, Zion prospers, all is well!" And that's our attitude.

When that whole ballgame changes and you are sitting in the desert and you are wondering about your year's supply and maybe it isn't even with you, maybe you haven't been able to haul it off with you fast enough, and you are sitting in the desert and you look at the whole picture and situation, and you say, "Hey, I thought we were the true Church! I thought this was onward and upward! What are we doing out here? The Lord has forsaken us, he has forgotten us, and he has forsaken us!"

He says, "But he will show that he hath not." Continuing on with verse 14 he says, "For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." And then in the redemption out of that circumstance, as the redemption takes place, out of those difficult circumstances where we look around and say, "Hey, we've been forsaken, and I'm out here lying on the bare rocks and it's raining cats and dogs! I wonder what life is all about and where the gospel is and what this dispensation is doing!"

Then in that time of redemption, he says, "Thy children shall make haste against thy destroyers." Now, what does that say? Are there going to be destroyers? There are, and there is going to be a redemption from them. "Thy children shall make haste against thy destroyers; and they that made thee waste"--are there going to be those that make Zion waste? You bet! "They that made thee waste shall go forth of thee.

"Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee." He is talking about the tremendous influx that will then come to Zion. When the standard is raised, when Zion becomes a sanctified people, when we are established on Mount Zion or upon her mount to become the true standard, the true ensign to the nation, the true example of righteous society, the true example of spiritual redemption and of political equality and economic opportunity, when we become that, then there will be a tremendous influx of people and of the gathering of people to Zion. And as the Lord says, "Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride. For thy waste and thy desolate places, and the land of thy destruction--" so there will be "waste and desolate places" and a land where we get destroyed in some sense--"...the land of thy destruction, shall even now be too narrow by reason of the inhabitants," that is, there will be so many who will come that there won't be room.

And he says, "And they that swallowed thee up," and there will be those that swallow Zion up. Zion has to be delivered from the mighty, and the Lord has covenanted to do that. He says, "and they that swallowed thee up shall be far away." Then note what he says, and this is so significant to our generation as Latter-day Saints: "The children whom thou shalt have," talking about those who come in and become the children of Zion, "The children whom thou shalt have, after thou hast lost the first...." Who is the "first"? It's that group of Latter-day Saints who get lost in the way, who don't hang onto the word, who don't know enough about the gospel and about the prophetic picture, so when they sit there and say, "The Lord has forsaken us," they simply leave and depart.

And there will be multitudes who will leave and forsake the Lord and forsake his prophets and forsake his kingdom.

And this great sifting and forsaking is prophesied to take place when?

D&C 45

30 And in that generation shall the times of the Gentiles be fulfilled.

31 And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.

32 But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

1. Times of the Gentiles is fulfilled
2. Desolating sickness
3. Saints standing in holy places and being not moved vs. men lifting up their voices against the prophet, cursing God and dying
4. Scourging

D&C 84

57 And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written—

58 That they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion.

"The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say," and these people who come in after Zion is cleansed and the influx of people who come to her righteous standard, they will then say, "The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thine heart," speaking of Zion as an entity, "Who hath begotten me these?" All these people coming in! All this great influx of people being converted to the Lord, "Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where have they been?"

Then the Lord answers that, and he says this: "Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me." (1 Ne 21:22-23)

Now let's turn to Jacob's commentary.

In 2 Nephi 6, he says,

"And now these are the words: Thus saith the Lord God: Behold, I will lift up mine hand to the "Gentiles, and set up my standard to the people." In this whole scenario, the warfare against Zion and this whole prophetic vision of Isaiah, the primary thing that he is concerned with is the setting up of the standard. And that standard becomes Mount Zion, or Zion upon her Mount. And this standard is raised to the Gentiles among them. And when this standard is raised and established, then this great gathering of Israel foretold in scriptures will take place.

They are gathered not just physically, they are gathered to the standard. They are gathered to the gospel and to the endowment of glory. They are gathered to the house of the Lord, they are gathered to the program of Mount Zion to become the Lord's people, because we really are not Israel until Israel becomes Zion. And Zion really isn't Zion until she is established upon her Mount. So when the standard is raised, then, he says, quoting Isaiah 49, "And they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers."

Zion is going to wield tremendous power in that day. Let me just hold on to that and turn over to Section 64 of the Doctrine and Covenants. I just thought of it here, something that might be of interest concerning this whole picture of events and circumstances. Note how the Lord speaks of Zion in relation to the latter-days. Verse 41, he says, "Behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her; And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her," and that's before the second coming, "the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it."

O.K., now, there is going to be a time when Zion raises an ensign and a standard. In that time, the Lord himself will come to Zion. And he will dwell in Zion, and he will be there, and their children will be taught of the Lord, and this will extend over a period of years before he comes in his glory in the clouds of heaven. During that period of time he will instruct his people, because his business is to introduce a universal order of peace. You just can't come and institute a righteous order or to have it without having previously instructed people how to go about implementing that righteous order. He is going to come and reign as King of Kings and Lord of Lords, and he can't reign as King of Kings until he finally raises up those Kings, those who are anointed as such in the house of the Lord, teaches and instructs them so that when he does come he can usher in an era of righteousness. So the Lord will make his appearance in Zion years before he comes in his glory in the clouds of heaven.

In that day, Zion will be terrible for her righteousness, her standard. Let me turn while we're on this, and I didn't mean to bring it in, but since we're on it, to Section 45, beginning with verse 66, where he is speaking of Zion in this period of time of the future. And he says this: "And it shall be called the New Jerusalem," and note how he characterizes it, "a land of peace, a city of refuge, a place of safety for the saints of the

Most High God." What does that imply? It implies not too much peace in the world about, right? A place of refuge is what? A place to which you flee, a place of safety. Then he says, "And the glory of the Lord shall be there." That's the cloud by day, the pillar of fire by night. That's why Zion has to be cleansed, that's why the refiner's fire, that's why faithful Latter-day Saints have got to be enlarged in their spiritual capacity through affliction, through faith and through getting close to the Book of Mormon.

The day will come when Ezra Taft Benson will be known as the beginning of the glorification of Zion, when he will be known as the prophet of the Lord who began to move us in the direction where we can literally and really and finally quit just hugging the Book of Mormon and saying it's true, and do it! and get the spiritual endowment that's associated with the gospel that really ought to be there.

I kept this last paragraph in here just to showcase how far we have truly fallen from understanding and our mission. President Benson in his famous talk that Brother Hyrum Andrus keeps quoting, "Beware of Pride," President Benson says,

"My dear brethren and sisters, we must prepare to redeem Zion.

It was essentially the sin of pride that kept us from establishing Zion in the days of the Prophet Joseph Smith. It was the same sin of pride that brought consecration to an end among the Nephites. (See [4 Ne. 1:24–25](#).)

Pride is the great stumbling block to Zion. I repeat: Pride is the great stumbling block to Zion.

We must cleanse the inner vessel by conquering pride."

The message was crystal clear- what went wrong? That's a question we each need to ask individually. Continuing on:

So he says it will be a land of peace, a city of refuge, and the glory of the Lord shall be there, "and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

"And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another." (see verse 69)

And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand." (see 70) Now, that's talking about power, a system, a power in the earth. And he says, "And it shall come to pass that the righteous shall be gathered out from among all nations." This is the warfare against Zion and the arm made bare and the people are beginning to gather, and they will not go in haste. But the Lord will go before them and will be their rearward, and they will bring as many as they can to Zion, and those who are left behind--the great alternative that Nephi gives in 1 Nephi 14:6-7, where the Lord will do a marvelous work where, if they choose not to obey unto life and righteousness, they will come down into captivity both

spiritually and temporally and be destroyed. And that is the ushering in of the Millennium and the end of the world.

He says, "And shall come to Zion, singing with songs of everlasting joy." Now, that's what Isaiah is all about. That's what Isaiah is talking about.

[And when Zion is redeemed and built](#), we will save the Constitution--not in Washington, D.C., we'll save it here on the backbone of the American continent, and we'll offer it as a standard of political justice and righteousness. People will flee to it, and we'll raise the standard of Zion in glory, and we'll raise the standard of political justice and equity, and we'll extend those two standards throughout the world.

And behold, according to the words of the prophet," and this is Isaiah 11, "the Messiah will set himself again the second time," and that's not just the restoration of the gospel in Joseph Smith's day. There are 2 second times. The "again the second time" is when he finally comes around to do his work on Zion and perform the great and marvelous work, which the Book of Mormon defines not merely as the Book of Mormon--in fact, Moroni explained to the Prophet Joseph Smith that the Book of Mormon was preliminary to the great and marvelous work. It's not inappropriate to call the Book of Mormon a great and marvelous work, because it is. But the great and marvelous work of which the Book of Mormon speaks is the establishment of Zion, the gathering of Israel, the building of the New Jerusalem, the establishment of an order of righteousness, the ushering in of this great day of Israel and the era of righteousness of the millennial period. This is the great and marvelous work.

The Lord tried that with Joseph Smith in his day. He tried to get a gathering going. Read for example Section 84, the beginning verses. He starts out and instructs the Saints in the Prophet's day to gather to the New Jerusalem. He says this, verse 2: "Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem." Now, they didn't build Mount Zion--they never did establish the economic order. They made an effort to do so, but they were unable to do so. The gathering was to Mount Zion, which City, the Lord states "shall be built, beginning at the temple lot [in Jackson County, Missouri], which is appointed by the finger of the Lord." The revelation then states, "Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation."

The time-schedule of this last statement would go unfulfilled. Read, for example, D&C 124:49-53 where the Lord cancels the immediate requirement, but not the task of building the Temple in the Center Place of Zion, when it is to be done.

Please note, again, the Lord's statement: "For verily this generation shall not all pass away until an house shall be built unto the Lord (D&C 84:5), and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house." This is Mount Zion with her endowment of glory, which is the great Standard that must finally be raised. The Lord tried to do that in the early days of the Church; he tried to get the Saints to establish Mount Zion. And he gave the required revelations which are incident

to and related to that work; this, primarily and centrally, is what the Doctrine and Covenants is about.

While the early Saints were good people, and while we honor and revere them, those of us who have been in the Church look back at our history in relation to them and what they did, and we honor and revere them for what they did. Yet they never fully paid the price! I could quote you from the Prophet Joseph Smith where he spoke to them and told them specifically, "If you don't meet the challenge and pay the price of knowledge and faithfulness, the Lord will pass over you and he will choose another people in another generation to fulfill his word." And they did not pay the price. So the Lord is going to set his hand again the second time.

I ask, are there Saints alive today that are willing to pay the price? We can't even agree as Saints that believing this stuff is essential, let alone having faith in it, let alone being willing to sacrifice for it! I'm reminded of a student manual quote in the Old Testament that we read last year:

(34-4) Malachi 1:6–14. Of What Sins Was Ancient Judah Also Guilty and Why?

The priests and Levites of Malachi's day were mocking God by offering sacrifices to the Lord with sick, blind, and lame animals and calling them acceptable (v. 8). They had no reverence for what they were doing. The Lord told them: "I have no pleasure in you, ... neither will I accept an offering at your hand" (v. 10). **They were selfish and worldly, and not one of them would kindle a fire on the hearth of the altar unless he were paid for it.** The Lord had been insulted. The table on which the offering was made was polluted. The offering itself was "contemptible" (v. 12). Such action, Malachi promised, would result in cursing rather than blessing.

Let me boldly say that believing in this doctrine is important to your salvation for it is impossible without faith for man to please God- and let me here also boldly say that those who practice priestcraft, those who won't put any sacrifice upon the altar without being paid for it will also find only the hot displeasure of the Lord. And brothers and sisters, we've run out of time. President Nelson has committed us to become this people and to become them *now*. Because time is running out. No hot then cold then hot then cold measures will be sufficient. You are either in or you are out. And if you think that you can be Zion or Bust when it is convenient and in the world when it is not, the Lord will spew you from his mouth as he said he would for being lukewarm.

So the Lord is going to set his hand again the second time. The first time was with Moses, and the second time *will be with* Joseph.

The Prophet therefore commented that his older brother, Alvin, that "he departed this life before the Lord had set his hand to gather Israel the second time." (D&C 137:6.) Thus, when the time comes, in the future, to build Mount Zion the Lord will "set his hand *again* the second time." Note what he says about this period--verse 14 of 2 Nephi 6: "Behold, according to the words of the prophet [Isaiah] the Messiah will set himself *again the second time* to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall

believe in him." This did not happen in the early days of this Church to the extent to which he is speaking of it here.

The Lord did not destroy the Missourians and the people of Nauvoo who made war against the Saints and drove them from their lands. He did not do that. This statement, where he says he is going to set his hand to destroy the enemies that oppose, this is another ball game for another time. And then he goes on to say, "And they that believe not in him shall be destroyed, [speaking of this future time] 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.

"For shall the prey be taken from the mighty, or the lawful captive delivered?" He's coming back and quoting the same question from Isaiah. And who is the prey? It's Zion. "So shall the prey be taken from the mighty or the lawful captive delivered." Then he answers, "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...." This is a dissipated group that makes war, and when they get to making war with Zion, the Lord turns them one against another, and with blood lust, etc., they'll take out their vengeance on each other.

He goes on to say, "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." (see 2 Ne 21:26)

Now what is Jacob's commentary on Isaiah 49 all about? That's in there, a whole chapter's worth, chapter 6 of the book of 2 Nephi--what is it all about? It's about us. And it's about Israel in the last days, and it's about the Lord manifesting his power. Now, what are we going to do about it? How many of us are awake to the reality that we've got a job to do to build Zion and the building of Zion is going to be going out here, running out in the woods and do something to build Zion--it's to get your ministering done and to really support your Bishop and your Stake President and the brethren and to get your eye on the prophet and to read what he is saying and to get in tune with him and in step with him, and apply those things to our lives. Struggle! Go out and get yourselves a sacred grove and kneel down and pray and wrestle with yourself and get yourself right before the Lord, submissive to the Lord and to his Priesthood and authority. And if there is any contention between you and your neighbors, be man enough to go and say, "Look, I'd like to make things right; let's be brethren in the Lord." And then do the work of the Lord.

Get your year's supply in, because you are going to need it; it won't last very long, but get it. And then get the other things done. And the most important thing to get done is to get your lives spiritually properly founded. You can weather the other stuff if you have your lives spiritually founded and if you are of one heart and one mind and committed to the Lord and doing his work. Then you can rely upon him. That's what this great vision of Nephi and the commentary of Jacob is all about. That's it, and it's that relevant. It's as relevant as yesterday's and tomorrow's newspapers. It's right here, and we're just about ready to get into it.

Let's go on. Jacob makes this commentary on Isaiah 49, and that's not enough with him. He then turns around and puts in 2 more chapters of Isaiah. Right after 2 Nephi 6 is chapter 7, which is Isaiah 50. And then 2 Nephi 8, which is Isaiah 51. So he puts those 2 chapters right in as further statements on the idea and the theme which he is discussing.

Isaiah 50 (2 Nephi 7) is a prophecy of Christ and Israel.

Verse 1 to 3 deals with Christ and Israel.

Verse 4 to 9, "the tongue of the learned," etc., etc., and he talks about the obstinacy of Israel. For example, verse 7, "For the Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint...." He is dealing with a people Israel who really don't think too much of him. He is a man despised of others, yet he is the Son of God with the glory and power of the Father in him. And it requires him to do what he says in verse 7:

"For the Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed." Then he talks about those who are wayward and obstinate.

Again, let's read this and apply it to ourselves, beginning with verse 10. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Behold all ye that kindle fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks which ye have kindled." Now, what do we do? We walk according to our own opinions, we walk in the light of our own intellect. He says, "This shall ye have of mine hand," or those who do that, "Ye shall lie down in sorrow." Now, take that to heart, be pliable. When you learn something new, don't fly to pieces like glass, go ask the Lord if it is true. Don't say, "I've never heard that before, therefore it's not true." And don't say, "Hey, how does that relate to..."-- something that's irrelevant. Open your hearts and your minds.

Verse 10 asks who fears the Lord that obeyeth the voice of his servants? Tying us directly back to the macro last day points of reference we already listed, that of standing in holy places and being not moved or those lifting up their voice against the Lord's servants, cursing God and dying. We don't want to be those who walk in the light of their own fire, with their own sparks. They shall lie down in sorrow, or in other words, they are cursing God and dying.

Having given us that little counsel in relation to Christ and Israel, then another very choice chapter is Isaiah 51. In there you are dealing with the righteous remnant that will finally be distilled and refined and brought forth out from among the Latter-day Saints. Do you note how I said that? The righteous remnant that will be distilled and refined and brought forth to be the church of the Lamb of God, of which Nephi writes that will be brought forth out from the Latter-day Saints.

Note once again Zion comes out from, it departs from, it is separated from- it does not rise in the midst of Babylon. As President Heber C Kimball taught, selected to take part, selected and taken out.

Let me just give you a few keys on this from Isaiah. Let's go back to the book of Isaiah, and let me just run through a few passages with you to show references in Isaiah concerning this righteous remnant. There are several remnants referred to in Isaiah.

There is the remnant of Jacob upon this land, there's remnants out of all of Israel that will be brought, but there is also a focus on a remnant that will be brought forth to establish Zion. And this remnant will be brought forth out from among the Latter-day Saints, because we're in an era where we say, "All is well in Zion; Zion prospers and all is well," and we take many of our teachings from the precepts of men, and we gear our lives according to Gentile culture. We haven't forsaken Babylon, we've largely joined it, and we think if we can do better than they do on their team, then that makes us Zion. And that doesn't make us Zion, that just makes us run in with the herd.

So there is a righteous remnant to be called. Let me give you some of the verses on it. Isaiah Chapter 1, verse 9. The whole of chapter 1, by the way, deals with the Latter-day Saints. And it deals with that time when he is going to establish Zion. It's that time when Zion shall be redeemed with judgment and her converts with righteousness. But in verse 9 he says this: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." This whole inundation of corruption is such that if the Lord doesn't step in and help and we don't apply ourselves, we would go the route of the American Gentiles, and we would be like Sodom and Gomorrah. There is a righteous remnant that won't do that.

Turn over to Isaiah chapter 4, verse 2. Chapter 4 is one that Nephi quotes, (2 Nephi 14:2) and it pertains to the Zion of the last days, and in verse 2, [verse 1 in I.V.] "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely to them that are escaped of Israel." We are going to have to do a little escaping. And the branch of the Lord in that day is going to be beautiful.

Over in Isaiah chapter 6, verse 13: "But yet in it there shall be a tenth, and they shall return." This "tenth" and the idea of returning, which ties in directly to Revelation 12.

Revelation 12 JST

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

14 Therefore to the woman were given two wings of a great eagle, that she might flee 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 casteth 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 helpeth the woman, and the earth openeth her mouth, and swalloweth up the flood which the dragon casteth out of his mouth.

17 Therefore 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 also the testimony of Jesus Christ.

Once again, this remnant “flees into the wilderness into her place.”

In Isaiah chapter 10, verse 22: "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed," and this is the latter-day, "the consumption decreed shall overflow with righteousness," so far as that remnant is concerned.

In chapter 28 of Isaiah, as he talks about the drunkards of Ephraim, and this isn't drunkards in the sense that they get it from a bottle, it's the kind of drunkenness when it says "they are drunk, but not with strong drink." They are drunk with the ideals and the zeal and the culture of the Gentile society, and they act on that principle and march by that drum beat.

Then speaking of the judgments to come upon Ephraim in that day, in verse 5, he says this: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people." Isaiah 51 is a whole chapter devoted to that righteous remnant. Note how he begins:

"Hearken unto me, ye that follow after righteousness." This, then, is that righteous remnant. "Look unto the rock from whence ye were hewn, and to the hole of the pit from whence ye are digged." Go back to your roots. See where you came from. Find out who you were. Find out what the Lord wants you to do. "Look to the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged. Look unto Abraham," there's an example. "Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him."

Now, this remnant is going to be left alone, they are going to sit in the dust. Many are going to say, "The Lord has forsaken us." What is your consolation? You go back to your roots and you look to Abraham, and you say, "I'm a descendant of Abraham, and the Lord is going to handle me like he did him," and what did the Lord do to Abraham?

[This is what is known as having the faith as the Brother of Jared- this is as huge part of this righteous remnant's core attributes.](#)

As a lone, single individual he took him out of Ur of the Chaldees, with other faithful people who believed. And he made covenants with him. And he had a wife, a beautiful wife, but she was barren, and she got to be 90 years of age and hadn't had any kids. The Lord said, "I'm going to establish my covenant through you, and she is going to have a baby." That was a real one! But the Lord did that! And it wasn't just through Abraham's genius in nature and ability, it was because of his faith, and the Lord delivered him as a lone individual.

When this righteous remnant he is speaking of here sits in the dust, where are they going to get hope? The Lord says, "Look to the rock from which ye are hewn, and to the hole of the pit from whence ye are digged." Look to Abraham your father and Sarah, she that bare you, "for I called him alone and blessed him." For the Lord shall comfort Zion; he will comfort all her waste places." But there will be waste places, "and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my people; and

give ear unto me, O my nation," and this will be the day when we've saved the Constitution and the righteous remnant begin to be something more than just four walls and preaching.

"Hearken unto me, my people; and give ear unto me, O my nation, for a law shall proceed from me, and I will make my judgment to rest for a light of the people." And that "law" is the law of the gospel, the baptism of fire and the Holy Spirit, and the political law where the Latter-day Saints finally cooperate in establishing Constitutional freedom in this land.

"My righteousness is near!" He's telling this remnant, "Hey, look to Abraham, and here's what we're going to do." "My righteousness is near, my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." While all that is predicated to come to pass in the earth, he says, "But my salvation shall be forever; and my righteousness shall not be abolished.

"Hearken unto me, ye that know righteousness, the people in whose heart I have written my law." That's this righteous remnant, and he's talking directly to them. And when they are sitting in the dust, they'll read that passage and will say, "That's us! Here's what the Lord through Isaiah said about us! And he is writing personally to us!"

"I've written my law in your hearts; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation."

The Lord himself spoke of this righteous remnant and this same trial that they will be going through in 3 Nephi 24.

Verses 14 and 15 discuss them in this condition where there are many who are falling away because it seems as though there is no reward for keeping the Lord's statutes and ordinances and walking mournfully before him. While those who are proud and those who work wickedness are seemingly set up, yea, they that tempt God are even delivered!

So you are going to have these two groups in the Church- those that are leaving, cursing God and dying and the group that is polluting and tempting God etc.

But then there is this righteous remnant that is discussed in verses 16 and 17:

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.

This is once again that righteous remnant who will be spared because it is separated. In verse 1 the Lord says “behold I will send my messenger, and he will prepare the way before me” and in verse 18 the Lord says, “then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.”

So there is a servant of the Lord that is involved in this process who returns (implying that he left for a period of time) to select those who have been worthy to take part in the building of the New Jerusalem- exactly what Heber C Kimball prophesied.

Going back to Isaiah, the Lord then talks to this servant.

Then he directs his attention to a person. That person is the presiding authority in that day among this righteous remnant. And that person is given the name of "O arm of the Lord." So he is talking personally to that individual, and he says this: "Awake, awake, put on strength, O arm of the Lord," talking to that person; "awake, as in the ancient days." "Awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" He's talking about the miraculous power that he manifested back there and that he's going to have to have here in order to sustain this program.

Once again, the Lord talked about this same event in 3 Nephi 21- verses 8 and 9 talk about this miraculous work that this servant is going to have to do in that day. And verse 10 the Lord talks specifically about this servant once again.

8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.

9 For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

"But I am the Lord thy God, that divided the sea, whose waves roared. The Lord of hosts is his name. And I have put my words in thy mouth," and he's talking to this one who is called "the arm of the Lord." "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens," and this is the new heavens and new earth that is the millennial order, and it comes about through the ministry of this individual and through this righteous remnant establishing Zion.

Then here in verse 24, he gives us some statements, and actually this is from Isaiah 52, but Jacob puts it in Isaiah 51. And [once again], the Prophet Joseph Smith addresses himself to these two verses. Let's turn to Section 113. Section 113 is a revelation giving details of insight to Isaiah. The first part of the revelation concerns Isaiah, chapter 11, which is one of the chapters that Nephi includes in the Book of Mormon.

Beginning with verse 7, the question is asked by Elias Higbee, who was a judge and a close friend of the Prophet. "What is meant by the command in Isaiah 52:1," which is the same passage that's in 2 Nephi 8:24. The question is, "What is meant by the command in Isaiah 52:1, which saith: Put on thy strength, O Zion--and what people had Isaiah reference to?"

Note the Prophet's answer by revelation: "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."

Then the question is asked: "What are we to understand by Zion loosing herself from the bands of her neck?" The second verse of Isa. 52, and that also is quoted in the Book of Mormon; it's the last verse of chapter 8 in 2 Nephi. Here is the Prophet Joseph's answer by revelation: "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."

So here in the last of this chapter, chapter 50, devoted to the righteous remnant, then he ends up with this admonition: "Awake!" And note what the word "awake" means. It means we're asleep! In what way? You are all awake, I can see all of your eyes open. But bless your souls, we're asleep!

"Awake, awake, put on thy strength, O Zion," and he is talking about the people. It's not some great big corporation over there, it's people who have been to the house of the Lord and who have established their lives on the sacred covenants there in the temple. And when you have enough people who really do it and who mean it and not just hold their hands up and covenant one way and then act another, [\[not just a group of people who say "oh I sustain the prophet, but then throw him under the bus and say that he is promoting the mark of the beast, etc. Not a group of people who say "I'll live the law of consecration" while in the temple but as soon as they get out of the temple they charge money for the words of Christ, setting themselves as preachers above the hearers, etc.\]](#) The Lord finally implements that order and establishes that order, then you are going to have Mount Zion. And then the power of the Spirit will be made manifest. Then the Saints will awake.

So he says, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall be no more come into thee the uncircumcised and the unclean." Then he adds another statement which the Prophet comments on: "Shake thyself from the dust." Now, what does that mean? Where is the dust? It's Gentile culture. You are not wallowing in the street physically, but you are in the dust. We are caught up with Gentile customs and patterns, and we get the [\[internet and social media, etc.\]](#) fed into our rooms and we get the crud that comes in, and it's all crap and dust--shake yourselves from it!

"Arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion." What are the bands of his neck, what did Joseph say? The Gentile bands. "O captive daughter of Zion," and that's us.

When the redemption of Zion comes--let me turn to Section 103, beginning with verse 15- the Lord is addressing himself to the subject of the redemption of Zion. Note what he says. "Behold, I say unto you, the redemption of Zion must needs come by power." It'll be a situation where it will be necessary for the Lord to come out in power; otherwise, it can't be done.

"Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel." Now, here's the arm of the Lord. [And later in verses 21-22 the Lord clarifies who this servant, or arm of the Lord, is:](#)

D&C 103

21 Verily, verily I say unto you, that my servant Joseph Smith, Jun., is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

22 Therefore let my servant Joseph Smith, Jun., say unto the strength of my house, my young men and the middle aged—Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me.

[Going back to verse 17:](#)

"For ye are the children of Israel, and of the seed of Abraham, and ye must needs be *led out of bondage*." What does "bondage" mean? "Ye must be led out of bondage by power, and with a stretched-out arm." There are different kinds of bondage, and we are in all of them!

We are going to be led out of bondage. There is spiritual bondage. There is economic bondage. And when the Assyrian comes in, there is going to be political bondage. And the situation will be such that the Lord will have to manifest himself by power, and it will be like Moses leading Israel out of ancient Egypt. Then he says that: "And as your fathers were led at the first," and the "first" has reference to getting out of Egypt, going through the Red Sea before Israel transgressed, the cloud by day and the pillar of fire by night that went before them, that's what he is saying about the redemption of Zion.

"As your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you," and our hearts would faint if we didn't know some of this stuff. "Let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence." Remember what Jehovah said to your fathers? "Mine angel shall go up before you, but not my presence." You read the 23rd chapter of Exodus. He finally got disgusted with ancient Israel. The Lord sent an angel, then, in his place and said, "Beware of him for my name is in him." That is, he has the right to speak and act and the revelations of my mind and will, will be in him, and it will be as though the Lord were speaking, but he is going to be an angel rather than him personally.

The Lord says this: "Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence." He won't say that to us, this righteous remnant, that is, and it's not all of the Latter-day Saints. He would say that to a lot of Latter-day Saints, but he won't say that to the righteous remnant. "But I say unto you: Mine angels," plural, "shall go up before you, and *also* my presence, and in time ye shall possess the goodly land." That's what the redemption of Zion is about. And that's what Isaiah is talking about.

Let's turn to 2 Nephi 12- in this chapter, we begin a whole package of chapters from Isaiah, beginning with chapter 2 and running on through successively through chapter 14. All those chapters are put in the Book of Mormon with a definite, clear indication that they all pertain to the last days--every last one of them, including chapter 6, which is the call of Isaiah. Some people want to know how that pertains to the latter-days.

Well, the Lord is going to call the "arm of the Lord." And the kind of call he gave to Isaiah is going to be repeated. So Isaiah 6 is in there to be fulfilled again, and it's just that simple.

So beginning with 2 Nephi 12, he starts out with Isaiah 2. Isaiah 2 talks about the mountain of the house of the Lord in the tops of the mountains. The inspired translation makes it clear that *when* the mountain of the Lord's house was established in a place called The Top of the Mountains--the word Ute means Top of the Mountains--the Lord would then begin to perform this work of judgment.

Yet Isaiah, Chapter 2, is not merely talking about the Salt Lake Temple, and it is not merely speaking about the coming of World War I. The Prophecy extends on down through subsequent events to the time when the New Jerusalem will be built, and to the time when it is said in verse 17, "...and the Lord alone shall be exalted in that day." The end result, in a peaceful order which will finally be established, is that "the law shall go forth from Zion, and the word of the Lord from Jerusalem."

But this is only the beginning of the latter-day picture. We have discussed Nephi's Prophecies of the Last Days, as matters of the greatest import of which we as Latter-day Saints ought to be aware. We should also understand that since Nephi was forbidden to write more about his visions than is contained in his personal account, he put many chapters of Isaiah's writing on the Small Plates as a means of doing two things: First, it gives us a basis to understand the Prophecies of Isaiah, for Nephi not only saw the same things that John the Revelator was later shown--and which he wrote about in the Book of Revelation--he also knew that Isaiah had seen and foretold many of these prophetic scenes. So Nephi is a key by which to understand the writings of Isaiah. Second, Nephi's use of the writings of Isaiah makes Isaiah another witness of these latter-day scenes. The end-result is that we now know the true meaning of Isaiah's writings as they apply to us in the latter day.

The Lord continued: "And I will give children unto them to be their princes, and babes shall rule over them." When this order of things is built up and established, and the Holy

Order is established, the humble and the meek who will sustain the Constitution--they won't be great orators, they will be faithful people.

They won't be great grey-bearded orators, they will be the young and middle aged, bold and full of fire, who have faith as the Brother of Jared. The Lord speaks of these young and middle-aged men who will bring about this redemption of Zion in Doctrine and Covenants 101 in the Parable of the Nobleman and the Olive Trees which deals with the redemption of Zion. And the Lord once again is talking to this same servant and he starts in verse 55:

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.

We learn further of this contrast between these two groups in

Doctrine and Covenants 128:18

18 ... It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times.

2 Nephi 27:23-26

23 For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith.

24 And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him:

25 Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men—

26 Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

In these verses we read about, once again, that servant, who is Joseph Smith, in this case we learn about the sealed portion of the Book of Mormon being also a component of the marvelous work and a wonder being wrought in that day. But then we get that added information that the grey-bearded, wise and seemingly learned are all teaching the precepts of men and shall perish. So the question once again is, who does the Lord work through in that day? We learn in verses 33-34:

33 Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale.

34 But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

The Lord also has some rather unpleasant things to say about the daughters of Zion. He states in verse 16: "Moreover, the Lord saith: Because the daughters of Zion are haughty, and walk with stretchedforth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet"--he's very descriptive of the sisters.

He states: "Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts," and that has to do with their spiritual deficiencies and their moral deficiencies. "And in that day the Lord will take away the bravery of their tinkling ornaments, and cauls, and round tires like the moon," or all the things that they dress up with--Heaven knows what you call them!

He continues: "The chains and the bracelets, and the mufflers; The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings; The rings, and nose jewels; The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins; The glasses, and the fine linen," etc. He says, "And it shall come to pass instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth."

Then he states of the male portion of Zion: "Thy men shall fall by the sword and thy mighty in the war. And her gates shall lament and mourn; and she shall be desolate, and shall sit upon the ground."

And we've learned about this war already in which people are lifting up their voices, cursing God and dying or standing in holy places and being not moved. And the weeping that will take place because almost an entire generation is lost. Or as we've already discussed, in Isaiah 49:20 "The children which thou shalt have, after thou hast lost the other..."

He goes on to say, "And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name..."

The Lord then speaks of the righteous remnant among the Saints, stating: "And in that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth excellent

and comely to them that are *escaped* of Israel. And it shall come to pass, they that are left in Zion and remain in Jerusalem shall be called holy, every one that is written among the living in Jerusalem--when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning. And the Lord will create upon every dwelling-place of mount Zion"--note it's not just Zion, it's Mount Zion, Zion upon her mount--"and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defense." The endowment of glory will be a defense for Zion in that day.

"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain."

The angel Moroni quoted this chapter of Isaiah to Joseph Smith in September of 1823--Moroni quoted from Isaiah 2, about the house of the Lord. He quoted Isaiah 3, and the endowment of Zion with glory, explaining to Joseph Smith these great Isaiah passages.

Now, can you read the Book of Mormon with some of these keys? If you read the Book of Mormon and you pay the price, you can understand things which many others read and do not know what is being said- you will read and understand a view of the Book of Mormon message that you have never been able to get before. And it will open up a vista of knowledge and of understanding. It says some very disturbing things about the Latter-day Saints, many of us, but it will also give a vision of hope, that there is going to be a righteous remnant, and there is going to be a Zion of God, and the Lord's work in this world of corruption and perversion--which is fed into our living rooms by the media and into our literature, just literally, so that our young people hardly know what is true and what is false--is going to go forth unto victory.

Now, may the Lord bless us to see that vision. I bear you my testimony that that vision is true, and we're living in that day. And we're sitting with our feet on the very threshold, the very, very threshold of the beginning of those marvelous things. The Lord bless us to see and understand and act wisely, and above all to be united under our prophet and under the order of priesthood that centers in him, I pray humbly in Jesus' name, Amen.

Q&A

Question: Is the great abominable church and economic kingdom of the devil which controls the nations of the earth?

Answer: The great and abominable kingdom is anyone who does not join the church of the Lamb and they will institute a collectivistic system and they will use modern technology. They will institute a program where they will put a mark on you and that mark will be run through a computerized program and that mark will be so vigorously upheld that you will not be able to buy or sell without verification. This does not pertain to Zion though, just to those guys over there in Babylon.