

Understanding Jeremiah

Jeremiah 23-24

version 1.00

*The remnants of Israel will be gathered **in the last days**—The Branch, who is the King (the Messiah), will reign in righteousness—False prophets who teach lies will be cursed.*

Jeremiah 23 (start)

1 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

Footnotes (a) pastors

Zechariah 11

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

Jeremiah 25:34

In the last days, all the inhabitants of the earth will be at war.

29 For, lo, I (a)begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The Lord shall (a)roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

31 A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.

32 Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the Lord.

38 He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

Footnote Jeremiah 25: 29 (a) begin

Ezekiel 9

Ezekiel sees the marking of the righteous and the slaughter of all others, beginning at the Lord's sanctuary.

6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

Footnotes Jeremiah 25: 30 (a) roar

Joel 3:16

All nations will be at war as the Second Coming draws near—The Lord will dwell in Zion.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling [TG Millennium] in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Amos 1

2 And he said, The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations [OR pastures] of the shepherds shall mourn, and the top of Carmel shall wither.

Doctrine and Covenants 112

23 Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face.

24 Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

25 And upon my house shall it begin, and from my house shall it go forth, saith the Lord;

26 First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

27 Therefore, see to it that ye trouble not yourselves concerning the affairs of my church

Doctrine and Covenants 101

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

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

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

13 And they that have been scattered shall be gathered.

14 And all they who have mourned shall be comforted.

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

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

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

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

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

20 And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed

Doctrine and Covenants 45

28 And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

29 But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.

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

3 Nephi 16

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

11 And then will I remember my covenant which I have made unto my people, O house of Israel

Doctrine and Covenants 105

2 Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

4 And are not united according to the union required by the law of the celestial kingdom;

5 And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

Doctrine and Covenants 132

1 Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—

2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

3 Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

4 For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.

5 For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

6 And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

Lorenzo Snow

“The principles of Plural Marriage were revealed for the benefit and exaltation of the children of men, but how much unhappiness has arisen through failure, on the part of some who have contracted this order of marriage, to conform to the laws that govern it! But does it arise through any defect in the order of the marriage system? O no; but from ignorance and the folly and wickedness of those individuals who enter into it, who abuse, rather than righteously obey, it. So in regard to the principles of the United Order. Its principles too are sacred, and I assure you we will never go back to Jackson County, Missouri, there to build up the new Jerusalem of the latter days, until there is a perfect willingness on our part to conform to its rules and principles.” (April 5 1877, Journal of Discourses, 18:375)

Church History Topics: United Orders

“By the 1890s, both the cooperative institutions and United Orders had either closed or transitioned into private business entities.” (from lds.org)

Official Declaration 1: Excerpts from Three Address from President Wilford Woodruff

The question is this: Which is the wisest course for the Latter-day Saints to pursue—to continue to attempt to practice plural marriage, with the laws of the nation against it and the opposition of sixty millions of people, and at the cost of the confiscation and loss of all the Temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and the heads of families in the Church, and the confiscation of personal property of the people (all of which of themselves would stop the practice); or, after doing and suffering what we have through our adherence to this principle to cease the practice and submit to the law, and through doing so leave the Prophets, Apostles and fathers at home, so that they can instruct the people and attend to the duties of the Church, and also leave the Temples in the hands of the Saints, so that they can attend to the ordinances of the Gospel, both for the living and the dead?

... This is the question I lay before the Latter-day Saints. You have to judge for yourselves. I want you to answer it for yourselves. I shall not answer it...” (Cache Stake Conference, Logan, Utah, Sunday, November 1, 1891. Reported in Deseret Weekly, November 14, 1891)

Ezra Taft Benson

“God has to work through mortals of varying degrees of spiritual progress. Sometimes he temporarily grants to men their unwise requests in order that they might learn from their own sad experiences. Some refer to this as the “Samuel principle.” The children of Israel wanted a king, like all the nations. The prophet Samuel was displeased and prayed to the Lord about it. The Lord responded by saying to Samuel, “They have not rejected thee, but they have rejected me, that I should not reign over them.” The Lord told Samuel to warn the people of the consequences if they had a king. Samuel gave them the warning, but they still insisted on their king. So God gave them a king and let them suffer. They learned the hard way. God wanted it to be otherwise, but within certain bounds he grants unto men according to their desires. Bad experiences are an expensive school that only fools keep going to (see 1 Samuel 8).” (Jesus Christ—Gifts and Expectations, BYU Speeches, December 10, 1974)

President Joseph Fielding Smith

“Jerusalem will no longer be “trodden down of the Gentiles” (Luke 21:24). Again President Smith explained: “When we consider the words of the Savior to his disciples, that the Jews should be scattered and ‘Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled,’ we have a fair understanding of the meaning of this ... verse [D&C 45:30] in this revelation. Jerusalem was trodden down of the Gentiles from the day of its destruction until the close of the year 1917, when it was freed from Turkish rule by General Edmund H. Allenby of the British forces. After the war Palestine became a British mandate, and Great Britain by proclamation declared that country to be a refuge for the Jews, who were invited to return. ... It is very significant, however, that Jerusalem is no longer trodden down by the Gentiles and the Jews are again gathering there. This is the sign given by our Lord, for the end of the times of the Gentiles. We are now in the transition period and shortly the day of the Jew will dawn and the Gospel will be taken to them and to the remnants on this land.” (Church History and Modern Revelation, 1:196–97.) on 15 May 1948, Israel became an independent nation and declared Jerusalem to be her capital. In the war that followed this declaration, the Jews could maintain control of western Jerusalem only. East Jerusalem became part of the state of Jordan. In general conference in 1966, Elder Smith, now President of the Quorum of the Twelve, said: “Jesus said the Jews would be scattered among all nations and Jerusalem would be trodden down by the Gentiles until the times of the Gentiles were fulfilled. (Luke 21:24.) The prophecy in Section 45, verses 24–29, of the Doctrine and Covenants regarding the Jews was literally fulfilled.” (D&C Student Manual Chapter 45)

President Wilford Woodruff confirms:

“The Temple at Jerusalem was overthrown until not one stone was left upon another, and the Jews have been scattered and trodden under the feet of the Gentiles now for eighteen hundred years, and so they will remain until the times of the Gentiles are fulfilled, and that is pretty near.” (Journal of Discourses Volume 18:14)

Elder Parley P. Pratt in his book, A Voice of Warning, explained this crystal clear:

“During all this time the Gentiles have possessed the land of Canaan, and trodden under foot the holy city where their forefathers worshipped the Lord. Now, in this long captivity, the Jews have never lost sight of the promises respecting their return. Their eyes have watched and failed with longing for the day when they might possess again that blessed inheritance bequeathed to their forefathers; when they might again rear their city and temple, and reestablish their priesthood, and worship as in the days of old. Indeed, they have made several attempts to return, but were always frustrated in all their attempts; for it was an unalterable decree, that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled.” (A Voice of Warning, p.23)

Doctrine and Covenants 113

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

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

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

10 We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.

1 Nephi 14

8 And it came to pass that when the angel had spoken these words, he said unto me [Nephi]: Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea.

9 And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose founder is the devil.

10 And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

11 And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

12 And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

13 And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.

14 And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.

15 And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth.

16 And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things—

17 And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose founder is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel.

President Joseph Fielding Smith

“This gathering of the children of Adam, where the thousands, and the tens of thousands are assembled in the judgment, will be one of the greatest events this troubled earth has ever seen. At this conference, or council, all who have held keys of dispensations will render a report of their stewardship. . . . We do not know how long a time this gathering will be in session, or how many sessions will be held at this grand council. It is sufficient to know that it is a gathering of the Priesthood of God from the beginning of this earth down to the present, in which reports will be made and all who have been given dispensations (talents) will declare their keys and ministry and make report of their stewardship according to the parable (the parable of the talents; Matthew 25). Judgment will be rendered unto them for this is a gathering of the righteous. . . . It is not to be the judgment of the wicked. . . . This will precede the great day of destruction of the wicked and will be the preparation for the Millennial Reign.” (The Progress of Man [Salt Lake City: Deseret Book, 1964], 481–82; see also Joseph Fielding Smith, The Way to Perfection [Salt Lake City: Deseret Book, 1970], 288–91. Also found in Doctrine and Covenants and Church History Seminary Teacher Manual Lesson 123, Doctrine and Covenants 115-116)

Doctrine and Covenants 64

34 Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days.

35 And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land.

36 For, verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.

37 Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations.

38 For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.

39 And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

40 And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships shall be condemned, and others shall be planted in their stead.

41 For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her;

42 And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.

43 And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen.

Luke 12 (JST)

49 And the Lord said, I speak unto those whom the Lord shall make rulers over his household, to give his children their portion of meat in due season.

50 And they said, Who then is that faithful and wise servant?

51 And the Lord said unto them, It is that servant who watcheth, to impart his portion of meat in due season.

52 Blessed be that servant whom his Lord shall find, when he cometh, so doing.

53 Of a truth I say unto you, that he will make him ruler over all that he hath.

54 But the evil servant is he who is not found watching. And if that servant is not found watching, he will say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants and the maidens, and to eat and drink, and to be drunken.

55 The Lord of that servant will come in a day he looketh not for, and at an hour when he is not aware, and will cut him down, and will appoint him his portion with the unbelievers.

56 And that servant who knew his Lord's will and prepared not for his Lord's coming, neither did according to his will, shall be beaten with many stripes.

57 But he that knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few. For unto whomsoever much is given, of him shall much be required; and to whom the Lord has committed much, of him will men ask the more.

58 For they are not well pleased with the Lord's doings; therefore, I am come to send fire on the earth; and what is it to you if I will that it be already kindled?

Jeremiah 22 (cont.)

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited [IE been mindful of] them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign [TG Jesus Christ, Millennial Reign] and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

(25-4) Jeremiah 23:4–8. Who Is the Branch of David?

The “Branch” and the “new David” are explained in Notes and Commentary on Isaiah 11:1. The Branch and the King are the Lord Jesus Christ when He returns to earth to reign as “King of kings and Lord of lords” (Revelation 17:14; see also Revelation 19:16).

Jeremiah 22 (cont.)

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north [TG Israel, Ten Lost Tribes of] country, and from all countries whither I had driven them; and they shall dwell in their own land.

Doctrine and Covenants 133

25 And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.

26 And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence.

27 And an highway shall be cast up in the midst of the great deep.

28 Their enemies shall become a prey unto them,

29 And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.

30 And they shall bring forth their rich treasures unto the children of Ephraim, my servants.

31 And the boundaries of the everlasting hills shall tremble at their presence.

32 And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.

33 And they shall be filled with songs of everlasting joy.

34 Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

2 Nephi 29

13 And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

14 And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever.

Too Much to Cover, Too Important to Not Try: These words of Jeremiah are not relics entombed in the rubble of ancient Jerusalem but living fire reserved for the last days, aimed directly at the generation standing nearest the return of the King, for the Lord Himself declares that the woe upon pastors who scatter the flock culminates when He gathers the remnant and raises up the Branch to reign as King in righteousness, an event inseparably tied to the Second Coming (Jeremiah 23:1–6). The roar that proceeds from Zion, the sword summoned upon all nations, and the whirlwind that goes forth from coast to coast are explicitly latter-day signs, echoed by Joel, Amos, Ezekiel, and modern revelation, proving that priestcraft, false prophecy, and covenant betrayal persist across dispensations and climax just before the Lord appears in glory (Jeremiah 25:29–33; Joel 3:15–17; Amos 1:2; Ezekiel 9:6; Doctrine and Covenants 112:23–25). Those who confine these warnings solely to Jeremiah’s day do violence to the text itself, for the Lord declares that the controversy is with “all the inhabitants of the earth,” and that the judgment begins again at His sanctuary in the final dispensation (Jeremiah 25:31; Ezekiel 9:6).

The fulness of the Gentiles was never merely an expansion of numbers but the offering of celestial law in its fulness, for the Lord declared that the gospel restored in this dispensation was the fulness itself (Doctrine and Covenants 35:17; Doctrine and Covenants 45:28). Yet the Savior prophesied that the Gentiles would reject that fulness, turning their hearts because of the precepts of men, and that in that very generation the times of the Gentiles would be fulfilled (Doctrine and Covenants 45:29–30). President Wilford Woodruff laid this covenant choice squarely before the Saints, asking whether they would retain celestial law at the cost of temples and priesthood leadership or surrender the practice to preserve institutional survival, and the Saints answered by ending the United Order and the practice of celestial plural marriage in the 1890s, thereby

choosing relief over refinement (Wilford Woodruff, “Excerpts from Three Addresses,” Cache Stake Conference, Logan, Utah, November 1, 1891). By that choice, the fulness was offered, rejected, and withdrawn, exactly as foretold (3 Nephi 16:10–11).

The men who presided over that covenant turning lived to witness the fulfillment of the Lord’s sign, for Jerusalem ceased to be trodden down by the Gentiles precisely when prophecy declared the times of the Gentiles fulfilled (Luke 21:24; Doctrine and Covenants 45:30). President Joseph Fielding Smith testified that the prophecy concerning Jerusalem was literally fulfilled when the Jews began to gather and Gentile domination ended, marking the transition point foreseen by the Savior Himself (Joseph Fielding Smith, *Church History and Modern Revelation*, vol. 1, 196–97). Elder Smith further affirmed in general conference that the prophecy of Doctrine and Covenants 45 had been fulfilled exactly as written, signaling that the day of the Gentiles was closing and the day of Israel dawning (Joseph Fielding Smith, General Conference, October 1966). This fulfillment did not occur in abstraction but in history, in time, and within the lifespan of those who rejected celestial law, fulfilling the unalterable decree spoken by ancient and modern prophets alike (Parley P. Pratt, *A Voice of Warning*, 23).

Because celestial law was rejected, Zion could not be redeemed, and the Saints were scattered by design, not by accident, for the Lord declared that it was the shepherds themselves who destroyed and scattered the sheep of His pasture (Jeremiah 23:1–2). Though the Church expanded globally during the twentieth century, this growth occurred in a scattered condition, replacing the hope of a central gathering with a theology of dispersion, even as the Lord had warned that Zion cannot be built unless the people live the law of the celestial kingdom (Doctrine and Covenants 105:2–5). The scattering of the Saints and the global expansion of the Church unfolded simultaneously, fulfilling both the judgment upon unfaithful pastors and the Lord’s declaration that Zion would remain in her place while her children were scattered abroad (Doctrine and Covenants 101:17). What was presented as progress was in fact a covenant consequence (Jeremiah 25:34–38).

Yet the Lord never abandons His covenants, for He promises that a remnant will return and reclaim the power Zion lost, being marked for preservation while destruction sweeps the earth (Ezekiel 9:4–6). Nephi beheld that the Church of the Lamb would be few, scattered, and overshadowed by the great and abominable church, yet armed with righteousness and with the power of God in great glory (1 Nephi 14:12–14). This remnant receives the mark, not of safety alone, but of authority, for Zion is commanded to put on her strength, meaning the priesthood power she lost, and to loose herself from the bands of her neck through repentance and revelation (Doctrine and Covenants 113:8–10) the removal of said curse would bring about the end to their

“scattered condition”. Their redemption unfolds while wars and rumors of wars consume the nations, for the wrath poured out upon Babylon prepares the way for the fulfillment of Israel’s covenants (1 Nephi 14:15–17).

When these tribulations intensify, the Lord declares without apology that judgment begins again at His own house, just as it did in Jerusalem, for those who profess His name yet blaspheme Him in the midst of His sanctuary are first to be weighed (Ezekiel 9:6; Doctrine and Covenants 112:25–26). The city claiming holiness becomes the testing ground, because greater light brings greater accountability, and where much is given much is required (Luke 12:57–58 JST). The roar from Zion is not directed outward first but inward, purging the sanctuary before confronting the nations, fulfilling the pattern established in every dispensation (Jeremiah 25:29–30; Amos 1:2). This is not cruelty but covenant justice.

It is the shepherds of the Lord’s people who are called most sharply to repentance, for idle shepherds who leave the flock are cursed, their power dried up and their vision darkened (Zechariah 11:17). The Lord warned that even bishops and counselors would be condemned if unfaithful and replaced by others planted in their stead, proving that stewardship is conditional and revocable (Doctrine and Covenants 64:40). The parable of the talents confirms that authority is removed from those who bury it and given to those who multiply it, and the faithful are defined not by office but by obedience and vigilance (Matthew 25:28–30; Luke 12:51–53 JST). In a time when the people perish for lack of knowledge, the faithful and wise servant is the one who gives meat in due season by the Spirit of prophecy (Luke 12:49–52 JST).

The Lord’s promise to set righteous shepherds over His flock is fulfilled only in Zion, The New Jerusalem, where the remnant grows as calves in the stall and inherits a literal land of peace (Jeremiah 23:3–4; Malachi 4:2). Gathering is never complete without geography, for inheritances are assigned, watchmen stand upon towers, and Zion becomes an ensign to the nations only after her redemption (Doctrine and Covenants 101:18–21; Doctrine and Covenants 64:41–43). The parable of the talents reaches its final accounting at Adam-ondi-Ahman, when all who held keys render a report before the Ancient of Days, an event preceding the destruction of the wicked and the Millennial reign (Daniel 7:9–14; Joseph Fielding Smith, *The Progress of Man*, 481–82). Only after Zion’s redemption does the Lord permit the restoration of the law of consecration in its fulness, for celestial law cannot dwell where celestial obedience is refused (Doctrine and Covenants 105:34).

Then the earth enters its final cleansing, with war poured out upon all nations, kindreds, and kingdoms, exactly as the prophets foretold (Jeremiah 25:31–33; 1 Nephi 14:15). Zion alone

stands unmoved, for the Lord roars from Mount Zion, causing the nations to tremble and forbidding them to make war upon His people (Joel 3:16–17; Doctrine and Covenants 64:43). The wicked are consumed by fear and confusion, while the remnant rests in covenant peace, proving that the Lord is the hope of His people and the strength of the children of Israel (Joel 3:16). During this time the ten lost tribes return singing songs of redeeming love to Zion, the New Jerusalem, there to fall down at the feet of Ephraim to receive their blessings and bestow their rich treasures, including their lost scriptures which contain the record of the resurrected Savior’s visit to them (Doctrine and Covenants 133:25-34, 2 Nephi 29:13-14). Thus Babylon falls, Zion rises, and the King—the Branch—reigns in righteousness, exactly as the Lord of hosts has spoken (Jeremiah 23:5–6).

Jeremiah 23 (cont.)

9 ¶ Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers [TG Apostasy of Israel]; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

11 For both prophet and priest are profane [OR irreligious]; yea, in my house have I found their wickedness, saith the LORD.

Footnotes (b) priest

TG Priestcraft.

Doctrine and Covenants 1

15 For they have strayed from mine ordinances, and have broken mine everlasting covenant;

16 They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

Doctrine and Covenants 117

16 Let all my servants ... remember the Lord their God, and mine house also, to keep and preserve it holy, and to overthrow the moneychangers *in mine own due time*

Isaiah 28

1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

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

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 ¶ 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,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ ***But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.***

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 For with stammering lips and another tongue will he speak to this people.

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

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore, thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation; he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

Doctrine and Covenants 45

28 And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

29 But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.

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.

33 And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another.

2 Nephi 13/Isaiah 3

12 And my people, children are their oppressors, and women rule over them. O my people, they who lead thee cause thee to err and destroy the way of thy paths.

13 The Lord standeth up to plead, and standeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard and the spoil of the poor in your houses.

15 What mean ye? Ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of Hosts.

2 Nephi 13:12. “Undermining of the Home and Family”

Elder Ezra Taft Benson saw the prophecy in 2 Nephi 13:12 as having a fulfillment in our own day: “And so today, the undermining of the home and family is on the increase, with the devil anxiously working to displace the father as the head of the home and create rebellion among the children. The Book of Mormon describes this condition when it states, ‘And my people, children are their oppressors, and women rule over them.’ And then these words follow—and consider these words seriously when you think of those ... leaders who are promoting birth control and abortion: ‘O my people, they who lead thee cause thee to err and destroy the way of thy paths.’ (2 Ne. 13:12.)” (in Conference Report, Oct. 1970, p. 21).

Mormon 8

33 O ye wicked and perverse and stiffnecked people, why have ye built up churches unto yourselves to get gain? Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls? Behold, look ye unto the revelations of God; for behold, the time cometh at that day when all these things must be fulfilled.

34 Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you.

35 Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

36 And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

37 For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

38 O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted *the holy church of God*? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies—because of the praise of the world?

39 Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?

40 Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord, and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?

41 Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.

Oh My People, How Oft Would I Have Gathered You: The priestcraft cycle was never confined to Jeremiah’s Jerusalem but was prophesied to reach its most dangerous maturity in the final dispensation, for Mormon saw us plainly and without flattery, addressing the latter-day Saints by name when he declared that priestcraft would abound within “the holy church of God”, not among outsiders but among those claiming covenant authority, revelation, and stewardship (Mormon 8:33–38). Jeremiah’s anguish was not poetic exaggeration but prophetic grief, for the prophets and priests were profane in the Lord’s own house, a condition Christ Himself repeats when He warns that judgment begins among those who profess to know His name yet do not know Him (Jeremiah 23:9–11; Doctrine and Covenants 112:25–26). Isaiah saw Ephraim drunk, not with wine but with pride, power, and false security, erring in vision and stumbling in judgment while presuming themselves crowned and secure (Isaiah 28:1, 7). The Lord warned again in this dispensation that men would stray from His ordinances, break His everlasting covenant, and walk after the image of their own god—the image of the world—until Babylon itself was enthroned in sacred space (Doctrine and Covenants 1:15–16). Christ foreshadowed that the moneychangers would again need to be overthrown from His house, proving that priestcraft would not end with ancient Israel but would resurface wherever institutional preservation displaced covenant obedience (Doctrine and Covenants 117:16). Elder Ezra Taft Benson testified plainly that these prophecies apply to our day, warning that leaders who

undermine divine order and teach doctrines contrary to God's law fulfill Isaiah and Nephi's condemnations and cause the people to err (Ezra Taft Benson, "Conference Report," October 1970, 21; 2 Nephi 13:12).

What distinguishes the final collapse, as in every former one, is priestcraft ripened into policy and sanctified greed preached as righteousness, until the cup of iniquity is full and the sword can no longer be stayed (Isaiah 28:15–18; Doctrine and Covenants 45:31–33). The Lord testifies that what breaks His heart is not ignorance but idolatry—the love of money, status, and institutional power—which produces prophets who preach peace for gain and justify theft with theology while grinding the faces of the poor (Jeremiah 23:10; 2 Nephi 13:14–15). Isaiah's image is surgical: leaders so intoxicated by wealth and control that they are "drunk, but not with strong drink," their tables filled with filth while they congratulate themselves for prudence and success (Isaiah 28:7–8). Mormon exposes the end result without restraint: churches polluted by pride, leaders who love fine apparel more than the poor, who sell themselves for gain, whose secret abominations cause widows and orphans to mourn while blood cries from the ground for vengeance (Mormon 8:36–41). These men cannot perceive their own sin because priestcraft numbs the conscience; what began as rationalization becomes blindness, what began as expediency becomes doctrine, until self-justification is complete and repentance becomes unthinkable (Doctrine and Covenants 1:16). Thus the Lord allows the overflowing scourge to pass through, not arbitrarily but necessarily, to sweep away the refuge of lies and expose hearts laid bare, for only then can Zion be redeemed and only then can a remnant arise who love God more than gain and covenant more than comfort (Isaiah 28:17–19; Doctrine and Covenants 45:32).

Jeremiah 23 (cont.)

12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation [OR punishment], saith the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

Footnote (b) wickedness

Ezekiel 16

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of

idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

Jeremiah 23 (cont.)

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness [OR ungodliness] gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision [TG False Doctrine] of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

Footnote (a) whirlwind

3 Nephi 21

20 For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel;

21 And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

Jeremiah 23 (cont.)

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

Footnotes (b) prophets

2 Nephi 28

9 Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

12 Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.

15 O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

3 Nephi 14

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.

(23-18) Jeremiah 8:1–3. “Bring out the Bones”

“In order to pour the utmost contempt upon the land, the victorious enemies dragged out of their graves, caves, and sepulchers, *the bones of kings, princes, prophets, priests, and the principal inhabitants*, and exposed them in the open air; so that they became, in the order of God's judgments, a reproach to them *in the vain confidence they had in the sun, moon, and the host of heaven—all the planets and stars*, whose worship they had set up in opposition to that of Jehovah. This custom of raising the bodies of the dead, and scattering their bones about, seems to have been general. It was the highest expression of hatred and contempt.” (Adam Clarke, The Holy Bible ... with a Commentary and Critical Notes, 4:276.)

(Old Testament Student Manual 1 Kings–Malachi, Religion 302, Chapter 23: As Ye Sow, So Shall Ye Reap, Jeremiah 1-19)

Doctrine and Covenants 29

14 But, behold, I say unto you that before this great day shall come *the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven*, and there shall be greater signs in heaven above and in the earth beneath;

15 And there shall be weeping and wailing among the hosts of men;

16 And there shall be a great hailstorm sent forth to destroy the crops of the earth.

17 And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

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

19 And their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets;

20 And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.

21 And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely must, as I live, for abominations shall not reign.

Kings/Prophets → princes, principal inhabitants → the people

Sun → Moon → Stars

Celestial → Terrestrial → Telestial

The Sun: Darkened

2 Nephi 27

4 For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken but not with wine, ye shall stagger but not with strong drink.

5 For behold, *the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.*

3 Nephi 12

14 Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid.

15 Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house;

16 Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven.

Jeremiah 8

9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: *for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.*

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

President Nelson

My dear brothers and sisters, I am grateful to speak to you today in this important general conference. *My eyes continue to get older*. Thank you for your understanding as I deliver my message. (Confidence in the Presence of God, 2025)

Hugh Nibley

My sense of urgency comes from the fact that I spend all my days now with the scriptures. And the two marks of the Church I see are and have been for a long time these: a reverence for wealth and a contempt for the scriptures. Naturally, the two go hand in hand. We should call attention to the fact that these things we are doing are against the work of the Lord. There is one saying of Joseph Smith I think of quite often: “*If the heavens seem silent at a time when we desperately need revelation, it is because of covetousness in the Church. God has often sealed up the heavens because of covetousness.*” And now the Church isn’t just shot through with covetousness, it is saturated with covetousness. *And so the heavens are going to be closed*. We’re told we don’t get revelation if we put our trust in money in the bank. (“Nibley Talks about Contemporary Issues,” 13)

Joseph Smith Jr.

“President Joseph Smith read the 14th chapter of Ezekiel—said the Lord had declared by the Prophet, that the people should each one stand for himself, and depend on no man or men in that state of corruption of the Jewish church—that righteous persons could only deliver their own souls—applied it to the present state of the Church of Jesus Christ of Latter-day Saints—said if the people departed from the Lord, they must fall—that they were depending on the Prophet, *hence were darkened in their minds*, in consequence of neglecting the duties devolving upon themselves, envious towards the innocent, while they afflict the virtuous with their shafts of envy.” (TPJS 237-238).

I said to my friends that if [those of the Latter-days] did not understand the signs of the times and the spirit of prophecy, they would be apt to be lost. (History of the Church, 6:194–95)

The Moon: Turned to Blood

Isaiah 3

1 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,

2 *The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,*

3 *The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.*

4 And I will give children unto them to be their princes, and babes shall rule over them.

25 *Thy men shall fall by the sword, and thy mighty in the war.*

26 And *her gates shall lament and mourn*; and she shall be desolate and shall sit upon the ground.

Doctrine and Covenants 87

4 And it shall come to pass, after many days, slaves shall rise up against their masters, ***who shall be marshaled and disciplined for war.***

5 And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

6 *And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn*

Charlie Kirk Assassinated September 10, 2025

“A single shot rings out and Kirk can be seen reaching up with his right hand ***as a large volume of blood gushes from the left side of his neck.*** Stunned spectators are heard gasping and screaming before people start to run away. The Associated Press was able to confirm the videos were taken at Sorensen Center courtyard on the Utah Valley University campus.”

(<https://wtop.com/national/2025/09/turning-point-usa-confirms-ceo-charlie-kirk-shot-at-utah-college-event/>)

Stars: Fall from Heaven

Moses 7

61 And the day shall come that the earth shall rest, ***but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men,*** but my people will I preserve;

62 And ***righteousness will I send down out of heaven;*** and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

Revelation 7

1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and I heard him cry with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Joseph Smith Jr.

Righteousness to Sweep the Earth

Now I understand by this quotation, that God clearly manifested to Enoch the redemption which He prepared, by offering the Messiah as a Lamb slain from before the foundation of the world; and by virtue of the same, the glorious resurrection of the Savior, and the resurrection of all the human family, even a resurrection of their corporeal bodies, is brought to pass; and also righteousness and truth are to sweep the earth as with a flood. And now, I ask, how righteousness and truth are going to sweep the earth as with a flood? I will answer. ***Men and angels are to be co-workers in bringing to pass this great work***, and Zion is to be prepared, even a new Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city, for the tabernacle of the Lord shall be with them. (TPJS, Section Two 1834-37, p.83)

We Cannot Be Perfect Without Our Dead

The Kingdom of God is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. ***The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us; when these things are done, the Son of Man will descend, the Ancient of Days sit;*** we may come to an innumerable company of angels, have communion with and receive instruction from them... we may have the fowls of heaven lodge in the branches, etc. (TPJS, Section Four 1839-42, p.159)

The Savior said when these tribulations should take place, it should be committed to a man who should be a witness over the whole world: the keys of knowledge, power and revelations should be revealed to a witness who should hold the testimony to the world. ***It has always been my province*** ... Just at the time when some men think that I have no right to the keys of the Priesthood--just at that time I have the greater right. ...

All the testimony is that the Lord in the last days would commit the keys of the Priesthood to a witness over all people.

Has the Gospel of the kingdom commenced in the last days? And will God take it from the man until He takes him Himself? I have read it precisely as the words flowed from the lips of Jesus Christ. John the Revelator saw an angel flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth.

The scripture is ready to be fulfilled when great wars, famines, pestilence, great distress, judgments, &c., are ready to be poured out on the inhabitants of the earth. John saw the angel having the holy Priesthood, who should preach the everlasting Gospel to all nations. God had an angel--a special messenger--ordained and prepared for that purpose in the last days. Woe, woe be to that man or set of men who lift up their hands against God and His witness in these last days: for they shall deceive almost the very chosen ones! (TPJS, Section Six 1843-44, p.364-365)

Luke 17 (JST)

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, the disciple who shall be on the housetop and his stuff in the house, let him not come down to take it away; and he who is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two in one bed; the one shall be taken, and the other shall be left. Two shall be grinding together; the one shall be taken, and the other left.

35 Two shall be in the field; the one shall be taken, and the other left.

36 And they answered and said unto him, Where, Lord, shall they be taken?

37 And he said unto them, Wheresoever the body is gathered, or in other words, whithersoever the saints are gathered, thither will the eagles be gathered together, or thither will the remainder be gathered together.

38 This he spake, signifying the gathering of his saints, and of angels descending and gathering the remainder unto them, the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth.

1 Thessalonians 5

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

The Sun, Moon, and Stars: Prophecy always descends in order because stewardship descends in order, and judgment follows the same heavenly pattern: first kings and prophets, then princes and principal inhabitants, and only then the people themselves (Jeremiah 8:1–3). The Lord names the heads before the body, because light is accountable for those who walk by it, and when light fails, darkness multiplies beneath it (Doctrine and Covenants 112:25–26). This is why scripture repeatedly frames judgment cosmically as sun, moon, and stars, a hierarchy later revealed in fulness as celestial, terrestrial, and telestial glories, not merely as post-mortal destinations but as present moral orders governing influence, responsibility, and consequence (Doctrine and Covenants 76:70–89). Kings and prophets are the sun because they give light; princes are the moon because they reflect that light; the people are the stars because they are many, lesser in rule, and guided by what shines above them (Genesis 37:9; Isaiah 30:26). When the Lord exposes bones before the sun, moon, and host of heaven, He is declaring that no rank, no priesthood, and no prominence exempts one from covenant judgment (Jeremiah 8:1–3).

Accordingly, every prophetic sequence begins with the same warning: the sun shall be darkened, meaning not the abolition of prophetic office but the withdrawal of revelatory clarity due to collective disobedience (Doctrine and Covenants 29:14; 2 Nephi 27:5). This darkening is not always the sin of the prophet alone but the consequence of a people who refuse correction, so that even true seers are “covered” because the people would not see (2 Nephi 27:5). Priestcraft—trust in gain, reputation, and institutional preservation—seals the heavens more effectively than open rebellion, for it replaces dependence on God with confidence in systems and reserves (Doctrine and Covenants 1:16). Hugh Nibley quoting Joseph Smith warned that covetousness closes revelation, not symbolically but literally, because God will not speak where money is trusted more than Him (“Nibley Talks about Contemporary Issues,” p. 13). Thus minds are darkened, vision dims, and the sun gives less light, even while offices remain intact, fulfilling Jeremiah’s lament that wisdom is lost precisely where wisdom should dwell (Jeremiah 8:9).

Only after the sun is darkened does prophecy declare that the moon is turned to blood, for the princes and rising rulers fall next, not randomly, but as the inherited consequence of leadership

failure above them (Isaiah 3:1–4, 25–26). Scripture places their fall at the gates, where defenders stand and nations bleed, and where widows learn the cost of covenants broken by previous generations (Isaiah 3:26). Blood is the language of this judgment because blood signifies both life and accountability, and when it is shed unjustly, it cries from the ground against those who should have prevented it (Genesis 4:10; Doctrine and Covenants 87:6). Prophecy often marks such moments with violent imagery that arrests the senses—not to glorify bloodshed, but to declare that moral decay has crossed into irreversible consequence (Doctrine and Covenants 29:17). Whether through war, upheaval, or public violence, the moon’s turning to blood signals that the terrestrial order is collapsing under the weight of sins it did not originate but must nonetheless pay for (Isaiah 3:11).

After this comes the final terror: the stars fall from heaven, for when leadership and reflected authority fail, the overwhelming majority—the celestial multitudes—are swept into judgment (Moses 7:61). This is not indiscriminate cruelty but the tragic arithmetic of influence, for when light is rejected at the top, darkness spreads below (Doctrine and Covenants 76:81–85). Yet even here the Lord sets bounds, commanding angels to hold back destruction until the faithful are sealed, gathered, and protected, for judgment is never poured out without first making a way of escape for those who heeded the warning (Revelation 7:1–3). At the same time, heaven opens—not only in wrath but in rescue—as angels descend, righteousness sweeps the earth, and Zion is prepared as a place of refuge amid separation and loss (Moses 7:62). This gathering is itself a judgment, dividing households, beds, and fields, taking the prepared and leaving the complacent, exactly as Christ foretold (Luke 17:34–37 JST).

Joseph Smith warned that those who do not understand the signs of the times and the spirit of prophecy will be lost, not because prophecy failed them, but because they refused to read it honestly (History of the Church 6:194–195). The hallmark of such blindness is always the same: crying “Peace, peace,” when there is no peace, trusting temples, titles, and continuity while ignoring repentance, justice, and humility (Jeremiah 8:11). Paul declared that the very moment leaders proclaim peace and safety as proof of success is the moment sudden destruction draws near, because false peace is itself a sign that warning has been rejected (1 Thessalonians 5:3). Prophecy is not given to comfort the unrepentant but to awaken the remnant, and those who heed it will not be spared hardship, but they will not be swept away unprepared. Thus the Lord speaks still—not to soothe Babylon, but to gather Zion, that those with eyes to see may yet escape the night while there is still light.

Do you have the Spirit of Prophecy? Where are we in the priestcraft cycle and on the prophetic

last-days timeline of events? Do you believe the warnings?

Jeremiah 23 (cont.)

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 Am I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

Footnote (a) prophesy

Matthew 7

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Jeremiah 23 (fin)

26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden (OR prophecy) of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

Joseph Smith

Aspiring Men

President Smith continued by speaking of the difficulties he had to surmount ever since the commencement of the work, in consequence of aspiring men. "Great big Elders," as he called them, who caused him much trouble; to whom he had taught the things of the kingdom in private councils, they would then go forth into the world and proclaim the things he had taught them, as their own revelations; said the same aspiring disposition will be in this Society, and must be guarded against. (Section Four TPJS 1839-42, p.225)

Mosiah 27

5 Yea, and all their priests and teachers should labor with their own hands for their support, in all cases save it were in sickness, or in much want; and doing these things, they did abound in the grace of God.

What is the Chaff, to the Wheat: The Lord draws an uncompromising line between true prophecy and falsehood by declaring that His word is fire and hammer, not sentiment and sedative, for if a man has truly stood in the counsel of God, his words will burn away excuses and shatter hardened hearts until the people turn from their evil way and from the evil of their doings (Jeremiah 23:22, 29). Divine speech is never designed to affirm men in their sins or to soothe them into a false sense of worthiness without repentance, because the very purpose of revelation is to reconcile man to God through sacrifice, obedience, and change (Matthew 7:21–

23). False prophecy, by contrast, is chaff—light, plentiful, and easily consumed—crafted to make men feel chosen without being changed, secure without being sanctified, and approved without submission, yet it carries no power to redeem, correct, or save, for God Himself ensures that His word alone accomplishes His purposes (Jeremiah 23:28).

Priestcraft always preaches a god “afar off,” distant, abstract, and safely removed from accountability, because a God who is near cannot be manipulated, managed, or monetized, whereas Christ declares Himself to be a God “at hand,” filling heaven and earth and seeing even the secret places of the heart (Jeremiah 23:23–24). Heaven was never intended to be an unreachable condition somewhere beyond the stars, but the restored doctrine of all dispensations testifies that God’s work is to create a people worthy to return into His literal presence, that He might dwell with them and reign as King of kings in actuality, not metaphor (Moses 1:39). Thus priestcraft thrives only where men are taught that God is distant, impersonal, and indefinitely patient, and our only hope to see him again is distant and after death- for a present God demands holiness now and cannot be postponed into abstraction.

The Lord exposes prophets who prophesy lies from the deceit of their own hearts, speaking not His words but their own imaginations, using dreams and impressions to cause the people to forget His name just as Israel once forgot Jehovah for Baal (Jeremiah 23:26–27). The fixation on dreams, feelings, and what may be called the “spirit-o-meter” is not accidental but diagnostic, for at the end of every priestcraft cycle men prefer experiences that flatter them over scriptures that wound them, loving “Visions of Glory” that require no repentance while recoiling at the sharp two-edged sword of the actual Word of God (Jeremiah 23:29). Hence the remnant’s cry, “What is the chaff to the wheat?” is mockery- a final call to abandon your hollow spiritual entertainment and return to the living word that alone can save (Jeremiah 23:28).

God therefore declares Himself against prophets who steal, not only from the people through priestcraft, but from one another through plagiarism of revelation, for theft of words is proof of absence of grace (Jeremiah 23:30). Joseph Smith confronted the same corruption in his own day, warning of “great big elders” who received truths in sacred councils and then went forth proclaiming them as their own revelations for influence and gain, revealing an aspiring disposition utterly foreign to true prophecy (Teachings of the Prophet Joseph Smith, 225). I too continually experience such men and women, and the reason for it, “the law” upon which the principle is based is plain: those who labor for gain cannot labor for God, thus those who will not labor with their own hands for their support instead demanding gain from the people for their preaching cannot and will not ever receive revelation, for grace flows only where sacrifice precedes authority (Mosiah 27:5). Thus those steeped in priestcraft must constantly steal from

others- they are simply passing on others revelation as their own- which is why “collabs” and “priestcraft cabals” are always a natural step in the continuum.

When the people, prophets, and priests demand to know “the burden of the LORD,” the Lord commands Jeremiah to answer with divine irony, for there is no burden where His word has been perverted, only the weight of their own speech falling back upon their own heads (Jeremiah 23:33–36). God strikes directly at the heart of priestcraft by declaring that every man’s word shall be his burden, meaning false prophecy carries its own condemnation and no borrowed authority or false understanding of grace and mercy will shield the unrepentant guilty (Jeremiah 23:36). To claim the burden of the Lord without His sanction is to invite judgment upon oneself and one’s house, for divine authority cannot be assumed, marketed, or inherited—it must be given and then honored (Jeremiah 23:34–38).

The Lord’s response to persistent rebellion is therefore severe and covenantal, not arbitrary, for when men insist on misusing His name and rejecting His word, He withdraws His presence, forgets the unfaithful, forsakes their cities, and leaves them to perpetual reproach and shame (Jeremiah 23:39–40). This is the ultimate judgment: abandonment by God, the loss of protection, favor, and divine proximity promised only to the obedient, for worth before God is inseparably tied to action, not profession or title (Matthew 7:23). Persistent falsehood spoken in His name does not merely fail to save—it guarantees disgrace, proving across all dispensations that salvation is covenantal, accountability is real, and God will not be mocked by words unaccompanied by righteousness.

When the Lord withdraws His presence, the people do not repent—they compensate, clutching institutions, rituals, and hollow forms as substitutes for the living God, mistaking noise for nearness and repetition for righteousness, crying peace where there is none; thus Judah chanted “The temple of the LORD, The temple of the LORD, The temple of the LORD” while the glory had already begun to depart (Jeremiah 7:4), and the Jews in Christ’s day clung to statutes and outward observance while rejecting Him of whom Moses wrote, trusting the law to save them even as they condemned the Lawgiver Himself (John 5:39–40), and the Zoramites built their Rameumptom to rehearse covenant words while denying covenant power (Alma 31:12–23). Nothing is more offensive to a covenant-breaking people than the declaration that stone, system, lineage, and ceremony cannot replace obedience, revelation, and repentance, for such words expose the void they labor to sanctify; therefore Jeremiah is cast into the mire for declaring that the temple would not save them (Jeremiah 38:6), the Son of God is crucified for prophesying that not one stone would remain upon another (Matthew 24:2), and the believers of Alma and Amulek are burned for refusing to deny the living God in favor of dead religion (Alma 14:8–11).

This is the final irony of apostasy: when heaven withdraws, men claim to feel God the most, yet persecute with unmatched fury any voice that testifies that ordinances without obedience, temples without holiness, and worship without repentance are but polished graves, beautiful outwardly, yet empty of life and power before Him whose presence alone makes a people His (Matthew 23:27–28).

What Is the Chaff to the Wheat?

What is the chaff to the wheat? saith the Lord—
A breath in the wind before fire and the sword;
A vision of straw dressed in garments of light,
While truth stands revealed in the furnace of night.
The word of the Lord is a flaming blade drawn,
Turning eastward and westward from dusk into dawn;
It guards the true way with a searing decree,
And none pass its edge save the humble and free.

The wheat bows its head as the sickle draws near,
It bears both the weight and the cost of the year;
It endures the long heat of the merciless day,
While chaff begs the breeze to be carried away.
The wheat bears the fire and is proven as bread,
The chaff calls the ashes a crown for the head;
The hammer still falls where the hard hearts would plead,
What is chaff to the wheat?—the word judges the seed.

Jeremiah 24 (start)

Zedekiah and the people of Judah will be cursed and scattered—Some will be gathered back from Chaldea to serve the Lord.

1 The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty [HEB bad or corrupted] figs, which could not be eaten, they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue [OR remnant] of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

(24-7) Jeremiah 24. What Is the Meaning of the Parable of the Figs?

It was the Lord's will that Judah submit to Babylonia, take their punishment, and repent. Those who did so were carried away "for their good" (Jeremiah 24:5). Zedekiah and others, however, refused to submit. Adam Clarke said:

"Under the type of *good* and *bad figs*, God represents the state of the persons who had already been carried captives into Babylon, with their king Jeconiah, compared with the state of those who should be carried away with Zedekiah. Those already carried away, being the *choice* of the people, are represented by the *good figs*: those now remaining, and soon to be carried into captivity, are represented by the *bad figs, that were good for nothing*. The *state* also of the *former* in their captivity was vastly preferable to the *state* of *those* who were now about to be delivered into the hand of the king of Babylon. The *latter* would be treated as *double rebels*; the *former*, being the most respectable of the inhabitants, were treated well; and even in captivity, a marked distinction would be made between them, God ordering it so. But the prophet sufficiently explains his own meaning. ...

"[The Lord says,] Those already carried away into captivity, I esteem as far more excellent than those who still remain in the land. They have not sinned so deeply, and they are now penitent; and therefore, *I will set mine eyes upon them for good*, ver. 6. I will watch over them by an especial providence, and they shall be restored to their own land." (*The Holy Bible ... with a Commentary and Critical Notes*, 4:316–17; see also Enrichments G and A.)

Elder L. Tom Perry

"The people of Alma were delivered from the hands of the Lamanites and safely made their way back to be united with the people of Zarahemla.

What was the difference between the people of Alma and the people of King Limhi? Obviously, there were several differences: the people of Alma were peaceful and more righteous; they had already been baptized and entered into a covenant with the Lord; they humbled themselves before the Lord even before their tribulations started. All these differences made it appropriate and fair that the Lord would deliver them quickly in a miraculous way from the hand which kept them in bondage. These scriptures teach us of the Lord's power of deliverance."(The Power of Deliverance, Apr. 2012 General Conference)

The Pattern for Divine Deliverance: The pattern of divine deliverance never changes, for the Lord is the same yesterday, today, and forever, and He has always marked a difference between those who submit and those who resist, between the good figs and the corrupt; thus Abraham departed from Ur before the fire fell, Lehi fled Jerusalem before it burned, Alma the Elder escaped into the wilderness before bondage hardened into destruction, and in every case the remnant that hearkened early suffered less because they repented and submitted sooner (Genesis 12:1; 1 Nephi 2:2–4; Mosiah 18:32–35). This is why the Lord declares that the captives of Babylon were carried away “for their good,” while those who remained clinging to power, land, and false security became the evil figs, reserved for deeper judgment (Jeremiah 24:5–9), for humility before tribulation invites mercy, while pride preserved into judgment invites utter ruin. The Savior therefore warned, “Remember Lot’s wife,” because hesitation, nostalgia for prosperity, and refusal to fully depart from even family always precede destruction (Luke 17:32), and modern revelation reiterates the same law: those who repent not in the day of their prosperity will find the heavens slow to hear them in the day of their calamity (Doctrine and Covenants 101:7–8). Elder L. Tom Perry affirmed this eternal distinction, teaching that deliverance comes more swiftly and gently to those who covenant, humble themselves, and submit before suffering is forced upon them (L. Tom Perry, “The Power of Deliverance,” General Conference, April 2012), for worth before God is measured by obedience, not circumstance, and consequences are not arbitrary but earned. The Lord will preserve a remnant, but He will not spare those who denied Him while the fields were full and the temple still stood, for judgment does not create character—it only reveals it (Jeremiah 24:6–7).

Jeremiah 24 (fin)

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

Footnote (a) famine

Doctrine and Covenants 43:25–26

23 And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you.

24 O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

25 How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

26 Behold, the day has come, when the cup of the wrath of mine indignation is full.

27 Behold, verily I say unto you, that these are the words of the Lord your God.

28 Wherefore, labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth.

29 For in mine own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth.

30 For the great Millennium, of which I have spoken by the mouth of my servants, shall come.

What the Lord Hath Spoken by the Mouth of His servants, Shall Come: Judgements, pestilence, famine, and all manner of desolations and tribulations shall come. That is the testimony of Jeremiah, that is the story of Jeremiah, that is the prophecy of Jeremiah, this is the cry of all the holy men and women who've ever graced this earth- "how oft! Oh how oft the Lord would have gathered you together as a hen gathereth her chickens under her wings... but ye would not! And so, your house is left unto you desolate, and your destruction is assured... The day of redemption, the day of the building of Zion the New Jerusalem *shall come*... but you shall take no part in it!"

The only question that remains for us to answer is, "am I with Jeremiah, or am I with Pashur?"