

The Macro Last Day Timeline

v. 1.01

Macro Last-Day Timeline: Overview



Macro Last-Day Timeline: Part One



Doctrines of the Gospel Student Manual, Chapter 36: The Lord's Second Coming

The Savior will make several appearances before His Second Coming to all the world.



1. Christ will appear at Adam-ondi-Ahman (see Daniel 7:9–10, 13–14; D&C 116).



2. The Savior will appear to those in the New Jerusalem in America (see 3 Nephi 21:23–25; D&C 45:66–67).



3. The Savior will appear to the Jews in Jerusalem (see D&C 45:48, 51–53; Zechariah 12:10; 14:2–5).



4. The Lord will appear in glory to all mankind (see D&C 45:44; 101:23; Matthew 24:30; Isaiah 40:5; JST Revelation 1:7).

Bruce R. McConkie (*The Millennial Messiah*, p.578–79)



“Before the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; before the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other;



before he stands on Mount Zion, or sets his feet on Olivet,



or utters his voice from an American Zion or a Jewish Jerusalem; before all flesh shall see him together; before any of his appearances, which taken together comprise the second coming of the Son of God



—before all these, there is to be a secret appearance to selected members of his Church. He will come in private to his prophet and to the apostles then living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present.”

Charles W. Penrose, (*The Second Advent, Millennial Star, 10 Sept. 1859, 583*)



“[Christ’s] next appearance [after his appearance in the New Jerusalem]



will be among the distressed and nearly vanquished sons of Judah. At the crisis of their fate, when the hostile troops of several nations are ravaging the city and all the horrors of war are overwhelming the people of Jerusalem, he will set his feet upon the Mount of Olives, which will cleave and part asunder at his touch. Attended by a host from heaven, he will overthrow and destroy the combined armies of the Gentiles, and appear to the worshipping Jews as the mighty Deliverer and Conquerer so long expected by their race; and while love, gratitude, awe, and admiration swell their bosoms, the Deliverer will show them the tokens of his crucifixion and disclose himself as Jesus of Nazareth, whom they had reviled and whom their fathers put to death. Then will unbelief depart from their souls, and ‘the blindness in part which has happened unto Israel’ be removed.



The great and crowning advent of the Lord will be subsequent to these two appearances; but who can describe it in the language of mortals? The tongue of man falters, and the pen drops from the hand of the writer, as the mind is rapt in contemplation of the sublime and awful majesty of his coming to take vengeance on the ungodly and to reign as King of the whole earth. He comes! The earth shakes, and the tall mountains tremble; the mighty deep rolls back to the north as in fear, and the rent skies glow like molten brass. He comes! The dead Saints burst forth from their tombs, and ‘those who are alive and remain’ are ‘caught up’ with them to meet him. The ungodly rush to hide themselves from his presence, and call upon the quivering rocks to cover them. He comes! with all the hosts of the righteous glorified. The breath of his lips strikes death to the wicked. His glory is a consuming fire. The proud and rebellious are as stubble; they are burned and ‘left neither root nor branch.’ He sweeps the earth ‘as with the besom of destruction.’ He deluges the earth with the fiery floods of his wrath, and the filthiness and abominations of the world are consumed. Satan and his dark hosts are taken and bound—the prince of the power of the air has lost his dominion, for He whose right it is to reign has come, and ‘the kingdoms of this world have become the kingdoms of our Lord and of his Christ.’”

Ezra Taft Benson (*Five Marks of the Divinity of Jesus Christ, New Era, December 1980*)

Last, I Name As a Mark of His Divinity His Promised Coming.

He told the Twelve, “I go to prepare a place for you.

“And if I go and prepare a place for you, *I will come again.*” (John 14:2–3; italics added.)

As the time of His departure drew nigh, He took them to a place outside of Bethany. There He imparted His last instructions and blessing to the Twelve. He then arose “while they beheld” and ascended to heaven, and two heavenly messengers appeared and spoke: “Ye men of Galilee, why

stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven.*” (Acts 1: 9–11; italics added.)

Since that day, 19 centuries have come and gone. Because He has not yet come, some scoffingly say, as Peter prophesied, “Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Pet. 3:4).

Before He comes, the testimony of the servants of God will be rejected, by and large. Because of this rejection, great calamities will befall the nations of the world, for the Lord Himself has declared:

“For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

“And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

“And all things shall be in commotion; and surely, men’s hearts shall fail them; for fear shall come upon all people.” (D&C 88:89–91.)

“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.

(The reason why President Benson believed that this was important to tell to this generation of single adults and why he also proclaimed “this is a marked generation” [In His Steps, 1988] is because he understood the prophecy regarding the times of the Gentiles. This is the first chapter.)

“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.

“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.” (D&C 45:31–33.)

The world will present a scene of conflict such as has never been experienced before. Still, men’s hearts will be hardened to the revelations from heaven. Even greater signs shall then be given to manifest the approaching great day of the Lord.

“And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath.

“And they shall behold blood, and fire, and vapors of smoke.

“And before the day of the Lord shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars fall from heaven.” (D&C 45:40–42.)

I realize this is not a pleasant picture. I take no delight in its portrayal, nor do I look forward to the day when calamities shall come upon mankind. But these words are not my own; the Lord

has spoken them. Knowing what we know as His servants, can we hesitate to raise a warning voice to all who will listen that they may be prepared for the days ahead?

Silence in the face of such calamity is sin!

But, there is a bright side to an otherwise gloomy picture—the coming of our Lord in all His glory. His coming will be both glorious and terrible, depending on the spiritual condition of those who remain.



His first appearance will be to the righteous Saints who have gathered to the New Jerusalem. In this place of refuge they will be safe from the wrath of the Lord, which will be poured out without measure on all nations.

Modern revelation provides this description:

“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.” (D&C 45:67–69.)



The second appearance of the Lord will be to the Jews. To these beleaguered sons of Judah, surrounded by hostile Gentile armies, who again threaten to overrun Jerusalem, the Savior—their Messiah—will appear and set His feet on the Mount of Olives, “and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake” (D&C 45:48).

The Lord Himself will then rout the Gentile armies, decimating their forces (see Ezek. 38, 39). Judah will be spared, no longer to be persecuted and scattered. The Jews will then approach their Deliverer and ask, “What are these wounds in thine hands and in thy feet?

“... I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.

“And then shall they weep because of their iniquities; then shall they lament because they persecuted their king.” (D&C 45:51–53.)

What a touching drama this will be! Jesus—Prophet, Messiah, King—will be welcomed in His own country!

Jerusalem will become an eternal city of peace!

The sons of Judah will then realize this promise:

“After their pain (the tribe of Judah) shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever” (D&C 133:35).



The third appearance of Christ will be to the rest of the world. Here is His description of His Coming:

“And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat.

“And so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places.” (D&C 133:48–49.)

All nations will see Him “in the clouds of heaven, clothed with power and great glory; with all the holy angels; ...

“And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly.

“And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire.” (D&C 45:44, 49–50.)

Yes, come He will!

He will come in a day of wickedness, a time when men and women will be “eating and drinking, marrying and giving in marriage” (Matt. 24:38).

He will come at a time of great upheaval and tribulation when the “whole earth shall be in commotion” (D&C 45:26).

He will come at a time when the Jewish nation is faced with extermination.

He will come as a thief in the night—when the world least expects Him to come.

“But of that day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only” (JS—M 1:40).

Today, I gratefully bear testimony to the marks which bear witness to His divinity: His divine birth, His ministry, His resurrection, His atoning sacrifice, His promised coming.

I testify of His great love and condescension for all our Father’s children, and His willingness to receive all who will come to partake of this goodness and mercy.

Yes, as the Book of Mormon testifies, “he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto [him]” (2 Ne. 26:33).

God bless you, the youth of Zion, to believe and to be valiant in your testimony of Him whom we declare to the world to be our Lord, our Master, our Savior, our Redeemer, our God. In the name of Jesus Christ, amen.

Hyrum Andrus (*Moroni’s Visit, Chapter 14: The Prophetic Vision of the Last Days*)

“Christ’s appearance [at the Great and Dreadful day] will be the consummating event in a **series of events** that will lead to the establishment of the Lord’s universal kingdom and the renewal of the earth to paradisiacal glory.



Christ’s “presence,” for example, will be with the Saints who go to establish the center place of the New Jerusalem (D&C 103:15–20). Then, after the ten lost tribes have returned, Moroni explained, Jesus will “come to Zion.” He will also come to the great council at Adam-ondi-Ahman, where he will be given “dominion, and glory, and a kingdom, that all people, nations, and languages, *should* serve him”—not that they will then do so, but in preparation for his millennial reign (Daniel 7:14; emphasis added).



When the work of the 144,000 great high priests is sufficiently complete in gathering the righteous into the Church of the Firstborn (D&C 77:11), Jesus will come to his temple in the New Jerusalem to place the capstone on his eternal gospel family and gather all things in one (D&C 42:36; Revelation 14:1–5).



Jesus will then appear to the Jews, to redeem them as a nation and to establish Jerusalem as the other central city, besides Mount Zion, of his millennial kingdom.



Having established his law and his program of Zion among Israel on earth by these earlier visits, Jesus will then appear to the world in glory to cleanse it of wickedness (D&C 101:23–35) and to make his kingdom universal. In quoting the fourth chapter of Malachi, Moroni rendered the first verse thus: “For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for *they that come* shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch” (JS–H 1:37; emphasis added). This rendition indicates that when Christ comes to the world in glory, he will not come alone. By revelation to Joseph Smith the Lord declared that he would reveal himself “from heaven with power and great glory, with all the hosts thereof” (D&C 29:11; emphasis added). In the Bible, Malachi’s statement does not indicate how the wicked will be burned, but Moroni and revelations to Joseph Smith make it clear that the wicked will be consumed by the glory of Christ and of those who accompany him when the Lord appears in the clouds of heaven (D&C 29:11–12, 21).

In the April 2021 Liahona magazine, the Church put out this and note carefully “*Future*”

He Is Risen: Who Saw and Will See the Resurrected Christ

Here are some of the people who saw the Lord after He conquered death. How does knowing that others have seen the resurrected Savior strengthen your faith in Him? What spiritual experiences have confirmed to you the truth of His Resurrection?

AD 33



Mary Magdalene and other women at the tomb (see Matthew 28:5, 9; John 20:1–18)

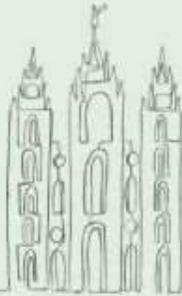
Disciples in Galilee (see John 20:24–29)

Over 500 people at once (see 1 Corinthians 15:6)

About 2,500 Nephites at the temple at Bountiful (see 3 Nephi 11:10–17)

Lost 10 Tribes of Israel (see 3 Nephi 17:4)

PRESENT DAY (1820s ONWARD)



September 2, 1898
President Lorenzo Snow
in the Salt Lake Temple

Spring 1820

Joseph Smith in New York (see Joseph Smith—History 1:16–20)

February 16, 1832

Joseph Smith and Sidney Rigdon in Hiram, Ohio (see Doctrine and Covenants 76:19–24)

April 3, 1836

Joseph Smith and Oliver Cowdery in the Kirtland Temple (see Doctrine and Covenants 110:1–10)

FUTURE



The whole world at the Second Coming (see Doctrine and Covenants 101:23)

1st

Those at Adam-ondi-Ahman (see Doctrine and Covenants 27:5–14; 116:1)

Those in New Jerusalem in America (see Doctrine and Covenants 45:66–67)

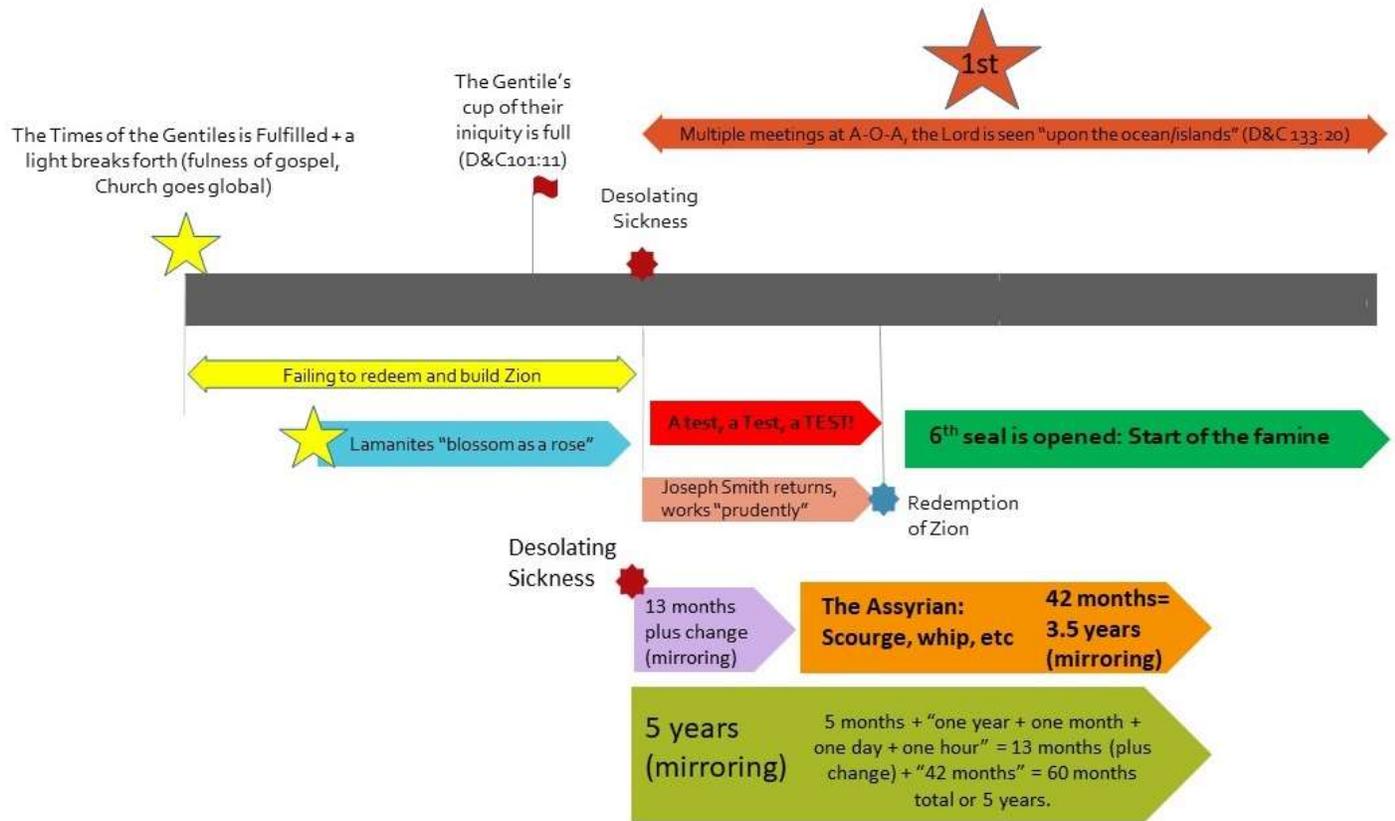
2nd

3rd

The Jews in Jerusalem (see Doctrine and Covenants 45:48, 51–53)

4th

Macro Last-Day Timeline: Part Two



1. Times of the Gentiles Ends: “The Jews won’t return to Jerusalem until after the times of the gentiles be fulfilled” (JST Luke 21:20-24, 32) - this happened between 1917-1967, and thus “the generation in which the times of the gentiles ends” can be identified. The Lord promises a lot of things to “this generation”, but the most spectacular being that they “will not all pass before seeing all things”, ie. “the second coming of Jesus Christ”. This was “*the* sign” the Savior gave for those to look for with regards to the Savior’s return. See Chapter One.

2. The Lamanites Blossom as a Rose: This prophesy from the Lord, found in 3 Nephi 21:1-7 (D&C 3:16-20, D&C 49:24), is one of “*the* signs” given to know that the next major signs and events were going to happen. The “Lamanites” consist of anyone of literal ancestral descent *and* those adopted into that tribe. “Ephraim” was promised many things and this group that comprises Ephraim likewise consists of both literal Ephraim descendants as well as those adopted into the tribe. So simply put, “Lamanites blossoming as a Rose” would be membership in The Church of Jesus Christ of Latter-day Saints from the “Tribe of Manasseh” exploding- this includes both literal and adopted (3 Nephi 21:22).

3. Failing to Redeem and Build Zion: The Lord tells us that He could have “redeemed and made Jackson County a ‘city of Holiness’ back in the 1830’s (Doctrine and Covenants 105:1-2). He then commands the Saints to commit and live the laws that will allow us to do so

(D&C 105:3-5). The Lord told the Saints in Doctrine and Covenants 84 that New Jerusalem will be built in Missouri (vs. 1-5) and later in the revelation the Lord gives warnings against those who reject the gospel (vs. 92-97). Continuing the warning, if the Saints failed to live the gospel, if they failed to redeem Zion, if they failed to read, understand, and live the Book of Mormon and Doctrine and Covenants that “there remained a scourge” (vs. 54-58) and that it will be poured out, as the Lord says, “first upon My house, first among those among you who profess to know me and know me not” (D&C 112:24-26). We learn that “to know the Savior”, or to “know the Savior’s voice” is to know the scriptures (D&C 84:43-53)- with a focus on The Book of Mormon and Doctrine and Covenants. In the 1970’s we were warned that the choice was running out (President Spencer W. Kimball, The Foundations of Righteousness, Ensign Nov 1977), in 1995 we were warned that the choice we are making will bring about “the destruction promised by the prophets” (The Family: A Proclamation to the World), ie. exactly what we are talking about here, and in 2015 we sealed our fate (legalizing homosexual marriage). In D&C 101 with the Parable of the Nobleman and the Olive Trees we learn that if we had built the tower (New Jerusalem) none of this would have happened, so the ultimate failure is the failure to build the tower (i.e. redeem Zion and build New Jerusalem).

4. The Gentile’s Cup of Their Iniquity is Full: The Lord said that certain events would not start to transpire until the gentile’s cup of their iniquity is full (D&C 101:11). The Lord also said that He would not suffer there to be a “king” in this land (America) for the Lord is the King (2 Nephi 10:11). Prophets of God warned again and again of society’s gradual decay and the consequences of not repenting and thus reaching the point of the cup of their iniquity being full. In 1995, in the Family Proclamation, the final warning was given. In 2015 America sealed its fate, the cup of our iniquity was full. In 2020 America stood by and allowed a king to be given a throne (fraudulent election). By all accounts we have reached this point in time.

5. Desolating sickness: McConkie said, “an overflowing scourge shall cover the earth AND a desolating sickness shall sweep the land.” (Stand Independent above All Other Creatures, 1979) This is taken from D&C 45: 31. Isaiah further clarifies, “what will ye do in the day of visitation (scourge)?” *and* “what will ye do in the day of the desolation (sickness) which shall come from far?” (2 Nephi 20:3/Isaiah 10:3) So we learn from Isaiah that the sickness originates or will come from outside of Ephraim. I would also point out that Isaiah was familiar with gentile and Jew terminology and he failed to use it here, meaning “far” most assuredly is a reference from Isaiah to heathen nations. We know, due to the collection of scriptures surrounding this sickness, that it paves the way for the scourge in America (Isaiah 28). We also learn that the sickness and scourge are to be “vexations, only to understand the report.” (Isaiah 28:19) The sickness and scourge are not the 7 angels/vials/plagues to be poured out because those are designed to sweep people (kill) off the land, not just vexations.

6. Overflowing scourge: I don’t believe the “scourge” is a sickness/plague/etc. The term scourge(d) is used doctrinally almost exclusively as a “whip” and is used contextually by the Lord almost entirely to mean one group of people oppressing or vexing another group of people (see LDS Topical Guide for “scourge”). Joseph Smith whenever talking about “the scourge” said

to “flee from it”- you can’t flee from a sickness, in fact fleeing from a city with the sickness/plague/etc. to another “clean” city is exactly how you spread it. It is counter intuitive. I believe this to be exactly what the Savior said it would be in 3 Nephi 20:28, “one group scourging another”, the Lord also identifies the group doing the scourging in those passages. Another name for this group is/are the Assyrian(s) or in D&C 101 “the destroyer”. The Assyrian(s) or “the destroyer” or the scourge rises in conjunction with or because of the sickness that sweeps the land. These events transpire surrounding the New Jerusalem and thus take place primarily in America. The Assyrian is simply the leader of the group that is doing the scourging- this group we know is an unelected group (Isaiah 10:8/2 Nephi 20:8) and thus are Gadianton robbers. We also learn in those Isaiah passages that this group are “the princes of the world of idolatry”. We also learn in Isaiah 14 that the battle of ideas that will be taking place here will be the Assyrian saying we shouldn’t lose a single person/a single death is unacceptable whereas the rest of America says freedom/some people will die (this mirrors the war in heaven). If the Assyrian(s) rise to power because of the sickness, it begs to reason “the thing they are promising to protect people from” *is* the sickness.

7. The Ensign: The ensign is Joseph Smith who will be resurrected (3 Nephi 21:10). The ensign, the root of Jesse, Joseph Smith, my servant are all references to the same person. Joseph Smith was promised certain things, among them being, the installation of celestial law, the translation of the sealed portion of the Book of Mormon, the building of New Jerusalem and the calling home of the ten tribes (see Joseph Smith’s patriarchal blessings). None of which Joseph Smith did in life and all of which need to happen as the next steps, therefore Joseph must return at this time. However, the Lord repeatedly said that this servant would be instructed of the Lord at this time and will work “in discretion” and “prudently” (Isaiah 52:13, 3 Nephi 20:43). Brigham Young also taught that the general membership of the church might not be privy to Joseph Smith’s return and actions for some time after (Brigham Young, October 3, 1852, Millennial Star 16:594 and Deseret News, May 11, 1854)

8. The test, the Test, the TEST: We know that when this prophesied test takes place (Orson F. Whitney, Life of Heber C. Kimball, Salt Lake City: Bookcraft, 1945, p. 446) that the Assyrian(s)/scourge/destroyer/etc. is already around and busy. We learn what the test is in a multitude of parables and teachings (e.g., the Parable of the Ten Virgins). This test “will try the integrity of the best of Saints” and Joseph Smith will be watching as the test is being implemented (3 Nephi 24 and 25).

9. Rending the Veil of Unbelief:

The Lord taught us Himself that rending the veil of unbelief is a part of, if not entirely so, the test (3 Nephi 26:8-11). Rending the veil of unbelief is a process of having faith as the brother of Jared. We learn what that faith is with the story of the brother of Jared (Ether 4) and in Joseph Smith’s Lectures on Faith. Another prerequisite for rending the veil of unbelief (also tied to faith) is that of having a perfect willingness to live celestial law. President Lorenzo Snow taught us that at the very least Saints would have to have a perfect willingness to live celestial law before the redemption of Zion would take place (Lorenzo Snow, April 5 1877, Journal of

Discourses, 18:375). Celestial law has to be reinstated. Zion can't be built by those not living celestial law (D&C 105:1-6). Celestial law contains the law of consecration, law of Celestial marriage (D&C 132) etc. The fullness of the law of consecration as pertaining to Zion will not be reinstated until *after* the redemption of Zion (D&C 105:34), however the law of Celestial Marriage could be reinstated pre-redemption of Zion as “the first shall be last and the last first” (Matthew 19:30, 20:16), i.e. the first principles we failed/lost could be the last brought back, and the last principles we failed/lost could be the first brought back. Rending the veil of unbelief has other immediate effects including the revealing of the sealed portion of the Book of Mormon translated by Joseph Smith (2 Nephi 27, Ether 4).

10. The Redemption of Zion: Jesus Christ personally shows up “in the mountains”, as Joseph Smith taught “This people will go into the Rocky Mountains; they will there build temples to the Most High. They will raise up a posterity there, and the Latter-day Saints who dwell in [those] mountains will stand in the flesh until the coming of the Son of Man. The Son of Man will come to them while in the Rocky Mountains.” (Wilford Woodruff, Conference Report, April 1898, p. 57.) We learn of the nature of this meeting in the Parable of the Nobleman and the Olive Trees found in Doctrine and Covenants 101. The Lord then sends Joseph Smith who will “gather the strength [of the Lord’s house], the young and middle aged men” who will march back and redeem Zion. We learn further about the redemption of Zion in the Doctrine and Covenants Student Manual (1981, 2001):

D&C 103:15–20. The Lord’s People Will Redeem Zion through His Power

Doctrine and Covenants 103:15–20 clearly teaches that Zion will not be redeemed by human strength alone. The Lord said that the redemption of modern Zion will resemble the deliverance of ancient Israel from Egypt (see vv. 18–20). The biblical account describes how the Lord attended Israel in a cloud by day and a pillar of fire by night. In 1873 Elder Orson Pratt taught that the return to Jackson County may be accompanied by similar manifestations:

“I expect that when the Lord leads forth his people to build up the city of Zion, his presence will be visible. When we speak of the presence of the Lord we speak of an exhibition of power...

“We shall go back to Jackson County. Not that all this people will leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organization consisting of thousands, and tens of thousands, and they will march forward, the glory of God overshadowing their camp by day in the form of a cloud, and a pillar of flaming fire by night, the Lord’s voice being uttered forth before his army. Such a period will come in the history of this people... And his people will go forth and build up Zion *according to celestial law*.

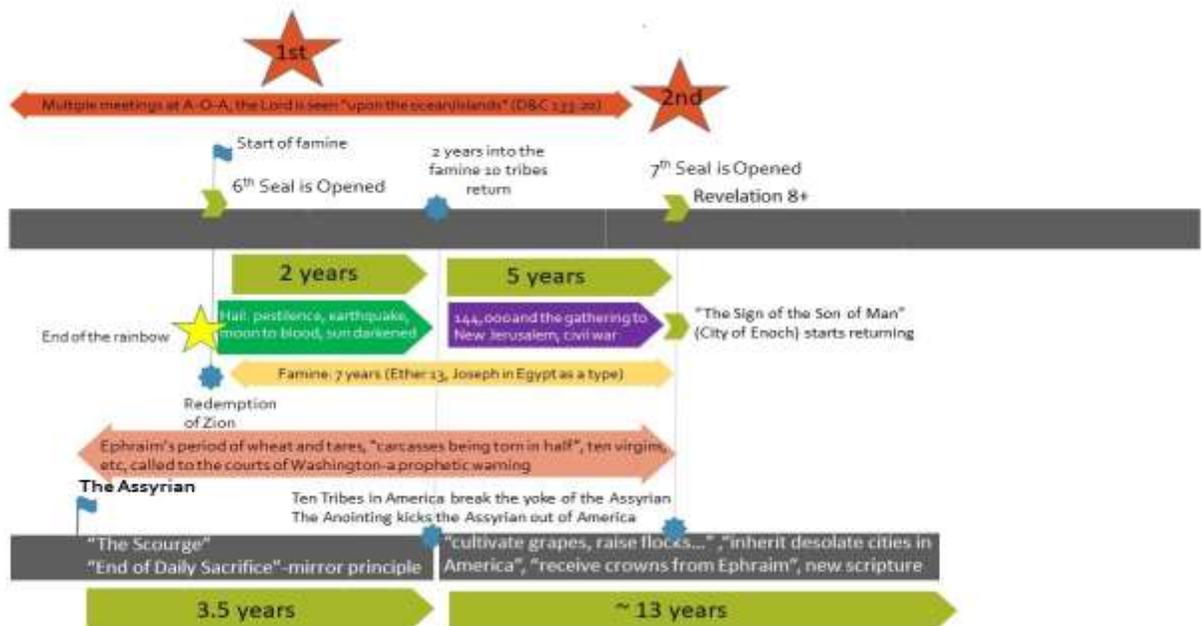
“Will not this produce terror upon all the nations of the earth? Will not armies of this description, though they may not be as numerous as the armies of the world, cause a terror to fall upon the nations? The Lord says the banners of Zion shall be terrible ... When the Lord’s presence is there, when his voice is heard, and his angels go before the camp, it will be telegraphed to the

uttermost parts of the earth and fear will seize upon all people, especially the wicked, and the knees of the ungodly will tremble in that day, and the high ones that are on high, and the great men of the earth.” (In Journal of Discourses, 15:364.)

This great army of the Lord will not be like the armies of the world. They will not take possession of the land of Zion by force but will go forth under the protection and guidance of the Almighty God to take possession of that which will be rightfully theirs by purchase. (See Topical Guide, “purchase,” 402; Notes and Commentary on D&C 105:28–32.) The Prophet Joseph Smith recorded that his scribe “saw, in a vision, the armies of heaven protecting the Saints in their return to Zion” (History of the Church, 2:381).

The Lord knows in advance what is in store for the Saints. President Brigham Young noted: “Before we were driven out of Missouri I had a vision... and saw that the people would go to the east, to the north and to the west; ***but we should go back to Jackson County from the west.*** When this people return to the Centre Stake of Zion, ***they will go from the west.***” Some members of the Church in early Utah were so anxious to return to Jackson County they were reluctant to make improvements to homes and lands they assumed they would abandon. President Young said: “Remarks have been made as to our staying here. I will tell you how long we shall stay here. If we live our religion, we shall stay here in these mountains forever and forever, worlds without end, ***and a portion of the Priesthood*** will go and redeem and build up the centre Stake of Zion.” (In Journal of Discourses, 6:16–17.) While it is important to look forward to building up Zion in Jackson County, Missouri, we must at the same time labor to build up Zion wherever we are.

Macro Last-Day Timeline: Part Three



1. Called to Washington: The redemption of Zion and this event overlap because before the Lord destroys a people, there is ALWAYS a prophet called to give a final warning-this is it. This is the prophet Isaiah going to the king of Israel (Isaiah Chapters 1-14), this is Joseph Smith with the twelve going to the leaders of the United States of America. Joseph Smith tells the leaders of the USA that they should not trust in the arm of flesh but rather the child that is shortly to be born, which is New Jerusalem (Isaiah 7, 2 Nephi 17, 3 Nephi 24 and 25).

“When our brethren in the Quorum of the 12 shall be called to the courts of Washington to give an account of the position of the Latter Day Saints...the world will be in commotion and the Lord will have something to work upon. It will be *after this* when our Savior and others will make their appearance on the earth among the Latter Day Saints.” –Brigham Young (Recorded in a letter from Amanda H. Wilcox to Susie Young Gates, March, 11, 1904; Historical Dept. of the Church)

The prophet’s warning to the president of the United States also contains a warning in which he says that once “the child” (New Jerusalem) is born, not 3.5 years will pass before modern alliances are broken, scattered and their wealth taken (Isaiah 8/2 Nephi 18). We know from 3 Nephi 21 that Joseph will be “healed” (resurrected) and will then “shut the mouths of kings”, this is one and the same series of events (verses 8-10). It is also recorded in 3 Nephi 24 and 25 with the same prophetic messenger. We know this won’t happen until the open return of Joseph Smith, and that doesn’t occur until the redemption of Zion (Parable of the Nobleman and the

Olive Trees in D&C 101), which fits perfectly into the timeline as “Jesus will make His appearance” openly among Saints in Jackson County after this.

2. Wheat and the Tares: The carcasses being torn in half, the wheat and the tares, the 10 virgins, etc all refer to this same time period in which the church will be purged as members say “we have enough” and that which they already have will be taken from them (2 Nephi 28:29-30). Imagine, “How would my life be different if my knowledge gained from the Book of Mormon were suddenly taken away?” (President Nelson 2019); “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 April 2020). We learn from Isaiah that this separation occurs primarily due to people unable or unwilling to accept new knowledge, “the whole staff of bread, the whole stay of water” (Isaiah 3:1, 2 Nephi 13:1). The implementation of celestial law as well as the new doctrine being revealed and the Saints’ pride in being unable or unwilling to accept them will be the primary causes of peoples’ apostasy. This period overlaps “a test, a Test, a TEST” but the test ends with the open return of Joseph Smith but this period continues and progressively becomes more intense.

3. Adam-ondi-Ahman: This is the first “coming” or first star mentioned in part one, which cannot occur until after the redemption of Zion. The first of many meetings at this location take place and will continue to take place as the city of the New Jerusalem is constructed. The law of consecration as pertaining to the New Jerusalem will also roll forward at this time (D&C 105:34). This will be the beginning of “the second time the Lord redeems Israel” (Jeremiah 16:16), also known as “hunters of men.” The Lord first sent for fishers (the missionaries of The Church of Jesus Christ of Latter-Day Saints), in this day he will send forth hunters (the 144,000 of the Church of the Firstborn, now in its **infancy**). Their job is to bring as many as they can into the Church of the Firstborn (Orson Pratt, Journal of Discourses vol. 16, pp. 312-326).

4. Bow in the Heavens: “I have asked of the Lord concerning His coming; and while asking the Lord, He gave a sign and said, "In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year; but whenever you see the bow withdrawn, it shall be a token *that there shall be famine, pestilence, and great distress among the nations*, and that the coming of the Messiah is not far distant.” (Joseph Smith, TPJS, pp. 340-41). Considering what comes next and the similarity of the language we know that the “bow in the heavens”, i.e., “the rainbow”, will stop being seen before the famine.

5. Pestilence, Hail, Famine, & Earthquake: “...the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; *pestilence, hail, famine, and earthquake* will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri; therefore I declare unto

you the warning which the Lord has commanded to declare unto this generation..." –Joseph Smith Jr (TPJS, p. 17).

It is important to note that *because* people were coming to New Jerusalem the warning was given, meaning these events were to take place *after* the New Jerusalem was being built, ergo, once "this generation" lost the privilege of building the New Jerusalem, these blessings as well as these warnings were postponed to a later generation. Once the redemption of Zion occurs and the Saints are "beginning to comply with the requirements of the new covenant and are beginning once again to gather to New Jerusalem", these events will begin to take place as Joseph Smith prophesied.

These events are what are described when the 6th seal of John's vision, was opened, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind" (Rev. 6:12-17). This same series of events is discussed in D&C 88:87-97 in which case the Lord said in the early 1800's "for not many days *hence*..." meaning these events hadn't taken place pre-1800's. The same series of events are discussed in 3 Nephi chapters 20 and 21, Moses 7:60-66, JS-M, etc. "There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; *then* will appear one grand sign of the Son of Man in heaven." (TPJS, p.287)

We know that the sign of the Son of Man occurs at the opening of the 7th seal (Macro Last Day Timeline Part IV) and Joseph Smith is identifying these events as being future from his time, ergo once again all of these events are proven to be at this point in the Macro (after the 6th seal is opened and before the 7th seal is opened). As if you needed further proof, President Nelson's Liahona January 2021 Grow Into the Principle of Revelation said, "Physical and spiritual tempests are a part of life on the earth, as the COVID-19 pandemic has reminded us. Of the time prior to His Second Coming, the Savior predicted days of great tribulation. He said, "There *shall be* famines, and pestilences, and earthquakes, in divers places" (Joseph Smith—Matthew 1:29)."

6. 7 Year Famine (Tribulations) Start: The famine we learn about in Joseph in Egypt as a type (read about this in Ether Chapter 13). It is mentioned above, but is important enough that it also gets its own point here. Is this "tribulation" or is this "famine"? Frankly I think the word game is moot, as a "tribulation" might not have a "famine" but a "famine" always causes "tribulation", so to say "there will be a famine" means "there will be tribulation". Will this "tribulation" be different than the "tribulation of Judah"? You better believe it. Will these two tribulations have many things in common? You better believe it. Remember, "the first shall be last and the last shall be first"- this is what we call a chiasmus or the mirror principle. Also, read the point above to realize that there will be more than just a "famine" going on at this time.

7. Return of the 10 Tribes: At this time Joseph Smith calls the 10 tribes home, they are revealed and return as a body. We learn from the story of Joseph being sold into Egypt being “a type” of how things will play out directly before the redemption of Zion as well as the building of New Jerusalem, that Joseph’s brothers (10 tribes) will return 2 years into the 7 years of “famine/tribulation” (Ether 13). When they get to Zion the journey will have been so miraculous “that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north” (Jeremiah 16:14-15). Then will be sung the song “sing thou barren” (3 Nephi 22:1). They will remain in “Zion” until the events at the Mt of Olives, at which point they will return to Palestine. The remaining 144,000 will be chosen (“elected”) from the returned ten tribes, 12,000 from each of the tribes are chosen, sealed in their foreheads set apart, and sent out to gather. They will be purified as silver in that Holy City in one of its Holy Temples. The return of the 10 tribes “breaks the yoke” of the Assyrian, temporarily at least. See Chapter _____ (this will be the added when this chapter is put in the book)

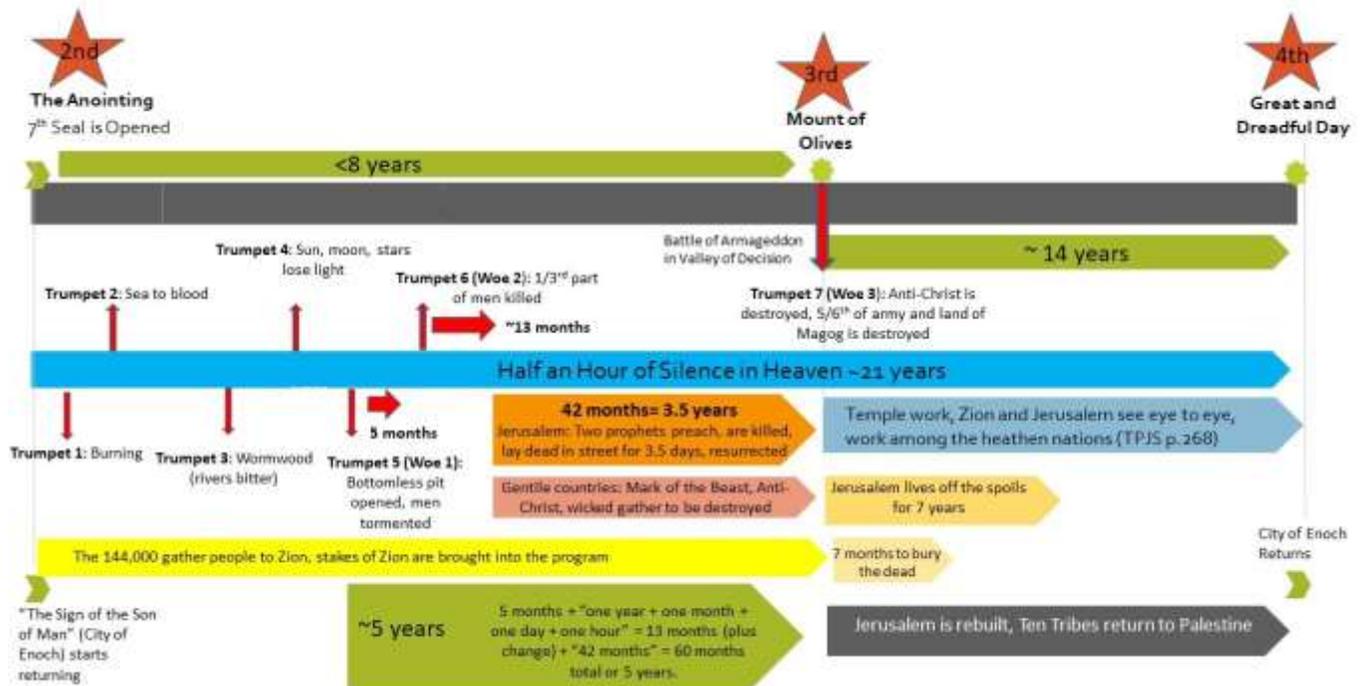
8. Truth and Righteousness Sweep the Earth As A Flood: Joseph Smith taught us that in the Parable of the Mustard Seed the fowls lodging in the branches were the angels of God. Joseph continued teaching us that the angels doing the lodging would be our ancestors. On another occasion Joseph Smith said that when this work takes place, when truth and righteousness sweep the earth, that “angels and men are to be co-workers” (TPJS p.159, 84). Angels will continue to free-flow intelligence to those living in New Jerusalem, giving direction on how the city is to be built and what is to be done. Also, in connection with this truth sweeping the earth as a flood (Moses 7:61-62), we have the sealed portion of the Book of Mormon which by this point in time will have been brought forth but we will also have the scripture of the returned ten tribes. Knowledge from this point on will begin to trickle forth as from a dam that has sprung leaks. It is a gradual process until the dam is finally broken and the world is flooded with knowledge. Another important series of events that will transpire regarding revealing of truth is discussed in detail in Alma 37. Joseph Smith will reveal the dark acts of the world; this is most likely what causes the eventual breakup of the alliance between Israel and “the modern day Syria,” after the anointing, as well as “wars in all lands”.

9. Day of Jacob’s Tribulation Climax: Also referred to as the yoke or burden of the Assyrian or the “wrath of the Dragon”. As the New Jerusalem is being built the Assyrian’s influence and power will get “even to the neck”, it will almost surround the city. John the Revelator sees that when the Dragon can’t get the child (New Jerusalem), the Dragon is wroth and goes after soft targets, those he can get- members of the church worldwide who for whatever reason are not in New Jerusalem, for those who will not flee must take us the sword to fight against his neighbor. There will be many evil alliances made at this time and many anti-Christ (necromancers) will arise that perform great miracles in direct opposition to truth.

10. The Anointing: The 144,000 and innumerable host, putting the “capstone on”, the opening of the 7th seal, sign of the Son of Man etc. Jesus “suddenly appears in His temple”. The

7th seal is then opened (Revelation chapter 7, chapter 8:1) and then the sign of the Son of Man appears (D&C 88:91-95). And finally this sign is a countdown until the Great and Dreadful Day (silence in heaven for about half an hour). The Prophet Joseph Smith taught that this sign is the city of Enoch returning for the Great and Dreadful Day (The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet, p.181). Technically the Millennium begins for the Saints of God at this time for Jesus will be dwelling in the midst of New Jerusalem. The “Millennium” for the Jews occurs after the Mt of Olives, and the “Millennium” for the world occurs at the Great and Dreadful Day. It is assumed that the events at the Mt of Olives or the Great and Dreadful Day officially begin the “1,000 years” as the Lord could have appeared in the New Jerusalem during ANY righteous enough generation to redeem and build the New Jerusalem (D&C 105).

Macro Last-Day Timeline: Part Four



1. Sign of the Son of Man:

The apostles asked the Lord, “What is the sign of thy coming, and of the end of the world, or the destruction of the wicked, which is the end of the world?” (JS-Matthew). We know that this is referring to the Great and Dreadful Day for that is the coming in which all those things of a telestial order and lower are destroyed (i.e., the destruction of the wicked). So what the apostles here are asking is, what is the sign of the Great and Dreadful Day? What do we know about this sign that is a countdown to the Great and Dreadful Day?

Joseph Smith explained this time period when he said, “There will signs in heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, and seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east” (Teachings of the Prophet Joseph Smith, p, 286-287).

“One of Joseph Smith’s close associates, Wandle Mace, claimed that the Prophet said that this sign would be the return of the city of Enoch (Moses 7:62–63). We have a quote from Joseph Smith recorded by Wandle Mace, “When Enoch and his city was taken away, a portion of earth was taken and would again be restored.” Joseph Smith when describing the sign was reported to have also said that while the wicked will not understand its true significance—attributing it to a

natural cause such as a planet or comet—the righteous will know what it means. And the coming of the Son of Man will be like the dawning of the morning sun that moves along gradually from the east until it reaches unto the west. In a manner similar to the sun, this sign will be small at first but will gradually increase until it is “all in a blaze” and every eye sees it.” (The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet, p.181)

JST Genesis 14:34

34 And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, *or the end of the world*;

We get the same timeframe in Moses 7:61-66.

The Sign of the Son of Man is the city of Enoch returning. It will make its appearance at the Great and Dreadful Day, but we will start to see it when the 7th seal is opened.

2. Day of the Jews/144,000;

At this day the gospel will be primarily preached to the Jews and Israel. Before this day the 144,000 were being selected, called, ordained and purified in the temple and were helping gather people in and unto the New Jerusalem (3 Nephi 21:23-29). As Elder Orson Pratt taught, they would need to be (the 144,000) purified in the temple in New Jerusalem so that when they went out in the days of vengeance they would not be overcome by plague, pestilence, etc. (Journal of Discourses 15:365-66). This is the day that the 144,000 will go off and perform this missionary work as the days of vengeance are poured out. This obviously includes missionary work to Old Jerusalem.

3. Trumpets #1-4:

The days of vengeance begin with the blowing of these four trumpets (Revelation 8:7-12). Most people lump these four together as these four judgments appear to be one large event and the scriptures do not provide time periods for these. Elder Orson Pratt did say, “the sounding of the trumpets does not take place, as many have supposed, in rapid succession, but certain events have to be accomplished between their respective soundings” (Journal of Discourses, 16:43). These events will take place literally and the horn(s) will be heard (Journal of Discourses, Orson Pratt, 16:45, 18:28). But that does not mean that the first four trumpets, the space between their successive blowing, is as short as days, weeks or months, for we know that Woe #1 lasts 5 months (Revelation 9:5). These four blasts include burning, Wormwood, etc. Many have speculated that this event could all be related to a single meteor (for example) with the first horn being break-off debris burning up cities, the second being the break-off hitting the sea and causing the sea to turn to blood, the third trump being the actual meteor named Wormwood hitting the earth and the fourth trumpet being the third part of the sun being smitten either by now dust debris in the atmosphere or by the earth spinning faster than it did previously etc. It is very likely that whatever you speculate the cause of these four trumpets to be, they are all related and are in fact a single larger event. This is made clear by the separating of the first four trumpets as a group and the last three trumpets as “the three woes.” There is a meteor Apophis (named for

the demon serpent who personified evil and chaos in ancient Egyptian mythology) that will be passing earth in 2029, food for thought.

4. Woe #1:

The bottomless pit is opened for the last three woes (Revelation 9:1-10). This is when the anti-Christ is first mentioned (Revelation 9:11). Those that mention the anti-Christ before *all* the events listed before woe #1 are confused with the points of reference. This is the first event that a specific time is given- 5 months- in which battle readiness is reduced i.e., men are tormented.

5. Woe #2:

The next woe is broken into two parts but is a single trumpet. The anti-Christ and his army are loosed and kill a third part of men in one year + one month + one day + one hour (Revelation 9:14-21), and this is when the “mark of the beast” is introduced (Revelation 13). After that event the focus changes to Old Jerusalem- this is where the two prophets hold off the armies of Gog of Magog for three and a half years, we have the battle in the Valley of Decision i.e., the Battle of Armageddon, the two prophets being slain, and the city of Jerusalem being ravished (Revelation 11).

6. Woe #3:

Christ appears at the Mount of Olives. The two prophets are resurrected, the Jews flee into the newly formed valley where they meet the Savior, *the* earthquake takes place, the anti-Christ is destroyed and the lands of Magog are likewise destroyed (Revelation 14:14-20).

7. Jerusalem is Rebuilt/Ten Tribes Return to Palestine:

It says that it will take seven months to bury the dead and people will be able to live off the spoils for seven years (Ezekiel 39:8–16). Joseph Smith taught, “Jerusalem must be rebuilt, and the temple and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, etc; and all this must be done before the Son of Man will make His appearance.” (TPJS, p.286). The ten tribes will begin to receive their permanent inheritances at this time (Orson Pratt, Journal of Discourses, 18:68).

8. Uniting of the Two World Capitals:

Jerusalem becomes the second world capital of the Lord’s kingdom with the inhabitants of Mount Zion now seeing eye to eye with Jerusalem and they will rejoice. The law goes forth from Mount Zion and the word from Jerusalem. (Isaiah 2:3).

9. Missionary Work Among Heathen Nations:

The Gentiles had their day of choosing the Lord or being destroyed temporally and spiritually, then the Jews had their time to likewise choose the Lord or be destroyed; this is the day of the heathen nations, i.e. the nations without an Abrahamic background. Joseph Smith taught, “The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth” (TPJS, p.268).

10. The Great and Dreadful Day:

The Lord appears in glory to all mankind. The Doctrine and Covenants Institute Manual, Chapter 36 explains what happens at the “Great and Dreadful Day (see D&C 45:44; 101:23; Matthew 24:30; Isaiah 40:5; JST Revelation 1:7): the veil will be removed from the earth when the Savior appears (see D&C 88:95; 38:8; 101:23) and faithful Saints, both living and dead, will be caught up to meet Christ at His coming (see D&C 88:96-98; 45:45; 76:63; 1 Thessalonians 4:16-17).” The City of Enoch also makes its appearance at this time and the reunion of those from the earth and those of the City of Enoch then takes place (Moses 7:63-64), everything of a telestial order or lower will be destroyed and the earth will be partially rolled back to the presence of God.

Chapter One: The Generation

Introduction

Let me pose a hypothetical situation and question to you mothers who have daughters: your daughter comes up to you, she has three boys she is interested in. She just doesn't know who the right one is. You, as a mother, don't like any of these three choices, you don't think any of these three is the right choice- do you say to your daughter a. "daughter, those with the spirit will know the right one" or b. "daughter, those with the spirit will know the right one *when* he comes along." Sherlock Holmes solved a mystery due to a dog not barking when he realized that the dog barked at everyone except for those he was familiar with and there was no reported barking on the night of the incident. It wasn't evidence but rather the lack of evidence that made things clear.

Elder Bruce R. McConkie asked the question, "Does anyone know when the Lord will come [to New Jerusalem]?" Now remember, the Saints will know the day and the hour of the Mount and Olives as well as the Great and Dreadful Day, ergo this quote from Elder McConkie must be tied talking about New Jerusalem as it will be the only event that will sneak up on the Saints. After asking the question, Elder McConkie answered it, "As to the day and hour, No; as to the generation, Yes. The Saints, the children of light, those who can read the signs of the times, those who treasure up the Lord's word so they will not be deceived, will know the generation" (Doctrinal New Testament Commentary, 1:665-66). Elder Bruce R McConkie when he said/wrote this obviously thought that the generation could already be identified, which will become more and more apparent as I continue.

The Prophet Joseph Smith said, "There are those of the rising generation who shall not taste death till Christ comes" (April 6 1843 General Conference). Elder McConkie explained who would constitute the "rising generation": "The rising generation is the one that has just begun. Thus, technically, children born on April 6, 1843, would be the first members of [that] rising generation, and all children born, however many years later, to the same parents would still be members of that same rising generation. It is not unreasonable to suppose that many young men had babies at the time of this prophecy and also had other children as much as 50 or 75 years later, assuming for instance that they were married again to younger women. This very probable assumption would bring the date up to, say, the 2nd decade in the 20th century — and the children so born would be members of that same rising generation of which the Prophet spoke. Now if these children lived to the normal age of men generally they would be alive well past the year 2000 A.D." (Mormon Doctrine pp. 692-693).

So that rising generation would have entailed people born as late as 1920.

What should you have noticed about these three quotes? They all had to do with *the generation*. Joseph Smith said that some of the rising generation would be part of it, not all and not even most. *Some*. McConkie clarified that those born as late as 1920 would still constitute this generation. That would mean that at least some born between 1915-1920 would live to see the

Lord's second coming to New Jerusalem. This is also supported by this prophecy given by James E. Talmage,

“The ten tribes shall come; they are not lost unto the Lord; they shall be brought forth as hath been predicted; *and I say unto you there are those now living—aye, some here present—who shall live to read the records of the Lost Tribes of Israel*, which shall be made one with the record of the Jews, or the Holy Bible, and the record of the Nephites, or the Book of Mormon, even as the Lord hath predicted” (in Conference Report, Oct. 1916, p. 76; emphasis added).

James E. Talmage was not so much prophesying but bearing his testimony of Joseph Smith's prophecy. Once again, “some” born between 1915-1920 will live to see New Jerusalem.

We also have the quote from Wilford Woodruff who said in **1873**, “But one thing is certain, though the Lord has not revealed the day nor the hour wherein the Son of Man shall come, he has pointed out the generation, and the signs predicted as the fore-runners of that great event have **begun** to appear in the heavens and on the earth, and they will continue until all is consummated.” (Teachings of Presidents of the Church: Wilford Woodruff, chapter 24 or Deseret News: Semi-Weekly, February 4, 1873, 2)

Wilford Woodruff says that the signs to point out the generation, the major signs, had already *begun* to move forward, once again confirming the timeline (post 1873, pre- Elder McConkie's quote). Remember the story of the mother and Sherlock Holmes I gave at the start- President Woodruff here, like the mother in the story, is saying “when” (i.e. “forerunners have begun”) while McConkie did not.

Now we need to answer, “what is this generation”? What is “this generation” that we are trying to identify? Yes, it is the generation that will live to see Christ's return in New Jerusalem, but how do we know that? We know that because of Christ's prophecy regarding the generation in which the times of the gentiles are fulfilled. Thus we need to have an understanding of the times of the gentiles and when they ended. But before that we need to understand Zionism.

Zionism

Of all the subjects to write on and produce this was the most important by far, which is why I am doing it first. Why is this so important? Because understanding this subject will unlock your understanding of basically everything that is going on geopolitically in the world today. It will open your eyes to time frames and the fragility of them. It is a fascinating subject that was pushed hard by early leaders of the Church and very heavily by all of Christendom in the early 1900's only to be dropped, scrapped, and now ripped apart. It is the single most important sign for Christians as well as members of Christ's church in the Latter-days to look for with regards to Christ's second coming.

So what is “Zionism”?

Zionism: Jewish nationalist movement that has had as its goal the creation and support of a Jewish national state in Palestine, the ancient homeland of the Jews (Hebrew: Eretz Yisra'el,

“the Land of Israel”). Though Zionism originated in eastern and central Europe in the latter part of the 19th century, it is in many ways a continuation of the ancient attachment of the Jews and of the Jewish religion to the historical region of Palestine, where one of the hills of ancient Jerusalem was called Zion. (Encyclopaedia Britannica)

Ok, so the Jewish people wanted a Jewish state in Israel just like they used to have years and years ago. Makes sense. Why do Christians care? How did the Jewish people convince Christians to help them recapture their ancient homeland? Why do Christian nations today take such a strong policy of “staying out of Israel’s policies, letting them completely control themselves” while at the same time “defending Israel, spilling gentile’s own blood in her defense, giving her gentile money, etc. the whole while we ask for nothing in return”? Why do Christian nations today still spout the incorrect line that “Israel is *our* greatest ally” when in reality Israel takes Gentile money, blood, etc. and gives nothing back. Why are we okay with this arrangement or how did Israel convince us that this was a desirable arrangement? It all goes back to the most significant prophesy Christ made in regards to the last days, that is, “the times of the gentiles and their ending.”

The Balfour Declaration

Before we explain that prophecy and show it in the scriptures, it is important to note here that Jewish people don’t believe in Christ or His prophesy, but they did however wish to have their own country again. Appealing to Christians they made the case “you want Christ to come back? You have to get us back to Israel again...” which was a solid point for both sides. Christians *do* believe Christ and His prophesies and thus believe(d) that they did need to get Jews back in Jerusalem; Jews did *not* believe in Christ but did understand that without the Gentiles they never would get back to Jerusalem or hold her once they captured her (Nephi explains this very thing in 1 Nephi 22 starting in verse 3). It was a perceived win-win.

In 1917 the British government made a public statement, the Balfour Declaration, in which they announced support for the establishment of a national home for the Jewish people in Palestine. The British empire (allies) knew they would lose the war without America’s help and so Zionists struck up a deal in which they promised to exercise their influence to get America into the war in exchange for this mandate from Britain. Zionism flourished in America as Christians were united in their desire to have Jews reclaim their homeland. The gentiles gave Israel all they needed to take back their homeland in a fulfillment to the prophecies of Isaiah and the explanation of it by Nephi (1 Nephi 22). It was one of, if not *the*, largest cause of America entering WWI; WWII simply sealed the deal. Remember, the Lord is in charge, He started these wars for a reason and this was the reason- to get Jews back to Jerusalem.

The Balfour Declaration could take up an entire chapter, but there are others who have devoted the time to create solid breakdowns of that and I don’t want to bloat this book. The History Channel, Britannica, Israel-Palestine News etc are all places where one could go to understand this more clearly. There are also several LDS Ensign articles written about the history of Israel

(e.g. The Birth of Modern Israel by W. Cleon Skousen). As I said at the beginning, an understanding of this will unlock your understanding of almost everything geopolitical today.

On the Clock

The problem? Christ also gave a countdown with regards to this prophesy, that “the generation in which the time of the gentiles ends, they will not all pass away (or die) before Christ’s second coming”. The problem with this? What if the time frame ticks out and Christ hasn’t returned? Well, then Christendom might and frankly should collapse as the second coming not happening would single handily prove Christendom to be a false religion as its literal largest prophesy regarding the second coming would then be proven false. Well what about the Jews? If the time frame clicks out then Jews lose their wall of human flesh they use as bullet sponges, they would also lose the cash that single handily built their country, etc. etc. it would be a disaster for the Jews as well as without gentile defense Israel would be overwhelmed and crushed. The relationship that Nephi explained was that between a nursing mother and a child, without the nursing mother the child would die. The child is not the mother’s greatest ally, the mother is the child’s greatest ally. And if you are a child and you know this, won’t you do everything in your power to keep your mother there?

So what changed post 1917-1967? Even in the church, the talk changed amongst members from “times of the gentiles is over!” and “Christ is coming soon!” (e.g. Joseph Fielding Smith, Church History and Modern Revelation 1:196-97) to “Israel is our greatest ally!” (e.g. Glenn Beck) and “someday *soon* the time of the gentiles *will be* over!” (e.g. James Prout, The Last Days Timeline). Huh? What happened? Christendom lost their faith in Jesus Christ and His prophesy and the Jews never had faith in Jesus Christ and thus His prophecies. The Jews never believed in Jesus Christ’s second coming, they simply wanted Christians’ support in taking back what they believed to be “theirs” (Palestine). Now that the Jews had Jerusalem/Israel they needed to give The West (Christians) other reasons to continue to provide money, bullet sponges, etc. for Israel. The West (Christendom) took these other reasons hook, line, and sinker; e.g. “Israel is our greatest ally”, “Israel provides stability to the region”, “The West is based on *Judeo*-Christian values” etc. Even the Church of Jesus Christ of Latter-Day-Saints changed their tune on a dime in 1966 and then proceeded to never mention this prophesy again- no seriously, find anything spoken at conference post 1966 regarding it. (A citation search for Luke 21:24 and even D&C 45:25-30 will yield you nothing post 1966). Silence. Where did our faith in Christ’s prophecies go? Did we ever believe? Was the prophesy misunderstood? Was it too hard to understand? No...

The Times of the Gentiles

D&C 45:12-16

12 [Zion]— a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations;

13 And confessed they were strangers and pilgrims on the earth;

14 But obtained a promise that they should find it and see it in their flesh.

15 Wherefore, hearken and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old.

16 And I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers

What is the Lord referring to here? He is referring to the Olivet Discourse that He gave on the Mount of Olives, speaking with His disciples, in the which He said:

Luke 21:20-24, 32 (JST)

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

32 Verily I say unto you, this generation, *the generation when the times of the Gentiles be fulfilled*, shall not pass away till all be fulfilled.

D&C 45:31

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

It is important to note that the first scripture is from Doctrine and Covenants- the voice of the Lord written by the hand of Joseph Smith. The second scripture from Luke was also translated and verified by Joseph Smith. If this isn't correct then it makes Jesus a liar or at the very least, makes Joseph Smith a false prophet. In other words, we can't just brush this off, this is a serious prophecy. Another thing to note is that these passages make it impossible for members to create ambiguity in the Lord's words and/or trying to twist them into something He is not saying, the Lord prefaced this saying "I will show it plainly..." So once again if you try to create ambiguity in His words you are turning Jesus into a liar by saying what He said isn't what He meant, i.e. He didn't speak clearly and plainly.

So what did the Lord plainly say here?

1. Jerusalem would be trodden down and destroyed by the Gentiles- that's the desolation spoken of by Daniel (JS-Matthew 1:12. Daniel 9:27, 11:31, see TG Abomination of Desolation)
2. They would be trodden down and scattered of the Gentiles
3. The times of the Gentiles would end
4. Jerusalem would return into the hands of Judah
5. The generation in which the times of the Gentiles are fulfilled will have men standing from that generation which shall not all pass until they see a desolating sickness cover the land and see the coming of the Lord.

The only thing that is not clarified here is whether the Lord was specifically talking about Jerusalem the city or Jerusalem the country. President Joseph Fielding Smith said, as recorded in the D&C Student Manual Chapter 45 we read:

*“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.)”*

President Wilford Woodruff said:

“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)

Clearly older prophets and apostles accepted the Lord's words and believed them in which the Jews could not regain Jerusalem until *after* the times of the Gentiles was fulfilled. Which is also reaffirmed in Joseph Fielding Smith's remarks above saying that the times was fulfilled and we were now in a transitional period. But, did the Jews regain Jerusalem in a single year? No. The D&C Student Manual (1981, 2001) Chapter 45 continues,

"When Joseph Fielding Smith wrote those words in 1947 [quote given above], Israel had not yet been made a state; they were still under the British mandate. But 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. Jerusalem, which was trodden down by the Gentiles, is no longer trodden down but is made the home for the Jews. They are returning to Palestine, and by this we may know that the times of the Gentiles are near their close." (In Conference Report, Apr. 1966, p. 13.)

It is interesting to note, and the manual continues, that "during the Six-Day War of 1967, Israel conquered the West Bank, including Jerusalem, and for the first time since the city fell to the legions of Titus in A.D. 70, Jerusalem came completely under the control of a Jewish government."

So what do we "plainly" take away from this?

1. Zionism was used to get Jews back into Jerusalem, a perceived win-win for both parties
2. The Jews became no longer trodden down of gentiles, 1967 *at the latest*. By virtue of this, the times of the gentiles are over, they ended before or at 1967
3. There will be "men standing" in that generation that will not all die before they see a desolating sickness sweep the earth and not all of that generation generally will pass before they see the coming of the Lord
4. The Savior will return during the lifetime of that generation, for if this generation all passes before the Lord's return, Christendom should rightfully collapse.
5. Those who don't believe in the second coming are now morphing Zionism and an understanding of the times of the gentiles into arbitrary abominations that not only are not "plain" they are impossible to understand, pushing the date of the second coming out of the "known" into the "unknown oblivion"- which is faith crushing and dangerous.

Identifying the Generation

So, we have at this point in time an uncanny amount of proof that the year 1917 is the start.

1. Joseph Smith's prophecy of the rising generation (those born as late as 1920)

2. Elder Talmage's prophecy of those born in 1917 living to see the ten tribes and their scripture
3. 1917 the Jews reclaimed their homeland

There will be "some" born in the year 1917 that will live to see the ten tribes return, as well as Christ come to New Jerusalem. Those born in 1917 are 103 years old today. The oldest people living on the earth today are around 115, meaning we are within the final 10 years until the ten tribes return and Jesus appears to New Jerusalem.

But obviously "this generation" was not everyone born in a single year, nor was Jerusalem completely "untrodden down of the gentiles" in a single year. There is a range. Not coincidentally so, the D&C student manual teaches what happened 50 years later (a significant number to the House of Israel, a "jubilee"):

"During the Six-Day War of 1967, Israel conquered the West Bank, including Jerusalem, and for the first time since the city fell to the legions of Titus in AD 70, Jerusalem came completely under the control of a Jewish government." (Doctrine and Covenants Manual, Section 45, p.94)

So "this generation" was anybody born between 1917 to 1967. Anybody born from 1917-1932 would constitute the old of that generation, or in other words the "some" mentioned. Anybody born between 1932-1952 would constitute the bulk of the generation or "a lot" or "men standing from that generation". Those born between 1952-1967 would constitute the babies of that generation or "almost all" will live to see the fulfillment of all things. So we have already done the years with the old, so if you were to do the years of the bulk you would have to work with the average life expectancy, not the oldest people alive. The average life expectancy in the USA is 78 (in 3 Nephi 28:2-3 we learn that the age of man is 72), which means that the fulfillments of all these things should take place between the years 2010-2030. Looking at those years what would that make 2020? The hinge point! (President Nelson, Church News, 2 January 2020). The babies of that generation, those born between 1952-1967, most or almost all of them would/will live to see these events. This means these events have to take place well below the average life expectancy; to make the numbers comfortably below the average life expectancy, I've used 60 years of age and I believe that to be fair. Using that, it puts the "no later than" dates at 2012-2027 (1952-1967 + 60).

We are looking for a period of 14 years which we will prove later in the series. But for now let's simply just say that these 14 years are seven years of plenty and seven years of famine. This will become important as we continue to unfold this. The consensus of the data derived from prophecy is that the ten tribes need to return and New Jerusalem built somewhere no later than this time period. It is important here to identify "no later than." Although the time period for the Great and Dreadful Day was set, the time period for the return of the ten tribes, building of New Jerusalem and the Lord coming to New Jerusalem was not set. The fulfillment of these events is guaranteed, the generation that will get to redeem and build New Jerusalem is not. Joseph Smith's generation could have built it, Jesus could have been living with the Saints for almost the last 200 years. That generation and every other subsequent generation has failed.

False Understanding

There are some who erroneously teach that there are other events that need to happen before the time of the gentiles is fulfilled, such as a spiritual return of the Jews to Christ or a pulling out of missionaries from gentile countries etc. The problem with this is,

1. It universally removes the plainness of Christ's words and thus makes Christ a liar
2. It voids Joseph Smith's prophecy of the rising generations, Talmage's prophecy of the return of the ten tribes and Joseph Fielding Smith identifying the sign as being fulfilled, thus making all of them liars.

If the Savior said "by the end of this night you will all flee from me and Peter you will deny me 3 times before the cock crows" (Matthew 26:34, Mark 14:30) if then, Peter denies Jesus twice, the cock crows, and then Peter denies him again, would that be a fulfillment to prophecy? No! If Peter denied Jesus 3 times, the cock crowed, then the disciples fled, would that be a fulfillment to prophecy? No! If the disciples fled, the cock crowed, and then Peter denied him 3 times, would that be a fulfillment of prophecy? No! The order matters and the thing that determines everything else in this example, is the placement of the cock crowing. Why? Because the cock crowing is the end- you know that everything else has to happen before the cock crows. Which means that everything that the Lord prophesied has to take place at or before the cock crowing. In this case, the disciples fled, Peter denied Jesus twice and as Peter was denying the third time the cock crowed- all the events had to happen at or before.

Like the example above, Jesus prophesied of events that would happen and then prophesied they would happen before this specific event, the event being "when Jerusalem is no longer trodden down by the gentiles" or "when the remnant of Jews who were scattered from Jerusalem among all nations are once again gathered to Jerusalem" (D&C 45:24-25). Meaning, just like the story above, Jesus gave three "denying's" or prophecies that needed to happen before that event:

1. It will be in a time of great social turmoil
2. The gentiles will have for the most part rejected the gospel
3. The times of the gentiles would end

(Doctrine and Covenants Student Manual 1981,2001, p.94)

He then stated that the cock crowing, or the end point of these events, would be when Jerusalem is no longer trodden down by the gentiles and the Jews are gathered again physically. Meaning if any of the points 1-3 occur after the Jews reclaim Jerusalem and Jerusalem is no longer trodden down of the gentiles, Jesus would be a liar. Just like if Peter hadn't denied 3 times before the cock crowed or the disciples fled after the cock crowed. Could events 1-3 occur at the same time or during the same time period? Yes. But could any of these events occur after "the cock crowing"? No. Because Jesus said, and Joseph Smith translated it to make it even more clear, that Jerusalem would be trodden down, owned, ruled etc. by the gentiles *until* the times of the gentiles be fulfilled and that the Jews would remain in their scattered state among all nations without a country to call their own, without Jerusalem, without Israel *until* the times of the gentiles be fulfilled. If Jerusalem is no longer trodden down by the gentiles and is once again

peopled by the Jews, the times of the gentiles by definition *are* fulfilled, or Jesus is a liar. Period.

Doctrine and Covenants 1:37–38

37 Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled

38 What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same

A quote from Orson Pratt is used out of context to purport or opine that a different event signals the time of the gentiles being over, *not* Jerusalem no longer being trodden down. The problem? They have to take it *woefully* out of context. Here is the full quote with all the context:

“After the times of the Gentiles are fulfilled, which period is set in the mind of God, another scene will open up before the world, in the grand panorama of the last days. What is that? The downfall of the Gentile nations. Says one— “Whom do you call Gentiles?” Every nation excepting the literal descendants of Israel. We, the Latter-day Saints, are Gentiles; in other words, we have come from among the Gentile nations, though many of us may have the blood of Israel within our veins. When God has called out the righteous, when the warning voice has been sufficiently proclaimed among these Gentile nations, and the Lord says “It is enough,” he will also say to his servants—”O, ye, my servants, come home, come out from the midst of these Gentile nations, where you have labored and borne testimony for so long a period; come out from among them, for they are not worthy; they do not receive the message that I have sent forth, they do not repent of their sins; come out from their midst, *their times are fulfilled*. Seal up the testimony among them and bind up the law.” What then? Then the word of the Lord will be—“O, ye, my servants, I have a new commission for you. Instead of going forth to convert the Gentile nations, go unto the remnants of the house of Israel that are scattered in the four quarters of the earth. Go and proclaim to them that the times of their dispersion are accomplished; *that the times of the Gentiles are fulfilled*; that the time has arrived for my people Israel, who have been scattered for generations in a dark and cloudy day, to gather unto their own homes again, and to build up old Jerusalem on its former heap. And then will commence the gathering of the Jews to old Jerusalem; then the ten tribes in the northern regions, wherever they may be, after having been concealed from the nations for twenty-five hundred years, will come forth and will return, as Jeremiah has said, from the north country. A great company will come, and they will sing in the height of Zion...” (Journal of Discourses, Orson Pratt 18:7)

How can the times of the gentiles be over, then sometime later when missionaries get called home be over again, and then when missionaries preach to scattered Israel be over *again*. That is three different time periods, *all* of which are “when the time of the gentiles is over”? A time period that Orson Pratt said in the same quote “is set in the mind of God”; does this sound “set in the mind of God”? God forbid. Orson Pratt clearly addressed this as “what happens AFTER the time of the gentiles is over”. So what is he saying?

1. The time of the gentiles ends, and a “transitional period” takes place, a period which we have already addressed
2. During the transitional period, when the warning voice has been sufficiently proclaimed among these gentile nations, the Lord will progressively call missionaries home **because** the time of the gentiles **has passed** (transitioning priorities and focus)
3. Eventually the missionary force will be entirely focused on scattered Israel and the Jews **because** the time of the gentiles **has passed**

The other two events happen **because** of the times of the gentiles are over, it gives rationale, reason for the action, it is not a signifier of **the** end of the times of the gentiles.

Chapter Two: New Jerusalem, Zion, City of Holiness

The First Zion

Articles of Faith 10

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

Before we can learn about the New Jerusalem, which is to be built, let us learn about the first such city that we know of being built.

Moses 7:1-4, 16-21, 23, 35

1 And it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

2 And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon.

3 And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory;

4 And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me: Look, and I will show unto thee the world for the space of many generations.

16 And from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness.

17 The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

18 And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

20 And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.

23 And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him;

35 Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also.

Man of Holiness

Elder Bruce R McConkie, Mormon Doctrine p. 29 defines Ahman:

AHMAN:

See God, Man of Holiness, Son of Man. In the pure language spoken by Adam- and which will be spoken again during the millennial era (Zeph. 3:9)- the name of God the Father is Ahman, or possibly Ah Man, a name-title having a meaning identical with or at least very closely akin to Man of Holiness (Moses 6:57). God revealed himself to Adam by this name to signify that he is a Holy Man, a truth which a man must know and comprehend if he is to become like God and inherit exaltation (1 John 3:1-3; D&C 132:19-24).

This comes up again in Adam-on-di-ahman, or simply “the land of God where Adam dwelt.”

God’s name is Man of Holiness and the city of Zion was named “City of Holiness”. A plainer translation in today’s tongue might read “God’s city”, a city that God has put his stamp of approval on and has accepted into his bosom. Over the course of this planet’s temporal history there has been multiple cities that have obtained this status and have been taken to heaven. They have all been collectively taken to the same place, a place that Latter-Day Saints simply refer to as “the city of Enoch”. So what does a city need to have or be for the Lord to put his name upon it as the Lord has put his name upon his church? The Savior clarifies in 3 Nephi 21:22-24 that there is a difference between his church that he puts his name on and his city that he puts his name on.

3 Nephi 21:22-24

22 But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance;

23 And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

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

The Lord has repeatedly given the commandment in scripture to “refuse none in my church”- this is gone into great depth in the Book of Mormon (3 Nephi 18:30-32), as well as in the

Doctrine and Covenants (D&C 46:3-6). Now where am I getting at with this? The Lord's city, Zion, City of Holiness, New Jerusalem, is a different story.

Revelation 21:27

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

This doctrine is taught in a multitude of locations, including what I just read above, as well as 3 Nephi 22:11-17, as well as in the Isaiah chapters, as well as in Enoch's story which I read above. The people in that city felt so secure from outside influences that they said, "surely we will dwell in safety forever" and the Lord clarifies, paraphrasing it, "you will dwell in safety because I have placed a border of protection around you but those outside have been cursed." When the Lord casts up his highways, it will be called the "way of holiness" and no unclean thing can set foot upon it (Isaiah 35:8). And we also already mentioned the land of God, which was the Garden of Eden (Adam-oni-ahman) and no unclean thing could dwell there either, that's why Adam and Eve were kicked out and a cherubim placed to guard the entrance. Unclean things can and should enter the Church of Jesus Christ of Latter-Day Saints, but unclean things cannot come back into the presence of the Man of Holiness; unclean things cannot walk on the Way of Holiness, no unclean thing should enter the House of Holiness (temple) and no unclean thing can dwell in the City of Holiness.

The Requirements

So what does a city need to be/have to be accepted as a city of Holiness?

D&C 105:1-5

1 Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—

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.

It is true that one can be and will be saved in the highest degree in the celestial kingdom if one accepts and lives according to the light that they have received. This however does not mean that a city can be accepted of the Lord simply by "doing it's best with the light it has received"- they have to be living celestial law in order for the Lord to put his name on that city. So simply put, one can obtain the highest degree of the celestial kingdom without living celestial law (because it

might not be available to you, but one does need to have a perfect willingness to live it) but one cannot build Zion, one cannot have a city accepted of the Lord, one cannot have a City of Holiness, without celestial law. So once we have celestial law and then once we have a group of people living celestial law, how do we know that the Lord has accepted the city for his own, how do we know that the city has become the City of Holiness, even Zion?

3 Nephi 21:25

25 And then shall the power of heaven come down among them; and I also will be in the midst.

3 Nephi 20:22

22 And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.

Moses 7:16

16...the Lord came and dwelt with his people, and they dwelt in righteousness.

Zion the Pure in Heart

But I can hear it now, “Micah, you are wrong, Zion is the pure in heart, which is the Latter-Day Saints! I am Zion! You are Zion! We are all Zion!”

Ok, where are members getting this from?

D&C 97:21

21 Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn.

Members take this and then mistakenly broadstroke the entire church as “the pure in heart” and thus Zion. But how about a little context?

D&C 97:15-21

15 And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it;

16 Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.

17 But if it be defiled I will not come into it, and my glory shall not be there; for I will not come into unholy temples.

18 And, now, behold, if Zion do these things she shall prosper, and spread herself and become very glorious, very great, and very terrible.

19 And the nations of the earth shall honor her, and shall say: Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there;

20 And he hath sworn by the power of his might to be her salvation and her high tower.

21 Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn.

Once again, Zion isn't referencing a people, it is referencing a place. A place that is special, because Holiness, His presence, is literally there. Way of Holiness, House of Holiness, City of Holiness, Land of Holiness... So what does the Lord mean here when he says Zion is the pure in heart and why is that phrase capitalized? If the Lord, Holiness, is on the way, is in the house or is in the city, who are the people who get to see him? The Lord answers this in the Sermon on the Mount (Matthew 5:8), as well as when he repeated the Sermon on the Mount to the Nephites (3 Nephi 12:8): "And blessed are all the pure in heart, for they shall see God." The Savior here is not identifying Zion as the pure in heart, the Lord is saying Zion is full of the pure in heart. The Lord says, "Therefore let the people in Zion rejoice" and the reason why he says Zion should rejoice and will be rejoicing is because they get to see Him, ie. "they are pure in heart". So for members who believe they are Zion, who believe they are the "pure in heart" but yet haven't seen the risen Lord, their theory doesn't hold water. If they believe that they are Zion because they are the pure in heart, the Savior said, "if you are pure in heart and are Zion, you will see me."

When? How? Where?

When the Lord has a group of people willing and able to live celestial law, he will redeem Zion. Once those people have redeemed Zion, celestial law will be restored in its fulness and the city will be built. Once she is made acceptable and the Lord accepts her unto himself, the city becomes a City of Holiness. The Church of Jesus Christ of Latter-Day Saints' job is to take us nasty, unclean, filthy creatures and get us to a condition wherein we are made ready and willing to live celestial law. If we as members don't humble ourselves the Lord will have to humble us. For when time's up, time's up- the Lord has given us time to do it ourselves, when that time is past:

D&C 105:6

6 And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

Revelation 7:13-14

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

These days of tribulation discussed are going to be what gets us ready and willing to live Celestial law because we obviously didn't get ready or willing ourselves from June 22 1834 (when D&C 105 was received) on. Those now familiar with the macro last days timeline provided at the beginning know that the desolating sickness comes, which gives rise to the Assyrian/scourge (will be discussed in greater detail later). The days of tribulation/famine kickstart and two years into the tribulations/famine the 10 tribes return. After the people have celestial law and are living it, they will have the New Jerusalem. Elder Bruce R. McConkie summarized the New Jerusalem to be built as:

“The latter-days are to see the initial building of New Jerusalem on the American continent, a city which like its ancient counterpart will be a holy city, a Zion, a city of God (3 Nephi 20:22). This New Jerusalem is to be built by The Church of Jesus Christ of Latter-day Saints; Jackson County, Missouri, is the spot designated by revelation for its construction (D&C 28; 42:8-9, 30-42; 45:66-67; 52:2, 42-43; 57:1-5; 58:7, 44-58; 84:2-5). It shall be built when the Lord directs. (Doctrines of Salvation, vol. 3, pp.66-79; D&C 124:49-54).” (Mormon Doctrine, p.532)

After reading Moses 7:62, Joseph Smith explained, “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.” (Teachings of the Prophet Joseph Smith, p. 84)

“And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri” (Teachings of the Prophet Joseph Smith, p.17)

Once again, the macro timeline stands. Sickness comes because it paves the way for the scourge. Once we have a people at least willing and worthy to live celestial law the redemption of Zion will occur. Days of tribulation/famine kickstart- two years in the 10 tribes return for the north country. Once celestial law has been restored (the new covenant) and we are living it, we can then finish building New Jerusalem. Angels will assist in that building process of New Jerusalem.

John Taylor described this building in a vision he had and Wilford Woodruff subsequently recorded:

“Immediately after I seemed to be standing on the left bank of the Missouri River, opposite the City of Independence, but there was no city. I saw the whole state of Missouri and Illinois and all of Iowa, a complete desert with no living being there. A short distance from the river however, I saw twelve men dressed in temple robes, standing in a square or nearly so (and I understood it represented the Twelve Gates of the New Jerusalem.) Their hands were uplifted in consecration of the ground and laying the corner stone of the temple. I saw myraids of angels hovering over them, and saw also an immense pillar of clouds over them and heard the angels singing the most heavenly music. The words were “Now is established the Kingdom of God and his Christ, which shall never more be thrown down. I saw people coming from the river and from the desert places a long way off to help build the temple and it seemed that hosts of angels all helped to get material to build with and I saw some of them who wore temple clothes come and build the temple and the city, and all the time I saw the great pillar of clouds hovering over the place.” (Wilford Woodruff’s Journal, June 15, 1878, “A Vision, Salt Lake City, Night of Dec 16, 1877”)

Doctrine and Covenants 101:17–21

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

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

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

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

The Doctrine and Covenants Student Manual says about these verses,

Doctrine and Covenants 101:17–21. Zion and her stakes will be established

Despite the Saints’ expulsion from Jackson County, Missouri, the Lord reaffirmed that “Zion shall not be moved out of her place, notwithstanding her children are scattered” (D&C 101:17). Although the stakes of Zion have spread over the face of the earth, “the center place,” Jackson County, continues to be designated by the Lord as the location for the city of New Jerusalem (see D&C 57:1–3; 101:17, 20–21).

Elder Bruce R. McConkie (1915–1985) of the Quorum of the Twelve Apostles taught: “There is no occasion for uncertainty or anxiety about the building up of Zion—meaning the New Jerusalem—in the last days. The Lord once offered his people the chance to build that Zion from which the law shall go forth to all the world. They failed. Why? Because they were unprepared and unworthy, as is yet the case with those of us who now comprise the kingdom. When we as a people are prepared and worthy, the Lord will again command us and the work will go forward—on schedule, before the Second Coming, and at the direction of the President of the Church. Until then, none of us need take any personal steps toward gathering to Missouri or preparing for a landed-inheritance there. Let us, rather, learn the great concepts involved and

make ourselves worthy for any work the Lord may lay upon us in our day and time. Some things must yet precede the building up of Jackson County” (A New Witness for the Articles of Faith [1985], 586).

President Joseph F. Smith also said:

"Consequently, the day for the redemption of Zion was postponed, until the time should come when the people, through the experiences they would be called to pass through, should be prepared for the redemption of Zion and for the building of the House of God at the center stake thereof. And the day has not come...[the redemption of Zion] will be in the due time of the Lord, when the people of God are prepared to go back, and not before...it will only be when the people have prepared themselves to do it by their faithfulness and obedience to the commands of God. I prophesy to you in the name of the Lord, that when the Latter-day Saints have prepared themselves through righteousness to redeem Zion, they will accomplish that work...No power will then be able to prevent them from accomplishing that work...and it will be done in the due time of the Lord, when the people are prepared for it."

"But when shall I be prepared to go there? Not while I have in my heart the love of this world more than the love of God. Not while I am possessed of that selfishness and greed that would induce me to cling to the world or my possessions in it, at the sacrifice of the principle of truth. But when I am ready to say "Father, all that I have, myself included is thine; my time, my substance, everything that I possess is on the altar, to be used freely, agreeable to Thine holy will, and not my will, but Thine, be done", then perhaps I will be prepared to go and help redeem Zion. For Zion can only be built up by the law that God revealed for that purpose, which is the law of consecration" (Joseph F. Smith, Millennial Star, Volume 56, June 18, 1894)

At this time, it is important to combat two misconceptions about this New Jerusalem and the building of it.

First Misconception

The first misconception is that the 144,000, New Jerusalem, return of the 10 tribes, etc are either all figurative or that the original plan has changed.

President Joseph Fielding Smith addressed this first misconception thus:

“CITY OF ZION AND TEMPLE YET TO BE BUILT.

Nearly 100 years have passed since the site of Zion was dedicated and the spot for the temple was chosen, and some of the members of the Church seem to be fearful lest the word of the Lord shall fail. Others have tried to convince themselves that the original plan has been changed and that the Lord does not require at our hands this mighty work which has been predicted by the prophets of ancient times. We have not been released from this responsibility, nor shall we be. The word of the Lord will not fail.

If we look back and examine his word carefully, we will discover that nothing has failed of all that he has predicted, neither shall one jot or tittle pass away unfulfilled. It is true that the Lord

commanded the saints to build to his name a temple in Zion. This they attempted to do, but were prevented by their enemies, so the Lord did not require the work at their hands at that time. The release from the building of the temple did not, however, cancel the responsibility of building the City and the House of the Lord, at some future time. When the Lord gets ready for it to be accomplished, he will command his people, and the work will be done.

TWO MILLENNIAL WORLD CAPITALS

This western continent is known as the land of Joseph and is also designated as the land of Zion. The holy city which is to be built upon this land is sometimes called the City of Zion. We should keep in mind that these terms (City of Zion, and New Jerusalem) have reference to the same sanctified place from whence shall go forth the law, with the word of the Lord from Jerusalem. Enoch's city was also called Zion, which means by interpretation, the pure in heart.

TWO HOLY CITIES: JERUSALEM AND NEW JERUSALEM

Jerusalem of old, after the Jews have been cleansed and sanctified from all their sin, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem, shall be built and from it the law of God shall also go forth. There will be no conflict, for each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require. Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred "the richer blessings." (Doctrines of Salvation, Volume 3)

Parley P Pratt, speaking of Psalm 102 said, "From this scripture we learn, First, that there is a set time to build up Zion, or the city of which Isaiah speaks; namely just before the second coming of Christ, and that when this city is built the Lord will appear in his glory, and not before; So from this we affirm, that, if such a city is never built, then the Lord will never come." (A Voice of Warning, p.177)

Second Misconception

The second misconception or misunderstanding regarding the New Jerusalem is that the New Jerusalem in Jackson County won't actually be built but it will simply fall out of heaven and land like in a sci-fi spaceship movie.

We have already gone over enough quotes to quite confidently say that the New Jerusalem that is to be built in Jackson County, Zion, which will become a City of Holiness, it will be built by mortal hands and angels. But let me add one more series of quotes from Joseph Smith before continuing.

"Moses, after having pronounced the blessing and cursing upon the children of Israel, for their obedience or disobedience, says thus:

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice, according to all that I command thee, this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee (Deut. 30:1-4).

It has been said by many of the learned and wise men, or historians, that the Indians or aborigines of this continent, are of the scattered tribes of Israel. It has been conjectured by many others, that the aborigines of this continent are not of the tribes of Israel, but the ten tribes have been led away into some unknown regions of the north. Let this be as it may, the prophecy I have just quoted "will fetch them," in the last days, and place them in the land which their fathers possessed. And you will find in the 7th verse of the 30th chapter, quoted, "And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

Many may say that this scripture is fulfilled, but let them mark carefully what the prophet says: "If any are driven out unto the outmost parts of heaven," (Which must mean the breadth of the earth).

And again (see Book of Mormon, 3 Nephi 20:22, current edition, which says), "Behold this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob, and it shall be a New Jerusalem." Now we learn from the Book of Mormon the very identical continent and spot of land upon which the New Jerusalem is to stand, and it must be caught up according to the vision of John upon the isle of Patmos.

Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent. But you will see, from Revelation 21:2, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the Spirit, to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here. As everything cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent, and also Jerusalem shall be rebuilt on the eastern continent (see Book of Mormon, Ether 13:1-12)."

(Teachings of the Prophet Joseph Smith, p.85-86)

These individuals take this quote from Moses saying that Israel will be scattered to the "outmost parts of heaven" and then they combine that with "come down from heaven" to infer that this is how the New Jerusalem will be built. The problem with that interpretation is that the prophet Joseph Smith clearly defines the "outmost parts of heaven" as "must [meaning] the breadth of the earth". He then says that there is a city that is going to be caught up at the Great and Dreadful Day as one is coming down and then goes on to explain that people's confusion arises because they think there is only one City of Holiness. But there are actually three in just that time period alone.

So why must the city in Jackson County be built by those in the flesh and not simply appear from heaven? There is power in doing things in the flesh which cannot be done outside the flesh. This concept alone could take up an entire seminar. If angels could do everything, there would be no need for prophets. If God could simply drop down a New Jerusalem complete with celestial, angelic inhabitants, why hasn't He done so before at any time? And if He hasn't done it before, what makes you think He will do it in the future? Mortals have to bring heaven to them through their faith and works. And more specifically, families are required to bring the Lord in to a city.

President Kimball taught us, "When Satan is bound in a single home—when Satan is bound in a single life—the Millennium has already begun in that home, in that life" (The Teachings of Spencer W. Kimball, 172).

But we will leave that topic for now, as it is lengthy, and will simply say that we know that the city must be built by mortal hands, and now I'll pivot directly to what the prophets are seeing and saying when they saw "the New Jerusalem coming down from heaven."

New Jerusalem from Heaven

The phrase "the New Jerusalem coming down from heaven" crops up in a few places; Ether 13 and Revelation 21 being but a few. The point that most people are missing and once I point it out, most people will smack their head and will think "oh wow, how did I forget about that" is: there is more than one "New Jerusalem". The quotes above by Joseph Fielding Smith and Joseph Smith brought your attention to that very fact when they said that the city of Enoch shares the same name as Zion (Jackson County) and the old Jerusalem will also be rebuilt, so all three share similar names. So can a prophet be standing in Jackson County, a city of Holiness, a "New Jerusalem" and look up and see another "New Jerusalem coming down from heaven"? The answer is yes! Do we have such a prophecy? Is it laid out distinctly and coherently? Yes it is.

Turning to *Moses 7:62*

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; ...

Doing a point of reference, many members will say the righteousness out of heaven is the restoration of keys, powers, priesthood to the earth and the coming forth of the Book of Mormon is the truth sent forth out of the earth. I have a different interpretation that I believe is correct and will become more apparent as we go through the rest of these verses. I believe that this is Joseph Smith coming down from heaven after his resurrection and the truth that is being called forth from out of the earth is the 10 tribes. Notice right up front that this interpretation makes more sense- we know that from the history of the church that the Book of Mormon came forth BEFORE any of the keys, priesthood etc so right off the bat you have a chronology problem with the first interpretation. Secondly, once again, the Lord is making reference to this event testifying of "the resurrection of all men". Why would that be included here? (the Lord says in Doctrine

and Covenants that the resurrection, or more specifically the resurrection of a single man, is the sign that we should look for), But continuing with the verse,

“...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, ...”

Members put this point of reference as the missionary force sweeping the earth. I, however, put this as the 144,000 going forth and sweeping the earth. Let us continue reading,

“...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.”

This is where the other interpretation completely turns to ash. Missionaries from the Church of Jesus Christ of Latter-Day Saints, as much as they would like to think they are, are not gathering people to Zion, they are gathering people into the Church of Jesus Christ of Latter-Day Saints. And just in case people might be tempted to say that this is a figurative statement, the Lord says “no, no, no, my tabernacle (meaning my body) will be in the midst of that city” and the city’s name will be the New Jerusalem. So you tell me, you think missionaries from the church are baptizing people and bringing them to a city that Jesus Christ himself is living in and bears the name the New Jerusalem? Missionaries aren’t even bringing people to the temple, missionaries don’t even have the keys to get members or non-members into the temple, only the water of baptism. The 144,000 on the other hand have the keys given them to seal up to life eternal or unto damnation. Their mission is to bring people into the Church of the Firstborn, the Church of the Firstborn are members who have had their calling and election made sure, ie. they have seen and can see Jesus Christ, ie. they are pure in heart. So in this verse we learn that Joseph Smith returns, New Jerusalem is redeemed and is being built, he calls the 10 tribes home, the 144,000 are chosen, purified and sent out into the world as a flood one last time to hunt out the elect (Jeremiah 16:16) and they are getting those elect and funneling them to New Jerusalem. Then verse 63 happens:

63 And the Lord said unto Enoch: *Then* shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

64 And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest.

Well that is interesting, because around the time that the 144,000 are sent off, Jesus will be living in New Jerusalem. Around that time the 7th seal will be opened. What else happens around the time of the 7th seal being opened? The sign of the Son of Man, which is the city of Enoch returning. We then hear about a space of half an hour of silence in heaven before the Great and Dreadful Day- why is there silence in heaven? Because the Lord’s tabernacle is no longer in heaven, it is on earth. His voice will no longer be uttered from heaven, but will be roaring forth from New Jerusalem. Do we have any other scriptural references to pinpoint the return of the city of Enoch? In the **JST of Genesis 14** we read:

32 And men having this faith, coming up unto this order of God, were translated and taken up into heaven.

33 And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.

34 And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;

So we learn that those translated join that same city. We then learn that this city is to return at “the end of the world”, so when is that?

Joseph Smith Matthew:

4 And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying: Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming, and of the end of the world, or the destruction of the wicked, which is the end of the world?

This is clearly referencing the Great and Dreadful Day where everything of a telestial order will be destroyed and the world will be partially rolled back into the presence of God. This does not reference the Lord’s second coming in New Jerusalem or the Lord’s second coming events at the Mount of Olives. Around the time of the 7th seal being opened and the Lord’s anointing in Adam-on-di-ahman, the city of Enoch will begin to make it’s return. During this time period the Savior’s tabernacle will be in Jackson County. The sign of the Son of Man, the city of Enoch returning, will get brighter and brighter over the course of 21 years until it consumes our sky and arrives at the Great and Dreadful Day, about the space of half an hour in heaven after the anointing in New Jerusalem. During those 21 years, the tabernacle of the Lord will be living in New Jerusalem, a city of Holiness, in Jackson County. If one were to look up, they could say that they also, “saw New Jerusalem, a city of Holiness, Zion” coming down from heaven. Where will the city of Enoch return? From where it was taken, the American continent.

Double Check Our Work

Let’s turn to **Revelation 21** and let’s just make sure the interpretation jives:

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

So here we have John seeing the holy city, New Jerusalem, the city of Holiness, coming down out of heaven. This is the city of Enoch coming down.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

So what does this mean? This is heaven declaring that Jesus is no longer up there, Jesus is in Jackson County Missouri.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

These verses are referencing the peace the Saints will have with the Savior as their King of kings in Jackson County Missouri. "But wait!" I hear one say, "This is referring to after the Great and Dreadful Day, not the time period between New Jerusalem and the Great and Dreadful Day!" Well let's keep reading,

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, *shall* have their part in the lake which burneth with fire and brimstone: which is the second death.

"Shall have" is a reference to the future, not the present. In Daniel chapter 7, we learn about the anointing in verse 14 where the Lord was "given him dominion, and glory, and a kingdom"- this is referring to the New Jerusalem, continuing to read "that all people, nations, and languages, *should* serve him." From the New Jerusalem to the Great and Dreadful Day there will be many people, nations, tongues etc that do not serve the Lord. They will progressively be destroyed during those 21 years as the vials are poured out, culminating in the Great and Dreadful Day where all the wicked will be burned to stubble. Speaking of the vials, let's go back to verse 9 in which John is taken by the angel who had one of the vials and was "carried away in the spirit to a great and high mountain" and then was shown the city. This terminology is used repeatedly by prophets to describe being taken off of the earth into the mountain of the Lord, which we would call space. Many prophets, after being taken up, the very first thing they see is the whole world (if you have been to the temple, think of the temple video). In this case John is taken to the city of Enoch which is returning and the fact that he is taken in reality to space to see the city of Enoch returning, and not to that of the New Jerusalem in Jackson County, should be painfully obvious when you get to verses 22-24.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

This alone obliterates the interpretation that this city of Holiness is the same city in Jackson County because it is easy to prove that there will be more than one temple in Jackson County Missouri. But in case you still want a little more proof let's keep reading:

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

While the city of Enoch is returning, it will be flying through space and thus won't have a sun or a moon. John here, to calm your mind, lets you know that while they are thus travelling they won't need a sun or a moon, they won't die in transit. (Why wouldn't the Saints in Jackson County have a sun or a moon?) He says that the Lord's glory will sustain them, and we know that the glory of the Lord is light, which is intelligence.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

We learn from verse 27 of the same chapter that no unclean thing is in this city- this is not referring to the worldly kings of the earth, it is referring to the kings that the Lord will be king over, it is referring to what was discussed in JST Genesis, those that sought for the city of Enoch and obtained it.

Let's breakdown one more set of scriptures that has all three locations in it, the City of Enoch, Jackson County and Israel, all of which are or will be a City of Holiness, even Zion etc.

Ether 13:2-13

2 For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof;

3 And that it....

It is important to identify the "it" here, which is America, the choice land, but more specifically, ancient America.

"...was the place of the New Jerusalem, ..."

Ok, what "New Jerusalem" existed on ancient America? The city of Enoch

"...which should come down out of heaven, and the holy sanctuary of the Lord."

So this is confirming that the New Jerusalem coming down out of heaven is the city of Enoch.

To save time (you can read them on your own), verse 4 deals with Jackson County, verse 5 deals with Old Jerusalem, verses 6-8 deal with Jackson County New Jerusalem, and then verse 9 talks about the Great and Dreadful Day. So to recap, Old Jerusalem gets rebuilt, New Jerusalem in Jackson County gets built, and then verse 9 says that the Great and Dreadful Day happens.

10 And then...

Verse 10 should now be interesting, "and then" is a point of reference, these are important because the way the Book of Mormon and ancient scripture was written was without punctuation. This was the only way for them to combine thoughts and give chronology. "And then" means after the event of what was previously described, and what was previously described was the Great and Dreadful Day, "a new heavens and new earth". Continuing with the verse,

“...cometh the New Jerusalem;...”

We know that the city of Enoch will return at the Great and Dreadful Day. Verses 10-11 describe the process after the world is partially rolled back into the presence of the Lord and made terrestrial, the process of people and cities who were “caught up” returning back to the earth, and the order of their return.

President Joseph Fielding Smith summarized Ether 13:2-11 thus:

“In the day of regeneration, when all things are made new, there will be three great cities that will be holy. One will be the Jerusalem of old which shall be rebuilt according to the prophecy of Ezekiel. One will be the city of Zion, or of Enoch, which was taken from the earth when Enoch was translated and which will be restored; and the city of Zion, or New Jerusalem, which is to be built by the seed of Joseph on this the American continent (Moses 7:62-64)...During this cleansing period the City Zion, or New Jerusalem, will be taken from the earth; and when the earth is prepared for the celestial glory, the city will come down according to the prediction in the Book of Revelation.” (Answers to Gospel Questions, 2:103-6).

And Bruce R McConkie summarized this thus:

“Enoch saw the latter-day restoration of the gospel and the subsequent building of the New Jerusalem. “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,” the Lord told him, “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. And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other.” (Moses 7:60-63.) Thus it is that the New Jerusalem shall be built by the saints and shall also come down from heaven.

Having in mind these glorious truths relative to the millennial New Jerusalem and the celestial city of the same name, knowing that Enoch’s Zion had been taken to heaven and would return again, the ancient prophets “looked for a city which hath foundations, whose builder and maker is God,” confessing the while “that they were strangers and pilgrims on the earth.” And God “hath prepared for them a city” (Heb. 11:9-16), that is, he has prepared it for those who gain salvation, for such “come unto mount Sion, and unto the city of the living God, the *heavenly Jerusalem*.” (Heb. 12:22).” (Mormon Doctrine, p. 533)

Chapter Three: Disobedience Necessitates Suffering

Humble vs. Compelled

Alma 32:14-15

14 And now, as I said unto you, that because ye were compelled to be humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?

15 Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.

D&C 105:6

6 And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

D&C 101:1-9

1 Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—

2 I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

3 Yet I will own them, and they shall be amine in that day when I shall come to make up my jewels.

4 Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son.

5 For all those who will not endure chastening, but deny me, cannot be sanctified.

6 Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

7 They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

8 In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

9 Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off; and in the day of wrath I will remember mercy.

Mosiah 21:1-15

1 And it came to pass that Limhi and his people returned to the city of Nephi, and began to dwell in the land again in peace.

2 And it came to pass that after many days the Lamanites began again to be stirred up in anger against the Nephites, and they began to come into the borders of the land round about.

3 Now they durst not slay them, because of the oath which their king had made unto Limhi; but they would smite them on their cheeks, and exercise authority over them; and began to put heavy burdens upon their backs, and drive them as they would a dumb ass—

4 Yea, all this was done that the word of the Lord might be fulfilled.

5 And now the afflictions of the Nephites were great, and there was no way that they could deliver themselves out of their hands, for the Lamanites had surrounded them on every side.

6 And it came to pass that the people began to murmur with the king because of their afflictions; and they began to be desirous to go against them to battle. And they did afflict the king sorely with their complaints; therefore he granted unto them that they should do according to their desires.

7 And they gathered themselves together again, and put on their armor, and went forth against the Lamanites to drive them out of their land.

8 And it came to pass that the Lamanites did beat them, and drove them back, and slew many of them.

9 And now there was a great mourning and lamentation among the people of Limhi, the widow mourning for her husband, the son and the daughter mourning for their father, and the brothers for their brethren.

10 Now there were a great many widows in the land, and they did cry mightily from day to day, for a great fear of the Lamanites had come upon them.

11 And it came to pass that their continual cries did stir up the remainder of the people of Limhi to anger against the Lamanites; and they went again to battle, but they were driven back again, suffering much loss.

12 Yea, they went again even the third time, and suffered in the like manner; and those that were not slain returned again to the city of Nephi.

13 And they did humble themselves even to the dust, subjecting themselves to the yoke of bondage, submitting themselves to be smitten, and to be driven to and fro, and burdened, according to the desires of their enemies.

14 And they did humble themselves even in the depths of humility; and they did cry mightily to God; yea, even all the day long did they cry unto their God that he would deliver them out of their afflictions.

15 And now the Lord was slow to hear their cry because of their iniquities; nevertheless the Lord did hear their cries, and began to soften the hearts of the Lamanites that they began to ease their burdens; yet the Lord did not see fit to deliver them out of bondage.

"God will have a humble people. Either we can choose to be humble or we can be compelled to be humble." (President Benson, "Beware of Pride", 1989)

Humility vs. Keys

David was being chased by Saul (who was to David what we might call his bishop) and Saul was trying to murder him. David decided to sneak into the camp of Saul and cut the emblem of his priesthood office from his clothes and then in the morning presented it to the army camp to which the Lord rebuked David for attacking the keys of the priesthood. Trying to murder somebody in your ward, as bishop, is pretty bad. But yet David was still supposed to respect the office and the keys, not what Saul was doing. You can on one hand say that we are not all perfect and thus specific actions of bishops, stake presidents, apostles can be wrong, and you can acknowledge that they are wrong, while on the other hand, at the same time, confidently say that if the keys of God told me to move a mountain I could. For example, your bishop could have a vendetta against you to the point that he is trying to kill you and you can say "stop trying to kill me please! That's bad!" but yet if that same bishop said "everyone in my ward needs to do 10 jumping jacks a day" and you refuse to heed the call of the keys because of this vendetta with the bishop (which may even be a justified vendetta) you will be held accountable as though you disobeyed the voice of the Lord himself. Period.

By Mine Own Voice or By the Voice of My Servants, it is the Same

Why is any of this important? Because a lot of members are parroting this idea that your relationship to Jesus is a separate matter to your relationship between you and the keys of the priesthood; that you could be right with Christ while being at odds with the keys of God. This is incorrect and not only that, it is dangerously incorrect. "Whether by mine own voice or by the voice of my servants it is the same" (D&C 1:38). If one had a relationship with Christ, a real relationship with Christ, if they were a real "slave to Christ" they would by necessity also be a "slave" to the keys of the priesthood- they are one in the same. If you have a problem with this it is because by your very nature you are a prideful individual pitting your will against that of the Lord's will, for the Lord's will is to make His will known through the keys; He designed it that way! You don't like it? Take it up with Jesus. It is not man made and this pattern goes all the way back to Father Adam.

Amos 3:7

7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets

The story that comes to mind often in my life when discussing this very subject is the story of Brigham Young addressing the other apostles deciding whether or not Joseph Smith had become a fallen prophet- Brigham Young stood and said, "**You cut the thread that binds you to the prophet and you sink yourself to hell!**" If the keys of God tell you to do something in the name of the keys of God, speaking using their title, even if it is something you know to be "wrong" or a bad decision (ie. wearing masks, taking vaccines, etc) you do it. If you get harmed or die etc following the keys of the priesthood the Lord will justify such; if you choose to follow your own path you have no such promise.

Wise vs. Slothful/Grace After All You Can Do vs. Absolute Grace

The problematic question isn't "do you follow the keys of God when they speak?"- the answer to that question should be obvious to anyone who has a relationship to Jesus. The real problematic question you need to ask yourself is "what do I do when the keys aren't speaking?" Meaning, if the keys of God aren't specifically telling you to do anything and because of that you take no actions in your life, the Lord said of such "you are the slothful servants, you are the unwise servants." Joseph Smith said of such Saints that they who rely entirely on the prophet to tell them everything to do will become darkened in their minds (TPJS, p.238) and then once darkened in their mind they will join hip to hip with Babylon and start smiting their fellow members out of envy because these members not only follow the prophet but are also "anxiously engaged in good causes, and do many things of their *own free will*, and are bringing to pass much righteousness" (D&C 58:26, emphasis added).

What does any of this have to do with being prepared? When my wife and I were first married we lived in Winnipeg Manitoba Canada. There we had a bishop, who will remain unnamed, who had a disagreement with me over temporal preparedness. His argument was that people only needed to be prepared spiritually and the Lord would provide the physical protection they needed. I quoted the Book of Mormon "we are saved by grace after *all* we can do" (2 Nephi 25:23) meaning the Lord makes up the difference, not the totality. If you have the means of providing self defense, food storage etc. for yourself and you do nothing grace is not a certainty/given to you or Christ is a liar. Needless to say my bishop and his wife strongly disagreed although they could not provide a counter argument. I told the bishop "if you don't do everything within your power to protect your family physically, the Lord gives you no such guarantee." He responded "I guess we will see." Right hand to the square I testify what happened next is true: within a week my bishop's house was broken into and thousands of dollars worth of stuff was taken including his wife's wedding rings (she was pregnant at the time and the rings couldn't fit her finger so she had taken them off.) The next time we came over to their house they had installed new locks on their windows and doors as well as a security system. I said to my bishop "I guess that settles it" and he said "settles what?" and I said "the Lord gives no guarantee He will protect you if you don't make an effort to protect yourself!" He responded with "that's not what happened..." and he changed the subject and never brought it up again. We moved shortly after. This whole event reminded me of the fable of the man caught on his roof in the middle of a flood who prayed to God for help and while he was pouring his heart out to God a rescue boat showed up- to which the man turned back to prayer and said, "Never mind God, a boat has shown up, I don't need your help anymore." The first and most important thing you need to understand with "the righteous, the prepared, need/will not fear" is that the guarantee of grace will not be applied to you until after *all* you can do is done:

2 Nephi 25:23

23 For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.

So Saints that believe that they can go into debt to buy a house, a car, a new flatscreen tv and have no food storage or have no emergency funds etc etc and that the Lord in an emergency will just provide “manna from heaven” will find themselves dead. I do not mean simply spiritually dead, though such individuals are spiritually dead, I mean you will be destroyed both temporally and spiritually as spoken of by the angel in 1 Nephi 14:14. For unto such is given much, much is required, but unto he that is not given much, not much is required. If you are struggling to make ends meet and you are living in a studio apartment and you bike everywhere and you don’t own a cellphone and you are still having trouble making ends meet, the Lord will take care of you.

If however, you have one foot in Babylon and one foot in the church and you think that once the tribulations start you can fully jump into the Lord’s camp and be entitled to the receive all of the Lord’s blessings you will be sorely disappointed. **Isaiah spoke of such a group to come, comparing them to livestock that spent their entire lives giving milk to the neighbor but then when trouble started tried to jump back over to the Lord’s hill. The Lord’s response was basically “you didn’t provide anything for me- what make you think I will let you eat in my pasture now that your time for milking and producing is past?”**

Can the Lord still protect, still save those that did not do all that they could? The answer is yes, yes he can and he might. But as the Lord said, “I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise” (D&C 82:10). Meaning if you don’t do everything in your power to secure a year supply of food you have no promise from the Lord that he will protect and save you and “provide manna from heaven”- he might but you have no promise. What is that called? That is called uncertainty. And what does uncertainty cause? Fear. The reason why those that “are prepared” don’t fear? Because they know if their food storage goes bad for some fluke reason or a meteor hits their grain silo and blows it up, or in fine if all their best laid preparations come to naught, they know that they have the Lord’s word, the Lord’s promise, that because they did all they could, they will be taken care of. There is a guarantee for these people; if the Lord has to provide manna from heaven to make it so, so be it. Fear flees from such a relationship. You will be afraid and you should be afraid if you have not done everything in your power commanded by the Lord. And the command from the Lord to provide, take care of, prepare, your temporal salvation is one of the first commandments the Lord ever gave to Adam and Eve (Moses 5:1, Genesis 3:19).

All Things Are Spiritual Unto the Lord

The next thing that we need to understand with “the righteous not fearing” is:

D&C 29:34-35

34 Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

35 Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.

So what do we learn from this? The Lord gave two commandments when Adam and Eve were driven from the garden: to multiply and replenish the earth and to work for their own bread. Some mistakenly will break all commandments into one of two categories- spiritual commandments and temporal commandments. And then they will label those that they deem to be spiritual commandments as those being of greater worth and the temporal commandments being of lesser worth. So looking at the command that the Lord gave Adam and Eve some would mistakenly say are temporal commandments of little import to the Lord, they are “subjective” and don’t hold a candle to that of the “spiritual commandments.” Once they make this false justification they then proceed to go into debt, not get a food storage and only have one or two kids. If any member points out or teaches the doctrine those people become wroth (“don’t judge me!”) It is crucial to understand that ALL commandments from the Lord are given for a spiritual reason- the act of doing them with faith in the Lord has an actual effect on the spirit of the individual. There are not “temporal commandments” like the Word of Wisdom and “spiritual commandments” like thou shall not covet with one weighted more than the other. They are one in the same. When the keys tell you to jump, when the keys tell you to go home a shave your beard, the act of not doing it or doing it transcends the physical and becomes spiritual. Ezra Taft Benson addressed these individuals in the Church who sought to separate commandments from the Lord into two different spheres (temporal and spiritual) and then justified not doing what they deemed to be “temporal (worldly) commandments” based on the grounds that the commandments they put into the spiritual sphere were much more important when he said:

“Now Satan is anxious to neutralize the inspired counsel of the Prophet and hence keep the priesthood off-balance, ineffective and inert in the fight for freedom. He does this through diverse means including the use of perverse reasoning.

For example, he will argue, “There is no need to get involved in the fight for freedom – all you need to do is live the gospel.” Of course this is a contradiction, because we cannot fully live the gospel and not be involved in the fight for freedom.

We would not say to someone, “There is no need to be baptized – all you need to do is live the gospel.” That would be ridiculous because baptism is a part of the gospel.

How would you have reacted if during the War in Heaven someone had said to you, “Look, just do what’s right, there is no need to get involved in the fight for free agency.” Now it is obvious what the devil is trying to do, but it is sad to see many of us fall for his destructive line.” (Our Immediate Responsibility. BYU Devotional, October 25, 1966)

Likewise, those that say “I just need to keep the commandments and the Lord will provide me manna, I don’t need to worry about a food storage” are saying “I don’t need to be baptized, I just need to live the gospel of Jesus Christ.” You cannot claim to be living the gospel of Jesus Christ, you cannot claim to be a “slave” of Jesus Christ, you cannot claim to be living the commandments and thus you don’t need to worry about “your temporal salvation”; for your “temporal salvation” is synonymous with your “spiritual salvation.” For faith without works is dead and works without faith is dead (James 2:17,20)

Summary

In summary, we as Latter-Day Saints have been commanded for almost 200 years to get out of debt, to live within our means, to be “modest and comely” in our apparel, to garden, to have a food storage, and we have even been commanded to know how to make our own clothes! These are not “temporal commandments” they are “spiritual commandments dealing with our temporal salvation.” But the commandments have been in effect since the Ancient of Days, Father Adam. Those that do **all** that they can to keep **all** of the Lord’s commandments have the promise from the Lord that despite unforeseen problems that may or may not come He will take care of them. And because of that relationship, the righteous, the prepared, do not fear. However, those that do not keep all of the commandments, those that do not do **all** that they can do but rather they:

29 ... doeth not anything until [they are] commanded, and [they] receiveth commandments with a doubtful heart, and keepeth it with slothfulness, the same [are] damned.

30 Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

31 Who am I, saith the Lord, that have promised and have not fulfilled?

32 I command and men obey not; I revoke and they receive not the blessing.

33 Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above. (D&C 58)

Such individuals, when they find that manna is not sent from heaven, when they find that “payday (redistribution of wealth)” does not occur, they will deny the faith and blame it on the Lord not fulfilling His promises. But the Lord warns such individuals that “your reward lurketh beneath, and not from above.” Their reward will not be manna from heaven- it will be something coming from beneath.

There will be those that say they have heard something different than this being taught. To those individuals I quote Ezra Taft Benson:

“Sometimes from behind the pulpit, in our classrooms, in our Council meetings and in our church publications we hear, read or witness things that do not square with the truth... Now do not let this serve as an excuse for your own wrong-doing. The Lord is letting the wheat and the tares mature before he fully purges the Church. He is also testing you to see if you will be misled. The devil is trying to deceive the very elect.” (Our Immediate Responsibility. BYU Devotional, October 25, 1966)

President Nelson:

“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: “Wheat and the Tares”).

D&C 45:56-57

56 And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

57 For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

As I said clearly at the start of this, there is a difference between people identifying leaders doing wrong things and that of choosing to not listen to the keys. Ezra Taft Benson was not telling members that its okay to ignore the keys when they tell you to act. He is however saying that there are tares in the church and they are teaching incorrect doctrine but that will not be an efficient excuse for you if you heed it. My mission president always used to say “we are called into positions in this life to either exalt us or condemn us” we are the ones to make this decision, not the Lord. Ezra Taft Benson in the same talk said basically the same thing:

“As members of the Church we have some close quarters to pass through if we are to save our souls. As the Church gets larger some men have increasing responsibility and more and more duties must be delegated. We all have stewardships for which we must account to the Lord.

Unfortunately some men who do not honor their stewardships may have an adverse affect on many people. Often the greater the man’s responsibility the more good or evil he can accomplish. The Lord usually gives a man a long enough rope and sufficient time to determine whether that man wants to pull himself into the presence of God or drop off somewhere below.

There are some regrettable things being said and done by some people in the Church today. As President Clark so well warned, ‘The ravening wolves are amongst us, from our own membership and they, more than any others, are clothed in sheep’s clothing because they wear the habiliments of the priesthood.... We should be careful of them.’ “ (Our Immediate Responsibility. BYU Devotional, October 25, 1966.)

Brothers and Sisters, we know the commandments, we know the players, we know the teams and we know the final outcome. The only decision we make is which team we wish to play for. As for me and my house, we will serve the Lord, and because of that, we will not fear. Amen.

Spring Fig Leaves

Doctrine and Covenants 45:34-37

34 And now, when I the Lord had spoken these words unto my disciples, they were troubled.

35 And I said unto them: Be not troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled.

36 And when the alight shall begin to break forth, it shall be with them like unto a parable which I will show you—

37 Ye look and behold the fig trees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand;

D&C 105:1-5

1 Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—

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.

It is important to note that the choice is always ours. The Lord knows the outcome, he knew that the Saints would fail but he still had everything worked out so that if they had succeeded all of the prophecies would have still been fulfilled, including the return of the ten tribes. If a generation chooses not to build Zion, chooses another path, then what? Then two things happen,

1. That generation no longer gets to redeem or build New Jerusalem. And why do we know this? For the Lord gave a parable concerning the redemption of Zion and building of New Jerusalem and taught how it will take place, all in D&C 101. Verses 44-54 the Lord explains how the older generation failed and in verse 55 the Lord explains who then will get to redeem Zion and build New Jerusalem because the older generation failed to do what was required of them from verses 44-54.

D&C 101:55

55 And the lord of the vineyard said [Joseph Smith]: 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;

It takes families to redeem Zion and build New Jerusalem. Once your generation no longer is having a family, you can no longer redeem Zion or build New Jerusalem. You have failed, your time is passed. The middle aged and young are not blamed for the world that they have inherited but are given the chance themselves to redeem Zion and build New Jerusalem. This cycle has repeated from the time of Joseph Smith to now.

2. So what happens if a generation chooses not to redeem Zion or build New Jerusalem? In that case the Father has reserved some of the most valiant of His sons and daughters for the end, the last generation, for the time of his return is set and if the people humble themselves not and don't redeem Zion and build New Jerusalem in the time they were given, Jesus explains what has to happen next which is the second thing that happens to a generation who fails to redeem Zion and build New Jerusalem:

D&C 105:6

6 And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

Every generation who have failed to redeem Zion and build New Jerusalem have had to go through massive chastisements, including famine, pestilence, persecution, world war, etc. So why hasn't the generation in which the times of the gentiles has been fulfilled, most commonly referred to as boomers, why haven't they had a Spanish Flu? Why haven't they had WWII? Why haven't they had a serious famine in their entire lives? There are a couple of reasons.

1. The Lord needs this generation to live long and for most of them to survive because that generation needs to live long enough to fulfill Christ's prophecy spoken on the Mount of Olives, which I have discussed earlier in this paper. If judgement upon this generation came too early, not enough of them would be left.
2. The generation in which the times of the gentiles were fulfilled (boomers) had to first fail to redeem Zion and build New Jerusalem. I will get into when the choice was presented to them and when the Church openly admitted when that generation had failed, later in the paper.
3. Because that generation (boomers) was the generation in which the time of the gentiles was fulfilled, they would live long enough to see the Lord's wrath and judgment poured out upon the whole earth. This is the worst period of judgment poured out that the world will have ever seen. Therefore, the judgments have been delayed but they have been combined, and thus they will have to pass through far worse than any other generation.

Why would the boomers have to go through far worse? Well, answer this question, why were the judgments that were poured out upon the generation of Jews in Jerusalem at AD 70 (time of Christ) so severe? The only time that the judgments of the Lord on his chosen people will be worse than that of the judgments poured out at 70 AD (the Jews were eating their own babies) will be when the desolation spoken of by Daniel according to Christ "will again be fulfilled". So what did the Jews do in Jerusalem that qualified them for such judgment that will be or is very similar to what the boomers did? The signs of the time were so plain and so easy to recognize, the miracles, the unexplainable miracles, that took place, including the ministry of Jesus put the people of that generation in ancient Jerusalem in a state of open rebellion against God. The exact same thing played out with the generation in which the times of the gentiles were fulfilled (boomers). What happened in 1917 was a miracle. What happened from 1917-1967 was an inexplicable miracle. The prophecy of the times of the gentiles being fulfilled was made a reality, plainly, before the eyes of all people, the prophet of God stood up and said "this prophecy has

been fulfilled, the time of the gentiles is over”. And prophets from Joseph F. Smith to Ezra Taft Benson pleaded with that generation, saying “don’t you know that you are this generation? You are required to redeem and build Zion.” Ezra Taft Benson alone has a half dozen talks, including the Beware of Pride talk, wherein he pleads with that generation to not ignore the signs of the times and the preparation required.

As of 2020 Zion has not redeemed and New Jerusalem has not been built. The boomers as a generation failed to redeem Zion and build New Jerusalem. Seeing the times of the gentiles literally be fulfilled before their very eyes, the sign, not a sign, the sign, that the Savior gave as a warning of his second coming, a warning to that generation to prepare, seeing that they had two choices; a. They could get on the stick and redeem Zion and build New Jerusalem or b. wait for the days of judgement and tribulation that will force the next generation, ie. the last generation, to be ready. There is not time for another generation. The Millennials and Gen Z are the last generations (does no one else see the prophetic nature of calling them Gen Z?), these are now the middle aged and young warriors in the Church. It is not a coincidence that President Nelson at this very moment is enlisting the Young Men in the Church into the Lord’s Battalion. The days of tribulation are ahead of us and they will make the middle aged and young ready, regardless of whether or not they want to be.

The choice presented to the boomers was plain and easy to understand, as a light is to the darkness, the boomers could have built New Jerusalem, but they didn’t. Did the Lord know that they wouldn’t?

D&C 45:28-30

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.

The boomers rejected the fulness of the gospel and handed down a more politically correct and watered down version of the gospel to the Millennials and Gen Z. Standards of the Church which were written in stone for over 150 years overnight changed to “the Church takes no official stance on ____”. Did the prophets of the Lord warn that this would happen? Yes. President Kimball warned in 1977,

“The growing permissiveness in modern society gravely concerns us. Certainly our Heavenly Father is distressed with the increasing inroads among his children of such insidious sins as adultery and fornication, homosexuality, lesbianism, abortions, pornography, population control, alcoholism, cruelty expressed in wife-beating and child-abuse, dishonesty, vandalism, violence, and crime generally, including the sin of living together without marriage. We call upon our Church members everywhere to renew their efforts to strengthen the home and to honor their parents, and to build better communications between parent and child. Important as it is, building stronger homes is not enough in the fight against rising permissiveness. We therefore urge

Church members as citizens to lift their voices, to join others in unceasingly combatting, in their communities and beyond, the inroads of pornography and the general flaunting of permissiveness. Let us vigorously oppose the shocking developments which encourage the old sins of Sodom and Gomorrah, and which defile the human body as the temple of God....God will not be mocked. His laws are immutable. True repentance is rewarded by forgiveness, but sin brings the sting of death. As we think back upon the experiences of Nineveh, Babylon, Sodom and Gomorrah, we wonder—will history repeat itself? What of our world today? Are we forgetting in our great nations the high and lofty principles which can preserve the nations?... And now in the year of our Lord 1977 there are among us those same vices which we have seen wreck empires, and we see them becoming flagrant in all nations. Shall we, like Belshazzar, sow the wind and reap the whirlwind? Shall we permit the home to deteriorate and marriage to become a mockery? Shall we continue to curse God, hate our enemies, and defile our bodies in adulterous and sensuous practices? And when the patience of the Lord with us is exhausted, shall we stand trembling while destruction comes upon us? Or shall we wisely see the handwriting on the wall and profit by the sad experience of the past and return unto the Lord and serve him?" (Spencer W. Kimball, *The Foundations of Righteousness*, Ensign Nov 1977)

The prophets also taught that because the boomers "hid themselves from their flesh" (Elder Dallin H. Oaks explained in his 1991 talk "Honor Thy Father and Thy Mother" that this had reference to the boomers putting their parents in old folks homes, which prophets and apostles warned the boomers of from 1975-1995) their children would "hate their own blood". Boomers don't like the younger generation "hating their own blood" by rejecting their history and tearing down monuments etc etc then the boomers should have listened to the prophetic warnings of the prophets and shut down all the old folks homes. The generation today "hating their own blood" is a direct result, was caused by, the generation before (ie. the boomers) "hiding from their own flesh" (ie. abandoning their parents). By 1995 the generation of boomers had made their decision, they had rejected the light of the gospel in its fulness that was breaking forth among them (by "breaking forth among them" this has reference to the fact that the Church went global during this generation). And because the boomers rejected this (as foretold by Christ) the prophets of God no longer presented the choice but rather declared the judgments that would come about because of the rejection,

"We warn that individuals who violate covenants of chastity, who abuse spouse or offspring, or who fail to fulfill family responsibilities will one day stand accountable before God. Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets." (The Family Proclamation)

Simply put, because the boomers failed to accept and live the gospel, in fact, going straight into one of the worst forms of open rebellion against God by legalizing homosexual marriage in 2015, they have ensured destruction. (At that time over 90% of all government positions were held by boomers, it is fascinating to note that since 2015 the number of Millennials and Gen Z supplanting the boomers in governmental positions of power is phenomenal.) We now have a generation of boomers that rejected the light, they embraced birth control, they embraced materialism, they embraced homosexual marriage, they embraced putting their parents in old

folks homes, they embraced debt, they embraced a lifestyle of dependency, rejecting a far more simple life of self-reliance, and now that they have done this they are starting to see the consequences crop up. And like cowards, they are wishing for death, "it's a good thing my life is ending, I don't want to live in this world!" I hear boomers say more and more now. The Lord prophesied of such, that they will say in that day "let the earth bury me, let the rocks fall on me, that I may avoid the judgments of God!" A large portion of that generation has this mentality, the "thank God I'm dying!" mentality. And there is yet another large portion of Saints from that generation that truly believe, despite their inaction, despite their open rebellion and disobedience to what the Lord told them to do, that the Lord will "rain manna from heaven". This is literally, not figuratively, literally what the Saints in Joseph's time thought, and they failed in redeeming Zion and building New Jerusalem! (This seems to be a common identifier of a failed generation). And the leaders of the Church then explained crystal clear that to believe that God would provide manna from heaven after they had neglected to do anything themselves was vain. (If this is a foreign concept to you or you would like to read the direct quote that I just mentioned, see my papers the Parable of the 10 Virgins, Temporal Salvation, The Prepared Need Not Fear etc). If the early Saints of Joseph Smith's time were wrong in assuming that the Lord would provide manna from heaven for them in their destitute situations, what would make any rational, sane, reasonable person think that the Lord would not show compassion on the Saints in Joseph Smith's time but yet will show compassion on this generation, this generation who had supermarkets and grain that sells for cents, and shoes and clothes that they practically give away at Salvation Army. The abundance right now is staggering. What kind of God would show compassion on this rebellious generation who have been shown so many signs and wonders, including THE sign, but yet He didn't show compassion on the Saints of Joseph Smith's time? I wouldn't kneel to that God and say "thine judgements be just!" and neither would the Saints of Joseph Smith's time! It's shocking to me and frankly its shocking on an awestruck level that boomers were handed the most wealth of any generation this world has literally known and it wasn't enough for them. They literally bankrupted the country, robbing their children and their grandchildren in the payments of their Medicaid, Medicare and Social Security, in which case, over 98% took more in those services than they put in (so I don't want to hear, "but I paid into it!" You didn't pay what you took! It's like driving off the lot with a \$30,000 car and when the cops pull you over your response is, "but I left a \$5 bill on the counter and an IOU that my kids and grandkids will pay!" It's idiotic). That generation with all that wealth handed to them, a lot of it stolen (and not from slavery or colonization etc but rather stolen from the next generation), took no thought for their temporal salvation; planted no orchards, planted no gardens, etc etc and yet still believe that the Lord can and should rain manna down from heaven for them. God have mercy! The age-old idiom of "projection" plays out here, with the boomers projecting their worst attribute onto that of another generation and trying to pass that sin off as being another's problem and not their own. Boomers have written books about how "selfish and entitled Millennials are" but yet there has never been or will be a more selfish, entitled, spoiled rotten generation in the history of this earth than that of the boomers. Greatest economy in the history of the world handed to them? Boomers. Longest life expectancy of any generation post The Flood handed to them? Boomers. Largest square foot per resident for average median household handed to them? Boomers. I could go on and on and on. The "greatest generation" built the wealth, safety etc of

this country and then handed it all to the boomers and they sunk it. I might be offending some boomers out there but #NotAllBoomers. The righteous from the boomers will be cheering everything that I am saying and will have most likely been the ones yelling at the top of their lungs trying to save the rest of their generation. What did the boomers pass on to the next generation? Unpayable debt and an economy that will implode? Check. A world on fire? Check. Homogenous and harmonious and compatible demographics? Negatory. The Millennials could have inherited New Jerusalem, they could have been growing up in New Jerusalem with Jesus, instead they inherited a world that is quantifiably worse in every metric vs the world that the boomers inherited and yet the boomers are claiming that Millennials are the selfish ones. God forbid! Whether or not you agree with it or not, which generation is embracing tiny homes? Which generation is trying to get back to gardening and nature? Which generation is trying to adopt a minimalistic lifestyle? Which generation is trying to get out of debt and cut ties with the system? Which generation is spending less time at work and more time with family? These are not the actions of a selfish generation. The Millennials are obviously not a perfect generation, but the boomers who have failed, are treating the Millennials like they failed before their test even happens. And hint, we are out of time, they can't fail. If the Millennials don't humble themselves and get ready on their own, the Lord will humble them in the days shortly ahead and they will be the ones used to redeem Zion and build New Jerusalem.

The boomers were and are the generation in which the times of the gentiles were fulfilled. They will live to see the fulfillment of all these things. But their chance to be the fulfillment to all these things has passed. They might be the generation in which the times of the gentiles were fulfilled but they will not be THE generation, the generation that will fulfill, that will redeem Zion and build New Jerusalem. President Nelson is frantically trying to get the middle aged and young of the Church to wake up. The Millennials and Gen Z are the generation. We can choose to humble ourselves and get ready for the events to come or we can wait for the Lord to humble us and get us ready or we can apostatize and become failures like the boomers before us. But there won't be another generation. One way or another the Lord has to make do with us; live up to your foreordination and who you were before you came here. I can promise you in the name of Jesus Christ that if you falter today, if you neglect today, if you put off today, if you let your birthright and foreordination slip out of your fingers today, you will regret it for eternity. You are THE generation. Start acting like it.

I share this with you in the name of Jesus Christ, Amen.