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A Study of Eschatological Prophecies Found in the Scriptures and in the Works of General Authorities of The Church of Jesus Christ of Latter-Day Saints

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A STUDY OF ESCHATOLOGICAL PROPHECIES FOUND IN THE
SCRIPTURES AND IN THE WORKS OF GENERAL
AUTHORITIES OF THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS

A Thesis
Presented to the
Department of Bible and Modern Scripture
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Duane Swofford Crowther
August, 1960
PREFACE

This study is the culmination of years of interest and intermittent research in an area that has held my attention since early childhood. The expressions of interest by many of my friends and fellow students have led me to realize the almost universal application which this subject holds, and have assured me of the great need for a more thorough and better ordered work on the future as outlined in the writings of the Church.

I am, in some measure, aware of the pitfalls which accompany an undertaking of this kind, and have endeavored to avoid them. In any correlation of prophecy there is danger in forcing scriptural interpretations. Particular effort has been expended in the preparation of this work to see that quoted material is cited in such a manner as will be harmonious with its context and with its authors real intent. An effort has been made to document the items contained herein clearly and fully, although the scope of this work is so far-reaching that of necessity only a portion of the evidence available is here presented. In an effort to show all sides of some areas of controversy, I have quoted varying viewpoints.

I am highly appreciative of the counsel and guidance of my graduate committee chairman, Ellis Rasmussen, and of Eldin Ricks and Hyrum Andrus, the other members of my graduate
committee. Their patient and kindly direction have proved of
great worth in the preparation of this thesis, and they have
led me to a fuller comprehension of many important Gospel truths.
Keith Messervy and Anthony Bentley, with other members of the
faculty of the College of Religious Instruction, have also
been very helpful in discussing particular points of doctrine
pertaining to this study.

My thanks, also, to the members of the Book of Mormon
Seminary class at Lehi High School who have been my students
this past year, for their willingness to undertake the diffi-
cult task of proofreading the quotations contained in this
volume. Their cheerful attitude and careful scrutiny of these
materials, which occupied their attention long into their sum-
mer vacation, have proved both an inspiration and an invaluable
help to me. Mrs. Jo Ann Thomas also provided valuable counsel
in the revision of the manuscript.

A special word of gratitude should be extended to Mrs.
Hilma Honeyman, the typist who has prepared the final draft of
this work.

But certainly my greatest appreciation is for my lovely
wife, Jean, who has worked faithfully with me for many months
so that this study could be completed. Her love and devotion
have borne me up in many moments of discouragement, and she
has willingly undertaken any and every task which has needed
attention.
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CHAPTER I

INTRODUCTION

Problem

It will be the purpose of this thesis to:

1. Compile the eschatological prophecies and teachings of the Bible, Book of Mormon, Doctrine and Covenants, Pearl of Great Price, and works of General Authorities of the Church of Jesus Christ of Latter-day Saints.

2. List representative data and explanatory material necessary to provide an understanding of these events.

3. Establish, in so far as is possible, the order in which these events are to take place.

4. Indicate predicted events which cannot be placed in chronological order because of lack of scriptural and other interpretive information.

Limitations

This thesis will be limited in the following manner:

1. Prophecies from sources other than the scriptures and past and present Latter-day Saint General Authorities will not be considered.

2. The doctrines of other religious groups, together with sectarian commentaries on the authorship and interpreta-
tion of the various Biblical passages cited herein are beyond
the scope of this work. The thesis is limited to Latter-day
Saint teachings.

3. In various areas of study this paper goes beyond
the generally accepted doctrines of the Church of Jesus Christ
of Latter-day Saints and expresses the opinions of various Lat-
ter-day Saint General Authorities. Distinguishing between doc-
trine, prophecy and inspired interpretation, and the private
interpretations of those who are quoted herein is a responsibi-
ity left to the reader. Apparent contradictions in the few
areas in which they exist, are noted and expressed.

Justification For This Study

The purpose of prophecy was stated by an early apostle
of the Church, Elder George A. Smith, who stated that "all the
prophecies have aimed at the gathering of the people, and sav-
ing them in the last days."¹ Parley P. Pratt, another early
apostle, spoke of the profit and advantage which is gained from
understanding how to fulfill the conditional aspects of pro-
phetic promises and told of the comfort and patience that a
knowledge of prophecy brings to that reader who reads with un-
derstanding.²

¹Joseph Smith, History of the Church of Jesus Christ of
Latter-day Saints, (Salt Lake City: Deseret Book Co., 1959),
VI, 18. Throughout this work the citations from this history
will be listed under the name by which this work is generally
known: Documentary History of the Church.

²See Parley P. Pratt, A Voice of Warning and Instruc-
tion to All People, (Salt Lake City: Deseret News Press), pp.
7-8.
In the Latter-day Saint view, no seeker for truth can fulfill his goal without understanding in some measure the events of the future, for truth is defined in the scriptures as "knowledge of things as they are, and as they were, and as they are to come." The events of the future are signs of the times—indications of the imminence of the Advent of the Lord. Says the Doctrine and Covenants:

Ye look and behold the figtrees, 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:

Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh, And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

And according to Orson Pratt, another early apostle, those who have the spirit of prophecy within them will know and understand the signs of the times:

But the Latter-day Saints are not in darkness; they are the children of light, although many of us will actually be asleep. We shall have to wake up and trim our lamps, or we shall not be prepared to enter in; for we shall all slumber and sleep in that day, and some will have gone to sleep

---

1The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: The Church of Jesus Christ of Latter-day Saints), Section 93, verse 24. Throughout this work the usual form for listing scriptural references will be used, and this book will be known as the Doctrine and Covenants.


3The reader will note that Orson Pratt is often cited in this work. He was the one among the early Elders of the Church who was singled out and given the specific commandment to "lift up your voice and spare not, for the Lord God hath spoken; therefore prophesy, and it shall be given by the power of the Holy Ghost." Doctrine and Covenants 34:10. Throughout his lifetime his teachings were characterized by explanations of the events which were to come and by a strong awareness of his prophetic calling.
from which they will not awake until they awake up in darkness without any oil in their lamps. But, as a general thing, the Saints will understand the signs of the times, if they do lie down and get to sleep. Others have their eyes closed upon the Prophecies of the ancient Prophets; and not only that, but they are void of the spirit of prophecy themselves. When a man has this, though he may appeal to ancient Prophets to get understanding on some subjects he does not clearly understand, yet, as he has the spirit of prophecy in himself, he will not be in darkness; he will have a knowledge of the signs of the times; he will have a knowledge of the house of Israel, and of Zion, of the ten tribes, and of many things and purposes and events that are to take place on the earth; and he will see coming events, and can say such an event will take place, and after that another, and then another; and after that the trumpet shall sound, and after that certain things will take place, and then another trumpet shall sound, &c., &c.; and he will have his eye fixed on the signs of the times, and that day will not overtake him unawares.  

Main Sources for This Study

The major sources of this work are (1) the Holy Scriptures, or "Standard Works" which are accepted by the Church of Jesus Christ of Latter-day Saints, (2) discourses given by Church leaders of that faith and books and articles written by them, (3) other miscellaneous sources.

The scriptures accepted as canonical by the Church include the Holy Bible, the Book of Mormon (which is a translation of ancient records made before the organization of the Church by Joseph Smith), the Doctrine and Covenants (a collection of doctrines and instructions given to the Church since its establishment in 1830), and the Pearl of Great Price (a

1Journal of Discourses by President John Taylor, His Counsellors, the Twelve Apostles And Others, (Los Angeles: Gartner Printing and Lithograph Co., Inc., 1956), VII, 189-90. Throughout this work the citations from this source will be labeled in abbreviated form as Journal of Discourses. Author's italics.
book containing the story of the restoration of the Church of Jesus Christ through the instrumentality of Joseph Smith and also certain records translated by him which are taken from ancient papyrus scrolls. It also contains a revision of certain portions of the Bible and a statement of the articles of faith of the Church.) These books are held as the inspired word of God by Latter-day Saints, and their message is looked upon as being the actual word of God given to His chosen oracles here upon the earth. When the term "revelation" is used in this work it is used in this sense.

The citations from discourses of the early leaders of the Church have been taken from the History of the Church which was kept by Joseph Smith until the time of his death, the Journal of Discourses which contains many important sermons delivered by Church leaders during the period from 1851 to 1885, and the Conference Reports of the semi-annual conferences held by the Church from 1880 to the present. Books written by the members of the Quorum of the Twelve include such works as Doctrines of Salvation, Signs of the Times, and The Way to Perfection, by Joseph Fielding Smith, The Articles of Faith by James E. Talmage, A Marvelous Work and a Wonder by Le Grand Richards, Voice of Warning by Parley P. Pratt, and so forth.

Miscellaneous sources cited herein include several collections of prophetic statements compiled by men who are not general authorities of the Church, several biographical and historical works, newspaper accounts, personal diaries, texts and doctrinal expositions by various Church authors, and so
forth. These works are employed as secondary sources and are considered in this thesis because of their reporting of statements by past and present general authorities of the Church of Jesus Christ of Latter-day Saints.
CHAPTER II
A MIGHTY PEOPLE IN THE TOPS
OF THE MOUNTAINS

It is the intention of the author to consider prophecy
which pertains to things which are yet future, beginning with
the activities of the members of the Church of Jesus Christ of
Latter-day Saints in the Rocky Mountains. However, certain
background explanations would be appropriate to place the pic-
ture of the Saints in the mountains in its proper setting.

Ramifications of the Concept of Zion

Basic to the understanding of much of the material
which will be considered is the problem of the Latter-day Saint
concept of Zion. A short history of the change and growth of
this concept during the history of the Church is here given by
way of introduction.

Shortly before the Church was organized, and during
the first few months after it came into being, the Prophet Jo-
seph Smith received several revelations mentioning the term
"Zion." He was commanded to "seek to bring forth and establish
the cause of Zion;"¹ The six original members were told that
"Him [Joseph] have I inspired to move the cause of Zion in

mighty power for good;"¹ and the Prophet was commanded to "de-
vote all thy service in Zion."² In a revelation given in July,
1830, "Zion" became known as a place, for Emma Smith, the Pro-
phet's wife, was promised:

If thou art faithful and walk in the paths of virtue before
me, I will preserve thy life, and thou shalt receive an in-
heritance in Zion.³

In the next revelation given to Joseph Smith which made
reference to the term "Zion," it became clear that there was to
be a city of Zion built at a place yet unrevealed, but on the
borders of the Lamanites:

And now, behold, I say unto you that it is not revealed,
and no man knoweth where the city Zion shall be built, but
it shall be given hereafter. Behold, I say unto you that
it shall be on the borders of the Lamanites.⁴

On January 5, 1831 a revelation was given to Joseph
Smith commanding him and the Saints in the eastern communities
to move westward to the Ohio and assemble there.⁵ Smith and
others of the early Church leaders went to Kirtland, Ohio in
late January of 1831. This began a general exodus of the east-
ern Saints. By the spring of 1831 the center of the Church
population had already shifted to Kirtland, with others soon to
come from the eastern branches and when Parley P. Pratt return-
ed east that spring he found over a thousand members of the
Church in Kirtland.

In answer to questions asked to the Lord by the Proph-
et concerning the mode of living which the Saints should fol-

⁴Ibid., 28:9.  ⁵Ibid., 39:14-15.
low, the Law of Consecration (a type of communal living) was revealed and was put into practice by a part of the Saints located in the two settlements of Thompson and Kirtland, Ohio. These communities were not regarded as the location of the city of Zion, however, for in the same revelation the Lord said:

> If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things—that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you in mine own due time where the New Jerusalem shall be built.

The temporary nature of these settlements was clarified, although they were commanded to "act upon this land as for years" in a revelation given to the Prophet in May of 1831 at Thompson, Ohio:

> And I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence; And the hour and the day is not given unto them, wherefore let them act upon this land as for years, and this shall turn unto them for their good.

The day after the June, 1831 conference of the Church was concluded, the commandment was given for Joseph Smith and Sidney Rigdon to journey to Missouri where the next Church conference would be held. They also were promised that the site for the city of Zion would be revealed. The thousand-mile journey was made. Shortly after arriving in Missouri, the Prophet received a revelation in which the location for the city of Zion was set at Independence, Jackson county, Mis-

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1Ibid., 42:30-34.  
2Ibid., 42:61-62.  
3Ibid., 51:16-17.  
4Ibid., 52:1-5.
The members of the Church were commanded to purchase all the available land in that area. But, although the Saints did not at the time recognize it, this was not to be the time for the full establishment of Zion, but rather a time of preparation for a later return to that area. During the first week after the land was dedicated, Joseph Smith received the following revelation concerning the Saints and their new-found land:

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.

However, it appears that the Saints still did not realize that they would soon be driven from the land. Said B. H. Roberts in commenting on this point:

The immediate and triumphant establishment of Zion, though expected by many of the Saints, was nowhere contemplated in the revelations of God to the Church. That hope of immediate establishment and glorification of Zion was the result of faulty deductions from the revelations of God; but the Lord was not blind respecting the events about to take place on the land of Zion, nor did He hold out any false hope to His people had they but read His revelations aright. . . . The Lord predicts "tribulation" before the glory shall come. It is only after "much tribulation" that the blessings are promised. He reminds them that He has "told them before" of this, and asks them "to lay it to heart," and gives them to understand that it will be "many years" before some of the Elders of His Church will receive their inheritance in the goodly land.

However, the members of the Church from the East immediately started immigration to the new Zion, and the colony

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1Ibid., 57:1-5.
2Doctrine and Covenants 58:3-4.
3Documentary History of the Church, III, xxxv-xxxvi. 

Author's italics.
grew. The Law of Consecration was put into effect\(^1\) and the community prospered.

In the Spring of 1833 Joseph Smith designed a general plan for the constructing of "cities of Zion."\(^2\) A copy of it was sent to the branch at Independence, but persecution prevented the Saints from carrying it out.\(^3\) This persecution had begun in the Spring of 1832 and it rose steadily in its intensity during the following year.

In August, 1833, a revelation was given which added new perspective to the Latter-day Saint concept of "Zion," for it added the understanding that "Zion" was not only a place but also a people:

> 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.\(^4\)

William E. Berrett, in his book *The Restored Church*, comments on this principle:

> To the Prophet Joseph Smith the word Zion had two meanings: "The pure in heart," and, "The place where the pure in heart dwell together in righteousness." It is

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\(^1\)With the removal of the Colesville Saints from Thompson, Ohio, to Jackson county the practice of the Law of Consecration in Ohio came to an end. The prophet made no effort to re-establish it there, but did insist that those going to Jackson county be willing to practice the principle there.

\(^2\)This plan is considered in detail in a later chapter.

\(^3\)The general principles upon which the Prophet's plan for the city of Zion was based served as a guide for the layout of many of the Mormon communities when the Saints migrated to the West.

\(^4\) *Doctrine and Covenants* 97:21.
quite evident that a successful "Zion community" is impossible without a "Zion people." Such an achievement could hardly be attained while the Saints were among people, in Ohio and elsewhere, who were not of their faith. Thus Joseph Smith contemplated a gathering place in the unsettled West, to which the pure in heart might gather from the four quarters of the earth. There, a new society, patterned after God's law, might reach fruition. From the Central Zion community the idea would grow, until eventually Zion would embrace the whole of the American continent.1

The persecution of the Church members in Independence, Missouri increased until finally, on November 2, 1833, mobs forced them to abandon their homes and move to a nearby area.

Shortly after this event word again came to the Church through its prophet and revelator, clarifying the Lord's position concerning Zion. First, the reason why He had allowed the mobs to prevail against the Saints and drive them from their homes was that they had transgressed, for there had been "jarrings and contentions, and envyings, and strife and lustful and covetous desires among them; therefore by these things they polluted their inheritances."2 Second, the location of Zion was to remain unchanged, and the Saints would eventually return to receive their inheritances there.3 Third, the Saints were still to purchase land in the surrounding area in anticipation of their future return.4

A revelation given in February of 1834 spoke once again of the return to Jackson county and emphasized that "the

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2Doctrine and Covenants 101:6.
3Ibid., 101:17-21.
redemption of Zion must needs come by power," and that in time the Saints shall again "possess the goodly land."\(^1\)

And in June, 1834 it was revealed that the reason for the delay in redeeming Zion was to allow the elders of the Church time to become better taught, to gain more experience, and to be endowed with power from on high. Then, after they had gathered their forces, the Saints would return to take possession of their property.\(^2\) Thus the period since the time of the expulsion from Jackson county, Missouri has been regarded as a time of anticipation and preparation for the triumphant return of the elders of Israel, and this is the present attitude of the Church.

About two months before his death, the Prophet Joseph Smith again shed new light on the concept of "Zion." While he was addressing the Church in the April, 1844 general conference, he made the proclamation that Zion encompassed the whole of America:

I want to make a proclamation to the Elders. I wanted you to stay, in order that I might make this proclamation. You know very well that the Lord has led this Church by revelation. I have another revelation in relation to economy in the Church—a great, grand, and glorious revelation. . . . The whole of America is Zion itself from north to South, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. When Elders shall take up and examine the old prophecies in the Bible, they will see it. . . .

I have received instructions from the Lord that from henceforth wherever the Elders of Israel shall build up churches and branches unto the Lord throughout the States,

\(^1\)Ibid., 103:11-20. \(^2\)Ibid., 105:9-15, 24-32.
there shall be a stake of Zion. In the great cities, as Boston, New York, &c., there shall be stakes. It is a glorious proclamation. . . .1

Brigham Young also spoke on the same topic during the course of the conference, and interpreted the Prophet's remarks to mean that Zion included North and South America:

Let us obey the proclamation of Joseph Smith concerning the Elders going forth into the vineyard to build up the Temple, get their endowments, and be prepared to go forth and preach the Gospel. You may build up Zion, and learn to be men, and not children. It was a perfect sweepstakes when the Prophet called North and South America Zion.2

Hyrum Smith followed Brigham Young and further clarified the point. Though this proclamation seems to be the proclamation of a new doctrinal understanding, it appears that it was in some ways a restatement of the Book of Mormon teaching that the lands of America will be a promised land to the righteous who dwell upon them.3 These teachings had been known since the coming forth of that book before the organization of the Church. Indeed, it was already the teaching of Joseph Smith and other early "Mormon" leaders that Zion and the place of gathering extended to the Pacific Ocean. Sidney Rigdon, one of the counselors to Joseph Smith in the Presidency of the Church, had written to his fellow converts in Ohio that:

The Lord has made known unto us some of the great things which he has laid up for those that love him, among which the fact, a glory of wonders it is, that you are living on the land of promise and that there (at Kirtland) is the place of gathering and from that place to the Pa-

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1Documentary History of the Church, VI, 314-19. Author's italics.
2Ibid., VI, 321.
3Cf. Alma 46:17-18; Ether 2:8-12, etc.
The Painesville Telegraph, Painesville, Ohio, gave on January 18, 1831, a report of the arrival of John Whitmer in that area, and at the same time commented on Joseph Smith's attitude towards the western country, stating,

"The most important part of the mission was to inform the brethren that the boundaries of the promised land, or the New Jerusalem, had just been made known to Smith from God—the township of Kirtland, a few miles west of this is the eastern line and the Pacific Ocean is the western line; if the north and south lines have been described, we have not learned them."\(^1\)

It can thus be seen that there are three concepts of the word "Zion" which came out of the early days of the Church in this dispensation. The term is used in reference to (1) the site of the New Jerusalem, located in Jackson county, Missouri, (2) those who are pure in heart. They are Zion, and Zion is where they are, (3) the entire continents of North and South America.

To these modern-day concepts must be added four more uses of the term "Zion." The first is the traditional usage which is accepted by all Bible students: a reference to the actual hill known as Mount Zion at Jerusalem, and, by extension of meaning, to Jerusalem and to those who gather there in the last days. Most of the Bible prophecies which speak of

\(^1\)Daniel P. Kidder, Mormonism and Mormons, pp. 77-79. Author's italics. The majority of the quotations dealing with Joseph Smith's concept of the area of Zion and his anticipation of the westward exodus, which are quoted in the following pages, are taken from Hyrum L. Andrus, "Joseph Smith and the West," Brigham Young University Studies, Spring, 1960.

\(^2\)Author's italics.
Zion are used in this sense. The second usage refers to the Saints in the tops of the Rocky Mountains,\(^1\) and will be treated in more detail in a later section of this introductory chapter. The third finds its source in the *Pearl of Great Price*, in reference to the city of Enoch which was called Zion, and which was caught up to heaven. The Book of Moses states that both the people of Enoch and the city of Enoch were called Zion.\(^2\)

The last concept of "Zion" is based on a statement by Brigham Young in reference to the blessed state of those who inherit exaltation, in which he said "that all who have a Zion in the eternities of the Gods organized, framed, consolidated, and perfected it themselves, and consequently are entitled to enjoy it."\(^3\)

In summary, the following are the concepts which Latter-day Saints draw from the term "Zion:"

1. The site of the New Jerusalem, in Jackson county, Missouri.
2. The entire continents of North and South America.
3. A people---the pure in heart.
4. Mount Zion and the city of Jerusalem in Palestine.

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\(^2\) Moses 7:18-21. Other references make it clear that this Zion must return to the earth at the time of the Second Advent of Christ and be joined with the New Jerusalem here on the earth. See Moses 7:31, 63-65, 69; *Doctrine and Covenants* 38:4.

\(^3\) *Journal of Discourses*, IX, 282.
5. The headquarters of the Church in the Rock Mountains.
6. The City of Enoch, which has been taken up into heaven.
7. The blessed state of those who inherit exaltation.

It must be recognized that each of these interpretations has, in the past, affected the actions of the membership of the Church.

Westward Movement of the Church as It Was Anticipated by Early Church Leaders

From the earliest years after the organization of the Church, Joseph Smith and other Church leaders taught that the Saints would eventually be established in the Rocky Mountains, and that all of the Western United States would be a part of Zion. According to Wilford Woodruff, the Prophet Joseph told of the eventual expansion of the Church to the Rocky Mountains and to all of North and South America in a speech to a group at Kirtland, Ohio, on April 26, 1834:

I want to say to you before the Lord, that you know no more concerning the destinies of this Church and Kingdom than a babe upon its mother's lap. You don't comprehend it. It is only a little handful of Priesthood you see here tonight, but this Church will fill North and South America --it will fill the world. It will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains and there they will open the door for the establishing of the Gospel among the Lamanites. . . . This people will go into the Rocky Mountains; they will there build temples to the Most High.1

Erastus Snow was given a blessing in April, 1836, in which it was predicted "that he should yet be employed in the

1 Conference Report, April 8, 1898, p. 57.
ministry west of the Rocky Mountains, and should there perform
a good work in teaching and leading the Lamanites west of the
Rocky Mountains."¹ In that same year Hyrum Smith gave a bless-
ing to Lorenzo Dow Young of which the recipient recorded that
"the spirit rested mightily upon him and he was full of bless-
ing and prophecy. He said that I should regain my health, live
to go with the Saints into the bosom of the Rocky Mountains to
build up a place there."² Luman Shurtleff, upon his arrival in
the Great Basin in 1851, also made it clear that the Prophet
had definitely contemplated a western exodus:

We got into the Salt Lake Valley, September 23, 1851,
thankful to the God of Heaven that I and my family were in
the valley of the Rocky Mountains—here where the Prophet
Joseph Smith had said thirteen years before [in 1838] that
the Saints would go if the government did not put a stop
to the mobbing and the persecution of them.³

Orson Pratt also testified that the Prophet had anticipated the
exodus long before it transpired. In a public meeting held on
April 26, 1846, in the early days of the exodus, he stated:

It is eight years today since we all came out of Missouri.
Before that time Joseph the Prophet had this move in con-
templation and always said that we would send a company
of young men to explore the country and return before the
families can go over the mountains; and it is decidedly in

¹"Autobiography of Erastus Snow," dictated to his son
Franklin R. Snow. Quoted in Joseph William Olse, "Biography of
Erastus Snow," unpublished master's thesis, Brigham Young Uni-

²James Amasa Little, "Biography of Lorenzo Dow Young,"
Utah Historical Quarterly, XIV (1946), 46.

³"Biographical Sketch of the Life of Luman Andros Shurt-
liff," 1807-1864, under date. Taken from his personal journal,
a copy of which is on file in the Church Historian's Office,
Salt Lake City, Utah.
my mind to do so.1

His testimony was corroborated by Lyman Wight, who stated in a letter to Wilford Woodruff that "such a mission was even talked of while in Liberty Jail."2

Joseph Smith's most detailed prophecy on the exodus west was given in Montrose, Iowa in 1842. He had crossed the Mississippi River to witness the installation of certain officers of the Rising Sun Lodge, of the Masonic Order, and was conversing with a group of men outside the Masonic edifice there when he made this prophecy. In the words of his record:

I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.3

Anson Call, one of the men present when this prophecy was uttered, recorded it in much greater detail:

I had before seen him in a vision, and now saw while he was talking his countenance change to white; not the deadly white of a bloodless face, but a living brilliant white. He seemed absorbed in gazing at something at a great distance, and said: 'I am gazing upon the valleys of those mountains.' This was followed by a vivid description of the scenery of these mountains, as I have since become acquainted with it. Pointing to Shadrach Roundy and others, he said: 'There are some men here who shall do a great work in that land.' Pointing to me, he said: 'There is Anson, he shall go and shall assist in building up cities

1"Diary of John D. Lee, 1844, 1846, 1850-1851," under the above date. Typewritten copy in the Brigham Young University Library. Author's italics.

2Letter written by Lyman Wight to Wilford Woodruff, dated August 24, 1857, at Mountain Valley, Texas. Letter on file in Church Historian's Office, Salt Lake City, Utah.

3Documentary History of the Church, V, 85.
from one end of the country to the other, and you, rather extending the idea to all those he had spoken of, shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished, and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice.'

It is impossible to represent in words this scene which is still vivid in my mind, of the grandeur of Joseph's appearance, his beautiful descriptions of this land, and his wonderful prophetic utterances as they emanated from the glorious inspirations that over-shadowed him. There was a force and power in his exclamations of which the following is but a faint echo: 'Oh the beauty of those snow-capped mountains! The cool refreshing streams that are running down through those mountain gorges!' Then gazing in another direction as if there was a change of locality: 'Oh the scenes that this people will pass through! The dead that will lay between here and there.' Then turning in another direction as if the scene had again changed: 'Oh the apostasy that will take place before my brethren reach that land!' 'But,' he continued, 'The priesthood shall prevail over its enemies, triumph over the devil and be established upon the earth, never more to be thrown down!' He then charged us with great force and power, to be faithful to those things that had been and should be committed to our charge, with the promise of all the blessings that the Priesthood could bestow. 'Remember these things and treasure them up. Amen.'

Thus it appears that Joseph Smith was fully aware of the eventual western exodus of the Church years before it took place.

Brigham Young continued the idea of westward immigration, but did not take credit for it. On one occasion he stated that "I did not devise the great scheme of the Lord's opening the way to send this people to these mountains. Joseph Smith contemplated the move for years before it took place, but he could not get here."

On another occasion he explained:

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When the pioneers left the confines of civilization, we were not seeking a country on the Pacific, neither a country to the north or south; we were seeking a country which had been pointed out by the Prophet Joseph Smith in the midst of the Rocky Mountains, in the interior of the great North American Continent.  

It appears that Joseph Smith had even drawn out the route which the Saints would follow as they moved to the West.  

One of the pioneers, George H. Goddard, ... left on record the statement that he was present in the Masonic Hall in Nauvoo when Joseph Smith mapped out on the floor with a piece of chalk the Great Basin of western America, indicating the course they would follow across the continent.”

Hopkins C. Pendar also reported that "Joseph Smith just before he was killed, made a sketch of the future home of the Saints in the Rocky Mountains and their route or road to that country as he had seen [it] in vision; a map or drawing of it." A copy of this map was either made by the Prophet or by Levi W. Hancock, and other copies were then made from it. Brigham Young kept one copy, and "one was carried by the Mormon Battalion by which they knew where to find the Church, or, Salt Lake Valley." Mosiah Hancock, the son of Levi, added more background on this matter by reporting a visit by Joseph Smith to his father's home, shortly before his departure for Carthage:

The Prophet came to our home and stopped in our carpenter shop and stood by the turning lathe. I went and got my map for him. "Now," said he, "I will show you the travels of this people." He then showed our travels through Iowa, and

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1Ibid., XVI, 207.  
2E. Cecil McGavin, Nauvoo the Beautiful (Salt Lake City, 1946), p. 127.  
3"Diary of Oliver B. Huntington," II, 425.  
4Ibid.
said, "Here you will make a place for the winter; and here you will travel west until you come to the valley of the Great Salt Lake; You will build cities to the North and to the South, and to the East and to the West; and you will become a great and wealthy people in that land."

These reports give added strength to the testimony of William Henry Kimball, son of Heber C. Kimball, who wrote that he was present in the home of Stephen Winchester, in Nauvoo, with twenty-five others, when Joseph Smith spoke of his coming martyrdom; and "then and there he mapped [out] the life and acts of Brigham Young until [his] death." Kimball asserted that "I can assure you it never failed in one instance; I have witnessed the fulfillment to all of the prophecy to a letter and act."²

At some undetermined time before the Saints entered the Salt Lake Valley, Brigham Young was shown that valley in vision. Wilford Woodruff relates that:

When we came out of the canyon in full view of the valley I turned the side of my carriage around open to the West, and President Young arose from his bed and took a survey of the country. While gazing on the scene before us, he was enraptured in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains. When the vision had passed, he said: 'It is enough. This is the right place. Drive on!'³

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¹The Life Story of Mosiah Lyman Hancock," typewritten copy in Brigham Young University Library, pp. 27-29.

²Letter of William Henry Kimball to Eurmeline B. Weeks, written at Coalville City, Summit County, Utah, January 20, 1907. Original on file in Church Historian's Office, Salt Lake City, Utah. Certain errors in spelling and punctuation have been corrected in this citation.

³William E. Berrett, The Restored Church, p. 358. Berrett takes this from Utah Pioneers, p. 23.
Six years after arriving in the Salt Lake Valley (April 6, 1853), at a conference of the Church in which the corner stones of the Temple were dedicated, President Young made the following comment:

I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July [1847], I was here and saw in the spirit the temple not ten feet from where we have laid the chief corner stone. I have not inquired what kind of a temple we should build. Why? Because it was represented before me, I never looked upon that ground, but the vision of it was there.¹

Wilford Woodruff also saw the Salt Lake Temple in vision long before it was constructed. On August 1, 1880, he told of a dream in which he saw the temple built of cut granite stone and witnessed the dedicatory services which would be held.²

It is thus evidenced that the settlement of the Church in the Rocky Mountains was anticipated by the Church's early leaders.

Scriptural Allusions to the Saints in the Mountains

There are several prophetic utterances in the Bible which many Latter-day Saints believe find their fulfillment in the Church's move to the Rocky Mountains. These are included among the many scriptures which deal with the doctrine of the gathering of Israel. Though this doctrine will be treated in detail in a different context, it would be well to single out


²Journal of Discourses, XXI, 299-300.
those prophecies which have been quoted and interpreted as references to the westward travels of the Saints as they gathered to their mountain "Zion." The first of these passages is a reference to the gathering found in Jeremiah 31:6-14:

For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

A typical interpretation of this is made by LeGrand Richards in which he asserts that the great company which was to come with weeping and supplications was the approximately twenty thousand Saints which were driven from their homes in Nauvoo; their trek along a six hundred mile area of the North Platte River is a fulfillment of the "walk by the rivers of
waters in a straight way," the singing in the height of Zion is held to be fulfilled by the works of the Tabernacle Choir; the virgin rejoicing in the dance is explained as being fulfilled through the extensive youth program of the Church; and the people being satisfied with the Lord's goodness is held as being fulfilled by the prosperity of the Church members.¹

The sixty-second chapter of Isaiah, verses ten and eleven, was also often quoted in the early days of the Church after its establishment in the Mountains. It was taken, not as a reference to Jerusalem as is the rest of the chapter, but to the modern conveyances used by the immigrating Latter-day Saints. Typical of its interpretations is this statement by Orson Pratt in which he quotes the passage under consideration:

When the Lord commences this message it will be sent from the nation "afar off" to the ends of the earth; and there will be a gathering connected with it, of that people who shall come with speed swiftly. The Prophet probably did not know the nature and power of steam in the days to which he referred, and that the gathering would be effected by means of steamboats and railroads; but he did understand that there would be some very swift method of conveyance. He did not understand the meaning of railroads, and many things connected with them, for they are a modern invention, and the terms used in designating them are also of modern origin. But he saw in vision that people should come with speed swiftly from the ends of the earth, when the Lord should hiss unto them. He, of course, described the events he saw in the best language at his command. In his sixty-second chapter, Isaiah says—"Go through, go through the gates; prepare the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world. Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." It seems

then that he did describe something about making these railroads. "But," inquires one, "what did he mean by saying 'go through, go through the gates'?" I do not know. Probably he did not understand what a tunnel was in those days, but when he saw in vision a long train of cars without any animal power to draw them, dart into the mountain, and emerge on the opposite side of the mountain, I do not know that he could describe it in any better language than by saying--"Go through, go through the gates;" and then, when he wanted to represent the smoothness of the railroads, I do not know that he could do it any better than by saying--"Cast up a highway, gather out the stones," etc.  

The third reference to the gathering of the Saints describes the swiftness of the modes of transportation which will be employed. Says Isaiah:

And he will lift up an ensign to the nations, from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

Le Grand Richards makes this interpretive statement in dealing with this passage:

In fixing this time in our day, Isaiah seemed to indicate that the gathering should take place in the day of the railroad train and the airplane: . . .

Since there were no such things as trains and airplanes in that day, Isaiah could hardly have mentioned them by name, but he seems to have described them in unmistakable words. How better could "their horses' hoofs be counted like flint, and their wheels like a whirlwind" than in the modern train? How better could "Their roaring . . . be like a lion" than in the roar of the airplane? Trains and airplanes do not stop for night

1Journal of Discourses, XVII, 319-20. Author's italics.

2Isaiah 5:26-29.
Therefore, was not Isaiah justified in saying: "none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken"? With this manner of transportation the Lord can really "hiss unto them for the end of the earth," that "they shall come with speed swiftly."\(^1\)

Emphasis on mountains is another prominent characteristic of Isaiah's teachings concerning the gathering, and such passages have long been interpreted by the Church of Jesus Christ of Latter-day Saints as predictive of the establishment of the Church in the Rocky Mountains.

Comments James E. Talmage, a former member of the Quorum of the Twelve:

Biblical statements concerning the Zion of the last days, as separate from both the ancient and the reestablished Jerusalem of the east, are silent regarding the geographical location of this second and latter-day capital of Christ's kingdom. We learn something, however, from the Bible as to the physical characteristics of the region wherein Zion is to be built. Thus, Micah, after predicting the desolation of the hill, Mount Zion, and of Jerusalem in general, describes in contrast the new Zion, at which the house of the Lord is to be built in the last days. These are his words: "But in the last days it shall come to pass, that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

The prophecy of Isaiah is not less explicit regarding the mountinous character of the country of modern Zion; and, furthermore, this writer assures us that the righteous man only shall be able to dwell amid the fiery splendor of this new abode; and of him the prophet says: "He shall dwell on high: his place of defense shall be the munitions of rocks"; and adds the statement that the land

\(^1\)Richards, p. 198. Author's italics.
shall be very far off. In another passage he mentions a gathering place "beyond the rivers of Ethiopia," and, "on the mountains" where the Lord is to set up an ensign to the world.¹

Le Grand Richards gives the following comment concerning the Lord's house or temple, established in the top of the mountains:

Only those who are associated with the Church in this dispensation can understand how literally this prophecy (Is. 2:2-27) has been fulfilled. That the saints might enjoy the privileges of the sealing ordinances performed in the "house of the God of Jacob," they have gathered from the nations of the earth where the missionaries have carried the message of the revealed gospel of the Lord Jesus Christ. The law of the Lord is going forth out of Zion, as will ultimately the "word of the Lord from Jerusalem."

This establishment of the "Lord's house" in the "top of the mountains," and the gathering of all nations unto it, should precede the judgments of the Lord which would be followed by a day when, "nation shall not lift up sword against nation, neither shall they learn war any more." (See Isa. 2:4.) With the close of World War II we are all hopeful that we are approaching the day when the condition Isaiah foretold may be anticipated. At least we know that it has not yet been fulfilled.²

Church members stress the literal interpretation of Isaiah's prophecy by pointing out that the Indian word Utah actually means "Tops of the Mountains."

A last group of prophecies which have been held as applicable to the Saints in the mountains in the last days concern the fertility of arid lands and the appearance of water in the desert wastes. Examples of these passages are:

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.


²Richards, p. 197.
It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.¹

I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil trees; I will set in the desert the fir tree, and the pine, and the box tree together: That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.²

Typical of the interpretation placed on these prophecies by Latter-day Saints is the following:

"I will open rivers in high places." This could have reference to the reservoirs built in the canyons to impound the winter run-off of water, so it can be used for summer irrigation.

"And fountains in the midst of the valleys." If you have seen some of the flowing wells that have been drilled in some of the dry valleys, you can understand this part of the prophecy. All these fulfillments of prophecy have so changed the wilderness, that it has been possible to plant the various types of trees that otherwise would not grow.

"That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." All this, therefore, may be regarded as the work of the Holy One of Israel, for the benefit of gathered Israel in the latter days.³

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¹Isaiah 35:1-2, 5-7, 10. ²Ibid., 41:18-20. ³Richards, p. 201.
It seems probable that insofar as these prophecies deal with the reclamation of arid regions they will find a dual fulfillment in the Western United States and also in Palestine.

Fulfilled and Future Prophecies Concerning the Growth of the Rocky Mountain Area

From the time that the first Latter-day Saint pioneers entered the Salt Lake valley, there was anticipation of the rapid growth of the Church and of a great population expansion in the Rocky Mountain area. Reference has already been made to the statement by Joseph Smith in 1842 in which he prophesied:

1. That the Saints would become a mighty people in the tops of the mountains.
2. That cities would be built up from one end of the country to the other.
3. That the nations of the earth would marvel at the construction of these cities.
4. That many should be gathered from the nations of the earth to assist in building cities and temples.
5. That Israel shall be made to rejoice.

Comment was also made on Brigham Young's vision as he first gazed upon the Salt Lake valley, in which he saw the "future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains."

These prophecies are regarded by Latter-day Saint writers as having already seen at least a partial fulfillment.
Other prophecies concerning the growth of the West, however, have not yet reached their consummation and are being fulfilled at the present time. Others have yet to begin their fulfillment.

The following prophecies are reported to have been made by Brigham Young in the presence of Benjamin Kimball Bullock on several occasions while he (Young) was visiting in Provo. The prophecies were recorded by Ben H. Bullock, the son of the man to whom they were originally given.

Father said, "When President Young would make his visits among the Saints and hold meetings, some of us brethren living in Provo, Utah would be appointed by President Abraham O. Smoot (who was then President of the Utah Stake), to go out on Provo Bench and meet President Young and ac-

1 On May 27, 1960 the author interviewed Mr. Bullock in an effort to obtain further information on the manner in which these alleged prophecies were given to his father, and also to gain a more thorough understanding of how these sayings were preserved. Ben H. Bullock is now almost eighty-two years of age, yet the author felt that his memory was very keen and his alertness and perception was that of a much younger man. He has filled three missions for the Church of Jesus Christ of Latter-day Saints and has also served as a Bishop. He is still a member in good standing.

His father, Benjamin Kimball Bullock, was a High Priest, and fulfilled a mission to the Muddy for the Church. He was one of the first to settle in Provo, and came there in 1852. The elder Bullock was active in Church and civic affairs, and was the second mayor of Provo City. The Bullock family for some years operated an inn in the northwest portion of the city (but which would be considered in the central area in the light of Provo's present expansion), and Brigham Young and other Church leaders often stayed there on their visits to the community. The prophetic statements here quoted were claimed to have been uttered by Brigham Young on various occasions (the dates of which are not known) as he and the elder Bullock journeyed into Provo.

The statements were dictated by his father to Ben H. Bullock on several occasions in the presence of his mother, Martha E. Bullock, about the year 1888 when Ben was a boy of ten years of age. This was done on several family excursions to Pleasant Grove as the family, traveling in their wagon,
company him into Provo, and on different occasions, when 
we met President Young, he would stop, get out of his car-
rriage, straighten his legs, and then would talk to us, 
telling of many things that would come in the future. The 
Provo Bench was a vast stretch of land covered with sage 
and not a drop of water existed on it anywhere, but this 
is what President Young told us:
Some day all of this sage brush will disappear, water 
will be taken out of Provo River in canals to water this 
land and this Bench will become a beautiful garden spot, 
where many kinds of delicious fruits and vegetables will 
be grown, beautiful homes will be erected and Provo and 
Pleasant Grove will become one solid city.1

crossed Provo Bench to visit relatives. When they reached the 
spot where Brigham Young made a prophecy, the father would tell 
his son about it. Mr. Bullock emphasized that his father in-
structed him to write these statements down and stated that they 
were written in his father's presence as he dictated them.
The contents of these prophecies were related to others 
upon many occasions in the early 1900's, and had been written 
and notarized before they saw their fulfillment. The following 
is a sworn statement by Bishop Wilbur Sowards, former bishop of 
Manavu Ward, Utah Stake, given in Provo, Utah, and dated Novem-
ber 29, 1943:
"To Whom It May Concern:
"This is to certify that I, Wilbur Sowards, former 
bishop of Manavu Ward, Now in Provo Stake, Church of Jesus 
Christ of Latter-day Saints, did hear Ben H. Bullock repeat in 
my presence in a Fast meeting in Manavu Ward chapel during the 
summer of 1931 the above attached written prophecies of Presi-
dent Brigham Young. I was bishop at the time. In witness 
whereof the party herein above named has set his hand the day 
and year first above written.

WILBUR SOWARDS
Signed in the presence of Vaughn Skinner and notarized by 
Annie W. Peterson, Notary Public, residing at Provo, Utah. 
(Seal)." Taken from the Iron County Record, Cedar City, Utah, 
March 31, 1955.

Mr. Bullock has been criticized in the past by those 
who did not believe that the prophecies were given by Brigham 
Young. Certainly the fact that almost all of the prophecies 
have seen complete fulfillment, coupled with the care which 
Mr. Bullock has exercised in seeing that they were properly 
preserved, serve as strong witnesses for their validity.

1The only prophecy above which is not yet fully com-
pleted is the line which states that "Provo and Pleasant Grove 
will become one solid city." It is certainly nearing comple-
tion. The most recent population figures for Utah are the un-
oficial U. S. Census Bureau figures for the 1960 Census which 
were released on Wednesday, May 11, 1960. They show that Orem, 
the long, narrow city which lies between Provo and Pleasant
On another occasion President Young was in Provo and pointing to Springville, Utah said, 'Some day one of the largest steel and iron plants in the United States will be constructed on the shore of Utah Lake, beginning between Provo and Springville, coal will be brought from the large coal deposits in the mountains and the iron will come from the immense iron deposits in Southern Utah. Railroad facilities will come and everything needed is in abundance in Utah.

Concerning the Ogden-Salt Lake area, the following statements by Brigham Young are recorded by William B. Armstrong:


Grove, has experienced such phenomenal growth that it is now listed as the fourth largest city in Utah. Population figures for 1950 for Orem were 8,351, but 1960 showed the population as 18,383, which was the largest gain experienced by any Utah community during the ten-year period. The Deseret News and Telegram, Salt Lake City, Thursday, May 12, 1960.

1The prophecies which are here recorded were made in the presence of William B. Armstrong, who in turn repeated them to Ben H. Bullock in Hull, England in 1900 while they were both laboring as missionaries there. Armstrong, then an elderly man sixty-one years of age, was President of the Grimsby Conference of the British Mission at the time. The following sworn statement has been obtained by Mr. Bullock concerning his receiving of this information from Elder Armstrong:

"To Whom It May Concern:

"This is to certify that we, Joshua R. Hodson, Provo City, State of Utah; Mrs. Francis Child Linton and Mrs. Joseph H. Woods, Salt Lake City, State of Utah, did hear Elder Wm. R. Armstrong repeat in our presence at No. 36 Clumber Street, Hull, England, during the spring of 1900 the above attached prophecies of President Brigham Young in witness whereof the parties herein above named have hereunto set their hands this 10th day of December, A. D. 1953. Joshua R. Hodson, Mrs. Francis Child Linton, Mrs. Joseph H. Woods.

"Signed in the presence of Ben H. Bullock and notarized. State of Utah, County of Salt Lake, Dec., 10, A. D. 1943, personally appeared before me, a notary public in and for said
The following predictions of Brigham Young concerning the Salt Lake City area were also recorded by William B. Armstrong and given to Ben. H. Bullock:

The day will come when there will be large places of manufacture and storage constructed West of the Jordan River and there will be over three millions of people living there and Jordan River will practically run through the center of Salt Lake City.

In a discourse delivered on August 22, 1863 by Wilford Woodruff in Logan, Utah, the construction of the Logan Temple was predicted, and he then spoke of a time which is yet future when the valley in which Logan is situated will be filled with cities and villages, and will be filled with tens of thousands of Latter-day Saints:

Now, my young friends, I wish you to remember these scenes you are witnessing during the visit of President Young and his brethren. . . . The day will come, after your fathers, and these prophets and apostles are dead, you will have the privilege of going into the towers of a glorious Temple built unto the name of the Most High (pointing in the direction of the bench), east of us upon the Logan bench; and while you stand in the towers of the Temple and your eyes survey this glorious valley filled with cities and villages, occupied by tens of thousands of Latter-day Saints, you will then call to mind this visitation of President Young and his company.1

Speaking of times of trouble and distress yet future,

county and state, Joshua R. Hodson, Mrs. Francis Child Linton and Mrs. Joseph H. Woods, who signed the foregoing instrument and acknowledged to me that they executed the same.

Ben H. Bullock, Notary Public
Residing at Provo, Utah.

Published in the Iron County Record, Cedar City, Utah, March 31, 1955.

This prophecy has been fulfilled except for the three millions of people living West of the Jordan River in Salt Lake City, and this portion of the prophecy is substantiated by other prophecies of a large population which are listed in this chapter.

1The Deseret News, Vol. 33, p. 678.
prophecies tell us of a time when the population of the valleys of the mountains will number in the millions. These will be both Latter-day Saints and Gentiles. Said Brigham Young:

An inland Empire will be established in these valleys of the mountains, which will be a place of refuge for millions of people to gather to, when the great day of the judgments of God comes upon the earth, and the righteous come here for safety. Our people will go East, West, North and South, but the day will come, when they will be glad to come back. We will be shut out from the rest of the world.¹

Heber C. Kimball foretold the coming of millions on millions of people to the West, seeking refuge and relief:

I am very thankful that so many of the brethren have come in with handcarts; my soul rejoiced, my heart was filled and grew as big as a two-bushel basket. Two companies have come through safe and sound. Is this the end of it? No; there will be millions on millions that will come much in the same way, only they will not have hand carts, for they will take their bundles under their arms, and their children on their backs, and under their arms, and flee; and Zion's people will have to send out relief to them, for they will come when the judgments come on the nations. And you will find that judgments will be more sore upon this people, if they do not repent and lay aside their pride and their animosities, their quarreling and contentions, their disputations among themselves.²

He also foretold the gathering of the Gentiles to Salt Lake City, and prophesied of the degeneration of that city into one of the wicked cities of the world:

After a while the Gentiles will gather to this place by the thousands, and Salt Lake will be classed among the wicked cities of the world. A spirit of speculation and extravagance will take possession of the Saints, and the

¹Prophecy Made by Brigham Young in the Presence of Benjamin Kimball Bullock. The unofficial census count for the 1960 Census, the latest figures available, show the population of the city of Logan as 17,464, and of the entire Cache valley as 35,688. The Deseret News and Telegram, May 12, 1960.

²Journal of Discourses, IV, 106.
result will be financial bondage. ¹

In connection with the growth of the Saints, past Church leaders have prophesied and taught concerning the wealth which the Saints will eventually attain in the mountains. The following statement is attributed to Brigham Young: "I do not worry about the Saints in poverty but when the Lord sees fit to open

¹Amanda Wilcox, Prophetic Sayings of Heber C. Kimball to Amanda H. Wilcox, given in May 1868. This prophecy described the construction of downtown Salt Lake City. It is here recorded in the words of Amanda Wilcox:

"During the latter part of May, 1868, President Heber C. Kimball and I were standing in front of his place, on North Main. After a few moments' conversation he turned to me and said, 'Now, Sister Amanda, I am going to tell you something.' Looking south, he observed, 'What do you see?' I told him that I did not know any of the places on Main street except Brother Wells', Bishop Hunter's, William Jennings', Walker Brothers' and the Tithing Office. He then remarked, 'I will begin with Brother Wells' place. It will be torn down and a six-story building will be erected on that corner. [Templeton Building] All of the houses south of that place will be removed to make room for buildings that will average from three to six stories high.

"Now we will come back from Fourth South to the Council House corner. Here a large fire proof building will be erected with an addition to it on the west. [Union Pacific Building and Annex] Where the Tithing Office now stands will be constructed a building that will be a credit and honor to the inhabitants of this whole intermountain region. [Hotel Utah] The land around the Temple block will be owned by the Saints and this will become a city of beautiful buildings.

"Next comes the Temple. What do you expect to see there?' I told him that I expected to see the Savior, Joseph, Hyrum and others. He said, 'Have you seen the Temple picture?' I said that I had not. He then put his hand on my shoulder and said, 'Now look.' 'Oh, how white and beautiful,' I exclaimed. He then removed his hand and the vision was gone...

"He told me that the trial of the Saints would be hard to bear until the square of the Temple was reached. Before that time, however, our brethren would be imprisoned until the penitentiary should be full, and some of them would be removed to other places. Mothers would weep for their husbands, and children would cry for their fathers. Some would die, and sorrow would fill the hearts of every Latter-day Saint.

"Continuing, he said: 'When the Temple roof is on, it
the great oil reserves in Utah, I tremble for them.1

Orson Pratt taught that just before the time to return back to Jackson county, Missouri to build the New Jerusalem, the members of the Church will be the wealthiest people on earth:

Now, when the time comes for purchasing this land, we will have means. How this means will be brought about it is not for me to say. Perhaps the Lord will open up mines containing gold and silver, or in some other way as seemeth to him best, wealth will be poured into the laps of the Latter-day Saints till they will scarcely know what to do with it. I will here again prophesy on the strength of former revelation that there are no people on the face of the whole globe, not even excepting London, Paris, New York, or any of the great mercantile cities of the globe—there are no people now upon the face of the earth, so rich as the Latter-day Saints will be in a few years to come. Having their millions; therefore they will purchase the land, build up cities, towns and villages, build a great capital city, at headquarters, in Jackson County, Missouri. Will we have a temple there? Yes; will we have a beautiful city? Yes, one of the most beautiful cities that will ever be erected on the continent of America will be built up by the Latter-day Saints in Jackson County, Missouri.2

will be somewhat better, but when the building is completed the Evil One will be shut out. The prayers of the Saints will be heard, and the sick will be taken there to be healed. The Spirit of God will rest upon his people, and work for the dead will be continued night and day. You will attend the dedicatory services on the third day, and if you will come to this very spot after the meeting is dismissed, you will hear a mighty voice cry out, "All is well."

"I attended the services on the third day, and went to the designated spot, and heard the voice, as he said I would repeated three times."

1Prediction Attributed to President Brigham Young in St. George, Utah. This prophecy appears to have been commonly known in that community several decades ago and was repeated to Ben. H. Bullock by an Elder Holt about thirty years ago. Exact dates and further verification are unknown.

It can thus be seen that early Church leaders foretold the growth of the Church in the West and prophesied of expansion in specific areas as well as of an overall increase in population. Their message has been that the Saints of this day are to witness a continual population growth in the valleys of the mountains until it numbers in the millions. Many of the inhabitants of these areas will not belong to the Church, but will gather to the West during a time of peril. Though they may fall into the pitfalls of financial speculation the Saints will continue to become a mighty people and will eventually be among the richest people of the world.

The Ensign Has Been Raised

One of the most diligently pursued tasks of the Church program since its inception has been its missionary effort. This is held as a fulfillment of Christ's words to the Twelve in Jerusalem, when He said: "...this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."1

Especially since the Saints came to the Rocky Mountains have they been highly cognizant of their responsibility to "lift an ensign unto the nations." Typical of this was the naming of Ensign Peak which took place just two days after the Saints entered the Salt Lake Valley.2

1Matthew 24:14.

2See Essentials in Church History, p. 453.
The term "ensign" has been used with various interpretations throughout the history of the Church. The first application of the term in the latter-days is found in the Doctrine and Covenants, Section sixty-four. In this usage the city of New Jerusalem and the latter-day Zion is to be the "ensign:"

Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations. For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion. And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known. And even the bishop, who is a judge, and his counsellors, if they are not faithful in their stewardships shall be condemned, and others shall be planted in their stead. For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her; And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen.¹

The Doctrine and Covenants also furnishes a second application to the term "ensign." In this instance it refers to the principle of peace:

And again I say unto you, sue for peace, not only to the people that have smitten you, but also to all people; And lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth; And make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good.²

The word "ensign" is also applied to an unidentified person called the root of Jesse who is to live in the last days³ and of whom Isaiah said: "And in that day there shall

¹Doctrine and Covenants 64:37-43. Author's italics.
²Ibid., 105:38-40.
³The Angel Moroni quoted chapter eleven of Isaiah to Joseph Smith and said that it was about to be fulfilled. Joseph Smith 2:40.
be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek: and his rest shall be glorious.¹

By revelation Joseph Smith gave the following interpretation of this passage:

What is the root of Jesse spoken of in the 10th verse of the 11th chapter? [of Isaiah]

Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.²

The Church has taken no position on the identity of this root of Jesse who is to stand as an ensign for the gathering of the Lord's people in the last days.

¹Isaiah 11:10.

²Doctrine and Covenants 113:5-6. The context of this passage is difficult, for Isaiah 11:10 bridges two different areas of time. Those who would link verse ten with verses six to nine would interpret the root to be a person living during the millennium. But those who consider verse ten as being linked to verses eleven and twelve would place the time of this individual as before the advent of Christ.

Dr. Sidney B. Sperry, professor of Old Testament Languages and Literature at Brigham Young University, speaks out in favor of the Prophet Joseph Smith as the fulfiller of this prophecy. In his text, The Voice of Israel's Prophets, he says: "We have clearly seen that the "Stem of Jesse" is Christ, but we are still not clear as to the identity of the "rod," despite the explanation in the Doctrine and Covenants. To be sure, it tells us that "it is a servant in the hands of Christ," etc., but an express name is not given. May I suggest that the "servant" or "rod" referred to is none other than the Prophet Joseph Smith himself. For this suggestion I am solely and alone responsible. . . . Joseph Smith stands for an ensign of the peoples, because he holds aloft the gospel principles to the world. The restored gospel in this age is indeed the "ensign" or standard held forth by the modern prophet. The nations have sought and will continue to seek him. The Mormon people have no hesitation in proclaiming his greatness and the importance of his message." pp. 36-37.
A fourth and final meaning of the term "ensign" is that it refers to the Gospel. Orson Pratt used the term in this way when he said:

It seems then that God is going to lift up an ensign upon the mountains. What do you mean by an ensign? According to the definitions given by our lexicographers an ensign is a kind of a standard to which people rally and around which they gather. . . . in the language of Isaiah, "all ye inhabitants of the world," all nations, languages and kindreds are required to see, when the Lord lifts up an ensign on the mountains: "When he bloweth a trumpet hear ye." What kind of a trumpet? The trumpet of the Gospel, that which takes the Gospel to all these nations, calling upon them to flee out of their own lands.1

It is in this sense that the Church has lifted up an ensign while located in the top of the mountains. The work of preaching the Gospel, like other last day events, must go forward rapidly. Said Brigham Young:

Do you understand that what the Lord will perform in the latter days will be done quicker than in the former days? He suffered Noah to occupy one hundred and twenty years in building the ark. Were he to command us to build an ark, he would not allow so long a time for completing it. On account of the work's being hastened in our time, I have good reason to urge upon the people the necessity of their living their religion.2

And as the work of the Church progresses, the judgments upon the wicked draw nearer. President Wilford Woodruff taught that the Lord's judgments await only the drawing to an end of the present period of warning.

Look at the wickedness which is on the increase in the world, covering the earth like the waters of the great deep. What will the end be? Death, destruction, whirlwinds, pestilence, famine and the judgments of God will be poured out upon the wicked; for the Lord has withheld these judgments until the world is fully warned. To this

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1 *Journal of Discourses*, XVII, 318. Author's italics.
end we have been laboring diligently for fifty years, so far as we have had opportunity. But all these judgments will come. The seals will be opened; plague will follow plague; the sun and the moon will be darkened; and the unbelief of the world will make no difference to all these things coming to pass.\(^1\)

Missionary Message of the Last Days: Repentance and the Gathering

From the time of the restoration of the Gospel the calling of the missionaries has been to "preach repentance unto the people."\(^2\) The proselyting effort of the Church has been aimed at seeking out the honest-in-heart and causing them to prepare themselves by forsaking the wicked ways of the world. Typical of the instructions given to missionaries are the words of a revelation to Algernon Sidney Gilbert, in June, 1831 in which the instruction is given to "take upon you mine ordination, even that of an elder, to preach faith and repentance and remission of sins, according to my word, and the reception of the Holy Spirit by the laying on of hands."\(^3\)

But closely related to the above doctrine has been the doctrine of gathering. Both the idea of a spiritual gathering and of a physical gathering have been expounded. Spiritual gathering has been interpreted as a drawing away from sin and wickedness; it is in reality a restatement of the doctrine of the first principles as is mentioned above. Typical of the statements by Church leaders concerning the spiritual gathering:

\(^1\)Ibid., XXII, 175-76.
\(^2\)Doctrine and Covenants 44:3.
\(^3\)Ibid., 53:3.
is this statement made by President Brigham Young in 1868:

We are called upon to come out from among the wicked, as it is written, "Come out of her, O my people," that is, come out of Babylon. What is Babylon? Why, it is the confused world: come out of her, then, and cease to partake of her sins, for if you do not you will be partakers of her plagues.  

The doctrine of the literal gathering is not so easily summarized, for in different periods of the history of the Church different policies have been characteristic. In the early days after the Restoration, the Saints in the East were told to gather together and move westward. As early as March 7, 1831 came the following instruction:

Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me.
And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you.

The idea of the Saints living together for safety and for mutual betterment continued. Indeed, even though the doctrine of gathering was not at first preached to European converts, many of the converts, upon hearing the Gospel, became very anxious to immigrate to America so that they could be with the body of the Church.

In 1839 the Prophet, in an epistle addressed "to the Church of Jesus Christ of Latter-day Saints at Quincy, Illinois, and Scattered Abroad, and to Bishop Partridge in Par-

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3. See Documentary History of the Church, II, 492.
4. Ibid., IV, 126-27.
ticular," said:

Now, brethren, I would suggest for the consideration of the conference, its being carefully and wisely understood by the council or conferences that our brethren scattered abroad, who understand the spirit of the gathering, that they fall into the places and refuge of safety that God shall open unto them, between Kirtland and Far West. Those from the east and from the west, and from far countries, let them fall in somewhere between those two boundaries, in the most safe and quiet places they can find; and let this be the present understanding, until God shall open a more effectual door for us for further considerations.¹

The gathering to this area continued until after the martyrdom of Joseph Smith.

It was not until after the Saints were well established in the western mountains that the concept of expanding to make all America the land of Zion made its influence felt. Later, as the expansion and colonization of the Church increased, and as anti-Mormon sentiments diminished, the need and desire to gather to the headquarters of the Church diminished. The Saints have been instructed to gather to the almost three hundred stakes which are scattered throughout this continent. Comments on the doctrine of the gathering will play an important part in future chapters.

It is in this setting then—of a Church and Zion (i.e. people who are "pure in heart") established in the top of the mountains in fulfillment of prophecy and rapidly becoming a mighty people, raising an ensign to the nations, gathering the righteous to its many stakes throughout the continent and calling for all who will give heed to come out from the depths of

¹Documentary History of the Church, III, 301. Author's italics.
wickedness in preparation for the judgments to come--that the future will be viewed in this work.
CHAPTER III

THE OVERTHROW OF GOVERNMENTS WHICH
PROHIBIT MISSIONARY WORK

Beginning of War in The Last Days

On December 25, 1832, Joseph Smith uttered a prophecy "concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina."¹ He foretold many of the details of the War between the States—that it would be between the Northern and the Southern States, that the Southern States would call upon Great Britain for assistance, that Great Britain would in turn seek help from other nations, and then that war would be poured out upon all nations. He foresaw that this series of wars would continue "until the consumption decreed hath made a full end of all nations,"² and stated that these wars would be accompanied by famine, plague, earthquake, thunder and lightning, and mourning among the inhabitants of the earth. The War between the States was thus held to be the beginning of warfare which will continue until all nations have been consumed. Eleven years later he stated once again that "the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South

¹ Doctrine and Covenants, 87:1. Author’s italics.
² Ibid., 87:6.
Carolina. It may probably arise through the slave question."¹

Because of these statements Latter-day Saint thought holds that the U. S. Civil War marked the beginning of wars and disasters which will continue until the final coming of Christ.

**Purpose of War is to Prepare for the Gospel to Be Preached**

Since the giving of this revelation war has to some degree been regarded by Latter-day Saints as having functioned as an instrument for the overthrow of rulers and governments which will not allow the Gospel to be preached by Latter-day Saint missionaries. This was Orson Pratt's teaching in 1875:

At the present time there are some nations who will not permit any religion to be proclaimed within their borders except that which is established by law. When God shall cast down thrones, which he will soon do; when he shall overturn kingdoms and empires, which time is very near at hand, then other governments will be formed more favorable to religious liberty, and the missionaries of this Church will visit those nations. Already we find greater religious liberty advocated in the northern portions of Europe where formerly imprisonment was the penalty of declaring any other religious doctrine than that which was permitted by their laws. Austria, that great Roman Catholic power, containing thirty-one millions of Catholics, is increasing in religious liberty. Spain, which for centuries has persecuted everything but the established religion, where countless martyrs have been tortured and put to death by the so-called "Holy Inquisition," is at present forming a constitution which proposes to grant a large share of religious liberty. And so we might enumerate what God is doing among these despotic powers, overturning and changing long-established usages and institutions, that His servants may go by His own command; to deliver the great and last message of the Gospel to the inhabitants of the earth, preparatory to the coming of His Son.²

Parley P. Pratt also applied the philosophy that the

¹Ibid., 130:12-13.

²*Journal of Discourses*, XVIII, 63-64. Author's italics.
purpose of war is to prepare the unreceptive nations to receive the Gospel. He carried the application beyond the Gentile nations to the oriental nation of Japan, and said that "politically speaking, some barriers yet remain to be removed, and some conquests to be achieved, such as the subjugation of Japan, and the triumph of constitutional liberty among certain nations where mind, and thought, and religion are still prescribed by law."¹ He continued by stating that this subjugation of Japan was to take place before the gathering of the tribes of Israel to Palestine.

Harold B. Lee, in the October, 1954, General Conference of the Church, quoted the above statement and then commented:

Subjugation means conquering by force. I want to say to you that one of the most significant things that I have seen in the Far East is the fulfillment of what Elder Parley P. Pratt testified would be one of the significant developments necessary to the consummation of God's purposes, "the subjugation of Japan and the triumph of constitutional liberty among certain nations where mind and thought and religion are still prescribed by law."¹

He then elaborated on how World War II had opened up the way for effective missionary work in that nation.

Nations Yet to Hear the Gospel

Orson Pratt listed certain nations which were to hear the Gospel as a result of this warfare:


²One Hundred Twenty-fifth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City: Church of Jesus Christ of Latter-day Saints), p. 126.
How is it with regard to the war now taking place between Austria and the allied powers of France and Sardinia? How extensive the present European war will be we do not know; but this we know from prophecy—it will not result in the downfall of the "mother of harlots." There will be a time of peace—a time that will be more favourable to the promulgation of the Gospel, that you and I and whosoever of the servants of God he pleases may be sent to these European nations to fulfill the prophecy which I have referred to in the Book of Mormon, and establish the kingdom of God among all the nations of modern Europe. Where tyranny and oppression and all the horrors of despotism now reign, will be heard the Gospel of peace. Saints must be established in all those countries. Even in Russia, that place where they would almost put you to death if you brought a printed work of a religious nature into the empire,—in that country, where they will not suffer you to propagate the Bible unmolested, whose religion is established by law, has the Gospel of Jesus Christ to be preached. Yes, the Church of the Saints is to be established there; and after it is established, there they are to gather together in multitudes, like other nations, to fight against it; and so they will in Austria, Spain, Portugal, and in all the modern nations of Europe, as well as those nations that inhabit Asia and Africa!  

In a speech given in a Devotional Assembly at Brigham Young University on May 18, 1960, President David O. McKay considered the two opposing forces which stand as world powers today and told the student body that Communism will be overruled and that the Gospel will be preached in Russia:

Can you not see many nations yet to hear the truth, students, Jew as well as Gentile! India and China both awakening, Russia enveloped with communism—a new religious freedom must come. God will overrule it, for that people must hear the truth, and truth in simplicity. Truly there is much for the Church to do in the coming century!

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1. *Journal of Discourses*, VII, 185-86; Author's italics.

2. *Church News*, a Section of *The Deseret News* and Salt Lake Telegram, week ending May 28, 1960; Author's italics. The author has in his possession copies of two Patriarchal Blessings given by a Patriarch in St. Johns, Arizona, in which a war between Russia and the United States is prophesied. Because of their personal nature, and because the evidence in this work is limited to the scriptures and works of General Authorities of the Church they are not quoted here. However, a brief summary
Wars are the Struggle With the Great and Abominable Church

This period of warfare in which the governments which have opposed the Lord's work will be overthrown has been in progress since the time of the Civil War, but it has not yet seen its completion. And as these nations struggle with one another in periodic strife, a constant battle is pictured as being waged against the Saints in many areas. Persecution is still encountered and it is represented by the Book of Mormon as caused by a great and abominable church\(^1\) which wars against the Saints. Note that it is to take place before the Father fulfills His covenants with the House of Israel (i.e. before the Gospel is carried to the house of Israel after the fulfilling of the times of the Gentiles.\(^2\)):

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

of their message may not be improper and would serve to shed some light on the matter under consideration. They are in complete harmony with each other. Each term the war a Third World War. They speak of Russia and her allies and clearly state that they will be defeated by the United States and her allies. The United States is to be attacked by "a strong European power." The war will take place largely in the air and under the ocean, and both major powers will drop bombs on each other. Traitor after traitor will be detected and apprehended in this country. The God of Heaven will take over and bring the war to a speedy victory for America and her allies. Russia will never again be a great world power, and the United States will eventually arise to great heights among the nations of the world.

\(^1\)The identity of this church will be considered in a later chapter.

\(^2\)This terminology is defined in the next chapter.
Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

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

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

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

And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying: Behold, the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel.1

It was Pratt's view that this period of wars which began with the Civil War was the war between the Saints of the Lamb of God and the great and abominable church. He stated that the great mother of abominations had already gathered together the multitudes to fight against the Saints in Missouri, Illinois, Canada, England, and Denmark, and that "whenever this Church has been organized, or a Branch established, the 'mother of abominations' has marshalled her host. So far the prophecy has been fulfilled in part, but not in full."2

1I Nephi 14:11-17. Author's italics.
2Journal of Discourses, VII, 186-87.
It was seen in the beginning of this chapter that wars would rage until a full end to all nations has been made. But it appears that the characteristics of the early portion of this period of warfare differ from its latter portion. As was discussed earlier in this chapter, the purpose of a portion of this warfare is to allow the Gospel to enter into areas where it has been prohibited in the past. This apparently is the characteristic of the early period of the era of warfare. Orson Pratt taught in 1859 that after the missionaries had penetrated into these nations, they

... have got to do a great deal of preaching before the times of the Gentiles is fulfilled; you have got to go and build up the Church of the Lamb of God among those nations, and set ministers over them, and go and build up more ... that when the multitudes gather to fight against them they may be armed with the power that comes from heaven.\(^1\)

It has also been seen that it is typical of this early period of warfare that the converts in these newly-proselyted nations will be persecuted by the people of those nations. Such will be the case, according to Pratt, when the Gospel goes to Russia, Austria, Spain, Portugal, and in all the nations of modern Europe, Asia, and Africa. He states that "the Saints, instead of being all gathered out, will still be among the nations, for the power of the Lamb of God \(\text{\textbullet}\) to descend upon the Saints of the Most High that are among all the nations and kingdoms of

\(^1\)Ibid., Author's italics.
the Gentiles. . . ."¹

But after the missionaries have penetrated into all these nations, and persecution has risen against the converts who are won there, the type of warfare will finally change. No longer will it serve the purpose of preparing the nations to hear the gospel, but it will become a war of terrible destruction. Orson Pratt contrasted these two types of war when he said:

This war that is now taking place [war between Austria and the allied powers of France and Sardinia] will not result in that dreadful extinction that is foretold in the Book of Mormon, and which will rage among all the nations and kingdoms of the Gentiles, or, in other words, among the nations of Christendom. The one is a war preparatory to the proclamation of the Gospel; the other is a war of terrible destruction, which will not better the condition of those who escape.²

It appears that that the line of demarcation between these two types of warfare will be the first stage of the fulfilling of the times of the Gentiles, when the Spirit of the Lord will entirely withdraw from the Gentile nations:

By-and-by, when the Lord has made bare his arm in signs, in great wonders, and in mighty deed, through the instrumentality of the churches that shall be built up, and the nations and kingdoms of the earth have been faithfully and fully warned, and the Lord has fulfilled and accomplished all things that have been written in the Book of Mormon, and in other revelations pertaining to the preaching of the Gospel to the nations of the Gentiles and to the nations of Israel, by-and-by the Spirit of God will entirely withdraw from those Gentile nations, and leave them to themselves. Then they will find something else to do besides warring against the Saints in the midst--besides raising their sword and fighting against the Lamb of God; for then war will commence in earnest, and such a war as probably

¹Ibid., p. 186. This view seems to be based on I Nephi 14:12.

²Ibid., pp. 185-86. Author's italics.
never entered into the hearts of men in our age to conceive of. No nation of the Gentiles upon the face of the whole earth but what will be engaged in deadly war, except the Latter-day Kingdom. They will be fighting one against another.¹

At the time of this second stage of warfare many of the Saints will not remain among the Gentile nations, but "shall be gathered unto Zion out of every nation under heaven."²

Orson Pratt also stated that the dividing line which would differentiate between whether the newly-converted Saints were to remain in their homelands or were to be gathered out was the fulfilling of the times of the Gentiles:

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—"0, ye, my servants, come home, come out from the midst of these Gentile nations. . . . 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. . . ."³

Nephi contrasted these two eras of warfare as he expounded the prophecies of Isaiah. He said that "the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel," and then he told of the second stage of warfare in which the house of Israel will be gathered out of captivity and the nations who warred against the Saints "shall be

¹Ibid., pp. 188. Statement by Orson Pratt. Author's italics. This period of general destruction will be considered in greater detail in the chapter entitled "Universal Conflict."

²Doctrine and Covenants 45:69.

³Journal of Discourses, XVIII, 64. Author's italics.
turned against one another, and they shall fall into the pit which they digged to ensnare the people of the Lord.\footnote{Nephi 22:10-16. Author's italics.}
CHAPTER IV

THE FULFILLING OF THE TIMES OF THE GENTILES

What Are the Times of the Gentiles?

The Savior, while ministering in Palestine, taught that the Gospel would be taken from the Jews and given to the Gentiles. On one occasion he told the parable of the wicked husbandmen in which he depicted a group of unworthy servants who lost their calling to other husbandmen, and summarized his parable by saying, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." On another occasion, after witnessing the faith of a Roman centurion, He said:

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom [those of the house of Israel] shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

At yet another time He foretold the Roman conquest of Palestine's capital, and prophesied that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

With the destruction of Jerusalem in 70 A. D. the Jewish people were scattered and began to suffer a period of persecution which continues to the present day. The Church of

Christ became a Gentile church and the Gospel was truly taken from the Jews.

According to the traditional Christian viewpoint, the "times of the Gentiles" is the period during which the House of Israel is to be scattered and persecuted among the nations of the earth—the era when the Gentile nations will have embraced Christianity and hold full power over Israel and over all the nations of the earth. It is held that this period began with the destruction of Jerusalem in 70 A.D. and that it continues to the present day.

The Latter-day Saints recognize that the Gospel was taken, to a certain degree, to the Gentiles through the work of Paul and other Christian missionaries of the first century, and that at the same time it was taken from the Jewish people and they were dispersed among the nations. But a fundamental belief of the Church is that an apostasy took place during the first centuries A.D. in which Christianity became corrupt and the Gospel was taken from the earth. As a result of Christian influence, the Gentile nations have been raised to a position of prominence in the earth for many centuries. The Latter-day Saints hold that the "times of the Gentiles" in our modern day commenced with the restoration of the Gospel through Joseph Smith. The term has reference to that period, during the progress of this dispensation, when the message of Mormonism will be preached to the Western world, generally denominated the Gentile nations. Of the commencement of the "times of

1The term "Gentile nations" is generally used in reference to the nations which have embraced Christianity. The term is often contrasted with the term "Heathen nations," which refers
the Gentiles," a revelation said, in 1831, while alluding to the spiritual light that broke forth through the revelations to Joseph Smith and others: "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."¹

Fulness of the Gentiles

The Angel Moroni reportedly informed Joseph Smith, in 1823, that "the fulness of the Gentiles was soon to come in;"² that is, that their full opportunity to receive the Gospel in the latter-days was at hand.

Orson Pratt defined the "fulness of the times of the Gentiles" as the period in which the gospel will be preached to every nation, kindred and tongue among the Gentile nations:

The great object of the angel in restoring the Gospel was, in the first place, to fulfill the times of the Gentiles. Inquires one--"What do you mean by that?" I mean that God will send this Gospel, restored by an angel, to every nation, kindred, people and tongue in the Gentile world before he will permit his servants to go to the scattered remnants of Israel.³

It is during the fulness of the times of the Gentiles that the House of Israel will begin to be prepared to accept the Gospel. Paul wrote to the Romans that "blindness in part is happened to Israel, until the fulness of the Gentiles be

to all nations which are not of the blood of Israel and which have not accepted the doctrines of Christianity.

¹ Doctrine and Covenants 45:28.
² Joseph Smith 2:41.
³ Journal of Discourses, XVIII, 176-77. An explanation of how and when the Gospel will be carried to the Jews is found in the chapter entitled "The Gathering."
come in."\textsuperscript{1} It appears that this is the period spoken of by
the prophet Zenos in which he said that people of Israel will
"no more turn aside their hearts against the Holy One of Is-
rael,"\textsuperscript{2} in preparation for their being gathered in from the
four quarters of the earth and their restoration to the cove-
nants which God made with their fathers.

Conditional Promises Made to the Gentiles

Much difficulty has been encountered by various stu-
dents of the \textit{Book of Mormon} over numerous conditional promises
which the Book of Mormon prophets make to the Gentiles who are
to come to this land. Typical of these prophecies are the fol-
lowing:

But, said he \textsuperscript{Lehi}\textsuperscript{7} notwithstanding our afflictions,
we have obtained a land of promise, a land which is choice
above all other lands; a land which the Lord God hath cove-
nanted with me should be a land for the inheritance of my
seed. Yea, the Lord hath covenanted this land unto me, and
to my children forever, and also all those who should be
led out of other countries by the hand of the Lord.

Wherefore, this land is consecrated unto him whom he
\textsuperscript{God}\textsuperscript{7} shall bring. And if it so be that they shall serve
him according to the commandments which he hath given, it
shall be a land of liberty unto them; wherefore they shall
never be brought down into captivity; if so, it shall be
because of iniquity; for if iniquity shall abound cursed
shall be the land for their sakes, but unto the righteous
it shall be blessed forever.\textsuperscript{3}

Again:

And blessed are the Gentiles, they of whom the prophet
has written; for behold, if it so be that they shall re-
pent and fight not against Zion, and do not unite them-
selves to that great and abominable church, they shall be
saved; for the Lord God will fulfil his covenants which he

\textsuperscript{1}Romans 11:25, Author's italics. \hspace{1em} \textsuperscript{2}Nephi 19:15
\textsuperscript{3}II Nephi 1:5, 7.
has made unto his children; and for this cause the prophet has written these things.\(^1\)

And also:

And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people . . . the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.\(^2\)

A commentary was made on this problem by B. H. Roberts, in an explanatory note appended to a discourse by Orson Pratt:

The Book of Mormon does not predict what will befall our nation, the United States, nor "its final end." But it contains a conditional prophecy in relation to the two American continents. These continents are a promised land. They are given, according to the Book of Mormon, primarily to the descendants of the Patriarch Joseph, son of Jacob, as an inheritance, but the Gentile races are also given an inheritance in them with the descendants of Joseph. The whole land, however, is dedicated to righteousness and liberty and the people who possess it, whether of the house of Israel or Gentile must be a righteous people and worship "the God of the land, who is Jesus Christ." In that event God stands pledged to preserve the land and the people thereof, free from bondage of all other nations, and to bless them with very great and peculiar blessings, guaranteeing to them freedom and peaceful possession of the land forever. If the Gentile races shall observe these conditions they and their children are to share in the blessings of the land in connection with the descendants of the Patriarch Joseph. But if they depart from justice, reject righteousness and Jesus Christ, then judgments of destruction decreed in the Book of Mormon, will overtake them until they are wasted away. This is the decree of God respecting the western hemisphere, and is one of the important messages that the Book of Mormon has to deliver to the present generation. See Book of Mormon II Nephi 1:5-12; also Ether 1:42; III Nephi 20:14-20; III Nephi 20:27; 28; III Nephi 21:11-25; also "New Witness for God" Vol. III, pp. 314-323. But it will be seen that these prophecies are conditional, and therefore cannot be held to be predictions of what the final end of our nation, the United States and other nations of the American continents, will be, since it yet remains to be demonstrated whether they will abide or violate the conditions upon which they may possess the continents perpetually.\(^3\)

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\(^1\)II Nephi 6:12  
\(^2\)III Nephi 20:15, 20.  
\(^3\)Documentary History of the Church, V. 552-53. Author's italics.
One problem in understanding these passages has come through trying to interpret all the Gentiles as belonging to one group. The Book of Mormon, however, speaks of two groups of Gentiles. One group is to be blessed "Because of their belief" in God and will have the fulness of the gospel made known unto them. But the second group, "the unbelieving of the Gentiles," shall "be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations." If they shall do these things, the Lord will "bring the fulness of my gospel from among them."¹

The Doctrine and Covenants states that in the main the Gentiles will not receive the Gospel:

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; But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.
And in that generation shall the times of the Gentiles be fulfilled.²

Orson Pratt also makes it clear that the Gentile nations in general will reject the Gospel, even though there will be converts among them:

Having established his kingdom, he offers it first to these Gentile nations, if they will receive it; and when they shall account themselves unworthy of the kingdom, unworthy of eternal life, unworthy of the message which God has sent to them, and shall persecute his servants and his people all the day long, and shall close up their sanctuaries, their Churches, their chapels, their meeting houses, and their places of worship against this message, and when it

²Doctrine and Covenants 45:28-30.
can no longer find place among them so as to bring them to a knowledge and understanding of the truth, the Lord will, after a while, designate by revelation, and say unto his servants, "It is enough. You have been faithful in laboring in my vineyard, for the last time," for it was the decree of heaven, that this shall be the last time, that he will labor in his vineyard. It is the eleventh hour, the last warning that will be given to the nations of the earth, first to the Gentiles, and then to the House of Israel.1

Fulfilling of the Times of the Gentiles

The "fulfilling of the times of the Gentiles" will be regarded in this paper as a process which is composed of three stages: (1) the early stage when the Gospel will be taken from the Gentile nations and the missionaries sent to labor with the remnants of the House of Israel; (2) the middle stage in which the Gentile nations, being devoid of the Spirit of God, will be broken and largely destroyed, which will terminate their influence in the world; and (3) the final stage when the Gentile peoples will be brought to the Kingdom of God and the wicked will be destroyed by fire at Christ's coming in glory. The second and third stages will be considered in later chapters; the description of the first stage and the time of its beginning will be identified in this section.

There is to come a time when the people of the Gentile nations who will accept the Gospel will have come into the Church and those who are left will to a large degree refuse to allow the beliefs of the Church to be preached to them. When this has happened among all the Gentile nations the first stage of the times of the Gentiles will be fulfilled. The Gos-

1Journal of Discourses, XX, 146. Author's italics.
pel will be taken from them and carried back to the House of Israel. Wilford Woodruff taught:

By and by the testimony of the Gospel will be sealed among the Gentiles, and the Gospel will turn to the whole house of Israel, and the judgments of God will back up the testimony of the Elders of this Church, and the Lord will send messengers who will go forth and reap down the earth.¹

And Orson Pratt spoke repeatedly of the time when, after the Gentile nations had been taught the Gospel, the Lord will tell his servants to

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.²

He stated that the time will then have arrived for the missionaries to "go unto the remnants of the house of Israel that are scattered in the four quarters of the earth."³ Thus the Gentiles, who were the last to receive the Gospel in the meridian of time, have been the first to receive it in this dispensation, while Israel, who received the Gospel first in the time of Christ, must wait until last to receive it now.

The increase of wickedness on the earth is taken as a sign that the fulfilling of this stage of the times of the Gentiles is imminent, and it is the message of the Prophets that the earth will not become more righteous. The Lord has said, "I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth."⁴ Joseph Smith foretold the

¹Ibid., XVIII, 38. ²Ibid., XVIII, 64. ³Ibid. ⁴Doctrine and Covenants 63:32.
the effect of this withdrawal of the Holy Spirit:

I prophesy, in the name of the Lord God of Israel, anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here to-day, and should preach the same doctrine He did then, they would put Him to death.¹

Wilford Woodruff made this statement about the increasing wickedness of the world:

Forty-five years ago, in speaking to the Church, the Lord said: "You are clean, but not all, and I am not well pleased with any who are not clean, because all flesh is corrupted before my face, and darkness prevails among all the nations of the earth." This causes silence to reign, and all eternity is pained. The angels of God are waiting to fulfill the great commandment given forty-five years ago, to go forth and reap down the earth because of the wickedness of men. How do you think eternity feels today? Why, there is more wickedness, a thousand times over, in the United States now, than when that revelation was given. The whole earth is ripe in iniquity; and these inspired men, these Elders of Israel, have been commanded of the Almighty to go forth and warn the world, that their garments may be clear of the blood of all men.²

The spirit of wickedness is to enter into areas where the Church is well established, and many of the Church members will be affected by it, according to Heber C. Kimball:

After a while the Gentiles will gather to this place by the thousands and Salt Lake will be classified among the wicked cities of the world. A spirit of speculation and extravagance will take possession of the Saints, and the result will be financial bondage. Persecution comes next, and all true Latter-day Saints will be tested to the limit. Many will apostatize, and others will stand still, not knowing what to do. "Darkness will cover the earth and gross darkness the minds of the people."³

¹Documentary History of the Church, VI, 58.
²Journal of Discourses, XVIII, 128. Author's italics.
³Wilcox, Prophetic Sayings of Heber C. Kimball to Amanda H. Wilcox.
The rejection of the Gospel by the Gentile nations is to be accompanied by an evil spirit and a time of great wickedness, for as men reject the Gospel they are left in darkness. Joseph Smith explained:

The end of the world is the destruction of the wicked, the harvest and the end of the world have an allusion directly to the human family in the last days, instead of the earth, as many have imagined; and that which shall precede the coming of the Son of Man, and the restitution of all things spoken of by the mouth of all the holy prophets since the world began; and the angels are to have something to do in this great work, for they are the reapers. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world; that is, as the servants of God go forth warning the nations, both priests and people, and as they harden their hearts and reject the light of truth, these first being delivered over to the buffetings of Satan, and the law and the testimony being closed up, as it was in the case of the Jews, they are left in darkness, and delivered over unto the day of burning; thus being bound up by their creeds, and their bands being made strong by their priests, are prepared for the fulfillment of the saying of the Savior—"The Son of Man shall send forth His angels, and gather out of His Kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." We understand that the work of gathering together of the wheat into barns, or garmers, is to take place while the tares are bound over, and preparing for the day of burning; that after the day of burnings, the righteous shall shine forth like the sun, in the Kingdom of their Father. 

When Will the Times of the Gentiles Be Fulfilled?

The assertion that judgments are to be poured out upon the nations when the times of the Gentiles are fulfilled is a key by which the fulfillment of their times might be identified. From the evidence at hand it appears that even greater judgments than those of the past are anticipated when the missionaries are

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1Documentary History of the Church, II, 271. Author's italics.
2Cf. Doctrine and Covenants 88:84, 88-89.
called home, internal conflict breaks out in the United States, and the era of Gentile power begins to draw to a close. This final era of conflict will witness a complete disruption of Gentile civilization.

The following developments characterize the period when the times of the Gentiles will be fulfilled.

1. Indignation is "to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full."¹

2. The Angel Moroni said that these terrible judgments are to come upon the earth in this generation. Joseph Smith reported:

He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation.²

3. The times of the Gentiles will be fulfilled before the Jews are gathered in great numbers to Jerusalem. The Doctrine and Covenants states that though a remnant of Israel be scattered among all nations "they shall be gathered again; but they shall remain until the times of the Gentiles are fulfilled."³

The present gathering is held by Latter-day Saint authorities to be of small import in terms of numbers of partic-

¹Doctrine and Covenants 101:11.
²Joseph Smith 2:45.
³Doctrine and Covenants 45:24-25.
participants when compared to the gathering which must yet take place after the times of the Gentiles are fulfilled.

4. The Prophet Joseph Smith implied that the times of the Gentiles must be fulfilled some time before the coming of the Ten Tribes, for he stated that "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."¹

Orson Pratt also states:

Instead of going forth to convert the Gentile nations, go unto the remnant 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.²

5. In 1875 Orson Pratt made it clear that the Gospel must be taken from the Gentiles and a remnant of the Lamanites must be converted while the Saints are still in the mountains --before they return to redeem Zion. This would indicate that the times of the Gentiles will be fulfilled before the New Jerusalem is established.

There is one thing which I am now about to read which has not yet been fulfilled, and which we must fulfill before Zion is redeemed. I will read it—"Behold, saith the Father, I will bring the fulness of my Gospel from among them [the Gentiles] and then I will remember my covenant

¹Documentary History of the Church, I, 315.
²Journal of Discourses, XVIII, 64. Author's italics.
which I have made unto my people, O house of Israel, and I will bring my Gospel unto them." ... This people--the Latter-day Saints before they can ever return to build up the waste places of Zion and receive their inheritances in Jackson County, Missouri, have got to exert themselves to bring the remnants of Joseph/the Indians/ to a knowledge of the truth.1

6. Heber C. Kimball prophesied that as the judgments upon this nation begin, the missionaries will be called home. Therefore, as previously stated, the times of the Gentiles must be fulfilled at the beginning of the civil war which will rage within the United States,2 and before the return to Jackson County. Said Kimball:

The Judgments of God will be poured out upon the wicked to the extent that our elders from far and near will be called home. Or, in other words, the gospel will be taken from the Gentiles and later on will be carried to the Jews. ... Then the Prophet Joseph and others will make their appearance and those who have remained faithful will be selected to return to Jackson county, Missouri, and take part in the upbuilding of that beautiful city, the new Jerusalem.3

It can be seen in the light of the above evidence that the fulfilling of the times of the Gentiles will have its beginning at the commencement of the internal war which will be waged in the United States before the New Jerusalem is established, and before the Ten Tribes come from the northern regions. In later chapters of this work it will be shown that this era of devastation will continue until these nations are completely broken up. The consummation will come when the wick-

1Journal of Discourses, XVII, 299. Author's italics.
2The following chapter is a discussion of this war.
3Wilcox, Prophetic Sayings of Heber C. Kimball to Amanda H. Wilcox.
ed are burned from off the face of the earth at the time of the Lord's advent in glory. In the broader sense, then, the fulfilling of the times of the Gentiles is a process which will take place over an extended period of time, and which will be consummated when the wicked are burned at the time of Christ's coming in the clouds of heaven.

Gospel to Be Carried to The House of Israel

After the Gentile nations reject the Gospel the Church will recall its missionaries and they will be later reassigned to search out the remnants of the House of Israel. Explained Orson Pratt:

Then, when the Gentile nations shall reject this Gospel, and count themselves unworthy of eternal life, as the Jews did before them, the Lord will say--"It is enough, come away from them, my servants, I will give you a new commission, you shall go to the scattered remnants of the house of Israel. I will gather them in from the four quarters of the earth, and bring them again into their own lands. They shall build Jerusalem on its own heap; they shall rear a Temple on the appointed place in Palestine, and they shall be grafted in again." Now that, in short, is the nature of this great latter-day preparatory work for the coming of the Son of Man.\(^1\)

Joseph Fielding Smith comments that the liberation of the Jewish people in the First World War is a sign which indicates that this is a transition period leading to a termination of the "times of the Gentiles:"

The Lord said they \(\text{the Jews}\) should remain scattered among the nations until the times of the Gentiles were fulfilled. Moroni said the times of the Gentiles were about to be fulfilled. Today we are living in the transition period; the day of the Gentiles has come in, and the day of Judah and the remnant of downtrodden Israel is now at hand. The sign

\(^1\)Journal of Discourses, XVIII, 177.
for the fulfillment of this prophecy has been given. ¹

According to Orson Pratt, even after the Gospel is taken from the Gentiles and the missionaries are no longer carrying their message among them, Gentiles will continue to seek out the Church:

You young men who sit here on these seats will live to see the times of the Gentiles fulfilled; you will live to see the time when the Lord will give you a direct command from on high to no more go into the cities of the Gentiles to preach unto them, the law having been bound, the testimony sealed; and the mission which you will receive, young men, will be to go to the scattered remnants of the house of Israel among all the nations and kingdoms of the Gentiles. To search them out and proclaim to them the message restored by the angel, that it may be preached to Israel as well as to the Gentiles. . . . Will the Gentiles be entirely cut off? Oh no, there will be a great many, even when Israel are gathering, who will come along and say, "Let us be numbered with Israel, and be made partakers of the same blessings with them; let us enter into the same covenant and be gathered with them and with the people of God." Though the testimony is bound, and though the law is sealed up, yet there will be an opening for you to come in. But you will have to come of your own accord, there will be no message sent to you, no ministration of the servants of God expressly directed to you. ²

¹Joseph Fielding Smith, Doctrines of Salvation (Salt Lake City: Bookcraft, 1956), III, 258-59.
²Journal of Discourses, XIV, 64. Author's italics.
DESTRUCTION IN THE UNITED STATES

War in The United States

Even though they knew of the impending Civil War which had been prophesied by Joseph Smith, the early leaders of the Church often spoke of another time of terrible war, destruction, famine, and plague within the United States, subsequent to the earlier struggle. As early as 1833 the Prophet wrote the following in a letter directed to N. E. Seaton, a newspaper editor, and requested that it be published:

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.¹

On July 1, 1839 Joseph Smith met in a special meeting with the Twelve Apostles and with some of the Seventies who were about to leave on overseas missions. He bore the following testimony to them:

... Some may have cried peace, but the Saints and the world will have little peace from henceforth. ...

I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers.

¹Documentary History of the Church, I, 315.
I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; but with a view of them, shall I cry peace? No! I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that the summer is nigh at hand.  

Though many details have not been revealed concerning the coming internal strife, its general characteristics can be identified by a careful consideration of the prophecies which have been given. It is expected to be an internal war, not a war with other nations. It will not be a war of two opposing factions like the Civil War, but it will be many local wars characterized by mob rule and strife between families, cities, and states. There will not be a definite series of tactical advances and retreats, but instead men will flee before pillaging mobs from one area to another without organization. Said Brigham Young:  

I heard Joseph Smith say, nearly thirty years ago, "They shall have mobbing to their hearts content, if they do not redress the wrongs of the Latter-day Saints. Mobs will not decrease, but will increase until the whole government becomes a mob, and eventually it will be State against State, city against city, neighborhood against neighborhood." Methodists against Methodists, and so on. Probably you remember reading not a week ago, an account of a conference being held in Baltimore, in the course of which they seceded from their fellow-churches in the free 

1Ibid., III, 390-91. Author's italics. Others have referred to this and other statements by the Prophet and interpreted them as having a fulfillment which is yet future. See statements in the Journal of Discourses, II, 146-47; XX, 150-51; and The Deseret Evening News, Vol. VIII, No. 265, October 2, 1875.
States. It will be the same with other denominations of professing Christians, and it will be Christian against Christian, and man against man, and those who will not take up the sword against their neighbors, must flee to Zion.  

This is how Orson Pratt described it:

What about my own nation—The American nation? What can I say more than I have said in times that are past? They have had a great desolating war; a war between the North and the South in which many hundreds of thousands were destroyed. This war was foretold twenty-eight years before it took place; the very place where it should commence was marked out by the Prophet Joseph Smith, that young man of whom I have spoken. By him it was designat- ed that the revolution should commence in South Carolina and it did so. By him it was pointed out that this war would be great and terrible, and it came to pass although twenty-eight years intervened before it commenced. These revelations and prophecies have been published by hundreds of thousands and circulated in your midst here in Great Britain. The people are not altogether ignorant about these matters; they have been forewarned. But what about the American nation. That war that destroyed the lives of some fifteen or sixteen hundred thousand people was nothing, compared to that which will eventually devastate that country. The time is not very far distant in the future, when the Lord God will lay his hand heavily upon that nation. . . . What then will be the condition of that people, when this great and terrible war shall come? It will be very different from the war between the North and the South. Do you wish me to describe it? I will do so. It will be a war of neighborhood against neighborhood, city against city, town against town, county against county, state against state, and they will go forth, destroying and being destroyed and manufacturing will, in a great measure, cease for a time, among the American nation. Why? Because in these terrible wars, they will not be privileged to manufacture, there will be too much bloodshed, too much mobocracy, too much going forth in bands and destroying and pillaging the land to suffer people to pursue any local vocation with any degree of safety. What will become of millions of the farmers upon the land? They will leave their farms and they will remain unculti- vated, and they will flee before the ravishing armies from place to place; and thus will they go forth burning and pillaging the whole country; and that great and powerful nation, now consisting of some forty millions of people, will be wasted away, unless they repent.

Now these are predictions you may record. You may let

1The Deseret News, Vol. XI, No. 9, May 1, 1861. Author's italics.
them sink down into your hearts. And if the Lord your God shall permit you to live, you will see my words fulfilled to the very letter. They are not my words, but the words of inspiration—the words of the everlasting God, who has sent forth his servants with this message to warn the nations of the earth.¹

In a General Conference address delivered in 1879, President John Taylor taught that this war would be more terrible and devastating than anything this nation has ever experienced:

Were we surprised when the last terrible war [Civil War] took place here in the United States? No. Good Latterday Saints were not, for they had been told about it. Joseph Smith had told them where it would start, that it should be a terrible time of bloodshed and that it should start in South Carolina. But I tell you today the end is not yet. You will see worse things than that, for God will lay his hand upon this nation, and they will feel it more terribly than even they have done before. There will be more bloodshed, more ruin, more devastation than ever they have seen before. Write it down! You will see it come to pass; it is only just starting in. And would you feel to rejoice? No; I would feel sorry. I knew very well myself when this last war was commencing and could have wept and did weep, over this nation; [sic] but there is yet to come a sound of war, trouble and distress, in which brother will be arrayed against brother, father against son, son against father, a scene of desolation and destruction that will permeate our land until it will be a vexation to hear the report thereof.²

Orson Pratt added that the death toll from this anticipated war will be "many hundreds of thousands of souls":

"What! this great and powerful nation of ours to be divided one part against the other and many hundreds of thousands of souls to be destroyed by civil wars!" Not a word of it would they believe. They do not believe what is still in the future.... The time will come when there will be no safety in carrying on the peaceable pursuits of farming or agriculture. But these will be neglected, and the people will think themselves well off if they can flee from city to city, from town to town and escape

¹Journal of Discourses, XX, 151. Author's italics.
²Ibid., XX, 318. Author's italics.
with their lives. Thus will the Lord visit the people, if they will not repent.¹

Earthquakes, Fires, and Other Natural Disasters

This period of internal conflict will be accompanied by an increase in earthquakes, floods, and other natural disasters. The Doctrine and Covenants states:

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 tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.²

The "Prophecy on War" also states that "with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God."³ Orson Pratt told of those who would witness this internal strife in the United States "and will visit the ruins of mighty towns and cities scattered over the face of this land destitute and desolate of inhabitants."⁴ He also names certain cities which be destroyed during this period:

And the Lord also made a similar decree, recorded, too, in the same book, /Book of Mormon/ in regard to the present great populous nation called the people of the United States. They must perish, unless they repent. They will be wasted away, and the fullness of the wrath of Almighty God will be poured out upon them, unless they re-

¹Ibid., XII, 344. Author's italics.
²Doctrine and Covenants 88:89-90. ³Ibid., 87:6.
⁴Journal of Discourses, XII, 344.
pent. Their cities will be left desolate. A time is coming when the great and populous city of New York—the greatest city of the American Republic, will be left without inhabitants. The houses will stand, some of them, not all. They will stand there, but unoccupied, no people to inherit them. It will be the same in regard to numerous other cities, or, in the words of the Lord, "I will throw down all their strongholds, and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard."1

Pratt also said:

This great war [Civil War] is only a small degree of chastisements, just the beginning; nothing compared to that which God has spoken concerning this nation, if they will not repent. For the Lord has said in this book, (the Book of Mormon) which has been published for thirty-eight years, that if they will not repent He will throw down all their strongholds and cut off the cities of the land, and will execute vengeance and fury on the nation, even as upon the heathen, such as they have not heard. That He will send a desolating scourge on the land; that He will leave their cities desolate, without inhabitants. For instance, the great, powerful and populous city of New York, that may be considered one of the greatest cities of the world, will in a few years become a mass of ruins. The people will wonder while gazing on the ruins that cost hundreds of millions to build, what has become of its inhabitants. Their houses will be there, but they will be left desolate. So saith the Lord God. That will be only a sample of numerous other towns and cities on the face of this continent.2

Wilford Woodruff, in a sermon delivered in Logan, Utah, on August 22, 1863, prophesied the manner in which the cities of New York, Boston, and Albany would be destroyed. Said he:

You are to become men and women, fathers and mothers; yea, the day will come, after your fathers, and these prophets and apostles are dead, you will have the privilege of going into the towers of a glorious Temple built unto the name of the Most High (pointing in the direction of the bench), east of us upon the Logan bench; and while you stand in the towers of the Temple and your eyes survey this glorious valley filled with cities and villages, occupied by tens of thousands of Latter-day Saints, you will then call to mind this visitation of President Young

1Journal of Discourses, XX, 152. Author's italics.
2Ibid., XII, 343. Author's italics.
and his company. You will say: That was in the days when Presidents Benson and Maughan presided over us; that was before New York was destroyed by an earthquake, it was before Boston was swept into the sea, by the sea heaving itself beyond its bounds; it was before Albany was destroyed by fire; yea, at that time you will remember the scenes of this day. Treasure them up and forget them not. President Young followed and said: 'What Brother Woodruff has said is revelation and will be fulfilled'.

This prophecy is interesting in the light of this message of warning found in the Doctrine and Covenants:

Nevertheless, let the bishop go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which await them if they do reject these things.

For if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate.

Jackson County to Be Swept Clean

It seems that during this tumultuous period Jackson County, Missouri, will be purged and swept clean as a preparation for the Saints. President Brigham Young spoke of the time when the Lord will "purge the land ... cut off the evil doer, and prepare a way for the return of my people to their inheritance," and added that "if our enemies do not cease their oppression upon this people, as sure as the Lord lives it will not be many days before we will occupy that land of Zion and there build up a Temple to the Lord."

Perhaps it was in reference to this statement that

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2Doctrine and Covenants 84:114-115.

3Journal of Discourses, IX, 270.
Heber C. Kimball said that the western boundaries of the state of Missouri "will be swept so clean of its inhabitants that, as President Young tells us, when we return to that place, 'There will not be left so much as a yellow dog to wag his tail.'"  

Orson Pratt also stated that before the Saints return to Jackson County, God will visit that area "in judgment, and there will be no owners left to occupy the country."  

The Lord's Desolating Scourge  

This era of internal strife and confusion appears to be the period in which a desolating scourge will come upon the land. Reference has been made to this scourge in various sections of the Doctrine and Covenants:  

For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.  

Again:  

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

1Wilcox, Prophetic Sayings of Heber C. Kimball to Amanda H. Wilcox.  
2The Deseret Evening News, Vol. VIII, No. 265, October 2, 1875. Author's italics.  
3Doctrine and Covenants 5:19.  
4Ibid., 45:30-33.
It is possible that Orson Pratt was contemplating this desolating scourge when he interpreted the destruction predicted in the eighteenth chapter of Isaiah as a future calamity to come upon this nation:

The harvest is said to be the end of the wicked world; and if it is so, "afore the harvest," that is, before the final end comes he [God] will visit the inhabitants of the land shadowing with wings, beyond the rivers of Ethiopia [the American continents] with judgments that are terribly severe that will cause them to lie by hundreds and thousands unburied, from one end of the land to the other, to be meat for the fowls of the air and the beasts of the earth. Why? Because the judgments will be swift, giving no time for burial.

Inquires one—"Do you really believe that such judgments are coming upon our nations?" I do not merely believe, but I know it.1

This scourge was expected to come in some measure upon the Saints as well as the Gentiles, if they are not righteous. A revelation given in 1832 stated that "vanity and unbelief have brought the whole church under condemnation," and that "they shall remain under this condemnation until they repent . . . otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion."2 A revelation given the following year said:

The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come;
For the indignation of the Lord is kindled against their abominations and all their wicked works.
Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her.
But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire.3

1Journal of Discourses, XVII, 318-19. See also ibid., II, 295. Author's italics.
2Doctrine and Covenants 84:54-59.
The Prophet Joseph also taught that many of the Saints, even though they are righteous, may fall prey to the diseases and pestilences which are predicted. Said he:

Explained concerning the coming of the Son of Man; also that it is a false idea that the Saints will escape all the judgments whilst the wicked suffer; for all flesh is subject to suffer, and "the righteous shall hardly escape;" still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, "Judge not, lest ye be judged."1

A Remnant of Jacob to Tread Down the Gentiles

The "Prophecy on War" speaks of a time long after the U. S. Civil War, in which "slaves shall rise up against their masters, who shall be marshaled and disciplined for war," and also predicts that "the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation."2 The Savior, in the Book of Mormon, also speaks of a remnant in the land of America which will rise up to vex the Gentiles,3 and identifies this remnant as a remnant of Jacob (a phrase usually interpreted to mean the Lamanites or Indians):

And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of

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1Documentary History of the Church, IV, 11.

2Doctrine and Covenants 87:4-5.

3See the preceding chapter for a discussion of the conditional aspects of these prophecies.
sheep, who, if he go through both treadeth down and tear-
eth in pieces, and none can deliver.
Their hand shall be lifted up upon their adversaries,
and all their enemies shall be cut off.
Yea, wo be unto the Gentiles except they repent; for
it shall come to pass in that day, saith the Father, that
I will cut off thy horses out of the midst of thee, and I
will destroy thy chariots;
And I will cut off the cities of thy land, and throw
down all thy strongholds;
And I will cut off witchcrafts out of thy land, and
thou shalt have no more soothsayers;
Thy graven images I will also cut off, and thy stand-
ing images out of the midst of thee, and thou shalt no
more worship the works of thy hands;
And I will pluck up thy groves out of the midst of thee;
so will I destroy thy cities.
And it shall come to pass that all lyings, and deceivings,
and envyings, and strifes, and priestcrafts, and whoredoms,
shall be done away.
For it shall come to pass, saith the Father, that at
that day whosoever will not repent and come unto my Beloved
Son, them will I cut off from among my people, 0 house of
Israel;
And I will execute vengeance and fury upon them, even
as upon the heathen, such as they have not heard.\(^1\)

The Lord stated to the Nephite people that when the
remnant of Jacob is allowed to go through the Gentiles like
"a lion among the beasts of the forest" it will be because the
Gentiles will have become like "salt that hath lost its savor,
which is thenceforth good for nothing but to be cast out, and
to be trodden under foot of my [His\(^7\) people." In other words,
this will be "at that day when the Gentiles shall sin against
my [His\(^7\) gospel,\" and the Lord will bring the fulness of His
gospel from among them. This is to occur in the period in
which "the Gentiles shall not have power over you; but I [the
Lord\(^7\) will remember my covenant unto you, 0 house of Israel,
and ye shall come unto the knowledge of the fulness of my gos-

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\(^{1}\)III Nephi 21:12-21. Author's italics. See also
20:15-17; Mormon 5:22-24.
An uprising of the Lamanite peoples of the American continents against the Gentile inhabitants is thus anticipated by the Latter-day Saints. As has been seen above, such an uprising is to take place when the times of the Gentiles are fulfilled, and before the Lamanites and the rest of the House of Israel have come to a knowledge of the Gospel. It should be emphasized, however, that this prophecy was made conditional. The Gentiles can escape this judgment if they will repent and not sin against the Gospel, but it appears in the light of prophecy that such will not be the course which they will choose.

Gathering of the Saints and Gentiles to the Mountains

It seems that many of the Saints will be gathered to the west during the time of warfare and great distress upon this nation. Such, at least, appears to be the idea portrayed in a statement made by Brigham Young:

An inland Empire will be established in these valleys of the mountains, which will be a place of refuge for millions of people to gather to, when the great day of the judgments of God comes upon the earth, and the righteous come here for safety. Our people will go East, West, North and South, but the day will come, when they will be glad to come back. We will be shut out from the rest of the world.2

On another occasion Brigham Young taught that those who will not take up the sword against their neighbor must flee to the mountains:

1III Nephi 16:10-15; and 20:15-17.

2Statement Made by Brigham Young to Benjamin Kimball Bullock. For a discussion of the source of this and other related prophecies see Chapter II. Author's italics.
I heard Joseph Smith say, nearly thirty years ago, "They shall have mobbing to their hearts content, if they do not redress the wrongs of the Latter-day Saints. Mobs will not decrease, but will increase until the whole government becomes a mob, and eventually it will be State against State, city against city, neighborhood against neighborhood." Methodists against Methodists, and so on. Probably you remember reading not a week ago, an account of a conference being held in Baltimore, in the course of which they seceded from their fellow-churches in the free States. It will be the same with other denominations of professing Christians, and it will be Christian against Christian, and man against man, and those who will not take up the sword against their neighbors, must flee to Zion.

We are blessed in these mountains; this is the best place on earth for the Latter-day Saints. Search the history of all the nations and every geographical position on the face of the earth, and you cannot find another situation so well adapted for the Saints as are these mountains. Here is the place in which the Lord designed to hide His people.

... It has been designed, for many generations, to hide up the Saints in the last days, until the indignation of the Almighty be over. His wrath will be poured out upon the nations of the earth. We see the nations steadily driving along to the precipice. The Lord has spoken from the heavens, and He is about to fulfill the prophecies of His ancient and modern Prophets. He will bring the nations into judgment, and deal with them and make a full end of them. Do you wish to see it done today? Are you prepared for the crisis that will eventually come? No.

Orson Pratt taught that when these judgments come the only ones who will be able to escape them will be those who are willing to gather to the place of refuge which God has appointed in the mountains:

We know that these judgments are coming with the same certainty that we knew concerning the war of the rebellion /Civil War/.

But there will be a chance to escape from these judgments for all who are willing to gather to the place of refuge which God has appointed in the mountains; all people can rally and gather to that place if they wish to do so. This is spoken of in many places.

He also taught that although the Saints would previous-

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ly have spread throughout the land, that in the times of the Lord's judgments the place of safety would be in the heart of the American continent:

But what shall become of this people? Shall we be swept off in the general ruin? Shall desolation come upon us? Shall we feel the chastening hand of the Almighty like those who will not repent? That will depend altogether upon our conduct. We have it within our power: God has granted it to us, to save ourselves from the desolation and calamities that will come upon the nation. How? By doing that which is right; by living honest before God and all men; by seeking after that righteousness that comes through the Gospel of the Son of God; by following after the law of Heaven; by doing unto others as we would that they do unto us; by putting away all the evils and abominations that are practiced by the wicked. If we do this, prosperity will be upon the inhabitants of Utah; prosperity will be upon the towns and cities erected by this people, the hand of the Lord will be over us to sustain us, and we will spread forth. He will multiply us in the land; He will make us a great people, and strengthen our borders, and send forth the missionaries of this people to the four quarters of the earth to publish peace and glad tidings of great joy, and proclaim that there is still a place left in the heart of the American continent where there are peace and safety and refuge from the storms, desolations and tribulations coming upon the wicked. But on the other hand, Latter-day Saints, how great are the responsibilities resting upon us and upon our rising generations. If we will not keep the commandments of God, and if our rising generations will not give heed to the law of God and to the great light which has shone from Heaven in these latter days, but turn their hearts from the Lord their God and from the counsels of His priesthood, then we shall be visited like the wicked, then we shall have the hand of the Lord upon us in judgment; then that saying that the Lord has delivered in the Book of Doctrines and Covenants will be fulfilled upon us, "that I will visit Zion, if she does not do right, with sore afflictions, with pestilence, with sword, with famine and with the flame of devouring fire."\(^1\)

George Q. Cannon raised his voice to explain that when strife came, men would have to "flee to the Mormons" for safety:

I expect to see the day when the Latter-day Saints will

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\(^1\) *Journal of Discourses*, XII, 345. Author's italics.
be the people to maintain constitutional government on this land. Men everywhere should know that we believe in constitutional principles, and that we expect that it will be our destiny to maintain them. That the prediction will be fulfilled that was made forty-four years ago the seventh of last March, wherein God said to Joseph Smith—"Ye hear of wars in foreign lands; but behold I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands;" but the revelation goes on to say that the day will come among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. A portion of that revelation has been fulfilled, the remainder will be. The causes are in operation to bring it about. We are not alone in the thought that the republic is drifting steadily in that direction; that we are leaving the old constitutional landmarks, and that the time is not far distant when there will be trouble in consequence of it, when there will be civil broils and strife; and, to escape them, we believe, men will be compelled to flee to the "Mormons," despised as they are now.  

President J. Golden Kimball, of the First Council of Seventy, prophesied in 1927 of a time to come when many will have a burning desire to return to the West:

I prophesy that before many of you go to the other side you will have a burning desire in your hearts to return to the place where the leaders of the Church have counseled the Saints to settle, and you will give anything in the world to be able to live there.

And what is expected to happen during this internal war in the United States to those Saints who refuse to gather to safety in the Rocky Mountains? The Prophet Joseph said in 1839 that there would be Stakes here and there but when wars come, the Saints will have to flee to Zion. He commented that the time is soon coming when no man will have any peace but in Zion and her stakes, and it appears that this is a reference to the stakes located near the center of the Church in the west,

1Ibid., XVIII, 10. Author's italics.
2Ninety-seventh Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints (Church of Jesus Christ of Latter-day Saints), p. 58.
as is indicated by the statements cited above. He then told
of the Saints who will be followed by mobs from city to city.
The above statements seem to indicate that these Saints will not
be located in the mountains, but will be the Saints who remain-
ed in the outlying areas. This is the Prophet's statement:

There will be here and there a Stake of Zion for the
gathering of the Saints. Some may have cried peace, but
the Saints and the world will have little peace from hence-
forth. Let this not hinder us from going to the Stakes;
for God has told us to flee, not dallying, or we shall be
scattered, one here, and another there. There your chil-
dren shall be blessed, and you in the midst of friends
where you may be blessed. The Gospel net gathers of every
kind.

I prophesy, that that man who tarries after he has an
opportunity of going, will be afflicted by the devil. Wars
are at hand; we must not delay; but are not required to
sacrifice. We ought to have the building up of Zion as our
greatest object. When wars come, we shall have to flee to
Zion. The cry is to make haste. The last revelation says,
Ye shall not have time to have gone over the earth, until
these things come. It will come as did the cholera, war,
fires, and earthquakes; one pestilence after another, un-
til the Ancient of Days comes, then judgment will be given
to the Saints.

... The time is soon coming when no man will have
any peace but in Zion and her stakes.

I saw men hunting the lives of their own sons, and
brother murdering brother, women killing their own daugh-
ters, and daughters seeking the lives of their mothers.
I saw armies arrayed against armies. I saw blood, deso-
lation, fires. The Son of Man has said that the mother
shall be against the daughter, and the daughter against
the mother. These things are at our doors. They will fol-
low the Saints of God from city to city. Satan will rage,
and the spirit of the devil is now enraged. I know not
how soon these things will take place; but with a view of
them, shall I cry peace? No! I will lift up my voice and
testify of them. How long you will have good crops, and
the famine be kept off, I do not know; when the fig tree
leaves, know then that the summer is nigh at hand. 1

Millions of Gentiles are expected to gather to the West
at this time to escape the warfare which is to rage throughout
the rest of the nation. Concerning this influx of people into

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1 Documentary History of the Church, III, 390-91. Au-
thor's italics.
the Rocky Mountain area, Heber C. Kimball said:

I am very thankful that so many of the brethren have come in with handcarts; my soul rejoiced, my heart was filled and grew as big as a two-bushel basket. Two companies have come through safe and sound. Is this the end of it? No; there will be millions on millions that will come much in the same way, only they will not have handcarts, for they will take their bundles under their arms, and their children on their backs, and under their arms, and flee; and Zion's people will have to send out relief to them, for they will come when the judgments come on the nations. And you will find that judgments will be more sore upon this people, if they do not repent and lay aside their pride and their animosities, their quarrelling and contentions, their disputations among themselves.1

Orson Pratt gave this description of the coming of these Gentile peoples:

Now how do we know, but when the gates of Zion shall be open to the nations, that the Gentiles will come flocking in, like a flowing stream? A flowing stream is one that runs continually; and the Gentiles will, in that day, come to us as a flowing stream, and we shall have to set our gates open continually, they will come as clouds and as doves in large flocks. Do you suppose that the Gentiles are going to be ignorant of what is taking place? "Now this will not be the case, they will perfectly understand what is taking place. The people will see that the hand of God is over this people; they will see that He is in our midst, and that He is our watchtower, that He is our shield and our defence, and therefore, they will say, "Let us go up and put our riches in Zion, for there is no safety in our own nations."

Those nations are trembling and tottering and will eventually crumble to ruin, and those men of wealth will come here, not to be baptized, but many of them will come that have never heard the servants of God; but they will hear that peace and health dwell among us, and that our officers are all peace officers, and our tax-gatherers men of righteousness.

They will come, not to be baptized, but they will come with their old traditions and customs, and they will flee to Zion with their riches, but they will come in favor of their old customs, and of their old Gentile notions of religion; and if God is merciful unto them, so as to cause them to leave their native land, that we may take them up, and teach them, and nourish them, and bring them up to the standard of truth, all will be right; but if they neglect

1Journal of Discourses, IV, 106.
to observe and obey the instructions given, and to follow the good examples set before them, so much the greater their curse and condemnation.1

Saints in The Mountains Will Be Cut Off From the Rest of The Land

The early leaders of the Church taught that during this era of internal strife the Saints in the West would be isolated from the rest of the United States.

Brigham Young, speaking in 1868, asserted that there must come a time of complete separation between the righteous saints who have been gathered out, and the wicked who remain:

Now, I will ask the question, suppose this is true concerning the gathering out of the Saints, and that Babylon, or a confused and wicked world, will cease its operations as they are now going on, and the time spoken of shall have come, when the merchants will mourn and weep because there is no one to buy their merchandise, will the inhabitants of Zion go down to buy their silks and satins and keep up his trade? No. By and by there will be gulf between the righteous and the wicked so that they can not trade with each other, and national intercourse will cease. It is not so now, they can pass from one to the other with ease. But if this is the Kingdom of God and if we are the Saints of God—-I leave you all to judge for yourselves about this --are we not required to sustain ourselves and to manufacture that which we consume, to cease our bartering, trading, mingling, drinking, smoking, chewing and joining with all the filth of Babylon? You may judge for yourselves in relation to this.2

Heber C. Kimball also spoke of a time when the Saints would be separated from the United States:

Lay up your stores, and take your silks and fine things, and exchange them for grain and such things as you need, and the time will come when we will be obliged to depend upon our own resources; for the time is not far distant when the curtain will be dropped between us and the United States. When that time comes, brethren and sisters, you

1Ibid., III, 16.
2Ibid., XII, 284. Author's italics.
will wish you had commenced sooner to make your own clothing. I tell you, God requires us to go into home manufacture; and, prolong it as much as you like, you have got to do it. 1

Elder Orson Pratt made this statement on the necessity for the Saints to be prepared and to be self-sustaining when "the gate will be shut down:"

And the time will come, when we shall find ourselves restricted and when it will be very important indeed for us to patronize home productions, and cease sending our millions abroad for importations, for the gate will be shut down, and circumstances will be such that we cannot bring things from abroad; and hence the necessity of the exhortation that we have received from time to time, to engage with all our hearts in the various branches of industry necessary to make us self-sustaining, and to carry them out with all the tact and wisdom which God has given to us, that we may become free and independent in all these matters, free before the heavens, and free from all the nations of the earth and their productions, so far as being dependent upon them is concerned. 2

Famine

It is logical that such a period, when no food can be imported and when the population in central areas will have undergone great increases in only a short period, will bring great danger from famine. Whether crops will still be able to be grown in the West in this era is not clear, but it is known that the scarcity of food will be a real danger.

Heber C. Kimball often warned of this peril and gave admonitions similar to this:

These things bear heavily upon my mind, and they have done so for some time. There are very few who have got any surplus grain on hand. There is considerable in the

1 Journal of Discourses, V, 10. Author's italics.
2 The Deseret Evening News, Vol. VIII, No. 265, October 2, 1875.
Tithing Store, and there are a few individuals who have some on hand; but there is not a great deal in the country, excepting our present crop. It behooves us to be saving and to prepare for the time to come. The day will come when the people of the United States will come lugging their bundles under their arms, coming to us for bread to eat. Every prophet has spoken of this from the early ages of the world. Already we begin to see sickness, trouble, death, famine, and pestilence; and more yet awaits the nations of the wicked. Jesus said, When you hear of these things in foreign nations—destruction and desolation, you may then look forth for my coming, and know that is it nigh at hand.¹

The same sermon contained this statement:

Well, gentlemen, we are calculating that we have got the best crops that we ever had, and the best that are in the world; and the Lord our God has blest the land for our sake. We had a famine last year, but we lived through it; and we are now going to work to lay up our grain, and we are building storehouses to store it away in; and we shall not only store away grain but other things that will keep; and the day will come that you (strangers) will have to come to us for bread to eat; and we will be your saviours here upon Mount Zion. You don't believe it now, but wait a little while, and you will see that it will come to pass.²

On another occasion Heber C. Kimball told of a strange dream which seems to emphasize the need for food which the Saints will feel at this time.

I will tell you a dream which Brother Kesler had lately. He dreamed that there was a sack of gold and a cat placed before him, and that he had the privilege of taking which he pleased, whereupon he took the cat, and walked off with her. Why did he take the cat in preference to the Gold? Because he could eat the cat, but could not eat the gold. You may see about such times before you die.³

Wilford Woodruff taught the Saints that they must be prepared, for "the Lord is not going to disappoint either Baby-

¹Journal of Discourses, V, 10-11. Author's italics.
²Ibid., V, 9. Author's italics.
³Ibid., III, 262.
lon or Zion, with regard to famine, pestilence, earthquakes or storms," and he admonished them to "lay up your wheat and other provisions against a day of need, for the day will come when they will be wanted, and no mistake about it." He said that "we shall want bread, and the Gentiles will want bread, and if we are wise we shall have something to feed them and ourselves when famine comes." President Brigham Young asserted that the Saints would not feel the effect of famine if they would lay in their supply of food and be continually prepared:

I have never promised a famine to the Latter-day Saints, if we will do half right. You have never heard it drop from my lips that a famine would come upon this people. There never will, if we will only do half right, and we expect to do better than that.

The Constitution to Hang by a Thread

The internal conflict in the United States will be so extensive that governmental power will cease and law enforcement will become ineffective.

Because of the wasting away of the national government, it was expected that the Saints will find it necessary to maintain their own government so that law and order can be preserved. This matter was explained by Orson Pratt:

God has sent forth his warning message in the midst of this

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1 Ibid., XVIII, 121.
2 Ibid., XII, 241.
3 Joseph Smith several times referred to the collapse of the federal government of the United States. To Judge Stephen A. Douglas he said: "I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the state of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there
nation, but they have rejected it and treated his servants with contempt; the Lord has gathered out his people from their midst, and has planted them here in these mountains; and he will speedily fulfill the prophecy in relation to the overthrow of this nation, and their destruction. We shall be obliged to have a government to preserve ourselves in unity and peace; for they, through being wasted away, will not have power to govern; for state will be divided against state, city against city, town against town, and the whole country will be in terror and confusion; mobocracy will prevail and their [sic] will be no security, through this great Republic, for the lives or property of the people. When that time shall arrive, we shall necessarily want to carry out the principles of our great constitution and, as the people of God, we shall want to see those principles magnified, according to the order of union and oneness which prevails among the people of God. We can magnify it, and all be united without having democrats or republicans and all kinds of religions; we can magnify it according to the spirit and letter of the constitution, though we are united in politics, religion, and everything else.

It will be during this anticipated period of strife upon this land that the Church will sustain the Constitution and hold it inviolate. Many Church leaders have commented up-

will not be so much as a potsherid left." Documentary History of the Church, IV, 90. Half a year later the Prophet recorded a similar prophecy: "While discussing the petition to Congress I prophesied, by virtue of the holy Priesthood vested in me, and in the name of the Lord Jesus Christ, that, if Congress will not hear our petition and grant us protection, they shall be broken up as a government." Ibid., VI, 116. He also spoke of "the end of this nation, if she continues to disregard the cries and petitions of her virtuous citizens, as she has done, and is now doing." Ibid., IV, 89. It is significant that after the Civil War the Saints still looked forward to the fulfillment of these prophecies and to the final reduction of America to chaos.

1The Deseret Evening News, Vol. VIII, No. 265, October 2, 1875. Author's italics.

2The Church looks upon the U. S. Constitution as a preparation for the Kingdom of God which will someday bear universal rule. John Taylor thought of it as "the entering wedge for the introduction of a new era, and in it were introduced principles for the birth and organization of a new world." Journal of Discourses, XXI, 31. Orson Pratt said the Constitution is a "stepping stone to form a government infinitely greater and more perfect--a government founded upon divine laws, and of-
on this time in the future. The following statements are from
Brigham Young:

Brethren and sisters, our friends wish to know our feel-ings towards the Government. I answer, they are first rate, and we will prove it too, as you will see if you only live long enough, for that we shall live to prove it is certain; and when the Constitution of the United States hangs, as it were, upon a single thread, they will have to call for the "Mormon" Elders to save it from utter destruction; and they will step forth and do it.¹

When the day comes in which the Kingdom of God will bear rule, the flag of the United States will proudly flut-ter unsullied on the flag staff of liberty and equal rights, without a spot to sully its fair surface; the glorious flag our fathers have bequeathed to us will then be unfurled to the breeze by those who have power to hoist it aloft and de-fend its sanctity.²

Will the Constitution be destroyed? No; it will be held inviolate by this people; and, as Joseph Smith said, "The time will come when the destiny of the nation will hang upon a single thread. At that critical juncture, this people will step forth and save it from the threatened destruction." It will be so.³

Orson Hyde clarified:

It is said that brother Joseph in his lifetime declared that the Elders of this Church should step forth at a par-ticular time when the Constitution should be in danger, and rescue it, and save it. This may be so; but I do not recol-lect that he said exactly so. I believe he said something like this—that the time would come when the Constitution and the country would be in danger of an overthrow; and said he, If the Constitution be saved at all, it will be by the Elders of this Church. I believe this is about the language, as nearly as I can recollect it.

The question is whether it will be saved at all, or not. I do not know that it matters to us whether it is or not: the Lord will provide for and take care of his peo-ple, if we do every duty, and fear and honour him, and keep his commandments; and he will not leave us without a Constitution.⁴

¹Brigham Young, Ibid., II, 182. ²Ibid., II, 317. ³Ibid., VII, 15. ⁴Ibid., VI, 152. Author's italics.
Again, from Hyde, as he directed his remarks to his fellow Americans:

You may afflict, you may pass laws, you may call upon distant nations to help you, you may shut down the emigration against the Latter-day Saints, you may drive them, you may burn their houses—you may do all this, but they will continue to live and to stretch forth in spite of all the powers beneath the heavens, and become a great people under the Constitution of this great land. We never want to be freed from the Constitution of our Country. It is built upon heavenly principles. It is established as firm as the rock of ages, and when those that abuse it shall moulder in corruption under the surface of the earth; the American Constitution will stand and no people can destroy it, because God raised it by our ancient fathers, and inspired them to frame that sacred instrument. The Constitution is one thing; corrupt politicians are another thing. One may be bright as the sun at noonday, the other as corrupt as hell itself; that is the difference.1

Said George Q. Cannon:

We came here to stay, here we expect to stay, and here we shall stay as long as we do right. And we shall not only stay here, but we shall spread abroad, and the day will come—and this is another prediction of Joseph Smith's—I want to remind you of it, my brethren and sisters, when good government, constitutional government—liberty—will be found among the Latter-day Saints, and it will be sought for in vain elsewhere; when the Constitution of this land and republican government and institutions will be upheld by this people who are now so oppressed and whose destruction is now sought so diligently. The day will come when the Constitution, and free government under it, will be sustained and preserved by this people. This is saying a great deal, but it is not saying any more than is said concerning the growth of this work, and that which is already accomplished.2

Again:

It seems like a strange thing to say, but on all proper occasions I say it with a great deal of pleasure, at home and from home, that I have been taught from early life that the day would come when the republican institutions would be in danger in this nation and upon this continent, when, in fact, the republic would be so rent asunder by factions

1Ibid., XXIV, 31. Author's italics.
2Ibid., XXIII, 104. Author's italics.
that there would be no stable government outside of the
Latter-day Saints; and that it is their destiny as a peo-
ple, to up hold constitutional government upon this land.
Now, a great many people think this is a chimera of the
brain; they think it folly to indulge in such an idea;
but the day will come nevertheless. There are those in
this congregation who will witness the time that the main-
tenance of true constitutional government upon this conti-
nent will be dependent upon this people, when it will
have to be upheld by us.1

Finally, from Moses Thatcher:

I will tell you, my brethren and sisters, the day will
come, and it is not far distant, when he who will not take
up his sword against his neighbor, will have to flee to
Zion for safety; and it is pre-supposed in this prediction
that Zion will have power to give them protection. We are
not going to do it outside of the government either; we
are going to do it inside the government. There is no pow-
er in this land to turn this people against the government
of the United States. They will maintain the Constitution
of this country inviolate, and although it may have been
torn to shreds they will tie it together again, and main-
tain every principle of it, holding it up to the downtro-
den of every nation, kindred, tongue and people, and they
will do it, too, under the Stars and Stripes.2

The Establishment of The Kingdom of God in
its Political Authority

The government which the Saints will find it necessary
to establish during this period of stress will not be patterned
completely after our present system. Nevertheless, with cer-
tain necessary modifications it will utilize the Constitution
of the United States to provide its basic structural form.
When fully developed it will be a theocracy, but there may be
some question as to when the theocratic aspects will be fully
developed.3 This feature may even be postponed until the re-

1Ibid., XXIII, 122-23. Author's italics.
2Moses Thatcher, Ibid., XXVI, 334. Author's italics.
3See Hyrum L. Andrus, Joseph Smith and World Government,
Chapter I.
demption of Zion, in Missouri, takes place. Yet, the keys of
the Kingdom of God were said to be on earth. Said a revela-
tion in 1831:

Hearken, and lo, a voice as of one sent down from on
high, who is mighty and powerful, whose going forth is un-
to the ends of the earth, yea, whose voice is unto men--
Prepare ye the way of the Lord, make his paths straight.
The keys of the kingdom of God are committed unto man
on the earth, and from thence shall the gospel roll forth
unto the ends of the earth, as the stone which is cut out
of the mountain without hands shall roll forth, until it
has filled the whole earth.
Yes, a voice crying--Prepare ye the way of the Lord,
prepare ye the supper of the Lamb, make ready for the
Bridegroom.
Pray unto the Lord, call upon his holy name, make
known his wonderful works among the people.
Call upon the Lord, that his kingdom may go forth up-
on the earth, that the inhabitants thereof may receive it,
and be prepared for the days to come, in the which the Son
of Man shall come down in heaven, clothed in the bright-
ness of his glory, to meet the kingdom of God which is set
up on the earth.
Wherefore, may the kingdom of God go forth, that
the kingdom of heaven may come, that thou, 0 God, mayest be
glorified in heaven so on earth, that thine enemies may
be subdued; for thine is the honor, power and glory, for-
ever and ever. Amen.1

Brigham Young stated that the Constitution for this
new government "was given by revelation."2 As to its relation-
ship to the Church, he taught:

As observed by one of the speakers this morning that king-
dom grows out of the Church of Jesus Christ of Latter-day
Saints, but it is not the church; for a man may be a leg-
islator in that body which will issue laws to sustain the
inhabitants of the earth in their individual rights and
still not belong to the Church of Jesus Christ at all.
And further though a man may not even believe in any re-
ligion it would be perfectly right, when necessary, to
give him the privilege of holding a seat among that body
which will make laws to govern all the nations of the
earth and control those who make no profession of religion

1Doctrine and Covenants 65:1-6.

at all; for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a kingdom of this kind was on the earth, the same as all other people.1

President George Q. Cannon also made it clear that this organization was to be separate from the Church:

We are asked, Is the Church of God, and the Kingdom of God the same organization? and we are informed that some of the brethren hold that they are separate. This is the correct view to take. The Kingdom of God is a separate organization from the Church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, and gave an example, which he asked the younger elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the Kingdom of God who had no standing in the Church of Jesus Christ of Latter-day Saints. The Kingdom of God when established will not be for the protection of the Church of Jesus Christ of Latter-day Saints alone, but for the protection of all men, whatever their religious views or opinions may be. Under its rule, no one will be permitted to overstep the proper bounds or to interfere with the rights of others.2

An explanation of the differences in purpose between the Kingdom of God and the Church was given by Brigham Young. The Kingdom of God will be designed to protect the rights of all people, regardless of their religious creeds, but the Church is organized for the development and building up of its membership only:

The Prophet gave a full and complete organization to this kingdom the spring before he was killed. This kingdom is the kingdom that Daniel spoke of, which was to be set up in the last days; it is the kingdom that is not to be given to another people; it is the kingdom that is to be held by the servants of God, to rule the nations of the earth, to send forth those laws and ordinances that shall be suit-

1Documentary History of the Church, VII, 381-82.
2Ibid., VII, 382.
able and that shall apply themselves to the Church of Jesus Christ of Latter-day Saints; that will apply themselves to the mother Church, "the holy Catholic Church;" they will commend themselves to every Protestant Church upon the earth; they will commend themselves to every class of infidels, and will throw their protecting arms around the whole human family, protecting them in their rights. If they wish to worship a white dog, they will have the privilege; if they wish to worship the sun they will have the privilege; if they wish to worship a man they will have the privilege, and if they wish to worship the "unknown God" they will have the privilege. This kingdom will circumscribe them all and will issue laws and ordinances to protect them in their rights—every right that every people, sect and person can enjoy, and the full liberty that God has granted to them without molestation.

Can you understand me? This Church of Jesus Christ of Latter-day Saints is organized for the building up of this Church alone; it is not for the building up of Catholicism, it is not for promoting any or all of the dissentients from the Mother Church, it is alone for the Church of Latter-day Saints and for no other body of people. When we organize according to these laws and ordinances we make this people one, but we do not bring in the Methodists, Presbyterians or Calvinists, they are independent of themselves.¹

The Kingdom of God was the governmental system the Saints first established when they arrived in the West, but pressure from outside sources and the fact that they did not then consider that the time was ripe to establish it caused them to abandon it. It was expected, however, that the time would come when circumstances would make it necessary for them to again develop it as a system. Beginning with this period it was expected that it would in due time spread its blessings of security and union throughout the earth.

President Charles W. Penrose made the following comment concerning the establishment of the Kingdom of God in association with Christ's reign on earth:

Now, we look for the coming of our Lord Jesus Christ, and

¹Ibid., XVII, 156.
we expect it just as much as when the sun goes down we expect it to rise above the hill tops in the morning. And when He comes we expect it will be Himself--Jesus of Nazareth, our Elder Brother, the first born of God in the spirit world, the Only Begotten of God in the flesh. We expect that He will come and reign over the earth as King of kings and Lord of lords, and we expect that all kingdoms, all governments, and all institutions that men have set up will be broken down, and as Nebuchadnezzar saw them in the vision which Daniel interpreted, they will become as the chaff of the summer threshing floor, and be swept away, and no place found for them upon the face of the whole earth; because the Kingdom of God and of His Christ will prevail everywhere, and it will cover the earth. For it is the kingdom that was spoken of by the Prophets, and we are told that "the kingdom and the dominion and the greatness of the kingdom under the whole heavens"--that is over all the earth, is it not?--shall be His kingdom and shall "be given into the hands of the people of the Saints of the Most High, and their kingdom shall be an everlasting kingdom." Now, we expect the fulfillment of all these things, and when they come to pass they will occur just as they are written, like other prophecies have been accomplished.1

Possible Causes of The Disintegration of Society Within the United States

What will be the causes of this great internal conflict of which the prophets have spoken? Several ideas have been put forth which well seem to represent the present state of this nation. Perhaps the conflict will be a result of all of these factors. The danger of naming any one of the following as the sole cause of the war should be kept in mind.

Wilford Woodruff said that the downfall of this nation would come because of its wickedness:

When I contemplate the condition of our nation, and see the wickedness and abominations are increasing, so much so that the whole heavens groan and weep over the abominations of this nation and the nations of the earth, I ask myself the question, can the American nation escape? The answer comes, No; its destruction, as well as the de-

1Journal of Discourses, XXV, 222. Author's italics.
struction of the world, is sure; just as sure as the Lord cut off and destroyed the two great and prosperous nations that once inhabited this continent of North and South America, because of their wickedness, so will he them destroy, and sooner or later they will reap the fruits of their own wicked acts, and be numbered among the past. 1

Orson Pratt commented that politics may well provide the spark which precipitates this great holocaust:

It has been revealed that the time will come in the history of our nation, that one State will rise against another, one city against another, even every man's hand shall be against his neighbor, until the whole Republic will be in general commotion and warfare. How and when this will take place, the Lord, in his wisdom, has not told us; but is sufficient for us to say, that he has told us of the facts that such and such will be the case.

For aught we know, the fulfillment of this prophecy may grow out of politics. If the people are very nearly equally divided in politics, this feeling may run so high, in years to come, as to be the direct cause of war. And if this should be the case, it would very naturally spread to every neighborhood in the Union. One class of political opponents would rise up against the other class in the same city and country, and thus would arise a war of mobocracy.

If a war of this description should take place, who could carry on his business in safety? Who would feel safe to put his crops in the ground, or to carry on any enterprise? There would be fleeing from one State to another, and general confusion would exist throughout the whole Republic. Such eventually is to be the condition of this whole nation, if the people do not repent of their wickedness; and such a state of affairs means no more or less than the complete overthrow of the nation, and not only of this nation, but the nations of Europe, which form the feet and toes of that great image. 2

Brigham Young said that strife and opposition within the communities would be the knife that will cut down the government:

The nations will consume each other, and the Lord will suffer them to bring it about. It does not require much talent or tact to get up opposition in these days. You see it rife in communities, in meetings, in neighbourhoods, and in cities. That is the knife that will cut down this government. The axe is laid at the root of the tree, and

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1 Ibid., XXI, 301. 2 Ibid., XVIII, 341.
every tree that bringeth not forth good fruit will be hewn down.¹

On another occasion he commented that mobs would increase until the whole government became a mob:

I heard Joseph Smith say, nearly thirty years ago. "They shall have mobbing to their hearts content, if they do not redress the wrongs of the Latter-day Saints. Mobs will not decrease, but will increase until the whole government becomes a mob, and eventually it will be State against State, city against city, neighborhood against neighborhood."²

Moses Thatcher, while speaking in Franklin, Idaho, on June 16, 1882, said that a secret band will sap the life of this nation:

I have seen the end of this nation and it is terrible ... I tell you in the name of the Lord, that a secret band will sap the life of this nation.³

The cause of the predicted conflict may possibly be found in a union of all of these items, although some of the reasons may take precedence over the others.

Will The Saints Escape Judgments?

Prophecy paints both a pessimistic and a bright picture in telling whether the Saints will be permitted to escape the judgments predicted for this land. A revelation given to Joseph Smith said:

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

¹Ibid., VIII, 143.
²The Deseret News, Vol. XI, No. 9, May 1, 1861.
³Franklin Ward Historical Record, Franklin, Idaho, June 16, 1882.
earth, saith the Lord.

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

First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.\(^1\)

Though this prophecy has been interpreted at various times to have seen partial fulfillment by the Saints as they underwent various trials, it would appear in light of the evidence contained in this chapter that its real fulfillment is yet future.

Wilford Woodruff proclaimed that the judgments of God would "come to both Jew and Gentile, Zion and Babylon."\(^2\) Another revelation given to Joseph Smith states:

I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man;

And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire.\(^3\)

Heber C. Kimball foretold that the period of civil strife in the United States will be preceded by a time of great persecution when "all true Latter-day Saints will be tested to the limit. Many will apostatize, and others will stand still, now knowing what to do." He then spoke of the judgments which will sweep clean the western portion of Missouri and said, "Before that day comes, however, the Saints will be put to a test that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night until deliverance comes."\(^4\)

\(^1\)Ibid., 112:24-26.  \(^2\)Journal of Discourses, XVIII, 121-22.
\(^3\)Doctrine and Covenants 63:33-34. Author's italics.
\(^4\)Wilcox, Prophetic Sayings of Heber C. Kimball to Amanda H. Wilcox.
But the Prophets have made it clear that righteous living is the criterion which will allow the Saints to escape the worst of the judgments. Orson Pratt taught:

Let the Saints remember, that the Lord hath said, that the people of Zion are to be the only people upon the face of the whole earth, but what shall be at war one with another. They alone will escape, if they observe diligently all the commandments of the Lord in the Book of Mormon, and in the other revelations which God has given or shall hereafter give; but if not, they will in no wise escape; for the Lord will chasten the Saints until they will learn to live by every word that proceedeth forth from His mouth. Those who call themselves Latter-day Saints are no more precious in the sight of God than other people, unless they do better than others. Indeed, the greater the light against which the Saints sin, the greater and more severe must be their judgment, unless they repent.

The only ones who have a right to be shielded from the judgments are worthy priesthood holders, according to Wilford Woodruff:

Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The priesthood of God who honor their priesthood, and who are worthy of their blessings are the only ones who shall have this safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury.

And finally it was taught by Brigham Young that as long as the majority of the Saints live the commandments of God, the curses and judgments of the Almighty will never come upon them, though they will still have trials of many kinds:

There is one principle I would like to have the Latter-day Saints perfectly understand—that is, of blessings and

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1*The Seer*, pp. 246-47. Author's italics.
cursings. For instance, we read that war, pestilence, plagues, famine, etc., will be visited upon the inhabitants of the earth; but if distress through the judgments of God comes upon this people, it will be because the majority have turned away from the Lord. Let the majority of the people turn away from the Holy Commandments which the Lord has delivered to us, and cease to hold the balance of power in the Church, and we may expect the judgments of God to come upon us; but while six-tenths or three-fourths of this people will keep the commandments of God, the curse and judgments of the Almighty will never come upon them, though we will have trials of various kinds, and the elements to contend with, natural and spiritual elements. While this people will strive to serve God according to the best of their abilities, they will fare better, have more to eat and to wear, have better houses to live in, better associations, and enjoy themselves better than the wicked ever do or ever will do.1

In summary, let it be observed that there is to be a period of internal strife in the United States in which lawlessness and mob rule will predominate. The Saints and many others will be compelled to gather by the millions to the Rocky Mountain area, and there will be danger of famine and plagues because of the sudden population increase. The national government will become ineffective and finally inoperative and the Saints will be the only ones able to maintain free and united government. During this period the Lamanites will tread down the Gentiles on the American continents unless the Gentile people repent from their wickedness. Great earthquakes, floods, fires, famines and other disasters will occur during this period and many cities of the United States will be destroyed. Others will be left desolate. The Saints will also suffer greatly but will be able to escape the more severe judgments to the extent that they are righteous.

1Journal of Discourses, X, 335-36. Author’s italics
CHAPTER VI

ESTABLISHMENT OF THE NEW JERUSALEM

During the internal conflict in the United States, but after many of the cities have fallen and mobocracy has gained control, it is held that the Saints in the Rocky Mountains will prepare to journey eastward and redeem the promised land of Zion. This land, centering at Independence, Jackson County, Missouri, has been regarded as the final gathering place for the Latter-day Saints since the early days of the Church. Though they were driven from their homes in Missouri over a hundred years ago, the Saints still anticipate the time when they will be called to return and reclaim their lost possessions and establish a city of Zion in righteousness.

A Leader Is to Be Chosen

The Doctrine and Covenants speaks of a leader like unto Moses who will be chosen by God to lead the people in the redemption of Zion:

Behold, I say unto you, the redemption of Zion must needs come by power;
Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.
For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.\(^1\)

\(^1\)Doctrine and Covenants 103:15-18.
Speculation has been made concerning the identity of this future leader. The following statement by Orson Pratt will serve to demonstrate the possibilities which have been considered:

Indeed, before we can go back to inherit this land in all its fulness of perfection, God has promised that he would raise up a man like unto Moses. Who this man will be I do not know; it may be a person with whom we are entirely unacquainted; it may be one of our infant children; it may be some person not yet born; it may be some one of middle age. But suffice it to say, that God will raise up such a man, and he will show forth his power through him, and through the people that he will lead forth to inherit that country, as he did through our fathers in the wilderness.

On another occasion he said:

God has prophesied that he will raise up a man like unto Moses, who shall lead his people therefrom. Whether that man is now in existence, or whether it is some one yet to be born; or whether it is our present leader /Brigham Young/ who has led us forth into these valleys of the mountains, whether God will grant unto us the great blessing to have his life spared to lead forth his people like a Moses, we perhaps may not all know. . . . But whether it be he or some other person, God will surely fulfill this promise. This was given before our Prophet Joseph Smith was taken out of our midst. Many of us no doubt thought when that revelation was given that Joseph would be the man. . . . I do not know but he will yet. God's arm is not shortened that he cannot raise him up even from the tomb. We are living in the dispensation of the fullness of times, the dispensation of the resurrection, and there may be some who will wake from their tombs for certain purposes and to bring to pass certain transactions on the earth decreed by the Great Jehovah; and if the Lord sees proper to bring forth that man just before the winding up scene to lead forth the army of Israel, he will do so. And if he feels disposed to send him forth as a spiritual personage to lead the camp of Israel to the land of their inheritance, all right. But be this as it may, whether he is the man, whether President Young is the man, or whether the Lord shall hereafter raise up a man for that purpose, we do know that when that day comes the Lord will not only send his angels before the army of Israel, but his presence will also be there.

1Journal of Discourses, XXI, 153.
2Ibid., XV, 362-63. Author's italics.
Suffice it to say that certain Mormon leaders have expressed the belief that the Saints will be led back to Jackson County in power, and by a mighty leader.

Many Saints Will Remain in The West

Brigham Young made it clear that not all of the Saints will journey to Jackson County, but that many will remain behind and maintain their homes in the western mountains:

Are we going back to Jackson County? Yes, when? As soon as the way opens up. Are we all going? No! of course not. The country is not large enough to hold our present numbers. When we do return there, will there be any less remaining in these mountains than we number today? No, there may be a hundred then for every single one than is there now. It is folly in men to suppose that we are going to break up these our hard earned homes to make others in a new country.1

Orson Pratt agreed that there will be Saints in both places:

We do not expect that when the time shall come, that all latter-day Saints, who now occupy the mountain Valleys, will go in one consolidated body, leaving this land totally without inhabitants. We do not expect any such thing. But we do expect, that there will be a period in the future history of the Church when many hundreds of this people—our youth, for instance, who will grow up in those days, when they will be consolidated as a body, and will go to the eastern portions of the state of Kansas, and also to the western portions of the state of Missouri to settle.2

But he also said that "we expect that these mountains will not be the residence of all the Latter-day Saints; we expect that the great majority of the people will emigrate."3

Those chosen to make the journey are expected to be the most worthy and the best prepared, who, as Heber C. Kimball said,

1Ibid., XVIII, 355-56.  
2Ibid., XXI, 149.  
3Ibid., XXIV, 23.
"do right and honor their calling."\(^1\)

**The Eastward Journey**

Orson Pratt expressed the opinion that "there may be a few individuals go to prepare the way, to purchase a little more land and get things in order; but when that is accomplished, this people as a body will return to that land, the Lord going with them."\(^2\)

A vision recorded by Joseph Smith was given to his scribe in the Kirtland Temple, in which "the armies of heaven protecting the Saints in their return to Zion"\(^3\) were seen. Joseph F. Smith expressed his view also that this will still be a time of strife and that the Saints may have to defend themselves from foes on the right hand and on the left. Of interest also is the fact that though this prophetic description was uttered long after the coming of the railroad, he does not envision modern transportation methods being used in the journey. Instead, the people will be "herding and guarding their cattle" by the way. This prediction might be regarded as an indication of a great destruction of this nation's roads and transportation system during the period of internal strife. These are his words:

> When God leads the people back to Jackson County, how will he do it? Let me picture to you how some of us may be gathered and led to Jackson County. I think I see two or three hundred thousand people wending their way across the great plain enduring the nameless hardships of the journey,

\(^1\)Ibid., IX, 27  
\(^2\)Ibid., XVII, 304.  
\(^3\)Documentary History of the Church, II, 381.
herding and guarding their cattle by day and by night, and defending themselves and little ones from foes on the right hand and on the left, as when they came here. They will find the journey back to Jackson County will be as real as when they came out here. Now, mark it. And though you may be led by the power of God "with a stretched out arm," it will not be more manifest than the leading the people out here to those that participate in it. They will think there are a great many hardships to endure in this manifestation of the power of God, and it will be left, perhaps to their children to see the glory of their deliverance, just as it is left for us to see the glory of our former deliverance from the hands of those that sought to destroy us.1

Orson Pratt spoke of the glory of God which will accompany the Saints on their eastward march:

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 when it arrives the mountains and the hills will be ready to break forth with a loud voice before the Lord's army, and the very trees of the field will wave to and fro by the power of God, and clap like hands. The everlasting hills will rejoice, and they will tremble before the presence of the Lord; 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. If only one or two millions of this people were to go down and build the waste places of Zion, would it strike the people of Asia and Europe with terror? Not particularly, unless there was some supernatural power made manifest. But 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.2

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1Ibid., XXIV, 156-57. Author's italics.

2Journal of Discourses, XV, 364. Author's italics.
Though this is expected to be a perilous journey, the following statement by Orson Pratt describes the peaceable manner in which he expects the Saints will proceed. He also explains that the group returning will be made up of the wives and children, as well as the Elders of Israel:

Perhaps you may inquire if we expect to return as a majority. Yes. Do we expect to return as a great people? Yes. Do we expect to return with our wives and our children? Yes. Do we expect to return in a peaceable manner? Of course. Have you ever seen any other feeling on the part of the Latter-day Saints, only to promote peace wherever they may settle? What has been our object, from the commencement? Peace and goodwill to all men.1

Descriptions of the Land of Zion

To enable the reader to better visualize the Latter-day Saint image of their promised land, two descriptions are here presented of the land of Zion. The first was written in August, 1831:

The country is unlike the timbered states of the East. As far as the eye can reach the beautiful rolling prairies lie spread out like a sea of meadows; and are decorated with a growth of flowers so gorgeous and grand as to exceed description; and nothing is more fruitful, or a richer stockholder in the blooming prairie than the honey bee. Only on the water courses is timber to be found. There in strips from one to three miles in width, and following faithfully the meanderings of the streams, it grows in luxuriant forests. The forests are a mixture of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hackberry, boxelder, and bass wood; with the addition of cottonwood, butterwood, pecan, and soft and hard maple upon the bottoms. The shrubbery is beautiful, and consists in part of plums, grapes, crab apple, and persimmons.

The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It yields in abundance, wheat, corn, sweet potatoes, cotton and many other common agricultural products.

1Journal of Discourses, XXIV, 23.
tural products. Horses, cattle and hogs, though of an inferior breed, are tolerably plentiful and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful of course where man has commenced the cultivation of the soil, than in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver and many smaller animals here roam at pleasure. Turkeys, geese, swans, ducks, yea a variety of the feathered tribe, are among the rich abundance that grace the delightful regions of this goodly land—the heritage of the children of God.

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the sixteenth and seventeenth degrees of west longitude, it bids fair—when the curse is taken from the land—to become one of the most blessed places on the globe. The winters are milder than the Atlantic states of the same parallel of latitude, and the weather is more agreeable; so that were the virtues of the inhabitants only equal to the blessings of the Lord which He permits to crown the industry of those inhabitants, there would be a measure of the good things of life for the benefit of the Saints, full, pressed down, and running over, even an hundredfold. The disadvantages here, as in all new countries, are self-evident—lack of mills and schools; together with the natural privations and inconveniences which the hand of industry, the refinement of society, and the polish of science, overcome.

But all these impediments vanish when it is recollected what the Prophets have said concerning Zion in the last days; how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box tree together, to beautify the place of His sanctuary, that He may make the place of His feet glorious. Where for brass, He will bring gold; and for iron, He will bring silver; and for wood, brass; and for stones, iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to our consideration for the good of His people, the calculations of men and the vain glory of the world vanish, and we exclaim, "Out of Zion the perfection of beauty, God hath shined."  

A second description of the land of Zion was written by Elias S. Woodruff, in 1937, at that time President of the Central States Mission:

The Land of Zion today is beautiful—even more so, pos-

1Documentary History of the Church, I, 197-98.
sibly, than when the first group of Latter-day Saints viewed it as they came with the Prophet Joseph Smith to see this region which had been designated of the Lord by revelation as the central gathering place of His people.

Its rolling hills are covered with green pastures, some timber, and with productive farms which are dotted by well-kept homes, housing a contented and happy people. Progressive little cities and towns have grown where once there was a wilderness, giving to Jackson County, in addition to its placid agricultural aspect, a decidedly urban appearance. Jackson is likewise a county made beautiful, not only by its natural endowments, but by a well-developed community planning project, the results of which have given this region a pleasing distinctiveness.

Jackson County is keeping well abreast of the times, and is growing commercially, industrially, educationally, and religiously. Fine paved highways form a network over the entire area, passing by farms, through cities and over bridges.

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Because of progressive and constructive tactics, the county has become one of the leading sections of this entire region. It has an area of 600 square miles, or 294,939 acres. Forty-eight per cent of the land area is crop land, while 45½ is in pasture. On this acreage are 3,494 farms, divided as follows: 615 dairy farms, 592 general farms, 550 livestock farms, 159 grain farms, 120 truck farms.

Of the total 3,494 farms in the county, 2,410 are operated by their owners. In 1934, there were 15,108 acres in wheat, which yielded a total crop of 278,090 bushels. In the same year, 7,285 farmers raised 124,997 bushels of oats and in the production of corn the ten year average is shown to be 30 bushels per acre. In 1934 there were 48,620 acres in this crop. In the same year there were 10,897 acres in alfalfa, 3,464 acres in lespezea; 2,019 acres in potatoes, raised for commercial distribution; and there were 212,657 fruit trees and 185,138 grape vines. Eighteen thousand cows in the county produced eleven million gallons of milk.

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The assessed valuation of Jackson County is $461,396,210. There are 1300 miles of hard-surfaced highways, not including 742 miles of paved streets in Kansas City. With the exception of Westchester County, New York, Jackson County has more paved roads than any other county in America. There is no single point in Jackson County that is not within two miles of hard surfaced highway.¹

Establishment of the Law of Consecration

According to Orson Pratt, when the return to Missouri takes place, the Law of Consecration will immediately be put into full force and will be used in the distribution of property:

...There is one thing certain--something that you and I may depend upon, with as much certainty as we expect to get our daily food, and that is, that the Lord our God will take this people back, and will select from among this people, a sufficient number, to make the army of Israel very great. And when that day comes, he will guide the forces of those who emigrate to their possessions in those two states, that I have mentioned. And the land thus purchased will be no doubt, as far as possible, located in one district of country, which will be settled very differently from the way we now settle up these mountain regions. You may ask, in what respect we shall differ in settling up those countries when we go there to fulfil the commandments of the Lord? I will tell you. No man in those localities will be permitted to receive a stewardship on those lands, unless he is willing to consecrate all his properties to the Lord. That will be among the first teachings given. When this shall be done, the people will be, as the parable says, like unto one body--all equally poor, or all equally rich; in other words, they will be persons that can claim no property as their own, everything being consecrated. And the land being purchased, will be held on a different principle, from what it is now. To-day fifty thousand dollars worth of real estate property is the most that can be held by a religious organization; but in that day the whole of our properties, amounting to a very much larger sum, will be held in trust. For whom? For the Church of Jesus Christ of Latter-Saints [sic], and for all this great company that will be gathered together.¹

The establishment of the Law of Consecration will apparently be a necessity, for it is a celestial law and "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I [God] cannot receive her unto myself."²

Though the Law will not be established in full until

¹Journal of Discourses, XXI, 149-50. Author's italics.
²Doctrine and Covenants 105:5.
the New Jerusalem is established, Orson Pratt taught that before the Saints go back to Missouri "there will be an approximation to it, here in these mountains. We will learn a great many pure principles to enable us to carry out the law as far as we possibly can, under the circumstances that we are placed in here."1 Lorenzo Snow also taught that an approximation of the Law of Consecration would be necessary while the Saints are still in the mountains, and said that they "shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth."2

In the Law of Consecration, every participating Latter-day Saint recognizes that the earth is the Lord's and consecrates himself and all his property to God. He then becomes a steward over a portion of the Lord's property and as an heir in the system has the right to draw upon the storehouse to develop and expand his stewardship. An allotment of land and other materials is apportioned to him to develop on the basis of the size of his family, his branch of business, and so forth. The Church gives him financial help to establish and expand his farm or business, but his progress is subject to yearly supervision and review by the Bishop. People live in family units and eat at their own tables. It is held by Latter-day Saints that a faithful and wise steward of the Lord's property will eventually receive an eternal inheritance.3

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2Journal of Discourses, XVI, 276. 3Cf. Ibid., XXI, 150-53.
Plan of The City

Soon after the location for the City of Zion was revealed, Joseph Smith drew up a plan for the city and sent it, together with a detailed explanation of the lay-out, to the Church members then residing in Zion. It was his intention that all the cities founded by the Saints would follow this plan, and "so fill up the world in these last days." Though the Saints were driven from their homes before this city could be constructed, this general plan has served as a guide for many of the western communities which the Church has established.

Attention should be called to several items of particular importance in this plan. The wide streets (132 feet) were to be more than enough to accommodate the advanced means of transportation which are known to man today. The blocks were to be laid off in squares but were to face in alternating directions from block to block. The farm land was to be located outside the city and the city was to be kept free from unsightly buildings. The central portions of the plat were reserved for public buildings and in this manner the city was set up so that no one would live more than six blocks from the center of town. As the population increased, other plats similar to the one the Prophet describes were to be set up. His explanation of the plat of the City of Zion follows:

The plat contains one mile square; all the squares in the plat contain ten acres each, being forty rods square.

1Documentary History of the Church, I, 358.
You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the center of the square; and in the next, the lots run from the east and west to the center line. Each lot is four perches\(^1\) in front and twenty back, making one half an acre in each lot, so that no one street will be built on entirely through the street; but on one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares. The lots are laid off in these squares, north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the others, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

The painted squares in the middle are for public buildings. The one without any figures is for store-houses for the Bishop, and to be devoted to his use. Figure first is for temples for the use of the presidency; the circles inside of the squares, are the places for the temples of the lesser Priesthood. It is also to contain twelve temples.

The whole plot is supposed to contain from fifteen to twenty thousand people: you will therefore see that it will require twenty-four buildings to supply them with houses of worship, schools, etc.; and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked figure 1; and to be built where the circle is which has a cross on it on the north end.

South of the plot where the line is drawn, is to be laid off for barns, stables, etc., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied for these must be laid off according to wisdom. On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west.

When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city, for this is the city of Zion. All the streets are one width, being eight perches wide. Also the space round the outer edge of the painted squares, is to be eight perches between the temple and the street on every side. No one lot, in this city, is to contain more than one house, and that to be built twenty-five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the builder; the rest of the lot

\(^1\)A perch is the equivalent of a rod of 16\(\frac{1}{2}\) feet.
for gardens; all the houses are to be built of brick and stone. The scale of the plot is forty perches to the inch. The names of the temples to be built on the painted squares as represented on the plot of the city of Zion, which is now about to be forwarded thither:—numbers 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after the order of the Son of God, upon Mount Zion, City of the New Jerusalem. Numbers 7, 8, and 9, the Sacred Apostolic Repository, for the use of the Bishop. Numbers 4, 5, and 6, the Holy Evangelical House, for the High Priesthood of the Holy Order of God. Numbers 1, 2, and 3, the House of the Lord, for the Elders of Zion, and Ensign to the Nations. Numbers 22, 23, and 24, House of the Lord for the Presidency of the High Priesthood, after the Order of Aaron, a Standard for the People. Numbers 19, 20, and 21, House of the Lord, the Law of the Kingdom of Heaven, and Messenger to the people; for the Highest Priesthood after the Order of Aaron. Numbers 16, 17, and 18, House of the Lord for the Teachers in Zion, Messenger to the Church. Numbers 13, 14, and 15, House of the Lord for the Deacons in Zion, Helps in Government. Underneath must be written on each house—HOLINESS TO THE LORD.¹

Wilford Woodruff threw further light on the origin of this plan in recording the Prophet's actions during the conference of April 6, 1837:

He also presented us in some degree with the plot of the city of Kirtland, which is the stronghold of the daughter of Zion. The plan which he presented was given to him by vision, and the future will prove that the visions of Joseph concerning Jackson County, all the various stakes of Zion and of the redemption of Israel will be fulfilled in the time appointed of the Lord.²

Joseph Smith also gave detailed instructions for the first of the twenty-four Temple compartments. This house of the Lord was to be a two-story brick edifice which would rest on a raised foundation of stone. There was to be a shingled Gothic-style roof with a belfry containing a large bell at the east end. On the inside, the two stories were to be made

¹Documentary History of the Church, I, 357-59.
²Journal History, April 6, 1837.
Figure 1

Joseph Smith's Plot of the City of Zion, taken from Julius C. Billeter, The Temple of Promise: Jackson County, Missouri (Independence, Jackson County, Missouri: Zion's Printing and Publishing Co., 1946), p. 54. Original is in the Church Historian's Office, Salt Lake City, Utah.
on an identical plan, with raised pulpits at each end, and with reversible pews on which the backs would move, thereby allowing the congregation to sit facing either end.\(^1\) It is not clear, however, if this temple was to be of a temporary nature or if it was what Joseph anticipated would be the final temple edifice which would stand forever. There apparently is no record available as to whether the Temple plan was given by revelation or whether the Prophet drew it up himself, and thus it is not clear whether his plan is to serve as the basis for construction of the Temple when Zion is redeemed. A description given by Orson Pratt of the Temple which will be built differs from the plan drawn up by the Prophet, for he speaks of twenty-four rooms built in a circular form and arched over the center. He alludes to this description as being the result of a revelation given forty years before (which would be in 1839), but says that the names of the compartments were given "some forty-five or forty-six years ago" (which would be in 1833-34, the time of the Prophet's giving of the plat of Zion).

There, however, we expect to build a temple different from all other temples in some respects. It will be built much larger, cover a larger area of ground, far larger than this Tabernacle covers, and this Tabernacle will accommodate from 12,000 to 15,000 people. We expect to build a temple much larger, very much larger, according to the revelation God gave us forty years ago in regard to that Temple. But you may ask in what form will it be built? Will it be built in one large room, like this Tabernacle? No; there will be twenty-four different compartments in the Temple that will be built in Jackson County. The names of these compartments were given to us some forty-five or forty-six years ago; the names we still have, and when we build these twenty-four rooms, in a circular form and arched over the center, we shall give the names to all these dif-

\(^1\)Documentary History of the Church, I, 359-62.
ferent compartments just as the Lord specified through Joseph Smith.

Perhaps you may ask for what purpose these twenty-four compartments are to be built. I answer not to assemble the outside world in, nor to assemble the Saints all in one place, but these buildings will be built with a special view to the different orders, or in other words, the different quorums or councils of the two Priesthoods that God has ordained on the earth. That is the object of having twenty-four rooms so that each of these different quorums whether they be High Priests or Seventies, or Elders, or Bishops, or lesser Priesthood, or Teachers or Deacons, or Patriarchs, or Apostles, or High Councils, or whatever may be the duties that are assigned to them, they will have rooms in the Temple of the Most High God adapted, set apart, constructed, and dedicated for this special purpose. Now, I have not only told you that we shall have these rooms, but I have told you the object of these rooms in short, not in full. But will there be any other buildings, excepting those twenty-four rooms that are all joined together in a circular form and arched over the center—are there any other rooms that will be built--detached from the Temple. Yes. There will be tabernacles, there will be meeting houses for the assembling of the people on the Sabbath day. There will be various places of meeting so that the people may gather together; but the Temple will be dedicated to the Priesthood of the Most High God, and for most sacred and holy purposes.  

When asked how he reconciled Orson Pratt's description of the Temple with an arched roof with Joseph Smith's plan for a Gothic-styled structure, President Joseph Fielding Smith stated that "we don't know how the Temple will be built or what it will look like."  

The assertion is made, however, that the New Jerusalem temple will not crumble and decay, but that it will stand forever because of God's power which will be there. Said Orson Pratt:

1Journal of Discourses, XXIV, 24-25. Author's italics.

2Interview with Joseph Fielding Smith, June 27, 1960, in the Joseph Smith Auditorium on the Brigham Young University Campus. This discussion followed an address by President Smith to Seminary and institute teachers, and was held in the presence of a group of unidentified teachers. Roy W. Doxey and Ray C. Colton were members of the group.
Now, in this world there will be Temples, and these Temples will be constructed according to the most perfect law of the celestial kingdom, for the world in which they are built or in which they stand will be a celestial body. This last Temple that I am speaking of, or this last one to be built in Jackson County, Missouri, will be constructed after that heavenly pattern in all particulars. Why? Because it will never perish, it will exist forever. "What! Do you mean to say," says one, "that the materials of that temple will not wear?" "Do you mean to say," some of you may inquire in your hearts, "That age will have no effect upon the walls and the materials of that temple?" This is what I mean—I mean to say that not only the Temple, but all the buildings that shall be built round about that Temple, and the city that will be built round about it, which will be called the New Jerusalem, will be built of materials that never will decay. "But," says one, "that will be contrary to the laws of nature." You may cite me to some of the buildings that existed before Christ that were built out of the most durable materials that could be found, and yet when the storms of hail, rain and snow came, these buildings began to waste away until they could scarcely be recognized. Well, I do not ask you to think that this Temple and the city round about it will defy the rough hand of time and the work of the elements of our globe, and exist forever, so far as natural laws are concerned; but there is a principle higher than these natural laws. Did you never think of it—a higher principle, a higher kingdom that governs all these laws of nature, such as you and I have been accustomed to understand ever since our youth. I say there is a higher law, a controlling power over all the laws of nature, that will prevent these buildings from decaying; and I wish while dwelling upon this subject to say a little about another subject; that is, the building up of Palestine with the New Jerusalem. It will be the old Jerusalem rebuilt upon its former site. Now, will that city ever be destroyed; will it ever decay? Will the Temple to be built in Palestine ever be thrown down or ever be furrowed with hail, rain, snow and frost—will these ever have any effect upon it? No, not in the least. 

/sic/ Because God will be there. So He will be in the temple of Zion on this continent, and by His power, by His laws—which are superior to all those grosser laws of nature—He will preserve both of these cities, one on the western hemisphere, and one on the eastern hemisphere, from any decay whatever. Now, we have it recorded here in this book, in the 31st chapter of Jeremiah, that this city on the eastern continent shall not be thrown down any more forever. It seems, therefore, to be an eternal city, never to be destroyed. "But," says one, "I cannot believe that; I cannot believe but what these cities will be subject, just as much as anything else, to decay." Do you believe this good book—the Bible? If you do, you are obliged to believe
that such things are possible.1

Who Will Build The New Jerusalem

That the construction of the Temple, and of the city as well, will be carried out under the direction of the Lord, and will not be left merely to man's ingenuity, was clearly taught by President John Taylor:

This is only a faint outline of some of our views in relation to these things, and hence we talk of returning to Jackson county to build the most magnificent temple that ever was formed on the earth and the most splendid city that was ever erected; yea, cities, if you please. The architectural designs of those splendid edifices, cities, walls, gardens, bowers, streets, &c., will be under the direction of the Lord, who will control and manage all these matters; and the people, from the President down, will all be under the guidance and direction of the Lord in all the pursuits of human life, until eventually they will be enabled to erect cities that will be fit to be caught up--that when Zion descends from above, Zion will also ascend from beneath, and be prepared to associate with those from above. The people will be so perfected and purified, ennobled, exalted, and dignified in their feelings and so truly humble and most worthy, virtuous and intelligent that they will be fit, when caught up, to associate with that Zion that shall come down from God out of heaven.2 (Author's italics)

Orson Pratt stated that "we shall erect in that county a beautiful city after the order and pattern that the Lord shall reveal, part of which has already been revealed," and added that God "will point out the pattern and show the order of architecture."3 But President Young explained that although the Lord will direct the work, men will have to perform the actual labor:

He \[the Lord\] will not send His angels to gather up the

1Ibid., XXIV, 25-26. Author's italics.
2Journal of Discourses, X, 147. 3Ibid., XV, 365.
rock to build the New Jerusalem. He will not send His angels from heaven to go to the mountains to cut the timber and make it into lumber to adorn the city of Zion. He has called upon us to do this work; and if we will let Him work by, through, and with us, He can accomplish it; otherwise we shall fall short, and shall never have the honor of building up Zion on the earth. Is this so? Certainly. Well, then, let us keep the commandments.1

The Book of Mormon defines the working force that will build the temple by saying that "They [the Gentiles] 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."2

The commentary given by Orson Pratt on this passage is of interest:

They [the Lamanites] will also be instructed to cultivate the earth, to build buildings as we do, instructed how to build Temples and in the various branches of industry practiced by us; and then, after having received this information and instruction, we shall have the privilege of helping them to build the New Jerusalem. The Lord says, "They," the Gentiles, who believe in the Book of Mormon, "shall assist my people, the remnant of Jacob, that they may build a city, which shall be called the New Jerusalem." Now, a great many, without reading these things, have flattered themselves that we are the ones who are going to do all this work. It is not so; we have got to be helpers, we have got to be those who co-operate with the remnants of Joseph in accomplishing this great work; for the Lord will have respect unto them, because they are of the blood of Israel, and the promises of their fathers extend to them, and they will have the privilege of building that city, according to the pattern that the Lord shall give.3

President Joseph Fielding Smith, however, does not concur in this interpretation. Says he:

My attention has been called to statements in the Book of Mormon which some interpret to mean that the Lamanites will take the lead in building the temple and the New Jerusalem in Missouri. But I fail to find any single passage which indicates that this is to be the order of things

1Ibid., XIII, 313.  
2III Nephi 21:23.  
3Journal of Discourses, XVII, 301. Author's italics.
when these great events are to be fulfilled.

Most of the passages used as evidence, in an attempt to prove that the Lamanites will take the lead and we are to follow, seem to come from the instruction given by our Lord when he visited the Nephites after his resurrection. Chapters 20 and 21 of Third Nephi are the main sources for this conclusion. But I fail to find in any of the words delivered by our Savior any declaration out of which this conclusion can be reached. It all comes about by a misunderstanding and an improper interpretation.

In these chapters the Lord is speaking throughout of the remnant of Jacob. Who is Jacob whose remnant is to perform this great work in the last days? Most assuredly Jacob is Israel. Then again, when he speaks of the seed of Joseph, who is meant? Those who are descendants of Joseph, son of Israel, and this includes, of course the Lamanites as well as the Ephraimites who are now being assembled and who are taking their place, according to prophecy, at the head to guide and bless the whole house of Israel.

In this discourse the Savior states that the gentiles who are upon this land will be blessed, if they will receive the gospel, and they will be numbered with the house of Israel. The gentiles were to be a scourge to the remnant upon this land. Again, they were to be nursing fathers to them, and this they are beginning to be in these latter-days, after the terrible scourging in former days.

The gentiles were promised that they would be entitled to have all the blessings which were given to Israel, if they would repent and receive the gospel. All of this was seen in vision by Nephi and was stated by the Savior on the occasion of his visit to the Nephites.

He also said that if the gentiles, not only upon this land, but also of all lands, did not repent he would bring the fulness of the gospel from among them. The remnant of the house of Israel spoken of in First Nephi, chapter 13, and Third Nephi, chapters 16, 20, and 21, does not have reference only to the descendants of Lehi, but to all the house of Israel, the children of Jacob, those upon this land and those in other lands. Reference to the gentiles also is to all the gentiles on this land and in other lands.\(^1\)

Apparantly it is the Lord's will that kings and rulers will also contribute to the upbuilding of Zion. The Doctrine and Covenants records a revelation in which the Prophet was commanded to issue a proclamation to "all the kings of

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the world, to the four corners thereof, to the honorable pres-
ident-elect, and the high-minded governors of the nation in
which you live, and to all the nations of the earth scattered
abroad." The revelation stated that the Lord was about to
call these rulers "to give heed to the light and glory of Zion,
for the set time has come to favor her," and stated that He
would "visit and soften their hearts many for your good, that
... they may come to the light of the truth, and the Gentiles
to the exaltation or lifting up of Zion."\(^1\) It has already been
seen that governments will have been raised up in several areas
which will prove more receptive to the missionary effort and
the cause of Zion than present governments. Although persecu-
tion prevented the Prophet from writing this proclamation dur-
ing his lifetime, it was penned and published by the Quorum of
the Twelve shortly after his death. It spoke of many impor-
tant events, but significant in this context is the following
invitation to rulers and kings:

And now, 0 ye kings, rulers, and people of the Gentiles,
hear ye the word of the Lord, for this commandment is for
you. You are not only required to repent and obey the Gos-
pel in its fulness, and thus become members or citizens of
the kingdom of God; but you are also hereby commanded, in
the name of Jesus Christ, to put your silver and your gold,
your ships and steam-vessels, your railroad trains and
your horses, chariots, camels, mules, and litters, into
active use for the fulfilment of these purposes. For be
it known unto you, that the only salvation which remains
for the Gentiles, is for them to be identified in the same
covenant, and to worship at the same altar with Israel.
In short, they must come to the same standard; for there
shall be one Lord, and His name one, and He shall be king
over all the earth.\(^2\)

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\(^1\) *Doctrine and Covenants* 124:2-11.

\(^2\) "Proclamation of the Twelve Apostles of the Church of
Jesus Christ of Latter-day Saints," quoted in *Inspired Prophetic
Warnings*, p. 126.
Life Within The New Jerusalem

Latter-day Saint Church leaders have been very descriptive in telling of life in the New Zion. The following quotations are typical of their descriptions of the life which the Saints will lead. Orson Pratt spoke of the educational opportunities which will be found in the City of Zion:

And we will be multiplied by hundreds and thousands; and we will build, throughout the region of country, our meeting houses, our school houses, our academies and universities; and we will see to it, that all of our children have equal advantages, as far as possible, of becoming acquainted with all necessary and useful learning. Not as it is now: some obtain great learning; while others are obliged from their childhood, from the time they are six or eight years of age, to work to that extent that they cannot devote any time to acquire an education. This order of things will be remedied; and the youth of God's people will have equal opportunities, to develop themselves; not that they will all gain the same ideas exactly; not that they will all advance in the same direction in education, and to the same extent. One perhaps may follow a certain branch, calculated to prepare him to act in a certain position in his future life; while another may adopt an entirely different course of study, by which he could be of benefit to Zion. But there will be equal privileges and blessings bestowed upon the Latter-day Saints.¹

He also spoke of the cosmopolitan background of the many Saints who will gather there, and of the peaceful life they will lead:

Not many years hence—I do not say the number of years—you will look forth to the western counties of the State of Missouri, and to the eastern counties of the State of Kansas, and in all that region round about you will see a thickly populated country, inhabited by a peaceful people, having their orchards, their fruit trees, their fields of grain, their beautiful houses and shade trees, their cities and towns and villages. And you may ask—Who are all these people? And the answer will be—Latter-day Saints! Where have they come from? They have

¹*Journal of Discourses*, XXI, 152.
come from the nations of the earth! They have come from
the mountains of Utah, from Arizona, from Idaho, and from
the mountainous territories of the North American Conti-
nent, they have come down here, and are quietly cultivat-
ing the lands of these States! Now, this will all come
to pass, just as sure to come to pass as there is a God
that reigns in yonder heavens, and not many years hence
either. 1

And Elder John Taylor told of his expectation that the Saints
will excel in the arts, science, and manufacturing, that they
will rear magnificent edifices, and that they will have divine
direction to guide them:

We believe, moreover, that God, having commenced his work,
will continue to reveal and make manifest his will to his
Priesthood, to his Church and kingdom on the earth, and
that among this people there will be an embodiment of vir-
tue, of truth, of holiness, of integrity, of fidelity, of
wisdom and of the knowledge of God. We believe that there
will be a temporal kingdom of God organized that will be
under the direction and auspices of the Lord of Hosts, and
that in all our affairs, whether they relate to things
temporal or things spiritual, as we have been in the habit
of calling them, we shall be under the direction of the
Lord, as the Scriptures say, "It shall come to pass that
all the people shall be taught of the Lord." This is
part and parcel of our creed. We believe that we shall
rear splendid edifices, magnificent temples and beautiful
cities that shall become the pride, praise and glory of
the whole earth. We believe that this people will excel
in literature, in science and the arts and in manufactures.
In fact, there will be a concentration of wisdom, not only
of the combined wisdom of the world as it now exists, but
men will be inspired in regard to all these matters in a
manner and to an extent that they never have been before,
and we shall have eventually, when the Lord's purposes
are carried out, the most magnificent buildings, the most
pleasant and beautiful gardens, the richest and most cost-
ly clothing, and be the most healthy and the most intellec-
tual people that will reside upon the earth. This is part
parcel of our faith; in fact, Zion will become the praise
of the whole earth; and as the Queen of Sheba said ancient-
ly, touching the glory of Solomon, the half of it had not
been told her, so it will be in regard to Israel in their
dwelling places. In fact, if there is anything great,
noble, dignified, exalted, anything pure or holy, or vir-
tuous, or lovely, anything calculated to exalt or ennoble

1Ibid., XXI, 135.
the human mind, to dignify and elevate the people, it will be found among the people of the Saints of the Most High God. This is only a faint outline of some of our views in relation to these things, and hence we talk of returning to Jackson county to build the most magnificent temple that ever was formed on the earth and the most splendid city that was ever erected; yea, cities, if you please. The architectural designs of those splendid edifices, cities, walls, gardens, bowers, streets, &c., will be under the direction of the Lord, who will control and manage all these matters; and the people, from the President down, will all be under the guidance and direction of the Lord in all the pursuits of human life, until eventually they will be enabled to erect cities that will be fit to be caught up—that when Zion descends from above, Zion will also ascend from beneath, and be prepared to associate with those from above. The people will be so perfected and purified, ennobled, exalted, and dignified in their feelings and so truly humble and most worthy, virtuous and intelligent that they will be fit, when caught up, to associate with that Zion that shall come down from God out of heaven. This is the idea, in brief, that we have entertained in relation to many of these things. 1

The Latter-day Saint anticipation of being able to return to establish their Zion is still apparent. They look for a leader to come forth who will lead them back in power, and for their return to be led by the actual presence of God. They anticipate building a city characterized by beauty and architectural splendor, and plan to construct an elaborate Temple in its midst. They believe that they will be directed by God in this work, and that His power and glory will be manifest to them there.

1Ibid., X, 146-47.
CHAPTER VII

THE GATHERING

The fulfilling of the times of the Gentiles will mark a change in the missionary effort of the Church, for the Gospel will be taken at that time from the Gentile nations and the missionaries will be instructed to search out the scattered members of the House of Israel. The missionary work will be considered in this chapter as going to three groups: (1) the Lamanites, or American Indians, who are believed by Latter-day Saints to be descendants of Israel through Joseph; (2) the Jewish people who are scattered throughout the nations of the earth; and (3) the members of the ten lost tribes of Israel whose appearance in the north country has long been anticipated by Church members. It appears that little has been foretold concerning the Church's missionary effort until the later period of internal strife in the United States when the New Jerusalem will have been built, but it is evident that once the Gospel is carried to the House of Israel the missionary work of gathering out the righteous will continue until Christ comes in His glory.

Conversion of The Lamanites

According to Orson Pratt, after the Temple in the City of Zion has been completed and the city itself is beginning to
develop and flourish, the time will come for the Gospel to be taught with great emphasis to the Lamanites. A remnant of that people will have been converted before Zion is redeemed, but the time for the main body of the Lamanite people to hear the Gospel will be after the establishment of the New Jerusalem:

... the coming of Christ seems to be near at hand, yet Zion must be redeemed before that day; the temple must be built upon the consecrated spot, the cloud and glory of the Lord rest upon it, and the Lamanites, many of them, brought in, and they must build up the NEW JERUSALEM! It is true, so says the Book of Mormon, that inasmuch as the Gentiles receive the Gospel they shall assist my people the remnant of Jacob, saith the Lord, to build the New Jerusalem. And when they have got it built, then we are told that they shall assist my people who are of Jacob to be gathered in into the New Jerusalem. Only a few thousands or hundreds of thousands, then, are to be engaged in this work, and then, after it is done we/the Gentiles, not Ephraim/ are to assist the Lamanites to gather in; and then shall the powers of heaven be in your midst; and then is the coming of Christ.

It will not be before the Lamanites come in, nor before the temple is constructed in Jackson County; but there is a great people to do the work.1

He said also:

Do not misunderstand me, do not think that all the Lamanite tribes are going to be converted and receive this great degree of education and civilization before we can return to Jackson County. Do not think this for a moment, it will be only a remnant; for when we have laid the foundation of that city and have built a portion of it, and have built a Temple therein, there is another work which we have got to do in connection with these remnants of Jacob whom we shall assist in building the city. What is it? We have got to be sent forth as missionaries to all parts of this American continent. Not to the Gentiles, for their times will be fulfilled; but we must go to all those tribes that roam through the cold regions of the north--British America, to all the tribes that dwell in the Territories of the United States, also to all those who are scattered through Mexico, and Central and South America, and the object of our going will

be to declare the principles of the Gospel unto them, and bring them to a knowledge of the truth. "Then shall they assist my people who are scattered on all the face of the land, that they may be gathered in to the New Jerusalem."

Will not this be a great work? It will take a good while to gather all these tribes of South America, for some of them will have to come from five to eight thousand miles in order to reach the New Jerusalem. This will be quite a work, and yet we shall have to perform it after the city is built.

This great work will apparently begin shortly before the coming of the Savior to His Temple in New Jerusalem and the appearance of the Ten Tribes from the North. It will continue even after these two great events transpire. This order of events was emphasized by Orson Pratt:

First, a Lamanite remnant will be converted; second, Zion will be redeemed, and all among the Gentiles who believe will assist this remnant of Jacob in building the New Jerusalem; third, a vast number of missionaries will be sent throughout the length and breadth of this great continent, to gather all the dispersed of his people in unto the New Jerusalem; fourth, the power of heaven will be made manifest in the midst of this people, and the Lord also will be in their midst.

Third Nephi 21:23-22:3 gives a panoramic view of the order in which these events will transpire. After the New Jerusalem is built (v.23) the Lamanites are to be gathered in (v.24), and then the Savior will appear in their midst (v.25). The work will then commence among the lost tribes which will return at this time (v.26), and then will Israel be gathered out from among all nations (v.27-29). As Israel is gathered in, the desolate cities formerly possessed by the Gentiles on this hemisphere will be inhabited by those of Israel (22:1-3).

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1Ibid., XVII, 301-02. Author's italics.
2Ibid., XVII, 302.
The passage is here quoted:

And they [the Gentiles, if they repent so as to be given this blessing] shall assist my people, the remnant of Jacob [the Indian people], and also as many of the house of Israel as shall come [others of Israel, including the Latter-day Saints who are largely of Ephraim], that they may build a city, which shall be called the New Jerusalem.

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.

And then shall the power of heaven come down among them; and I also will be in the midst. And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name.

Yea, and then shall the work commence, with the Father among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance.

And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward.

And then shall that which is written come to pass: Sing, 0 barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child [Israel], in her scattered condition, who is here likened unto a barren woman who under the conditions of her estrangement begets no children to the Lord; for more are the children of the degolate [Israel] than the children of the married wife [the Gentiles when they are favored as the Lord's people, with the opportunity to do His work], saith the Lord.

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes;

For thou [Zion during the future times of Israel] shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.1

Orson Pratt made it clear that these desolate Gentile cities would be inhabited by latter-day Israel before the coming of

1Author's italics.
the Savior with the hosts of heaven:

Now that order of things will continue and will spread forth from that nucleus in Jackson county and the western counties of Missouri and the eastern counties of Kansas, where this people will be located, and it will spread abroad for hundreds and hundreds of miles, on the right hand and the left, east, west, north and south from the great central city and all the people will be required to execute the law in all their stewardships, and then there will be a oneness and union which will continue, and it will spread wider and wider, and become greater and greater, until the desolate cities of the Gentiles will be inhabited by the Saints. Then will be fulfilled the prophecy of Isaiah, in which he says, "Thy seed shall inherit the Gentiles and make the desolate cities to be inhabited," for God will visit them in judgment, and there will be no owners left to occupy the country. Then the land will be filled up with Saints, those who will keep the celestial law; and they will receive their stewardships according to the appointment of heaven. 

By and by the time will come for Jesus to appear, and he will bring the heavenly society which has been engaged for thousands of years in that celestial world in carrying out these principles. They will come down here, and they will find a society just like themselves, so far as union is concerned; they will find a people perfected and carrying out the principles here on earth, as they are carried out in the heavens.¹

For purposes of discussion it may be said that there will be two periods of conversion for the Lamanite people. The first occurs before the return of the Saints to redeem Zion, and seems, to some extent, to be taking place now. The second, and most important period of Lamanite conversion, will commence in the early days of the New Jerusalem. It appears that it is in this era that the "Lamanites shall blossom as the rose,"² and the scales of darkness will fall from their eyes and "they shall be a white and delightsome people."³

¹The Deseret Evening News, Vol. VIII, No. 265, October 2, 1875. Author's italics.
²Doctrine and Covenants 49:24.
³II Nephi 30:6.
Lord Shall Come to His Temple

In an article entitled The Second Advent, President Charles W. Penrose describes three major appearances which comprise the Second Coming of the Messiah, and sets the stage with these words:

We may consider the inhabitants of the earth at the time immediately preceding the coming of Christ under three general divisions:

First, the saints of God gathered in one place on the western continent, called Zion, busily preparing for his appearance in their midst as their Redeemer, who had shed his blood for their salvation, now coming to reign over them and to reward them for their labors in establishing his government;

Second, the Jews gathered to Jerusalem and also expecting the Messiah, but not believing that Jesus of Nazareth was the Son of God, and being in danger of destruction from their Gentile enemies;

Third, the corrupt nations and kingdoms of men, who, rejecting the light of the Gospel, are unprepared for the Lord's advent and are almost ripe for destruction.

He then tells of the Lord's coming to the City of Zion, and states that the world at large will be unaware of His appearance at this time:

Among the first-mentioned of these three classes of men, the Lord will make his appearance first; and that appearance will be unknown to the rest of mankind. He will come to the Temple prepared for him, and his faithful people will behold his face, hear his voice, and gaze upon his glory. From his own lips they will receive further instructions for the development and beautifying of Zion and for the extension and sure stability of his kingdom.²

This appearance will be sudden,³ and the Lord has

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¹President Penrose's description makes it appear as if these comings of the Savior are to happen in close succession, and as if all the Jews will have gathered to Jerusalem when Christ comes to the New Jerusalem. Neither of these assumptions appears to be correct, as will be seen later in this work.

²Millennial Star, September 10, 1859.

³Doctrine and Covenants 36:8.
stressed the importance of the Saints being gathered "in one" at that time.\(^1\) Though according to President Penrose the world at large will be unaware that the Lord has appeared, they will know of His glory which will come upon the city. The *Doctrine and Covenants* states that "the glory of the Lord shall be there, and the terror of the Lord also shall be there," to the extent that "the wicked will not come unto it," and will express their fear that "the inhabitants of Zion are terrible, wherefore we cannot stand."\(^2\) The prophet Isaiah described the glory that would be upon Mount Zion:

> And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.\(^3\)

This Isaiah passage seems to be accepted by Latter-day Saints as a direct reference to the New Jerusalem as a revelation given to Joseph Smith speaks specifically of the "gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem."\(^4\) The Savior states in the *Book of Mormon* that "the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you."\(^5\) He is also reported as stating that:

Inasmuch as my people build a house unto me in the name of

\(^1\)Ibid., 42:36. \(^2\)Ibid., 45:66-70.  
\(^3\)Isaiah 4:5-6. \(^4\)Doctrine and Covenants 84:2.  
\(^5\)III Nephi 20:22.
the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; 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.¹

According to Orson Pratt this light and glory will be extremely conspicuous and will cause great excitement throughout the world:

The light will shine so conspicuously from that city, extending to the very heavens, that it will in reality be like unto a city set upon a hill that cannot be hid, and it will have quite a tendency to strike terror to all the nations of the earth. Will all see it? No, some may be too far off, beyond the ocean, to behold that miraculous light that will shine forth in this city, but I will tell you the effect it will have upon the kings, queens, rulers, congressmen and judges of the earth—they will hear of it by telegraph; the news will be flashed over the civilized nations of the earth, but they will not believe it. They will say, "Let us cross the ocean, and let us see this thing that is reported to us by telegraph; let us see whether it is so or not." Well, when they get within a day or two's journey of the city they will be alarmed. Some of these kings and nobles, when they see the light shining forth like the northern lights in the arctic regions, illuminating the whole face of the heavens—when they see this light shining forth long before they reach the city, fear will take hold of them there, says the Psalmist, in the 48th Psalm, they will become weak, and their knees will smite together like the knees of Bashazzar. They will try to haste away from the glory of God and from the power of God, and to get out of the country as soon as possible. Fear and terror will be upon them. It will have an effect upon many other kings and nobles, more pure in heart, more honest, that are willing to receive the truth; it will have a different effect upon them, so much so, that they will say with Isaiah, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness covers the earth and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen from thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."²

¹*Doctrine and Covenants* 97:15-16.

²*Journal of Discourses*, XXIV, 29. Author's italics.
When the Lord makes his appearance in the Temple all those among the Saints who are worthy will be privileged to enter and see Him. According to Orson Pratt:

It shall come to pass that every man and every woman who is pure in heart, who shall go inside of that New Jerusalem temple, will see the Lord. Now, how great a blessing it will be to see the Lord of Hosts as we see one another in the flesh. That will take place, but not till after the temple is built.¹

Not only will the Saints see the Savior in the Temple, but He will come into their homes and mingle with them according to Lorenzo Snow:

Many of you will be living in Jackson County and there you will be assisting in building the Temple; and if you will not have seen the Lord Jesus at that time you may expect Him very soon, to see Him, to eat and drink with Him, to shake hands with Him and to invite Him to your houses as He was invited when He was here before. I am saying things to you now which I know something of the truth of them.²

Coming of The Ten Tribes

It appears that the long anticipated coming of the Ten Tribes from the north will take place after Zion has been sanctified and the Lord has come to the temple. It will also be subsequent to the time the Lamanites begin to accept the Gospel in large numbers. Oliver Cowdery stated that the Angel Moroni instructed Joseph Smith that after "they [the Church] shall be sanctified and receive an inheritance where the glory of God shall rest upon them . . . and all things are prepared, 

¹Ibid., XXI, 330.

²Remarks made at a reunion of the authorities of the Priesthood in the Weber Stake, held on June 12, 1901, in the Fifth Ward Assembly Hall.
the ten tribes of Israel will be revealed in the north country, whither they have been for a long season.\(^1\) Another factor that helps to identify the time the Ten Tribes are expected to return is that their coming is to be preceded by a great upheaval of the earth's surface which will "cast up a highway in the midst of the great deep."\(^2\) The Revelation of John apparently alludes to this great upheaval, and says that when the mountains and islands are moved from their places the great change will have been precipitated by an earthquake which will be so powerful that it will make the sun appear to be black and the moon to appear red as blood:

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.
And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.\(^3\)

\(^1\)Messenger and Advocate, October, 1835.

\(^2\)Doctrine and Covenants 133:27. Care must be taken, while studying the 133rd section of the Doctrine and Covenants, not to confuse the time of the return of the lost tribes with the time when the great deep shall be driven back to the north and the lands of Jerusalem and of the New Jerusalem shall be joined together. A careful reading of the entire section will show that it is a recording of many varied events and that they are not recorded in order chronologically. See Journal of Discourses, XVIII, 346.

\(^3\)Revelation 6:12-14. It will be noted that this earthquake takes place at the end of the sixth thousand years since the beginning of the earth's temporal existence, (Cf. Doctrine and Covenants 77:6-7) which according to Ussher's chronology, ends somewhere near the end of the twentieth century. The close proximity to the calling of the 144,000 in the Revelation account seems to identify this earthquake with the upheaval which will proceed the coming of the Ten Tribes.
The Doctrine and Covenants tells of the coming of the Ten Tribes from the north. It seems that their coming will not be without incident for they have to deal with enemies during their advance:

And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them.

And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence. And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.

And they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.¹

Although there will be prophets laboring among the Ten Tribes, it appears that the majority of these people will not yet hold the priesthood. This power will be conferred upon them by the Saints in the City of Zion. Said Orson Pratt:

Having spoken concerning the gathering of the ten tribes, I will refer again to their Prophets. "Their Prophets shall hear his voice." Do not think that we are the only people who will have Prophets. God is determined to raise up Prophets among that people, but he will not bestow upon them all the fulness of the blessings of the Priesthood. The fulness will be reserved to be given to them after they come to Zion. But Prophets will be among them while in the north, and a portion of the Priesthood will be there; and John the Revelator will be there, teaching, instructing and preparing them for this great

¹Doctrinal and Covenants 133:26-34. Author's italics.
Wilford Woodruff also taught that the Ten Tribes would receive Priesthood authority and their endowments in the land of Zion. It is prophesied that the records of the lost tribes will be combined with the Bible and the Book of Mormon:

For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it.

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

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

Calling of The 144,000

It appears that after the Ten Tribes come from the north, a force of 144,000 High Priests will be established which will minister to the Church and will seek out the House of Israel from the nations of the world and gather them to the lands of their inheritance. Twelve thousand are to be chosen from each of the tribes of Israel to participate in this great pros-

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1 *Journal of Discourses*, XVIII, 25-26. Author's italics. During the conference of June 3-6, 1831, the Prophet Joseph Smith stated that John the Revelator was at that time laboring among the lost tribes. See *Documentary History of the Church*, I, 176.

elyting program, which would seem to indicate that their calling must follow the coming of the Ten Tribes, since only a minor representation from many of the tribes would be available before that time. Says the Biblical account:

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

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

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

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. 1

This passage is interpreted in the Doctrine and Covenants, where it is stated that the angels who hold control over earth life are kept from bringing destruction on the earth by Elias, who admonishes them to "hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." The sealing of the 144,000 is then defined:

We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel, for they are they who

1Revelation 7:1-8. Author's italics.
are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn. 1

This sealing process was further explained by Orson Pratt:

When the Temple is built the sons of the two Priesthoods, that is, those who are ordained to the Priesthood of Melchizedec, that Priesthood which is after the order of the Son of God, with all its appendages; and those who have been ordained to the Priesthood of Aaron with all its appendages, the former called the sons of Moses, the latter the sons of Aaron, will enter into that Temple . . . and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple.

This will prepare them for further ministrations among the nations of the earth,—it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, "Smite not the earth now, but wait a little while." "How long?" "Until the servants of our God are sealed in their foreheads." What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord's temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come

1 Doctrine and Covenants 77:7-11.
like a whirlwind upon the wicked.\(^1\)

The Prophet Joseph Smith taught that this sealing "signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure."\(^2\)

Orson Pratt gives this further commentary on the sealing of the 144,000 and emphasizes that they will be chosen after the appearance of the Ten Tribes:

The ten tribes will have to come forth and come to this land, to be crowned with glory in the midst of Zion by the hands of the servants of God, even the children of Ephraim; and twelve thousand High Priests will be elected from each of these ten tribes, as well as from the scattered tribes, and sealed in their foreheads, and will be ordained and receive power to gather out of all nations, kindreds, tongues and people as many as will come unto the general assemblage of the Church of the first-born. Will not that be a great work? Imagine one hundred and forty-four thousand High Priests going forth among the nations, and gathering out as many as will come to the Church of the first-born. All that will be done, probably, in the morning of the seventh thousand years. The work is of great magnitude, Latter-day Saints, and we are living almost upon the eve of it.\(^3\)

The Prophet Joseph Smith made a comment of special note concerning the 144,000 in which he pointed out that those chosen groups will be accompanied by a large host. His comment seems to be a further commentary on Revelation chapter seven:

I am going on in my progress for eternal life. It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and your election sure; and if any man preach any other Gospel than that which I have preached, he shall be cursed.\(^4\)


\(^2\)Documentary History of the Church, V, 530.

\(^3\)Journal of Discourses, XVI, 325-26. Author's italics.

\(^4\)Documentary History of the Church, VI, 365.
This statement seems to indicate that not all of the 144,000\(^1\) will function as missionaries, but that some will labor in the temples doing work for the dead. It should be noted that the Doctrine and Covenants states that the 144,000 will be called to "administer the everlasting gospel," and whether their function is limited to missionary work is not indicated. It appears that they may also function in the wards, stakes, and temples of Zion. Some Latter-day Saints understand the innumerable host mentioned by the Prophet as a reference to those who come into the church of the Firstborn through the ministries of these High Priests.

Orson Pratt stated that sealing the servants of God in their foreheads was necessary to prepare them "so that the power of death and pestilence and plague that will go forth in those days sweeping over the nations of the earth will have no power over them."\(^2\) This statement infers that the judgments which are to come upon the nations of the earth are to take place after this time, and that they will come during the period in which the 144,000 high priests are laboring to gather

\(^{1}\text{Ibid.}, \text{VI}, 196. \text{ How this comment is to be reconciled with the facts stated above is difficult to ascertain. However, there is nothing in Revelation chapter seven or Doctrine and Covenants section seventy-seven to indicate that the calling of all of these men must await the building of the New Jerusalem. Joseph Smith further commented that the selection of persons to be among the 144,000 high priests had already begun in his day: } "\text{I attended prayer-meeting with the quorum in the assembly room, and made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, showing that the selection of persons to form that number had already commenced.}\)

\(^{2}\text{Journal of Discourses, XVIII, 25.}\)
the house of Israel. Wilford Woodruff gave further clarification:

The Prophets which have been shut up in the north country with the nine and a half tribes led away by Shalmanezer, King of Assyria, thousands of years ago, will come in remembrance before God; they will smite the rocks and mountains of ice will flow down before them, and those long lost tribes will come forth in your day and mine, if we live a few years longer, and they will be crowned under the hands of the children of Ephraim—the Elders of Israel who dwell in the land of Zion. And by and by the testimony of the Gospel will be sealed among the Gentiles, and the Gospel will turn to the whole house of Israel, and the judgments of God will back up the testimony of the Elders of this Church, and the Lord will send messengers who will go forth and reap down the earth.¹

Joseph Smith taught that the 144,000 would not only receive divine help by being sealed up against plagues and pestilence, but that in the gathering process, "Righteousness and truth are going to sweep the earth as with a flood," and "men and angels are to be co-workers in bringing to pass this great work."²

Two Places of Gathering

It is the doctrine of the Church that there will be

¹Ibid., XVIII, 38. Author's italics. Orson Pratt stated that "the people will, in God's mercy, be warned before these awful judgments come; showing, also, that after the raising of the ensign on the mountains, the inhabitants of this western continent will be among the first to experience these terrible judgments." Journal of Discourses, XVII, 319. It is thus evident that the anticipated internal destruction in this country may transpire before the judgments are poured out upon the other nations of the world. It will be seen in the chapter which deals with world conflict that there is to be a break-up of the Gentile nations and a great world war of destruction which will transpire after the sealing of the 144,000 and during the time of the gathering of the Jews to Jerusalem and the assembling of the House of Israel.

²Documentary History of the Church, II, 260.
two centers of gathering in the last days: the New Jerusalem (with its surrounding territory which during the peaceful era of the Millennium will expand until it includes the two American continents), and the old city of Jerusalem (which will expand to include the entire land of Palestine). The American continents will serve as the land of inheritance for the descendants of Joseph (those of the tribes of Ephraim and Manasseh. This would include the Lamanites and the repentant Gentiles who are adopted into the tribes of Joseph). The land of Palestine will become the land of inheritance for the remaining tribes of Israel. Moroni spoke explicitly of the two places of gathering. With particular reference to the land of America after the great deluge, he said:

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;

And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord.

Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.

And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come--after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel.

And that a New Jerusalem should be built upon this land, unto the remnant of the seed of Joseph, . . .

Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away.\[1\]

The resurrected Christ also taught that there would be two dis-

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distinct places of gathering as he spoke to the Nephite people:

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. And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.1

And the Doctrine and Covenants says:

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened. and that Zion may go forth unto the regions round about. Yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.2

Gathering of The Jews

The world is now witnessing the beginning of the gathering of the Jews to their homeland. Latter-day Saints find much more meaning in this movement than does the world at large, for they claim the restoration of the keys of the gathering of Is-

1III Nephi 20:22, 29. Author's italics.
2Doctrine and Covenants 133:8-14.
rael to the Prophet Joseph Smith and to Oliver Cowdery by Moses in 1836. Shortly after that event Orson Hyde, one of the twelve apostles, was commissioned to travel to Palestine where he dedicated that land for the return of the Jews. On October 24, 1841, he stood on the Mount of Olives and prayerfully petitioned God for the return of Judah's scattered remnants and for the rebuilding of the city of Jerusalem and the temple there.

Since that time the Church has witnessed many events which have indicated the spread of the spirit of gathering throughout the earth. This topic has been treated by many church

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2The following comment made by B. H. Roberts is interesting in connection with Orson Hyde's mission:

"The mission appointed to Elders Orson Hyde and John E. Page, of the quorum of the Twelve, to Jerusalem, was second in importance only to that appointed to the rest of the Twelve to Great Britain. John E. Page utterly failed to fulfill the appointment, notwithstanding the frequent urging and reproofs of the Prophet. He never left the shores of America, and finally returned to Nauvoo to be severely censured for his lack of faith and energy. Orson Hyde, on the contrary, in the midst of many hardships, persevered in his journey to the Holy Land, until he succeeded in accomplishing that which had been appointed unto him. Elder Hyde it appears, was a descendant of the tribe of Judah; and sometime after the Prophet had become acquainted with him, most probably in the year 1832, in the course of pronouncing a blessing upon him, said: "In due time thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the house of Israel; and by thy hand shall the Most High do a great work, which shall prepare the way and generally facilitate the gathering together of that people." It was in fulfillment of this prediction upon his head that he had been called upon this mission to Jerusalem, to dedicate the land of Palestine by apostolic authority, preparatory to the return of the Jews and other of the tribes of Israel to that land of promise. This mission he fully accomplished." *Documentary History of the Church*, IV, xxxi.

3The land of Palestine was also dedicated by President George A. Smith in March, 1873. This was just five years before the Jewish organization of the "Lovers of Zion" was formed.
writers and will not be discussed at length here. The following brief outline is presented as a summary of important historical events which, according to Latter-day Saints, have marked the progress in the preparation for the great gathering in Palestine:

1. 1836--The keys for the gathering of Israel were restored in the Kirtland Temple.

2. 1841--The land of Palestine was dedicated for the return of the dispersed remnants of Israel by Orson Hyde.

3. 1896--The Zionist Organization was organized. It held its first conference in Basel, Switzerland, in 1897, and has done a great deal to establish the spirit of nationalism among the Jewish people.

4. 1917--British forces, under the direction of General Allenby, conquered Palestine and wrested it from the grasp of the Turkish empire, which had controlled it for four centuries. England, in the armistice agreement, received the mandate of Palestine, and an Englishman of Jewish descent, Sir Herbert Samuel, was set up as governor. The Balfour Declaration, a proclamation inviting the Jews to return to Palestine, was issued by England, and Palestine became a Jewish place of gathering. The Jews began to return to their native land. Large amounts of money were spent by England in helping to build up the land and its resources.

5. 1922--Because of the discovery of oil within the borders of the Arab nations, and because of her fear of driving the Arab nations into the camp of her enemies, England, under
the direction of Sir Winston Churchill, issued a White Paper which seriously weakened the effects of the Balfour Declaration. The White Paper detached Trans-Jordan from the area of Zionist operations and spoke of forming a legislative council to direct affairs in Palestine. Though it still maintained that a Jewish National Home was to be formed in Palestine, it limited Jewish immigration by stating that immigration "will not exceed the economic capacity of the country to absorb new arrivals." Nevertheless, the bitterness of Arab leaders toward the immigrants grew.

6. 1930--The English Lord Passfield announced that "no margin of land available for agricultural settlement for immigrants remained," and it became the duty of Great Britain as the Mandatory power to suspend immigration until the unemployed portion obtained work.

7. 1939--A British statement of policy known as the 1939 White Paper further retarded the efforts of the Jews to gather to their new home. This paper, based on the strong anti-Jewish feelings manifested by the Arabs, prohibited Jewish immigration to Palestine after a five year period "unless the Arabs of Palestine are prepared to acquiesce in it", and proposed that a joint Jewish-Arab government be set up within ten years. To the Jews this meant the defeat of the Zionist movement and the end of a Jewish home in Palestine, for they could see that the Jews would have a very restricted part in such an arrangement.

8. 1939-1944--During World War II the Jews fought on
the side of Great Britain while the Arab Mufti of Jerusalem became a tool of Adolf Hitler and lent his influence towards the destruction of the Jews throughout all of the area controlled by the Axis powers.

9. 1947--The United Nations Special Committee on Palestine called for a separation of Palestine into an Arab state, a Jewish state, and the City of Jerusalem. The United Nations General Assembly voted to partition Palestine by October 1, 1948. A Jewish and an Arab state were to be created. In addition, the City of Jerusalem (with 100,000 Jews and 105,000 Arabs, and a territory of 289 square miles) was to be governed by the United Nations Trusteeship Council with a U. N.-appointed governor. A five-nation commission was to supervise the partition.

10. 1948--The British forces withdrew, and the British mandate ended. The Republic of Israel was proclaimed on May 14 and 15, 1948. The area assigned to Israel comprized about 5,500 square miles and had a total population of 935,000 (538,000 were Jews, 397,000 were Arabs). The Arab territory consisted of 4,500 square miles and had a population of 814,000 (804,000 were Arabs, 10,000 were Jews). A provisional president was chosen for the Jewish republic.

On May 15 units of the regular armed forces of Transjordan, Syria, Lebanon, Iraq and Egypt, together with token troops from Saudi Arabia, were sent to Palestine by the Arabs to fight against Israel. After a short period of warfare and a temporary truce, the U. N. Security Council effected a permanent truce
on July 16, 1948. Breaches of the truce by both Jews and Arabs were common. Jewish immigration immediately increased. A final truce was effected by the U. N. by July of 1949. "The Armistice lines left in Israel's de facto possession almost all the territory occupied by its troops within the boundaries of the former Palestine Mandate: the entire Galilee, the Negeb (including Beersheba but excluding al-'Awja and the Gaza strip),

\[1\]Hurewitz made the following comment on the population growth in Palestine:

"The Jewish population of Palestine grew steadily in the second half of the nineteenth century through the arrival of immigrants, drawn to the country for religious reasons. After 1882 the persecution of Jews in eastern Europe, principally Russia, and the beginnings of Zionism increased the rate of influx. The number of Jews had enlarged from about 12,000 in 1845, double that in 1882, and 47,000 in 1895 to nearly 85,000 in 1914. During World War I the Jewish population declined to an estimated 65,000 in 1919 or roughly 10 per cent of the total in the country. Between September 1920 and December 1936 some 280,000 Jews migrated to Palestine with mandatory authorization, bringing the number of Jews to 404,000 or close to 30 per cent of the over-all population. Jews from Poland headed the list of newcomers. The influx reached its peak after 1932, when the sharpening anti-Jewish feeling caused an abrupt rise in the immigration from central Europe. Between 1933 and 1936 the size of the Jewish Community, or Yishuv (settlement), as it has come to be known, expanded by 83 per cent as a result of the arrival of 166,000 settlers. Among the immigrants were also Jews from the nearby Arab and more remote Oriental countries, attracted to the national home because of the greater economic opportunities.

"At first, the immigrants had settled chiefly in the four "holy cities" of Jerusalem, Hebron, Safad, and Tiberias. But by 1914 the Jews had founded forty-four villages, whose 12,000 inhabitants, or 14 per cent of the Jewish total, continued unchanged throughout World War I. As a result of the centralized planning of the postwar years, the number of villages multiplied to 203 in 1936 and their population to 98,000, or 24 per cent of the total. Aside from Jerusalem and its immediate suburbs, the area of Jewish settlement was mainly confined to a small district southeast of Jaffa, the Coastal Plain from that city to Haifa, the Valley of Jezreel, and eastern Galilee. Two-thirds lived in Tel-Aviv, Jerusalem, and Haifa. Indeed, Tel-Aviv, which started out as a northern suburb of Jaffa in 1909, had become the largest city in the country by 1936, with
the Coastal Plain, and a sizable corridor to Jewish Jerusalem.”


12. The events which have taken place since the formation of the Republic of Israel are summarized in this brief statement taken from Business Week:

In only 10 years, the country has converted an unproductive semi-wilderness into a modern state. It has absorbed 1.3-million immigrants. It has tripled its industrial and agricultural output (the gross national product now is about $1.6-billion). Per capita income has multiplied from $200 to $600. And Israel has constructed over 450 new towns, added 200,000 units of housing, expanded land transport sixfold, and built up a merchant fleet of 200,000 tons.

These demonstrations of growth, coupled with the Sinai military campaign during the Suez crisis--when Israel's forces swept into Egypt--have made Israel confident. Even so, the nation's problems seem formidable. Continuing pressure from Egypt and other Arab neighbors is forcing Israel to spend more for defense. There is little relief in sight, barring a complete turnabout in Middle East politics.

The scriptures are explicit in stating that the Lord will "gather together the dispersed of Judah from the four corners of the earth, unto the land which is promised to them."  

an all-Jewish population of about 150,000. The Jewish population expanded by almost 400 per cent between 1914 and 1936; the area of Jewish-owned land enlarged by less than 200 per cent, from approximately 110,000 acres to 308,000. This represented about 4.6 per cent of the country's over-all land area."  J. C. Hurewitz, The Struggle for Palestine, (New York: W. W. Norton and Company, Inc., 1950), pp. 27-28.

1Ibid., p. 319.


Figure 2

Israel and Area Under Its Control After Armistice Agreements, 1949.

Adapted from Hurewitz, p. 320.
But it is also of interest to note that several passages speak of specific areas from which the remnant of the House of Israel will come. Isaiah says that the remnant will be gathered from "Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath."¹ He also states that missionaries will be sent "to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off"² to bring in the scattered remnants of Israel. The location of these ancient lands can be identified by comparison of a historical map with a map of the Mediterranean area as it is today.

The ancient prophets also spoke of a highway which in the last days will extend "out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria."³ It is not clear if all the Biblical references deal with the same highway, but they speak of "the way of holiness,"⁴ and proclaim to the people that it will be made "straight in the desert."⁵ Jeremiah speaks of the route of the highway as being the same as the route by which the tribes of Israel were carried northward through Assyria:

Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way thou wastest: turn again, 0 virgin of Israel, turn again to these thy cities.⁶

Figure 3

(Top) Map of the nations as they were known in Biblical times from which Israel is to be gathered. Nations identified by the prophets as lands which Israel will be gathered. Taken from the Westminster Historical Atlas to the Bible. (Chicago: The Westminster Press, 1949), p. 22. (Bottom) Map of the Mediterranean Area today for purposes of comparison.
Orson Pratt commented on the return of the Jews to Palestine and described the various attitudes which will characterize those who will return:

The Jews dispersed among the Gentiles will not come and sing in the height of Zion, or but very few of them, they will go to Jerusalem. Some of them will believe in the true Messiah, and thousands of the more righteous, whose fathers did not consent to the shedding of the blood of the Son of God, will receive the Gospel before they gather from among the nations. Many of them, however, will not receive the Gospel, but seeing that others are going to Jerusalem they will go also; and when they get back to Palestine, to the place where their Ancient Jerusalem stood, and see a certain portion of the believing Jews endeavoring to fulfill and carry out the proph­ecies, they also will take hold and assist in the same work. At the same time they will have their synagogues, in which they will preach against Jesus of Nazareth, "that imposter," as they call him, who was crucified by their fathers.1

His statement seems to be a summary of various views held by Church members as to the time of the conversion of the Jewish people. The scriptures speak of various periods of conversion when portions of the Jews will accept the restored Gospel. Some of them will accept the Savior before returning to Palestine. Jacob states that when the Jews "shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance,"2 and he records a statement by the Savior that "when the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance."3 Nephi teaches that others of

1Journal of Discourses, XVIII, 64.
2II Nephi 6:11.
3Ibid., 10:7.
the House of Israel will not accept the Gospel before returning to Palestine, but that God "will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel."¹ Others of the Jews will not be converted until Christ appears on the Mount of Olives:

And then shall the Jews look upon me and say: What are these wounds in thine hands and in they feet? Then shall they know that I am the Lord; for 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.²

The work of carrying the Gospel to the House of Israel is to begin to function effectively after the New Jerusalem has been established and the Lord appears in the Temple. The missionary effort will be extended to the Lamanites, to the Ten Tribes after they return from the north, and to the scattered people of Judah. They will be gathered to both the New and the old Jerusalem, and those who are called to carry the message to them will be sealed up against the plagues and pestilences which will come upon the earth during the period of their mission. The process of seeking out the House of Israel will be continued until the Savior finally comes in His glory.

¹Nephi 22:12
²Doctrine and Covenants 45:49-51.
CHAPTER VIII

PLAGUES AND THE BOOK OF REVELATION

In the opinion of Latter-day Saints, the book of Revelation contains a prophetic account of many important events leading up to Christ's coming in glory. Of particular interest to them is the material found in chapters six through eleven of that book.¹ A series of questions and answers recorded by Joseph Smith and known to the Church as section seventy-seven of the Doctrine and Covenants provides a detailed key to this section of John's prophetic work and forms the basis for Latter-day Saint understanding of many future events.

In the seventy-seventh section the Prophet records that the earth is to pass through seven thousand years of temporal existence.² Latter-day Saints hold that the present time is near the end of the sixth thousand-year period and that the majority of the next, or seventh thousand-year period, will be occupied by the millennial reign of Christ as the King and Lawgiver upon the earth. Following his explana-

¹A revelation given to Joseph Smith indicates that all of John's report is not yet available and that "the fulness of John's record is hereafter to be revealed." Doctrine and Covenants, 93:6. Thus any present understanding of his writing is somewhat tentative and subject to further information being made available.

²Ibid., 77:6.
tion of events to transpire in the sixth thousand years, Joseph Smith made reference to those events to take place immediately after the beginning of the seventh thousand years as he answered the question "What are we to understand by the sounding of the trumpets, mentioned in the eighth chapter of Revelation?" Said he:

We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth, even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the preparing of the way before the time of his coming.1

From this statement it is apparent that Joseph Smith held that the final events ushering in the millennial reign of Christ would not transpire until after the commencement of the seventh thousand years of the earth's temporal existence. John's Revelation indicates that at that time great destruction will be poured out upon the earth.2 The Prophet also specified that the things spoken of in chapter nine of Revelation "are to be accomplished after the opening of the seventh seal [in the beginning of the seventh thousand years7, before the coming of Christ."

It appears, then, that the series of seven trumps which John the Revelator outlines in chapters eight through eleven, encompasses a period of the future which begins after

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1 *Doctrine and Covenants* 77:12.
2 See *Revelation* 8.
3 *Doctrine and Covenants* 77:13.
the time the 144,000 are chosen and sealed in Zion, and continues until after the Battle of Armageddon, culminating when "the Lord God \textit{will} sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power," at the time of His coming in glory.

\textbf{Trumps and Plagues are Literal}

It is the understanding of Latter-day Saints that the various trumps, plagues, voices of storms, and so forth are to be regarded as receiving a literal fulfillment. A key to such matters may be contained in the account found in the \textit{Doctrine and Covenants} of the resurrection of the righteous. Therein a revelation declares that "a trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake." This statement is obviously an allusion to the Biblical account wherein God spoke to the Children of Israel on Mount Sinai through Moses and gave them the Ten Commandments. The Children of Israel were instructed that "when the trumpet soundeth long, they shall come up to the mount." Three days later, when there were thunders and lightnings and a thick cloud upon the mount, the people heard "the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." This trump served as a signal for Moses to assemble the people. "When the voice of the trumpet sounded long, and waxed louder and louder," Moses spake and communicated with the Lord. These trumps were

\begin{itemize}
\item \textsuperscript{1}Ibid., 29:13.
\item \textsuperscript{2}Exodus 19:13-19.
\end{itemize}
not man-made, but were of a supernatural nature, and so loud that they caused the people to tremble. So also will be the trump which will bring forth the righteous dead.

Orson Pratt was very emphatic in his insistence that the trumpet blasts and the plagues of Revelation are to be interpreted literally. Said he:

The time will come, when the seven angels having the seven last trump will sound their trumps literally, and the sound thereof will be heard among all nations, just preparatory to the coming of the Son of man; and all the judgments foretold by John, which are to succeed the sound of each of the seven trumpets, will be fulfilled literally upon the earth in their times and seasons.¹

The period of plagues during the ministry of the 144,000 seems to be the period in which the Lord will testify to the people of the earth through earthquakes, lightnings, and tempests which will speak with actual voices. Said a revelation to Joseph Smith:

The day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord?

Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come?

And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you.²

Elder Pratt held that these storms will speak actual words, calling men to repentance:

It is true that the Lord has not yet spoken by the voice of thunders, calling upon the people from the ends of the

earth, saying, "Repent and prepare for the great day of the Lord," but such an event will come; and when it does come it will not be a mere ordinary, common thunderstorm, such as we experience occasionally, extending only over a small extent of country, but the Lord will cause the thunders to utter their voices from the ends of the earth until they sound in the ears of all that live, and these thunders shall use the very words here predicted—"Repent 0 ye inhabitants of the earth, and prepare the way of the Lord, prepare yourselves for the great day of the Lord." These words will be distinctly heard by every soul that lives, whether in America, Asia, Africa, Europe, or upon the islands of the sea. And not only the thunders, but the lightnings will utter forth their voices in the ears of all that live, saying, "Repent, for the great day of the Lord is come." Besides the voices of thunder and lightning, the Lord himself, before he comes in his glory, will speak by his own voice out of heaven in the ears of all that live, commanding them to repent and to prepare for his coming.1

The thunderings, lightnings, and tempests previously alluded to in the Doctrine and Covenants seem to fit into the Revelation timetable just before the series of seven angels sound their trumps to bring the plagues and destruction:

And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.2

There may be a continuation of these messages from heaven at the time of the earthquake which will interrupt the Battle of Armageddon:

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.3

And also at the time of Christ's coming in glory:

2Revelation 8:5-6.
3Ibid., 16:18.
And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.\(^1\)

**The Plagues**

The first five of the seven trumps mentioned by John will be considered in this chapter. As has been previously stated, the plagues which will accompany the sounding of the trumps fall in John's prophetic chronology after the choosing of the 144,000.

The first plague will cause all the earth's grass to be burned, as well as a third of the trees. It is thus characterized by great heat, though whether it is from fire or from drought and the scorching effects of the sun is not revealed.

The second plague will turn a third of the sea to blood, and will kill a third of the creatures of the sea.

In the third plague, some change in the water will make it bitter and will kill many men.

The sounding of the fourth trump reveals no damage that will be done to the earth, but tells that a third part of the sun, the moon, and the stars will be darkened. (It should be noted that in both of the other two instances where prophecies say the sun will be darkened, an earthquake is involved. These are the earthquakes which apparently precede or accompany the coming of the Lost Tribes from the north

\(^1\)Ibid., 11:19.
and the earthquake which interrupts the battle of Armageddon.¹

The fifth plague will consist of locusts, which will not hurt the grass, trees, nor other green things, but will attack only those men which have not the seal of God in their foreheads. They will torment men for five months. They are described by John like any army coming to battle, and it is stated that the devil is their leader.

These, then, are the plagues which the earth will witness after the Saints have established the New Jerusalem and the 144,000 have been chosen.²

It appears that an allusion to these same plagues is made in the Doctrine and Covenants, which states that sometime before the coming of the Lord in glory

The sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above and in the earth beneath;

And there shall be weeping and wailing among the hosts of men;
And there shall be a great hailstorm sent forth to destroy the crops of the earth.
And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;
And their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets;
And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.³

²The Revelation account of these plagues is quoted in the left-hand column of the next section.
³Doctrine and Covenants 29:14-20.
Comparison With Other Series of Seven Angels

A second report of seven angels, also pouring out vials of destruction, is prophesied by John the Revelator, but the time of the fulfillment of their missions is not clear. It can be determined that their work will terminate with the battle of Armageddon, but the time in which they will begin is open to question. It appears that the work of these seven angels is either (1) a restatement of the plagues treated in the section above (though in a different order), or else they (2) begin after the sixth plague and take place in the interim between the sixth plague and the battle of Armageddon. The evidence for each interpretation is given below. To demonstrate that these may be considered as identical with the plagues in Revelation chapters eight to eleven, they are presented in parallel columns. Note that the order is greatly changed at the coming of the sixth and seventh angels. The right-hand column is not in chronological order, as contained in John’s Revelation, but is adjusted to show a comparison of events as given in the left-hand column.

Revelation 8-11

First Trump

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. (8:7)

Revelation 16

Fourth Plague

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and
Second Trump

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood;
And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. (8:8-9)

Third Trump

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;
And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. (8:10-11)

Fourth Trump

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. (8:12)

Fifth Trump

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,
And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. (16:10-11)

Second Plague

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. (16:3)

Third Plague

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. (16:4)

Fifth Plague

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,
And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. (16:10-11)

they repented not to give him glory. (16:8-9)
sounded, and I saw a 
star fall from heaven 
unto the earth: and to 
him was given the key of 
the bottomless pit.

And he opened the 
bottomless pit; and there 
arose a smoke out of the 
pit, as the smoke of a 
great furnace; and the sun 
and the air were darkened 
by reason of the smoke of 
the pit.

And there came out of 
the smoke locusts upon the 
earth: and unto them was 
given power, as the scor- 
pions of the earth have 
power.

And it was commanded 
them that they should not 
hurt the grass of the 
earth, neither any green 
thing, neither any tree; 
but only those men which 
have not the seal of God 
in their foreheads.

And to them it was 
given that they should not 
kill them, but that they 
should be tormented five 
months: and their torment 
was as the torment of a 
scorpion, when he striketh 
a man.

And in those days shall 
men seek death, and shall 
not find it; and shall de- 
sire to die, and death shall 
flee from them.

And the shapes of the 
locusts were like unto hors- 
es prepared unto battle; and 
on their heads were as it 
were crowns like gold, and 
their faces were as the faces 
of men.

And they had hair as the 
hair of women, and their 
teeth were as the teeth of 
lions.

And they had breast- 
plates, as it were breast- 
plates of iron; and the sound

Fifth Plague

And the first went, 
and poured out his vial 
upon the earth; and there 
fell a noisome and griev-
ous sore upon the men 
which had the mark of the 
beast, and upon them which 
worshipped his image. 
(16:2)
of their wings was as
the sound of chariots of
many horses running to
battle.

And they had tails
like unto scorpions, and
there were stings in their
tails; and their power was
to hurt men five months.

And they had a king
over them, which is the an-
gel of the bottomless pit,
whose name in the Hebrew
tongue is Abaddon, but in
the Greek tongue hath his
name Apollyon. (9:1-11)

Sixth Trump

And the sixth angel
 sounded, and I heard a
voice from the four horns
of the golden altar which
is before God,

Saying to the sixth
angel which had the trum-
pet, Loose the four an-
gels which are bound in
the great river Euphrates.

And the four angels
were loosed, which were
prepared for an hour, and
a day, and a month, and a
year, for to slay the third
part of men.

And the number of the
army of the horsemen were
two hundred thousand thou-
sand: and I hear the num-
er of them.

And thus I saw the
horses in the vision, and
them that sat on them,
having breastplates of fire,
and of jacinth, and brim-
stone: and the heads of the
horses were as the heads of
lions; and out of their
mouths issued fire and smoke
and brimstone.

By these three was the
third part of men killed, by
the fire, and by the smoke,
and by the brimstone, which

Sixth Plague

And the sixth angel
poured out his vial upon
the great river Euphrates;
and the water thereof was
dried up, that the way of
kings of the east might be
prepared. (16:12)
issued out of their mouths. 
(9:13-18)

First Intermediate Event Between the Sixth and Seventh Trump

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.
And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. (10:8-11)

First Intermediate Event

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.
For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

And Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he gathered them together into a place called
Second Intermediate Event Between the Sixth and Seventh Trump

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the God of the earth.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.
And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them and they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. (11:1-13)

Seventh Plague

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. (16:17-21)

Seventh Trump

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign
for ever and ever.

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the temple.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. (11:15-19)

The interpretation that the plagues of Revelation sixteen will follow the sounding of the sixth trump, which will introduce a period of extreme devastation, would cause the time sequence to be arranged in the following manner:

**Revelation 8 to 11**

First Trump (8:7)
Second Trump (8:8-9)
Third Trump (8:10-11)
Fourth Trump (8:12)
Fifth Trump (9:1-11)
Sixth Trump (9:13-18)
First Plague (16:2)
Second Plague (16:3)
Third Plague (16:4)
Fourth Plague (16:8-9)
Fifth Plague (16:10-11)
Sixth Plague (16:12)

Gathering of Tribes to Israel? (10:8-11)
Battle of Armageddon (11:1-13)
Seventh Trump (11:15-19)

Gathering to the Battle of Armageddon (16:13-16)
Seventh Plague (16:17-21)

It may be seen that no conclusive decision can be made as to how these two series of angels will come chronologically. However, the message of Revelation can be generalized as saying that a series of terrible plagues will come upon the earth following the choosing of the 144,000 and before the Battle of Armageddon.

Another report of seven angels is spoken of in Doctrine and Covenants 88:95-110. In this chapter the angels sound their trumps and then sound them in the same order a second time. Though their message is discussed later in this work, the time of their coming should be considered here. They begin to function at the Savior's coming--after the curtain of heaven is unfolded, the face of the Lord has been unveiled, the living saints have been caught up, and the righteous dead have been raised. To quote:

And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is
rolled up, and the face of the Lord shall be unveiled;
And the saints that are upon the earth, who are alive,
shall be quickened and be caught up to meet him.
And they who have slept in their graves shall come
forth, for their graves shall be opened; and they also shall
be caught up to meet him in the midst of the pillar of heav-
en.
They are Christ's, the first fruits, they who shall de-
send with him first, and they who are on the earth and in
their graves, who are first caught up to meet him, and all
this by the voice of the sounding of the trump of the angel
of God.
And after this another angel shall sound, which is the
second trump; and then cometh the redemption of those who
are Christ's at his coming; who have received their part
in that prison which is prepared for them, that they might
receive the gospel, and be judged according to men in the
flesh.1

Orson Pratt thought that the first seven trumps in sec-
tion eighty-eight were the same trumps as those of Revelation
eight to eleven:

We might bring up, also, the declaration of John in rela-
tion to the two witnesses who are to prophecy about that
period. They are to prophecy three and a half years, and
their field of labor will be Jerusalem, after it shall
have been rebuilt by the Jews. By means of their prophe-
cies and the power of God attending them, the nations who
are gathered together against Jerusalem will be kept at
bay, these Prophets will hold them in check by their faith
and power. By and by these nations overcome the two wit-
tesses and, having finished their mission, they are slain,
and their bodies will lie three days and a half in the
streets of the city. Then a great earthquake will take
place, and these two witnesses will be caught up to heaven.

All this takes place after these trumps begin to sound
/Doctrine and Covenants 88:95-110/; and if these two wit-
tesses are to fulfill a mission of three and a half years,
it shows that the sounding of the trumpets does not take
place, as many have supposed, in rapid succession, but cer-
tain events have to be accomplished between their respec-
tive soundings. By and by the whole seven will have sound-
ed, and then they commence to sound a second time. Accor-
ding to the revelation from which I have read, the second
sounding of the trumpets is not to produce destruction
among the nations, but the sound of the first one will re-
veal the secret acts of God, his purposes and doings on
the earth during the first thousand years; the sounding of

1Doctrine and Covenants 88:95-99.
the second will reveal the doings and purposes of the Great Jehovah during the second thousand years, and so on, until the seventh shall sound the second time, and pronounce the work of God finished, so far as the great preparation needful for his second coming is concerned.

Notice, now, that is the first sounding of the first of these seven /Doctrine and Covenants 88:95-110/ when the first resurrection takes place; and all these great works are to be performed on the earth, and years elapse before Jesus descends with all his Saints; that is, if we understand these things correctly, by what little is revealed upon the subject.1

His interpretation was apparently based on the assumption that the silence in heaven for the space of half an hour in Doctrine and Covenants 88:95 is the same period as the half hour of silence mentioned in Revelation 8:1. But this interpretation is probably unacceptable due to the great difference in the messages and missions of the several angels of the account in the Doctrine and Covenants, as compared to Revelation chapters eight through eleven. If this assumption is true then the correlation between the two accounts would seem to be as follows:

<table>
<thead>
<tr>
<th>Revelation 8 through 11</th>
<th>Doctrine and Covenants 88:95-110</th>
</tr>
</thead>
<tbody>
<tr>
<td>Half Hour of Silence in Heaven (interlude between the calling of the 144,000 and the beginning of the plagues.) (8:1)</td>
<td></td>
</tr>
<tr>
<td>First Trump. (8:7)</td>
<td></td>
</tr>
<tr>
<td>Second Trump. (8:8-9)</td>
<td></td>
</tr>
<tr>
<td>Third Trump. (8:10-11)</td>
<td></td>
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<tr>
<td>Fourth Trump (8:12)</td>
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<td>Fifth Trump. (9:1-11)</td>
<td></td>
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<tr>
<td>Sixth Trump. (9:13-18)</td>
<td></td>
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</tbody>
</table>

1Journal of Discourses, XVI, 329. Author's italics.
Battle of Armageddon. (11:1-13)

Seventh Trump. (11:15-19)

Half Hour of Silence in Heaven (interlude between the Battle of Armageddon and Christ's Coming in Glory.) (88:95)

Curtain of Heaven Unrolled (88:95)

Face of the Lord Unveiled. (88:95)

Living Saints Caught Up into Heaven. (88:96)

Dead Caught Up to Heaven. (88:97) This is the first trump.

Second Trump. (Christ's coming.) (88:99)

Trump Three to Seven. (88:100-106)

Seven Trumpets Again Sound. (88:108-110)

Angels Whose Time of Coming Is Unknown

Other scriptural passages tell of angels which are to come, but insufficient evidence of the time of their ministry is given to allow their coming to be listed in a chronological sequence. These passages become the major sources of difficulty in any effort to place the events of the future in chronological order, and are considered too indefinite to be incorporated into this study. One such passage is found in the eighty-eighth section of the Doctrine and Covenants. Although these angels will sound their trumps before the Savior's appear-
ance in glory, it is not clear how long before His advent their coming will be.

And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, 0 inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet him. And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying: That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea—behold, she is the tares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.¹

The fourteenth chapter of Revelation poses a similar problem. It is obvious that this passage is not in chronological sequence, for it tells of (1) the Lamb standing on Mount Zion with the 144,000 (14:1-5, cf. Doctrine and Covenants 133:17-18), which apparently will not transpire till after the New Jerusalem is established and the 144,000 are chosen; (2) the angel having the everlasting gospel (14:6-7) which has been commonly accepted as a prophecy fulfilled by the coming of the Angel Moroni to Joseph Smith in 1823 (cf. Doctrine and Covenants 133:36-39); (3) an angel saying the city of Babylon is fallen (14:8); (4) an angel saying that the anyone who worships the great and abominable church will be punished (14:9-11), which would probably precede the fall of Babylon; and (5) the reaping of the earth and the treading of the winepress without an unknown city (14:14-20). Perhaps a more proper

¹Ibid., 88:92-94.
chronological order for the above would be 2, 1, 4, 3, 5. At any rate, it is probable that while this chapter speaks of im-
portant events, it furnishes no clue to the order of the future.

The voice from heaven, spoken of in Revelation chapter eighteen, poses a similar problem: "And I heard another voice
from heaven, saying, Come out of her, my people, that ye be
not partakers of her sins, and that ye receive not of her
plagues."¹ This passage proved a popular text for sermons in
the early days of the Church—some said it had already taken
place, while others held that it was yet future. Again, the
time of the heavenly summons seems impossible to identify from
its context.

These are the most important passages which deal with
the coming of messages or angels from heaven but which pro-
vide insufficient evidence for chronological interpretation.

¹Revelation 18:4.
CHAPTER IX

UNIVERSAL CONFLICT

It has been shown that before the times of the Gentiles are fulfilled, wars and revolutions are expected in some measure to overthrow those despotic governments that do not allow the Gospel to be preached within their borders. Such warfare has been regarded by Latter-day Saints as a factor aiding governments to be established that will more readily allow "Mormon" missionaries to enter their respective countries and carry their message to those who will receive it. During the time of these wars the Saints are not expected to gather out of their homelands in large numbers, but will apparently remain there even though they may be called upon to suffer harsh persecution and much tribulation. But when the times of the Gentiles are fulfilled nations are expected to crumble to rise no more.

In America, except the Gentiles repent, it is foreseen that internal strife, resulting largely from spiritual decay, will plunge society into chaos. During that period of turmoil the place of greatest safety throughout the land is expected to be among the Saints in the Rocky Mountains. During this era it is believed that the Center Place of Zion will be redeemed and built up. When that program begins and

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the remnants of Israel come to Zion, the time will arrive for 144,000 ministers to be called from among the tribes of Israel and sealed with power to administer the Gospel to the nations of the earth. These High Priests are expected to be endowed with special powers to withstand the plagues to be poured out in that day, including the conflict reported by John to follow the sixth trump, in which "the third part of men will be killed."¹ A revelation to Joseph Smith, that makes reference to the New Jerusalem in that era, reports that "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."² This period of universal conflict will be the second stage of the fulfilling of the times of the Gentiles as was referred to in an earlier chapter.

World-wide Conflict

Orson Pratt taught that in that future day, when the Spirit of the Lord will have been withdrawn from the Gentiles and the missionaries of Zion will have been sent to seek out Israel, the Lord's judgments will be poured out. At that time the missionaries will give greater emphasis to the Lord's proclamation of universal judgments;

It is not only a Gospel to be preached to all the nations of the earth, but in connection with it you will have to make proclamation connected with it, to all people, to fear God and give glory to him, for the hour of his judgment is come. And as these judgments come, king-

²Doctrines and Covenants 45:69.
doms and thrones will be cast down and overturned. Empire will war with empire, kingdom with kingdom, and city with city, and there will be one general revolution throughout the earth, the Jews fleeing to their own country, desolation coming upon the wicked, with the swiftness of whirlwinds and fury poured out.¹

On another occasion Pratt spoke of a great war of desolation upon the earth, after the times of the Gentiles are fulfilled and the Lord has withdrawn His servants from among them. With particular reference to the European scene he explained:

When that day shall come when the missionaries will be called home, there shall be wars, not such wars as have come in centuries and years that are past and gone, but a desolating war. When I say desolating, I mean that it will lay these European nations in waste. Cities will be left vacated, without inhabitants. The people will be destroyed by the sword of their own hands. Not only this but many other cities will be burned; for when contending armies are wrought up with terrible anger, without the Spirit of God with them, when they have not that spirit of humanity that now characterizes many of the wars amongst the nations, when they are left to themselves, there will be no quarter given, no prisoners taken, but a war of destruction, of desolation, of the burning of the cities and villages, until the land is laid desolate.²

Pratt also spoke of the universal nature of this conflict and said that the Jews who have remained scattered among the nations will flee in great numbers to Palestine at that time:

By-and-by the Spirit of God will entirely withdraw from those Gentile nations, and leave them to themselves. Then they will find something else to do besides warring against the Saints in their midst—besides raising their sword and fighting against the Lamb of God; for then war will commence in earnest, and such a war as probably never entered into the hearts of men in our age to conceive of. No nation of the Gentiles upon the face of the whole earth but what will be engaged in deadly war, except the Latter-day Kingdom. They will be fighting one against an-

²Ibid., XX, 150-51. Author's italics.
other. And when that day comes, the Jews will flee to Jerusalem, and those nations will almost use one another up, and those of them who are left will be burned; for that will be the last sweeping judgment that is to go over the earth to cleanse it from wickedness.¹

Extent of The Devastation

Orson Pratt specifically foretold the downfall of England after the righteous have been gathered out of that nation. From other statements which he made it seems that he expected this prophecy to be fulfilled during this period of universal devastation. Said he:

But if you will not, as a nation, repent, and unite yourselves with God's kingdom, then the days are near at hand, when the righteous shall be gathered out of your midst; and woe unto you when that day shall come! For it shall be a day of vengeance upon the British nation; and your armies shall perish; your maritime forces shall cease; your cities shall be ravaged, burned, and made desolate, and your strongholds shall be thrown down; the poor shall rise against the rich, and their storehouses and their fine mansions shall be pillaged, their merchandise, and their gold, and their silver, and their rich treasures, shall be plundered; then shall the Lords, the Nobles, and the merchants of the land, and all in high places, be brought down, and shall sit in the dust, and howl for the miseries that shall be upon them; and they that trade by sea shall lament and mourn; for their traffic shall cease. And thus shall the Lord Almighty visit you, because of your great wickedness in rejecting His servants and His kingdom; and if you continue to harden your hearts, your remnants which shall be left, shall be consumed as the dry stubble before the devouring flame, and all the land shall be cleansed by the fire of the Lord, that the filthiness thereof may no more come up before Him.²

¹Ibid., VII, 188. Author's italics.
²Millennial Star, Vol. XIX, pp. 680-81. October 24, 1957. Author's italics. A prophecy uttered by Joseph Smith concerning England is of interest, though the time of its fulfillment is not clear. "Elder Jesse W. Fox, Sen., received the narration from Father Taylor, the father of the late President John Taylor. The old gentleman said that one
Charles W. Penrose also spoke of this era of universal warfare and gave a warning of the many manifestations of destruction and distress that would then occur. He explained that:

"... through the rejection of this Gospel, which "shall be preached to all the world as a witness" of the coming of Christ, the world will increase in confusion, doubt, and horrible strife. As the upright in heart, the meek of the earth, withdraw from their midst, so will the Spirit of God also be withdrawn from them. The darkness upon their minds in relation to eternal things will become blacker, nations will engage in frightful and bloody warfare, the crimes which are now becoming so frequent will be of continual occurrence, the ties that bind together families and kindred will be disregarded and violated, the passions of human nature will be put to the vilest uses, the very elements around will seem to be affected by the national and social convulsions that will agitate the world, and storms, earthquakes, and appalling disasters by sea and land will cause terror and dismay among the people; new diseases will silently eat their ghastly way through the ranks of the wicked; the earth, soaked with gore and defiled with the filthiness of her inhabitants, will begin to withhold her fruits in their season; the waves of the sea will heave themselves beyond their bounds, and all things will be in commotion; and in the midst of all these calamities, the master-minds among nations will be taken away, and fear will take hold of the hearts of all men."

A prophecy uttered by the Prophet Daniel seems to speak of the period of universal conflict. He prophesied of

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four beasts, which are understood by Latter-day Saints to be references to four great world powers in various periods of history. The first was Babylonia; the second, the Medes and Persians; the third, Greece; and the fourth, Rome and the kingdoms that emerged from the Roman Empire. Though each of these powers fell to the onslaught of the next, their people still continued in existence and their descendants have come down to the present day. Daniel foretold of the eventual downfall of the descendants of each of these four kingdoms in a time which is yet future. Apparently speaking of the destruction of the nations which have their origin in the Roman Empire, he said:

I beheld till the thrones were cast down, ... I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time.¹

Orson Pratt made the following commentary on Daniel's prophecy:

The fourth beast, represented by the Roman Empire and the kingdoms that have grown out of it, will be "slain and his body destroyed and given to the burning flame." Here then we can read the destiny of that portion of the inhabitants of the earth constituting the fourth beast: or, in other words, the destiny of the kingdoms of Europe, who were to arise and grow out of that fourth power. We can read the final destiny of the kingdoms of Europe, namely, Germany, France, Italy, Spain, Portugal, Scandinavia, and the great northern power, Russia, Austria and Prussia, and all those various nations, that more particularly pertain to this great iron power that once so cruelly oppressed the people; its "body shall be destroyed and given to the burning flame," which signifies the nature of the judgment that will befall them. According to other prophecies, contained in Daniel, a succession of judgments, great and terrible in their na-

¹Daniel 7:9, 11-12.
ture, will overtake them, before the fire spoken of comes. Nation will rise against nation in war, kingdom against kingdom: or in the language of Isaiah, "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."

It seems then that the body of the fourth power is to be given to the burning flame, that signifies the utter extinction of that power from the face of the earth. The heathen nations representing the other three beasts, will not then be destroyed: but their lives are to be prolonged, and their dominion is to be taken away. Though their lives will be prolonged, yet they will not have power to rule and govern, only as they are permitted. If you will read from the beginning of the 36th to the end of the 39th chapters of Ezekiel, you find much said, in regard to the heathen nations. "And the heathen shall know that I am the Lord," etc. But the fourth power represents the nations of modern Christendom. They have not the privilege of the heathen, in having their lives prolonged. Why? Does the speaker mean to say that modern Christendom is more wicked than the heathen? Yes; the people of Christendom possess more light and knowledge than the heathen, and therefore, they are under the greater condemnation; for according to the light and knowledge they severally have, will they be judged. The more enlightened nations, so called, are rejecting the Gospel message which is being sent to them by divine authority; and for that reason their utter destruction is inevitable, and, as had been decreed, they must pass away. Their lives will not be prolonged. Not only the kingdoms and governments of Europe, and the western portions of Asia are to be thus visited, but also those who have grown out of these kingdoms, that have emigrated to this western hemisphere, and elsewhere.1

Thus Pratt taught that in a time yet future the nations which have originated from the Roman Empire will be overcome, and that those people who are descended from Babylonia, Media, Persia, and Greece would lose their dominion and political power in the same conflict, but that they will not lose their cultural identity as nations until a later period. It was his teaching, however, that all governments would be destroyed:

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1Journal of Discourses, XVIII, 339-40. Author's italics.
This prophecy of Daniel will give a true understanding of the matter to our wise men and statesmen, and all who desire to know the future destiny of the American government, the European governments, and all the kingdoms of the earth. Their destiny is total destruction from our earth, no matter how great or powerful they may become. Though our nation may grasp on the right hand and on the left; though it may annex the British possessions, and extend its dominions to the south and grasp the whole of this great western hemisphere, and although our nation shall become as powerful in population as in extent of territory, its destiny is foretold in the saying of the Prophet Daniel, "They shall become like the chaff of the summer threshing floor, the wind shall carry them away and no place shall be found for them." So with the kingdoms of Europe, so with the kingdoms of Western Asia and Eastern Europe.

The Coming of the Ancient of Days

At an unidentified time during the period of universal conflict an important council meeting is expected to be held. Latter-day Saints accept Daniel's report of a prophetic vision of this event as an important statement of this great assemblage. Said the Hebrew Prophet:

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Joseph Smith and other prominent "Mormon" leaders spoke

1Journal of Discourses, XV, 72-73. Author's italics.

2Daniel 7:9-10, 13-14.
repeatedly of this event and its importance to the picture of latter-day events. In identifying the Ancient of days, the Prophet said:

Daniel in his seventh chapter speaks of the Ancient of days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family.¹

Joseph Smith said a great deal about Adam and the role he is held to play in the affairs of this earth. On another occasion he made the following statement:

Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fullness of times; i.e., the dispensation of all the times have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed. "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Ephesians, 1st chap., 9th and 10 verses).

Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations.

¹Documentary History of the Church, III, 386-87.
And again. God purposed in Himself that there should not be an eternal fullness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fullness and eternal glory, should be in Christ Jesus; therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them. "Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews, i, 14).

These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. From the above quotation we learn that Paul perfectly understood the purposes of God in relation to His connection with man, and that glorious and perfect order which He established in Himself, whereby he sent forth power, revelations, and glory.

This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fullness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation.¹

In 1838 the Prophet pointed out that this anticipated assembly will be held at a place known to Latter-day Saints as Adam-ondi-Ahman. Of the location of that place in the state of Missouri and how it was initially designated, Joseph Smith wrote:

This morning we struck our tents and formed a line of march, crossing Grand River at the mouth of Honey Creek and Nelson's Ferry. Grant River is a large, beautiful, deep and rapid stream, during the high waters of Spring, and will undoubtedly admit of navigation by steamboat and other water craft. At the mouth of Honey Creek is a good landing. We pursued our course up the river, mostly through timber, for about eighteen miles, when we arrived at Colonel Lyman Wight's home. He lives at the foot of Tower hill (a name I gave the place in consequence of the remains of an old Nephite alter or tower that stood there), where we camped for the Sabbath.

In the afternoon I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon, and my clerk, George W. Robinson, for the purpose of selecting

¹Ibid., Iv. 207-09. Author's italics.
and laying claim to a city plat near said ferry in Daviess County, township 60, ranges 27 and 28, and sections 25, 36, 31, and 30, which the brethren called "Spring Hill," but by the mouth of the Lord it was named Adam-ondi-Ahman, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet.¹

 Those present in the council of Adam-ondi-Ahman are expected to include all those who, in past ages of the earth's history, have held keys of priesthood and responsibility, with many then living in mortality on the earth. Orson Pratt marveled at the vast number Daniel reported would be present at that meeting:

 How much is ten thousand times ten thousand? Only a hundred millions, but that would make quite a large congregation. All the inhabitants of the United States only number about forty millions, counting men, women and children. If they were assembled in one place, it would present a grand spectacle; but suppose we double that number, making it eighty millions, what a vast congregation that number of people would make, we can hardly grasp in our comprehension its extent; and still we will add to it another twenty millions so as to equal the size of the congregation which the Prophet Daniel saw standing before the Ancient of Days. Such a body of people must extend over a great many miles of country, however closely they may be collected together. I doubt whether the extremes of such a congregation could be seen by the natural eyes of mortals; they would be lost in the distance.²

 However, Joseph Fielding Smith says that this meeting, even though it will be gigantic in its scope, will be held in secret:

 When this gathering is held, the world will not know of it; the members of the Church at large will not know of it, yet it shall be preparatory to the coming in the clouds of glory of our Savior Jesus Christ as the Prophet Joseph Smith has said. The world cannot know it. The Saints cannot know it—except those who officially shall

be called into this council—for it shall precede the coming of Jesus Christ as a thief in the night, unbeknown to all the world.¹

Purposes of the Council

Latter-day Saints hold that the council at Adam-ondi-Ahman will serve several major purposes. Orson Pratt explained certain reasons for the holding of the council in the following words:

Who was this personage called the Ancient of Days? We are told by the Prophet Joseph Smith—the great Prophet of the last days, whom God raised up by his own voice and by the ministration of angels to introduce the great and last dispensation of the fullness of times—the last dispensation on the earth so far as the proclamation of mercy is concerned; I say we are told by this Prophet that the Ancient of days is the most ancient personage that ever had an existence in days here on the earth. And who was he? Why, of course, old Father Adam, he was the most ancient man that ever lived in days that we have any knowledge of. He comes, then, as a great judge, to assemble this innumerable host of which Daniel speaks. He comes in flaming fire. The glory and blessing and greatness of his personage it would be impossible even for a man as great as Daniel fully to describe. He comes as a man inspired from the eternal throne of Jehovah himself. He comes to set in order the councils of the Priesthood pertaining to all dispensations, to arrange the Priesthood and the councils of the Saints of all former dispensations in one grand family and household.

What is all this for? Why all this arrangement? Why all this organization? Why all this judgment and the opening of the books? It is to prepare the way for another august personage whom Daniel saw coming with the clouds of heaven, namely the Son of Man, and these clouds of heaven brought the Son of Man near before the Ancient of days. And when the Son of Man came to the Ancient of days, behold a kingdom was given to the Son of Man, and greatness and glory, that all people, nations and languages should serve him, and his kingdom should be an everlasting kingdom that should never be done away.

This explains the reason why our father Adam comes as the Ancient of days with all these numerous hosts, and organizes them according to the records of the book, every

man in his place, preparatory to the coming of the Son of Man to receive the kingdom. Then every family that is in the order of the Priesthood, and every man and every woman, and every son or daughter whatever their kindred, descent or Priesthood, will know their place. 1

Continuing, Pratt spoke again of the purpose and nature of that meeting:

This man, will sit upon his throne, and ten thousand times ten thousand immortal beings--his children--will stand before him, with all their different grades of Priesthood, according to the order which God has appointed and ordained. Then every quorum of the Priesthood in this Latter-day Saint Church will find its place, and never until then. If we go behind the vail /sic/ we will not see this perfect organization of the Saints of all generations until that period shall arrive. That will be before Jesus comes in his glory. Then we will find that there is a place for the First Presidency of this Church; for the Twelve Apostles called in this dispensation; for the twelve disciples that were called among the remnant of Joseph on this land in ancient times; for the Twelve that were called among the ten tribes of Israel in the north country; for the Twelve that were called in Palestine, who administered in the presence of our Savior; all the various quorums and councils of the Priesthood in every dispensation that has transpired since the days of Adam until the present time will find their places, according to the callings, gifts, blessings, ordinations and keys of Priesthood which the Lord Almighty has conferred upon them in their several generations. This, then, will be one of the grandest meetings that has ever transpired upon the face of our globe. What manner of persons ought you and I, my brethren and sisters, and all the people of God in the latter-days to be, that we may be counted worthy to participate in the august assemblies that are to come from the eternal worlds, whose bodies have burst the tomb and come forth immortalized and eternal in their nature. 2

Another purpose of this council is revealed in the original quotation from Daniel which stated that "the judgment was set, and the books were opened." The Prophet made it clear that this meant giving the power of judgment to the Saints.

1 Journal of Discourses Vol XVII, 185-186. Author's italics.
2 Ibid., XVII, 187-88. Author's italics.
In making this point clear he stated that wars, fires, pesti-
lence and earthquakes would continue in succession "until the
Ancient of Days comes, then judgment will be given to the
Saints." Elder Pratt explained that this would include the
power to judge the nations which will then exist:

The records of the nations--their rise and decadence, with
everything pertaining to them, in a national capacity, will be
written. Then there will be the records of the families
and of individuals, even of all people and tongues of the
earth. The books will be opened, and the judgment will sit.
What Judgment? Not the final judgment, because that is to
take place more than a thousand years after this. This
judgment refers to the nations that will then exist, and it is out of these records and by this judgment will they be
judged. The calamities spoken of will take place in ful-
fillment of the Scriptures, and of the great purposes of
Jehovah. 

Daniel also stated that another purpose of the council
was to receive the Son of Man and to give him "dominion, and
glory, and a kingdom, that all people, nations, and languages,
should serve him."  

Thus it is seen that after the Gospel has been taken
from the Gentiles and is given to the House of Israel, and
they are in the process of gathering to both the New and the
old Jerusalem, war and conflict on a world-wide scale is to
be waged. This warfare will bring about the destruction of
the governments of the Gentile nations, and the governments
of the heathen nations will be greatly weakened. Sometime
during the universal conflict the Ancient of days will come

1Documentary History of the Church, III, 391.
2Journal of Discourses, XVIII, 342. Author's italics.
3Daniel 7:14.
to Adam-ondi-Ahman and will hold a great council which will be attended by both mortal and immortal beings. One of the purposes of this council will be to unite the Kingdom of God on earth with the Kingdom of Heaven beyond the veil. From the time of this council the Kingdom of God will begin to be accepted throughout the world that it might hold universal rule on earth. The kingdoms of the earth will be to a large degree destroyed during the conflict, and their destruction will allow God's Kingdom to extend its righteous dominion. Said Orson Pratt of the future state of the Kingdom of God:

The kingdoms of the world have waxed old; and, because of wickedness, they are destined to be speedily broken to pieces; but the kingdom of God will endure forever. It is destined to increase in strength, power, and dominion, and to bear rule over all the earth. Those nations and kingdoms which will not unite themselves with the kingdom of God, and become one with it, honoring its laws and institutions, will utterly perish, and no place will be found for them.¹

CHAPTER X

THE FALL OF THE GREAT AND ABOMINABLE CHURCH

Several scriptural passages seem to indicate that the universal conflict will mark the time of the downfall of a great world-wide ecclesiastical organization which is depicted as being opposed to the true work of Christ. The identity of this organization is subject to many different interpretations and has proved to be the source of much controversy throughout the entire Christian world since the time of the Reformation. This chapter is intended to show the varying interpretations which have been expressed by Latter-day Saint leaders in regard to the identity of the organization spoken of as the "great and abominable church." It will also sample a variety of views entertained by non-L.D.S. commentators and report the message of the scriptures in regard to the eventual end of that organization.

Scriptural Representations of the Great and Abominable Church

Nephi told of being visited by an angel who showed him the great and abominable church and characterized that church by precious clothing and many harlots. Nephi reported the words of the angel:
Behold the foundation of a church which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.

And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the foundation of it.

And I also saw gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing; and I saw many harlots.

And the angel spake unto me, saying: Behold the gold, and the silver, and the silks, and the scarlets, and the fine-twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church. And for the praise of the world do they destroy the saints of God, and bring them down into captivity.1

It should be noted from this passage that the great and abominable church is not represented as all the churches combined, but as one church among many, for it is "most abominable above all other churches." In addition to the gold and silver, silks and scarlets, and harlotry which are characteristic of this church, another characteristic is given: that this church was to receive the Bible from the Jews, remove many precious things from it, and return it to the people of the earth in a form which would cause them to stumble exceedingly:

And the angel of the Lord said unto me: Thou hast beheld that the book proceeded forth from the mouth of a Jew: and when it proceeded forth from the mouth of a Jew it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God. Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God.

And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for be-

1I Nephi 13:5-9. Author's italics.
hold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.

Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.

And after these plain and precious things were taken away it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity, thou seest—because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God—because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, inso-much that Satan hath great power over them. 1

This great and abominable church appears to be the church which is ruled over by the antichrist to which Paul alludes:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day /the Lord's second coming/ shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sit-teth in the temple of God, shewing himself that he is God. 2

And John the Revelator describes this antichrist, or church of the devil, in these terms:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

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1I Nephi 13:24-29. Author's italics.

2II Thessalonians 2:1-4. Author's italics.
And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 
And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:
And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.
Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.¹

Sectarian Interpretation of the Identity of Antichrist

These Biblical passages, along with many others, have been debated by Protestants and Catholics since the days of the reformation. The Protestant belief that the antichrist is Catholicism is well known. A large variety of interpretations has been put forth to explain all of the passages which deal with the antichrist and his church. Typical of these are the following interpretations to John's admonition to "count the number of the beast, for it is the number of a man; and his number is Six hundred threescore and six."² They are cited here to demonstrate the wide range of interpretation which exists among those who attempt to identify the antichrist and his church.

1. A common interpretation used by some Protestants against Catholicism is based upon the words written upon the Pope's crown:

In the Catholic Church the Latin is used in worship and the title of the Pope in that language is "Vicarivs Filii Dei" meaning "Representative of the Son of God." We see it in English as "Vicar of Christ." The old Romans had no numerals so they expressed numerical values in the letters of the alphabet, now called "Roman Numerals." The Pope's title taken in its numerical value is 666.1

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<thead>
<tr>
<th>Letter</th>
<th>Value</th>
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<tr>
<td>V</td>
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<td>C</td>
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<td>1</td>
</tr>
<tr>
<td>V</td>
<td>5</td>
</tr>
<tr>
<td>S</td>
<td>112</td>
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2. A second Protestant interpretation developed by Faber, is also anti-Catholic:

Instead of suggesting a new interpretation, I will present that of a far more learned man than either of us, and without mentioning an opinion of my own, will leave the reader to decide whether the explanation of Mr. Miller, or that of Faber, in his book on the prophecies, is the more probable.

"The Greek word Lateinos, (says the latter writer,) signifies the Latin man, or the man of Latium, from which city the Romans derived their origin and their language; and this word, according to the genuine orthography, contains in numerical letters exactly the number 666. The church of Rome is properly the Latin church, and they use the Latin language in every thing. But though the apostle

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1Original source unknown. A similar interpretation, however, is employed in many Protestant tracts. See ¿Debe El Cristiano Guardar El Sabado? p. 33. It should be explained that in many ancient languages there were no numerals, but certain letters were used as both letters and numerals. Such was not the case with all the letters of their alphabets, however, and many letters were without numerical significance. As will be observed in the example above, there is no numerical value set for A, R, S, E, or F, and hence they do not affect the numerical total of the words.
wrote in Greek, he yet used a few Hebrew names in this book; so we may perhaps think he alluded to a name in that language, and it is most astonishing, that the word Rom-ith in Hebrew, which answers to Latinos, signifying Roman, contains in numerical numbers exactly 666. Now can any other two words be produced from two different languages, which so nearly agree together in meaning and exactly stand for the same number in numerical letters? The coincidence is most surprising.

"As John could only refer to the Greek or the Hebrew language in this matter, and as the number of the name of the Latin man or the Roman, in both languages is exactly the number of the beast, 666, I see no occasion to doubt, either about the beast or his number, especially as Irenaeus, in the second century, put the same construction on it."

3. A phamplet written against the doctrines of the Seventh-day Adventist faith makes this interesting observation:

Neither is there justification for returning to Latin to interpret the number, for it is neither the original language of the Apocalypse, nor of its author, nor of the people for whom it was written. Their language is Greek, and that which is curious is that in Greek the name of the same prophetess of the Adventists gives exactly 666.

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<tr>
<th>H</th>
<th>E - 5</th>
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<th>E - 5</th>
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<tr>
<td>H</td>
<td>A - 1</td>
<td>R - 100</td>
<td>M - 40</td>
<td>O - 70</td>
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<td>W</td>
<td>H</td>
<td>I - 10</td>
<td>T - 300</td>
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<td>261</td>
</tr>
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4. A fourth interpretation makes use of variant readings in the early manuscripts:

This is an introduction to one of the most celebrated versial symbols in Revelation, the number six hundred and sixty-six, as it is given in most texts including the

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third-century Chester Beatty Papyrus p47. However, a variant number, 616, found in the fifth-century Codex C (Ephraemi), was known to Irenaeus, who wrote toward the end of the second century.

The connection of the beast with Nero redivivus has led others to find the solution in his name. This may be done by transliterating the Greek Νέρων Καίσαρ (Neron Caesar) into Hebrew letters and giving them their numerical equivalents in the following manner: \( (200) \gamma \quad (60) \nu \quad (100) \rho \quad (50) \tau \quad (6) \gamma \quad (200) \gamma \quad (50) \lambda \). These sums, when added up, total 666. Furthermore, if the proper name is written without the final "n," according to the Latin form, the sum is 616, the variant reading already noted.

5. Another interpretation based upon the Preterist viewpoint is that outlined by Lohmeyer:

He states that according to Pythagorean numerology, 666 is a so-called triangular number, being the sum of the numbers from 1 through 36 inclusive; further, 36 is itself the sum of the numbers from 1 through 8. Accordingly, 666 is resolved into 8, a number which has special significance in 17:11, "As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to perdition." Accordingly, so Lohmeyer observes, the number 8 designates the fearful, demonic Antichrist whose end is at hand. The number 666, then, is a human number which is a cipher for the demonic number 8. Thus by coincidence Lohmeyer arrives at practically the same conclusion: the number is that of the Antichrist who in 17:11 is also Nero redivivus.\(^2\)

6. This number is also applied to people living in the twentieth century. A common application is that the beast is Hitler. The system is worked out by assuming that A is 100, B is 101, C is 102, and so forth:

\[
\begin{align*}
H & = 107 \\
I & = 108 \\
T & = 119 \\
L & = 111 \\
E & = 104 \\
R & = 117 \\
666 & \\
\end{align*}
\]

7. Such a system has also been used in reference to

\(^1\)The Interpreter's Bible, George Arthur Buttrick (New York: Abingdon Press, 1957), XII, 466.
\(^2\)Ibid., XII, 467.
Stalin.\textsuperscript{1} Based on his Russian name, Dzugashvili, the system assumes that A is 49, B is 50, C is 51, and so on. (The figure 49 happens to be Stalin's age when he succeeded Trotsky as the Russian premier.)

\begin{align*}
D & = 52 \\
Z & = 74 \\
U & = 69 \\
G & = 55 \\
A & = 49 \\
S & = 67 \\
H & = 56 \\
V & = 70 \\
I & = 57 \\
L & = 60 \\
I & = 57 \\
\hline
& 666
\end{align*}

Thus it becomes evident that there is no unity in the Christian world as to the identity of the beast, or antichrist, for it has been interpreted as being the Pope, Helen Harmon White, Neron Caesar, Hitler, and Stalin, and may have received other interpretations also.

\textit{Latter-day Saint Interpretations of The Great And Abominable Church}

With such variance as the above, it can easily be seen that the foregoing opinions are of little value in this setting. It should be recognized that no definite policy of interpretation on the identity of the great and abominable church has been announced by the Church of Jesus Christ of Latter-day

\textsuperscript{1}This system was computed and developed by Anthony I. Bentley of the Brigham Young University College of Religious Instruction. He stressed that it is not his doctrine that Stalin was the beast, but rather that he uses this as a demonstration that "you can prove anything you want with it."
Saints. The following quotations are therefore representative of personal opinions of various Church members rather than doctrine.

1. The first interpretation, and that one which is apparently the most prominent, is that the numerous references which deal with the antichrist pertain to the Catholic Church. Orson Pratt stated this as his belief when he spoke of the early growth of Catholicism and referred to that church as the whore of all the earth spoken of by John the Revelator:

The Apostles were put to death; they were hunted from nation to nation; they wandered about in sheep skins and goat skins in the dens and caves of the earth, of whom the world was unworthy. Their followers were put to death by hundreds, by thousands, by tens of thousands; and after a while there sprang up a people that pretended to be Christians--followers of the meek and lowly Jesus, having no apostles, no inspired men, no revelation, no ministration of angels, none of the characteristics, except a few forms, of the Christian Church as it existed in the first century of the Christian era. This class of men, calling themselves Christian, uniting with the various forms of the pagan religion, adopting many of their ceremonies and institutions, became very popular, and finally some of the pagans embraced Christianity and were placed, as it were, upon the throne, and what they termed Christianity became very popular indeed. How long has this order of things existed, this dreadful apostacy, this class of people that pronounced themselves Zion, or Christians, without any of the characteristics of Zion? It has existed for some sixteen or seventeen centuries. It has spread itself and grown and gone into the four quarters of the earth. It is the great ecclesiastical power that is spoken of by the revelator John, and called by him the most corrupt and most wicked of all the powers of the earth, under the name of spiritual Babylon, or in other words Babel, which signifies confusion. This great and corrupt power is also represented by John as presenting a golden cup to the nations, full of all manner of filthiness and abominations.

She is termed, in other places, by the same prophet, "The whore of all the earth," making the nations drink of the wine of the wrath of her fornication.  

1Journal of Discourses, XIV, 346. Author's italics.
It is interesting to note that this interpretation was not commonly voiced in the early days of the Church. That may have been because Catholicism was such a minority in the United States at that time that the theme of "antichrist" was not used in connection with them. It has been since missionaries of the Church have been sent to predominantly Catholic countries, and since Catholicism has increased in numbers within this nation, that they have been identified as the church of which the Scriptures speak.

Early Church leaders were, of course, aware of the common Protestant interpretation. Orson Pratt, on one occasion stated this belief:

Very well, we will leave you, then, and we will come down to the modern Christian Churches, that came out from the Catholic Church two or three centuries ago, and ask them the question; go to Luther and Calvin, and all the various reformers that seceded from the Church of Rome in the 16th century, and ask each one in his turn, and each will have the same answer. "Martin Luther, did you receive the Gospel which you preach from an angel sent from heaven?" "Oh, no," says he, "we got our ordination from the church that we dissented from; we once belonged to the Roman Catholic Church, but we found out that they were very wicked and abominable, and that they were the ones John spoke of, that should have 'Mystery, Babylon' written in their forehead, that have been drinking of the wine of the wrath of her fornication, and we have come out from that church."

2. The second interpretation which has been made by L.D.S. leaders is that the mother of harlots is all Christendom, including the Protestants, for they are the ones who persecuted the Saints in Missouri. Said Orson Pratt:

Again; Although the great "mother of abominations" has not gathered together in multitudes upon the face of the

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1Journal of Discourses, XVIII, 174. Author's italics.
earth among all nations and kingdoms of the Gentiles to fight against the Lamb of God and his Saints, yet there has been enough fulfilled to show that the balance will be accomplished. Has this great and abominable power, under the name of "the mother of harlots," popularly called Christendom, fought against the Saints in this country? Let the history of this Church answer that question; let the scenes we have passed through in the land of Missouri testify; let the tribulation this people had to endure in the State of Illinois bear witness. We will not refer to persecutions in Utah, for here we have had but little, compared with scenes we have past through in former years. Suffice it to say multitudes have been gathered together—under the influence of what? Under the influence of that great and abominable church or system called "the mother of harlots."¹

This interpretation has, at times, been varied. The Catholic Church has been taken to be the mother of harlots, and the Churches of Protestantism have been considered to be the harlots themselves.

3. Another interpretation is that the "mother of abominations" is the nations of Christendom. Again, from Orson Pratt:

A few years ago, many of the Saints, for want of a correct understanding of prophecy, thought that the war between Russia and France, England and Turkey, was the great war of extermination foretold by the Prophets. There are prophecies of this kind that the great "mother of abominations" will go to war, and not a nation under heaven will escape, as they will use each other up by millions. They imagined that perhaps the time had come for the nations of Christendom to be nearly exterminated by their great and terrible wars. But I lifted up my voice in England, and put it in writing also, that the war then commencing would not thus terminate. It was for another purpose: it was for a chastisement, and in some measure to ameliorate the condition of mankind, that the Gospel might more fully go forth among them.²

4. A fourth interpretation is that the whore of all the earth is composed of all who fight against Zion.

¹Ibid., VII, 184. Author's italics.
²Ibid., 185. Author's italics.
Said Charles W. Kingston, in an article in the March 1919, Improvement Era:

In order to be able to understand the prophecy more fully it will be necessary to get a Book of Mormon definition of the phrases: mother of harlots, abominable church, the whore of all the earth, phrases used interchangeably and all applying to the same thing. In II Nephi 10:16, we find the phrase defined: "Wherefore, he that fighteth against Zion (or, in other words, liberty) both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth."

Then, the great and abominable church are they, no matter of what creed or race, who are against liberty and freedom in any sense of the term.¹

5. A fifth interpretation is based on a statement in the Book of Mormon which says:

And he [an angel to Nephi] said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.²

This is taken as the basis for the belief that all who do not belong to the Church of Jesus Christ of Latter-day Saints belong to the Church of the devil, or to the whore of all the earth. In this sense "church of the devil" necessarily transcends the limits of any specific organization or organizations and appears to be used with broader implications than when first used by Nephi in I Nephi 3:5.

6. Still a sixth interpretation is based on the usage of the term Babylon in the 133rd section of the Doctrine and Covenants where it is believed by some to be synonymous with


²I Nephi 14:10.
"great and abominable church." In this instance, Babylon represents wickedness:

Go ye out from Babylon. Be ye clean that bear the vessels of the Lord.
Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.

Thus there are six interpretations made by Latter-day Saints in identifying the great and abominable church: (1) spiritual wickedness, (2) all those who do not belong to the Church of Jesus Christ of Latter-day Saints, (3) any group or individual which opposes or hinders the Church of the Lamb, (4) the nations of Christendom (mainly Europe and the nations of the American continents), (5) all Christianity, or (6) Catholicism. But to which of these interpretations do the Scriptures refer when they speak of the fall of the great and abominable church and of the destruction of Babylon?

Fall of the Great and Abominable Church

The scriptures which depict the downfall of the mother of harlots seem to answer the above question. Nephi stated that the time when the "wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth," will be the time when the Lord will prepare the way "for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel." He later ex-

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1 Doctrines and Covenants 133:5, 7, 14.
2 I Nephi 14:17.
plained that "in bringing about his covenants and his gospel unto those who are of the house of Israel . . . he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance."¹ It is in the context of this gathering process that he tells of the fall of the mother of harlots:

> And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood.
>
> And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it.²

It has been previously established that, in the scriptural sense, the time of the gathering of the house of Israel to the land of Palestine is after the times of the Gentiles are fulfilled and the missionaries have been directed to go to the descendants of Jacob. In that future era, the 144,000 will provide the main impetus for the gathering, and they will function during a time of destruction and universal conflict. Since Nephi states that the downfall of the great and abominable church will come during the time of gathering to Palestine, and since he says that those of the mother of harlots will be overcome by warring among themselves, it would appear that their warfare forms a portion of the universal conflict. If that is the time when the power of the great and abominable church is

¹Ibid., 22:11-12
to be negated, then certain of the above interpretations would seem to be inapplicable in determining the nature of the mother of harlots when it falls. The 'wickedness' interpretation, the 'all those who do not belong to the Church' interpretation, and the 'all who fight against Zion' interpretation mentioned above do not seem to be applicable, for they refer to the final destruction of the wicked which will not take place until after this time. That the mother of abominations is not identical with the nations of Christendom is also evident from the above passage, for it says that these nations belong to the mother of abominations (I Nephi 14:15-17).

Nephi's statement that the downfall of the mother of harlots is occasioned by the warring of its members is further clarified by John the revelator who sees that the downfall of the great and abominable church (here called the whore) is caused by the rebellion of ten kings who have come out of the beast (usually understood by Latter-day Saint writers to be the Roman Empire) and then turn and make war against it:

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
These have one mind, and shall give their power and strength unto the beast.
These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.
And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.
And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.
For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until
the words of God shall be fulfilled. ¹

A description of the anger of those who are of the devil's kingdom is contained in the Book of Mormon, and seems to concur with previous descriptions cited pertaining to the spirit which will be manifested after the times of the Gentiles are fulfilled.

But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.
For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;
For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.²

A passage in Daniel is also understood by Latter-day Saints to be indicative of the time of the end of the power of the great and abominable church. As previously mentioned, Daniel spoke of four beasts. Out of the fourth beast (understood to be the Roman Empire) came ten horns, or kingdoms, and after they arise comes another horn, "and he shall be diverse from the first" group of kings. This horn shall function as an anti-christ:

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.³

Though this horn will have made war against the Saints, its dominion will be halted during the period of universal conflict when the Ancient of days makes his appearance:

¹Revelation 17:12-17. Author's italics.
²II Nephi 28:18-20.
³Daniel 7:25.
I beheld, and the same horn made war with the saints, and prevailed against them;
Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.\(^1\)

Then speaking of the judgment given to the Saints at that time, Daniel added:

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.\(^2\)

It is not clear to what extent the power of the great and abominable church will be broken during the universal conflict, but it appears that after the coming of the Ancient of days that church will be on the decline.

**Fall of Rome**

But though the power and dominion of the great and abominable church are destroyed in the period of universal conflict, and the "victory over the beast, and over his image, and over his mark, and over the number of his name"\(^3\) will have been gained, yet it appears that the church's total membership will not become extinct. The great city called Babylon will not yet be destroyed and must await the wrath of God until the time of the battle of Armageddon.

But is Babylon an actual city, or does Revelation 17 and 18 depict the downfall of all wickedness, or "spiritual

\(^1\)Ibid., 7:21-22.  \(^2\)Ibid., 7:26-27.  \(^3\)Revelation 15:2.
Babylon"? In this instance the order of events dictates the interpretation. John the Revelator tells of unclean spirits who will go forth unto the kings of the earth. Speaking in the past tense of these future events he reported his vision that the evil one "gathered them together into a place called in the Hebrew tongue Armageddon."¹ And then he reports a great earthquake:

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.²

Thus John puts the fall of Babylon as an event which apparently accompanies the earthquake which transpires during the battle of Armageddon. It would appear that the fall of Babylon cannot be considered the downfall of all wickedness, however, because wickedness continues after the Battle of Armageddon and, as will be shown, the gathering will still be taking place accompanied by the cry to "depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her."³ This gathering will continue until Christ finally comes in glory and the earth is cleansed by fire. The other alternative seems more acceptable, that Babylon is an actual city. Said John E. Steinmueller (Catholic), while referring to the epistle of I Peter: "The place of composition is indicated as 'Baby-

lon' (5, 13), which according to the Fathers and nearly all commentators was a cryptic designation for Rome.\(^1\) The Reverend J. R. Dummelow, in *The One Volume Bible Commentary*, also identifies Rome as the city under consideration in his discussion of chapter 17 of Revelation:

The judgment on Rome, which had been announced before, is now shown in detail. The identification of 'Babylon' with Rome, here and elsewhere in Rev., is supported (HDB.) by the following considerations:—The name Babylon in 17:5 is described as *mystery*, i.e. a name to be allegorically interpreted. .. B. is described (1) as "the harlot"; the supreme antithesis of "the bride," "the holy city," "the new Jerus."; (2) as the centre and ruler of the nations, 14:8, 17:1f., 15, 18; (3) as seated on "seven mountains," 17:9; (4) as the source of idolatry and impurity, 17:2f., 18:2, 19:2... (5) as a great trading centre, 18:3, 11-19; (6) as enervated by luxury, 18:7, 12f., 22; (7) as the arch-persecutor of the saints and of "the witnesses of Jesus," 17:6, 19:2. Babylon, as the seat of world empire, and the ancient and persistent enemy of the people of God, was a striking type of Rome. Many think Rome is meant in I Pet. 5:13.\(^2\)

Though most Catholics hold that John's prophecies were fulfilled shortly after his day, they nevertheless recognize that the city spoken of by John represents Rome. If Rome is the city, this could identify Catholicism as the great and abominable church, for the woman (Rome) has written upon her forehead "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."\(^3\)

John describes the great destruction which shall suddenly come upon this city:

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3Revelation 17:5.
Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they see the smoke of her burning.

Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandize any more:

The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off.

And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were
the great men of the earth; for by thy sorceries were all nations deceived.
And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.1

But even after the fall of Babylon there will still be some of its members remaining upon the earth, for the angel which sounds the trumpet just before Christ’s final coming in glory will proclaim:

That great church, the mother of abominations, that made all the nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea—behold, she is the tares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trumpet both long and loud, and all nations shall hear it.2

Possibly some of the remaining members of the great and abominable church will be among those of all churches who are to be consumed if they do evil, at the final coming of the Savior, as spoken of by Nephi:

For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over all flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet.3

It would thus appear that even though many interpretations have been proposed as to the identity of the great and abominable church, it would seem that they are not applicable

1Revelation 18:8-24. Author’s italics.
2Doctrine and Covenants 29:21. 3Ibid., 88:94. Author’s italics.
in all instances and seem to be at variance. Those scriptures which tell of the fall of the great and abominable church seem to eliminate all other interpretations than that the church is a single ecclesiastical power which could be Catholicism. Though the period of universal conflict will mark the fall of the power of the great mother of abominations, yet some of its members will still continue to dwell among men until the final coming of the Savior and the beginning of His millennial rule.
CHAPTER XI

GROWTH AND DEVELOPMENT IN ZION AND PALESTINE
AFTER THE ERA OF UNIVERSAL CONFLICT

It has been seen that during the ministration of the 144,000 High Priests, the world is expected to witness a great outpouring of plagues, conflict, and devastation. The length of these judgments is not known. However, both the scriptures and comments by General Authorities of the Church indicate certain conditions and events which will apparently take place in a more peaceful atmosphere following the universal conflict and yet before Christ appears on the Mount of Olives. In this chapter it will be seen that this intermediate era will be a time of growth and development for both the New Jerusalem and for the land of Palestine.

Growth of Zion in America

Orson Pratt indicated that the breaking up of the nations will cause many people to gladly accept the cause and rule of Zion:

And when that day comes that the Lord shall cut off such people, when the day comes that he will fulfill the revelations of Isaiah, as well as many other revelations that have been given, Zion will have to go forth in her strength and power, and the inhabitants of the nations that are afar off will say, "Surely, Zion is the city of our God, for the Lord is there, and His glory is there, and the power and the might of His terror is there,"--terror to the wicked, terror to those who commit sin: and many people will say, "Come, let us be subject to her
That will be after the Lord has broken up the nations, after He has destroyed and wasted them away, so far as the wicked portions are concerned. Those who are left will gladly acknowledge Zion, will acknowledge God and His people, and will acknowledge the laws that will be literally sent forth from Zion to the nations of the earth.¹

It appears that as they come to the New Jerusalem that city and the surrounding area will experience great growth, and Zion will begin to expand. Pratt stated that many of the desolate cities of this nation will be repopulated, and Zion will begin to expand until it will cover the two American continents:

Then will be fulfilled another saying in this same chapter which I have read—"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Now, there are a great many cities in the United States that will not be totally destroyed when the inhabitants are swept off the surface of the earth. Their houses, their desolate cities will still remain unoccupied until Zion in her glory and strength shall enlarge the place of her tents, and stretch forth the curtains of her habitations. That is the destiny of this nation, and the destiny of the Latter-day Saints.²

The Proclamation issued by the Quorum of the Twelve shortly after the Prophet’s death made the following reference to the expansion of Zion on these two continents and the unity which will then exist:

The city of Zion, with its Sanctuary and Priesthood, and the glorious fulness of the Gospel, will constitute a standard which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindreds, tongues, people, and sects of North and South America in one great and common bond of brotherhood; while truth and knowledge shall make them free, and love cement their union.³

¹Journal of Discourses, XXII, 36. Author's italics.
²Ibid., XXIV, 31-32.
³"Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints", Millennial Star, Oct. 22, 1845.
This proclamation was apparently based on the teachings of the Prophet, for the following is recorded concerning his instruction:

He taught us that the Saints would fill the great west, and through Mexico and Central and South America we would do a great work for the redemption of the remnant of Jacob, and he taught us relating to the kingdom of God as it would become organized upon the earth through "all nations learning war no more," and all adopting the God-given Constitution of the United States as a paladium of liberty and equal rights.¹

It will be shown hereafter that this work will reach its ultimate fulfillment in the Millennium.

Thus the period following the universal conflict is regarded by Latter-day Saints as an epoch when the influence of the Gospel will be extended throughout the American continents and when the political dominion of the Kingdom of God will expand because of the recognition which it will receive as a source of stability, strength, and righteous rule. A fuller and more detailed description of the events which will take place in Palestine during this era is available.

David The Prince

Joseph Smith spoke, on one occasion, of David, the ancient leader of Israel, and indicated that he lost part of his glory because of transgression. The Prophet then explained, as to his eternal priesthood that "the throne and kingdom of David is to be taken from him and given to another by the name

of David in the last days, raised up out of his lineage.\(^1\) It appears that during the period immediately preceding the Battle of Armageddon this new leader for Israel will emerge. Like his ancient predecessor, he will rule as a prince and his name will be David. Isaiah taught that he will be "a witness to the people, a leader and commander to the people," and said that he shall call a nation that he does not know, and nations that he does not know will run unto him because of the Lord.\(^2\) Jeremiah said that the Lord will raise up a David as king of Israel in the time when that people shall serve the Lord their God.\(^3\) Zechariah referred to him as the BRANCH, and while comparing him with a priest named Joshua who was living at that time, said that "he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne."\(^4\) Ezekiel said that the Lord "will set up one shepherd over them \(\sqrt{\text{Israel}}\), and he shall feed them, even my \(\sqrt{\text{The Lord's servant David; he shall feed them, and he shall be their shepherd.}}\)\(^5\)

Ezekiel also held that Prince David is to play an important part in the Israel's worship in the last days:

And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offer-

\(^1\)Documentary History of the Church, VI, 253.
\(^2\)Isaiah 55:4-5. \(^3\)Jeremiah 30:9.
ing, and the peace offerings, to make reconciliation for the house of Israel.¹

And the Hebrew Prophet taught that David will be the prophet who will be privileged to approach the Lord when He comes to the Temple in Jerusalem, and a special door in that temple will be reserved for his use when the Lord is there.² Ezekiel further stated that two tracts of ground, one on the east and one on the west outside of the city limits of Jerusalem, will be given by the people unto the Prince as an inheritance, and they will also give him an oblation of a portion of their crops and herds.³

Removal of The Ten Tribes from Zion to Palestine

Another important event which will apparently take place during this period will be the removal of the Ten Tribes from the area of the New Jerusalem to the land of Palestine. Even though the Americas have been set apart as the land of inheritance for the descendants of Joseph,⁴ yet it appears that some from the tribes of both Manasseh and Ephraim will return to Palestine and settle there, as Ezekiel includes them in his apportionment of the land in Palestine in the last days.⁵

According to Orson Pratt, however, these tribes will linger quite some time (at least until after the selection of the 144,000) in the area of the New Jerusalem before journeying to Palestine:

How long will they who come from the north countries tarry in the heights of Zion? Sometimes. They have got to raise wheat, cultivate the grape, wine and oil, raise flocks and herds, and their souls will have to become as a watered garden. They will dwell in Zion a good while, and during that time, there will be twelve thousand chosen out of each of these ten tribes, besides twelve thousand that will be chosen from Judah, Joseph, and the remaining tribes, one hundred and forty-four thousand in all. Chosen for what? To be sealed in their foreheads. For what purpose? So that the power of death and pestilence and plague that will go forth in those days sweeping over the nations of the earth will have no power over them.

It appears that although the tribes will linger in the latter-day Zion for some time, they nevertheless may return to Palestine in time to assist in rebuilding the city of Jerusalem and the temple before the Lord appears. Orson Pratt stated that "the whole of the twelve tribes of Israel are to return back to Palestine in Asia and rebuild their city of Jerusalem and a temple within that city before, and preparatory to the coming of the Lord." That the Lord's coming to which Pratt referred was the coming on the Mount of Olives is made clear by another statement which he made. Note also that he speaks of the tribes returning to Palestine after the era of universal conflict:

It is because of this, of the light that the nations have in their midst, which they will not receive that the Lord will visit them first; and when he has visited and overthrown them, he will lay his hand heavily upon the heathen nations in Asia, and also those who are in Africa, and they will be visited with severe judgment, but they will not be utterly destroyed. A portion of the heathen nations will be redeemed. Why? They will see the power and glory of God that will be manifested among the tribes of Israel, who will be gathered out from their midst and return to their own land. They will see the glory of God manifested as in ancient times and they will say, "surely Jaggernaut is no longer my God." "Surely I will not worship crocodiles,

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1 Journal of Discourses, XVIII, 25. 2 Ibid., XIV, 349-50.
nor serpents; neither will I worship the sun, or the moon, for there is a God manifested among that people, Israel, who is worthy of the natures and attributes of a God. I will cast my Gods to the moles and bats, and I will worship the God of Israel. Then will be fulfilled that which was spoken by the prophet Ezekiel, "then shall the heathen know that I the Lord am God." And it will come to pass, after that period, when Jesus shall have raised all the righteous from their graves, that he will descend with all the hosts of heaven accompanying him, and will stand upon the Mount of Olives, and he will go out of Jerusalem, and the Jews will go out to the mount to meet him and will acknowledge him as their Messiah and King; and then it shall come to pass, that the heathen nations will also more fully recognize him as the true and only God. Then will be fulfilled that which is written in the last chapter of Zechariah, that every nation round about Jerusalem, shall come up from year to year, to worship the King, the Lord of hosts, at Jerusalem, and also to keep the Feast of Tabernacles. There will be a great many of those solemn assemblies and feasts that were commanded in ancient times, that will be re-established in the midst of Israel when they shall return.¹ (Author's italics).

Several scriptural passages seem to support Pratt in his view that the Ten Tribes will return to Palestine before the battle of Armageddon and Christ's coming to the Mount of Olives. John's Revelation appears to indicate that a temple will have been erected before the battle of Armageddon for as he prophesies of the battle he speaks of the "temple of God, and the altar, and them that worship therein." He comments also that the court which is without the temple will be "given unto the Gentiles, and the holy city shall they tread under foot forty and two months."² It has also been seen that an Israelite leader, a prince by the name of David, will be raised up in the last days and that "he shall build the temple of the Lord"³ which is to be established. Since the temple

may probably be constructed before the battle of Armageddon, and since David is to be responsible for its construction, it would seem that David will rise to power before the time of Christ's appearance on the Mount of Olives. Ezekiel stated that both Israel and Judah would be returned to Palestine and David would be established as their king, and then the Lord would set his sanctuary, or temple, among them. In doing so he spoke of a "stick" of Judah and another "stick" for "Joseph, the stick of Ephraim, and for all the house of Israel his companions." Then he recorded that the Lord would make them "one stick, and they shall be one in mine [His] hand." And then Ezekiel clarified his prophecy by stating:

Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:
   And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:
   And David my servant shall be king over them; ... and my servant David shall be their prince for ever.
   Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.
   My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.¹

¹Ezekiel 37:15-27. Author's italics. It may be suggested that Ezekiel establishes the following events in chronological order: (1) the Ten Tribes largely united with Judah in the land of Palestine, (2) David the Prince ruling over them, (3) the temple being built or "set in the midst of them," and (4) the heathen coming to a knowledge of the power of God by seeing the downfall of the forces of Gog in the battle of Armageddon. See Ezekiel 37:15-28, 38:16.

The Prophet Jeremiah also indicates that the captivity of Judah and of Israel will be ended and they will be restored to their inheritances in Jerusalem. He then tells how they will inhabit the desolate places of Palestine and make
It appears that the timing of this event may be further verified by a combination of two scriptural references. The Apostle John, in his vision of the events of the last days, foresaw a period of world warfare in which a third of men are to be slain, and he was also shown the Battle of Armageddon. But between these two revelations a voice from heaven spake to him and said:

Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make the belly bitter, but it shall be in thy mouth sweet as honey.

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.\(^1\)

In interpreting the passage Joseph Smith recorded that "We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.\(^2\)

Distribution of Land Among the Tribes

In his vision Ezekiel saw and recorded the borders which will eventually encompass the land of Israel in the last them blossom, and continues his account by telling how David will rule over them and execute judgment in righteousness in the land. In the days of his rule "shall Judah be saved." If this phrase is a reference to the Armageddon scene then his statement is also an indication of the chronology. See Jeremiah 33:7-16.

Statements of Zechariah and Isaiah seem to indicate that Israel and Judah will be united in battles against other nations, and these battles would apparently be before the Armageddon struggle. See Zechariah 10:3-10, Isaiah 11:13-16.

\(^1\)Revelation 10:8b-11. \(^2\)Doctrine and Covenants 77:14.
days:

And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran.

And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

So shall ye divide this land unto you according to the tribes of Israel.¹

Ezekiel also saw (Ezekiel 47,48) that a place of inheritance for each of the twelve tribes² will be established in parallel east-west strips across the land of Palestine.

The Temple, an area for the priests, and a special area for the ruler will be set aside in the center. This distribution of land is summarized by Pfeiffer in his Introduction to the Old Testament:

The twelve tribes are arranged in parallel strips, seven north (Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah) and five (Benjamin, Simeon, Issachar, Zebulon, Gad) south of the sacred area (48:1-7, 48:23-29). This holy

¹Ezekiel 47:15-21. See map, next page.

²Note that even though the continents of America have been promised as lands of inheritance for the descendants of Joseph, nevertheless there will be areas in Palestine which will be inherited by descendants of both Ephraim and Manasseh. Conceivably these could be the people who were with the lost tribes, and it is possible that they may prefer to go back to the land of Palestine with the rest of the tribes.
Figure 4
Ezekiel's Ideal of The Holy Land And People

zone or "oblation" (45:1-8; 48:8-22) is a strip 25,000 cubits long and 10,000 wide comprising the domain of the priests with the Temple in the center; north of it is the Levite's domain (10,000 cubits wide), south of it the city, a square of 4,500 cubits per side all surrounded by a strip of open land 250 cubits wide; east and west of the city are its lands--two rectangles 5,000 by 10,000 cubits in size.

The whole square, 25,000 cubits per side, comprising the domains of the Levites and priests and the city with its lands is surrounded by the tribal territories of Judah (north) and Benjamin (south), and by the domain of the prince (east and west).  

Construction of the Temple in Jerusalem

It appears that this era will also be the period when the Temple will be built in Jerusalem and when Palestine will embark upon its greatest era of productivity. President Charles W. Penrose spoke of the removal of the Moslem mosque which now stands on the site where the temple will be built:

Then the Gospel, as I before remarked, will be preached to the Jews. The way is now being prepared for this. The work is moving on for the gathering of the Jews to their own land that they may build it up as it was in former times; that the temple may be rebuilt and the mosque of the Moslem which now stands in its place may be moved out of the way; that Jerusalem may be rebuilt /sic/ upon its original site; that the way may be prepared for the coming of the Messiah.  

The Prophet Ezekiel envisioned this temple and gave a detailed description of it. This description is found in Ezekiel chapters 40 to 42. The following is a brief summary of Ezekiel's description, given by the Bible commentator Robert H. Pfeiffer:

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1Robert H. Pfeiffer, Introduction To The Old Testament (New York: Harper & Brothers, 1948), p. 555. According to Pfeiffer, a Hebrew cubit is the equivalent of 17.58 inches or 44.65 centimeters.

The sacredness of the Temple, entirely surrounded by the priests' domain, is further ensured by being enclosed within two courts, instead of the single court of Solomon's Temple. The external wall separating the holy from the common encloses a square 500 cubits per side (42:20), containing the outer court (40:17-27). Inside of it is the inner court (40:28-37), a rectangle 350 by 200 cubits, within which stands the sanctuary. Laymen worship in the outer court (46:3, 9) and no longer take part in the sacrificial rites. The private sacrifices of the prince are slain by the priests (46:2), those of the people by the Levites (44:11), who also boil the meat (46:24) which the people eat in the outer court. Although Ezekiel's plan of having two courts instead of one was adopted in the postexilic Temple, the laymen did not renounce the immemorial custom of offering their own sacrifices in the inner court (cf. Lev. 1:5, 11, etc.).

Ezekiel tells of a great river which will proceed out from under the temple, and he predicts that the water from this river will "issue out toward the east country, and go down into the desert, and go into the Dead sea: which being brought into the sea, the waters shall be healed." Joseph Smith commented on this passage and said that:

Jadah must return, 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, &c.; and all this must be done before the Son of Man will make His appearance. 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. But what will the world do? They will say it is a planet, a comet, &c. 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.

Ezekiel discusses the worship service of the temple which will be built and reveals that the principle of blood

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1Introduction To The Old Testament, p. 556.
3Documentary History of the Church, V, 337.
1. Outer Court.
2. 30 Chambers in Outer Court.
3. 4 Small Courts for Preparing Sacrificial Meals.
4. Entrances to Outer Court.
5. Inner Court.
6. Entrances to Inner Court.
7. Chambers for Singers.
8. Altar.
10. Holy Place.
12. Western Building.
13. Three-storied Galleries of Chambers for Priests.
   (Left Unoccupied)

sacrifice will be restored:

And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they will make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering.

And thou shalt take of the blood thereof, and put in on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord.

Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.\(^1\)

The Prophet Joseph Smith explained that the principle of sacrifice is eternal and that sacrifices are offered when the powers of the Melchizedek Priesthood are sufficiently manifest. However, he explained that the restoration of the principle of blood sacrifice does not mean that the Law of Moses, with its rites and ceremonies, will be re-established:

It is generally supposed that sacrifice was entirely done away when the Great Sacrifice /i.e., the sacrifice of the Lord Jesus/ was offered up, and that there will be

\(^1\)Ezekiel 43:18-27.
no necessity for the ordinance of sacrifice in future: but those who assert this are certainly not acquainted with the duties, privileges and authority of the priesthood or with the Prophets.

The offering of sacrifice has ever been connected and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the Priesthood is restored with all its authority, power and blessings.

Elijah was the last Prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. "And I will send Elijah the Prophet before the great and terrible days of the Lord," etc., etc. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness.

It is a very prevalent opinion that the sacrifices which were offered were entirely consumed. This was not the case; if you read Leviticus, second chap., second and third verses, you will observe that the priests took a part as a memorial and offered it up before the Lord, while the remainder was kept for the maintenance of the priests; so that the offerings and sacrifices are not all consumed upon the altar--but the blood is sprinkled, and the fat and certain other portions are consumed.

These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchisedic Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by the holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the Prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued.1

Prophecies Concerning Israel’s Political Affairs

1Documentary History of the Church, IV, 211-12.
Isaiah seems to indicate that when the tribes of Israel return to Palestine they will live in peace and put away their ancient rivalry between the northern and southern kingdoms. He states that "the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."¹ However, several prophecies speak of the need for expansion which Israel will feel because of over-population stating that "place shall not be found for them."² and that the Israelites as they gather will say, "The place is too strait for me: give place to me that I may dwell."³

Israel's political disputes with neighboring countries are also prophesied. A warfare against the surrounding nations is predicted for the period after the Ten Tribes have returned to Palestine:

They Ephraim and Judah shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hands upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams and make men go over dryshod.⁴

It appears that Egypt and Edom will be conquered, for Joel says that "Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land."⁵

This apparently takes place before the battle of Armageddon, as Egypt is conspicuously absent from Ezekiel's list of those who will fight under the leadership of Gog. (See Ezekiel 38:1-6)

Conflict with Egypt and with the nations that make up the area of ancient Assyria is also intimated by Zechariah, apparently both of these areas will be overcome, though it is not clear what part Israel will play in their downfall:

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

Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

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

And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord.

I will hiss for them, and gather them; and they shall increase as they have increased.

And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.

And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.\(^1\)

Isaiah speaks of the people gathering from Assyria in

\(^1\)Zechariah 10:3-11. Author's italics.
a time when they will be about to perish:

And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, 0 ye children of Israel.
And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.1

And in another instance he speaks of the remnant of the house of Israel "which shall be left," that will come "from Assyria,"2 as if many of them had been destroyed.

In summary, it is seen that after the universal conflict has ceased or at least subsided to some degree, the New Jerusalem will experience an increase in prestige and a sizeable population growth. Many will gather to it to take advantage of its righteous rule and to help advance the rapidly progressing cause of Zion. Many desolate cities will at that time be inhabited, and the influence of the Kingdom of God and of the Church will be greatly strengthened throughout the American continents. The Ten Tribes who will have previously come from the north to Zion will remove to Palestine. There they will unite with the Jewish people and be presided over by a prince of the lineage of David. Under his direction a temple will be built in Jerusalem and the land will be divided and apportioned unto each of the twelve tribes. The reign of David will be righteous and prosperous, but will apparently be marked by skirmishes with surrounding nations. The battle of Armageddon, spoken of in the following chapter, will also occur during the period of his rule.

CHAPTER XII

THE BATTLE OF ARMAGEDDON AND CHRIST'S APPEARANCE ON THE MOUNT OF OLIVES

As the people of Israel begin to prosper in the land, it is expected that they will excite the envy of others, many of whom will come up to Jerusalem to attack her in an effort to satisfy their greed. Charles W. Penrose expressed this motive when he wrote that "the bankrupt nations, envying the wealth of the sons of Judah, will seek a pretext to make war upon them, and will invade the 'holy land' to 'take a prey and a spoil'." Joel foretold the proclamation calling the nations up to war into the valley of decision:

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:
Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong.
Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.
Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.
Put ye in the sickle, for the harvest is ripe: come, get you down, for the press is full, the fats overflow;
for their wickedness is great.
Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.2

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2 Joel 3:9-14.
Ezekiel envisioned Israel's latter-day establishment in the promised land\(^1\), and then spoke prophetically to those who would invade Jerusalem, saying:

Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.\(^2\)

And Orson Pratt made this observation:

For you know when the Rothschilds and the great bankers among the Jewish nation shall return back to their own land to rebuild the city of Jerusalem, carrying their capital with them, it will almost ruin some of the nations, and the latter will go up against Jerusalem to take a spoil.\(^3\)

**Nations Which Will Attack Palestine**

And who will the nations be that attack Palestine? Ezekiel gave a detailed list:

Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them

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\(^1\)Ezekiel 38:8.  
\(^2\)Ibid., 38:9-12.  
\(^3\)Journal of Discourses, XIV, 352.
handling swords:
Persia, Ethiopia, and Libya with them; all of them with shield and helmet:
Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.¹

It seems that Ezekiel's statement is referring to the descendants of the grandchildren of Noah, who spread out upon the face of the land after the time of the flood. Genesis chapter ten is known as the "Table of Nations," and furnishes some knowledge concerning these ethnic groups. Magog, Tubal, Meshech, and Gomer were all sons of Japheth, and Togarmah was the grandson of Japheth, through Gomer.² Ezekiel also mentions the land of Persia, which was also settled by descendants of Japheth, or what is classed by Ethnologists as Indo-European people. Ethiopia and Libya, two countries settled by descendants of Ham, are included in the list too. While all of the ethnic groups mentioned in the Table of Nations are not known, each of the peoples mentioned by Ezekiel have been identified, and thus the areas of which the prophet spoke are known. They are given in the accompanying source maps. The reader will recognize that this list actually includes the people who live in the present nations of Turkey, Persia, Ethiopia, Libya, and the southern tip of Russia just above the Caspian Sea. It will be noted that according to Ezekiel, Gog, the leader of the invaders, is not to be a Russian ruler (as is commonly pictured in the light of today's events), but the chief prince of Meshech and Tubal--or in other words a Turkish ruler. Though Ezekiel

¹Ezekiel 38:2-6. Author's italics. ²Genesis 10:1-3.
says that these nations have "many people with thee" \[\text{them} \], nevertheless it seems that these may very probably be the leaders of the attack upon Jerusalem, or Ezekiel would not have named them.\(^1\)

The prophet Joel adds Tyre and Zidon to the list of opposing nations:

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

Yea, and what have ye to do with me, 0 Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head;\(^2\)

Orson Pratt states that the people will not have repented after the many signs they will have been given, but instead will have given themselves over to the power of the devil, and that the forces which come against Palestine will number in the millions:

\(^1\)It appears that in this instance the passage is not dealing with "the nations which are in the four quarters of the earth" (cf. Revelation 20:8) or else it would seem that Ezekiel would probably have given some indication of it. It should be recalled that most of the nations of Europe are expected to be in a collapsed condition and the American continents largely under the control of the kingdom of God. Many of the heathen nations will not participate in the Armageddon struggle, for Ezekiel records that "all the heathen shall see my judgment that I have executed" after Gog and his forces are overcome. (Ezekiel 39:21-23). Nevertheless, the forces are so great that Zechariah says "I will gather all nations against Jerusalem to battle." (Zechariah 14:2).

\(^2\)Joel 3:1-4.
(Top) Nations identified by the prophets as being participants in the Battle of Armageddon. Based on Westminster Historical Atlas to the Bible, p. 22. (Bottom) Map of the Mediterranean area today for purposes of comparison.
After the kingdom of God has spread upon the face of the earth, and every jot and tittle of the prophecies have been fulfilled in relation to the spreading of the Gospel among the nations,—after signs have been shown in the heavens above, and on the earth beneath, blood, fire, and vapour of smoke,—after the sun is turned into darkness, and the moon shall have the appearance of blood, and the stars have apparently been hurled out of their places, and all things have been in commotion, so great will be the darkness resting upon Christendom, and so great the bonds of priestcraft with which they will be bound, that they will not understand, and they will be given up to the hardness of their hearts. Then will be fulfilled that saying, That the day shall come when the Lord shall have power over his Saints, and the Devil shall have power over his own dominion. He will give them up to the power of the Devil, and he will have power over them, and he will carry them about as chaff before a whirlwind. He will gather up millions upon millions of people into the valleys around about Jerusalem in order to destroy the Jews after they have gathered. How will the Devil do this? He will perform miracles to do it. The Bible says the kings of the earth and the great ones will be deceived by these false miracles. It says there shall be three unclean spirits that shall go forth working miracles, and they are spirits of devils. Where do they go? To the kings of the earth; and what will they do? Gather them up to battle unto the great day of God Almighty. Where? Into the valley of Armageddon.1

Location of The Battlefield

The battle of the decadent nations against Israel will be centered in the valley of Armageddon, which is the plain of Esdraelon, about sixty miles northwest of Jerusalem:

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he gathered them together into a place called in the Hebrew tongue Armageddon.2

1Journal of Discourses, VII, 188-89. Author's italics.

2Revelation 16:14-16. In a discussion of the derivation of the word Armageddon, Andrew Zenos, of the Presbyterian Theological Seminary, states: "According to the commonly ac-
This place is also called the valley of Jehoshaphat or the Valley of Decision:

Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest is ripe; come, get you down; for the press if full, the fats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

But the battlefield will apparently be extended until the war is waged within the precincts of Jerusalem, and until the dead are spread throughout the mountains of Israel.

The Battle

Joel describes the coming of the mighty throng to the attack as a well-disciplined army:

A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle arrayed.

Har-Magedon is simply a Greek transliteration of the Hebrew for 'mountain of Megiddo.' This does not occur in the O T, but the plain of Megiddo/নফ/Plain of Esdraelon/ was proverbially the scene of decisive contests (Zec 12:11; Jg 5:19; II K 9:27, 23:29), and Gunkel's theory may be correct in so far as it accounts for a change, under Babylonian influence, of 'the plain of Megiddo' into 'a mountain of Megiddo.' Funk and Wagnalls Standard Bible Dictionary (Third Revised Edition, Garden City, New York: Garden City Books, 1936), p. 331.

1 Joel 3:12-14.
Before their face the people shall be much pained: all faces shall gather blackness.

They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

Neither shall one thrust another; they shall walk every one in his path; and when they fall upon the sword, they shall not be wounded.

They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining.

During this terrible warfare many of the Jews will be slain, according to Zechariah:

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.

The battle will spread to Jerusalem, and that city will be surrounded and attacked for forty-two months. According to John, during this time two prophets will be preaching within the city. They will finally be slain, lie in the street for three and one-half days, and then be taken up into heaven:

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two

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1Joel 2:2-10. Author's italics.

months. And I will give power unto my two witnesses, \(^1\) and they shall prophesy a thousand two hundred and threescore days, \(^2\) clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.\(^3\)

John's statement that the Gentiles will tread the holy

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\(^1\) Isaiah 51:19-20, Zechariah 4:14, and Doctrine and Covenants 133:58 are apparently allusions to these two prophets.

\(^2\) John's statement that the two prophets will labor for 1260 days, or forty-two months, would seem to indicate that the battle of Armageddon is separate and distinct from the period of universal conflict mentioned in an earlier chapter. The sixth trump (Revelation 9:13-21) apparently records the universal conflict in which a "third part of men /are/ killed," and the time indication connected with the conflict is "an hour, and a day, and a month, and a year," or approximately thirteen months. Thus each of these eras differs in length and is also reported by John as being separate events. Whether there is continued strife between the two conflicts is a question unanswered by the evidence available. In some ways, however, it would seem that Armageddon might be considered the consummation of the universal conflict which will take place. Author's italics.

\(^3\) Revelation 11:1-12. Author's italics.
city under foot is supported by Zechariah's asserting that half of the city will fall into captivity:

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.¹

Christ's Coming

According to Zechariah, after the city of Jerusalem has been partly conquered, the Lord will appear on the Mount of Olives:

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.²

John the Revelator gives a more vivid description of His coming:

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called the Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierce-

¹Zechariah 14:2.
²Ibid., 14:4-5. Author's italics.
ness and wrath of Almighty God.
And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.1

President Charles W. Penrose summarized the various appearances which the Savior will make in the last days, and spoke of His second major appearance as being His coming on the Mount of Olives:

His next appearance 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 worshiping Jews as the mighty Deliverer and Conquerer so long expected by their race.2

The Earthquake

It appears that the earthquake spoken of by Zechariah, which causes the Mount of Olives to split apart, is the same disaster which John records will level part of the city of Jerusalem. In reporting his vision he states that just after the two prophets ascended into heaven "The same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." And he added the explanation that the great earthquake was so far-reaching in its impact, that "the great city was divided

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1Revelation 19:11-16. Author's italics.
3Revelation 11:13.
into three parts, and the cities of the nations fell.\textsuperscript{1}

Ezekiel also prophesied of this great earthquake:

And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.\textsuperscript{2}

The Doctrine and Covenants also speaks of an earthquake at the time of Christ's appearance on the Mount of Olives.

Then shall the arm of the Lord fall upon the nations. And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake.

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.\textsuperscript{3}

Joel's statement that "the sun and the moon shall be darkened, and the stars shall withdraw their shining"\textsuperscript{4} during the struggle in the valley of decision may find its explanation in this earthquake.

It may be at this time also that the land from Geba (six miles north of Jerusalem) to Rimmon (twenty-eight miles south of Jerusalem), which is now extremely mountainous,

\textsuperscript{1}Ibid., 16:19.  \textsuperscript{2}Ezekiel 38:18-20.

\textsuperscript{3}Doctrine and Covenants 45:47-50. The author is aware of certain problems which arise from this section in the matter of chronology. However, the majority of evidence does not seem to support its assertion that the coming on the Mount of Olives is the final coming in glory when the wicked will be destroyed.

\textsuperscript{4}Joel 3:15.
"shall be turned as a plain."

Conclusion of The Battle

When the Savior comes he will lend new courage to the children of Israel, and they will fight with the strength of David to drive away their enemies. Thus it would appear that the battle may continue after the Savior's appearance and not end at the exact time of his coming. Zechariah stated that "in that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." But it appears that God's judgments will also be poured out on the attacking nations. Ezekiel records the Lord's promise that "I will plead against him [Gog] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone," and also that "I will send fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord." In his vision of these judgments John recorded that "there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceed-

1Zechariah 14:10.  
2Ibid., 12:8.  
3Ezekiel 38:22.  
Zechariah tells of yet another judgment which will be poured out:

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.\(^2\)

According to Ezekiel the army which had served under Gog will turn upon each other, "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother."\(^3\)

Zechariah recorded that "it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.\(^4\)

Thus the prophets tell of the eventual downfall of the forces of Gog. Joel says the enemy will be driven back to a land barren and desolate:

But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.\(^5\)

Ezekiel describes how the animals will come and de-

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\(^1\)Revelation 16:21. A talent of silver weighs about 100 pounds, a talent of gold about 200 pounds.

\(^2\)Zechariah 14:12, 15. \(^3\)Ezekiel 38:21.

\(^4\)Zechariah 14:13 \(^5\)Joel 2:20.
your the remains of the slain:

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:
And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:
And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.
Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.
Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.1

And again:

And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.
Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.
And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.
Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.2

John calls this event the supper of the great God:

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.3

Christ Will Reign From Jerusalem

It will be at this coming of the Savior that the many

Jews who have not yet believed in Jesus will recognize that He is the Christ:

And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for 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.¹

According to Zechariah, the knowledge that their fathers slew the Messiah will cause great mourning among the Jews:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart.²

Just as it is prophesied that the Savior will tarry in the New Jerusalem after His appearance there, He will also tarry in the old Jerusalem. Ezekiel reveals that God will be among the children of Israel and that they will see him face to face, and he also foretells the effect which the miraculous sparing of Jerusalem will have on those who still remain among the heathen nations:

And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

So the house of Israel shall know that I am the Lord their God from that day and forward.
And the heathen shall know that the house of Israel went into captivity for their iniquity: because they tres-
passed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole
house of Israel, and will be jealous for my holy name;
After that they have borne their shame, and all their tresspasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.
When I have brought them again from the people, and gathered them out of their enemies' lands, and am sancti-
fied in them in the sight of many nations;
Then shall they know that I am the Lord their God, which caused them to be led into captivity among the hea-
then: but I have gathered them unto their own land, and have left none of them any more there.

Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.1

Ezekiel also describes his entrance into the Temple in Jerusalem:

Then he brought me back the way of the gate of the out-
ward sanctuary which looketh toward the east; and it was shut.

Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut.

It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.2

Isaiah speaks of the Lord's coming to Jerusalem, and of his glory resting upon that city as it rises in fame and beauty. He tells of the coming of hosts of the Gentiles to worship there, and the gathering in of the people (verse eight

2Ibid., 44:1-3.
is taken by some as an allusion to travel by air), of the light
which will emanate from the Lord while he is there, and of the
rapid growth of the nation. Perhaps this scripture, in its
broader sense, applies also to the Zion in America:

So shall they fear the name of the Lord from the west,
and his glory from the rising of the sun. When the enemy
shall come in like a flood, the Spirit of the Lord shall
lift up a standard against him.
And the Redeemer shall come to Zion, and unto them that
turn from transgression in Jacob, saith the Lord.
As for me, this is my covenant with them, saith the
Lord: My spirit that is upon thee, and my words which I have
put in thy mouth, shall not depart out of thy mouth, nor out
of the mouth of thy seed, nor out of the mouth of thy seed's
seed, saith the Lord, from henceforth and for ever.
Arise, shine; for thy light is come, and the glory of
the Lord is risen upon thee.
For, behold, the darkness shall cover the earth, and
gross darkness the people: but the Lord shall arise upon
thee, and his glory shall be seen upon thee.
And the Gentiles shall come to thy light, and kings to
the brightness of thy rising.
Lift up thine eyes round about, and see: all they gath-
er themselves together, they come to thee: thy sons shall
come from far, and thy daughters shall be nursed at thy
side.
Then thou shalt see, and flow together, and thine heart
shall fear, and be enlarged; because the abundance of the
sea shall be converted unto thee, the forces of the Gentiles
shall come unto thee.
The multitude of camels shall cover thee, the drome-
daries of Midian and Ephah; all they from Sheba shall come:
they shall bring gold and incense; and they shall shew forth
the praises of the Lord.
All the flocks of Kedar shall be gathered together un-
to thee, the rams of Nebaioth shall minister unto thee:
they shall come up with acceptance on mine altar, and I will
glorify the house of my glory.
Who are these that fly as a cloud, and as the doves to
their windows?
Surely the isles shall wait for me, and the ships of
Tarshish first, to bring thy sons from far, their silver
and their gold with them, unto the name of the Lord thy
God, and to the Holy One of Israel, because he hath glori-
fied thee.
And the sons of strangers shall build up thy walls, and
kings shall minister unto thee: for in my wrath I smote
thee, but in my favour have I had mercy on thee.
Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

For brass will I bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be thine everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.\(^1\)

Isaiah's comments that this era will be a time when "darkness shall cover the earth, and gross darkness the people;" his reference to a continued gathering when some will "fly as a cloud, and as the doves to their windows" and others

\(^1\)Isaiah 59:19-21; 60:1-22.
will come by the "ships of Tarshish;" his allusion to nations which "shall be utterly wasted;" and that "a small one shall be a strong nation" would seem to indicate that this is an era which still precedes the final appearance of the Savior when a time of world-wide peace will be inaugurated by the cleansing and purging out of the wicked of the earth by fire. But still, this passage seems to speak of a time after the Savior will have come and redeemed the people of Israel, when "the glory of the Lord is risen upon thee," and the "Gentiles shall come to thy light, and kings to the brightness of thy rising," when "violence shall no more be heard in thy land, wasting nor destruction within thy borders;" and "thy people also shall be all righteous." This may possibly be an indication of the interval between the appearance of the Lord on the Mount of Olives and His final coming in glory. There seems to be no definite indication of the length of such an interval. Other passages, however, also seem to speak of activities which are apparently to take place before the final cleansing of the earth when the elements will be cleansed by fervent heat and the wicked will be as stubble, and yet after the battle of Armageddon has transpired. For instance Zechariah tells of a period after the coming of the Lord to the Mount of Olives when the nations will not only be compelled to leave Jerusalem in peace, but they will be under obligation to travel there and worship the Lord of Hosts:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.
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And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherein the Lord will smite the heathen that come not up to keep the feast of the tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.¹

It will be seen that such conditions would be very much unlike the atmosphere which is prophesied for the Millennium.

It seems that there will be the final period of gathering, after peace has been extended to Israel "like a river," and Jerusalem has become a "holy mountain," when that nation shall search out the remaining righteous from the world, both Gentile and Jew, preparatory to the cleansing of the entire earth by fire:

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies.

Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a

¹Ibid., 14:16-19. Author's italics.
flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dall med upon her knees.

As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem.

And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.

For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.

They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.

For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mount Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

And I will also take of them for priests and for Levites, saith the Lord.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.¹

And apparently the knowledge that God is with the Israelites will cause many people to be converted, for Zechariah records:

Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:
And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.
Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.
Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.\(^1\)

The Savior, while ministering among the Nephites, quoted a passage from Isaiah which may pertain to this period after the battle of Armageddon. He defined it as a time after "the Father hath made bare his holy arm in the eyes of all the nations," and yet before "all the ends of the earth shall see the salvation of the Father." He speaks of a period when the missionaries shall publish peace upon the mountains, and yet the righteous are to be called out from among the wicked in preparation for their final destruction:

Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.
Then shall they break forth into joy--Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem.
The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one.
And then shall be brought to pass that which is written: Awake, awake again, and put on thy strength, 0 Zion; put on thy beautiful garments, 0 Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean.
Shake thyself from the dust; arise, sit down, 0 Jerusalem; loose thyself from the bands of thy neck, 0 captive daughter of Zion.
For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money.

\(^1\)Zechariah 8:20-23.
Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak.

And then shall they say: How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion: Thy God reigneth!

And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.

For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.

Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high. 1

This will apparently be the era in which the Jewish nation will receive the priesthood, for the Doctrine and Covenants interprets "put on thy strength" as the giving to Israel of the priesthood and "loose thyself from the bands of thy neck" as an exhortation to the scattered remnants of Israel who are yet to be gathered to throw off the curses of God which they are still experiencing because they live among the wicked:

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

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

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

We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The bands of her neck are the curs-

1III Nephi 20:33-42. Author's italics.
es of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.\(^1\)

And at that time, according to Heber C. Kimball, there will be "a uniting" of priesthood holders in America and in Palestine:

Brother Wells, you may write that. You will be there, and Willard will be there, and also Jedediah, and Joseph and Hyrum Smith, and David, and Parley; and the day will be when I will see those men in the general assembly of the Church of the First-Born in the great council of God in Jerusalem, too. Will we want you to be along?

I heard Joseph say twice that brother Brigham and I should be in that council in Jerusalem, when there should be a uniting of the two divisions of God's government. Now, you have got to live for it. What would you not do to attain to those blessings? You would give all you have in the world. You may give all you have got, and then keep it; and if you keep the commandments of God and live faithful, you shall every one see it, and that is what will bring you to it.\(^2\)

And in this era the task of burying the multitude of people who were slain in the battle of Armageddon will apparently remain as a grim reminder of Israel's near-destruction:

And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.

And seven months shall the house of Israel be burying of them, that they may cleanse the land.

Yea, all the people of the land shall bury them; and it

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\(^1\) *Doctrine and Covenants* 113:7-10.

\(^2\) *Journal of Discourses*, IX, 27. Author's italics.
shall be to them a renown the day that I shall be glorified, saith the Lord God.
And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.
And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.
And also the name of the city shall be Hamonah. Thus shall they cleanse the land.¹

The message of the prophets, then, is that there will be a great battle in the land of Palestine, in which the people of Israel will almost be defeated by the nations which will attack them, but will be finally saved by a miraculous appearance of the Lord on the Mount of Olives. The descriptions of His appearance seem to indicate that His coming will be on a local rather than a world-wide scale, although a great earthquake will take place as He appears. It is not clear how extensive an interval will follow His coming on the Mount of Olives before He finally comes in all his glory and cleanses the world by fire, but certain scriptures do speak of a time, apparently after His coming on the Mount of Olives, in which activities will be carried on which do not seem to be compatible with the conditions prophe-
sied for the Millennial era.

¹Ezekiel 39:9-16.
CHAPTER XIII

CHRIST'S COMING IN GLORY

Two appearances of the Savior have already been considered: His coming to the Temple in New Jerusalem, and His appearance on the Mount of Olives. Following these two events, and after the interval in which Palestine will be rebuilt and the righteous gathered in, He will make His third major appearance: His advent in glory.\(^1\) Charles W. Penrose contrasted the Savior's final coming with his earlier appearances in this manner:

The great and crowning advent of the Lord will be subsequent to these two appearances /New Jerusalem and Mount of Olives/; 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 as a consuming fire. The proud and rebellious

\(^1\)Other appearances by the Savior in addition to these three are perhaps anticipated, e.g.: "For behold, he shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion." **Doctrine and Covenants** 133:20.

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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."\(^1\)

According to the prophecies, the earth will have undergone many changes in preparation for this event. Great earthquakes will have changed the configuration of the land; wars will have raged throughout the world and will have brought political upheaval; famine and pestilence will have swept across the continents, leaving many cities desolate; the earth's population will have been drastically reduced so that there will be but "few men left;" the righteous will have been gathered in to the areas surrounding the new and the old Jerusalems; and the wicked who remain will have been bound in sin and will be ready to be swept off from the face of the earth.

**Trumps Introduce Christ's Coming**

The scriptures describe in detail the coming of the Savior and the dramatic phenomenon which will accompany His advent. Section eighty-eight of the *Doctrine and Covenants* foretells these events:

And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him. And they who have slept in their graves shall come

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forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven.--

They are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.

And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

And again, another trump shall sound, which is the third trump; and then come the spirits of men who are to be judged, and are found under condemnation;

And these are the rest of the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth.

And another trump shall sound, which is the fourth trump, saying: There are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting gospel--flying through the midst of heaven, unto all nations, kindreds, tongues, and people;

And this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth--for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying: Fear God, and give glory to him who sitteth upon the throne, forever and ever; for the hour of his judgment is come.

And again, another angel shall sound his trump, which is the sixth angel, saying: She is fallen who made all nations drink of the wine of the wrath of her fornication; she is fallen, is fallen:

And again, another angel shall sound his trump, which is the seventh angel, saying: It is finished! The Lamb of God hath overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God.

And then shall the angels be crowned with the glory of his might, and the Saints shall be filled with his glory, and receive their inheritance and be made equal with him.

And then shall the first angel again sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the first thousand years.

And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousand years--
And so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer; and Satan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a thousand years.\(^1\)

Because of the importance and profundity of this scripture, it is repeated here in outline form with comments by Latter-day Saint General Authorities which tend to clarify some of its teachings.

1. There shall be silence in heaven for the space of half an hour. Orson Pratt made this comment about the period of silence:

"Immediately after the sounding of this trump, there will be silence in heaven for the space of half an hour." Whether the half hour here spoken of is according to our reckoning—thirty minutes, or whether it be according to the reckoning of the Lord we do not know. We know that the word hour is used in some portions of the Scriptures to represent quite a lengthy period of time. For instance, we, the Latter-day Saints, are living in the eleventh hour, that is the eleventh period of time; and for aught we know the half hour during which silence is to prevail in heaven may be quite an extensive period of time. During the period of silence all things are perfectly still; no angels flying during that half hour; no trumpets sounding; no noise in the heavens above; but immediately after this great silence the curtain of heaven shall be unfolded as a scroll is unfolded.\(^2\)

2. The curtain of heaven shall be unfolded as a scroll, and the face of the Lord shall be revealed. It should be noted that the heaven will already have "departed as a scroll when it is rolled together" during an earthquake which is to take place during the sixth thousand years. (Revelation 6:14, cf. Doctrine and Covenants 77:6-7). Because the Lord's coming in glory is

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\(^1\) *Doctrines and Covenants* 88:95-110. Author's italics.

\(^2\) *Journal of Discourses*, XVI, 328. Author's italics.
to take place later, in the seventh thousand years, it would indicate (1) that there are two different times when the heavens are rolled back, or (2) the text of Revelation has been corrupted, or (3) this interpretation of the Doctrine and Covenants is faulty. Note also that this passage speaks of the heavens unfolding, while Isaiah refers to their being "rolled together as a scroll" in his description of the Lord's coming in vengeance.

3. The saints who are alive shall be caught up to meet him. Orson Pratt taught that these saints would become translated beings:

The mortal Saints will then be transfigured and sanctified, but not immortalized. They will be prepared for the millennial reign. The tables will then be spread, and the Latter-day and Former-day Saints will be together to partake of the sacrament just as it is this afternoon, only more perfectly prepared.

4. The first of a series of seven trumps will sound, and those who have been resurrected will be caught up into heaven. Orson Pratt held that these are to be actual trumpet signals and commented on the carrying power of such instruments:

We...believe, and so do the inhabitants of the Christian world at large, that there will be an audible sound of a trumpet—the trump of the arch-angel—in the heavens at the time this grand scenery is opened to mankind; that at the sound of that trumpet the dead in Christ will come forth from their silent dusty tombs; that at the sound of that trumpet the Saints then living will be instantaneously caught up to meet the Lord in the air. This doctrine is believed in by Christians generally who do not spiritualize altogether the sense and meaning of the Scriptures.

The other six trumps sound in order, declaring what the order

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1Isaiah 34:4.


3Ibid., XVIII, 57-58. Author's italics.
of the resurrection will be. Note that the events of which the angels speak apparently do not take place at that time, but that the angels are predicting and announcing what will take place until the end of the world. Elder Joseph Fielding Smith gives this summary of the order of the resurrections:

In modern revelation given to the Church, the Lord has made known more in relation to this glorious event. There shall be at least two classes which shall have the privilege of the resurrection at this time: First, those who "shall dwell in the presence of God and his Christ forever and ever"; and second, honorable men, those who belong to the terrestrial kingdom as well as those of the celestial kingdom.

At the time of the coming of Christ, "They who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven--They are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God." These are the just, "whose names are written in heaven, where God and Christ are the judge of all. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood."

Following this great event, and after the Lord and the righteous who are caught up to meet him have descended upon the earth, there will come to pass another resurrection. This may be considered as a part of the first, although it comes later. In this resurrection will come forth those of the terrestrial order, who were not worthy to be caught up to meet him, but who are worthy to come forth to enjoy the millennial reign.

It is written that the second angel shall sound, which is the second trump, "and then cometh the redemption of those who are Christ's at his coming; who have received their part in the prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh."

This other class, which will also have right to the first resurrection, are those who are not members of the Church of the Firstborn, but who have led honorable lives, although they refused to accept the fulness of the gospel. Also in this class will be numbered those who died without law and hence are not under condemnation for a violation of the commandments of the Lord. The promise is made to them of redemption from death in the following words: "And then shall the heathen nations be redeemed,
and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them." These, too, shall partake of the mercies of the Lord and shall receive the reuniting of spirit and body inseparably, thus becoming immortal, but not with the fulness of the glory of God.

All liars, and sorcerers, and adulterers and all who love and make a lie, shall not receive the resurrection at this time, but for a thousand years shall be thrust down into hell where they shall suffer the wrath of God until they pay the price of their sinning, if it is possible, by the things which they shall suffer.

These are the "spirits of men who are to be judged, and are found under condemnation; And these are the rest of the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth."

These are the hosts of the telestial world who are condemned to "suffer the wrath of God on earth"; and who are "cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work."¹

These seven angels also announce that all upon the earth will bow to the Savior, that the great and abominable church has fallen, and that the Lamb has trodden the winepress alone.

5. Then the angels will be crowned and the Saints will be filled with His glory and be made equal with Him.

6. The seven angels will again sound their trumps in their turn. Each will reveal the secret acts of men during a thousand year period which has passed during the earth's existence. This seems to be the event of which the first section of the Doctrine and Covenants speaks:

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.²

¹Joseph Fielding Smith, Doctrines of Salvation, II, 296-98. Author's italics.
²Doctrine and Covenants 1:2-3.
Michael (Adam), the seventh angel, will proclaim that there shall be time no longer, and that Satan shall be bound.

Saints Also to Descend

Doctrines and Covenants Section twenty-nine presents the next stage of the story and tells of the Savior’s actual coming:

For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

And again, verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else.

For a trumpet shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth—yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

Orson Pratt gave this impressive list of those who would accompany the Savior at His coming:

Who will be with Jesus when he appears? The decree has gone forth, saying, Mine Apostles who were with me in Jerusalem shall be clothed in glory and be with me. The brightness of their countenance will shine forth will all that refulgence and fulness of splendour that shall surround the Son of Man when he appears. There will be all those personages to whom he alludes. There will be all

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1See Exodus 19:13-19.

2Ibid., 29:9-13. Author’s italics.
the former-day Saints, Enoch and his city, with all the
greatness and splendour that surround them: there will be
Abraham, Isaac, and Jacob, as they sit upon their thrones,
together with all the persons that have been redeemed and
brought near unto the presence of God. All will be un-
folded and unveiled, and all this will be for the wicked
to look upon, as well as the righteous; for the wicked
will not as yet have been destroyed. When this takes
place, there will be Latter-day Saints living upon the
earth, and they will ascend and mingle themselves with that
vast throng; for they will be filled with anxiety to go
where the Saints of the Church of the Firstborn are, and
the Church of the Firstborn will feel an anxiety to come
and meet with the Saints on earth, and this will bring the
general assembly of the redeemed into one; and thus will be
fulfilled the saying of Paul, "that in the dispensation of
the fulness of times he might gather together in one all
things in Christ, both which are in heaven and which are on
dearth, even in him."

His comment is in some measure an interpretation of Doctrine
and Covenants 27:5-15:

Behold, this is wisdom in me; wherefore, marvel not,
for the hour cometh that I will drink of the fruit of the
vine with you on the earth, and with Moroni, whom I have
sent unto you to reveal the Book of Mormon, containing
the fulness of my everlasting gospel, to whom I have com-
mittcd the keys of the record of the stick of Ephraim;
And also with Elias, to whom I have committed the keys
of bringing to pass the restoration of all things spoken
by the mouth of all the holy prophets since the world be-
gan, concerning the last days;
And also John the son of Zacharias, which Zacharias he
(Elias) visited and gave promise that he should have a son,
and his name should be John, and he should be filled with
the spirit of Elias;
Which John I have sent unto you, my servants, Joseph
Smith, Jun., and Oliver Cowdery, to ordain you unto the
first priesthood which you have received, that you might
be called and ordained even as Aaron;
And also Elijah, unto whom I have committed the keys
of the power of turning the hearts of the fathers to the
children, and the hearts of the children to the fathers,
that the whole earth may not be smitten with a curse;
And also with Joseph and Jacob, and Isaac, and Abra-
ham, your fathers, by whom the promises remain; and also
with Michael, or Adam, the father of all, the prince of
all, the ancient of days;
And also with Peter, and James, and John, whom I have

1Journal of Discourses, VIII, 51. Author's italics.
sent unto you by whom I have ordained you and confirmed you
to be apostles, and especial witnesses of my name, and bear
the keys of your ministry and of the same things which I re-
vealed unto them;

Unto whom I have committed the keys of my kingdom, and
a dispensation of the gospel for the last times; and for the
fullness of times, in the which I will gather together in one
all things, both which are in heaven, and which are on earth;
And also with all those whom my Father hath given me
out of the world.¹

Description of The Lord at His Coming

The physical appearance of the Lord at His coming is
described in Doctrine and Covenants 133:46-52:

And it shall be said: Who is this that cometh down
from God in heaven with dyed garments; yea, from the re-
gions which are not known, clothed in his glorious apparel,
travelling in the greatness of his strength?
And he shall say: I am he who spake in righteousness,
mighty to save.
And the Lord shall be red in his apparel, and his gar-
ments 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.
And his voice shall be heard: I have trodden the
winepress alone, and have brought judgment upon all peo-
ple; and none were with me;
And I have trampled them in my fury, and I did tread
upon them in mine anger, and their blood have I sprinkled
upon my garments, and stained all my raiment; for this
was the day of vengeance which was in my heart.
And now the year of my redeemed is come; and they
shall mention the loving kindness of their Lord, and all
that he has bestowed upon them according to his goodness,
and according to his loving kindness, forever and ever.²

A similar description of the Lord's coming is given
by the Prophet Isaiah:

Who is this that cometh from Edom, with dyed garments
from Bozrah? this that is glorious in his apparel, travel-

¹Author's italics.
²Author's italics.
ling in the greatness of his strength? I that speak in
righteousness, mighty to save.

Wherefore art thou red in thine apparel, and thy gar-
ments like him that treadeth in the winefat?
I have trodden the winepress alone; and of the people
there was none with me: for I will tread them in mine an-
ger, and trample them in my fury; and their blood shall
be sprinkled upon my garments, and I will stain all my
raiment.

For the day of vengeance is in mine heart, and the
year of my redeemed is come.
And I looked, and there was none to help; and I won-
dered that there was none to uphold: therefore mine own
arm brought salvation unto me; and my fury, it upheld me.
And I will tread down the people in mine anger, and
make them drunk in my fury, and I will bring down their
strength to the earth.¹

Every Eye Shall Witness His Advent

When the Lord comes, everyone will see Him, for a rev-
elation records His commandment to "prepare for the revelation
which is to come, when the veil of the covering of my temple,
in my tabernacle, which hideth the earth, shall be taken off,
and all flesh shall see me together."² The comment was made
by Orson Pratt that even the dead would see Him:

It seems then that the second advent of the Son of God is
to be something altogether of a different nature from any-
thing that has hitherto transpired on the face of the
earth, accompanied with great power and glory, something
that will not be done in a small portion of the earth like
Palestine, and seen only by a few; but it will be an event
that will be seen by all—all flesh shall see the glory of
the Lord; when he reveals himself the second time, every
eye, not only those living at that time in the flesh, in
mortality on the earth, but also the very dead themselves,
ye also who pierced him, those who lived eighteen hun-
dred years ago, who were engaged in the cruel act of
piercing his hands and his feet and his side, will also
see him at that time.³

¹Isaiah 63:1-6.
²Doctrine and Covenants 101:23.
³Journal of Discourses, XVIII, 170. Author's italics.
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Moroni speaks of a time of judgment at his coming, at which it will be decided who shall dwell with him on the earth:

Behold, will ye believe in the day of your visitation—behold, when the Lord shall come, yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat, yea, in that great day when ye shall be brought to stand before the Lamb of God—then will ye say that there is no God?

Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?

Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell.

For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you.1

The Lord Himself speaks of this judgment and says that "in mine own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth."2

Changes in The Configuration of The Earth

As He comes, every corruptible thing of the earth will be consumed by fire and fervent heat:

And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed.

And also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth.3

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1Mormon 9:2-5. Author's italics.
2Doctrines and Covenants 43:29.
3Ibid., 101:24-25. Author's italics.
The Book of Mormon states that "the elements should be melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away,"\(^1\) and also that at God's "command the earth shall be rolled together as a scroll."\(^2\)

It is apparently at His coming in glory that the location of the seas and the continents will be greatly altered, as is described in the **Doctrine and Covenants:**

And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people;
   And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found.
   He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land;
   And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.
   And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.\(^3\)

That upheaval, which will combine all the oceans into one area of the earth, will serve to return the earth to the condition it was originally, before it was divided,\(^4\) explained by Joseph Fielding Smith:

We are committed to the fact that Adam dwelt on this American continent. But when Adam dwelt here, it was not the American continent, nor was it the Western Hemisphere, for all the land was in one place, and all the water was in one place. There was no Atlantic Ocean separating the hemispheres. "And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land

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\(^1\)III Nephi 26:3.  \(^2\)Mormon 5:23.  
\(^3\)Doctrine and Covenants 133:21-25. Author's italics.  
Earth; and the gathering together of the waters called he Seas; and God saw that it was good."

If all the water was in one place, then naturally all the land was in one place; therefore, the shape of the earth, as to the water and the land surface, was not as we find it today. Then we read in Genesis that there came a time when the earth was divided. There are some people who believe that this simply means that the land surface was divided among the various tribes, but this is not the meaning; it was an actual dividing of the surface of the earth, and it was broken up as we find it now.

The Lord revealed to the Prophet Joseph Smith that when he comes, as a part of the great restoration, this land surface will be brought back to its original form. When that time comes, the land of Zion (Western Hemisphere) and the land of Jerusalem "shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided." John saw this day when "every island fled away, and the mountains were not found."

Isaiah apparently alluded to the Lord's coming in glory when he said that because of gross wickedness "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Such a cleansing is understood to be the baptism of the earth by fire and by the Holy Ghost. Said Orson F. Whitney:

The earth underwent a baptism by being immersed in water, for the remission of its sins, the washing away of its iniquities. "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." Is the world to be deluged in water again? No; because God gave a promise to Noah and set his bow in the clouds as a sign that the world should never again be drowned in water; but in the day of the coming of the Son of Man it will receive the baptism of fire and of the Holy Ghost. John the Baptist said: "There cometh one mightier than I, after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: he shall baptize you with the Holy Ghost and with fire." Not only man, but the earth itself, which is a living creature, must undergo this ordinance--this

1Joseph Fielding Smith, Doctrines of Salvation, III, 74-75.

2Isaiah 24:5-6.
dual baptism.\textsuperscript{1}

And Orson Pratt added:

The second ordinance instituted for the sanctification of the earth, is that of fire and the Holy Ghost. The day will come when it shall burn as an oven, and all the proud, and all that do wickedly shall be as stubble; after which, the glory of God shall cover the earth, as the waters cover the deep. Here then is a baptism of fire first, then of the Holy Spirit. As man receives the baptism of fire and the Holy Spirit through the laying on of the hands of a legal administrator, so the earth receives the same, not through its own agency, but through the agencies ordained of God. As man becomes a new creature by being born again, first of water, then of the spirit, in the same manner the earth becomes a new earth by being born again of these cleansing and purifying elements. As man becomes a righteous man by the new birth, so the earth becomes a righteous earth through the same process.\textsuperscript{2}

Those who will be consumed by fire will be the more wicked of the people--those who have lived only the telestial law, according to Joseph Fielding Smith:

When the reign of Jesus Christ comes during the millennium, only those who have lived the telestial law will be removed. The earth will be cleansed of all its corruption and wickedness. Those who have lived virtuous lives, who have been honest in their dealings with their fellow man and have endeavored to do good to the best of their understanding, shall remain.

... ...

So we learn that all corruptible things, whether men or beasts or element, shall be consumed; but all that does not come under this awful edict shall remain. Therefore, the honest and upright of all nations, kindreds, and beliefs, who have kept the terrestrial or celestial law, will remain. Under these conditions, people will enter the great reign of Jesus Christ carrying with them their beliefs and religious doctrines. Their agency will not be taken from them.\textsuperscript{3}

This fire will not only cleanse the earth, but it will also re-

\textsuperscript{1}Journal of Discourses, XXVI, 266. Author's italics.

\textsuperscript{2}Ibid., I, 331. Author's italics.

\textsuperscript{3}Joseph Fielding Smith, Doctrines of Salvation, III, 62-63.
new it, and the earth will be returned to its paradisiacal glory. Isaiah spoke, for example, of "a new heavens and a new earth: and the former shall not be remembered, nor come into mind."¹ In this connection Elder Joseph Fielding Smith commented:

Latter-day Saints believe that the day is near, even at the doors, when Christ shall make his appearance as the rightful ruler of the earth. When that time comes, the whole earth and all things which remain upon its face shall be changed, and "the earth will be renewed and receive its paradisiacal glory." That means that the earth shall be brought back to a similar condition which prevailed when peace and righteousness ruled and before death entered with its awful stain of evil and destruction.

When that day comes wickedness must cease and every unclean creature shall be swept from the earth for they will not be able to endure the changed conditions. All "element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and enmity of the beasts, yea, the enmity of all flesh, shall be removed, whether they are men or beasts, they who have wickedness in their hearts cannot stay—they shall be as stubble—they shall be consumed and pass away. And so the earth shall be cleansed that the knowledge of the Lord shall cover the face of the earth."²

It seems that at the time the earth is cleansed it will be in commotion and shall reel to and fro:

The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.³

Isaiah explained the changes which the configuration of the earth will undergo:

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-

¹Isaiah 65:17.
²Joseph Fielding Smith, Doctrines of Salvation, III, 56-57.
³Isaiah 24:19-20.
way for our God.
   Every valley shall be exalted, and every mountain and
hill shall be made low; and the crooked shall be made
straight, and the rough places plain:
   And the glory of the Lord shall be revealed, and all
flesh shall see it together: for the mouth of the Lord hath
spoken it.1

The Marriage of The Lamb

John Taylor, in expounding a passage from the Pearl of
Great Price, taught that the whole latter-day city of Zion will
be caught up into heaven, and that there it will be united with
the city of Enoch, and they shall descend together:

By and by when the time came for the accomplishment of the
purposes of God, and before the destruction of the wicked,
Enoch was caught up to heaven and his Zion with him. And
we are told in latter revelation in relation to these mat-
ters that a Zion will be built up in our day; that great
trouble will overtake the inhabitants of the earth; and that
when the time arrives, the Zion that was caught up will de-
scend, and the Zion that will be organized here will ascend,
both possessed of the same spirit, their peoples having been
preserved by the power of God according to His purposes and
as His children, to take part in the events of the latter
days. We are told that when the people of these two Zions
meet, they will fall on each others' necks, and embrace and
kiss each other.2

In this manner the former Saints will be united with the
Latter-day Saints. Christ, the Lamb, will come and be united
with the Church, His bride, and their union will be termed the
"marriage of the Lamb:"

And I heard as it were the voice of a great multitude,
and as the voice of many waters, and as the voice of mighty
thunderings, saying, Alleluia: for the Lord God omnipotent
reigneth.
   Let us be glad and rejoice, and give honour to him:
for the marriage of the Lamb is come, and his wife hath

1Isaiah 40:3-5.
2Journal of Discourses, XXV, 305.
made herself ready.
And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.
And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.¹

In interpreting this passage Elder Joseph Fielding Smith said:

This prophecy of the marriage of the Lamb is a figure of speech, having reference to the second coming of our Savior and the feast, or supper, that the righteous shall receive at his coming. When teaching the Jews, and more especially his disciples, the Savor spoke of the Bridegroom when referring to himself.²

The final coming of the Savior is held to be an event which will take place on a world-wide scale, instead of the local scale which will characterize His appearance on the Mount of Olives. At his coming the elements will melt, the surface of the earth will undergo great changes, many will be brought forth from their tombs, and the wicked will be swept from the face of the earth. Only those who have lived a celestial or terrestrial law will abide this cleansing process. Many of the former Church leaders from past dispensations will return with the Savior, and the former and the latter day church will be united. Christ's union with the Church will be known as the "marriage of the Lamb," and His coming in glory will constitute the beginning of the period known as the Millennium.

²Joseph Fielding Smith, Doctrines of Salvation, III, 61.
CHAPTER XIV

THE MILLENNIUM

Extended Life and Resurrection

The scriptures reveal a detailed picture of the conditions which will exist during the thousand-year period known to Latter-day Saints as the Millennium. Prominent among their teachings is the doctrine that the power of death will be overcome to a degree, and during that era "there shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."¹

Though all mortals shall still have to die during the millennial era, nevertheless a revelation given to Joseph Smith states that they will be changed in the twinkling of an eye to a resurrected state without being buried:

And he that liveth when the Lord shall come, and hath kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man. Wherefore, children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye. Wherefore, for this cause preached the apostles unto the world the resurrection of the dead.²

The Prophet also taught that those who "die in the

¹Isaiah 65:20.
²Doctrine and Covenants 63:50-52.
Lord" shall "rise from the dead and shall not die after, and
shall receive an inheritance before the Lord, in the holy city."¹
Concerning what then appears to be a mingling of mortal and im-
mortal beings Orson Pratt commented:

"Do you think," one may say, "there will be mortal be-
ings living on the earth, when these heavenly hosts come?"
Yes, and they will dwell together. What, people not subject
to sickness, or to sorrow, or punishment, people whose
bodies are celestial and immortal, who will endure in their
bodies to all eternity! Will they mingle with mortal be-
ings? Yes...

I have no doubt there will be a certain degree of the
glory of the immortal beings withheld from the children of
mortality, during the whole period of the millennium. Kings
and priests will come here to reign, and will mingle freely
among their children of whom they are ancestors. And those
who are mortal can receive instruction from those who are
immortal, that will prepare them for the time when the earth
is to undergo a still greater change. The children of mor-
tality will need this preparation in order to live when this
earth is burning up, which is to be its final destiny.²

A Period of Peace and Righteousness

According to Isaiah, the Millennium will be a period of
peace, when strife and turmoil will not be permitted to exist:

The wolf also shall dwell with the lamb, and the leop-
ard shall lie down with the kid; and the calf and the young
lion and the fatling together; and a little child shall
lead them.
And the cow and the bear shall feed; their young ones
shall lie down together: and the lion shall eat straw like
the ox.
And the suckling child shall play on the hole of the
asp, and the weaned child shall put his hand on the cock-
atrice' den.

¹Ibid., 63:49.
²Journal of Discourses, XVIII, 320. Author's italics.
On this point the Prophet Joseph said "Christ and the resur-
rected Saints will reign over the earth during the thousand
years. They will not probably dwell upon the earth, but will
visit it when they please or when it is necessary to govern it." Documentary History of the Church, V, 212.
They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.  

John states that at the beginning of the Millennium Satan will be bound, and will not be permitted to tempt men:

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

The Doctrine and Covenants adds that "in that day Satan shall not have power to tempt any man." Nephi gives the reason for Satan's lack of power during this period, stating that "because of the righteousness of his people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reign-eth."

Erastus Snow commented on the idea of Satan's being bound, and stated that his withdrawal would bring about actual changes in the earth and its atmosphere:

This promise we have—that when the time comes that is written of in the Scripture, that Satan shall be bound, and shall cease to exercise his power and dominion over the hearts of the children of God for the space of a thousand years, the children that shall grow up unto the Lord shall not taste of death; that is, they shall not sleep in

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2 Revelation 20:1-3.
3 Doctrine and Covenants 101:28.
the earth, but they shall be changed in a moment, in the
 twinkling of an eye, and they shall be caught up, and their
rest shall be glorious.

I thus distinguish between them and us, because at that
time they shall grow up with a more complete and perfect un-
derstanding of the laws of life and health, and they will
observe them. And the temptations and evils that surround
us on every hand shall be removed from them. The elements
that are now under the control of the prince and power of
the air, and charged with death, which we are constantly
brought in contact with, will then be removed; the elements
will be sanctified, the curse will be removed from the
earth and its surrounding atmosphere, and the powers of
darkness that rule in the atmosphere will be confined to
their own region, and the tabernacles of the children of men
shall grow up without sin unto salvation.

Hence their tabernacles shall not be subject to pain and
sickness like unto ours. There will be no pain and sickness,
because there will be no breach of the laws of life and
health. There will be no intemperance of any kind, because
there will be no evil spirit at the elbow continually ready
to allure and draw into sin. But the Spirit of the Lord
will be with every person to guide him constantly, and the
law of the Lord will be written in his heart, so that one
will not need to say to another, "This is the way; walk ye
in it." There will be no Devil to tempt on the right hand
and on the left, saying, "This is the way, walk in it." Thus
having this good influence continually around them to
keep them in the straight path, they will grow up without
sickness, pain, or death.¹

Nevertheless it appears that men will still be able to commit
sin. Said Joseph Fielding Smith:

The Prophet Joseph Smith has said: "There will be wick-
ed men on the earth during the thousand years. The hea-
then nations who will not come up to worship will be visited
with the judgments of God, and must eventually be destroyed
from the earth." /Documentary History of the Church, V,
212/

The saying that there will be wicked men on the earth
during the millennium has been misunderstood by many, be-
cause the Lord declared that the wicked shall not stand,
but shall be consumed. In using this term wicked it should
be interpreted in the language of the Lord as recorded in
the Doctrine and Covenants, section 84, verses 49-53. Here
the Lord speaks of those who have not received the gospel
as being wicked as they are still under the bondage of sin,
having not been baptized. The inhabitants of the terres-
trial order will remain on the earth during the millennium,

¹Journal of Discourses, VII, 355-56. Author's italics.
and this class is without the gospel ordinances.\(^1\)

Orson Pratt explained this problem even more clearly:

The question may arise here—"will it be possible for men to sin during the Millennium?" Yes. Why? Because they have not lost their agency. Agency always continues wherever intelligent beings are, whether in heaven, on the earth, or among any of the creations that God has made; wherever you find intelligent beings, there you will find an agency, not to the same extent perhaps, under all circumstances, but yet there is always the exercise of agency where there is intelligence. For instance, when Satan is bound and a seal set upon him in this lowermost pit, his agency is partially destroyed in some things. He will not have power to come out of that pit; now he has that power; then he will not have power to tempt the children of men, now he has that power; consequently his agency then will be measurably destroyed or taken away, but not in full. The Lord will not destroy the agency of the people during the Millennium, therefore there will be a possibility of their sinning during that time. But if they who live then do sin, it will not be because of the power of the devil to tempt them, for he will have no power over them, and they will sin merely because they choose to do so of their own free will.\(^2\)

Home Life and Sociality as The Lord Dwells Among Men

According to Isaiah, home life will continue during the Millennium much as it is now:

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.\(^3\)

Brigham Young expressed the same idea as he defined the Millen-

\(^1\)Joseph Fielding Smith, *Doctrines of Salvation*, III, 63-64.

\(^2\)Journal of Discourses, XVI, 319-20. Author's italics.

\(^3\)Isaiah 65:21-23.
The Millennium consists in this—every heart in the Church and Kingdom of God being united in one; the Kingdom increasing to the overcoming of everything opposed to the economy of heaven, and Satan being bound, and having a seal set upon him. All things else will be as they are now, we shall eat, drink, and wear clothing. Let the people be holy, and the earth under their feet will be holy.¹

The Scriptures affirm that men will continue to enjoy the same sociality which is now theirs:

   When the Savior shall appear we shall see him as he is. We shall see that he is a man like ourselves. And that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy.²

   A revelation records the Lord’s statement that "I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."³ Apparently the Kingdom of God will be turned over to the Savior, and He "shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver."⁴ Said a revelation to Joseph Smith:

   But, verily I say unto you that in time ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your lawgiver, and what can stay my hand?⁵

¹Journal of Discourses, I, 203.
²Doctrine and Covenants 130:1-2.
³Ibid., 29:11.
⁴Doctrine and Covenants 45:59.
⁵Ibid., 38:21-22.
Government of The Saints

Latter-day Saints believe that there will be two world capitals during the Millennium. Isaiah states: "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."¹ Orson Pratt gave this explanation concerning the law:

But Zion is also to be built up. Another city, not old Jerusalem, but a new Jerusalem, called Zion, upon the great western hemisphere, preparatory to the coming of the Lord. "Out of Zion shall go forth the law," says the prophet. What law? A law to regulate the nations, a law teaching them how to be saved, a law informing the kings and emperors and the nobles of the earth how they can save themselves, and how they can save their dead.²

Many will be given inheritances during this period on which to dwell. These will be appointed by "one mighty and strong":

And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.

And all they who are not found written in the book of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth.³

¹Isaiah 2:3. ²Journal of Discourses, XIV, 350.
³Doctrine and Covenants 85:7-9. Author's italics. This is a highly controversial scripture because it has been seized upon and exploited by apostate factions which have broken off from the Church. Several leaders of these groups at the present
Pratt also taught that the Saints in Zion will have received only a stewardship until after the resurrected Saints have come forth and received their inheritances, and that after the resurrection the living saints will receive their eternal portion.

time claim to be the "one mighty and strong." The following statements of clarification are taken from an official pronouncement of the First Presidency of the Church published in the Improvement Era in 1907:

"Those, however, who have so far proclaimed themselves as being the 'one mighty and strong,' have manifested the utmost ignorance of the things of God and the order of the Church. Indeed their insufferable ignorance and egotism have been at the bottom of all their pretensions, and the cause of all the trouble into which they have fallen. They seem not to have been aware of the fact that the Church of Christ and of the Saints is completely organized, and that when the man who shall be called upon to divide unto the Saints their inheritances comes, he will be designated by the inspiration of the Lord to the proper authorities of the Church, appointed and sustained according to the order provided for the government of the Church." p. 930.

"Certainly in the face of this plain statement of the Lord's that the sins of Edward Partridge were forgiven him, we do not feel that his sad and early death was the fulfillment of the threatened judgment of the revelation. But that he was the man so threatened in that revelation, there can be no question; not only on account of what is here set forth, but also because Orson Pratt, one familiar with Edward Partridge and an active participant in all these historical matters, publicly declared from the pulpit in Salt Lake City, about the time of the death of President Young, that the man referred to in that passage of the revelation in question, was Bishop Edward Partridge. Of the fact of his statement, there can be no doubt; and at the time he was the historian of the Church as well as a member of the quorum of the Apostles.

"Now, as to the 'one mighty and strong,' who shall be sent of God, to 'set in order the house of God, and to arrange by lot the inheritance of the Saints.' Who is he? What position will he hold in the Church? In what manner will he come to his calling? We draw attention first of all to the fact that this whole letter to William W. Phelps, as well as the part afterwards accepted as the word of the Lord, related to the affairs of the Church in Zion, Independence, Jackson county, Missouri. And inasmuch as through his repentance and sacrifices and suffering, Bishop Edward Partridge undoubtedly obtained a mitigation of the threatened judgment against him of falling 'by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning,' so the occasion for sending
You may perhaps ask when this time will come? for the Saints to receive bona fide inheritances. The time will come for the Saints to receive their stewardships, when they shall return to the lands from whence they have been driven; but the inheritances will not be given, until the Lord shall first appoint to the righteous dead their inheritances, and afterwards the righteous living will receive theirs. This you will find recorded in the Doctrine and Covenants; and in the same Book it is predicted that there is to be one "mighty and strong," as well as to be an immortal personage,—one that is clothed upon with light as with a garment:—one whose bowels are a fountain of truth. His mission will be to divide, by lot, to the Saints their inheritances, according to their faithfulness in their stewardships. This too agrees with another revelation, given on the 27th Dec. 1832, which says, in great plainness, that when the Saints are resurrected and caught up into heaven, and the living Saints are also caught up, and that when the seventh angel shall have sounded his trump, then the Saints shall receive their inheritances. /Doctrine and Covenants 88:95-110/ The time is there specified, concerning the period that the Lord has in his own mind, when inheritances shall be given. Finally after the Saints have been resurrected and caught up, in connection with all the then living Saints, into heaven; and after the seventh angel sounds his trump, the earth will be given to the Saints of the Most High for an inheritance to be divided out to them.

Judgment, during the Millennium, will be given to the Saints. In the words of John the Revelator:

another to fill his station—'one mighty and strong to set in order the house of God, and to arrange by lot the inheritances of the Saints'—may also be considered as having passed away and the whole incident of the prophecy closed." pp. 939-40

"If, however, there are those who will still insist that the prophecy concerning the coming of one 'mighty and strong' is still to be regarded as relating to the future, let the Latter-day Saints know that he will be a future bishop of the Church who will be with the Saints in Zion, Jackson county, Missouri, when the Lord shall establish them in that land; and he will be so blessed with the spirit and power of his calling that he will be able to set in order the house of God, pertaining to the department of the work under his jurisdiction; and in righteousness and justice will 'arrange by lot the inheritances of the Saints.' He will hold the same high and exalted station that Edward Partridge held; for the latter was called to do just this kind of work—that is, to set in order the house of God as pertaining to settling the Saints upon their inheritances. . . ." pp. 940-41. "One mighty and Strong" Improvement Era, Vol. X, No. 12, October, 1907, pp. 929-943.

1Journal of Discourses, XXI, 150-51. Author's italics.
And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.\(^1\)

This was further clarified in the Book of Mormon, where the role of the Apostles in the judgment program is outlined:

And he said unto me: Thou rememberest the twelve apostles of the Lamb? Behold they are they who shall judge the twelve tribes of Israel; wherefore, the twelve ministers of thy seed shall be judged of them; for ye are of the house of Israel. And these twelve ministers whom thou beholdest shall judge thy seed. And, behold, they are righteous forever; for because of their faith in the Lamb of God their garments are made white in his blood.\(^2\)

Orson Pratt taught that this same judgment will continue in the eternal worlds:

And Jesus and the Twelve Apostles will be in our midst. And we have an account of their thrones. "And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Then the twelve tribes will come back, and twelve men sitting on twelve thrones, in the land of Palestine, will reign over them. The Twelve disciples raised up in this land, 1800 years ago, are to have their thrones; who, after being judged themselves by the Twelve at Jerusalem, will sit upon their thrones and will judge the remnant of the tribe of Joseph. And they will have that work to do in the eternal worlds.\(^3\)

He stated also while speaking of the original twelve apostles, that the process of judging will be a continuous process—a process of rule rather than of judgment, and the judges will sit as the judges in Israel did before the time of Saul. Others besides the apostles will hold responsibility:

\(^1\)Revelation 20:4. \(^2\)I Nephi 12:9-10. \(^3\)Journal of Discourses, XIX, 176.
"And these will be the men that will be with Jesus when he descends upon the Mount of Olives, after the graves of the just have been opened. In the resurrection they will come forth immortal, eternal, clothed upon with the fulness of that glory that pertains to the celestial kingdom. They will also reign as kings and priests here on the earth. To some of the raised Saints there will be given ten cities to rule over, according to their works here in this life. All will not have the same power. All will not have the same rule. The Twelve shall have twelve thrones—one throne each, to judge the twelve tribes of Israel. The tribes will need judging, during the whole thousand years they live on the earth; they will need judges in their midst, to make manifest unto them that which is important for men, and women, and children, to know.

These twelve men who are appointed to judge these twelve tribes of Israel cannot be as it were the judges over all the earth at the same time. They cannot be everywhere present at the same moment, and hence there will be other judges, other men of God, those who are accounted worthy in the sight of the Most High.¹

Brigham Young told of the righteousness of the judgment they will render:

When the judgment is given to the Saints, it will be because of their righteousness, because they will judge even as the angels and as the Gods, and not as the wicked do at the present time, who care not for God nor for justice, who care not for truth nor mercy, love nor kindness, who judge according to the wickedness of their hearts.²

Spirit to Be Poured Out

There will be a great outpouring of the Holy Spirit during the Millennium, according to the Prophet Joel:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:
And also upon the servants and upon the handmaids in those days will I pour out my spirit.³

During the Millennium the Lord will reveal many things

¹Ibid., XX, 155. Author's italics. ²Ibid., XIX, 7.
³Joel 2:28-29. Although this passage is often quoted by Latter-day Saint writers in reference to the restoration of the Gospel, B. H. Roberts commented on it and applied it
which are at present hidden from the world. Note the promises He has made:

Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things—

Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof—

Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven.1

Joseph Smith commented on the truths which will be revealed to man:

Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things directly to the Millennium: "Because Peter, referring to the Spirit that was then resting upon the Twelve Apostles, said, 'this is that which was spoken by the Prophet Joel,' etc., the very general opinion prevails that Joel's prophecy was then fulfilled; and hence the last days were come. This is an entire misapprehension of the purpose of Peter in making the quotation; as also of the quoted passage itself. Beyond all controversy Peter meant only: This Spirit which you now see resting upon these Apostles of Jesus of Nazareth, is that same Spirit which your Prophet Joel says will, in the last days, be poured out upon all flesh. Obviously he did not mean that this occasion of the Apostles receiving the Holy Ghost was a complete fulfillment or the meaning of Joel's prediction. To insist upon such an exegesis would be to charge the chief of the Apostles with palpable ignorance of the meaning of Joel's prophecy. On the occasion in question the Holy Ghost was poured out upon the Twelve Apostles, who were given the power to speak in various tongues; Joel's prophecy for its complete fulfillment requires that the Spirit of the Lord, the Holy Ghost, shall be poured out upon all flesh; and undoubtedly refers to that time which shall come in the blessed millennium when the enmity shall not only cease between man and man, but even between beasts of the forests and of the fields; and between man and beast, as described by Isaiah..." Documentary History of the Church, I, xxxii.

1Doctrine and Covenants 101:32-34.
which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times.¹

Among the revelations which must come forth is the Book of Enoch, which will contain Adam's prophecy of the future of the world:

And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.

And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.

These things were all written in the book of Enoch, and are to be testified of in due time.²

Truths pertaining to the physical creation of the earth and universe will also be made known:

God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;

Which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory;

A time to come in the which nothing shall be withheld, whether there be one God or many gods, they shall be manifest.

All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.

And also, if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars--

All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed in the days of the dispensation of the fulness of times--

According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his

eternal presence and into his immortal rest.
How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.\(^1\)

Apparently the truths will be so wonderful that "since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, 0 God, besides thee, how great things thou hast prepared for him that waiteth for thee."\(^2\)

It will probably be because of this rich outpouring of the Holy Spirit that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."\(^3\)

During the Millennial era the redeemed will be filled with the knowledge of the Lord, and will sing a new song, the lyrics of which have already been given:

The Lord hath brought again Zion;
The Lord hath redeemed his people, Israel, According to the election of grace, Which was brought to pass by the faith And covenant of their fathers. 
The Lord hath redeemed his people; And Satan is bound and time is no longer. The Lord hath gathered all things in one. The Lord hath brought down Zion from above. The Lord hath brought up Zion from beneath. The earth hath travailed and brought forth her strength; And truth is established in her bowels; And the heavens have smiled upon her; And she is clothed with the glory of her God; For he stands in the midst of his people. Glory, and honor, and power, and might, Be ascribed to our God; for he is full of mercy, Justice, grace and truth, and peace, Forever and ever, Amen.\(^4\)

\(^1\)Ibid., 121:26-33. \(^2\)Ibid., 133:45.
\(^3\)Isaiah 11:9. 
\(^4\)Doctrine and Covenants 84:99-102.
Orson Pratt taught that at this time even the animal kingdom shall also be endowed with greater intelligence.

Then the knowledge of God will cover the whole earth, as the waters cover the great deep. And then the animal creation will manifest more intelligence and more knowledge than they do now, in their fallen condition. Indeed, we have a declaration, by John the Revelator, that when this time shall come, they will even know how to praise God. He says, "and every creature which is in heaven, and on the earth, and under the earth and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." What? The animal creation endowed with language? Yes, a language of praise, saying something concerning the Lamb that was slain, and about his glory and excellency. What a beautiful creation this will be when all these things are fulfilled. Amen.¹

Many Churches During The Millennium

According to George Q. Cannon, during the Millennium, all men will know the Lord, and be acquainted with His rule and law:

If you read the 20th chapter of the Revelations, you will see that the Lord revealed to John that there shall be a thousand year's rest, a millennium or millennial era, when the earth shall rest from wickedness, and when knowledge shall cover it as waters cover the deep, and when one man shall not have to say to another, "Know ye the Lord?" but when, according to the words of the Prophet, "All shall know him, from the least even unto the greatest;" when God's will shall be written in the hearts of the children of men, and they will understand his law.²

Apparently men will not only know of Christ but they will bow and give allegiance to His law, for Paul states:

Wherefore God also hath highly exalted him, and given him a name which is above every name:
That at the name of Jesus every knee should bow, of

¹Journal of Discourses, XX, 18. Author's italics.
²Ibid., XIV, 321.
things in heaven, and things in earth, and things under the earth;
And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.  

The same idea is contained in latter-day revelation:

Wherefore, I say unto you that I have sent unto you mine everlasting covenant, even that which was from the beginning. And that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself shall be laid low of power.

But it appears that the above scriptural references may not be interpreted to mean that everyone will join the Church of Christ. Brigham Young repeatedly taught that there would still be a variety of churches on the earth during the Millennium:

When the nations shall see the glory of God together, the spirit of their feelings may be couched in these words, "I will be damned if I will serve you." In those days, the Methodists and Presbyterians, headed by their priests, will not be allowed to form into a mob to drive, kill, and rob the Latter-day Saints; neither will the Latter-day Saints be allowed to rise up and say, "We will kill you Methodists, Presbyterians, &c.," neither will any of the different sects of Christendom be allowed to persecute each other.

What will they do? They will hear of the wisdom of Zion, and the kings and potentates of the nations will come up to Zion to inquire after the ways of the Lord, and to seek out the great knowledge, wisdom, and understanding manifested through the Saints of the Most High. They will inform the people of God that they belong to such and such a Church, and do not wish to change their religion.

They will be drawn to Zion by the great wisdom displayed there, and will attribute it to the cunning and craftiness of men. It will be asked, "What do you want to do, ye strangers from afar." "We want to live our own religion." "Will you bow the knee before God with us?" O Yes, we would as soon do it as not;" and at that time every knee shall bow, and every tongue acknowledge that God who is the framer and maker of all things, the gov-

1Philippians 2:9-11.
2Doctrine and Covenants 49:9-10.
ernor and controller of the universe. They will have to bow
the knee and confess that He is God, and that Jesus Christ,
who suffered for the sins of the world, is actually its Re-
deemer; that by the shedding of his blood he has redeemed
men, women, children, beasts, birds, fish, the earth itself,
and everything that John saw and heard praising in heaven.
They will ask, "If I bow the knee and confess that he
is that Saviour, the Christ, to the glory of the Father,
will you let me go home, and be a Presbyterian?" "Yes."
"And not persecute me?" "Never." "Won't you let me go home
and belong to the Greek Church?" "Yes." "Will you allow
me to be a Friend Quaker, or a Shaking Quaker?" "O yes,
anything you wish to be, but remember that you must not per-
secute your neighbors, but must mind your own business, and
let your neighbors alone, and let them worship the sun, moon,
a white dog, or anything else they please, being mindful that
eye every knee has got to bow and every tongue confess. When
you have paid this tribute to the Most High, who created you
and preserves you, you may then go and worship what you
please, or do what you please, if you do not infringe upon
your neighbors.1

On another occasion he said:

In the millennium men will have the privilege of beingPres-
byterians, Methodists or Infidels, but they will not have
the privilege of treating the name and character of Deity
as they have done heretofore. No, but every knee shall bow
and every tongue confess to the glory of God the Father that
Jesus is the Christ.2

He commented that many will remain members of their respective
churches because they will not humble themselves sufficiently
to accept the Gospel and be taught, even though they will have
an adequate witness of the truthfulness of the Church:

I most assuredly expect that the time will come when
every tongue shall confess, and every knee shall bow, to
the Savior, though the people may believe what they will
with regard to religion. The kingdom that Daniel saw will
actually make laws to protect every man in his rights, as
our government does now, whether the religions of the peo-
ple are true or false. We believe this as sincerely as we
believe anything else; and I think that the course of this
people has proved it, as far as the acts of the children

1Journal of Discourses, II, 316-17. Author's italics.

2Ibid., XII, 274.
of men are concerned. All creation could ask for no more witnesses than they have, that the New Testament is true, that Jesus is the Christ, that the Holy Prophets are true, that the Book of Mormon is true, and that Joseph Smith was a Prophet and Revelator. But the Lord has so ordained that no man shall receive the benefits of the everlasting Priesthood without humbling himself before Him, and giving Him the glory, for teaching him, that he may be able to witness to every man of the truth, and not depend upon the words of any individual on the earth, but know for himself, live "by every word that proceedeth out of the mouth of God," love the Lord Jesus Christ and the institutions of His kingdom, and finally enter into His glory. Every man and woman may be a Revelator, and have the testimony of Jesus, which is the spirit of prophecy, and foresee the mind and will of God concerning them, eschew evil, and choose that which is good.1

Young also held that there would be millions during the Millen- nium who would refuse to accept Christ as their redeemer:

When all nations are so subdued to Jesus that every knee shall bow and every tongue shall confess, there will still be millions on the earth who will not believe in him; but they will be obliged to acknowledge his kingly government. You may call that government ecclesiastical, or by whatever term you please; yet there is no true govern- ment on earth but the government of God, or the holy Priesthood. Shall I tell you what that is? In short, it is a perfect system of government—a kingdom of Gods and angels and all beings who will submit themselves to that government. There is no other true government in heaven or upon the earth. Do not blame me for believing in a pure and holy government.2

The efforts of the Church will be directed towards three major objectives during the Millennium: (1) missionary work, (2) temple work, and (3) teaching the Saints and preparing them for exaltation.

Missionary Work

Concerning missionary work during the Millennium, Pres- ident Joseph Fielding Smith said:

1Ibid., II, 189. Author's italics.
2Ibid., VII, 142. Author's italics.
The gospel will be taught far more intensely and with greater power during the millennium, until all the inhabitants of the earth shall embrace it. Satan shall be bound so that he cannot tempt any man. Should any man refuse to repent and accept the gospel under those conditions then he would be accursed. Through the revelations given to the prophets, we learn that during the reign of Jesus Christ for a thousand years eventually all people will embrace the truth.

If the knowledge of the Lord covers the earth as the waters do the sea, then it must be universally received. Moreover, the promise of the Lord through Jeremiah is that it will no longer be necessary for anyone to teach his neighbor, "saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."  

Temple Work

Many Latter-day Saint leaders have commented on the temple work which will be carried on during this peaceful era. George Q. Cannon, after quoting several passages of scripture pertinent to temple work, declared:

I quote these passages as they occur to my mind. You are all familiar with them. They will be fulfilled, and there will be a thousand years' rest, during which period Satan will be bound, and when the seed of the righteous will increase and cover the land. In that glorious period everything on the face of the earth will be beautiful; disease and crime, and all the evils that attend our present state of existence will be banished; and during that period, as God has revealed, the occupation of his people will be to lay a foundation for the redemption of the dead, the unnumbered millions who lived and died on the earth without hearing and obeying the plan of salvation.

John Taylor spoke of the thousands of temples which will then exist:

This is a great work. Well might it be said to Joseph Smith, "You are laying the foundation of a great work"—so vast that very few can begin to comprehend it. We read sometimes about the millennium. But what do we know about

1Joseph Fielding Smith, Doctrines of Salvation, III, 64-65. Author's italics.

it? It is a time when this work will be going on, and Temples, thousands of them, will be reared for the accomplishment of the objects designed, in which communications from the heavens will be received in regard to our labors, how we may perform them, and for whom.1

And Wilford Woodruff stated that Temples would be built throughout the American continents and in Europe:

When the Savior comes, a thousand years will be devoted to this work of redemption; and Temples will appear all over this land of Joseph,—North and South America—and also in Europe and elsewhere; and all the descendants of Shem, Ham, and Japheth who received not the Gospel in the flesh, must be officiated for in the Temples of God, before the Savior can present the kingdom to the Father, saying, "It is finished."2

It was President Young's teaching that resurrected beings will return to the earth and reveal the necessary data for temple work to be completed for the dead:

The Gospel is now preached to the spirits in prison, and when the time comes for the servants of God to officiate for them, the names of those who have received the Gospel in the spirit will be revealed by the angels of God and the spirits of just men made perfect; also the places of their birth, the age in which they lived, and everything regarding them that is necessary to be recorded on earth, and they will then be saved so as to find admittance into the presence of God, with their relatives who have officiated for them. The wicked will be cleansed and purified as by fire; some of them will be saved as by fire.3

In connection with this theme he also said:

Our bodies are now mortal. In the resurrection there will be a reunion of the spirits and bodies, and they will walk, talk, eat, drink, and enjoy. Those who have passed these ordeals are society for angels—for the Gods, and are the ones who will come into the Temple of the Lord that is to be built in the latter days, when saviours shall come up upon Mount Zion, and will say, "Here, my children, I want this and this done. Here are the names of such and such ones, of our fathers, and mothers—our ancestors; we

1Ibid., XXV, 185.  2Ibid., XIX, 230.
3Ibid., IX, 317. Author's italics.
will bring them up. Go forth, you who have not passed the ordeals of death and the resurrection— you who live in the flesh, and attend to the ordinances for those who have died without the law." Those who are resurrected will thus dictate in the Temple. When the Saints pass through death, they cannot officiate in this sinful world, but they will dictate those who are here.  

Erastus Snow stated that Joseph Smith will direct the temple work conducted during the Millennium:

The morning of the resurrection dawns upon us. Ere long we will find Joseph and his brethren overseeing and directing the labors of the Elders of Israel in the Temples of our God, laboring for the redemption of the dead, which work will continue during the thousand years rest when the Savior will bear rule over the whole earth.  

Saints Will Be Prepared for Exaltation

A third purpose of the Millennium will be the preparation of the Saints for exaltation. This may be done, in part, by resurrected beings who will have returned from the celestial realms. According to Orson Pratt they will teach the children of men and impart to them many precious truths:

The Lord Jesus Christ will be here, a part of the time, to instruct us, and those ancient patriarchs, Adam included, will come down out of their ancient celestial world, where they were first made spiritual. They are coming upon this creation; and they will have their homesteads here; and they will frequently, no doubt, take great joy in gathering together their faithful children, from the day of their own probation to the one hundredth generation. It will be some pleasure for one of our ancestors that was born a hundred generations ago to say, "Come, my children, you that are here in the flesh that have not as yet become immortal, you that dwell upon the faces of this earth, partially redeemed—come, I have some glorious tidings to communicate to you. I have something that you are not in possession of, knowledge you have not gained, because we have been up in yonder celestial world; we have been dwell-

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1Ibid., VIII, 225. Author's italics.

2Ibid., XXIII, 188.
ing in the presence of our Father and God. We were re-
stored there in the dispensation in which we died and in
which we were translated, and we have learned a great
many things that the children of mortality do not know
anything about. Come, gather yourselves together, that
you may behold your former fathers, your father's fathers
and so on, until you extend back for a hundred generations.
Hear the instructions that they shall impart to you. They
will tell you about the celestial kingdom, and the higher
glory thereof, and the blessings that are to be enjoyed
by those that attain to the fulness of that kingdom." Will
not this be encouraging to those that are yet mortal, dur-
ing the millennium? I think it will. Then will the know-
ledge of the fathers, the knowledge of the earth, and of
the things of God, and the knowledge of that which is ce-
estial, and great, and glorious, and far beyond the com-
prehension of imperfect beings as we now are in our fallen
state—then that knowledge will be opened up to the minds
of the children of men, during their respective generations
here upon the earth, during the great sabbath of creation.
What is all this for? It is to prepare their children,
during the millennium that they may have this earth made
celestial, like unto the more ancient one, that they, with
this creation, may be crowned with the presence of God the
Father, and his Son Jesus Christ. We gain this knowledge
and information by degrees. Our children are educated and
taught, until the heavens become familiar with them; the
Lord becomes familiar with them; his countenance becomes
familiar to all the righteous of the earth.1

The Millennium will also constitute a rest for the

earth:

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.2

The Millennial era which will begin when Christ final-
ly comes in glory will be a period of great righteousness, for
Satan will have been bound. However, men will still have their
agency and will be able to sin if they choose to do so. During
this period the Lord will rule as King and Lawgiver for the

1Ibid, XXI, 203-04.

2Moses 7:64. Cf. Ibid., 7:48.
earth, but He will be assisted by His Apostles and by righteous Saints who will be assigned to administrate in many areas. Judgment will be a continuing process during the period of the Millennium and will be a function fulfilled by the Kingdom of God. Missionary work, temple work, and educational work will be major objectives of the Church during this era. Resurrected beings will mingle with mortal beings, and those who must yet undergo death will be changed to a resurrected state instantaneously.

The Millennial era is looked upon with anticipation by Latter-day Saints, for it will be a time of peace and righteousness for the earth.
CHAPTER XV

EVENTS AT THE END OF THE EARTH

The Battle of Gog and Magog

As the millennial epoch draws to a close, some men will depart from the ways of righteousness and Satan will be loosed for a little season. He will gather out the wicked from among the earth, and bring them to battle against the righteous:

And when the thousand years are expired, Satan shall be loosed out of his prison,
And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.¹

This battle will be known as the battle of Gog and Magog. It should not be confused with the battle of Armageddon which, though it also involves the figures of Gog and the land of Magog, takes place before the Millennium. Said the Prophet Joseph Smith:

The battle of Gog and Magog will be after the millennium. The remnant of all the nations that fight against Jerusalem were commanded to go up to Jerusalem to worship in the millennium.²

George Q. Cannon taught that it will be because men depart from the principles of millennial society that Satan is loosed:

¹Revelation 20:7-8.
²Documentary History of the Church, V, 298.
The devil has set up every means in his power to hamper the children of men, to throw around them barriers to prevent their carrying out the will of God. And when we obey the commandments of God, we will defeat the adversary of our souls. When we carry out the purposes and the revelations which God has given and made known to us, we gain immensely. We gain power and strength, and in a little while the adversary will be bound in our midst, so that he will not have power to tempt us, and this will be brought about by our obeying the commandments of God and the revelations of the Lord Jesus Christ. I also believe that when Satan is loosed again for a little while, when the thousand years shall be ended, it will be through mankind departing from the practice of those principles which God has revealed, and the Order of Enoch probably among the rest. He can, in no better way, obtain power over the hearts of the children of men, than by appealing to their cupidity, avarice, and low, selfish desires. This is a fruitful cause of difficulty.1

It was the teaching of Orson Pratt that Satan will be able to tempt only mortal beings at this time, and will have no power over those who will be resurrected beings. He also stated that those who sin will not do so in ignorance, but theirs will be a wilful rebellion against God:

When the period called the Millennium has passed away, Satan will again be loosed. Now the query arises, Will Satan have power to deceive those who have lived on the earth, and have fallen asleep for a moment, and have received their immortal bodies? No, he will not. When they have passed through their probation, and have received their immortal bodies, Satan will have no power over them. Thus generation after generation will pass away, during the Millennium, but by and by, at the close of that period, unnumbered millions of the posterity of those who lived during the Millennium will be scattered in the four quarters of the earth, and Satan will be loosed, and will go forth and tempt them, and overcome some of them, so that they will rebel against God; not rebel in ignorance or dwindle in unbelief, as the Lamanites did; but they will sin wilfully against the law of heaven, and so great will the power of Satan be over them, that he will gather them together against the Saints and against the beloved city, and fire will come down out of heaven and consume them.2

1Journal of Discourses, XVI, 119-20. Author's italics.

2Ibid., XVI, 322. Author's italics.
The battle will be arrayed in similar fashion to the battle in the pre-existence when Michael struggled against Satan and his forces,\(^1\) in that the leader of the hosts of the righteous in this final battle will be Adam, or Michael.

And then he [Satan]\(^\text{2}\) shall be loosed for a little season, that he may gather together his armies.
And Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven.
And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies.\(^2\)

Pratt told of the existence of government during the Millennium and then explained that those who fall to Satan's temptations will apostatize from that government:

This will be the order of things to exist here on the earth, and which will be recognized by all nations that will then exist, and it will continue for a thousand years. And at the expiration of that time this kind of government will not even then be done away, although as many as can be influenced by Satan to apostatize will do so, at that time, and there will be a great division of the people, at the end of the thousand years. The Saints then, will have become very numerous, probably more numerous than ever before; and they will be obliged to gather together in one place, as we now do from the four quarters of the earth. They will have to pitch their camps round about, for the "beloved city" will not be large enough for them. It is called by John the Revelator, the camp of the Saints, a beloved city, where the Saints gather to, from the nations of the earth. Satan will gather his army, consisting of all those angels that fell and left the courts of heaven, when he did, besides all those that will apostatize from the truth, at the end of the thousand years. They too will mingle with the immortal ones of Satan's army, all being of the same spirit and mind. He with his army will come against the Saints, and the beloved city, and encompass them round about. His army will be so great that it will be able to come upon the Saints on all sides: he is to encompass their camp. Because of the favorable position he is to hold, in that great last bat-

\(^{1}\)See Revelation 12:4, 7-9.

\(^{2}\)Doctrine and Covenants 88:110b-113.
tle, and because of the vast number of his army, he doubt-

less believes that he will get the mastery and subdue the
earth and possess it. I do not think he fully understands
all about the designs of God. ... 1

Satan and his forces will encompass the Saints in the
"beloved city"2 and will make war upon them. Then fire will
come down from heaven and consume the hosts of evil, and Satan
will be cast away. Said a revelation to Joseph Smith:

And then cometh the battle of the great God; and the
devil and his armies shall be cast away into their own
place, that they shall not have power over the saints any
more at all.

For Michael shall fight their battles, and shall over-
come him who seeketh the throne of him who sitteth upon
the throne, even the Lamb.

This is the glory of God, and the sanctified; and they
shall not any more see death. 3

John also foretold the fall of Satan and his host:

And they went up on the breadth of the earth, and com-
passed the camp of the saints about, and the beloved city:
and fire came down from God out of heaven, and devoured
them.

And the devil that deceived them was cast into the lake
of fire and brimstone, where the beast and the false proph-
et are, and shall be tormented day and night for ever and
ever. 4

It appears that this destruction by fire will mark the
end of the Millennium and at that time those who are yet mor-
tal will be changed to resurrected beings for a revelation in
the Doctrine and Covenants states:

For Satan shall be bound, and when he is loosed again
he shall only reign for a little season, and then cometh
the end of the earth.

And he that liveth in righteousness shall be changed

1Journal of Discourses, XVIII, 345-46. Author's italics.
2Whether this is New Jerusalem or the holy Jerusalem is
not clear.
3Doctrine and Covenants 88:114-16.
4Revelation 20:9-10.
in the twinkling of an eye, and the earth shall pass away so as by fire.
And the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.1

As to the final state of Satan and his hosts, only the following has been revealed:

\[\text{Jesus}\] Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.
Wherefore, he saves all except them—they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment—
And the end thereof, neither the place thereof, nor their torment, no man knows;
Neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof;
Nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again;
Wherefore, the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except those who are ordained unto this condemnation.
And we heard the voice, saying: Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly.2

Consideration of Chronological Sequence of Final Events

John the Revelator enumerated three important events which are to take place at the end of this earth's temporal existence:

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, accord-

1\textit{Doctrine and Covenants} 43:31-33.
2\textit{Ibid.}, 76:43-49.
And the sea gave up the dead which were in it; and death and hell delivered up the dead that were in them: and they were judged, every man, according to their works.
And death and hell were cast into the lake of fire. This is the second death.
And whosoever was not found written in the book of life was cast into the lake of fire.¹

Thus the order in which John says these events will transpire is (1) the dissolution of the earth and the heaven, (2) the judgment, and (3) the resurrection of the rest of the dead. Note that the latter two seem to take place simultaneously. Orson Pratt described these events in a slightly different order:

The Prophet Isaiah speaks of the earth dying: "And they that dwell therein shall die in like manner." As it shall die, so shall all who dwell upon it. When shall it see death? Not until after the Millennium, after the reign of righteousness for the space of one thousand years; after, too, "the little season," during which period of time Satan will be loosed out of his prison. It will continue in its temporal state with a portion of the curse upon its face, until the devil shall gather together his armies at the end of the thousand years, when he will marshall them, bringing them up on the breadth of the earth, and compassing the camp of the Saints and the beloved city. Then the Lord will make the final change; then the last trump will sound, which will bring forth all the sleeping nations; they will come forth with immortal bodies no more to be subject to temporal death. They will come forth from their sleeping tombs, and the sea will give up the dead which is in it. The graves of the wicked will be opened, and they will come forth; and a great white throne will appear, as recorded in the 20th chapter of Revelations, and the personage who sits on it is described. Jesus comes then in his glory and power, in a manner far greater than has ever been manifested on this earth before; so great will be the glory of him who sits upon the throne, that from before his face the earth and the heaven will flee away, and no place shall be found for them.²

And on another occasion he said:

Then, after Satan's army is devoured, and after Satan is

¹Revelation 20:11-15. Author's italics.
²Journal of Discourses, XVIII, 321. Author's italics.
cast into hell, and all over whom he has power—then all
the inhabitants of the earth will be judged; this great
white throne that I have been reading about, will appear;
the great and final judgment will come; and when this
white throne appears, the earth itself and the literal,
temporal heavens that are overhead will flee away, and
there will be found no place for them.¹

It would seem, then, that these three important events
are closely connected, but that John's order is not chronolog-
ically correct. *Doctrine and Covenants* 29:26 indicates that
the final resurrection will take place before the earth passes
away:

But, behold, verily I say unto you, before the earth
shall pass away, Michael, mine archangel, shall sound his
trump, and then shall all the dead awake, for their graves
shall be opened, and they shall come forth—yea, even all.

These three events will be discussed separately so
that they may be considered with greater clarity.

**Second Resurrection**

It has been seen that the first resurrection, which be-
gins before the coming of Christ and which continues to the
end of the Millennium, will be a resurrection of the righteous
who will inherit the celestial and terrestrial kingdoms. The
second resurrection will transpire after the Millennium is com-
pleted, and will include those who will inherit the telestial
kingdom and Sons of Perdition. Said a revelation to Joseph
Smith:

And again, we saw the glory of the telestial, which
glory is that of the lesser, even as the glory of the stars
differs from that of the glory of the moon in the firmament.
These are they who received not the gospel of Christ,

neither the testimony of Jesus.
These are they who deny not the Holy Spirit.
These are they who are thrust down to hell.
These are they who shall not be redeemed from the devil
until the last resurrection, until the Lord, even Christ
the Lamb, shall have finished his work.¹

Apparently these are they who will be judged and found
under condemnation when Christ comes in glory at the beginning
of the Millennium:

And again, another trump shall sound, which is the third
trump; and then come the spirits of men who are to be judged,
and are found under condemnation;
And these are the rest of the dead; and they live not
again until the thousand years are ended, neither again, un-
til the end of the earth.
And another trump shall sound, which is the fourth trump,
saying: There are found among those who are to remain until
that great and last day, even the end, who shall remain
filthy still.²

A revelation recorded in the Doctrine and Covenants
states that the Second Resurrection will be effected by Michael
(Adam), who will give the signal by a trumpet blast:

But, behold, verily I say unto you, before the earth
shall pass away, Michael, mine archangel, shall sound his
trump, and then shall all the dead awake, for their graves
shall be opened, and they shall come forth--yea, even all.
And the righteous shall be gathered on my right hand
unto eternal life; and the wicked on my left hand will I
be ashamed to own before the Father;
Wherefore I will say unto them--Depart from me, ye
cursed, into everlasting fire, prepared for the devil and
his angels.

¹Doctrine and Covenants 76:81-85. Author's italics.
²Ibid., 88:100-102. Note that these trumps are predic-
tive, and they are not recording the actual event in their pre-
sent context. The doctrine of the resurrection is involved and
further comment on the doctrines that all men will resurrect,
the complete restoration of the body, the resurrection of lit-
tle children, and so forth, will not be made here. The reader
is referred to the large variety of commentaries by Latter-day
Saint authors which treat this doctrine in great detail.
And now, behold, I say unto you, never at any time have I declared from mine own mouth that they should return, for where I am they cannot come, for they have no power. But remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my Spirit.

Final Judgment

It appears that the Savior has reserved the right to pass upon all the inhabitants of the world in the last day, when they stand before Him to be judged; for a revelation records His statement that:

I am Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world. I, having accomplished and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself—Retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done.

A revelation to the Prophet also indicates that the wicked are being held back until this day of judgment, for it records the Lord's declaration that "the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth."3

John the Revelator, in his vision of the day of judgment saw that "the books were opened: and another book was opened, which is the book of life: and the dead were judged

1Ibid., 29:26-30.
2Ibid., 19:1-3. 3Ibid., 38:5.
out of those things which were written in the books, according to their works.¹ The Prophet's reiteration of the importance of these records is incorporated in the *Doctrine and Covenants*:

You will discover in this quotation [Rev. 20:12] that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer to the records which are kept on the earth. And the book which was the book of life is the record which is kept in heaven; The principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place—that in all your recordings it may be recorded in heaven.²

Alma the Younger, in the *Book of Mormon* records that the final judgment will be the time when every knee shall bow and acknowledge that the Redeemer is a God, and all mankind will confess their guilt to Him:

Yea, every knee shall bow, and every tongue confess before him. Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; and they shall quake, and tremble, and shrink beneath the glance of his all-searching eye.³

It was Jacob's teaching that the judgment will take place after the resurrection of all men, and that all men will have a perfect knowledge of their righteousness or of their wickedness:

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

¹Revelation 20:12.
²*Doctrine and Covenants* 128:7. Author's italics.
Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God.

Like Jacob, Moroni also emphasized that the judgment will come after the resurrection and explained that men, after the judgment, will remain happy or unhappy as they had previously been:

And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death.

And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still.

Latter-day Saints believe that men will be judged for their works, as is set forth in the Doctrine and Covenants:

But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore;

And heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever;

1II Nephi 9:13-16. Author’s italics.
For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared; and they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end.¹

The Prophet Alma taught that words and thoughts will also be considered in addition to their works:

For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless, and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence. But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance.²

Orson Pratt commented on the possible length of the day of judgment, and, though its length has not been revealed, he concluded that it must either continue over a long period of time or else the judgment will be performed by God's agents:

Taking all these passages of Scripture together, we may look for a general reckoning with all the inhabitants of this earth, both the righteous and the wicked. How long this day, called the day of judgment, will be, is not revealed. It may be vastly longer than what many suppose. It seems to me that unless there were a great number engaged in judging the dead, it would require a very long period of time; for, for one being to personally investigate all the idle thoughts and words of the children of men from the days of Adam down until that time, it would require a great many millions of years, and therefore I come to another conclusion, namely, that God has his agents, and that through these agents the dead will be judged.³

It would appear that at the end of the judgment, when

¹*Doctrine and Covenants* 76:109:12. Author's italics.
³*Journal of Discourses*, XVII, 182. Author's italics.
all enemies have been overcome by the Savior and all have been
resurrected and will have acknowledged Him, Christ will pre-
sent the kingdom to the Father and will in turn be crowned with
dominion. The *Doctrine and Covenants* speaks of a time when:

... Christ shall have subdued all enemies under his
feet, and shall have perfected his work;
When he shall deliver up the kingdom, and present it
unto the Father, spotless, saying: I have overcome and
have trodden the wine-press alone, even the wine-press of
the fierceness of the wrath of Almighty God.
Then shall he be crowned with the crown of his glory,
to sit on the throne of his power to reign forever and
ever.\(^1\)

The Apostle Paul tells of this event, and reveals that
Christ and His dominion will eventually be subjected to the
Father:

For as in Adam all die, even so in Christ shall all
be made alive.
But every man in his own order: Christ is the first-
fruits; afterward they that are Christ's at his coming.
Then cometh the end, when he shall have delivered up
the kingdom to God, even the Father; when he shall have
put down all rule and all authority and power.
For he must reign, till he hath put all enemies under
his feet.
The last enemy that shall be destroyed is death.
... And when all things shall be subdued unto him, then
shall the Son also himself be subject unto him that put
all things under him, that God may be all in all.\(^2\)

Though Christ shall turn over this kingdom to His Father, it
will be delegated back to the Savior, and "this earth will be
Christ's.\(^3\)

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1 *Doctrine and Covenants* 76:106-08. Author's italics.
2 I Corinthians 15:22-26, 28. Author's italics.
3 *Doctrine and Covenants* 130-9. That the Saints are
actually to reign was stressed in a letter from the Presi-
dency of the High Priesthood to the general membership of
the Church: "Reflect for a moment, brethren, and enquire,
Those who are faithful and who have attained exaltation will also be crowned and given power over all things, and shall be privileged to dwell in the presence of God and Christ forever, according to the Doctrine and Covenants:

They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things——
They are they who are priests and kings, who have received of his fulness, and of his glory;
And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.
Wherefore, as it is written, they are gods, even the sons of God——
Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.
And they shall overcome all things. Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.
These shall dwell in the presence of God and his Christ forever and ever. 1

It is the belief of Latter-day Saints that those who inherit the celestial kingdom will be made equal by God to Himself in power, might, and in dominion. 2 It is through the

whether you would consider yourselves worthy a seat at the marriage feast with Paul and others like him, if you had been unfaithful? Had you not fought the good fight, and kept the faith, could you expect to receive? Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the Church of the First Born? Here then, we understand, that Paul rested his hope in Christ, because he had kept the faith, and loved His appearing and from His hand he had a promise of receiving a crown of righteousness. If the Saints are not to reign, for what purpose are they crowned? In an exhortation of the Lord to a certain Church in Asia, which was built up in the days of the Apostles, unto whom He communicated His word on that occasion by His servant John, He says, 'Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.' And again, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne' (see Rev. iii)." Documentary History of the Church, II, 20.

1Ibid., 76:54-62. 2Ibid., 76:95.
power of the Priesthood that they will share the kingdom of the Father, according to the *Doctrine and Covenants*:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God. And also all they who receive this priesthood receive me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.¹

In the "Mormon" concept of the afterlife, those who gain exaltation shall have all power, and the angels are subject to them:

And they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.²

Brigham Young taught that no man from this dispensation will be able to enter the courts of heaven without the approbation of Joseph Smith:

As I have frequently told them, no man in this dispensation will enter the courts of heaven, without the approbation of the Prophet Joseph Smith, jun. Who has made this so? Have I? Have this people? Have the world? No; but the Lord Jehovah has decreed it. If I ever pass into the heavenly courts, it will be by the consent of the Prophet.


Joseph. If you ever pass through the gates into the Holy City, you will do so upon his certificate that you are worthy to pass. Can you pass without his inspection? No; neither can any person in this dispensation, which is the dispensation of the fulness of times. In this generation, and in all the generations that are to come, everyone will have to undergo the scrutiny of this Prophet.\(^1\)

Heber C. Kimball referred to a vision that Joseph Smith received, in which he saw that Adam would conduct men to the throne one by one to be crowned:

This brings to my mind the vision that Joseph Smith had, when he saw Adam open the gate of the Celestial City and admit the people one by one. He then saw Father Adam conduct them to the throne one by one, when they were crowned Kings and Priests of God. I merely bring this up to impress upon your mind the principles of order, but it will nevertheless apply to every member of the Church.\(^2\)

According to a revelation given to Joseph Smith, after the earth is renewed (transfigured), the exalted will receive their inheritance upon the celestialized earth:

Nevertheless, he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come;

When the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness ye have not yet received.\(^3\)

It was the assertion of Brigham Young that the Saints would not receive their inheritances until all else had been completed and until this earth is "placed in the cluster of the celestial kingdoms:"

When shall we receive our inheritances so that we can say they are our own? When the Savior has completed the

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\(^1\) *Journal of Discourses*, VIII, 224. Author's italics.


\(^3\) *Doctrine and Covenants* 63:20-21.
work, when the faithful Saints have preached the Gospel to the last of the spirits who have lived here and who are designed to come to this earth; when the thousand years of rest shall come and thousands and thousands of Temples shall be built, and the servants and handmaids of the Lord shall have entered therein and officiated for themselves, and for their dead friends back to the days of Adam; when the last of the spirits in prison who will receive the Gospel has received it; when the Savior comes and receives his ready bride, and all who can be are saved in the various kingdoms of God—celestial, terrestrial and telestial, according to their several capacities and opportunities; when sin and iniquity are driven from the earth, and the spirits that now float in this atmosphere are driven into the place prepared for them; and when the earth is sanctified from the effects of the fall, and baptized, cleansed, and purified by fire, and returns to its paradisiacal state, and has become like a sea of glass, a urim and thummim; when all this is done, and the Savior has presented the earth to his Father, and it is placed in the cluster of the celestial kingdoms, and the Son and all his faithful brethren and sisters have received the welcome plaudit—"Enter ye into the joy of the Lord," and the Savior is crowned, then and not till then, will the Saints receive their everlasting inheritances. I want you to understand this. We seem to have something now, but how long shall we keep it?¹

That those who do not merit exaltation will be sent to dwell on a "lesser creation" was taught by Orson Pratt:

In thus referring to the changes that the earth must undergo we might ask, Are we living now so as to be prepared for all the dispensations of God's providence? Are we prepared to receive our inheritance upon this earth, when it shall be made eternal? If we keep the celestial law which God shall give to us; or in other words, if we are born first of the water by baptism, and then of the spirit by the baptism of fire and the Holy Ghost, and if we continue to walk in this spirit in newness of life, being new creatures before the Lord our God, and becoming sanctified by the celestial law, even the law of the Gospel, we will then be prepared to inherit this creation, when it shall be made new, and sanctified, and become immortal.

If we are not thus prepared, where shall we go? God is the author of many creations besides those that are celestial. He will prepare a creation just adapted to the condition of such people—those who are not sanctified by the Gospel in all its fullness, and who do not endure faithful to the end, will find themselves located upon one of the lower creations, where the glory of God will not be made manifest to the same extent. There they will be governed

¹Ibid., XVII, 117. Author's italics.
by laws adapted to their inferior capacity and to the condition which they will have plunged themselves in. They will not only suffer after this life, but will fail to receive glory and power and exaltation in the presence of God the Eternal Father; they will fail to receive an everlasting inheritance upon this earth, in its glorified and immortal state. Therefore how careful the Latter-day Saints should be in order to merit the association of the happy throng whom John heard singing that new song. We desire our inheritance on this earth as well as they. If they could rejoice in anticipation of receiving an inheritance on the earth, how much more can we who know comparatively nothing of the joys of heaven, when our globe will be glorified, a fit habitation for immortal, glorified beings.  

Dissolution and Re-establishment of The Earth

The Latter-day Scriptures teach that in a sense the earth is a living being, and that it must undergo many of the same processes entered into by mortal beings in the Lord's plan. The earth's longing to be sanctified is described in the book of Moses:

And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

One of the sources for the concept that the earth is also undergoing the redemption processes is the Doctrine and Covenants teaching that the earth must die and then be quickened (resurrected) again:

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleteth the measure of its creation, and transgresseth not the law--

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1Ibid., XVIII, 322-23. Author's italics.
2Moses 7:48.
Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.1

Orson Pratt explained that the earth, like all mankind, must die because of the transgression of Adam:

Righteousness will abide upon its face, during a thousand years, and the Saviour will bless it with his personal presence; after which the end soon comes, and the earth itself will die, and its elements be dissolved through the agency of a fire. This death, or dissolution of the earth is a penalty of the original sin. Infants and righteous men die, not as a penalty of their own sins, but because Adam sinned; so the earth dies, or undergoes a similar change, not because of the transgressions of the children of Adam, but because of the original transgression. But all mankind are made alive from the first death through the resurrection, so the earth will again be renewed, its elements will again be collected, they will be recombined and reorganized as when it first issued from the womb of chaos.2

But Pratt added that the earth has also been corrupted by the sins which men have committed, and for this reason also stands in need of redemption:

Though all mankind are to be fully redeemed from the effects of the original sin, yet we have great reason to fear that but few will be redeemed from their own sins. Those few who are redeemed will receive the earth for an eternal inheritance; for the earth, as we have already observed, will be unconditionally redeemed from the curse of the original sin, and so far as that sin is concerned, it will be no obstacle to the earth's entering into the presence of God. But as the earth has been corrupted by other sins than the original, it must partake of the curses of the second death, after it is redeemed from the curses of the first, unless God has provided a way for its sanctification and redemption therefrom. It has seemed good unto the great Redeemer to institute ordinances for the cleansing, sanctification, and eternal redemption of the earth, not from the original sin, but from the sins of the posterity of Adam.3

2Journal of Discourses, I, 331.
3Ibid., I, 331.
Pratt also explained that as it dies, this earth will return to its elemental state and will pass away into space. But it then will be called back and resurrected just as the bodies of mankind will be:

Then, after the holy city and the New Jerusalem are taken up into heaven, the earth will flee away from before the presence of him who sits upon the throne. The earth itself is to pass through a similar change to that which we have to pass through. As our bodies return again to mother dust, forming constituent portions thereof, and no place is found for them as organized bodies, so it will be with this earth. Not only will the elements melt with fervent heat, but the great globe itself will pass away. It will cease to exist as an organized world. It will cease to exist as one of the worlds that are capable of being inhabited. Fire devours all things, converting the earth into its original elements; it passes away into space.

But not one particle of the elements which compose the earth will be destroyed or annihilated. They will all exist and be brought together again by a greater organizing power than is known to man. The earth must be resurrected again, as well as our bodies; its elements will be re-united, and they will be brought together by the power of God's word. He will then so organize these elements now constituted upon this earth, that there will be no curse attached to any of its compound thus made. Now death is connected with them, but then everything will be organized in the most perfect order, just the same as it was when the Lord first formed it.¹

The explanation is made by Elder Pratt that the cities of Jerusalem and New Jerusalem will be preserved at this time by being caught up into heaven:

As the earth passes through its great last change, two of its principal cities—the Old Jerusalem of the eastern continent, and the new Jerusalem of the western continent, will be preserved from the general conflagration, being caught up into heaven. These two cities, with all their glorified throng, will descend upon the redeemed earth, being the grand capitals of the new creation. "Without" (or exterior to these holy cities, and upon other creations of an inferior order, far separated

¹Ibid., XVIII, 346-47. Author's italics.
from the glorified earth) "will be dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and who-soever loveth and maketh a lie. (Rev. xxii. 15) These are they who are banished from the presence of God, and from the glory of a celestial earth.¹

As the Millennial era draws to a close, mortals will again begin to turn to wicked ways, and Satan will again be able to tempt them, although those beings who are resurrected will be beyond his power. Satan will combine his converts among mortals with his hosts beyond the veil, and they will surround the Saints in the "beloved city," the identity of which is unknown. The hosts of righteousness, led by Michael, will prevail against Lucifer, and the devil and his hosts will be cast from the earth. This battle, known as the battle of Gog and Magog, will end the millennium, and the earth will be made ready to be celestialized. The unresurrected dead will be raised from their tombs and will come forth to be judged. After the judgment, which will be under the direction of the Savior, the earth will disintegrate and will go into a chaotic state. The cities of New and old Jerusalem will be caught up into the air as the earth changes form.

¹Ibid., I, 332.
CHAPTER XVI

THE EARTH'S FINAL STATE

After the earth has passed beyond its temporal existence into a chaotic state, it will apparently be called back together, and will be formed into a celestial sphere. John said that he envisioned "a new heaven and a new earth:¹ for the first heaven and the first earth were passed away; and there was no more sea."² A description of the earth in its final state is given in section 130 of the Doctrine and Covenants, which states that:

This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's.³

Orson Pratt taught that this sanctified earth will become a "heaven" like many others which God has created:

This earth, this creation, will become a heaven. The

¹Care should be taken not to confuse the "new heaven and a new earth" described here with the earth as described by Isaiah in his 65th chapter. Isaiah is referring to the earth as it will exist during the Millennium, it seems, while evidently John seems to be referring to the earth in its final, celestialized state.

²Revelation 21:1. The fact that there will be "no sea" may not necessarily mean that water in some form will not exist. John speaks of the "river of water of life" and also of a tree which bears fruit in the celestial world. Revelation 22:1-2.

³Doctrine and Covenants 130:9.

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heavens that exist now are innumerable to man. God has from all eternity been organizing, redeeming and perfecting creations in the immensity of space; all of which, when they are sanctified by celestial law, and made new and eternal, become the abode of the faithful former inhabitants, who also become immortal, through and by celestial law. They are the mansions referred to by the Savior --"In my Father's house are many mansions." In other words, we may say, In our Father's dominions are many mansions. They are not like mansions built by men, they are worlds of greater and lesser magnitude. The first grade are exalted, celestial bodies, from which celestial light will radiate through the immensity of space.¹

Descent of New and Old Jerusalem

John the Revelator envisioned the descent of both the New Jerusalem and the holy Jerusalem, which were caught up before the disintegration of the earth, to the new celestial world. He described the descent of the New Jerusalem as "coming down from God out of heaven, prepared as a bride adorned for her husband."² His description of the Jerusalem which was in Palestine, or the holy Jerusalem, is much more complete. It should be recognized that the city is to be in the shape of a cube, and that it will be gigantic in its size, for the measurement John gives for its length, width, and height is twelve thousand furlongs, or 1,377 / miles in each of its three dimensions:

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and breadth and the height of it are equal.
And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.³

¹ Journal of Discourses, XVIII, 322. Author's italics.
² Revelation 21:2.
³ Ibid., 21:16-17.
He saw that there would be no temple there, for the Lord God Almighty and the Lamb are to be the temple, and that "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."\(^1\)

Isaiah also said:

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. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. 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.\(^2\)

John spoke also of the tree of life which would be found within the city, and saw that there would be "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."\(^3\)

Meaning of Living in The Presence of God

John revealed that when the earth achieves its celestialized state, "there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads."\(^4\) This is also taught in the Doctrine and Covenants:

\(^1\)Ibid., 21:23  \(^2\)Ibid., 21:24-27. Author's italics.  
\(^3\)Ibid., 22:1.  \(^4\)Ibid., 22:3-4.
And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.¹

Orson Pratt commented repeatedly on the nearness of God and of Christ after the earth assumes its celestial state. He explained that Christ, after the Millennium, would have to withdraw from this earth to visit other creations which are His:

Says the interrogator—"I do not comprehend this idea of the Lord's withdrawing from one and going to another." In order to comprehend this let us come back to our own globe. Do we not expect that the Lord will, by and by, come and visit us and stay a little while, about a thousand years. Yes, and then we shall be made glad with the joy of the countenance of our Lord. He will be among us, and will be our King, and he will reign as a King of kings and Lord of lords. He will have a throne in Zion, and another in the Temple at Jerusalem, and he will have with him the twelve disciples who were with him during his ministry at Jerusalem; and they will eat and drink with him at his table; and all the people of this globe who are counted worthy to be called Zion, the pure in heart, will be made glad by the countenance of their Lord for a thousand years, during which the earth will rest. Then what? He withdraws. What for? To fulfill other purposes; for he has other worlds or creations and other sons and daughters, perhaps just as good as those dwelling on this planet, and they, as well as we, will be visited, and they will be made glad with the countenance of their Lord. Thus he will go, in the time and in the season thereof, from kingdom to kingdom or from world to world, causing the pure in heart, the Zion that is taken from these creations, to rejoice in his presence.

But there is another thing I want you to understand. This will not be kept up to all eternity, it is merely a preparation for something still greater. And what is that? By and by, when each of these creations has fulfilled the measure and bounds set and the times given for its continuance in a temporal state, it and its inhabi-

¹*Doctrine and Covenants* 88:17-20.
tants who are worthy will be made celestial and glorified together. Then, from that time henceforth and for ever, there will be no intervening veil between God and his people who are sanctified and glorified, and he will not be under the necessity of withdrawing from one to go and visit another, because they will all be in his presence.  

Pratt explained that God will not have to be here on this earth for the men of this earth to be in His presence:

It matters not how far in space these creations may be located from any special celestial kingdom where the Lord our God shall dwell, they will be able to see him at all times. Why? Because it is only the fall, and the vail /sic/ that has been shut down over this creation, that keep us from the presence of God... 

Says one—"Do you mean to say, then, that there is a faculty in man, that he can behold the Lord and be in his presence, though millions on millions of miles distant, on another creation?" Yes, just as easy as we can behold one another here in this room. We shall then see as we are seen, and know as we are known, and there will be perfect redemption. In this way all the creations that are redeemed can enjoy the continued and eternal presence of the Lord their God. I mean those who are made celestial, not those who are in the lower orders, who are governed by celestial laws, but those who are exalted to the highest degree of glory, those who will be made kings and priests, those who have kept celestial law, obeyed celestial ordinances, and received the Priesthood which God has ordained, and to which he has given power and authority to administer and to seal on earth that it may be sealed in heaven. The people who are thus glorified are said to be taken into the bosom of the Almighty; as Enoch says—"thou hast taken Zion from all these creations which thou hast made, and thy bosom is there," &c. He does not mean that the Lord God is right within a few rods of every individual; this would be an impossibility, so far as the person is concerned; but he means that there is a channel of communication, the privilege of beholding Zion, however great the distance; and the privilege of enjoying faculties and powers like this is confined to those high and exalted beings who occupy the celestial world. All who are made like him will, in due time, be able to see, to understand and to converse with each other though millions and millions of miles apart.  

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1 Journal of Discourses, XVII, 331-32. Author's italics.

2 Ibid., XVII, 332-33. Author's italics.
Life On The Celestial Earth

According to John, God will dwell among men, and He "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."\(^1\)

An interpretation of a section of Revelation which Joseph Smith recorded seems to indicate that not only men, but animals will dwell there as resurrected beings. In speaking of the four beasts of Revelation 4:6 the passage states:

They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.\(^2\)

Those who live upon the earth will have spirit children, and they will dwell upon the earth until they are numerous enough to need another creation, according to Orson Pratt:

But that same being who organized the earth will again speak, and eternity will again hear his voice, and the materials of our earth will come together again, and when it unites them in one, and forms them into a world, it will be a glorious world, a habitation for immortal beings; for kings and for priests, and for those that have been faithful to the end. They will dwell upon it, and the generations of their children will dwell upon it, till they become sufficiently numerous to need another creation. What generation? Generations do you say, Mr. Pratt? Do you mean to say that these immortal beings are going to have posterity? I do. I mean just what I say. Those who

\(^1\)Revelation 21:3.

\(^2\)Doctrine and Covenants 77:2-3.
are accounted worthy to inherit this earth, when it shall be made heavenly, celestial beings will people the earth with their own offspring, their own sons and their own daughters; and these sons and these daughters which will be born to these immortal beings, will be the same as you and I were before we took these mortal tabernacles.¹

He also taught that celestialized beings will be able to travel from one planet to another:

He that receiveth my Father, says the Savior, receiveth my Father's kingdom, wherefore all that my Father hath shall be given to him. It is a kind of joint stock inheritance, we are to become joint heirs with Jesus Christ to all the inheritances and to all the worlds that are made. We shall have the power of locomotion; and like Jesus, after his resurrection, we shall be able to mount up and pass from one world to another. We shall not be confined to our native earth. There are many worlds inhabited by people who are glorified, for heaven is not one place, but many; heaven is not one world but many. "In my Father's house are many mansions." In other words--In my Father's house there are many worlds, which in their turn will be made glorified heavens, the inheritances of the redeemed from all the worlds who, having been prepared through similar experience to our own, will inherit them; and each one in its turn will be exalted through the revelations and laws of the Most High God, and they will continue to multiply their offspring through all eternity, and new worlds will be made for their progeny.²

As the earth is reformed from its chaotic state into a celestial world the cities of New and old Jerusalem will return in their glorious, sanctified state. Those who have gained exaltation will dwell upon the earth and will have the joy of living in the presence of God. Orson Pratt taught that God might in actuality be millions of miles away, but the keener senses which the exalted will possess will allow direct communication with Him. Celestialized beings who have merited the privilege will be able to have spirit children, and will even-

¹Journal of Discourses XX, 155-56. Author's italics.
²Ibid., XVIII, 297. Author's italics.
ually raise up a large posterity of spirit beings on the celestial earth and finally transfer them to a new creation which will be formed for them.
CHAPTER XVII

SUMMARY AND CONCLUSIONS

The objective of this thesis has been (1) to compile the major eschatological prophecies and teachings found in the Scriptures and in the discourses and writings of Latter-day Saint General Authorities, (2) to include sufficient explanatory material to interrelate and clarify the events expected to transpire, (3) to establish, in so far as is possible, the order of these eschatological events, and (4) to indicate predicted events which lack adequate details to be placed in chronological order.

The beginning point is the present. It has been seen that the establishment of the Saints in the Rocky Mountain area has already constituted fulfillment of some latter-day prophecies by Joseph Smith. Prophecies by other Church leaders concerning growth and development of specific local areas in the West have been considered, and it has been observed that they have also received partial fulfillment and are moving towards their consummation.

It has been seen that there is still expected to be a period of warfare in various areas of the world which will cause governments to fall and new governments to be formed. The Latter-day Saint understanding of this period is that,
beginning with the U. S. Civil War, a new and somewhat different era of warfare began which will continue until the second advent of the Lord. Much of this period of warfare is expected to result in the raising up of governments which will be receptive to the labors of L.D.S. missionaries. It has been contrasted with a later era of universal conflict, in which destruction and chaos are expected to be so great that many nations will be completely destroyed.

The end of the earlier period of warfare is expected to come when the times of the Gentiles are fulfilled. It has been seen that the time when the Gentiles have the Gospel preached to them will draw to a close, then the missionaries of the Church will be called out from among them and will be reassigned to seek out the scattered remnants of the House of Israel. The calling out of the missionaries is considered to be the first step of a three-stage process in which the Gentiles will be punished for their wickedness. (The second stage of the fulfilling of the times of the Gentiles was identified as a period of universal conflict and the third stage was indicated as being the destruction of the wicked at the time of Christ's coming in glory. These two latter stages are considered later in the summary.)

The calling out of the missionaries from among the Gentiles is expected to be accompanied or closely followed by an internal war within the United States. This conflict will be characterized by local strife and mob action, and will eventually bring about the collapse of the U. S. Government. During
this war the only place of safety within the nation is expected to be in the Rocky Mountain area, and millions will flock to the West. As the national government begins to collapse the Saints in the West will be forced to establish their own government in order to preserve law and order.

At an unidentified time during the internal conflict in the United States it is said that a large group of the Saints will journey to Jackson County, Missouri and there establish a city known as the New Jerusalem. The Lord will appear to them in the temple erected in that place. Shortly after the Lord's appearance The Ten Tribes are expected to come from the north and will journey to the area of the New Jerusalem. After their arrival 144,000 High Priests are to be chosen to minister to the Church and to gather out the remnants of the House of Israel.

There are to be two centers of gathering in the latter-days: Palestine and the New Jerusalem. The period of the ministry of the 144,000 will be the time of great gathering to those areas. This era will be the time when many of the American Indians (known to Latter-day Saints as Lamanites) will come into the Church, and many of Jewish descent will return to their ancient homeland.

The period following the choosing of the 144,000 is expected to witness a series of terrible plagues which will come upon the earth, and also a universal conflict in which all those upon the earth will participate, except the people directly associated with the New Jerusalem. The beginning and ending of this conflict are not clearly defined, nor is its relation-
ship to the internal conflict in the United States completely known. The prophecies indicate, however, that the universal conflict will mark the destruction of the nations which have come from the Roman Empire, and also the fall of the power and influence of the great and abominable church. At an unidentified time after the times of the Gentiles have been fulfilled and possibly during the universal conflict the Ancient of Days, or Michael, is expected to make his appearance at Adam-ondi-Ahman to prepare for the coming of the Savior. The chronological aspects of the scriptures which deal with the time of His coming to Adam-ondi-Ahman are of a controversial nature and are subject to various interpretations.

Though no interval between the universal conflict and the battle of Armageddon is specifically mentioned by prophecy, it appears that such a period will exist. Although evidence is inconclusive, it seems that the Ten Tribes will remove from the New Jerusalem to Palestine during this era, and also that the temple prophesied by Ezekiel will be built under the direction of a ruler named David who will be raised up at that time. It will apparently be during this era, also, that the Kingdom of God, a theocratic kingdom established by the Saints, will gain great strength in its rise as a world power, and many from the nations of the earth will come and unite with it because of its righteous rule and governmental stability.

The battle of Armageddon, in which Palestine will be invaded by many nations, will culminate in the siege of Jerusalem. After that city has been partially conquered, Christ is
to appear on the Mount of Olives. The incident of His coming is expected to be accompanied by a great earthquake. His coming will turn the tide of battle and the Israelites will emerge victorious over the opposing forces led by Gog. The earthquake will also cause the overthrow of "Babylon," the capital city of the great and abominable church.

Although no prophecy specifically mentions an interlude between Christ's appearance on the Mount of Olives and His final coming in glory, a variety of Old Testament prophecies seem to indicate that such an epoch will exist—that it may extend for several years, and that it will be characterized by the Savior's ruling from His temple in Jerusalem and a final gathering of the righteous. Again, these scriptures are open to various interpretations.

When Christ comes in glory, He will descend from heaven with His hosts. The living Saints will be caught up and the righteous dead will come forth from their graves, and they will descend with the Savior. At His coming the earth will be cleansed by fire and those not worthy of abiding a terrestrial law will be consumed. Satan will be bound and will be unable to function for a thousand years. The earth's surface will also undergo great change.

During the Millennium Christ will reign at the head of the Kingdom of God, with His past and present apostles also serving in governing positions. The Millennium will be a time of peace and righteousness, during which the energies of the Church will be directed towards missionary work, temple work,
and the preparing of the Saints for exaltation. Those who die during this period will be immediately transformed into resurrected beings, and mortal and immortal beings will dwell together on the earth.

At the end of the Millennium some mortal beings will apostatize from the Kingdom of God and Satan will again rise to power on the earth. He will gather his hosts against the Saints and wage war against them. In this battle, known as the battle of Gog and Magog, Satan and his followers will be defeated and driven from the earth. Following the conflict the remaining dead will be resurrected and all men will stand before the bar of God at the final judgment. At that time they will receive their final assignment to the kingdom of glory which they will receive.

The earth will then pass away and later be raised to a celestial sphere. The cities of New and old Jerusalem will be caught up into the air as the earth disintegrates and will return after the earth is celestialized. The earth in its final state will be the eternal home of those who have merited the celestial kingdom.

Conclusions

Some major conclusions drawn from this study are as follows:

1. A chronology of the future as understood by Latter-day Saints can be ascertained with relative completeness and validity. Certain limited areas, however, are subject to various chronological interpretations and therefore cannot be
fixed with finality without further evidence.

2. There is an impressive harmony in the Scriptures of the four standard works in regards to the chronology of future events, and the evidence from the Scriptures, when assembled, is in most cases clear and easily discerned.

3. The General Authorities of the Church of Jesus Christ of Latter-day Saints are also harmonious in their views. In the few areas of disagreement which the study has revealed, it appears that such conflict is beyond the limits of principles revealed in the scriptures, and therefore is in the realm of opinion rather than doctrine.

4. The whole series of latter-day events will be designed to overcome wickedness and to establish righteousness. Judgment after judgment will sweep across the earth to cleanse it, and by the time of the Savior's coming, there will be but "few men left."

5. It appears that a great deal must yet be accomplished before the Savior can come in His glory, and though it is understood that events will transpire much more rapidly in the last days than in former times, it would seem that Christ will not make His appearance for many years.

6. Much further preparation must be made by the Saints in gathering Israel, building Zion, and sanctifying themselves in order to make themselves worthy to stand in Christ's presence when He appears.
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A STUDY OF ESCHATOLOGICAL PROPHECIES FOUND IN THE
SCRIPTURES AND IN THE WORKS OF GENERAL
AUTHORITIES OF THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS

An Abstract of a Thesis
Presented to the
Department of Bible and Modern Scripture
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Duane Swofford Crowther
August, 1960
ABSTRACT

Purpose of Study

The purpose of this study is to compile the major eschatological prophecies and teachings found in the scriptures and in the discourses and writings of Latter-day Saint General Authorities; to include sufficient explanatory material to interrelate and clarify the events which are expected to transpire; and to establish, in so far as is possible, the order of these eschatological events.

Findings

This thesis, which has examined only the Latter-day Saint viewpoint, has found their understanding of the chronological order of eschatological events to be as follows:

1. The point of beginning is the present, with the Saints established in the Rocky Mountains in fulfillment of previous prophecy.

2. There is expected to be a continuation of wars, revolutions, etc. which will eventuate in governments being raised up which are more receptive to the L.D.S. missionary system in lands where the Gospel has not yet been permitted to enter.

3. The "Times of the Gentiles" (the era during which the Gospel is offered to Western civilization) are expected to
be fulfilled, and the missionaries reassigned to search out the remnants of the House of Israel.

4. Internal conflict, characterized by mobocracy and civil strife, is expected to take place in the United States, during which time millions are expected to seek safety in the Rocky Mountains. The downfall of the United States government is anticipated as a result of this conflict.

5. It appears that the Saints will journey to Missouri and establish the New Jerusalem during the above era of civil strife. The Lord will come to His temple there.

6. The coming of the Ten Tribes from the North after the redemption of Zion is expected, and 144,000 High Priests will be chosen to administer the Gospel. Many of the Lamanites will then be converted and a major period of gathering to Palestine will also begin.

7. The great plagues and judgments spoken of by John the Revelator are then expected to be poured out.

8. A period of universal conflict is next anticipated in which all people will participate except the Saints in the New Jerusalem. During this conflict the Ancient of Days is expected to appear at Adam-ondi-Aham, to prepare for the rule of Christ on the earth.

9. Following the era of universal conflict, the Ten Tribes will possibly return to Palestine and the temple at Jerusalem will be built.

10. The Battle of Armageddon is expected to take place, at which time Christ is expected to make His appearance on the
Mount of Olives.

11. Following this event, a final period of gathering may possibly take place during which Christ will rule from Jerusalem.

12. Christ will come in glory. The earth will be cleansed by fire and the righteous resurrected. Satan will be bound.

13. It is anticipated that during the Millennium the earth will be filled with peace and righteousness. The principle efforts of the Church will probably be missionary work, temple work, and the work of preparing the Saints for exaltation.

14. At the end of the Millennium, Satan will apparently be loosed but overcome in the battle of Gog and Magog.

15. The remaining dead are expected to be resurrected, the final judgment held, and the earth reduced to an elemental chaotic state, after which it will be reformed as a celestial sphere, upon which the Saints will be given their eternal inheritance.

Conclusions

Some major conclusions drawn from this study are as follows:

1. A chronology as understood by Latter-day Saints can be ascertained with relative completeness.

2. The scriptures and General authorities are almost completely harmonious in their statements of exchatological events.

3. It appears that judgments will sweep across the
earth before the time of Christ's coming so that there will be but "few men left."

4. From the events yet future it seems that it will be yet some time before Christ's coming.

ABSTRACT APPROVED BY:

[Signatures]