

ENGAGING GOSPEL DOCTRINE 125.1

Lesson 48 (Study Notes): [“The Great and Dreadful Day of the Lord”](#)

Class Member Reading: Zechariah 10; 11; 12; 13; 14; Malachi 1; 2; 3; 4; 1 Nephi 22:15-17, 19; D&C 2; D&C 110:13-16

Zechariah 10-14 **Restoration of Judah and Israel**

10 Ask rain from the LORD

in the season of the spring rain,
from the LORD who makes the storm-clouds,
who gives showers of rain to you,
the vegetation in the field to everyone.

² For the teraphim utter nonsense, (small family idols)
and the diviners see lies;
the dreamers tell false dreams,
and give empty consolation.

Therefore the **people wander like sheep**;
they **suffer for lack of a shepherd**.

³ My anger is hot against the shepherds,
and I will punish the leaders;
for the **LORD of hosts cares for his flock**, the house of Judah,
and will make them like his proud warhorse.

⁴ Out of them shall come the cornerstone,
out of them the tent-peg,
out of them the battle-bow,
out of them every commander.

⁵ Together they shall be like warriors in battle,
trampling the foe in the mud of the streets;
they shall fight, for the LORD is with them,
and they shall put to shame the riders on horses.

⁶ **I will strengthen** the house of Judah,

and **I will save** the house of Joseph.

I will bring them back because I have compassion on them,
and they shall be as though I had not rejected them;
for I am the LORD their God and **I will answer them.**

⁷ Then the people of Ephraim shall become like warriors,
and their hearts shall be glad as with wine.

Their children shall see it and rejoice,
their hearts shall exult in the LORD.

⁸ I will signal for them and gather them in,
for I have redeemed them,
and they shall be as numerous as they were before.

⁹ Though I scattered them among the nations,
yet **in far countries they shall remember me,**
and they shall rear their children and return.

¹⁰ **I will bring them home** from the land of Egypt, (These words can apply to our lives
in so many ways. I think God bringing us home to ourselves is the most important
principle)

and gather them from Assyria;

I will bring them to the land of Gilead and to Lebanon,
until there is no room for them.

¹¹ They shall pass through the sea of distress,
and the waves of the sea shall be struck down,
and all the depths of the Nile dried up.

The pride of Assyria shall be laid low,
and the sceptre of Egypt shall depart.

¹² **I will make them strong in the LORD,**
and they shall walk in his name,

says the LORD.

11 Open your doors, O Lebanon,

so that fire may devour your cedars!

² Wail, O cypress, for the cedar has fallen,
for the glorious trees are ruined!

Wail, oaks of Bashan,
for the thick forest has been felled!

³ Listen, the wail of the shepherds,
for their glory is despoiled!
Listen, the roar of the lions,
for the thickets of the Jordan are destroyed!

Two Kinds of Shepherds

4 Thus said the LORD my God: Be a shepherd of the flock doomed to slaughter. ⁵Those who buy them kill them and go unpunished; and those who sell them say, 'Blessed be the LORD, for I have become rich'; and their own shepherds have no pity on them. ⁶For I will no longer have pity on the inhabitants of the earth, says the LORD. I will cause them, every one, to fall each into the hand of a neighbour, and each into the hand of the king; and they shall devastate the earth, and I will deliver no one from their hand.

7 So, on behalf of the sheep dealers, I became the shepherd of the flock doomed to slaughter. I took two staffs; one I named **Favour**, the other I named **Unity**, and I tended the sheep. ⁸In one month I disposed of the three shepherds, for I had become impatient with them, and they also detested me. ⁹So I said, 'I will not be your shepherd. What is to die, let it die; what is to be destroyed, let it be destroyed; and let those that are left devour the flesh of one another!' ¹⁰I took my staff Favour and broke it, **annulling the covenant** that I had made with all the peoples. I was touched by this passage from the Oxford Bible Commentary: "A prophet's mission is, as here, typically both divinely supported and also frustrated. The negativity of the imagery stems from the prophet's intuition that the people do not in fact welcome good shepherding, and that prophetic leadership therefore entails suffering in which God himself partakes" (p. 614)

¹¹So it was annulled on that day, and the sheep dealers, who were watching me, knew that it was the word of the LORD. ¹²I then said to them, 'If it seems right to you, give me my wages; but if not, keep them.' So they weighed out as my wages thirty shekels of silver. ¹³Then the LORD said to me, 'Throw it into the treasury'—this lordly price at which I was valued by them. So I took the thirty shekels of silver and threw them into the treasury in the house of the LORD. ¹⁴Then I broke my second staff Unity, annulling the family ties between Judah and Israel.

15 Then the LORD said to me: Take once more the implements of a worthless shepherd. ¹⁶For I am now raising up in the land a shepherd who does not care for the perishing, or seek the wandering, or heal the maimed, or nourish the healthy, but

devours the flesh of the fat ones, tearing off even their hoofs.

¹⁷ Oh, my worthless shepherd,
who deserts the flock!

May the sword strike his arm
and his right eye!

Let his arm be completely withered,

his right eye utterly blinded! Because Israel rejects covenant and grace, in this allegory God mockingly gives them an unworthy, even anti-shepherd.

Jerusalem's Victory

12 An Oracle.

The word of the LORD concerning Israel: Thus says the LORD, who **stretched out the heavens** and **founded the earth** and **formed the human spirit within: (God as the creator can renew that creation)** ²See, I am about to make Jerusalem a cup of reeling for all the surrounding peoples; it will be against Judah also in the siege against Jerusalem. ³On that day I will make Jerusalem a heavy stone for all the peoples; all who lift it shall grievously hurt themselves. And all the nations of the earth shall come together against it. ⁴On that day, says the LORD, I will strike every horse with panic, and its rider with madness. But on the house of Judah I will keep a watchful eye, when I strike every horse of the peoples with blindness. ⁵Then the clans of Judah shall say to themselves, 'The inhabitants of Jerusalem have strength through the LORD of hosts, their God.'

⁶ On that day I will make the clans of Judah like a blazing pot on a pile of wood, like a flaming torch among sheaves; and they shall devour to the right and to the left all the surrounding peoples, while Jerusalem shall again be inhabited in its place, in Jerusalem.

⁷ And the LORD will give victory to the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be exalted over that of Judah. ⁸On that day the LORD will shield the inhabitants of Jerusalem, so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the angel of the LORD, at their head. ⁹And on that day I will seek to destroy all the nations that come against Jerusalem.

Mourning for the Pierced One

10 And I will pour out a spirit of compassion and supplication on the house of David and the inhabitants of Jerusalem, so that, **when they look on the one whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.** (This understandably makes us think immediately of Christ. I think we can apply it to ourselves, how our hearts can break because of the damage we do to those we love. This can transform us. The Oxford Bible Commentary notes, “The people beholding the death of a martyr are moved by a spirit of grace from YHWH, enabling them to mourn their sinfulness unselfishly, thus preparing them for cleansing. The verse contains an interpretative crux: literally ‘when they look *on me, on him* whom they have pierced’. This is both ambiguous and implies a paradox, i.e. that it is God who is pierced...” (p. 614).¹¹ On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo.¹² The **land shall mourn**, each family by itself; the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;¹³ the family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves;¹⁴ and all the families that are left, each by itself, and their wives by themselves.

13 On that day a **fountain shall be opened** for the house of David and the inhabitants of Jerusalem, to **cleans them from sin and impurity.**

Idolatry Cut Off

2 On that day, says the LORD of hosts, I will cut off the names of the idols from the land, so that they shall be remembered no more; and also I will remove from the land the prophets and the unclean spirit (likely refers to a specific subset of prophets).³ And if any prophets appear again, their fathers and mothers who bore them will say to them, ‘You shall not live, for you speak lies in the name of the LORD’; and their fathers and their mothers who bore them shall pierce them through when they prophesy.⁴ On that day the prophets will be ashamed, every one, of their visions when they prophesy; they will not put on a hairy mantle in order to deceive,⁵ but each of them will say, ‘I am no prophet, I am a tiller of the soil; for the land has been my possession since my youth.’⁶ And if anyone asks them, ‘What are these wounds on your chest (Literally, “between your hands”, JPS has “sores on your back”)?’ the

answer will be 'The wounds I received in the house of my friends.' (These verses go together—the future ashamed prophet will confess to be beaten for ecstatic activity)

The Shepherd Struck, the Flock Scattered

⁷ 'Awake, O sword, against **my shepherd**,
against the man who is **my associate**,' (This could be a prophetic, angelic, or
Messianic figure whose suffering prepares the way for redemption)

says the LORD of hosts.

Strike the shepherd, that the sheep may be scattered;

I will turn my hand against the little ones.

⁸ In the whole land, says the LORD,
two-thirds shall be cut off and perish,
and one-third shall be left alive.

⁹ And I will put this third into the fire,
refine them as one refines silver,
and test them as gold is tested.

They will call on my name,
and I will answer them.

I will say, 'They are my people';
and they will say, 'The LORD is our God.'

Future Warfare and Final Victory

14 See, a day is coming for the LORD, when the plunder taken from you will be divided in your midst. ² For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses looted and the women raped; half the city shall go into exile, but the rest of the people shall not be cut off from the city. ³ Then the **LORD will go forth and fight** against those nations as when he fights on a day of battle. ⁴ On that day his feet shall stand on the Mount of Olives, which lies before Jerusalem on the east; and the Mount of Olives shall be split in two from east to west by a very wide valley; so that half of the Mount shall withdraw northwards, and the other half southwards. ⁵ And you shall flee by the valley of the LORD's mountain, for the valley between the mountains shall reach to Azal; and you shall flee as you fled from the earthquake in the days of King Uzziah of Judah. **Then the LORD my God will come, and all the holy ones with him.**

6 On that day there shall not be either cold or frost. ⁷ And there shall be continuous day (it is known to the LORD), not day and not night, for at evening time there shall be light.

8 On that day **living waters shall flow out from Jerusalem**, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter.

9 And the LORD will become king over all the earth; on that day the **LORD will be one** and his name one.

10 The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king's wine presses. ¹¹ And it shall be inhabited, for never again shall it be doomed to destruction; Jerusalem shall **abide in security**.

12 This shall be the plague with which the LORD will strike all the peoples that wage war against Jerusalem: their flesh shall rot while they are still on their feet; their eyes shall rot in their sockets, and their tongues shall rot in their mouths. ¹³ On that day a great panic from the LORD shall fall on them, so that each will seize the hand of a neighbour, and the hand of one will be raised against the hand of the other; ¹⁴ even Judah will fight at Jerusalem. And the wealth of all the surrounding nations shall be collected—gold, silver, and garments in great abundance. ¹⁵ And a plague like this plague shall fall on the horses, the mules, the camels, the donkeys, and whatever animals may be in those camps. **Gross. The thing is, disease and plague and violence are happening RIGHT now.**

16 Then all who survive of the nations that have come against Jerusalem shall go up year by year to worship the King, the LORD of hosts, and to keep the festival of booths. ¹⁷ If any of the families of the earth do not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain upon them. ¹⁸ And if the family of Egypt do not go up and present themselves, then on them shall come the plague that the LORD inflicts on the nations that do not go up to keep the festival of booths. ¹⁹ Such shall be the punishment of Egypt and the punishment of all the nations that do not go up to keep the festival of booths. **Note that in this ideal future, everyone will be keeping *Jewish* holidays.**

20 On that day there shall be inscribed on the bells of the horses, 'Holy to the LORD.' And the cooking-pots in the house of the LORD shall be as holy as the bowls in front of the altar; ²¹and every cooking-pot in Jerusalem and Judah shall be sacred to the LORD of hosts, so that all who sacrifice may come and use them to boil the flesh of the sacrifice. And there shall no longer be traders in the house of the LORD of hosts on that day.

Malachi

1 An oracle. The word of the LORD to Israel by Malachi.

Israel Preferred to Edom

2 I have loved you, says the LORD. But you say, 'How have you loved us?' Is not Esau Jacob's brother? says the LORD. Yet I have loved Jacob ³but I have hated Esau; I have made his hill country a desolation and his heritage a desert for jackals. ⁴If Edom says, 'We are shattered but we will rebuild the ruins,' the LORD of hosts says: They may build, but I will tear down, until they are called the wicked country, the people with whom the LORD is angry for ever. ⁵Your own eyes shall see this, and you shall say, 'Great is the LORD beyond the borders of Israel!' [Have to push back against this..](#)

Corruption of the Priesthood

6 A son honours his father, and servants their master. If then I am a father, where is the honour due to me? And if I am a master, where is the respect due to me? ([Note the troubling metaphors modern readers should have issue with—God as demanding father and master of a slave](#)) says the LORD of hosts to you, O priests, who despise my name. You say, 'How have we despised your name?' ⁷By offering polluted food on my altar. And you say, 'How have we polluted it?' By thinking that the LORD's table may be despised. ⁸When you offer blind animals in sacrifice, is that not wrong? And when you offer those that are lame or sick, is that not wrong? Try presenting that to your governor; will he be pleased with you or show you favour? says the LORD of hosts. ⁹And now implore the favour of God, that he may be gracious to us. The fault is yours. Will he show favour to any of you? says the LORD of hosts. ¹⁰O that someone among you would shut the temple doors, so that you would not kindle fire on my altar in vain! I have no pleasure in you, says the LORD of hosts, and I will not accept an offering from your hands. ¹¹For from the rising of the sun to its setting my name is great among the nations, and in every place incense is offered to my name, and a

pure offering; for my name is great among the nations, says the LORD of hosts.¹² But you profane it when you say that the Lord's table is polluted, and the food for it may be despised.¹³ 'What a weariness this is', you say, and you sniff at me, says the LORD of hosts. You bring what has been taken by violence or is lame or sick, and this you bring as your offering! Shall I accept that from your hand? says the LORD.¹⁴ Cursed be the cheat who has a male in the flock and vows to give it, and yet sacrifices to the Lord what is blemished; for I am a great King, says the LORD of hosts, and my name is revered among the nations. [Improper sacrifice.](#)

2 And now, O priests, this command is for you.² If you will not listen, if you will not lay it to heart to give glory to my name, says the LORD of hosts, then I will send the curse on you and I will curse your blessings; indeed I have already cursed them, because you do not lay it to heart.³ I will rebuke your offspring, and spread dung on your faces, the dung of your offerings, and I will put you out of my presence. [God is not sounding at all appealing here...](#)

4 Know, then, that I have sent this command to you, so that my covenant with Levi may hold, says the LORD of hosts.⁵ My covenant with him was a covenant of life and well-being, which I gave him; this called for reverence, and he revered me and stood in awe of my name.⁶ True instruction was in his mouth, and no wrong was found on his lips. He walked with me in integrity and uprightness, and he turned many from iniquity.⁷ For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the LORD of hosts.⁸ But you have turned aside from the way; **you have caused many to stumble by your instruction**; you have **corrupted the covenant of Levi**, says the LORD of hosts,⁹ and so I make you despised and abased before all the people, inasmuch as you have not kept my ways but have shown partiality in your instruction.

The Covenant Profaned by Judah

10 Have we not all one father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our ancestors?¹¹ Judah has been faithless, and abomination has been committed in Israel and in Jerusalem; for Judah has profaned the sanctuary of the LORD, which he loves, and has married the daughter of a foreign god.¹² May the LORD cut off from the tents of Jacob anyone who does this—any to witness or answer, or to bring an offering to the LORD of hosts. [\(Malachi seems related to the issue of intermarriage in Ezra and has very strong](#)

words against those who marry foreign wives. Another possibility brought up by the Oxford Bible Commentary is that these verses refer to goddess worship)

13 And this you do as well: You cover the LORD's altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favour at your hand. ¹⁴You ask, 'Why does he not?' Because the LORD was a witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant. ¹⁵Did not one God make her? Both flesh and spirit are his. And what does the one God desire? Godly offspring. So look to yourselves, and do not let anyone be faithless to the wife of his youth. ¹⁶For I hate divorce, says the LORD, the God of Israel, and covering one's garment with violence, says the LORD of hosts. So take heed to yourselves and do not be faithless. This passage is difficult to translate and interpret, but clearly condemns divorce. God accuses men of divorcing their first wives to marry others. "The Hebrew is best repointed and rendered 'if one hated [his wife and] divorced [her]...he covers his garment with violence.'" As a side note Jesus seems to have been unequivocally against divorce.

17 You have wearied the LORD with your words. Yet you say, 'How have we wearied him?' By saying, 'All who do evil are good in the sight of the LORD, and he delights in them.' Or by asking, 'Where is the God of justice?'

The Coming Messenger

3See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the LORD of hosts. ²But who can endure the day of his coming, and who can stand when he appears? I like the nuance Moroni 7:48 adds to this topic: 48 Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.

This passage was edited—the first version it spoke of the imminent coming of God, and then the part about the “messenger” (which can also mean “angel”) was added. The Jewish Study Bible notes that this passage could mean Malachi (whose name means “my messenger”), does it mean the “angel of the covenant”, a divine being

who enforces God's covenant? Is it Elijah? Is Elijah the angel of the covenant? Is it a priestly Messiah ?

For he is like a refiner's fire and like fullers' soap; ³he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the LORD in righteousness. ⁴Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

5 Then I will draw near to you for judgement; I will be swift to bear witness against the **sorcerers**, against the **adulterers**, against those who **swear falsely**, against those who **oppress the hired workers** in their wages, the widow, and the orphan, against **those who thrust aside the alien**, and **do not fear me**, says the LORD of hosts.

6 For I the LORD do not change; therefore you, O children of Jacob, have not perished. ⁷Ever since the days of your ancestors you have turned aside from my statutes and have not kept them. **Return to me, and I will return to you**, says the LORD of hosts. But you say, 'How shall we return?'

Do Not Rob God

8 Will anyone rob God? Yet **you are robbing me!** But you say, 'How are we robbing you?' In your tithes and offerings! ⁹You are cursed with a curse, for you are robbing me—the whole nation of you! ¹⁰Bring the full tithe into the storehouse, so that there may be **food in my house**, and thus **put me to the test**, says the LORD of hosts; see if I will not open the windows of heaven for you and pour down for you an overflowing blessing. ¹¹I will rebuke the locust for you, so that it will not destroy the produce of your soil; and your vine in the field shall not be barren, says the LORD of hosts. ¹²Then all nations will count you happy, for you will be a land of delight, says the LORD of hosts. **One of the great benefits of tithing is to remind ourselves that all we have comes from God, and that we are dependent for the blessings we receive. This was also the logic behind the "first fruits" sacrifice.**

13 You have spoken harsh words against me, says the LORD. Yet you say, 'How have we spoken against you?' ¹⁴You have said, '**It is vain to serve God**. What do we profit by keeping his command or by going about as mourners before the LORD of hosts?' ¹⁵Now we count the arrogant happy; evildoers not only prosper, but when they put God to the test they escape.' **A poignant question of theodicy that we all need to wrestle with.**

The Reward of the Faithful

16 Then those who revered the LORD spoke with one another. The LORD **took note and listened**, (tender image) and a **book of remembrance** was written before him of those who revered the LORD and thought on his name. ¹⁷**They shall be mine**, says the LORD of hosts, **my special possession** on the day when I act, and **I will spare them as parents spare their children** who serve them. ¹⁸Then once more you shall see the difference between the righteous and the wicked, between one who serves God and one who does not serve him.

The Great Day of the LORD

4 See, **the day** is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the LORD of hosts, so that it will leave them neither root nor branch. ²But for you who revere my name the **sun of righteousness shall rise, with healing in its wings**. (We can interpret this on several levels. On a basic level, I think we can all be grateful for the healing power of a new day [mention the function of REM sleep and EMDR]. And sun/Son in the 2 Ne. 26:9) You shall go out leaping like calves from the stall. ³And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the LORD of hosts.

4 Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel.

5 Lo, I will send you the prophet Elijah before the great and terrible day of the LORD comes. ⁶**He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse.**

1 Nephi 22:15-17, 19

15 For behold, saith the prophet, the time cometh speedily that **Satan shall have no more power over the hearts of the children of men**; (I think Alma 48:17 illuminates this verse, even though it is only Mormon's supposition: Yea, verily, verily I say **unto** you, if all men had been, and were, and ever would be, **like unto Moroni**, behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men. ****We**** can diminish the power of Satan in our own lives) for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned.

16 For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous (**Will not ultimately suffer, or will not forever suffer... because this *does* happen every day**).

17 Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.

19 For behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off.

D&C 2

1 Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

2 And **he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers**. Crucial point of reflection and discussion. How have and how can we experience a “turning of our hearts” to our parents, children, ancestors, and other members of our human family?)

3 If it were not so, the whole earth would be utterly wasted at his coming. I know the original meaning is “destroyed”, but I like the idea that if relationships were not preserved and sealed, the purpose of the earth would be wasted and come to naught.

D&C 110:13-16

13 After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

14 Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

15 To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

16 Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the **great and dreadful day of the Lord is near, even at the doors**. (Joseph Smith and the early saints expected the Second Coming in their lifetimes... just as every generation since Jesus has! And a few centuries before, though the Jewish conception differs)

Additional Reading: D&C 45

Section 45

Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 7, 1831. Prefacing the record of this revelation, Joseph Smith's history states that "at this age of the Church ... many false reports ... and foolish stories, were published ... and circulated, ... to prevent people from investigating the work, or embracing the faith. ... But to the joy of the Saints, ... I received the following."

1–5, Christ is our advocate with the Father; 6–10, The gospel is a messenger to prepare the way before the Lord; 11–15, Enoch and his brethren were received by the Lord unto Himself; 16–23, Christ revealed signs of His coming as given on the Mount of Olives; 24–38, The gospel will be restored, the times of the Gentiles will be fulfilled, and a desolating sickness will cover the land; 39–47, Signs, wonders, and the Resurrection are to attend the Second Coming; 48–53, Christ will stand on the Mount of Olives, and the Jews will see the wounds in His hands and feet; 54–59, The Lord will reign during the Millennium; 60–62, The Prophet is instructed to begin the translation of the New Testament, through which important information will be made known; 63–75, The Saints are commanded to gather and build the New Jerusalem, to which people from all nations will come.

1 Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being.

2 And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.

3 Listen to him who is the **advocate with the Father**, who is **pleading your cause** before him—

4 Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; (I have heard the explanation that our goal is to make the judgment all about Jesus, rather than our actions—we need a relationship with Jesus such that he can take responsibility for all our sins and shortcomings. Of course, that process transforms us as well...)

5 Wherefore, Father, spare these my brethren (and my sisters) that believe on my name, that they may come unto me and have everlasting life. (I really love these verses)

6 Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called today, and harden not your hearts;

7 For verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world—a light that shineth in darkness and the darkness comprehendeth it not.

8 I came unto mine own, and mine own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God; and even unto them that believed on my name gave I **power to obtain eternal life**. (I appreciate the nuance here.. we don't automatically obtain eternal life, but we have the power to)

9 And even so I have sent **mine everlasting covenant** into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and **to be a messenger** before my face to prepare the way before me. (interesting interpretation of “my messenger”—the gospel itself)

10 Wherefore, come ye unto it, and with him that cometh I will reason as with men in days of old, and **I will show unto you my strong reasoning.**

11 Wherefore, **hearken ye together and let me show unto you even my wisdom**—the wisdom of him whom ye say is the God of Enoch, and his brethren,

12 Who were separated from the earth, and were received unto myself—**a city reserved until a day of righteousness shall come**—a day which was sought for by all holy men, and they found it not because of wickedness and abominations;

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

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

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

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

17 For as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

18 And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall.

19 But, verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations.

20 And this temple which ye now see shall be thrown down that there shall not be left one stone upon another.

21 And it shall come to pass, that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass.

22 Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away;

23 And in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled.

24 And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations;

25 But they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

26 And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. (Isn't Jesus coming by definition the end of the earth?)

27 And the love of men shall wax cold, and iniquity shall abound.

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

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

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

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

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

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

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

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

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

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

38 Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh. (I like this analogy, as well as pregnancy—we don't know the exact time of Jesus' coming, but we can see the signs. More importantly, we can focus on what *we* need to do to prepare)

39 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.

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

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

42 And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.

43 And the **remnant shall be gathered** unto this place;

44 And then they shall **look for me**, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off.

45 But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall **come forth** to meet me in the cloud.

46 Wherefore, if ye have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth.

47 Then shall the arm of the Lord fall upon the nations.

48 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.

49 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.

50 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.

51 And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet?

52 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. **Deeply touching. But also problematic from a Jewish point of view, since Christian beliefs depend on all the Jews acknowledging the Christians are right...**

53 And then shall they weep because of their iniquities; then shall they lament because they persecuted their king.

54 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. **(powerful implications to his verse)**

55 And **Satan shall be bound**, that he shall have no place in the hearts of the children of men.

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

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

58 And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

59 For the **Lord shall be in their midst**, and his glory shall be upon them, and he will be their king and their lawgiver.

60 And now, behold, I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known;

61 Wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come.

62 For verily I say unto you, that great things await you;

63 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.

64 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.

65 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.

66 And it shall be called the **New Jerusalem**, a land of peace, a city of refuge, a place of safety for the saints of the Most High God;

67 And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

68 And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

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

70 And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.

71 And it shall come to pass that the **righteous shall be gathered out** from among all nations, and shall come to Zion, singing with songs of everlasting joy.

72 And now I say unto you, keep these things from going abroad unto the world until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you;

73 That when they shall know it, that they may consider these things.

74 For when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble.

75 And all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen.

Other Reading:
