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THE GATHERING OF ISRAEL AND THE REDEMPTION OF ZION

Tonight, taking the Doctrine and Covenants as our basic text, I would like to discuss with you the topic of the Second Coming and the redemption of Zion and of Jerusalem.

I was once talking to a young man who said, "Brother Andrus, do you believe in the Second Coming?" I said, "Yes." He said, "What particular scripture do you believe regarding the Second Coming?" I told him that I believed that they all had something to do with the subject. Then he said, "I have something in my mind that I can't quite reconcile." So we turned over to the third chapter of Malachi where Malachi, in prophesying of the Second Coming of the Lord, says:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. . . (Malachi 3:1.)

Now, he said, "If this is right then Jesus in his Second Coming is going to come to the temple." I said, "Yes." He then turned to the 12th and 14th Chapters of Zechariah, and said, "Here is another passage on his Second Coming."

Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

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 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. . . . (Zechariah 14:1-2; 4.)

He said, "It looks to me as though Jesus, instead of coming to his temple, is to come to Jerusalem and stand on a Mount of Olives." I said, "That is right." He said, "Just a minute." I was going to explain to him the meaning of these scriptures, but he continued, saying: "I want to throw one more scripture in here at you." He then turned over to the book of Thessalonians and read:

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds. . . . (I Thessalonians 4:15-17.)

He said, "Now we have got Christ up in the clouds. What do you believe about the Second Coming? How is He going to come?"

Well, this is a problem, and it is a problem that I would like to discuss tonight and see if we can clarify some of the issues regarding the Second Coming of Christ. First of all, in order to do this let me tie it in with what we talked about last time regarding the disintegration of world civilization to an eventual state of chaos. I would like to read you a quote or two from a prominent authority on the subject of our modern culture. In discussing this subject he said:

In my opinion, both these diagnoses are grossly inaccurate. [He had previously analyzed a diagnosis of Western culture.] Contrary to the optimistic diagnosis the present crisis is not ordinary but extraordinary. It is not merely an economical maladjustment, but involves simultaneously almost the whole of Western culture and society, and in all their main sectors. It is a crisis in their art and science, philosophy and religion, law and morals, manners and mores, in the forms of social, political, and economic organization, including the nature of the family and marriage-- in brief, it is a crisis involving almost the whole of life, thought, and conduct of Western society. More precisely it consists in disintegration of the fundamental form of Western culture and society dominant to the last four centuries. (Sorokin, The Crisis of our Age, pp. 16-17.)

After making these observations, he later said:

. . . a general answer as to the nature of the crisis has already been given: it consists in a disintegration of the sensate form of the fine arts that has been dominant for the last five centuries. In the second part of the nineteenth century [You recall that Joseph Smith said that the American Civil War would see the beginning of an era of conflict and disintegration that would make a full end of all nations.] and in the twentieth century it reached its overripe stage, and it has subsequently tended to become progressively hollow and self-contradictory.

. . . To sum up, contemporary art is primarily a museum of social and cultural pathology. It centers in the police morgue, the criminal's hideout, and the sex organs, operating mainly on the level of the social sewers. If we are forced to accept it as a faithful representation of human society, then man and his culture certainly forfeit our respect and admiration.

When it comes to the effects of these disintegrating forces on our laws and political economy, Sorokin says:

. . . They [our laws and legal institutions] have lost their moral prestige and have been degraded and demoted to the status of a device used by clever hypocrites to fool the exploited simpletons.

Having lost their savor and efficiency, they opened the way for rude force as the only controlling power in human relationships. [This is why power politics is so manifest in the world today in international relations as well as in the national situation.] If neither religious or ethical nor judicial values control our conduct, what then remains? Nothing but naked force and fraud. Hence the contemporary 'might is right.' This is the central feature in the crisis of our ethics and law. (Ibid. p. 52, 67, 157-158.)

Let me now read a statement from Charles W. Penrose concerning the Second Coming and the disintegrating that he could see would lead us to the time of Christ's coming. He made the following explanation in 1859.

Through the preaching of the gospel of Christ as revealed through Joseph Smith--namely, faith, repentance, and baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, etc., many among all nations will be led to forsake the traditions of their fathers and become numbered with the people of God. They will gather to one place to prepare themselves for the appearance of the Savior, by learning through his inspired servants the things which are pleasing to him and purifying themselves from all things which he hates. They will build unto him a holy temple. Of necessity some form of government must be set up among them, as they will exist as a national as well as an ecclesiastical capacity. This government will be a theocracy, or, in other words, the Kingdom of God. The laws, ordinances, regulations, etc., will be under the direction of God's Priesthood, and the people will progress in arts, sciences, and everything that will produce happiness, promote union, and establish him in strength, righteousness, and everlasting peace.

On the other hand, 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, [He is saying the same thing that Sorokin said.] 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 his 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.

The Jews. . . will separate themselves from among the Gentiles and gather to their fatherland. Events will be so controlled by the God of Israel that they shall possess the land again and build the temple

in its former place; they will increase and multiply in number and in riches, and practice the rites of the Mosiac law, looking for the coming of the Messiah to reign over them as king. The bankrupt nations envying the wealth of the sons of Judah, will seek a pretext to make war upon them, and invade the 'holy land' to 'take a prey and a spoil.'

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 in 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 increasing his government; . . . (Inspired Prophetic Warnings, p. 70-72.)

This appearance among the people in Zion will be the first in the series of visitations of the Lord. It will be here that he will come to his temple. It has been taught that the Lord's coming to His temple has been fulfilled when He came to the Kirtland temple. But Malachi's statement on this appearance of Christ is alluded to by the Lord in Section 42 as having reference to the New Jerusalem when the people will be united under the Law of Consecration and there build a holy temple unto the Lord. (See D & C 42:36.) In Section 97, the Lord also states that when the temple at Jackson County is built those who are pure in heart and enter thereinto will see God. (See D & C 97:15-16.) It will be here that He will come to give further instructions and directions for his program upon the American continent and for the extension of the government of God throughout the world.

Brother Penrose states that the second group to whom the Lord will appear are the Jews at Jerusalem. Finally, the last body of people we should keep segregated in our minds are the corrupt nations and kingdoms of men who, rejecting the light of the gospel, are unprepared for the Lord's advent and are ripe for destruction. Of Christ's appearance, to these three groups, Brother Penrose said:

. . . 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 for the extension and sure stability of his kingdom.

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 of heaven, he will overthrow and destroy the combined armies of the Gentiles, and appear to the worshipping Jews as the mighty Deliverer and Conquerer so long expected by their race; and while love, gratitude, awe, and admiration swell their bosoms, the Deliverer will show them the tokens of his crucifixion and disclose himself as Jesus of Nazareth who they had reviled. . . [Then will the nation be born in the day, then will the Jewish people be converted.]

The great and crowning advent of the Lord will be subsequent to these two appearances. [that of His coming in the clouds of heaven] 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 strike death to the wicked. His glory is a consuming fire. The proud and rebellious are as stubble; they are burned and 'left neither root nor branch.' He sweeps the earth 'as with the besom of destruction.' He deluges the earth with the fiery floods of his wrath, and the filthiness and abominations of the world are consumed. Satan and his 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 kingdom of our Lord and his Christ.' (Inspired Prophetic Warnings, p. 72-73.)

I thought I would like to read you this statement by way of introduction because it covers in a nutshell what I would like to discuss tonight.

First of all, let me go back to the building up of Zion here in our day. Let us treat Christ's coming in the above general sequence: First, we will consider the building of Zion and what the Lord has said about it in the Doctrine and Covenants, and what we can expect to transpire with regards to it. In the 57th Section of the Doctrine and Covenants, the Lord designates where the New Jerusalem or the City of Zion (either name is right for this place) should be located in the latter day:

And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the court-house. (D & C 57:3.)

I would like you to note here that he calls it a center place, not a center stake. The term Zion goes back to Old Testament time; and there is likened unto a tent with a center place and supporting stakes all the way around. That is why Isaiah speaks of it so much by saying, "Lengthen thy cords and strengthen thy stakes." (See Isaiah 54:2.) The stake, then, is symbolic of the supporting units that are upholding the tent. A lot of people have argued that you still have a pole in the middle, so it can be called a stake. Well, how do you know the Lord is not holding it up from above? A tent doesn't necessarily have to have a center pole. You can tie the top of the tent to something above and outside of the tent. Besides, even if you were to use a center pole that pole is still not a stake, is it? At any rate here he called it a center place, and it is properly called a center place because it is a place of central affairs rather than just one of the stakes that support the society of Zion.

In the 84th Section of the Doctrine and Covenants, the Lord again makes reference to the place where the New Jerusalem or the New City of Zion would be built. He says:

Yea, the word of the Lord concerning his church, established in the last days, for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.

Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith Jun., and others with whom the Lord was well pleased.

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation.

For verily this generation shall not all pass away until a house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. (D & C 84:2-5.)

Some people believe that this particular prophecy must be looked at in the light of factors and developments in Church history. In the 124th Section of the Doctrine and Covenants the Lord makes reference to the above promise and commandment which he gave unto the Prophet and others to build the temple in Jackson County, Missouri. This is what he has to say about it:

Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing the work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generations, so long as they repent not, and hate me, saith the Lord, God.

Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God. (D & C 124:49-51.)

In other words, He is merely saying here, "I gave this commandment to build a temple and the prophecies that were associated with it, and now I accept of this offering." Whether this implies that this house will not necessarily be built in that generation is a question that I am going to leave up to you.

Let me just give you one statement here in the 58th Section of the Doctrine and Covenants where the Lord sets his policy; and this is something that we ought to recognize and understand, for it says:

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

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

Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such for their reward lurketh beneath, and not from above. (D & C 58:31-33.)

Well, we may say from an analysis of these scriptures and the position of the Lord that this prophecy, as given in the 84th Section, need not be fulfilled in the sense that the Lord would have his people build him a house in that generation. That revelation was given, as I recall, in 1832. That generation was not all to pass away until the house of the Lord was to be built there and the Spirit of the Lord was to be manifest upon it. I merely want to give you this view without making a definite statement one way or the other.

The 58th Section is a rather remarkable section because it shows that the Lord had a little insight as to what would happen as the Saints were endeavoring to build up the city of Zion in the early 1830's. You note that the revelation was given August 1, 1831. This date is very important because the land of Zion was not dedicated until August 2, the day after and the temple spot upon which the great temple of New Jerusalem would be built was not dedicated until two days after on August 3. So thus, you see that this revelation was given even before the land was dedicated, even before the temple spot was dedicated. In verse 3 the Lord makes this comment:

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. (D & C 58:3-4.)

The Lord here made it plain that Zion was not then to be built up; not that they could not have built up the Center Place, but that they would not because of their weaknesses and inexperience in the principles pertaining to the redemption. Zion would not be redeemed until after much tribulation. He then cautioned them: "Remember this, which I tell you before, that you may lay it to heart, and receive that which is to follow." In other words, when difficulties come upon you remember that I told you of them before hand.

Verse 44 in this same revelation also indicates that it would be some time before Zion would be established therein. The Lord said:

And now, verily, I say concerning the residue of the elders of my church, the time has not yet come, for many years, for them to receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. (D & C 58:44.)

As I see it, here is a situation in which the Lord gave the people of the Church in that early day the necessary laws by which they could redeem Zion and build up the New Jerusalem, so that had they lived the law they would have been permitted to do so. For example, the Lord said:

Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people-- [By this time the people had been driven out of Jackson County.]

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now. (D & C 105:1-2.)

This statement was made in 1834. The Lord then indicated that had the Saints lived the Law they could then have redeemed Zion. Obedience to the Law would have made it necessary for the Lord to so alter affairs that they could have redeemed Zion; but He knew all along that the Saints would not then measure up to the requirements of obedience. When He commented on the subject of their disobedience, He said:

Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion--

That they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require of their hands. (D & C 105:9-10.)

I wonder how well we are fulfilling this particular charge, to actually learn what our responsibility is in this whole program. In verse 30, He gave instructions to purchase land before they put into operation the principles of consecration and stewardship. I am sure the program of the Church, even at the time of the redemption will be carried out or predicated upon this particular instruction rather than going back and in a wholesale way, without regards to the rights of others, take the land and consecrate it to the Lord. The Lord would rather have us render unto Caesar the things that are Caesar's and purchase the land in a lawful and legal way. He says:

And after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and avenging me of mine enemies unto the third and fourth generation of them that hate me.

But first let my army become very great, [that is, his people] and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations:

That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws. (D & C 105:30-32.)

Before the redemption of Zion comes there must of necessity be a change in attitude toward the Latter-day Saints. The Latter-day Saints have got to so develop the principles of Zion that the world will have to admit that the claim we make as the people of God is valid. Many people here in America will then acknowledge that the Church is indeed an inspired Church and that its people are a righteous and progressive people; and they will be willing to support the Church program on the basis of its integrity and of the spirituality among the people. We will get to that day when a lot of us will be saying, as Nephi says, "All is well in Zion," and this will be the great thing we will have to watch out for, rather than the intense persecution that we have suffered in the past.

I will leave the subject of the redemption of Zion just a moment and talk on another subject which I think is important to bring in in order to see this whole program. This subject deals with the gospel as it is to be preached in the latter days to the Gentile nations. The word "gentile" goes back to the descendants of Japheth. You know Noah had three sons; Ham, Shem, and Japheth. In the 10th Chapter of Genesis you will find that the descendants of Japheth are called the first Gentiles. Their descendants inhabited the European continent and with the colonization of America, it became what we call a great Gentile nation.

The Lord speaks repeatedly in the scriptures about the times of the Gentiles and we might explain this term as that time or period when, in the latter days, the gentile peoples have a full opportunity to hear the message of the gospel. You recall that when Jesus was here upon the earth, He sent

His disciples out and said: "Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not: But go rather to the lost sheep of the house of Israel." (Matthew 10:5-6.)

In the 8th Chapter of Matthew, when he is talking to the unrighteous Jews, he makes this comment about their situation:

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 shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. (Matthew 8:11-12.)

In the 21st Chapter of Matthew we have another statement in a parable given by the Savior, a parable that he summarizes by saying:

Therefore say I unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. (Matthew 21:43.)

You recall that after the Jewish nation did reject Christ then the commandment to his Apostles after his crucifixion was to go unto all the world and preach this gospel to every people, etc. It was then that the message of the gospel became a universal thing, but before the house of Israel had rejected Christ, His message was limited to the Israelite people. After the crucifixion of Christ, however, the message was sent to others not of Israel. For example, when Paul and Barnabas were expelled from a Jewish synagogue, they turned around and said:

. . . It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. (Acts 13:46.)

In that day and age the gospel went first to Israel. After it had been preached for a period of time among them the Apostles turned to the Gentile nations.

Now in the latter day the Lord designs that the first shall be last and the last shall be first; so, he had the gospel restored among the Gentile people. Joseph Smith was a descendant of Ephraim as well as Jesse according to the 113th Section of the Doctrine and Covenants, that is, he had Jewish as well as the blood of Joseph within him. From that standpoint he and many of the members of the Church in the early period were Israelite, but they had become identified with the Gentiles. Thus, the gospel was restored among the Gentiles.

Now the purpose of the Lord is to proclaim the gospel for a given period of time among the Gentile peoples. After they have had a full opportunity to be taught the gospel and have rejected it, the gospel will then in its final program go back to Israel. We note that in the days of Jesus when the gospel went to Israel and they rejected it, as a consequence of their rejection He told them that they would be destroyed and scattered throughout the world. So far as their temple was concerned there would not be one stone left upon another, and Jerusalem was to be trodden down by the Gentiles until the time of the Gentiles is fulfilled.

In other words, when those who were of Israel rejected the gospel, they were broken up and destroyed as an organized people.

The same consequence will come upon the Gentile nations if they reject the program of this dispensation. They will be brought to destruction--reduced to a state of chaos, broken as a potter's vessel. But in this destruction the good will be preserved and made a part of the new order to arise through the Israel of the last days. Parley P. Pratt once stated that when the times of the Gentiles were fulfilled there would be "an uprooting of their governments and institutions, and of their civil, political, and religious policy," that "the dross of ignorance and falsehood" might be separated from "the golden principles of unalloyed truth" and that the latter might be "preserved and blended forever into the one consolidated, universal, eternal government of the Saints of the Most High." (Journal of Discourses, III, 135.) That period will be one of violence and destruction in which there will be a transition of power from the existing national state system to the program of Zion with its divine government.

The Lord makes reference to His work among the Gentiles in the latter days in the 45th Section, stating:

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;

[This took place about 1830 with the organization of the Church.]

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. (D & C 45:28-30.)

The Lord here states that in the generation that the Gentiles reject His gospel their times will be fulfilled. In that generation, He says, there will "be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them." It would also be a day when "the love of men shall wax cold, and iniquity shall abound." (D & C 45:26-27.) Also, concerning this period He said:

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 diverse places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another. (D & C 45:31-33.)

Let me turn with you to the 90th Section of the Doctrine and Covenants and give you another statement concerning this same subject. Here the Lord is talking about the First Presidency of the Church and their responsibility to the school of the prophets. He states that the need for this school is,

That thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe;

That through your administration [that is the administration of the Prophet Joseph and his counselors in the first Presidency] they [the Church] may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews.

And then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, and the house of Joseph, of the gospel of their salvation. (D & C 90:8-10.)

In the day when the times of the Gentiles are fully and completely consummated, the Lord is going to preach his own sermon, and it will be a sermon such that the world has never heard before. In that day He is going to convince the nations, the heathen nations, and also the house of Joseph (that is the Indian people of North and South America) of the gospel of their salvation.

For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them for the revelation of Jesus Christ. (D & C 90:11.)

We have hardly started to do missionary work yet. The time will come, when the nations of the earth are in a state of internal chaos and destruction, that the program of Zion will be brought forcibly to their attention. The subject of Mormonism will be on every tongue. In that day and age, the Church will be a matter of conversation for the peoples of the earth to the extent that every person will hear the gospel in his own language and in his

own tongue. To such an extent will things develop that Nephi stated:

For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will be destroyed, and he will spare his people, yea, even if it so be that he must destroy the wicked by fire. (2 Nephi 30:10.)

There will be complete separation, a polarization of power, between Zion and her interests and the peoples of the earth.

In this latter day and-age, the Lord has revealed that fear will come upon the hearts of every man. I would like to read you a statement or two regarding this particular subject as it has already been voiced by several in our day and age.

In his The Fear of Freedom, Francis Biddle notes that our modern fear complex has developed since the turn of the 20th century. This fear complex, he declared, has come to stay. (p. 2.) Of it Harold J. Laski said:

Nothing is so fatal to critical analysis because nothing so paralyzes the faculty of rational judgment. Once the rulers of a society become afraid, reason itself seems to become their enemy. Those who judge their policy mistaken at once become identified with their enemies; even a failure to applaud leads to the suspicion of ill will. And the deeper the fear, the greater the brutality it breeds. (Reflections on the Revolution of Our Time, pp. 25-27.)

Another writer, Bertrand Russell, declares, "We have allowed ourselves to be hypnotized by fear." Such fear, he says is "the greatest obstacle to a good world." Typical of man's present forebodings are the following sentiments, expressed by Russell:

As I write, I do not know--no one knows--whether London and New York will exist six months hence. I do not know--no one else of my age in Western Europe knows--whether the children and the grandchildren upon whom care has been lavished will survive another twelve months. I do not know, and no one else knows, what, if anything, will be left of the structure of Western civilization which has been slowly built up from the time of Homer. All this is in doubt. (New Hopes For a Changing World, pp. 136-137.)

Here we have this complex of fear in our own day and age, and it has become a vital part of us in our actions one toward another, particularly on the international scene. And if what the Lord says is true it is apt to get worse before it gets better.

Now, in light of these disintegrating trends, in light of the role of Zion in the latter day, let me read you a statement by the Prophet Joseph Smith.

. . . in the last days God was to call a remnant, in which was to be deliverance, as well as in Jerusalem and Zion. Now if God should give no more revelations, where will we find Zion and this remnant? The time is near when desolation is to cover the earth, and then God will have a place of deliverance in his remnant and in Zion. . . . Take away the Book of Mormon and the revelations and where is our religion? We have none; for without Zion, and a place of deliverance, we must fall; . . . we cannot stand; we cannot be saved; for God will gather his saints from the Gentiles, and then comes desolation and destruction and none can escape the pure in heart who are gathered. (DHC, II, p 52.)

In the 115th Section of the Doctrine and Covenants, the Lord talks about this same thing in a revelation to the Prophet Joseph Smith. He is asking the Saints to get on the ball and really build up this program of Zion:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

[In other words let us set the proper example of peace and develop a progressive and intelligent society based upon every aspect of the gospel program.]

And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be-poured out without mixture upon the whole earth. (D & C 115:5-6.)

Orson Pratt certainly had a deep insight into the picture of the rise of Zion during this period of international conflict and chaos. I would like to read you a statement that he made. It is given to the people whom he was speaking in the form of a prophecy in 1875:

Now I am going to prophesy a little. The time is coming when we will not be fettered by unjust laws that are imposed upon us. . . . [He is talking about the situation in which the Church found itself at this time.] the Lord has gathered out his people from their midst, and has planted them here in these mountains; and 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, though being wasted away, will not have power to govern; for state will be divided state against state, city against city, town against town, and the whole country will be in terror and confusion; mobocracy will prevail and there 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 these 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 the letter of the constitution, though we are united in politics, religion, and everything else.

Well then, to return to the prophesying, when the time shall come that the Lord shall waste away this nation, he will give commandment to his people to return and possess their own inheritance which they purchased some forty-four years ago in the state of Missouri. We own a great deal of land there, which we paid our money for. We purchased land in Jackson, Clay, Caldwell, Davis and Ray counties in that State. That land was taken from us by mobocracy; we were driven from it. We expect to go back there, and when we do we shall begin to carry out, in all its fullness, so far as we have understanding, the celestial law in regards to consecration. And this people has will be put into the hands of the servants of God, and each one will receive his stewardship at their hands, without any law pertaining to their stewardships, and pertaining to the income and tithing thereof, and all will be fulfilled according to the letter of the law. Then this people will be united and then will be a commencement of the fulfillment of that prayer of our Saviour, repeated so frequently among all Christian's nations, a portion of which says, 'Thy will be done on earth as it is in heaven.' That will be the nucleus or beginning of it, but there will be approximation to it, here in these mountains. [The great welfare program, I think, is probably a fulfillment of what Orson Pratt contemplated would come in developing Zion's economic principles here in the West.] 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, but then [at the redemption] there will be a full execution of that law.

Now that order of things will continue and will spread forth from that nucleolus 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 on the left, east, west, north and south from the great central city, and all the people will be required to execute the law on all their stewardships, and then there will be a oneness and a 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, these who will keep the celestial law; and they will receive their stewardship 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. (Inspired Prophetic Warnings, p. 26-28.)

The Lord has promised sore vengeance upon the Gentiles if they do not repent. In the Book of Mormon, He has said He would "execute vengeance and fury upon them, even as upon the heathen, such as they have not heart." But then He continues, stating:

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

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

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. (3 Nephi 21:21-25.)

Jesus then will make his appearance in Zion after the New Jerusalem is built. Here is where He comes to His temple.

Let me turn now to the 45th Section of the Doctrine and Covenants and give you a picture of the redemption of Zion after the saints have gone back to redeem that land. This is a picture of Zion amid the world situation shortly after the New Jerusalem is built.

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;

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

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

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

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.

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. (D & C 45:66-71.)

Here, then, is the general picture of the redemption of Zion. For want of time I shall not go into further detail, only to reaffirm that the New Jerusalem from the start will be a political, as well as an economic and a religious center. In the 124th Section, the Prophet was commanded to write a proclamation to the prominent political figures of this land and of other countries. Although he was killed before he was able to write this proclamation, it was written and published extensively; Parley P. Pratt wrote it in behalf of the Twelve. Here, among other things, the role of Zion as a political center is foretold, as follows:

The Lord will. . . establish a holy city, and temple, and seat of Government, . . . which shall be called Zion.

And there shall be His Tabernacle, His Sanctuary, His Throne, and seat of Government for the whole continent of North and South America forever. . . .

And there the Messiah will visit them in person; and the old Saints, who will then have been raised from the dead, will be with Him; and He will establish His kingdom and laws over all the land.

To this city, and to its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge. . .

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

The Lord also shall be their king and their lawgiver; while wars shall cease and peace prevail for a thousand years. ("Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.")

Here we see the picture of Zion as a great religious, socio-economic and political center. Zion will then be a standard or an ensign to which others can seek in building a peaceful world order.

Let me turn to the second great series of events to take place with regards to the Second Coming; that is, the picture of the redemption of the remnant of Judah. The Prophet Joseph said: "Judah must return, Jerusalem must be built and the temple and water come out from under the temple and the waters of the dead sea be healed." (Documentary History of the Church, V, p. 336-337.) You read the latter chapters of the Book of Ezekiel, and you see that Ezekiel deals with this picture of the redemption of Judah. He even goes

so far as to describe the fish in the waters of the Dead Sea and says that vegetation will grow around it. All this must transpire before the Second Coming. The Prophet indicated that this would take some time.

The 45th Section gives us a key as to when the Jews were expected to gather to Jerusalem. Therein the Lord said that they would "be gathered again; but they shall remain until the times of the Gentiles be fulfilled." (verse 25.) You recall that the times of the Gentiles are not to be fulfilled until the generation in which it is manifested that they would reject the gospel. The gathering of the Jews to Jerusalem and the picture of turmoil and commotion in the earth, however, is indicative of the fact that their opportunity is about over.

There is another key that will help to see the picture more clearly. You recall that Isaiah, Chapter 2, states that in the last days the mountain of the Lord's house shall be established in the top of the mountains. He then states that following its establishment the Lord will judge among the nations; and finally a peaceful era will be ushered in wherein the law goes forth from Zion and the word of the Lord from Jerusalem. The point I would like to make, however, is that Isaiah applies this prophecy to Jerusalem, stating that it is that which he "saw concerning Judah and Jerusalem." (verse 1.)

Now how does that which he saw concern Judah and Jerusalem if the Lord's house was to be built here in the Rocky Mountains? There is no doubt that the Church takes the position that this temple was to be built here in America. I could show you statements to this effect going clear back to the Nauvoo period of Church history. That point was made at the cornerstone ceremonies and at the dedication of the temple in Salt Lake City some forty years later. This question has been a perplexing one to Mormon scholars. I have talked to those who have specialized in the Old Testament and they are still perplexed about it.

Let me point out a fact or two that I think will shed some light upon the problem. When you read the King James translation you will note that it renders Isaiah's prophecy as follows: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, etc." (Isaiah 2:2.) The word "that" is italicized, meaning that is not necessarily a part of the original text but is a supply word by the translators.

The Book of Mormon renders this passage in the same words as the King James translation, with the exception that the word which was supplied by the King James translators is changed to "when." Now let us look at the different meanings that result from this change. The King James translators make Isaiah's statement a mere statement of fact: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains." The statement is complete within itself.

But in changing "that" to "when," the Book of Mormon makes it a statement of assumption, implying that "when the mountain of the Lord's house shall be established in the top of the mountains" something else is to start happening. Thus, to take the point of view given by the Book of Mormon rendition we can see that Isaiah meant that when the Lord's house was established, God would commence His work of judging among the nations. And during that period the redemption of Judah and Jerusalem would also commence, so that eventually the word of the Lord would go forth from Jerusalem while at the same time the law would go forth from Zion.

Now let us look at this view of things in light of what we have said concerning the times of the Gentiles and the future time when the gospel program will go to Israel. When the times of the Gentiles are fulfilled the Jews are to commence returning to Jerusalem; that day will be one of warfare, turmoil, commotion and fear on an international scale. May I suggest that the establishment of the house of the Lord in the tops of the mountains was set by Isaiah to mark the beginning of these two simultaneous developments: (1) the period of international conflict in the latter days, and (2) the commencement of a program for the return of the Jews to Jerusalem.

It is true that the Civil War marked the beginning of the latter day wars that are to precede the coming of Christ, but the era of conflict did not reach an international scale until World War I. It was then that God commenced judging among the nations. The Salt Lake Temple was dedicated in 1893. It is significant that from that time onward until 1914, international tension which led to the outbreak of war was greatly accelerated.

It was also after the building of the temple that an Austrian journalist by the name of Theodore Hertzl launched the Zionist movement in 1897, dedicated to the return of the Jews to Palestine. That movement gained strength in the years immediately following, and as a result of its influence Palestine was mandated to Great Britain after World War I, and set apart as a home for the Jews. Then, following World War II, the present state of Israel was born. These two simultaneous developments which Isaiah speaks of have continued, each in its own direction, since the time when the Lord's house was established in the top of the mountains; and the end of either development is not yet.

To further support this view on the transitional period between the times of the Gentiles and the period of Israel's full redemption we should refer to another statement by Isaiah, found in Chapter 11. Here he states that before Israel is to be gathered in the latter days the Lord is to "set up an ensign for the nations." (verse 12.) What is that ensign to which people from all nations are to flow in the last days if it is not the society of Zion, with its temple, in the top of the mountains. Again, in Chapter 18, Isaiah speaks of the Jews who have been trodden down but are to be redeemed, and declares: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." (verse 3.)

You cannot separate the beginning point for the eventual redemption of Jerusalem from the ensign that was to be established on the mountains. Its establishment marks the beginning of that transitional era that will witness the completion of the times of the Gentiles and all that is to thereafter take place regarding them and the rise of Jerusalem in the latter days.

The Jews are not to be gathered by the proclamation of the gospel but by the operation of political power in association with an urge among them to return and build up the waste places of Palestine. Orson Hyde, who dedicated that land for the return of the Jews, wrote "that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power and advance in the front rank of this glorious enterprise." (DHC, IV, 498.) I do not need to dwell on the degree to which this prophecy has been fulfilled.

The final events associated with the rise of Jerusalem to become one of the two great centers of religious and political power during the millennium will transpire simultaneously with the final downfall of Gentile power in the earth. The New Jerusalem in America will already have been established at least in its initial developments, so that the events associated with the redemption of the Jews will mark the final transition between the Gentile era in the earth and the rise of the new world order under the Lord's program of peaceful government and brotherly union.

In the 29th Section of the Doctrine and Covenants, the Lord refers to the overthrow of spiritual Babylon and the downfall of the great and abominable church, which will also come at the time of this final transitional struggle, stating:

And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel, the prophet, who spoke of these things, which have not come to pass but surely must, as I live, for abominations shall not reign. (D & C 29:21.)

Read the 38th and the 39th Chapters of Ezekiel where that prophet tells of how the Gentile Lords of Europe and Asia, in a dissipated and a bankrupt state, amass under the leadership of one whom Ezekiel calls Gog and go against the Jews to prey upon them. It will then be time for Christ to make his appearance among the Jews. He will do so with a great display of power, for He shall stand upon the Mount of Olives and it will cleave in twain. Many Jews who are oppressed by the Gentiles will seek to find safety in the chasm that will thus be created; and there they will behold their long expected Messiah. He will reveal the marks of His crucifixion and the Jewish nation will be born in a day--they will accept of their crucified and resurrected Messiah in mass. The "Proclamation of the Twelve Apostles, etc." as written by Parley P. Pratt, describes these events which will transpire at the time of Christ's coming to the Jews. In noting the development of God's program in the earth and the concomitant division of the righteous from the wicked, he declared:

To such an extreme will this great division finally extend, that the nations of the old world will combine to oppose these things by military force. They will send a great army to Palestine against the Jews, and they will beseige their city and will reduce the inhabitants of Jerusalem to the greatest extreme of distress and misery.

Then will commence a struggle in which the fate of nations and empires will be suspended on a single battle.

In this battle the governors and people of Judah distinguish themselves for their bravery and warlike achievements. The weak among them will be like David, and the strong among them will be like God, or like the angel of the Lord.

In that day the Lord will pour upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon the Messiah whom they have pierced.

For lo! he will descend from heaven as the defender of the Jews, and to complete their victory. His feet will stand in that day upon a Mount of Olives, which shall cleave in sunder at His presence, and remove one-half to the north, and the other to the south, thus forming a great valley where the mountain now stands.

The Earth will quake around him, while storm and tempest, hail and plague, are mingled with a clash of arms, roar of artillery, the shouts of victory, and the groans of the wounded and dying.

In that day all who are in the seige, both against Judea and against Jerusalem, shall be cut to pieces, though all the people of the earth should be gathered together against it.

This signal victory, on the part of the Jews, so unlooked for by the nations, and attended by the personal advent of the Messiah and the accompying events, will change the whole order of things in Europe and Asia in regard to political and religious organization and government.

The Jews as a nation become holy from that day forward, and their city and sanctuary become holy. There also the Messiah establishes His throne and seat of government.

Jerusalem then becomes the seat of empire and the great center and capital of the old world.

All the families of the land shall then go up to Jerusalem once a year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles.

Those who refuse to go up, shall have no rain, but shall be smitten with death and famine; and if the family of Egypt go not up (as it never rains there) they will be smitten with the plague. And thus all things shall be fulfilled according to the words of the holy Prophets of old, and the word of the Lord which is now revealed, to confirm and fulfill them.

In short, the kings, rulers, priests, and people of Europe, and of the old world, shall know this once that there is a God in Israel, who, as in days of old, can utter His voice, and it shall be obeyed.

The courts of Rome, London, Paris, Constantinople, Petersburg, and all others, will then have to yield the point and do homage, and all pay tribute to one great center, and to one mighty Sovereign, or thrones will be cast down, and kingdoms will cease to be. ("Proclamation of the Twelve," etc.)

The Prophet Joseph Smith further explained on more than one occasion that when these two centers of government--Zion and Jerusalem--were established there would be a central organ set up to coordinate the functions of both centers of power.

It will be shortly after the events associated with Christ's coming to the Jews that He will make His glorious appearance in the clouds of heaven. By that time the gospel will have been preached so extensively that those who rebel against its spirit and power and oppose the mighty events of the last days will be steeped in darkness and iniquity. They will be fully ripe for destruction. Then, as Christ and the resurrected saints of ages past, with the city of Enoch, are revealed in their glory, the brilliance of that glory will consume the wicked. Amid the mighty events associated with this appearance, the righteous saints on earth will be translated and caught up to meet the heavenly hosts. A new song will thereafter be sung, a part of which says:

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.
(D & C 84:100-101.)

The reference to Zion coming down from above will be fulfilled in the coming of the heavenly hosts who obey the celestial law, including the city of Enoch. The fact that Zion is brought up from beneath has reference to the translation of the latter day Zion at the time of Christ's coming in glory.

The Lord revealed these things to Enoch, stating:

Then shall Thou and all Thy city meet them there, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

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. (Moses 7:63-64.)

There is much more that could, and probably should, be said about these great events pertaining to Christ's Second Coming. But our time is up. May the Lord assist us to see more intelligently how we can aid in the furthering of His purposes, I pray in the name of Jesus Christ, Amen.