

# A STUDY OF PROPHECY, PARTICULARLY CONCERNED WITH THE SIGNS (INDICATIONS) OF CHRIST'S PROMISED RETURN TO THE WORLD.

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## INTRODUCTION - PART I

Latter Day Saints have long been familiar with the inspired assertion of Amos 3:7 - "Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets." We add to this a further generalization: There is no more important event to transpire in history, upon which the light of the prophetic Spirit could shine than the return of our Lord, to complete the setting up of his kingdom and to usher in the world's golden age. To this is added a further assumption: this light has shown, and the Lord has made known his "secret", and the prophetic references making possible delineation or the detailing of the characteristics of what to look for, as signs of his coming; are to be found in great abundance in the scriptures - the Bible, Book of Mormon and Doctrine and Covenants. Beyond this, it is the testimony of our experience, that a deep interest in prophetic discovery of this sort, leads step by step to broadening, most delightful, and ever deepening perception for ourselves, not alone of the fine unfolding understanding of the scriptures, but also to a present tense opening up of prophetic vision, and even to experiences in the nature of apocalyptic revelation.

As we face the portents of our age, surely all that is involved in this particular "secret" of the Lord, ought to be understood, thru patient, intellegent, spirit-guided study and research, and because of its immense importance it should be brought before all mankind. We are all aware of the possibilities of sudden, tragic, catastrophic annihilation by means of instruments of destruction now in the hands of evil men. Therefore, in the name of sanity, and of an exalted compassion for all mankind, may we seek out such light as the Lord has or will share with us. May we shout it as from the house tops! Per-adventure, many, many may be won to repentance, if they could but see the prophetic picture.

The need of the light of inspiration being focused on our time, is being increasingly stressed by many. I have heard the remark from at least two highly placed servants of the church - we greatly need a prophetic interpretation of our time. With this I profoundly agree, knowing full well that this is grandly possible. May this study and these notes be helpful as we move toward this goal of a Prophetic Interpretation of this our Day, is our most earnest prayer.

May we observe that he who ventures into the field of interpreting scriptural prophecy, in the sense of this study, is venturing into a field that is extremely exacting in its requirements. This is true because so much that we must study was written centuries ago and in the language of another day. The language of some of the prophets is very difficult to understand. An example is the Book Of Revelation: Often they must have written that which they themselves didnot understand, since they saw centuries and milleniums into the future. Sometimes there were no words then in existence to describe that which they saw.

## INTRODUCTION - PART 2

### Standards for use in Interpreting Prophecy

The interpreter should set standards for his own guidance in weighing and judging both the material selected, and also what he asserts this material means. A few of these standards follow. Perhaps they may be helpful to others.

1. Beware of inferring to much from too little source material.
2. Beware of taking scripture out of its context and applying such to isolated events in the stream of history, just because it may seem to fit.
3. Prophetic interpretation will have meaning to our generation if it can disclose the working out of some significant plan on the part of the Almighty, or the working out of great ideas or concepts.
4. When it becomes necessary to make assumptions, these to have value, must be in general harmony with the scriptures and with the nature of our heavenly Father. They ought to be plain and reasonable, and have clear theoretical justification.
5. Interpretation should develop logically step by step. Avoid snap judgements, and extremely mystical notions. Certainly true interpretation of truly inspired prophecy will partake of the nature of Him whose glory is intelligent.

6. The interpreter must remember above all else to try to become deeply spiritual as he proceeds. Since the special scriptures to be studied were impressed on the minds of the prophets by the Holy Spirit, it therefore follows that they may only be adequately understood as in turn that Spirit rests on and abides with the one interpreting. Only thus may conclusions carry conviction, later, to those who may read, or those who may hear the material assembled, discussed.
7. These studies need to be approached and expressed in positive, creative and uplifting or inspiring ways. If such studies or writings, or reading causes dismay, or fills with paralyzing fear, or prevents anyone from doing his or her duty, or living up to the high concepts of the gospel in this very real present, then this work will inevitably fail in its mission.
8. This preceding leads to an assertion and testimony. A humble, reverent, dedicated study of prophecy has an amazing spiritualizing influence on those earnestly engaged in the study. This is true because of the nature of the origin of true prophecy, as well as because of the nature of prophetic comprehension.
9. In general it would seem reasonable to expect scriptural prophecy to disclose trends, rather than pinpoint specific events in the stream of history. In this study nearly all the Signs discussed in it are in the nature of trends, rather than the setting of specific events. This is wiser procedure than trying to tie prophecy in with Hitler or Napoleon or someone else who has strutted across the pages of history. Besides this, great monuments and events which shape history have a way of starting small and working out to climaxes over periods of time.

### INTRODUCTION - PART 3

The following are keys to understanding and interpretation which have been found useful in the study of the prophecies of Christ's coming back to the world. These, too, may help others.

#### KEY NO. 1

This key applies to the Book of Revelation. In each chapter, or near by, will be found the key to start the correct interpretation unfolding.

#### KEY NO. 2.

The discovery of one such key may lead to the discovery of others. The preceding may be amplified on this wise. There are keys scattered thru the scriptures that will help explain other prophetic utterances, distant both in time and space. An example - The Book of Mormon, pages 41 and 725 help locate the time to which the Book of Revelation, in the main, applies.

#### KEY NO. 3.

Experience and logical reasoning both affirm that any forward movement on the part of the Lord will be countered by opposing and deceptive counterfeit movements on the part of Satan. Matt. 24 predicts that one of the signs of Christ's coming will be the gathering together of his saints - Zion in the terminology of our day. We may therefore expect satanically inspired substitutes for the zionic idea and ideal. This key helps to interpret chapter 6 of the Book of Revelation.

#### KEY NO. 4.

There is a logical end point to be looked for and expected in many prophecies, particularly the very brief and condensed prophecy of Jesus in Matt. 24 concerning war being a sign of his coming. Such can only have meaning when terrible, death-dealing facilities of warfare threaten the very destruction of civilization.

#### KEY NO. 5.

Prophecies in their working out, may cover a longer or a short period of time. The second chapter of Daniel is of Daniel's time type. It helps in interpreting to perceive the time limits involved.

#### KEY NO. 6.

It is in the nature of divine revelation, that a complete vision of the future is given to very few, but rather, as Isaiah expressed it, a little here and a little there. This principle suggests that any presentation of prophetic moment will have a corresponding testimony or amplification elsewhere. It suggests also, the ongoing nature of revelation, and if a given prophetic concept is of a high order, yet seemingly somewhat incomplete. Then the Lord will complete it to those who are deeply concerned. A further corollary of this principle, as applied to our searching for light in this present, is, if we will gather those of keen prophetic experience and insight together, concerning a given problem, we are certain to have a more complete and definite insight thru this sharing.

KEY NO. 7

It is helpful at time to rely on our own insight and sense of what ought to be. This starts us looking for confirmation our insight. Out of such search will come completely new yet valid interpretation of certain scriptures, than those commonly held. This principle is especially useful in discovering bible evidence of the last great endowment and witnessing, which are yet before us.

KEY NO. 8.

He who would interpret and understand prophecy, must often bow in most earnest prayer for light, when confronted with problems of difficult solution. We must have this light to understand the book of Revelation. Brother Charles Fry testifies to such an experience, in identifying the prophecy of Ezediel mentioned in D. & C. 28:5.

KEY NO. 9.

Inasmuch as "the glory of God is intelligence" we may expect that as we discover the total of prophetic evidence bearing upon a given concept or interpretation, together with the consequent larger view, that total will give a very intelligent presentation indeed. This principle will rule out unwarranted guess work, or mere resemblances, or wild generalizations. To adequately apply this principle would seem to require:

- a. A growing spiritual depth and intellectual balance.
- b. A growing understanding of broad fields of knowledge.
- c. A growing knowledge of prophetic symbolism.
- d. A deepening perception of the great end toward which the Lord moves.

KEY NO. 10.

Evidence of the truth of a given concept, or assumption, or conclusion, is usually sought for in direct quotations from the scriptures. It should be noted, however, that evidence may be brought to bear by weight of massive generalizations concerning areas related to the idea sought to be established. The book of Revelations can be used in this way, to support one or more of the Signs of Matt. 24, particularly Sign no. 1.

KEY NO 11.

As the time of fulfillment of prophecy approaches, there is a quickening of the prophetic spirit. This is demonstratable historically, and has resulted in more prophetic detail. We may expect the same as we stand on the threshold of Christ's return. This principle not only helps us look widely, but it also holds forth the promise of added light, as time hastens on, especially to those who deeply concern themselves.

KEY NO. 12.

It is possible that there may be prophecy by parallelisms, such as:

- a. A given situation on which prophetic light has shown may occur more than one time in history. Like principles should apply to like situations.
- b. It would seem possible that knowledge of nations and condition known to a prophet in his lifetime might be used to illustrate and make understandable things that are to happen to nations yet unborn. The last part of the book of Daniel may be of this order.
- c. This principle must be used with extreme caution, however.

KEY NO. 13.

Sometimes prophets have seen events facilities or instrument of military and political power, and had no words in the language of their times to describe that which the Lord had shown them. Examples are Nahum foreseeing autos and trains, Joel and John seeing airplanes, and John seeing the dreadful bombs of our day. Out of this arises the principle that we must even use our imagination in understanding and interpreting prophecy.

KEY NO. 14.

Occasionally corroborating evidence may be discovered by looking up key words in a concordance.

KEY NO. 15.

This paragraph is somewhat related to no. 9, but is intended to apply to large scale prophetic utterance, such as the Book of Revelation. Any revelation that comes from the Lord will have high purpose, and will be bound together by a chain of reason and logic. This must be true because of the very nature of the Eternal Father. To perceive this undergirding logic, or to comprehend this unifying intelligence, is not always easy, yet perceived and comprehended they must be, or else we miss that which the Lord has intended to convey. If this be so neither our own minds, nor the minds of anyone else is impressed or moved. This especially applies to interpreting chapters 12 to 17 of the Book of Revelation.

KEY NO. 16

The book of Revelation states within itself that it is a book of the unfolding future. The Book of Mormon, page 41, verse 242, states that John would write concerning the end of the world. It is therefore to be expected that much more light concerning Christ's return will be found in this book than anywhere else in the older scriptures. It is therefore very important that we shall come to an understanding of this book.

KEY NO 17.

In general we may expect that the Spirit of Prophecy will indicate trends, rather than a detailed statement of factual happenings that are to occur. Prophecy can thus be of immense value in disclosing the inevitable working out of great underlying laws and principles in the affairs of men and of nations.

KEY NO. 18.

It is good to keep problems of prophetic understanding and interpretation prayerfully before our minds rather constantly, because spiritual light will thus often come to us at most unexpected times. Usually such light needs to be written down as soon as possible.

KEY NO. 19.

This Study of Prophecy and its bearing on the present and the future, this endeavor to achieve a complete understanding of the signs of Christ's coming back to the world, ought to carry with it a dedication to sharing such light and truth as comes to us. Surely it does carry with it responsibility to lift a warning voice regarding that which we see.

It is therefore advisable, in order to avoid damaging errors, that the total results of such study should be subjected to review by qualified minds, and that the conclusions reached should undergo the fiery test of criticism.

That is why it is desirable to arouse many good, spiritually enlightened minds to a concern with these matters.

The interest and response of the mens class at our 1957 Kirtland Reunion is an encouraging prophecy of a growing interest.

INTRODUCTION - PART 4

Just a little comment needs to be made concerning some Special Studies, in addition to this general inquiry into the Signs of Christ's Return. In this general study, our research will be built upon the rather briefly reported observations of Jesus, when his disciples came to him asking about his coming again. This refers to what is usually called his second coming.

However, we have found an abundance of scriptural evidence that there is more than one coming in what we speak of as the last days. Christ will come suddenly to his Temple, as prophesied by Malachi, centuries ago, and at the time of the great endowment. This will be the grand, final experience of that great time, when he shall personally appear to those who have been watching and waiting for him. These studies will include:

- Special Study No 1 - searching out evidence from the Bible, supporting the idea just expressed.
- Special Study No 2 - disclosing the clear step by step build-up and promise of this special coming and endowment, in our book of Doctrine and Covenants.
- Special Study No.3 - This seeks to interpret and explain how the Book of Revelation throws a very great deal of light on our times, and includes the detail that is largely lacking in Christ's very concise and generalized statements, already referred to.
- Special Study No 4 - is intended for the future. In this an endeavor will be made to assemble evidence from history, mainly current, tying in with the working out of these signs.
- Special Study No 5 - is also intended for the future, and this is expected to include a broad outline of prophetic experience outside of our D & C, as this experience shall become increasingly clear and marked.
- Special Study No 6 - This is already written, but not as yet mimeographed. The central idea of this study is that the basic characteristics of the kingdom that shall never be destroyed, of the 2nd chapter of Daniel, are suggested in the Lord's Prayer. This ought not surprise us too much when we comprehend that Christ's supreme ideal embodies in his teaching concerning the kingdom of God is the greatest ideal, and promise ever presented to the mind of man. Surely this foremost of all prayers would therefore state the basic characteristics of this kingdom of love and brotherhood, that ought to be the zenith of man's desiring!

## INTRODUCTION - PART 5

This part is a statement of the origin of the organization of this Study, and lays out its plan of development.

In undertaking the study, there came an impression that the basic outline of what to look for would be found in the words of Jesus, as he replied to the question of his disciples when they asked what would be the signs of his return to the world again. These words are found in Matt., Mark, and Luke, but not in John. John's work was to be done later, in the Book of Revelation, in which much detail is supplied that is missing in the concise report of Jesus words in Matt., Mark and Luke.

Along with this was another impression that all the testimony of the prophets, concerning Christ's coming back to the world again, could be grouped under the parts of this basic outline.

The worth of these two generalizations should be obvious. Surely it is reasonable to expect that since Jesus inspired the prophets, in their experiences and what they have written, as they at times were shown about the times of the end, therefore we could certainly expect him to present the finest, basic statement of what the Signs of his coming should be.

The following index will contain as concise a Statement as possible of each basic Sign together with its appropriate Scriptural references.

As we proceed, there will be found at the head of the discussion of each Sign, an expanded description of the thought in the concise statements of the index. In the wording of each of these I have tried to combine the light of the prophets, the implications and bearings of each Sign, as well as such insights as this Study has brought to me personally. We have tried to express each in the language of our own day.

After the Study is completed or along the way an attempt will be made to expand these statements just a little further, into a summary which will enable the searcher after truth to catch the total significance of this study, almost at a glance.

In the summaries, particularly, an attempt is made to indicate the tremendous social, political, military, religious, ideological, moral, and other consequences as the truth, the ultimate and eternal forces, and the exalted purposes, centering in our Everlasting Father, shall work out in the continuing to final manifestation of these Signs.

May the Good Spirit enable us to do all this, humbly, reverently, and as shall please the Lord.

## INDEX TO STUDY--SIGNS OF CHRIST'S RETURN

### General Statement

The following are the Signs of the Times, which will indicate the nearness of Christ's return to the world as he has promised. The fulfillment of this promise should be a treasured expectation on the part of all who greatly love the Lord.

SIGN No. 1: The world will be filled with a very great confusion.

SIGN No. 2: There will be terrible, devastating, annihilating wars--and many rumors of wars.

SIGN No. 3: There shall come to the church a time of marvelous endowment.

SIGN No. 4: Sacred communities of Zion shall arise and flourish.

SIGN No. 5: The Lord's displeasure with the times shall find manifestation in the disturbed ways of nature.

SIGN No. 6: There shall be signs in the heavens above, even "the powers of heaven shall be shaken".

SIGN No. 7: Because wickedness shall abound, "the love of men shall wax cold".

SIGN No. 8: There shall be a vast heedlessness of spiritual things.

SIGN No. 9: In the "Kingdom" itself, there shall be five who are wise and five who are foolish".

SIGN No. 10: In the time of the end, catastrophic judgments will be experienced in the world, as the inevitable result of the wickedness of men.

SIGN No. 11: Gentile times shall come to an end, and with them the coercive dominion of force.

SIGN No. 12: The chosen people will be chastised, sought out, uplifted, gathered, and eventually through them, shall the reign of love begin to be ushered in, culminating in the beginning of the millenium.

SIGN GROUP No. 13: This group includes a number of lesser signs.

## SIGN No. 1

### Basic Statement of Meaning and Application

This first sign may be characterized by two words: Extreme Confusion. This confusion will abound increasingly, as the time of Christ's return to the world draws near. It will first be broadly evident in the important field of religion; important because true religion is the most inspirational factor in the lives of men. It will be caused by false prophets and false Christs, false teachers and leaders. Satanic influences will bring about, increasingly, counterfeits of the great aims and hopes, purposes and blessings of the Kingdom of God. These counterfeits will be so cunningly devised, and so craftily deceptive, and so all-pervading as to "deceive, if possible, the very elect".

The forces causing confusion in the field of religion will inevitably spread into all, or nearly all, areas of human interest, concern, activity, and experience. This in turn will bring about an increasing instability of our civilization and society.

We should be aware that this Sign will work out over a period of time, intensifying as time goes on.

### Prophetic Words of Jesus, Concerning This Sign:

- Matt. 24:23 & 24 - About False Christs and leaders.
- Matt. 24:26 - Predicting a lo here and lo there situation.
- Matt. 24:39 - Predicting deceptions, in an indirect way.
- Luke 18:8 - Jesus asked if he will find faith on the earth when he comes.

### Interpretive and Explanatory Notes:

1. The fact of confusion as a sign of Christ's coming is clearly established in the references just noted. This very brief report of Jesus' words indicates that much of this confusion would center in the personality of the Savior. False Christs and False Prophets tie this confusion into the field of religion. Great signs and wonders broaden out the areas of possible confusion--from false spiritual phenomena to the pomp and circumstance of many churches, in what may be called the apostasy of magnificence. The saying "Whoso treasureth up my words, shall not be deceived" can be interpreted as extending the area of confusion still further.
2. For this prophecy of confusion to have any meaning at all as a sign, there must be an increasing degree of confusion over ever wider areas of human activity and into ever widening geographical limits, as the advent of the Lord draws near. This must be so, both that confusion may stand forth clearly as a sign, and also because such is the nature and tendency of evil movements among men, especially in a decadent civilization.
3. Furthermore satanic influences will always dilute, divide and, therefore weaken such as are so guided and led. The principle of dividing to conquer is certainly known to more than Machiavellian princelings and Hitlers. As the intensity of the battle for the souls of men and for the world increases, increasing confusion is therefore, inevitable. Maximum confusion may be expected just before Christ's return.
4. This confusion can be expected to affect the church restored--in splinter movements, in dilution of teachings and doctrines and practices, or in the accretions of a proud and worldly scholarship, and like ways. Such has already happened in the more than a century of our existence. Treasuring up the word of God is our safeguard for the future.

Interpretive and Explanatory Notes (Cont.)

5. This confusion, generally speaking, has arisen and will arise out of the multiplication of human movements, into "organized confusion". Whatever of good may be in the following, surely they are also the means of confusion--such as the vast use of the printing press, radio, television, and even schools of learning.
6. The field broadens out as we seek further prophetic vindication of this sign.
7. As we carefully observe our own time, we note many kinds of confusion in religions and ethical standards, moral integrity, honesty, obedience, in low ideals, literature, increasing delinquency among the young, increasing tendency among the intelligencia to drift from the anchors of the past, and on and on.

Ref. 1

II Tim. 3:5. Paul in describing the characteristics of the perilous times of the last days wrote also that men (church organizations by and large) would have a form of godliness, but would deny the power thereof.

Such has long been characteristic of modern christendom, and is almost completely so now.

Such is also a constant temptation to the church of the restoration, when we rely too greatly on education, or a proud scholarship, or our own wisdom, or on forms and rituals, or on a sectarian ecclesiastical theology or a philosophy built up on the notions of men.

Ref. 2

II Tim. 3:1-4. The preceding shows that Paul was not prophesying of the world as a whole, but rather of the churches "in the last days", who call themselves churches of Christ. All the characteristics of perilous times foreseen by Paul, certainly produce religious confusion and spiritual decadence.

It is a very grave sin, in the sight of the Heavenly Father for his ministry to carry on without being in close spiritual association and partnership with Him. He is jealous of his right to inspire, to guide and to confirm, with signs following. And well that He should be, for, otherwise the church becomes a very, very human institution.

If the characteristics of verses 1 to 4 be true of the Christendom of the "last days", how much more can we expect them to apply to the world as a whole. Certainly mankind today loves pleasure and their own worldly ways more, by far, than God is loved.

Ref. 3

II Tim. 4:3,4. A time is here described in which both church membership and ministers shall heap to themselves a ministry characterized by a proud scholarship and an egotistical delight in worldly praise of that scholarship.

To have meaning all the above must increase, as the end draws near. When our own spirituality shall be marvelously increased as the "light" that Christ has brought and will bring, expands toward its fullness, resulting in our much needed time of endowment, these characteristics of Christendom foreseen by Paul will inevitably be accentuated by the churches which do not have this endowment, and this shall in large part be the cause of a tidal wave of persecution on the part of these spiritless churches. This in turn



Ref. 3 (Cont.)

will be the final cause of the complete fall of all man made churches, including the "great and abominable church", foretold by Book of Mormon prophets.

Ref. 4

II Peter 3. In the last days there shall come scoffers:

- a. Walking after their own lusts,
- b. Denying Christ,
- c. Concluding there is no promise of Christ's coming.

Ref. 5

Rev. 6:5. From the beginning of time, the ideal of Zion--a people living together in peace, brotherly love, and on a high spiritual and cultural level--has always been evident whenever God moves in a special way among men. It has been and is part of the Restoration. Satanic forces know this and, as we should expect, have set up counterfeit movements. These counterfeits are most clearly set forth in the Book of Revelation. (See Special Study #3, particularly comments on Chapter 6.)

Roughly these are enumerated here, as symbolically suggested in 6:5:

- a. Scientific developments, seeming to improve mans lot.
- b. Industrial development, producing things good to have.
- c. Commercial development, distributing these goods far & wide

All these would seem to bring about better conditions among mankind. Yet as will be observed in Special Study #3, the end result is very somber indeed.

Still further, many feel that labor unions, socialism, and communism, great movements in our modern world, are expressions of this counterfeit idea, as substitutes for Zion.

The effect of all these movements is to dilute Zionism, or to discourage as to the worthwhilenessor even attainability of such an ideal, or even to persuade men that the great objectives of the Kingdom of God can be achieved without sacrificial Kingdom building work.

Ref. 6

The Book of Revelation in many ways and places pictures the maximum of confusion that will ultimately come to pass such as:

- a. persecution of an extreme nature,
- b. mighty men hiding in dens and among rocks of the mountains,
- c. airplanes as instruments of coercive power,
- d. destruction by atomic forces,
- e. A Babylonish civilization, taking the name from the most wicked of all the ancient cities and nations,
- f. plagues of many sorts,
- g. a vast and sudden destruction. "In one hour," is so much come to naught".

All these are just a part of the picture presented--confusion and commotion widespread and universal, building up to a catastrophic climax. (For further details see Special Study #3.)

Ref. 7

The Book of Mormon, I Nephi 3:139-237, has a great deal to say about a great and abominable church that would have wide dominion "among all nations, kindreds, tongues and people", and that this church, because of all it would withhold from the gentile world, and by the evil of much of its life and practice, would be the prime cause of much of the religious confusion.

Ref. 7 (Cont.)

If we read carefully this scripture, and take into consideration the times preceeding and existing at the time of the Restoration, there can be little doubt as to the general organization referred to.

The thought of verse 222 may be interpreted in two ways. Since nearly all the churches existing in the western world arose out of and in protest of one great organization; and also because they arose almost entirely out of human motivation, they partake, more or less, of the nature of that from which they arose. Further, we could have prophetic indication here of the final achievement of the ecumenical movement of our day.

Isaiah 60:2. Darkness covering the earth and gross darkness the people, prophesies such a period of spiritual confusion.

Ref. 8

II Nephi 11:90-92, 106, 116, describes prophetically, the ways in and by which the churches of the last days will add to the confusion Christ foretold, stating:

1. They will build up many churches.
2. These churches will put down the power and miracles of God.
3. They will preach their own wisdom and learning, to get gain.
4. In doing all this, they will oppress the poor.
5. There will be priestcrafts--men setting themselves up for a light unto the world, to get gain and the praise of the world.
6. And, in a different strain, they shall be drunken with all manner of iniquity.

Ref. 9

II Nephi 12:90, predicts a time when the Lord "shall cause a great division among the people".

Ref. 10

II Nephi 11:93 foresees secret and terrible combination, doing the works of the devil, in spreading confusion--like unto the Gadianton Robbers or worse.

Ref. 11 (Somewhat akin to Ref. 8)

II Nephi 12:1-15 speaks further of the influence of the man-made churches, confusionwise.

1. They shall contend with one another.
2. They shall teach with their learning
3. They shall deny the Holy Ghost, which giveth utterance.
4. Miracles are past, God works no more.
5. They shall teach false, vain and foolish doctrines.
6. They will justify committing a little sin.
7. They shall be proud--puffed up in their hearts.
8. They shall rob the poor, because of their fine sanctuaries.

Ref. 12.

Mormon 4:45-50 makes several bitter forecasts of the state of the churches, when the Book of Mormon would come forth.

1. Pride of heart, leading to envy, strife, malice, persecutions and all manner of iniquity.
2. Churches shall be polluted because of pride.
3. And because of love of money and substance,
4. And adornment of churches, rather than helping the poor, needy and afflicted.

Ref. 13

In turning to the Doctrine and Covenants, may we observe that unless it is conceded that the religious world was in wide spread and well nigh universal confusion, there is little reason for a restoration, a bringing the church out of the wilderness. This assumption as fact of church organizations and religious groups confused beyond the point of return, is the reason for being of our church. There is therefore not too much need of many references and quotations, = Just a few will suffice.

D&C 1:3. "they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world.."

Ref. 14.

D&C 34:3, speaks of the folly and abominations of the gentiles.

Ref. 15.

D&C 45:4, predicts the gentile world will not receive the restoration in great numbers, being prevented because of the precepts of men--no clear voice, but rather conflicting confusion.

D&C 45:6, states men will take up the sword against one another and kill one another.

Ref. 16.

D&C 45:13, states that Zion will be the only people not at war with one another. Confusion!

Ref. 17.

D&C 63:9, states that because the wicked shall slay the wicked "fear shall come upon every man, and the saints, also shall hardly escape". This would seem to point to a time of widespread social disintegration, or great weakening and perhaps collapse of governmental restraints and controls.

Ref. 18.

Isaiah 24:10 writes of the city of confusion. Read the entire chapter for the prophets view of the results of confusion.

FINAL NOTE ON SIGN No. 1

Confusion is defined as a state in which things are so mixed as to cause perplexity, uncertainty or obscurity. It is also defined as a tumultuous condition. It is in these two senses that the word is used prophetically.

FINAL NOTE OF SIGN No. 1 (Cont.)

After telling of the coming destruction of Jerusalem, Jesus turned to discussion of his coming in the last days. As may be noticed by reading Matt. 24, the first sign he described was this matter of a great confusion. His keen insight placed this first, as indeed we all know it should be.

For those who may care to do so, it is quite revealing to start with this word confusion, in the sense in which we are using it--confusion in basic matters of religion--its standards of godliness, saintliness, perception of the fundamental truths, upon which life is built, and the comprehension of the exalted divine purposes--all these as God sees them, then try to diagram all that such confusion can lead to. Somewhat as Dag Hammarskjold referred to the United Nations as a mirror of our tormented world, likewise will the following the suggestion of this paragraph result in a revealing picture of our present day tumultuous, strife-torn world.

Is it asserting too much to observe that a major responsibility in fighting the forces of darkness and obscurity, is to make people aware that Jesus has warned us that the day of his coming would be one of great confusion? Further that it is the nature of this confusion to dismay, deceive, engulf, disconcert, enfeeble corrupt and prevent?

Jesus, as reported in the 24th and 25th chapters of Matthew suggests two safeguards. One is to treasure up his word that we may not be deceived. The other is to have the Holy Spirit for our guide.

Somehow or other it ought to be largely true, as lettered on the Cleveland Press Building in Cleveland, "Give the people light and they will find their way".

REFERENCE BOOKS

1. In the Name of Sanity - Lewis Mumford
2. Considerable help in estimating the present status of our civilization may be found in the Conduct of Life - Lewis Mumford.
3. The Crises of Our Age - P. A. Sorokin
4. See Herald
5. Readers Digest, Mar. 1962 p80
6. See Law Enforcement Records.

## SIGN NO. 2

### BASIC STATEMENT OF MEANING

Wars and warfare will be an unmistakable sign of Christ's coming. Wars will increase in awfulness, reaching a climax of catastrophic powers of destruction near the time of the Savior's return. Wars shall be more violent, cover greater areas, involve more people, and the instruments of warfare will have increasing powers of annihilation. Brutish coercion will try to triumph over love. The imps of hell over the angels of heaven, Lucifer over Christ, evil and gross wickedness over goodness and the Son of God.

This sign of utterly devastating war, which may be thought of as the end result of the destroying and deadening Sign of Confusion, cause one to think of the vision of Isaiah, of the city of Confusion, more than 2000 years ago. How readily and quickly can this find fulfillment now.

"The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left," See Isaiah 24:3,5 & 6.

### PROPHETIC WORDS OF JESUS PREDICTING THIS SIGN:

Matt. 24:25 - Wars & rumors of wars yet be not troubled.

Matt. 24:29,30 - Nation against nation, kingdom against kingdom.

Luke 21:9,10 - War, commotion, famines, pestilences, fearful sights.

### INTERPRETIVE AND EXPLANATORY NOTES

1. Using Key #4, Introduction Part 3, that there is often a logical end point to look for and expect, we reason forward to the statement of Sign No. 2 as phrased above. War as a sign of Christ's coming has no meaning on any other basis. Were wars to continue on the same intensity, destructiveness, etc., such as was characteristic of Christ's own day, then the phenomena of war would be no sign at all. Inevitably, therefore, we are compelled toward the statement of Sign No. 2 preceding.
2. Matt. 24:28-30 warrents the conclusion that the tempo of war would be stepped up, after the latter day gathering had begun. "And they shall hear of wars and rumors of wars." That wars have increased has been statistically proven.
3. The increasing terror of war is suggested by the phrase--"Behold I speak unto you for the elects sake." In verse 30 there is an indirect reference that wars will be the cause of famine and pestilence in many countries.
4. The time would seem to be about here when the maximum of destructiveness has been reached--atom and hydrogen bombs, deadly radiation, gas & germ warfare, guided missiles, etc.
5. On the basis of proximity in time of the maximum manifestation of destructiveness--the catastrophic annihilation of civilization--surely the coming of Christ cannot be very far away, particularly his coming "suddenly to His Temple. See Special Study #2.
6. War will be perhaps the most terrible of the judgments and afflictions that shall come upon the world, in this closing age. From one point of view, however, it can be an instrument in the hands of the Almighty in removing the spiritual disease of stiff-neckedness, both from saints of today and the chosen people of tomorrow. The heart of the world as a whole may also be softened in part by wars.

Isaiah perceived this. For behold the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. Isa. 66:15,16.

War should thus be characterized as an instrument of God's chastisement, in the preaching of his servants.

INTERPRETIVE AND EXPLANATORY NOTES (Cont.)

7. Yet another comment on war and how it can be an instrument toward better things. Surely man must some day, become utterly disgusted with war and all its causes, and because he has already bled and in the future will bleed more profusely still, some day he will turn to peace, and to the Prince of Peace, and shall learn war no more. See Isa. 2:4.

8. From the standpoint of war "the history of human progress is indeed a history of incurable human stupidity."

"Hence the crisis itself and hence the inevitability of a fiery ordeal as the only suitable means of teaching the otherwise unteachable.... The more unteachable we are, and the less freely and willingly we choose the sole course of salvation open to us, the more inexorable will be the coercion, the more pitiless the ordeal, the more terrible the day of anger or wrath of the transition." Quoted from the Crisis of Our Age, by P. A. Sorokin, E. P. Dutton & Co., Inc. 1941, P326.

A general principle is stated here, somewhat akin to Isa. 66:15 & 16. It was written in comment on the repeated attempts, throughout history, to establish kingdoms by force, dictatorship, or brutal coercion, and how every time, sooner or later, all such have failed. It is used here as an illustration of a capable thinker seeing much the same principle Isaiah saw--that is, that there is a righteousness that must ultimately achieve its ends through the inevitable consequences of unrighteousness.

In Sorokin's statement quoted above, we have a philosopher's viewpoint of the necessity of judgments, including war, which one can hope will finally bring mankind to their senses.

Ref. 1

Rev. 6:4. See Special Study #3, Book of Revelation for a brief analysis of this verse. Whatever is represented here, into its hand,

- a. is given a great sword,
- b. it therefore takes peace from the earth,
- c. and causes killing.

Note: Unmistakeably the reference is to war.

Elbert A Smith, in his book Restoration a Study in Prophecy, P231, quotes material demonstrating the tremendous increase of war.

The preceding material was quoted from a discussion by Pitirim A. Sorokin and Nicholas N. Golovin from the department of Sociology of Harvard University before the 93rd meeting of the American Association for the Advancement of Science, December, 1933, Literary Digest of January 20, 1934.

See additional data and pertinent observations in "The Crisis of Our Age", by Pitirim A. Sorokin, E. P. Dutton & Co., Inc. 1941, Pages 13-15, or all of Chapter 1; Chapter 6; page 326. There is like data etc. in other volumes by this same author.

Ref. 2

Rev. 6:7,8. This I believe refers to the rise of communism in these last days. For brief analysis turn to Special Study #3. All that need to be said here is that it is evidently a further outgrowth of all that may be involved in Rev. 6:12. Death and hell ride with it. They kill with sword, with hunger, with death, with beasts.

Ref. 3.

Rev. 8:1-13. See Special Study #3 of the Book of Revelation for a little more detail.

Much of the incidents with such widespread destructive effect, could be fulfilled by the action of atomic and hydrogen bombs. There may, of course be implications beyond this.

Ref. 4

Rev. 9:1-21. See discussion in Special Study #3 for more details. The significant features of this chapter are:

- a. Forces arising out of hell shall be tremendously at work.
- b. The locusts symbolize the use of the airplane as an instrument of political and military power.
- c. Two levels of intensity in use of this instrument are indicated:
  - 1- First level verses 1-12-(1895 to 1945?)
  - 2- Second Level verses 12 -21(1945 to \*\*?)
- d. One third of men will be slain, in four great periods of time, typified as--
  - 1-An hour
  - 2-A day
  - 3-A month, and
  - 4-A year.These are killed by fire, smoke, and brinstone issuing out of the mouth of the airplanes.
- e. The idea of total warfare is suggested in verse 16 -- two hundred thousand thousand, or 200,000,000 of an army--signifying our modern mobilization of entire populations to produce the means of the warfare that armed forces carry on.

Note: And yet men will not repent of all their evils, see verses 20 and 21.

Ref. 5

Rev. 16:14-16. This appears to be the same as Joel saw. Verse 15 connects "the battle of the great day" with Jesus coming again, as a thief in the night. Referring back to the discussion of Jesus coming in the second watch of the night, it is quite possible that the coming seen here is at the earlier part of the last great struggle, in contrast with his general coming in glory later, together with thousands of his saints. Rev. 19:17-21 seems to refer to the same time.

Ref. 6

Ezek. 37, 38, & 39--These three belong together. This describes the last great war after Israel has been gathered. This is a prophecy of how evil forces shall once and for all, attempt to thwart God's purposes in the chosen people. It likewise suggests the antagonisms that shall yet swirl around the chosen people of the last days. It is a partial picture of the time of catastrophic war seen by many of the prophets.

The prophet, in these chapters sketches in a great picture. It is the over all impression rather than a mass of detail, that is to be looked for.

Part 1: What is the significance of the words "Gog and Magog"? Who are they now?

- a. Books have no completely satisfying explanation, but only glimpses of what maybe intended.
- b. They signify a great army and its leader-Verse 4, Chapter 28.
- c. They will come out of the north parts - Verse 15, Chapter 38.
- d. They shall have allies, Persia, Ethiopia, and Libya, Verses 5 and 9, Chapter 38.

Notes:

1. The Universal Jewish Encyclopedia suggests that Gog & Magog refer to wicked nations which will assail the righteous at the end of time, and they refer to Rev. 20:8 as giving weight to this suggestion.

Ref. 6, Part 1, Notes (Cont.)

2. From a commentary, Expositors Bible, come two suggestions that Magog is the land farthest north and that Gog is its ruler. Also the phrase is used that Magog is the uttermost north.
3. The general picture seen by the prophet would seem to be that:
  - A wicked people will come out of the far north countries, with a mighty army of their own.
  - They shall be leaders of some general movement or cause for they shall have as allies, Persia, Ethiopia (North Africa) and Libya.
  - Such describes conditions as they shall be at the time when the prophecy is fulfilled.
  - Any indication as to time in the prophecy of these two chapters therefore becomes important in understanding who the assailants of Israel will be.
  - Assuming for a moment that we are now approaching or even nearing a time of fulfillment, the nation of Israel being established, we have an evil power far north of Israel with evil designs of wide coercive domination. We also now see this evil political power reaching out to bring the Arab peoples under their sway, roughly those indicated above.
  - It is thus clear that the general impression made by the above references could now readily find a present day fulfillment in the ever growing outreach and encirclement of communism, particularly when it is realized that this is a movement born of the devil, a movement with which Satan rides (see Rev. 4:7,8) on the one hand and on the other Christ & God are gathering the covenant people for the last time.

Part II: What will these evil powers attempt to do?

- a. They will come like a storm, rapidly, Verse 9.
- b. And be like a cloud over the land.
- c. The purpose will be to engulf, take a spoil, see verse 12 of Chapter 38.
- d. They shall attempt to overthrow Israel and all it stands for, in great battle.

Part III: When shall these things be?

- a. It will be in the latter years, when the land of Israel is brought back from the sword (freed after long domination by the enemies of Israel), and its people gathered out of many nations, and when the land, much of which has long been waste, is become productive again-- (Beginning in the 1850's the former and latter rains came back to the Holy Land again.) See Verse 12 Also, Ezek. 38:8.
- b. It will be in a day when part of Israel has returned to their homeland, and when walls as a protection are a thing of the past, Ezek. 39:11.
- c. It shall be in the latter days. Ezek. 38:16.
- d. It would seem that the first part of 37, rather than being a prophecy of the resurrection, is a prophecy of the restoration of Israel to their homeland after centuries of oppression in most of the lands of the earth.

37:14 promises the Lord's spirit will be put into Israel and that Israel will be placed in his own land. It is upon this return that the action of Chapters 38 & 39 is based. It is this verse that definitely connects Chapter 37 with 38 & 39. See also 37:22-28.



Part III: When shall these things be? (Cont.)

- e. Ezek. 37:15-21 supplies a further identification both as to how and when these things shall be, in the prophecy of the stick of Judah (which is the Bible) being joined with another stick called both the stick of Joseph and of Ephriam. In that age in which such scripture or inspired writing as fulfills this second part of the prophecy comes forth in that age also, shall the covenant people become one nation upon the mountains of Israel.

What is this stick of Ephriam for Joseph, or the stick of Joseph in the hands of Ephriam? Ministers of the church have long held that this is the Book of Mormon, inasmuch as this book was written by the descendants of Joseph, and that it is now in the hands of Ephriam, and further that it gives strong testimony in support of the Bible, thus making the two one in the hands of the Lord.

Some few reason that this is not quite true since the Book of Mormon was written by Manneseh. These believe that somehow the plates of brass, called the sealed part of the ancient records which are yet to come forth to the world, are this stick of Joseph or Ephriam in the hands of Ephriam. They believe that somehow these plates were in control of Ephriam, and that they, because of what is contained therein, will be the great factor, along with the Bible in bringing Israel to the knowledge of Jesus Christ, thus putting God's spirit in Israel again.

However, these technicalities may ultimately be found to apply, it seems logical to conclude that this prophecy in its complete fulfillment, will include all the scriptures written by the descendants of Joseph.

The big point is that the Book of Mormon has already come forth. Part of Israel are already in their home land. We are in the day of the complete fulfillment of the events of Chapters 38 & 39.

Part IV: The Great Day of Battle

- a. Ezek. 38:16. This shall be the great battle seen and spoken of by many of the prophets of Israel.

Note: It should be remembered that this great struggle and battle between Christ & Satan, between good & evil, must inevitably also be fought elsewhere in the world. Both logic and prophecy indicate such. Now, in our day we can see such shaping up. The prophets saw this battle occurring in the land of Jerusalem, the capital city, the chosen land of the covenant people, the land where God has and will raise a standard and ensign. By the same token and in consequence of the operation of the same forces, a great battle must seek to overthrow that country wherein is the Zion of the last days. What the prophets saw is indicative of something wider than Palestine.

- b. To recapitulate from Part I, II and III:

1. Out of the far north shall come a great company, a mighty army, as a cloud over the land of Israel, and like a great storm.
2. There will be many people with this army, which could mean a nation composed of many nations as the Union of Soviet Socialist Republics, so called. It might well also include associated nations such as China.
3. They will have as allies nations occupying what was known in Ezekial's day as Persia, Ethiopia, and Libya.
4. They will come to subdue.
5. Several of the time indicators have already appeared.

Part IV: The Great Day Of Battle (Cont.)

- c. As this great army of Godless people attack Israel, the Lord will arise in his fury.
  1. The power of the Lord will be exerted for his covenant people.
  2. There shall arise strife among the invaders.
  3. There shall come pestilences, overflowing rain, and great & terrible storms.
  4. Because the Lord intervenes, the invaders shall be terribly defeated & almost destroyed.

Ref. 7

D & C 38:6, is the first reference to war in the restoration record, predicting wars in our own land, at some time and of considerable intensity. The concept of wars expanding into such immense eruptions as are present day wars, is a growing one in Restoration prophetic experience.

Ref. 8

Revelation on the Civil War, written in 1832 contains this expanding concept, saying that from the War of the Rebellion, war would be poured out on all nations.

Ref. 9

D & C 45:4 & 13 includes wars and rumors of wars as part of the great commotion that will increasingly prevail, also that Zion shall be the only people not warring with each other, again implying this concept of expansion.

Ref. 10

D & C 63:9 reads as follows--"I, the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape." The concept of expansion is involved here causing fear, finally, to reach to all men.

Ref. 11

Individual prophetic experience of many, the record of whose experience does not enter into the D & C, very often, both in direct and indirect language, have increasingly made mention of war. I mention just one at this time, heard about 1910 or 1911, at a meeting in Wheeling, W. Va.

"I forewarn you of wars most distressing that with times onward march will increase."

Ref. 12

Book of Mormon, I Nephi 3:232, also predicts wars & rumors of wars in the last days.

Ref. 13.

Book of Mormon, I Nephi 7:26-40, predicts that:

- a. The nations dominated by "the great & abominable church shall war among themselves and so slay one another.
- b. Eventually, apparently because of the preceeding the great and abominable church shall tumble to the dust, & great will be its fall.
- c. All the nations that shall war against the house of Israel "shall be turned one against another".
- d. The wicked will not be permitted to destroy the righteous.
- e. The righteous need not fear.

Ref. 14

Book of Mormon II Nephi, has this, speaking of the last days. "The time speedily cometh, that the Lord shall cause a great division among the people; and the wicked will he destroy; and he will spare his people, year, even if it so be that he must destroy the wicked by fire.

Ref. 15.

III Nephi prophecies that if the gentiles in the last days (this would include our nation) do not repent--

- a. The Lord will cut off "thy horses out of the midst of thee",
- b. And destroy the chariots (of war?)
- c. And cut off the cities of the land.
- d. And throw down all the strongholds.

Final Notes on Sign #2.

The discussion of Sign #2, will seem very horrifying indeed, to men & women of good will. It is not, however, out of line with the possibilities of actualization or realization in our own tragic day. Neither is it out of line with what many prophets and prophetic minds have foreseen.

We are now, 1962, in a situation called cold war. It is of course conceivable that this could continue for a long time, although in this author's opinion this is not likely. But suppose it should continue on for decades or 100 years, then what is likely to happen? An able possible answer may be found in a book by Lewis Mumford, "In the Name of Sanity", Chapter 2, P10-33. Four assumptions were discussed, the fourth being the one just expressed. Condensed as much as possible here are the eleven probabilities:

1. The large cities are abandoned.
2. Taxes become so high that financial success is nullified, and people turn to state ownership.
3. Atomic earthquake bombs make even shallow living underground a liability. Therefore our factories, administrative building, schools etc. are placed very deep underground.
4. Air traffic ceases. Even foods are produced underground but at great expense. Standard of living steadily falls. Human personality disintegrates.
5. The military caste, including the scientists are in complete control.
6. This caste exercise complete control over education.
7. Travel ceases. The police state becomes the prison state.
8. Because character of the ever-threatening danger, every thought, every action, every plan becomes subservient to the requirements for atomic warfare.
9. Enough atomic energy will be stored to destroy the living spaces of our planet. Fear becomes absolute-- without hope of a way out.
10. All this would lead to suspicion, hatred, aggression, non-cooperation and increasing murderous violence, and worse.
11. Without a single loss of life in warfare, death has spread everywhere in the cold violence of anticipation. Civilization will have been destroyed.

It is to such a destiny as this that we must inevitably move? Yes, unless somehow men and nations repent. That seems a long way off.

Basic Statement of Meaning

God will raise up a movement which shall ultimately achieve great spiritual power.

The Heavenly Father will initiate for the last time, a movement which will be intended to truly represent Him and His exalted purpose. Its beginnings will be small, and, as far as numbers are concerned, it will never be large, but in spiritual light and power it will eventually become the most important movement in all the world. It will raise an ensign for all the world to see. Its great light, when it becomes bright as the noontide, will shine unto all nations and peoples, and by it shall all the world be warned. But it shall the glory of Christ's way of life be clearly set forth. By it shall all nations, kindred, tongues, and peoples be entreated--before the end comes. We may expect its light to become particularly luminous just preceeding Christ's second coming.

Prophetic Words of Jesus, upon which Sign #3 is based:

- Matt. 24:27. His coming will be as the light of the morning coming out of the east and covering entire earth.  
Luke 17:24. Same thought expressed a little differently.  
Matt. 24:32. His gospel to be preached in all the world, as a witness. Then shall the end come, or the destruction of the wicked.

Interpretive & Explanatory Notes:

1. The preceeding description of the meaning of Sign No. 3 is developed from the significant comparison made by Jesus that his coming would be like the light of the morning--darkness to a faint light, faint light to early dawn, early dawn to sunrise, sunrise to early morning light, to midmorning, and to the brilliance of noon. First the spot where the observer stands receives the light, then on and on until all the west is lighted. As we try to interpret this prophetic simile, only some movement which starts small and evolves into something tremendously worthwhile and enlightening can suffice.

Now, taking a concordance and turning to the word light as used in the four gospels, we note Jesus used it often, the Apostle John particularly noticing this. The finest statement was--I am the light of the world! This light of the comparison therefore concerns Jesus. Matt. 24:32 makes plain how that light will proceed to shine forth--"And again, this gospel of the kingdom, (That Jesus had been teaching) shall be preached in all the world, for a witness unto all nations, etc."

Next may we be reminded that even though the disciples had been taught by Jesus, yet they were told to tarry at Jerusalem until they were endowed with power from on high. Here then, without further reasoning is completely satisfying and logical interpretation.

This shining forth of the light is:

- a. The coming forth of the Restoration as a church. Its development has been rather slow.
- b. In the not distant future, the church will come to a divine endowment, far exceeding that of Pentacost. See Special Studies 1 & 2.
- c. Under this endowment the "gospel of the Kingdom", Christ's high way of life, will be preached to all nations, rapidly witnessing to all mankind-- a massive labor otherwise covering centuries or milleniums.
- d. Also growing out of the endowment, Zion will be achieved in its fullness, demonstrating the sermon on the mount worked out in everyday life. This in itself would be a tremendous witnessing sermon.

Interpretive & Explanatory Notes (cont.)

1. e. All this will be the kingdom Daniel saw: Dan. 2:44, when the God of Heaven would set up a kingdom which should never be destroyed.

What a magnificent unfolding of the simile Jesus used all this would be!

2. The increase of this light will be the most reassuring of all the signs. Surely we should use every effort to increase this spiritual light in the church.
3. This light as yet has nowhere near reached its brightest glory. We should be aware of this and do something about it--each of us individually.
4. Immense resources of spiritual light and power are available. Scripture justifies this statement.
5. All the preceding is to be expected, for the Lord cannot forever permit evil and wickedness to besmirch the earth, as it were. His being what he is, and in view of his promises and covenants, he cannot help but enter into the battle between good and evil, now being fought out in these last days. How grand is the promise of light becoming as brilliant as the noon day sun!
6. Surely, a prediction of such vast importance, ought to find expression in other parts of the Scriptures. This expression may possibly be in symbolic form, or it may be so set up that prophetic light is needed to identify it.

If the early disciples had to tarry at Jerusalem until spiritual endowment came to them, then assuredly, amidst the difficulties of our time, and the far flung, tremendous responsibilities of our day, and the enormous work of taking the gospel to all lands under very adverse conditions, assuredly it is needed now.

Note: See two studies on "The Lord's Magnificent Intention!" Special Study No. One--Concerning prophetic scripture background. Special Study No. Two--The Concept of Endowment in the D & C.

7. Back of the achievement of this great light, especially manifested in the promised endowment, there must inevitably be a growing spirituality, both in ministry and people. As of now, and in a deep and broad sense, this spirituality toward which we ought to move is very imperfectly understood. We shall hope to aid in this better understanding by sharing some pioneer insights in a special study, before too long. Such as may desire to join in efforts toward more complete comprehension, contact the author of this study, or deeply spiritual people you may know.

Other References:

Ref. 1

Acts 2:17. On Spiritual light shining in the last days Joel is quoted by Peter, a bit mistakenly, it seems to me. "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens will I pour out in those days of my Spirit; and they shall prophesy."

Ref. 1 (Cont.)

Notes: Not only will chosen ministry be endowed, but a wave of spiritual light will reach out to the faithful among membership as well.

It is most interesting and promising to note that the time of endowment shall find expression among the good of God's people, as well as in mighty works among the ministry.

Ref. 2

Isaiah 29:12,13,15,16, 23 & 25. (The B. of M. Chapter). The idea of an increasing light is inherent in these verses, wherein the "sealed" part of the Book of Mormon or ancient records is described, plus the concept of miracles achieved through special development of faith.

- a. It shall be a revelation from God from the beginning of the world to the end thereof.
- b. Not to be delivered in the day wickedness and abominations of the people.
- c. But day will come, in the due time of the Lord, when it will be read on the housetops.
- d. "I work not among the children of men, save it be according to their faith.

Ref. 3

See Sign No. 12, Ref. 7, for discussion and bearing of Isaiah 28 on this sign No. 3.

Rev. 6:2 If it be true that the white horse of Rev. 6:2 is the Restoration and the Rider represents Christ (See Special Study #3), then the phrase "he went forth conquering and to conquer", is significant implying both an ebb and flow in the fortunes of the movement represented, and a necessary on-going development and increase as well.

Ref. 4

Rev. 10 & 11. If our interpretation of these chapters is correct, (See Special Study #3) then here too is prophetic proof of the basic concept phrased as sign No. 3--a light that grows from the dimness of early dawn to the brightness of the midday sun.

Ref. 5

- Rev. 14:6-8. Three concepts are expressed in these verses:
- The gospel to be preached to every nation, kindred, tongue and people.
  - "Saying with a loud voice", implying a movement of great power.
  - "The hour of his judgement is come", implying the time of the end.
  - "Babylon is fallen", implying likewise.

Note: These verses have much fuller meaning and fulfillment if we interpret the work of the angel as inaugurating a movement that would grow from the smallness of its beginning to an all encompassing end--from dim to full light, rather than our traditional idea that it just referred to the angel coming to Joseph Smith.

Ref. 6

Daniel 2:34&35 and 44&45. These verses are set down here because they confirm the idea of sign No. 3--

- Verse 34. A stone is cut out without hands.
- Verse 35. This stone represents something that will grow or increase in size and power, until it becomes a great mountain and fills the whole earth.
- Verse 44. This stone is interpreted as being a kingdom, which the Lord himself will set up. This kingdom will never be destroyed, but will last forever. It will destroy the earthly kingdom represented by the dram - image of Nebuchadnezzar.

Comment:

- a. It is well to note the implied promise of growth and increase of power and effectiveness. [www.LatterDayTruth.org](http://www.LatterDayTruth.org)

## Ref. 6 (Cont.)

- Verse 44. This stone is interpreted as being a kingdom which the Lord himself will set up. This kingdom will never be destroyed, but will last forever.
- It will destroy the earthly kingdom represented by the dream-image of Nebuchadnezzar.

## Comment:

- a. It is well to note the implied promise of growth and increase of power and effectiveness.
- b. Also it is set up before the end of the political successors of the preceding worldly kingdoms, and must therefore refer to the time of the end, that Jesus talked about in Matt 24 & elsewhere.
- c. The stone cut out without hands represents inevitably, some movement which the Lord himself makes, without human hands or notions or will. What could better fulfill this prediction than the Restoration of the Church by the Lord himself.
- d. This restoration, however, can only be a beginning, a forerunner, a voice in the wilderness of human notions, concepts, movements, churches. It is the schoolmaster, the means of setting forth the great ideal of the Kingdom of God, the preparer for the great Day of the Lord, the instrument of highly intelligent and deeply spiritual appeal. The culmination of the prophecy can only be when Jesus, fulfilling his promise, comes again; when he as Prince of Peace establishes his righteous kingdom, and leads those left in the world into the great period of the millenium, and his way of life fills the whole earth. Truly this Kingdom will never be destroyed!
- e. Daniel is among the first of record to perceive the immense promise and even the very great necessity of the Kingdom of God.
- f. Here in these verses we have one of the earliest prophecies of the millenium.
- g. Naturally, a number of queries present themselves to the thinking mind, as:
  - Where may we find in the scriptures a concise delineation of the basic aspects of this kingdom that is to sweep away all before it?
  - Will this kingdom sweep all before it by military might, or by some other way, and if so, what?
  - What is the wind that shall carry away the dust of the fallen Babylonish empires and states, as chaff of the summer's threshing floor?

Note: For a more or less complete discussion of these questions, turn to the record of a rather amazing insight, recorded and described in Special Study No. 6.

## Ref. 7

Joel 2:15-32, also first part of chapter for complete picture. This chapter is to be fulfilled in a great and terrible "Day of the Lord". We note further:

- a. Because of the great need of the day--"Blow the trumpet" (of alarm & warning) in Zion", come together in fasting, "call a solumn assembly", for these purposes:
  1. To gather the people of the Lord.
  2. To sanctify and make holy this people.
  3. To assemble the elders.
  4. To even bring little children into this total concern.
  5. To have ministers in strong emotional appeal & prayer cry unto the Lord "spare they people, O. Lord".
- b. In connection with this phrase "call a solumn assembly"-- it is used a few times in latter day revelation, and each time with reference to preparing for a great endowment of spiritual power. These references are:

Ref. 7 - b (Cont.)

1. Sec. 108:2 - Written No. v 3, 1831
  2. Sec. 85:19 - To prepare for the climaxing experience of the endowment--the appearance of Jesus to his servants, and quite probably his assuming a more direct and intimate leadership of the forces of righteousness.
  3. Sec. 85:36 - To prepare ministers in every needful way, to instruct, enable, purify, and make spiritually strong, to prepare for "the battle of the Great God", when he shall fight their battles. All this leading to the opening up of the millenium.
- c. Then "it shall come to pass afterward (after the calling of the solemn assembly, and the calling of the congregation, after the great thing the Lord will do in preserving those who love him) that I will pour out my spirit upon all flesh" etc. Read to appreciate.
- d. The prophet Joel saw the climaxing of all that is suggested by Sign No. 3.

Ref. 8

I Nephi 3:227-237, predicts that when the great and abominable church gathers together in multitudes to fight the Lamb of God, and when the wrath of God is poured out upon the nations of the peoples of this church, then shall the power of God be poured out on the saints and upon the scattered covenant people--and they were armed with righteousness, and with the power of God in great glory".

Ref. 9

I Nephi 3:238-250, states that the Apostle John would be shown concerning the end of the world and indicates the prophecy of the end would be shown to others too. These things are to come forth in their purity and truth unto the house of Israel in the due time of the Lord.

This indicates that part of this great light and endowment of power of Sign No. 3, will be the opening up to the understanding of the Book of Revelation, and other like books yet to come forth (seeminly the brass plates). This can be through the revelation of inspired study, or by the personal appearance of John who tarried, or both.

Ref. 10

I Nephi 3:230-237, has bearing on Sign No. 3. Verses 236 and 237 indicate the world war I period, for this was the first time when all nations where the great church has spread, have clashed in conflict, and also out of this came the setting up of the Nation of Israel.

In this same general time, Nephi the church armed with righteousness, and with the power of God in great glory.

The beginning of this sign with in a sign would thus seem to be about 1914. Its full development is yet future.

Ref. 11

I Nephi 7:21:42, referring to the latter days, states that all the kindreds of the earth cannot be blessed, unless the Lord shall make bare his arm in the eyes of all the nations. This is to point out the necessity of a divine endowment.

The remainder of the reference is interesting as well, especially those verses pointing out that in the time of great judgment, the righteous will be preserved.

Incidental Note: Considerable reference is made in the book of Mormon to the plates of brass. There would seem to be in them the prophecies of Joseph of Egypt, p87; the prophecies in detail of Lehi. Perhaps also they may have unmentioned, or mentioned but not recorded old testament prophets.



Ref. 12

Jacob 4:3. This we quote. It is self-explanatory.  
"In the day that he (the Lord, BRC) shall set his hand again the second time to recover his people, is the day, year, even the last time, that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that the end soon cometh."

Note: When the endowment comes we may know we are very near the end!

Ref. 13

3 Nephi 10:4,5, speaks of the day of the Restoration, declaring that the power of heaven will come down on the church and its people, when the gospel shall be preached unto the remnants of the ancient American people,--the American Indian.

Note: This phenomenal work of evangelism will certainly require an endowment of spiritual power, for what else could transform and make over a long depressed personality.

Note: This same activity will usher in a time when "the work of the Father shall commence among all the dispersed of his people, even the tribes which have been lost. This last would appear to be a beckoning hand toward a very high revelatory experience.

Ref. 14

Study of the experiences of the three nephites, will give some insight into what is possible to an endowed ministry. Those interested may read:

3rd Nephi 13:15-44; 51-53  
4th Nephi 1:33-35  
Mormon 4:13

Ref. 15

Book of Ether 1:109-113. Suggests that when there is a high spiritual response, a turning away from stony-heartedness and blindness of mind, in the last days, these results will follow

- a. Great and marvelous things, things hidden for ages shall be brought to light.
- b. The book of Revelation will be opened up to all people.

Such will be part of the great spiritual power the church will finally achieve, culminating in the endowment.

Ref. 16

D & C 34:4, refers to a time when the Lord shall thresh the nations by the power of his Spirit.

Ref. 17

D & C 36:12, in the prophecy of Enoch, quotes the Lord as saying he would cause righteousness and truth to sweep the earth as with a flood.

Ref. 18

D & C 38:7. Two particular means to enable reaching the fullness of what is envisioned under Sign No. 3, stand out in this verse:

- a. Perception of the basic laws by which we should live-- see Section 42 and,
- b. You shall be endowed with power from on high, and from thence...shall go forth among all nations.

Ref. 19

D & C 85:18. "If your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will"

This is the climax.

Note: Just a few of the D & C references, which establish the intention of the Lord to ultimately come to a time of very great spiritual endowment, have been included in this part of our study. For detailed presentation of the proofs of this intention, and promise, and covenant, see Special Study No. 1, and particularly Special Study No. 2.

#### Concluding Observations.

It is extremely reasonable that there should finally be a brilliant light, spiritually speaking, to shine out over the world, in a wide variety of ways before the end come, which is the destruction of the wicked.

Basic Statement of Meaning

The Heavenly Father, in accord with his eternal desire, eternal both looking backward and forward, that men shall live together in righteousness and peace, will once again and finally, cause sacred communities of Zion to arise. The special purpose of these communities shall be to demonstrate that Christ's way of life meets and solves the problems of this world, and sanctifies and enobles life, as nothing else ever has or ever will. To these holy communities, these cities of God, the true followers of Christ, those who are truly his disciples and people, those who are, in process of achieving lives of extraordinary saintliness--these will be gathered. They will be so gathered, either prior or during times of devastating adversity, or at the times of Christ's general coming. It is intended that there shall also be communities of refuge--from the worlds massive confusion, and from the clash and strife of warring nations and factions, or fiercely contending special group and interests.

Sign No. 2 & 3 are heart warming and inspiring indicators of the near approach of Christ's return.

Prophetic Words of Jesus, Predicting This Sign.

Matt. 24:28. As eagles are gathered together, "so likewise shall mine elect be gathered from the four quarters of the earth".

Matt. 24:40-43. Angels will gather the elect. Elect should watch for indication of Christ coming, as we watch a tree for the promise of spring.

Luke 17:34-38. Uses various comparisons signifying the gathering of his saints.

Interpretive & Explanatory Notes

1. The unbelieving world has a right to see the practical workability of the gospel demonstrated. If the gospel and the kingdom of God, only, will meet the needs of men, it must be proven that this is so.
2. Zion has always been a foremost purpose in the mind of the Lord. This is scripturally demonstrable, particularly in the Inspired Version and somewhat less so in the King James Version.
3. The idea of Zion is as old as Enoch. The hope of Zion was the inspiration of Moses, and of the prophets of Israel. Psalms of Zion cheered the heart of David, and later, the Jews in captivity. The New Testament church, too, had its dream of Zion, to be so rudely cut short. Zion was the everyday way of life of Book of Mormon people for almost 200 years. How glorious and how fine that Jesus makes it part of the Latter Days--an unmistakable sign of his coming.
4. This gathering to Zion will be both in the nature of emigrating to the gathering places during the end of the age period, as well as angels gathering those who are left in the world at the time of the end.
5. All this couples with the word of the Lord to Isaiah, see Isaiah 62:1-12--For Zion's sake the Lord will not hold his peace.
6. Besides the preceding, another important reason for this gathering is, that it is a vital part of the last great witnessing (evangelization), inasmuch as the supreme goal of Zion must inevitably be the demonstration of how fine life shall be, when men & women fully accept and practice Christ's way of life. Not only must Zion be, that there may be communities of refuge, but also that there may be spiritual oasis in the barren desert of worldliness that shall characterize life as a whole in the last days.

Interpretive & Explanatory Notes (Cont.)

7. It is a profitable exercise for anyone to comb the scriptures with a fine tooth comb for all references to the word Zion and the idea and ideal of Zion.
8. In view of the foregoing, and more as well, it is most difficult to see how Zion--the gathering together as of eagles, the gathering together of the electing and elect, the sacred communities of the Lord--how could such be anything else but part of God's high intention. How grateful we should be for the promise of Zion as an unmistakable sign of Christ's coming back to the world!
9. As far as the new testament is concerned, the apostles and other writers, save John in Revelation, seem to have missed this emphasis of the Zion yet to be. Perhaps in their spoken word they did emphasize Zion, but record of it is lost.
10. Reference can be in hidden ways and symbolic terms as well as direct ways. Such should even be expected in the Book of Revelation.

Ref. 1

Rev. 5:9-14. Nothing but the concept of Zion can give meaning to this scripture. Note these promises--

- a. The electing and elect to be redeemed unto God out of every kindred, and tongue, and people, and nation--the gathering together idea of Zion.
- b. Such are to reign on the earth as kings and priests.
- c. Only the Lamb of God is worthy to pilot this supreme venture and achievement of all the ages, because only he can use unselfishly POWER, and RICHES, and WISDOM, and STRENGTH, and HONOR, and GLORY, and BLESSING!
- d. An inevitable deduction from the preceeding is that only those redeemed unto God, those who are truly his ministers servants of the same great ideal, only those electing his way of life, and cleansed and sanctified by it, only such can with Christ, properly deal with power, riches, wisdom, strength, honor, glory and blessing.
- e. In the two preceeding declarations we have an insight, and generalization, that is of immense importance to the sons and daughters of men, and that should stand out above all else in the minds of all who would, in this our day, build the sacred communities of Zion!
- f. This insight then find emphasis by John in the saying that ten thousand times ten thousand (100,000,000) and thousands and thousands beside, angelic beings exclaiming, saying with a loud voice, only the Lamb of God is worthy to receive these things, and to pilot this supreme venture and achievement of the ages.
- g. This is the grand objective toward which we move! How fine that at the very beginning of John's prophecy of the unfolding future this grand objective should be set up. It gives deep spiritual character and meaning to all that follows, and is climaxed by the return of the Holy City of Chapter 21. See Gen 7:71 Inspired Version; also see D & C 36:13.
- h. All these aspects from POWER to BLESSING are vital aspects of these sacred communities. They must inescapably be dealt with, and upon them these communities must rise or fall.
- i. Should it be argued that this reference is to events of the millenium, even so it is the great ideal toward which we move. There are other references in Revelation that warrant the conclusion that, at least in part, some of the great purpose will be achieved before the millenium. When the words of Christ as to the signs of his coming are considered, and other scriptures are searched, we become sure that Zion will be before His general coming to the world.

Ref. 2

Rev. 12:1-7. Verse 7 which interprets the preceeding verses, separates the church itself from a great objective it is intended to achieve--the Kingdom of God and His Christ. We note that:

- a. The woman of the vision represents the church of Jesus Christ.
- b. The woman, being with child, is pained to be delivered, suggesting or implying that whatever the child represents is not something brought forth without pain and sacrifice. Its bringing or coming forth is compared to the travail of birth.
- c. The man child was to rule all nations implies organization of the affairs of life somewhat on the basis of a political state.
- d. The Rod of iron represents the Word of God. It is so stated in Rev. 19:14,15. Jesus will cause this word to be properly understood, and the "righteousness of saints", 19:8, will work with Him.
- e. The man child therefore represents what we call Zion, by which saints are intended to organize life on a Kingdom of Heaven basis. The New Testament began to try to so organize life, and their efforts are very inadequately reported in Acts 2:41-47; also Acts 4:32-35.
- f. For various reasons, undoubtedly the main one being persecution, the effort died aborning. Even as John saw in the vision of Chapter 12, the child was caught up unto God.
- g. The prophecy of verse 7 is that Satan will not forever prevail. The Kingdom of God--Zion--life organized on the basis of Christian righteousness--righteousness symbolized by fine linen, clean and white, this Kingdom, this man child, will ultimately prevail.
- h. The man child, the Kingdom, Zion will return. This prophecy signifies that Zion will become a vital part of the great work of Christ in the last day envisioned in Rev. 6:12 and in Chapter 19. This is as Christ said it would be in Matthew 24, and in Luke 17.
- i. The phrase "conquering and to conquer, of Rev. 6:2, has application here. Zion is born in travail and sacrifice. Like us, childhood has its time of diseases and its times of healthy growth, even so is the achievement of Zion. Such Zion as we have is far from completeness or perfection. Perfection we may not hope for until Jesus shall come again. But Zion, the Kingdom of God, will prevail, not only because this prophecy asserts that it will, but particularly because only in a Zion society can the highest needs of man be met, only in Zion can the supreme purpose of the Lord of Hosts be realized for man!
- j. It seems most appropriate to say of this vision of Rev. 12, herein discussed, even as Daniel exclaimed before Nebuchadnezzar--the vision is certain and the interpretation sure!
- k. H. G. Wells, English historian, in one of the editions of his Outline of History, said that the idea of the Kingdom of God, presented by Christ, was the greatest idea ever presented to the mind of man.

Ref. 3

The following is an exaltation of the necessity of Zion by indication of inference, but the implications are nevertheless strong.

Rev. 14:7,8, and the entire chapter 18 prophecy the utter and complete fall of Babylon.

What is Babylon? The ancient city of Babylon was a city whose inhabitants were very, very wicked. Will Durant in the third volume of his monumental studies in history--Our Oriental Heritage, describes the characteristics of this wickedness in great detail.

Ref. 3

The Jews because of their captivity in Babylon, and therefore the term Babylon to them carried with it connotations of extreme wickedness, utter worldliness, the zenith of all that is evil, complete paganism, entire lack of qualities of godliness, and the like. That is why the cry of the heavenly Father is to "come out of her, my people". This would seem to be the main meaning. There are some reasons for believing, however, that the term also refers to that worldwide movement centering in Rome.

Now to the point of this reference. It is not in the nature of the Heavenly Father to destroy an utterly evil institution or civilization, in the last days, without building up an institution and a civilization--sacred communities of Zion--that will be antithesis of that which is destroyed.

Ref. 4

Rev 19:7-9, concerning the marriage of the Lamb Jesus, to his wife, the church, prophecies of the time of the end.

- a. His wife, the church, has made herself ready.
- b. His wife shall be arrayed in fine linen, which is the righteousness of saints.
- c. The inference is strong that communities of Zion is meant here. See Psalms 137.

Ref. 5

Rev. 21, entire chapter. This chapter, in most exalted language, prophecies of the Holy City, a new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

There is here the implication of the mutual preparation of husband and wife for marriage, that is that perfect Zion from above shall join a perfected Zion of earth. The prophet of the Restoration in Gen. 7, Inspired Version, and Doctrine & Covenants, predicts just that.

This is the climax referred to that builds up from Chapter 5 to the end of the book--"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away".

Modern revelation discloses that Enoch, see Jude 1:14, also Heb. 11:5, was translated--taken up to heaven, together with his city. These were a perfected people. This Holy City John saw is the promised return of the City of Enoch.

**SPECIAL NOTE:**

As now we turn to the Old Testament, a few brief references will be sketched in, to demonstrate that the idea and ideal of Zion is as old as the Heavenly Father's dealing with mankind. In this there is a prophecy that, that which has been a vital part of the Lord's high purpose for human life from the very beginning, is certain to be part of the Lord's achievement with his people at the time of the end. Otherwise, the Lord is failing to achieve that which he set out to do. A Zionite society would fulfill the precious promise of Rev. 19:7-9 "to her (the church, at the time of the marriage of the church and the Lamb) was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints".

Ref. 6

Genesis, Chapter 7, in the Inspired Version, records the development and achievement of an early Zion. This Zion became so perfect that it was taken up into heaven, thus becoming the basis for the prophecy of the return of the Holy City which John saw coming down from God out of heaven, see Rev. 21. In fact, such a return is promised in Gen. 7:70 in the Inspired Version. All this is omitted in the usual versions of the Bible.

Should any who read this feel that this chapter was made up out of the mind of the Latter Day Prophet, let him consider the following.

- a. Referring to a concordance of the Bible, the word Zion is used from Samuel to Zechariah, particularly in Psalms and in Isaiah.
- b. The tradition, or memory, or possibly even the historical record of the Zion of Genesis, must have inspired Psalms 50:2--"Out of Zion, the perfection of beauty, God hath shined".
- c. Paul refers to the translation of Enoch: Heb. 11:5. would
- d. Jude refers to the prophecy of Enoch that the Lord would return. Jude 1:14.
- e. Some of the most beautiful of Psalms, poetic visions and hymns, even of our own day, have been inspired by the memory and the promise of Zion. Examples:
  1. Psalms 137
  2. Isaiah 2:2-5
  3. Rev. 21
- f. Something of this nature must have inspired Moses.

Ref. 7

Isaiah 2:2-5. In the last days (preceeding Christ's return)

- a. The Lord's house (way) shall be exalted above all else.
- b. All nations shall come to it, where
- c. The Lord will teach them his ways, and
- d. The Lord will judge the nations,
- e. Rebuke the unrighteous, many people, with the result
- f. That swords shall be beat into plowshares, and
- g. Spears into pruning hooks, and
- h. Nation shall no longer lift up sword against nation, nor
- i. Learn war anymore. All this will come to pass
- j. When out of Zion shall go forth the law, and
- k. The word of the Lord from Jerusalem. Therefore
- l. Oh house of Jacob (and L.D.S. folks as well), come ye and let us walk in the light of the Lord.

Notes:

1. Such must become the ultimate reality or else life on earth is vain.
2. The remainder of this chapter points out the inevitable result of the opposite way of life, and that a great day of the Lord, a day of judgment will come. See Ref. 7, under Sign No. 10.

Ref. 8

See Sign No. 12, Ref. 7, for discussion and bearing of Isaiah 24 on this Sign No. 4.

Ref. 9

Isaiah 33:5,6,17,20-22 and 24. Here are some profound prophetic insights of what Zion yet shall become. Here are some of the undergirding ideals. Such are the purposes which should inspire us. Toward these high goal we should move.

- a. Thine eyes shall see the King in his beauty (the actual return of Christ in the "second watch" to Zion).
- b. Prophetic vision of the future shall characterize its people.
- c. Zionitic communities shall be communities of high thinking and purpose.

Ref. 9 (Cont.)

- d. They shall be communities of quietness and peace.
- e. The revelation of God will be there in abundance.
- f. Security in the highest sense will be there.
- g. It will become a true brotherhood.
- h. There will be freedom from coercion.
- i. Its laws shall be laws of the Lord.
- j. And upon the basis of these laws shall all necessary judgment be made in righteousness.
- k. Zion communities will be healthful communities.
- l. They will make practical use of the principle of repentance.
- m. Wisdom and knowledge shall be its stability.
- n. Its people will live abundantly.

Note 1.

It is possible to reasonably construe the early part of the chapter as a vision of the confusion that shall precede and prevail in the time the prophet saw Zion arise.

Note 2.

In verse 20 is the most spiritual and inspiring statement of the basic reasons or concepts involved in our peculiar use of the word stakes, that I have seen anywhere.

"Look upon Zion... a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cordes thereof be broken". Rephrasing to bring out the insight caught up in these words, we have--

When you look upon or think about Zion, remember the tented tabernacle of wandering Israel. In that tabernacle was a most holy place. To this Holy of Holies, came the high priest at such times as devine guidance was needed and after purifying himself as best he could. With him he carried the Urim & Thummim, that curious facility of devine revelation. In the tabernacle, God spoke to Israel, and at times his glory rested upon it. Think thus of Zion as a very holy tabernacle held up by its stakes and its cords. Out of it God is to shine to a needy church and to a needy world. Out of Zion shall go the law and the word of the Lord. There shall be a sacred community of Zion supported, upheld and assisted by surrounding holy communities, symbolically called stakes. Of the many ways we may think about Zion, as above, the highest concept of all is that it shall be God-centered, and that therefore the perfectness, the utter lovableness of the personality of the Heavenly Father, as well as the supremacy of His high purpose for life shall in Zion, and her stakes, find expression in terms that the world can understand. Zion shall be the world's tabernacle of the Lord.

The need for such expression is so great that this ideal, Zion as the tabernacle of the great and noble and supreme Father, shall never be taken down. Neither shall its stakes be removed, nor shall any of the cords thereof be broken. This insight and this interpretation make clear why Jesus foretold of Zion as being an outstanding sign of his coming back to the world. It gives added weight to the emphasis we are placing on sign No. 4.

Ref. 10

Isaiah 40:1-5; 9-11. This prophecy about Jerusalem and Zion predicts Christ's coming to Zion, and some of the great things growing out of that coming.

- a. A time of comfort shall come, when she shall be pardoned after she has received double for all her sins.
- b. Zion shall be as a sign of Christ's great coming--as a voice crying in the wilderness, "prepare ye the way of the Lord, make straight in the desert (of worldwide wickedness) a highway for our God". This involves demonstrating Christ's way of life.



Ref. 10(Cont)

- c. The face of the earth shall be changed in many ways.
- d. The glory of the Lord shall be revealed, in both the splendor of his personality as well as in the most abundant life achieved by those who love him and are changed and made over by their love for him and his ways.  
All flesh shall see this glory. Zion is intended to wield, and will yet wield a worldwide influence and power. By love shall the world yet be ruled.
- e. Therefore the exhortation of verse 9--get thee up into the high mountain, lift thy voice with strength, lift it up, be not afraid, saying,
- f. The Lord will come with a strong hand, his way of Love shall rule, and
- g. He shall feed his flock like a shepherd,  
He shall gather the lambs in his arms,  
He shall gently lead those that are with young.

Ref. 11

Isaiah 60. This too, is a prophecy of Zion of the last days.

- a. Isaiah verse 1, sees a time when Zion is to arise and shine, but here and in verse 2 perceives that the light which is to shine in and through Zion is to come from one great source, even the Lord--"the glory of the Lord is risen upon thee"--"His glory shall be seen upon thee". This coincide with the central emphasis of Rev. 5.
- b. The time of this arising? Verses 2,3,5, and 8.
  - 1. The people of the world shall, in general be in gross darkness. This bears on signs No. 1, 7 & 8 also.
  - 2. Gentiles shall come to the light of the Lord which shines out of Zion.
  - 3. "The forces"--economic, scientific, technological, certainly financial, and perhaps military--"of the gentiles will come unto thee". See verse 11 also.
  - 4. After the airplane has become part of mankind's facilities--"who are these that fly as a cloud"?
  - 5. A time when Zion shall be aided from without "the sons of strangers shall build up thy walls".
- c. What will be the characteristics of that day?
  - 1. "I will make thee an eternal excellency, a joy of many generations".
  - 2. "I will make thine officers peace and thine exactors righteousness".
  - 3. "Violence shall no more be heard in the land".
  - 4. "Thy people also shall be all righteous".
  - 5. "A little one become a thousand and a small one a strong nation".

Ref. 12

Isaiah 61:104. Here is something of what the Lord expects to do through Zion.

- a. Preach good tidings unto the meek.
- b. Bind up the broken-hearted.
- c. Proclaim liberty to the captives (of sin, wrongways and habits or a worldly civilization).
- d. Open prisons to those who are bound--show and demonstrate a better way of life.
- e. To proclaim that the Lord stands with open arms to receive all who in repentance from evil, and turning to righteousness, will come in love unto him.
- f. To proclaim a coming day of judgment.
- g. To in Zion give its inhabitants, beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.  
Zion will be free from the dreads of the world, its people glad and joyous in the highest.

Ref. 13

Isaiah 62. The Lord cannot hold his peace until:

- a. The righteousness of Zion shines forth as a light.
- b. "And the salvation thereof"--Christ's way of life meeting and solving the problems of this world and sanctifying life as nothing else ever has or ever can--"as a lamp that burneth".
- c. Or until Zion become "a crown of glory in the hand of the Lord," and as "a royal diadem in the hand of thy God".
- d. And in the highest sense, until God marries Zion.
- e. Or until Zion lift up a standard to the people of the world.

Ref. 14

Dan. 2:34,35 and 42-44, foretells the setting up, by the "God of Heaven", after a long succession of earthly kingdoms have risen & fallen, a kingdom "which shall never be destroyed", that it will start small, but shall grow, until it fills the whole earth. This is yet future, and only a truly zionic way of life could possibly fulfill this prophecy, sweeping all unrighteous ways of life before it!

Note: on Book of Mormon references to Zion.

Most of the references in the Book of Mormon using the word Zion are quotations from the book of Isaiah. The idea of Zion was known to them, however, and they achieved a zionic condition that lasted almost 200 years. Indeed it is quite possible that the rather high state of the Peruvian civilization, at the time of the coming of the Spaniards may have been inspired by this 200 year period. My own impression is that their prophets knew there would be a Zion on this continent in the last day, but did not express this knowledge as clearly as might be.

The following references are reasonably clear.

Ref. 15

I Nephi 3:187, writing of the coming forth of the Book of Mormon, in the last days, predicts--"Blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost.

Ref. 16

II Nephi 5:31-33, seems to make a distinction between Zion and the people of the Lord as a whole, who are called the covenant people of the Lord. If this be correct, then the idea of a Zion as a place would seem to be implied.

Ref. 17

III Nephi in which the Savior refers to the latter days, foretells the development of a Zion on this land. In interpreting what this might mean, the many quotations from Isaiah would have a bearing, together with the record of the 200 year period.

The nice part of this last scripture is the promise--"the powers of heaven shall be in the midst of this people; yea even I will be in the midst of you.

Note: On the mention of Zion in the Doctrine & Covenants.

The ideal of Zion has been so completely a part of the Restoration, that it is scarcely needful to detail these references.

As a matter of interest, the word Zion is used over 200 times in this book. There will therefore, be no further references listed.

May we be pardoned in making a few final observations about Zion, as far as this study is concerned.

Surely, there must be hidden springs of personality, undiscovered resources of growth & development, and unused inherent potentialities, making possible the achievement of Zion's goals. If this is not true the Almighty has made a mistake in holding the ideal before all who love him, as a supreme goal for all human association. He has made no mistake.

Just how these springs may be found, these resources be tapped, and these potentialities made realities, is certainly worthy of our deepest concern. The greatest single factor must inevitably be the development of an extraordinary, very high type of spirituality. This in turn will make possible an extra-ordinary saintliness. These will make possible that time of extra-ordinary spiritual endowment, envisioned in the statement of D & C...that the redemption of Zion must come by power. To this must we arise, if this sign of his coming prophesied by the Savior is to have its maximum influence in the world. Let us rejoice in such Zion's development as has been made by our church, but let us also be aware we are a long way from that condition of perfection and beauty which make possible God's shining out to all the world.

The record of long milleniums is ample proof that the way to the city of God is not one of easy travel. The high goals we must reach are worthy of our noblest selves, our highest exaltation of Spirit, our finest dedication, and whatever strenuous effort may be required! As we frankly face the conditions of deterioration increasingly characteristic of our times, let us admit that there is not one promise even on the distant horizon that the good society man so greatly needs, can arise out of education or wisdom, or scholarship, or statemanship of this world. If such means were the instruments of achievement of the Holy City, immensely rich and worldly-wise organization would have achieved it long ago.

It is only as the grand insight of the fifth chapter of Revelation is greatly perceived, and mankind, the church, and each of us, as individuals, rally around Christ and His prophetic guidance, and in due time his personal leadership, that the perfection of Zion becomes possible!

#### Concluding Observations.

Enough about Zion has been quoted to show that it has always been a very definite part of God's intention. The conditions of our day surely emphasize the need of Zion. How greatly then is Zion in accord with the nature of the Lord. It is logical and therefore to be expected that Zion would be one of the great signs of Christ's return.

## SIGN No. 5

### Basic Statement of Meaning

Because of the evils of the times, the Heavenly Father will use the forces and ways of nature to express his hot displeasure with the sins of men. Nature will be disturbed and all things will be in commotion.

### Prophetic Words of Jesus Establishing This Sign:

- Matt. 24:30. There shall be famine--the earth failing to produce foodstuffs. There shall also be earthquakes.
- Luke 21:25,26. There will be signs such as the seas and the waves roaring--terrible storms. The earth will be troubled and the waters of the great deep.

### Interpretive & Explanatory Notes.

1. In this particular aspect of the signs of the Lord's return, it must also be true that the phenomena involved must occur both in number and degree far above and beyond the statistical record of such occurrences. Otherwise, they would in no way focus attention on the near advent of the Savior.  
  
We may, therefore, expect a marked increase in the number and violence, not only of the occurrences mentioned, but also of related manifestations of nature, such as fierce and vivid lightning, great storms, widespread hurricanes, tornados in many places with their destruction of life and property, torrential rains resulting in vast floods, drouth resulting in loss of crops, etc.
2. To Enoch, the earth was represented as crying out in pain, because of the wickedness of men. See Genesis 7th Chapter, Inspired Version. At the time of the end he was told the heavens and the earth would shake, resulting in great tribulation among men. When Christ was crucified an earthquake rent the veil of the Temple in Jerusalem. There were terrible earthquakes and storms here in America at that same time. Can it be that even the earth suffers because of the wickedness of men?
3. It would seem necessary, in view of the hardness of the hearts of men, that the Creator must even use the forces, and the orders of nature to make men aware of the results of wickedness, and to thus plead with them for their souls sake, using every possible way of appeal.
4. Matt. 24 predicts famines, pestilences and earthquakes.
5. Luke in 21:25, 26. list these: distress of nations with perplexity like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep.

#### Ref. 1.

Rev. 8:7 mentions hail cast on the earth.

#### Ref. 2

Rev. 11:19 speaks of the time of the end, that there should be lightnings, voices, thunderings, earthquakes and great hail.

#### Ref. 3

Rev. 16: speaking of the time of Armageddon in verse 18, there shall be thunders and lightnings and an earthquake such as never known before. Ver 21 foretells an exceeding great plague of hailstones.

Ref. 4

II Nephi 11:116, 117 states that when the day comes that gentiles and Jews, in all nations, become drunken in iniquity and all manner of abominations--then shall they be visited with:

- a. Thunder - great storms
- b. Earthquakes
- c. A great noise--thunder? or something else?
- d. Storms and tempests
- e. The flame of devouring fire.

Ref. 5

D&C 28:4, predicts a great hailstorm as part of the day of trouble and judgment.

Ref. 6

D&C 36:12, 36:14 states:

- a. The earth shall shake (meaning earthquakes or even possibly man made bomb explosions)
- b. The sea will be troubled (meaning great storms, tidal waves, or even man made disturbances such as submarines).

Ref. 7

D&C 45:4, latter part, being the Savior's own words, states that one of the signs of his coming will be earthquakes in divers places.

Ref. 8

D&C 85:24-26, enters into a little more detail.

- a. The earth shall tremble and reel to and from like a drunken man, so much so that men shall fall to the ground and not be able to stand.
- b. Great storms, thunderings and lightnings, tempests.
- c. Waves of the sea passing beyond their bounds.
- d. All things be in commotion
- e. Fear come upon all people, thus hearts failing them.

All this will follow the bearing of adequate testimony to all the world by the restoration.

The last part of 25 warrants the assertion that these phenomena shall particularly precede the time of Christ's coming.

Note: more could be quoted, but seems unnecessary.

Concluding Observations

The predictions indicate that somehow the normal phenomena of nature will get out of balance and that their effect will become increasingly severe, especially as the time of the end nears. Very likely some of the disturbance and commotion will be man made.

Statistical studies would be apropos, in this area.

### Basic Statement of Meaning

Again, because of the evils of the times, and because of the very great need of somehow shocking mankind into perception of the need of repentance, even the powers of heaven shall be shaken. Therefore phenomena shall stand forth in the heavens above, caused especially by the marvelous power of the Eternal Father, or perhaps even by humanly initiated massive power displays. By these occurrences of an extraordinary nature, which the Lord will cause or permit to happen, He will manifest His loving anger against the dreadful sins of mankind. These will be increasingly apparent as the time of the Savior's return draws nigh.

### Prophetic Words of Jesus Predicting this as a Sign.

Matt. 24:34 & 37,38. The sun shall be darkened, the moon will not give its light, stars shall fall from heaven, and the powers of heaven shall be shaken.

37 & 38 definitely connect the above with the time of Christ's coming.

Luke 21:23-28, states there will be signs in the sun, in the moon, and in the stars. Men shall fall. The powers of heaven will be shaken.

### Interpretive and Explanatory Notes:

1. In trying to understand what Jesus was saying, we must conclude he was speaking of space just above us, or perhaps of distant space involving sun and stars, or possibly both. The powers of heaven being shaken could mean the disruption of the day by day orderliness and function of heavenly bodies, such as sun spots which disturb earth electrical fields, etc. The darkening of sun, moon, and stars could mean some change in the clarity of earth's atmosphere. This I have once seen for a few hours.

2. The phrase about the heavens being shaken may refer to the disruptive effects of various kinds of bombs, science has developed. It could also refer to the deadly radiation, both direct on the area affects, and indirect by dust particles carried vast distances by air currents.

Guided missiles, traveling at enormous speed in the upper atmosphere, even now can rain down their "ghastly dew". This would certainly shake the nearer heavens.

The preceeding was written about 1955. Now rockets go beyond earth gravitational field, and even carry men into space. Such could be used to carry destructive facilities far out into space.

3. Returning to the last part of one (1) above, a turning of the light of the sun to a strange coppery color occurred on a Sabbath afternoon about 1950, in the general area of Cleveland, lasting for several hours. This occurrence has never been adequately explained.

In its more severe manifestations, the experience of Book of Mormon peoples, at the time of Christ's crucifixion, could be the sort of darkening referred to--perhaps a terribly dense fog, or even smog were these great fires.

4. Signs in the sun, moon and stars could well be such phenomena as the perfect cross over the moon, witnessed in Kirtland and a few miles east and west, in Feb. 1914, about 6 months before World War I broke out. This war started the ever quickening process of the breaking up of civilization, now so utterly apparent.

Interpretive & Explanatory Notes (Cont.)

5. Luke in 21:10 helps considerably toward understanding as he reports "great Signs shall there be from heaven".

It is in the nature of our Heavenly Father that such will precede the more serious disturbances.

6. Luke 21:25, 26, also states there shall be signs in the sun, in the moon and in the stars. This ties in with the possibility of excessive occurrence of such phenomena as sun spots described above. The powers of heaven being shaken would seem to mean the disruption of the day to day functions of the universe above us by dense smoke, fogs, darkness, perhaps vast sweeping storms so utterly beyond the normal. It would not seem to mean contention of spiritual forces in the firmament above.

7. Six or more years have passed since the beginning of this study. What at first glimpse did not seem to offer much to build on as a sign of Christ's second coming, may yet prove to be one of very great importance indeed.

There are, then, four areas or directions in this prophetic utterance of the Savior, may find fulfillment--

- a. The power of the Creator shall cause modification of functioning of various aspects of creation, ranging from abnormal phenomena in the atmosphere surrounding the earth to celestial phenomena occurring far out in space.
- b. The atmospheric envelop enclosing the earth, may be outrageously disturbed by atomic and hydrogen, or perhaps even more terrific future explosions. These may be carried by guided missiles, or may be sent out into space by rockets, controlled to return to shake and to annihilate earth's inhabitants.
- c. Spectacular phenomena, which the Lord will cause, such as the cross on the moon.
- d. There may be even a fourth area, elusive and different to describe in which spiritual forces of good and evil carry on an unseen giant struggle, on a level of power use as yet uncomprehended by finite minds.

8. This is a sign that has least prophetic mention.

Ref. 1

Rev. 8 could be what Jesus meant. We gather the phenomena of Chapter 8, expressed in symbolic language, could mean:

- a. Verse 8 - fierce and vivid lightnings, storms of hail, or it could be bomb explosions.
- b. This Verse 8 would seem to have already found partial fulfillment in the blowing up of an island in the south west Pacific, by a Hydrogen bomb.
- c. Verse ten would seem to describe a bomb explosion.
- d. Verse 12 would tie in with the idea of such phenomena as sun spots, which greatly disturb normal electric functions of nature surrounding our earth.

Ref. 2

Rev. 11. Power is to be given the servants of God to shut up the heavens that it rain not. This would be the shaking of the powers of the nearer heavens, and could be, in part, what Jesus meant.

Ref. 3

Rev. 16:8,9. Definitizes the picture a little more:

- a. Phenomena in the sun will scorch men with excessive heat.
- b. Part of this 16th chapter indicates that at the time of the end there shall again occur such experiences as are described in the Book of Mormon, as taking place at the time of Christ's crucifixion--great storms, dense darkness, cities burned with fire (lightning), cities swallowed up by the sea, terrible earthquakes, and the like.
- c. Chapter 18 may be considered as an extension of Chapter 16.

Ref. 4

D&C 28:4 repeats the prediction of Joel and of Jesus that before the great day of the Lord:

- a. The sun shall be darkened.
- b. The moon turned to blood
- c. Stars fall from heaven.
- d. There shall be greater signs in heaven above.

Ref. 5

D&C 33:2, contains same as the preceding.

Ref. 6

D&C 36:12, prophecies that before the Lord shall come in the last days:

- a. The heavens shall be darkened,
- b. A veil of darkness shall cover the earth (perhaps such as happened before Christ appeared in ancient America)
- c. The heavens shall shake.

Ref. 7

D&C 45:6, contains much the same as Ref. 4 preceding.

Ref. 8

D&C 45:6, has this:

- a. The sun shall refuse to give its light.
- b. The moon shall be bathed in blood.
- c. The stars will cast themselves down.

Note: This language is probably most figurative, although very abnormal conditions may yet give the appearance of literalness to observers on earth.



SIGN No. 7

Basic Statement of Meaning.

Because iniquity shall abound, even the normal characteristics of man's love for man shall "diminish and wax cold". This means that there will arise a philosophy or political power that will turn its back on the decencies so laboriously achieved by civilization and return to brutish savagery.

Prophetic Words of Jesus Stating This is a Sign.

Matt. 24:31, Because iniquity shall abound the love of men shall wax cold; but he that shall not be overcome, the same shall be saved.

Interpretive and Explanatory Notes:

1. A deeper insight into what is involved here leads me to believe that something beyond the ordinary sins of humanity is involved. The words "iniquity shall abound" imply that some particular evil shall have dreadful power and sway, and that that power shall be over a wide area.
2. Christ, even in his day observed that his kingdom suffered violence and the violent took it by force.
3. The inspired version pictures two great ideas as part of the world from the very beginning--the idea of dominating the souls of men by force, and contrasted with the other ideal, the winning of the souls of men by love. Satan stands for force, and Jesus for love. While there has been continuous conflict between the two ideas and personalities down through the ages, yet it is logic to suppose that the intensity of the battle will increase as the time of the end draws near, and that there must be a final all-out, terrific struggle to decide the issue.
4. John the Revelator pictures Satan as that old serpent, the devil, terrible and awful as a great red dragon, engulfing both nations and the church of John's day, in an utterly evil abyss of darkness, and that the strong forces of evil shall, in the last days, be conquered and Satan bound for a thousand years.
5. Now if John saw the true picture of the nature of things and of the immense forces struggling for the total domination of human souls on the one hand, or their eternal blessing and exaltation on the other, then it is completely logical to expect that just as Christ has brought forth the church to collaborate with him, just so would his adversary promote deceptive movements and philosophies among men, to help him win the great controversy.
6. This iniquity that abounds, and so causes the love of men to wax cold is likely to be an organization or organizations among men, some philosophy or some political movement, that is especially devilish in its nature, and which degrades, corrupts, and brutalizes its devotees much beyond the ordinary sins of men.
7. With this background of reasoning, we submit that over the last few decades, there has been such a philosophy, such a political movement, such an organization, in international communism. It is completely atheistic in nature. It has no set of righteous guiding principles. It is dictatorial in the extreme. It is ruthless and evil in the extreme. Everywhere it rules, it causes men to cease loving each other and God.

Interpretive and Explanatory Notes (Cont.)

8. It is the workings of this evil, which peradventure may become even more sinister in its grasping for worldwide power, that best fulfills Jesus prophecy of an iniquity that shall abound causing love to wax cold.

Ref. 1

Rev. 6:8 prophecies a great power is to arise that will have power over the fourth part of the earth, to kill with the sword and with hunger, with death (that is putting to death those that oppose it), and with beasts of the earth. --Consider in connection with explanatory note 1, preceeding.

Ref. 2.

Rev. 9:20 roughs in part of the picture.

Ref. 3

Rev. 12:1-17 is an example of what is expressed in Explanatory Note 3.

Ref. 4

Rev. 20:1-3 is testimony of explanatory note 4.

Ref. 5

Rev. 16:13-17 would seem to have bearing on this thought of some great, iniquitous movement arising, perhaps joining in some way, or directing in greater part, other movements compared to unclean spirits. Tentatively, the three mentioned could be communism out of the mouth of the dragon (the devil); countries long dominated by the Catholic Church (the heart), when they are conquered by communism or when they go over to communism, "going forces with communism against the more or less Christian nations in the last great battles; and finally the arab nations (the false prophet).

Tentatively Rev. 16:12 could refer to China and satellites.

Ref. 6

Isaiah 60. Darkness will cover the earth and gross darkness the people at the time of Zion's arising.

Ref. 7

Matt. 24:33 may have reference to this special interpretation preceeding, for surely abominable evils do make desolate. If the leaders of communism could gain the upper hand by another "day of infamy" they would not hesitate a moment. Their leaders have both written and spoken of doing just that, if they could lull the western nations to sleep and catch them off guard. Mao, of China assets that western power must be eliminated, even though millions of his own people be destroyed to, saying there will always be Chinese left.

Ref. 8

Book of Mormon, Book of Ether 3:92-102 refers to the communistic philosophy of the last days. Note the statement in verse 99, "whoso buildeth it up", speaking of secret combinations in the last days, "seeketh to overthrow the freedom of all lands, nations and countries.

Against such secret combinations, secret cells to overthrow established governments, in communist jargon, Moroni gravely warns!

Ref. 9

D&C 28:4 states that because of the wickedness of the world, it will be necessary for the Lord to take vengeance. This implies an increasing sinfulness.

Ref. 10

D&C 36:12 declares the last days shall be a time of wickedness.

Ref. 11

D&C 38:6. This scripture implies that we should be close enough to the Lord, so that he can show us what is in the hearts of men, and forewarn us of wars which affect our own country and therefore ourselves as individual citizens. Therefore, we ought to treasure up the Lord's wisdom--"Lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth. BUT IF YE ARE PREPARED, YE SHALL NOT FEAR".

Concluding Observations.

It is reasonable to suppose that any movement involving such immense numbers, and power and influence that is so devilish in its concepts and so determined on world wide power, in these last days --could well be a matter of prophetic consideration by Him against whom it is aimed.

## SIGN No. 8

### Statement of Meaning.

Men shall become extremely heedless of spiritual values and light, even in a worldwide sense. This deterioration of appreciation for these values will affect almost every phase of life, especially causing trust in human wisdom only, as well as also being the reason for a disastrous decline in moral standards.

### Prophetic Words of Jesus Predicting This Sign.

Matt. 24:44,45. It will be as in the days of Noah--concerned only with the material and sensual things of life, until they be taken out of the way.

Luke 17:26. It will be also as Sodom.

### Interpretive & Explanatory Notes:

1. For this sign to have marked value as an indicator of the nearness of Christ's return, requires careful analysis, for eating and drinking and marrying have always been a necessary part of life.
2. Jesus, after mentioning eating, etc., supplies the key in part, in saying and they "knew not until the flood came and took them all away". This indicates that the great sin of the age of Noah was materialism--refusing to consider the higher spiritual concerns of life.
3. This, our age, is very materialistic. This characteristic has been accented by the impact of science, by the tremendous increase of invention and the countless number of gadgets. All in all, this certainly is not a spiritual age at all.
4. It would therefore, seem that in comparing the closing age to to the age of Noah, Christ is telling us that not very many will receive the message of life and hope.
5. The evident intention of the phrase about marrying and giving in marriage is to characterize the age of Noah as one abnormally concerned regarding sex, and to state that the time of the end will be like that. There is abundant evidence of this becoming increasingly true, in our own land; such as the abnormal sex emphasis of movies; the increase of flashy, sexy magazines, the findings of the Kinsey report, the large number of illegitimate children, and the like.
6. This abnormal preoccupation with sex in turn steadily, even swiftly leads to moral degradation and corruption. Such sins quickly stir the almighty to wrath and strong condemnation, and unless repented of, tend to bring about exterminating judgment. The sin of corrupt morals is one on which the Lord does not look with the least allowance. This must be true because such sin brings rotting at the very core of the continuation of life.
7. The preceding is emphasized more clearly in Luke 17 than in Matt. 24, in which Jesus also compares the time of his revealing to Sodom in the time of Lot. It is difficult to find the details of Sodom's sinfulness, but enough has been written to make plain that Sodom and its neighboring cities were extremely corrupt morally. One writer says that these cities had sunk as low into corruption as the dead sea had sunk below average sea level. The same day that Lot left them, Heaven rained fire and brimstone on these cities and destroyed them all.

Interpretive & Explanatory Notes (Cont.)

8. God loves purity and hates impurity. Blessed are the pure in heart and cursed are the impure, the evil minded, the licentious, the lewd, the morally rotten and corrupt. Therefore, Jesus, seeing that these sins would reach their end, point near the time of his return, after referring to the destruction of Sodom by fire from heaven, prophesied, "Even thus shall it be in the day when the Son of Man is revealed".
9. Moral decline corrupts all of life. We may therefore expect extreme worldliness of every sort to become increasingly characteristic of this closing age.

Ref. 1

See Tim. 3:1-5. In the last days perilous times will come.

- a. Men will be lovers of their own selves.
- b. Men will be covetous, boastful, proud.
- c. Men will be blasphemers.
- d. Disobedient to parents, unthankful, unholy,
- e. Without natural affection,
- f. Truce breakers, false accusers, inconsistent,
- g. Pierce, despisers of those that are good.
- h. Traitors,
- i. Heady, high-minded
- j. Lovers of pleasures more than lovers of God.
- k. Having a form of godliness, but denying the power thereof.

Note: This is quite a picture of our time. Communism fulfills much of this prophecy.

Ref. 2

2 Peter 3:

- a. Men shall become scoffers in last days, scoffing at holiness, goodness and the like.
- b. They will deny the Lord Jesus Christ (in the churches) saying where is the promise of his coming.

Ref. 3

Rev. 4: Pictures widespread lack of repentance, in spite of great judgments coming on the earth. Men will worship almost anything else but the God who made them, will not repent of murders, sorceries (being led by evil spirits) nor their fornications nor their thefts.

Ref. 4

Rev. 14:15-19 is apropos--the harvest of the earth is ripe.

Ref. 5

Rev. 18, surely describes a materialistic civilization and its sudden end.

Ref. 6

We are using verses from just two chapters, of the Book of Mormon, II Nephi 11:

1. The gentiles of the last days will be lifted up in pride. Verse 90.
2. There will be many churches, but these will put down the power and miracles of God; these shall preach their own wisdom and learning, they will oppress the poor, Verse 91.
3. There will be secret combinations inspired by the devil, Verse 93.
4. All nations of the gentiles and also the Jew, both on this land (America) and other lands, even all the lands of the earth, will be drunken with iniquity and all manner of abominations. All this in the last days. Verse 116.

Ref. 7

Book of Mormon, II Nephi 12

1. The churches will deny the Holy Ghost, Verse 5
2. They shall say eat, drink and be merry, Verse 9.
3. False vain and foolish doctrines will be taught, Verse 12.
4. Churches will become corrupted. Verse 13.
5. The poor will be robbed to have fine sanctuaries,
6. Cursed be those who make flesh their arm. Verse 39
7. There will be much stiffneckedness. Verse 16.
8. There will be many whordoms. Verse 16 & 18.
9. The devil will pacify and lull many into carnal security.  
(trust in material things) V. 25.
10. They shall teach there is no hell and no devil, Verse 27.
11. Wo to all who hearken to the precepts of men, Verse 39.
12. Persecution of Jews will be returned by judgments of the Lord. Verse 50-52.

Note a caption at head of page--Modern Excesses.

Concluding Observations.

The same ideas are found throughout the Doctrine and Covenants.

The preceding quotations and summaries make very clear the characteristics of the heedlessness of spiritual things, and of the Holy Ghost, and of belief in God, that shall almost universally describe mankind in the last days. It illustrates as well the depths to which godless men will fall.

There is a good article in the Oct. 15, 1938 Herald--As it Was in the Days of Noah, by Arthur Oakman.

## Statement of Meaning

The pressure of events occurring, the temptations of the worldliness of the times of the last days, and the cunning deceptive forces of the adversary, shall also invade, affect and hinder the church, even the Restoration of the last days. There shall be five who are wise and five who are foolish.

## Words of Jesus Expressing This as a Sign.

Matt. 25:1-12, at that time before the Son of Man comes the kingdom of heaven shall be likened unto ten virgins...

Matt. 24:51-55. Verse 55 suggests that evil servants (may we say ministers) shall smite fellow workers, and eat and drink with the drunken.

Luke 21:34,35, suggests other practices tending to enter in the church--Let the disciples beware of surfeiting, and drunkenness, and cares of this life.

## Interpretive and Explanatory Notes.

1. Who are the wise, who are the foolish? Doctrine & Covenants 45:10, states that the wise will be those who have taken the Holy Spirit for their guide, and have not been deceived. The foolish will be those who have not. This parable of the ten virgins is presented in the Inspired Version as a prophecy of what we may expect at the time of Jesus' coming. The more we think of all that has arisen out of Restoration, the more we wonder if the 50% figure is extraordinarily charitable!
2. The prophetic parable of the last judgment, of Matt. 25, makes us aware of an area in church association where we can be desparately mistaken. It is so easy and so human to become lost in a wordy religion, in forms, in ritualism and the like, while neglecting everyday practical applications of Christian teaching, especially those which express the Zionie spirit. It is immensely important that the church be in touch with God!
3. Verse 55 of Matt. 24, suggests that there are two conditions or situations that can arise even among ministry of the church. One is that they can give way to smiting their fellow servants. That is they can become dictatorial, oppressive in management, seek to dominate opinion and will, coerce their fellow ministers, or membership, or seek to centralize power in themselves. Such has happened again and again, and always with dreadful results. The other is that these servants of the church may give way to eating and drinking with the drunken. This is overemphasizing feasting, banquets, perhaps disregard of the Word of Wisdom, neglect of different kinds of fasting, and the like. There is even a symbolism beyond this--the drinking in of worldly, sectarian notions, philosophies, theories, and the like, and thus partaking of the deep sleep and spiritual deadness of the world as a whole. Luke adds there will be the tendency to surfeiting--overindulgence which dulls the finer perception of a spiritual nature.
4. We may therefore expect a worldliness of many sorts to tempt the church, even as giving away to the sin of lust, brought in the abomination of polygamy, in the church subsequent to Nauvoo. Satanic forces will see to it that the spiritless scholarship of the sectarian churches, of the universities, and of the world will try to dilute the purity of the gospel restored. These same forces will attempt to fill our lives with a multitude of little things, so much so we do not have time to seek the guidance of the Holy Spirit, or to think great thoughts, or to understand expansive concepts, or to open our eyes to the mysteries of the kingdom.

Interpretive and Explanatory Notes (Cont.)

5. One part of this prophetic parable is very important. While the bridegroom tarried they all slumbered and slept. The implications here are not pleasant. Stated baldly it means as we near the time of Christ's return, the church will have lost a great deal of its spirituality, speaking of the church as a whole, but not necessarily all individuals. This could mean that the wise, too, will partake too much of the Babylonish civilization round about.

Ref. 1

Acts 20:28-30. Paul saw, early in the history of the church the growing tendency to change, dilute, adulterate:

- a. Greivous wolves would enter in, not sparing the flock.
- b. Ministers would arise among the church, teaching perverse things to men to listen to them rather than the simplicity of the gospel.

Note: That is still, or even more, a tendency of today. We do well to "take heed yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God...."

Ref. 2

Gal. 1:6-9, warns likewise, not only for then, but all time.

Ref. 3

I Tim. 4:1-3 is somewhat along the same line.

Ref. 4

II Tim. 3:1-5, also: 12-14.

Ref. 5

II Peter 2:1-3 warns along same line.

Ref. 6

II Peter 3:3,4 also 11,12, is particularly apropos. In the last days there will be scoffers, those that deny the Lord (This can be done in many ways), and those who will assert that there will be no coming of the Lord and things will continue as they are. This last is to say, we don't believe it, or phooey, we will trust that life will go on as usual, there will be no special judgment or destruction, we will not get ready for this fictitious great day of the Lord. As such are the foolish virgins of the parable.

Ref. 7

It should be remembered, ever, that the Satan of Rev. 12:8 "Which deceiveth the whole world", has not gone out of business yet, and that as in verse 17, he will continue to make war with all who "keep the commandments of God, and have the testimony of Jesus Christ. Also, as in verse 12, "Woe, to the inhabitants of the earth....for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time".

Let no one think that the church of today is perfect, or that Satan will not attempt to overthrow it from within, as well as without, or that no mistakes are made, or that we are completely as the Lord would have the church to be. The significance of "they all slumbered and slept" points to a time of wide spread unawareness, a time of tiredness, because the bridegroom, Christ, tarries even unto midnight.



Ref. 8

Rev. 18:14, This chapter, describing the great day of the Lord when Babylon and all it signifies shall fall, raises this pleading cry-- "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues;" thus indicating worldliness in the church.

Further, is it not written that if possible even the very elect will be deceived?

Ref. 9

Rev. 19:7-9. The New Testament end on a glad note of triumph for those who are wise. Consider this with Rev. 22:14.

Concluding Observations.

Insofar as I am aware, there are no particular references in the Book of Mormon which are apropos to the intent of this Sign No. 9. Perhaps such will stand out later, or others may have noted them.

In the Doctrine and Covenants, there is constant recognition of human frailty, warning against the sins of mankind, and entreaty to withdraw or come out of the Babylonish environment of the world.

The most scathing warning of this sort would seem to be Section 105:10. This refers to the time when sudden judgment shall come upon the face of all the earth, as foreseen by so many of the prophets. This is the warning:

"Upon my house shall it begin, and from my house shall it go forth, said the Lord. First among those among you, saith the Lord, who have professed to know my name, and have not known me, and have blasphemed against me in the midst of my house, saith the Lord."

Notwithstanding, however, one wonders why Jesus made special mention of this as a sign of his return. Many references could be quoted, such as the parable of the sower, that witness his regretful recognition of how unstable is the human spirit and resolution. He, therefore knew that almost inevitably an unfortunately large percentage of those who would accept him in the last days, would tend to fall away. Why then this Sign?

The answer is found in Section 45:10, in which it is stated that the wise virgins of the parable are those who receive the truth, and who take the Holy Spirit for their guide. This places a premium on church membership which is ever seeking an enlarging understanding of the purposes of the Almighty, (for what is truth more than that?) It particularly places emphasis on being so richly in touch with the Holy Spirit that we are having spiritual experiences, not someone else having them, but each individual having them. This agrees with our Lord's saying to Nicodemus, unless we are born of the Spirit as well as water, we cannot see the Kingdom nor enter into it.

This sign very evidently, therefore, is intended for the church restored itself. For this church to continue being the only church with which the Lord is well pleased, that is, pleased more than he is with any other church, it must be an organization which is developing a very high order of spirituality. Spirituality in its finest sense means having such deep and abounding faith in God, along with a life of goodness and loving usefulness, that we are in touch with the Holy Spirit, are richly blessed and guided by it; are having experiences with this Spirit which range from simple uplift and guidance in every day living, to grand and exalted experiences of an apocalyptic nature. This and more than this must be true, for basically the word spirituality derives from the word Spirit.

Now, historically speaking, every time there has been a special dispensation, there has also followed a falling away, Enochs City being the only exception. Human nature is still frail and unstable in

Concluding Observations (Cont.)

spiritual things, as witness the dark and cloudy day of the early church, and the abominations that gre out of that day. Further, t there has been very little real interest in the magnificent promise of divine endowment from 1836 until now. As expressed in a Herald discussion of many years ago, by Apostle John Rushton, there is ever war between the prophet and the priest. The prophet, being close to the Lord cuts through to basic things. The priestly type ever tends to codify, to reduce to a system of belief, to reduce to a ritual, to bring together prayer books and creeds, and the like. The universal tendency is in the direction of a paragraph in a book called the "Murmurings of a Discontented Parson, by an author of unremembered name, read many years aog--the fire which Jesus came to ast abroad in the world, has been put out by the little janitors of religion with their administrative complications.

The parable of the five wise and the five foolish virgins says all this in a brief way. It is a warning to those who would be the elect. Any who either neglect or scoff at this spirituality of the finest sort, which will make it possible to experience, and use several of the at least 65 spiritual gifts there are, is making a terrible mistake. They will have gone beyond the point of return, should the Savior return while that condition prevails.

The implications of this Sign must therefore, concern us all. They should have our attention and consideration. Blessed is he who shall be doing just this when the Lord comes.

It is so easy to trust in our own strength, or human wisdom, or training and education, or the precepts of men. It is not easy to be in close touch with the Lord, and to be richly spiritual. Any-way, there stands the warning to those comprising the kingdom of heaven, in that day before the Son of Man comes, as it was spoken by Jesus, nearly two Thousand years ago.

## SIGN NO. 10

### Statement of Meaning

The judgments of the Almighty will increasingly come upon the world. These judgments are the inevitable result of sinful ways of life. The purpose of the chastisements which the Lord will permit to take place, is that men might see the folly of sins of the world. The greatest folly is for mankind to think they can blunder along without God, and without Christ's high way of life. By that which is suffered, and by the vast, universal and terrible demonstration of the tragic results of evil choices, finally, to those who are left, shall come repentance. These dreadful experiences will soften the heart and break the stubborn will, first of all those who are trying to live up to the call of the elect, then the chosen people of the house of Israel, and finally whatever nations and peoples survive the fiery ordeal.

Back of and leading up to all that is involved in the working out of Sign 10, will be the corrupting iniquity of Sign No. 7 together with the materialism, carelessness and demoralization of Sign No. 8. These will inevitably result in consequences of a catastrophic nature, which will cause great loss of life, widespread disorder and instability among the nations, which in turn will lead to a general fearfulness in the minds of all mankind.

It should be understood that unfaithful members of the church will have no claim to escape these judgments. There is much to show, however, that while faithful saints will have to go through these difficult times, because they are in the world, yet the Lord will care for and protect them with a mighty hand!

Words of Jesus Suggesting the Starting Point of the Preceding.

- Matt. 24:32. The gospel shall be preached in all the world for a witness, and then the end shall come, or the destruction of the wicked.
- Matt. 24:30. There shall be general strife among the nations.
- Matt. 24:33. Again the abomination of desolation shall be fulfilled.
- Matt. 21:35-56. A parable--Christ is the head stone of the corner. Whoever rejects Christ, the corner stone of all life, shall be broken. The Lord will cause the gentiles, who reject him in the last days, to be destroyed.
- Luke 21:24-26. The generation in which the times of the gentiles is fulfilled, shall see distress of nations with perplexity. The earth will be troubled and the waters of the great deep. Mens hearts fail them because of what they see coming on the earth.

### Interpretive & Explanatory Notes

1. All of the preceding paragraphs above is implied in Matt. 24:33 where Jesus says that again the abomination of desolation, spoken of by Daniel the prophet shall be fulfilled. Stating this a little differently, is to say that the abominable wickedness of the nations shall bring about a time of unparalleled desolation.
2. Glancing rapidly through Jesus's delineation of the signs of his coming, the main instruments of this desolation will be war, famines, pestilences; disturbances of nature such as earthquakes great storms, drouths. In someway a fire from heaven (or above) is predicted as part of these judgments, as Luke 17:28-30.
3. That it will be a time of extreme tribulation is indicated in Matt. 24:34, 24:37. Luke 17:26-30; 21:25,26. There are a great many other references from the prophets, some of which will later be listed, as bearing further and detailed witness.

Interpretive & Explanatory Notes (Cont.)

4. A climaxing expression of the forces of judgment is to be expected. A crescendo, a building up, an increasing awfulness, arising as to a crest of an engulfing wave, and working out over a not too long a period of time, is more likely than that these immense forces of judgment shall be in one great burst of power. This will be found to be true prophetically as well as being in the very nature of the operation of great forces--like the ebb and flow of tides, and also because the purpose behind God permitting all these tremendous forces of judgment to sweep on in wave upon wave, is to bring men to their knees in repentance, because of that which they suffer as a result of their great sins.

5. A quotation from Crisis of Our Age, by Pitirim Sorokin, illustrates why these judgments must be.

"Man is largely unteachable in the field of social experience. We need to go back to fundamental values. We need a thoroughgoing change of mentality and conduct. But that man will not voluntarily do, hence the inevitability of a fiery ordeal as the only means of teaching the otherwise unteachable".

"The more unteachable we are, and the less freely and willingly we choose the sole course of salvation open to us, the more inexorable will be the coercion, the more pitiless the ordeal, the more terrible the fiery day of wrath". Pages 325,326.

6. Part of the nature of the Kingdom of God is that down deep behind it all are basic laws, obedience to which brings inevitable sanctification, growth, preservation, and glorious spiritual achievement; disobedience, likewise brings its inevitable penalties of corruption, oppression, war, death, together with a host of other evil consequences.

The heavenly Father and Christ the Son are building their eternal Kingdom on these basic laws and principles. Any mortal who builds otherwise is building on shifting sand. It is even as Jesus taught, great shall be the fall of such a building when the storms beat upon it.

A basic responsibility of preaching and of ministry, much too little emphasized, is to make the above plain beyond the possibility of misunderstanding. Christ's way of life, based on deepest truth, preserves. The evil way of life carries within itself the seeds of its own destruction.

7. Men may be tempted to say, as they anticipate or pass through these stern experiences of judgment, foretold by Jesus and the prophets, that God ought not to allow such terrible judgments to come on the earth, and that for Him to allow their coming is for Him to be unkind and harsh.

Which is the wiser parent? The one who lets his children, undisciplined, get into all sorts of mischief and evil and delinquency, or the one who uses the rod of punishment and exacts obedience to right ways of doing? The Heavenly Father cannot be anything else than a wise parent.

It is more loving to finally let evil bring its inevitable consequences of wrong choices and of wicked ways, and that judgment having been experienced and the penalty paid, life may then proceed toward a higher level and way.

8. As the world proceeds, with increasing acceleration, into these times of sweeping judgments, all saints ought to remember that the coming of Jesus back to the world is not very far off, but is very near!

Interpretive & Explanatory Notes (Cont.)

9. Here are a few scriptures stating the inevitability of judgment--
- a. Mark 4:20. To him that receiveth more shall be given; but he that continueth not to receive, from him shall be taken away even that which he hath.
  - b. Mark 4:21-23 presents the thought that there must be a harvest time for the Kingdom of God.
  - c. Mark 12:1-10. In the parable, where the husband--men kill all sent unto them, even the owner's son, it is declared that the Lord of the vineyard will destroy the wicked husbandmen and give it to others.
  - d. Romans 2:8,9. To such as obey not the truth shall come indignation, wrath, tribulation, anguish.
10. The last reference in the New Testament, Ref. 6, presents an aspect of this judgment that may be noted in many places in the scriptures--its suddenness. There will be a total collapse in a very brief time. Note Rev. 18:10; 18:16,;7 18:18,19. These references to this sudden collapse, are assembled under Ref. 27 of the discussion of this Sign No. 10.
11. A reason as to why judgment must come is expressed in Dan. 4:25 "That thou know that the Most High ruleth in the kingdom of men".

Ref. 1

Matt. 21:51-52, speaks of a time when the gentiles (their world or civilization) would be destroyed, at the time of Christ's great coming, because by and large they had rejected him.

The same thought is expressed also in Matt. 24:4 where the end of the world is defined as being the destruction of the wicked.

Ref. 2

I Thes. 5:1-3. Paul characterizes the beginning of the period of Christ's return by--"When they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape".

Ref. 3

Rev. 6, Rev. 8, Rev. 9, paint a general picture of a time of destructive judgment, preceeding Christ's return.

Ref. 4

Rev. 14:15:20. This is a fuller prophetic expression of what is said in Mark 4:21-23--stating:

The harvest of the earth is ripe,  
The sickle shall be thrust in to reap,  
Gather the grapes of the clusters of the vines of earth,  
Cast them into the great winepress of the wrath of God.

Ref. 5

Rev. 16 is in like vein.

Ref. 6

Rev. 19, certainly paints a picture of judgment on Babylon, or a worldly wicked civilization.

Ref. 7

Isaiah 2:11-21. In the last days:

- a. The Lord alone will be exalted, for
- b. The day of the Lord of Hosts shall come on all nations, when
- c. The proud and the lofty shall be brought low, both
- d. Individuals and nations.
- e. The haughtiness of man shall cease to be,
- f. Idols of any sort will be utterly abolished, and such will be cast to moles and bats,
- g. Because judgment will come upon all,
- h. The ship of the sea, see Rev. 18, and
- i. On worldly pleasant places, and
- j. Fear will come on all who do evil, when
- k. The Lord shall arise to shake terribly the earth.

Notes:

1. This will be the end result of evil, and its punishment
2. See Ref. 7, Sign No. 4, for the positive side.

Ref. 8

In the angelic visitations to Joseph Smith, recorded in Church History, Vol. 1, page 13, he was told that Isaiah 11 was about to be fulfilled. Verse 4 is in line with other predictions of a great time of judgment. Verses 6-9 conclusively proves this chapter refers to the time of the end.

Ref. 9

Isaiah 24:106. A great day of judgment is foreseen when:

- a. The Lord shall make the earth empty of waste.
- b. The Lord shall turn it upside down--there shall be great commotion
- c. The Lord shall scatter inhabitants abroad--a breakup because of some great catastrophe.

THE LORD HATH SPOKEN THIS WORD! that:

- d. The land shall be utterly emptied and utterly spoiled.
- e. They that dwell in the earth shall be desolate.
- f. There shall be a great burning, and few men left.

WHY? Because:

- g. The inhabitants of the earth have defiled it,
- h. They have transgressed the laws of God, which are righteous altogether.
- i. They have broken the everlasting covenant.

Ref. 10

Isaiah 34:1,2,3,5 & 7, describes the last days when the indignation of the Lord shall be on all nations, and his fury shall fall on all their armies and He shall utterly destroy them. It is the day of the Lord's vengeance "and the year of recompenses for the controversy of Zion".

Ref. 11

Isaiah 66:15,16, seems to state two general principles.

- a. To such as turn away from righteousness and become enemies to the Lord's way of life--the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

Note: Comparison of the whirlwind is used in Jer.23:16-20 and Jer. 30:23,24, see explanation in Ref. In both these references is found "in the latter days ye shall consider it perfectly, and in the latter days ye shall consider it.

The same expression is found in D & C 105:9, predicting a day of burning and desolation still in the future (the near future, could be). All three prophets seem to have seen the same thing.

Ref. 11 (Cont.)

- b. These uncomfortable results of sin the judgments the Almighty allows to come on the world are a means with which to plead for repentance. For by fire and by his sword will the Lord plead with all flesh.

Ref. 12

Jer. 2:19 contains something of the same thought--"Thine own wickedness shall correct thee and thy backslidings shall reprove thee".

Ref. 13

Jer. 25:30-33 uses this same comparison of the whirlwind and is very plain as to the details of what is meant and what will happen.

- a. The Lord will roar from on high.
- b. A great noise will come to the ends of the earth.
- c. The Lord has a controversy with the nations
- d. He will plead with all flesh.
- e. He will give the wicked to the sword.
- f. Evil will go from nation to nation.
- g. A great whirlwind shall be raised up.
- h. The slain shall be from one end of the earth to the other.

Ref. 14

See sign No. 2, Ref. 6 on the analysis of Ezekial 37, 38 & 39.

Ref. 15

Dan. 12:1-4 foretells that:

- a. The people of Daniel will be ultimately delivered,
- b. But before that shall be brought about "there shall be a time of trouble, such as never was since there was a nation even to that same time".
- c. This time is near the end because:
  - Israel is to be delivered, (This has not happened except in part as yet)
  - There will be a partial resurrection in this general time.
- d. The characteristics of this "time of the end" are:
  1. "Many shall run to and fro", It is difficult to imagine a time of greater facility of movement to and fro on the part of men than now.
  2. "Knowledge shall be increased". Surely we are living in that kind of a day now. This is a day when knowledge is increasing by leaps and bounds.
- e. Concerning the phrase--Abomination of Desolation
  1. Jesus used this phrase in Matt. 24:12, saying it was spoken of by Daniel the Prophet.
  2. This refers back to:
    - Daniel 9:27 first uses this phrase, and in using it partly explains it--then "for"(or because of)"the over-spreading of abominations he shall make it" (the jewish people and including the temple at Jerusalem) "desolate, even until the consumation and that determined shall be poured on the desolate".
    - All this refers to the destruction of Jerusalem in 71 A.D.
    - Daniel 11:31 uses the phrase again and to the same intent.
    - Daniel 12:11 uses the phrase again and to the same intent.

Ref. 15 (cont.)

- e. 3. Jesus as recorded in Matt. 37:33, foretold that "again" (in the last days, preceeding his return) "shall the abomination of desolation spoken of by Daniel the prophet, be fulfilled". This coincides with Daniel 12:11.
4. Turn to D&C 83:24, concerning priesthood responsibility in warnings of this time, and to D&C 85, concerning preparing the saints for it.

Ref. 16

Joel-Entire chapters. We note:

- a. Joel 1:15 alas for the day! For the day of the Lord is at hand, and as a destruction from the Almighty shall it come.
- b. Joel 2:1-10. A day of terrible warfare.
- c. Joel 3:9-15. Multitudes in the valley of decision.

Ref. 17

Jephiniah 1:14-18. It may be considered that this warning was to Israel and concerned the movement to Babylon. The phrase "the day of the Lord" usually however, refers to a climaxing time, rather than an incidental time along the way. It seems that the words "the voice of the day" could be expressed --the warning concerning the day of the Lord. The general thought is comparable to that forecast in Joel. We therefore, conclude this prophetic warning refers to the time of the end. The last verse--"neither their silver or their gold shall be able to deliver them in the day of the Lord's wrath" apply to our own day and nation.

Ref. 18

Jephiniah 3:8 & (. This concerns the same time of the end, and is so stated in verse 9. "for then will I turn to the people a pure language". This certainly is yet future.

"For my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, for all the earth will be devoured with the fire of my jealousy". From the time of Enoch down to the present, the promise of ultimate purification of the earth from the evils of its sons and daughters, has often been held forth by the prophets and by Jesus.

Ref. 19

In looking for the reason why the Lord permits widespread judgments of many sorts to happen, we quote from the Book of Mormon, I Nephi 1:114--Behold the Lord slayeth the wicked to bring forth his righteous purpose.

This is the philosophical justification for the prophetic perception, so widely perceived, that there must inevitably be a destructive cleansing of the lives of men.

Ref. 20

III Nephi 9:56 states that if the gentiles of this our day, do not repent, the word of justice will fall on them.

We now turn to references in the Book of Doctrine and Covenants. These being near our own day, we may expect more detail, and in the language of our time.



Ref. 21

D&C 1:2, speaks of the day when the wrath of God shall be poured out on the wicked without measure. The word wrath should be thought of together with the word judgments, judgments inevitable to sinful ways.

Paragraph 3 states--prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

Paragraph 6 predicts that the day will speedily come when peace shall be taken from the earth, when the Devil will have great power but best of all the Lord will have power over his saints.

Ref. 22

D & C 5:3. Warrants the assertion that along with and after the Restoration bear a real testimony to this generation, and it is rejected--"a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time", "if they repent not, until the earth is empty, and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming ". This warning is compared with that to Jerusalem centuries ago.

Ref. 23

D&C 28:2 predicts a day tribulation and desolation sent forth on the wicked, that wickedness may not be on the earth.

Ref. 24

D&C 28:4,5 prophecies some very severe chastisements when the cup of the Lord's indignation is full:

- a. Flies which cause maggots in human flesh,
- b. Flesh falling from the bones.
- c. Eyes falling from their sockets,
- d. Be devoured by beasts and fowls of the air.
- e. The great and abominable church shall be cast down by devouring fire.

Ref. 25

D&C 33:2 also foretells a time of great destruction, before the coming of the Savior.

Ref. 26

D&C 36:12 & 14 speaks of the last days being days of wickedness and vengeance, and of their being great tribulations among the wicked.

Ref. 27

D&C 45:4 foretelling the signs of Christ's coming states there will be many desolations.

Ref. 28

D&C 63:1 speaks of the suddenness of the coming of the day of trouble, desolation, and judgment upon the wickedness of the world, in these words: "Let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God".

Ref. 28 (Cont.)

This same comparison is used in D&C 94:5 and in D&C 105:9-10, reference to which will be set down later. In it the detailed characteristics of this whirlwind-like-suddenness as described.

There are references elsewhere which indicate a final sudden collapse of civilization besides these two. Those quite apropos follow:

- a. Isaiah 66:15,16, Inspired Version
- b. Jeremiah 23:16-20 " "
- c. Jeremiah 30:23,24 " "
- d. Jeremiah 25:30-33 " "
- e. Rev. 18 refers four times to this sudden time of destruction when Babylon and wickedness perish.

Ref. 29

D&C 83:15 contains not only a warning of a judgment to come, but also counsel as to what the elders should do about it--"I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come".

Also, "for I, the Almighty have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness".

Ref. 30

D&C 83:24 places a responsibility of warning on God's servants--  
"Go ye forth...unto the great and notable cities and villages, re-  
proving the world in righteousness, of all their unrighteous and  
ungodly deeds, setting forth clearly and understandingly the deso-  
lation of abomination in these last days".

This phrase-desolation of abomination, can I believe be better understood if we rephrase it thus--warning the world of the desolating results of the abominable sins and the wickedness of men and nations.

In this mid-century era (1962) need we be reminded of/<sup>how</sup>readily this is now dreadfully possible?

Ref. 31

D&C 85:23 uses an unforgettable phrase in this instruction that the ministry should perfect themselves to go forth among the gentiles for the last time. "to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment, which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world, and the world to come".

Be sure to read verses 24,25, & 26.

Ref. 32

D&C 94:5, uses again the word whirlwind. See Ref. 28, in referring to judgments to come. "Vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it; the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet it shall not be stayed until the Lord come, for the indignation of the Lord is kindled against their wicked works".

Ref. 33

D&C 98:4 quoting: "Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full".

Ref. 34

D&C 105:9. Refer back to 12,14,28 & 32. In this reference we note that because gross darkness characterizes the minds of the people of the world, therefore all flesh has become corrupt. This in turn leads to an inevitable day of compensating judgment. Therefore:

- a. Vengeance (punishment of unrighteousness) will come speedily upon the world.
- b. A day of wrath,
- c. A day of burning,
- d. A day of desolation,
- e. A day of weeping,
- f. A day of mourning,
- g. A day of lamentation,  
and as a whirlwind it shall come upon all the face of the earth, said the Lord.

"And upon my house shall it begin" referring to such among us as have not prepared for the great day of the Lord.

Concluding Observations.

This part of the signs of Christ's coming seems to have been seen by more of the prophets than any other sign. Somewhere in the Book of Mormon the remark was made that unless war and destruction were preached to the people in general, they soon dwindled in unbelief. It would seem that the people of today are no wiser than then. These things ought to be understood today, particularly members of the church. This should be part of our message of warning.

Basic Statement of Meaning

The times of the gentiles shall be fulfilled said Jesus. This could have two meanings--one, that the time would come when the gospel would be rejected by the gentiles, as a whole, and the gospel withdrawn, or, two, gentile political power which has ruled the world almost from the beginning, shall one day, the day prior to the Savior's return, be no more. For a number of reasons, stated later, this student of the scriptures believes that the second meaning is the one mainly intended. We boldly assert, then, this basic statement--gentile times shall be fulfilled, and dominion based on coercive force and power will come to an end. This must be so, for dominion and rule built upon compelling, has been Satan's way of domination from the very beginning. This is one of the most definite signs.

Words of Jesus setting this out as a Sign.

- Luke 21:23. Jerusalem shall be trodden down of the gentiles, until the time of the gentiles is fulfilled.
- Luke 21:24. In the generation in which this happens, that Jerusalem no longer is trodden down, many of the great signs we have studied will be seen.
- Luke 21:32. This generation will not all pass away until all is fulfilled.

Note: Paul understood about this and refers to it in Romans 11:17-26, especially verse 25.

Explanatory Notes.

1. One possible meaning of the phrase gentile times will be fulfilled is that the gentile nations will almost completely reject the restoration. The gospel will go back to Israel; just as when the Jews rejected the preaching of Paul, Paul turned to the gentiles. See Acts 13:46.
2. The more probable meaning is that the political power long exercised by gentile nations shall come to an end. This power may be dissipated or eliminated by terrible wars, such as are now possible, as well as by other devastating forces now also possible.
3. It may even be that the final fulfillment of what was revealed to Daniel--see Dan. 2:4 & 45--was what was envisioned by Jesus, at least in part. See Dan 2:31-45.
4. After foretelling the destruction of Jerusalem--which occurred in 71-72AD--Jesus made a very significant statement, saying, Jerusalem shall be trodden down by the gentiles, until the times of the gentiles would be fulfilled. This treading down by gentile nations has been going on for centuries--but it largely ended in 1947. The times of the gentiles, therefore are close to being fulfilled. In this we have a definite sign.
5. Luke 21:25 indicates that this final fulfilling period will go on for over a generation. In Luke 21:32, a single generation is also emphasized. From one generation to the next, now is probably about 20-25 years, the extreme life of a generation a little more than 100 years.
6. Paul, in Acts 13:46, expresses what evidently took place in the early Christian church, within a generation also. Speaking to the Jews, he declared "seeing you put it from you, and judge yourselves unworthy of everlasting life, lo we," (Paul and Barnabas) "turn to the gentiles."

Explanatory Notes (Cont.)

6.(cont.)

Gentile nations can thus like the Jews, end their times, as far as gospel favor is concerned, by outright rejection of the gospel, by neglect to consider it seriously, or even by the Christian churches so called transgressing the laws changing ordinances and breaking the everlasting covenant. See Isaiah 24:5.

7. Paul wrote in Romas 11:25,26, that "Blindness in part is happened to Israel, until the fullness of the gentiles be come in. And then all Israel shall be saved". Fullness implies the completion of gentile times.
8. As notes, gentile times have already begun to close. The Jews are back in their own land, and their ancient promised land is coming under their own control. Some of the further marks or indications of this closing may be expected to be:
  - a. A growing and spreading rejection of the last great witnessing, especially when the endowment shall have come.
  - b. A growing perplexity, distress and fearfulness.
  - c. An increasing expression of the judgments of the Almighty, since it is prophesied that the Lord will thresh the nations by the power of his Spirit. See D&C 108:11.
  - d. The overthrow of churches of men. The Book of Mormon predicts the overthrow of the great and abominable church.
  - e. This list may be added to.
9. The reign of the gentile nations has been almost entirely one of force, and very often one of a devilish sort of domination. All such must give way to the coming kingdom of love. This is why gentile times must close. That is the why, as well, of the lines in the Hymn of Admonition--

The restraining gates my mercy, led me oft to interpose,  
Shall the devastating currents, fraught with woe, no more oppose.
10. Reviewing most of the references to gentiles in Cruden's Concordance, we note that they refer to the opening up of the gospel to the gentiles. That there is a closing is implied in our base scripture of Luke 21:23,25,32; also Matt. 21:51-56 refers very briefly to such an event.
11. According to Cruden's Concordance, the word gentile, as used in the scriptures, generally signifies the nations that have not received the faith or law of God. Another statement says that all who are not Jews and circumcised are gentiles.
12. As to the second part of the statement of Sign No. 11--since God is love, and Christ's way is the way of love, it inevitably follows that any golden age they hold in promise before men will be a golden age characterized by love, in the highest understanding of that term. For such an age to come in the gentile age of coercive force must go out! It will be like night giving way to morning and day! Whatever the pain or distress or turmoil, or whatever may be, in the fulfilling of the time of the gentiles, such is making way for the crowning age of the world.

Ref. 1

Matt. 21:56 would support the general trend of the preceeding reasoning, as would also Matt. 24:4.

Ref. 2

Perhaps, the prophetic parable of the last judgment in Matt. 25, confirms the general thought of the preceding reasoning.

Ref. 3

Luke 17:39,40, promises a new earth wherein dwelleth righteousness, that the earth will be cleansed from all sin and sanctified. This cleansing necessitates the removal of all that is inferior, or seeks to compel.

Ref. 4

Romans 11:25 speaks of blindness that has happened to Israel, and that it will continue until the fullness of the gentiles become in.

Ref. 5

Rev. 5:12 asserts truthfully that only Jesus is worthy to receive power, riches, wisdom, strength, honor, glory and blessings, and only on him can the righteous age be built. This is saying indirectly anything less than this cannot prevail and must pass away. This is why gentile times must end.

Ref. 6

Rev. Chapt. 18 could also be a picture of how gentile times shall end, in the sudden destruction of a Babylonian civilization.

Ref. 7

Isaiah 24 pictures such a time.

Ref. 8

Daniel 2, in the interpretation of Nebuchadnezzar's dream foretells the time when Babylonish Kingdoms and state will pass away as chaff before the wind, giving place to an everlasting kingdom.

Ref. 9

Joel 3:9-16. This scripture suggests the end of gentile times in their massive preparation for war, and the coming together of multitude (total warfare) in the valley of decision (in the day and time of decision).

Ref. 10

Amos 9:13-15 refers to the last days to a time as yet incompletely fulfilled when the Lord shall bring again the captivity of Israel back to their own land, and that they shall no more be pulled up and out of that land.

Ref. 11

III Nephi 7:38-41, predicts what will happen to the Gentile nations if they repent, and also if they do not. Verses 34,35 suggest the basis of decision as to whether they have or have not repented. Thus judging, the gentile nations of our day have not repented. Now follows what will happen, as a result--

"I will suffer my people, O house of Israel, that they shall go through them, and tread them down....to be trodden under the foot of my people, O house of Israel". III Nephi 7:41,42.

Ref. 11(Cont.)

In view of the numerical and political weakness of the Jews and Lamanites, it is reasonable to query, how could these tread down the multitudes of the gentiles. Here is a possible answer. The theory of the lost tribes settling in the main in Northwest Europe, though difficult of complete historical proof, has considerable, in its reasoning, to suggest the possibility of fact and truth. The idea of this possibility is further supported by the spiritual phenomena of patriarchal blessings, in which peoples from this area are often referred to as being of the lost tribes. Gen. 48: 25 speaks of Ephriam becoming a multitude of nations. The final phrasing of a possible answer, then is this--the treading made be done by these descendants of the lost tribes, as well as by the known people of Israel. These would center in parts of Northwest Europe and in the USA.

If this theory be true, it has its bearing on the outcome of the worldwide struggle for power now going on.

Ref. 12

IIINephi 9:99-106 speaks in much the same vein, adding--(The I, referring to the Lord):

1. I will cut off thy horses out of the midst of thee.
2. I will destroy thy chariots,
3. I will cut off thy cities,
4. And throw down thy strongholds.
5. And will execute vengeance and fury upon them....such as they have not heard.

Ref. 13

D&C 45:3, predicted (1831, and about 33AD) that the Jews, scattered among all nations after the fall of Jerusalem, would be gathered again, "but they shall remain until the times of the gentiles be fulfilled".

After nearly 2000 years the Jews are back in and have their homeland. This means that the times of the gentiles are about at an end! Perhaps, in the eyes of the Lord, ended.

Ref. 14

D&C 45:4. In this Christ indicates the signs of the time by which we shall know when these things shall be. They are:

- a. Wars and rumors of wars--see reasoning at beginning of references on Sign No. 2.
- b. The whole earth shall be in commotion.
- c. Men's hearts shall fail them.
- d. Men shall lose faith in Christ's coming again.
- e. The love of men shall wax cold--see discussion on this under Sign No. 7.
- f. Iniquity shall abound--see Sign No. 7
- g. The light of the Restoration will largely be rejected, because of the precepts of men.
- h. An overflowing scourge and desolating sickness shall come over the land, so terrible among the wicked that men shall lift up their voices and curse God, and die. In the time of this rejection (generation) (150 years probably as a limit, but maybe much shorter), the times of the gentiles shall be fulfilled--come to an end.

Ref. 15

D&C 85:23. The intention of the day (1832) was that the school of the prophets and endowment was to make it possible for the ministry to go forth for the last time to the gentiles, to bind up the law and seal up the testimony. The saints, too, were to be prepared for the hour of judgment, that they might escape the desolation of abomination.

Concluding Observations.

As we face the realities of the present day, and become aware of drifts and tendencies that beset this difficult age, and as we observe the accelerating deterioration of such civilization as has been ours into ever increasing savagry, surely we must see that this prophecy of Jesus that gentile times would come to an end will be fulfilled in the not too distant future. This concept is completely logical and in accord with the facts. The instruments of destruction, collapse, and annihilation are in the hands of the nations even now.



## SIGN No. 12

### Statement of Meaning, and of What Sign No. 12 Will Lead To:

As Gentile power and dominion wane, and the abominations of Babylonian wickedness bring about the inevitable time of distressing desolation, an opposite development will also be taking place. It will be assuring, it will be exalting, and it will be creative. As the evil destroys itself, the good will go on to ever more noble achievements. As one goes down, the other will go up.

God's ancient covenant people will be sought out, chastened, purified and re-established. The time will come when the sons and daughters of Judah will more and more accept their Messiah, whom they have so long refused to recognize, and the extraordinary nature of whose personality they have failed to appreciate. The tempo of this change, too, will accelerate. Ultimately, it will result in the fulfillment of the wonderful words of prophetic illumination expressed by Isaiah and Micah--

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it".

"Any many nations shall come and say, 'Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the world of the Lord from Jerusalem'".

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war anymore".

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it".

"The Zeal of the Lord of Hosts will perform this".

Also, the chosen people of today, those whose holy choices have brought them close to God, these too shall pass through their chastening, and purification, and perfecting, and they shall come to a time when the Everlasting Father shall wondrously endow them with light, with heavenly intelligence and wisdom, and with a marvelous and almost indescribable enabling spiritual power. At that time, these shall find it possible to fully achieve holy and sacred communities of Zion. Then shall it be truly said--Out of Zion, the perfection of beauty, God is shining. Then, verily, out of Zion shall go forth the law. From these exalted communities, after the Lord has come suddenly to his Temple, the gospel shall go forth in its fullness of power, to bind up the law and to seal up the testimony, before the final destruction of the wicked, and of wickedness shall take place, and the doors to the millenium be opened.

Furthermore, not only shall Jerusalem become as a royal diadem, in the hands of the Lord Jesus; and not only shall the glory of Zion become as the rays of a brilliantly scintillating jewel, flashing in the holy light of those days; but also all of scattered Israel shall return from their wanderings, and shall come forth out of their obscurity. Then, in due time, shall it be said the Lord liveth who has given Israel a new heart and a new mind, and a lofty purpose. They too shall shine out as the rays of many gems in the full light of the noon day sun. Not only shall these return from their long dispersion, but part of them, the Lamanites, even as it is written, shall blossom as the rose, and shall become a delightful people.

Statement of Meaning (Cont.)

In all these ways shall the mountain of the Lord's house be established. In all these ways shall the God of Heaven set up his kingdom, which shall "never be destroyed, nor left to other people", nor thrown down, nor ever become desolate".

From all these, the dominion of love increases and radiates out into all the world. Love shall ultimately be the inspiration and way of life of all people. And so shall righteousness and peace at long last prevail, as all these open out into an indescribably beautiful millenium. Then shall the hidden, or restrained, or stultified, or the only partially expressed powers and talents of human personality flower as they never have in all the history of this world. Then shall the Wonderful One, the supremely wise counselor, the marvelous Son of God in whose hands is all power, the everlasting Holy One of Israel and all the ages, the Prince of Peace, the faithful witness, even the Lord Jesus Christ dwell with men!

What tongue or pen can describe the grandeur of the prospect? It is worthy of the lyric, flowing language of Isaiah! The finest of epic powers of description fall far short of what ought to be written! Nevertheless, each will find uplift of spirit in trying.

Prophetic Words of Jesus on which Sign No. 12 is based:

Luke:21:23. Jerusalem will be trodden down by the gentiles until the time of the gentiles is fulfilled. This is equivalent to saying that the Jewish people will be re-established in their own right, having their own land and own city of Jerusalem.

Luke 22:16. In setting up the Lord's supper or the sacrament, Jesus said he would not partake with them again until he would partake with them in the kingdom of God. In this, as well as elsewhere, is the prophecy of a kingdom at the time of his coming to earth again.

Matt. 22:35-39, established love of God and fellow-man as the basis of the kingdom.

Matt. 25:32-46, indicates the characteristics of this basic law of love.

Interpretive and Explanatory Notes:

1. In the first quotation above acknowledged the legitimacy of all what the prophets have foretold again and again. That Palestine would finally be established as the homeland of the Jews, and in a sense of all Israel.

The other scripture are referred to merely to indicate that love, helpfulness, brotherhood, are basically part of the kingdom of God, whenever such may exist among men.

2. Jerusalem, Jesus predicted, would be restored to the Jews. That day has come. The Jews shall begin to once again become a covenant people. This will be true, not of the Jews alone, but of all scattered Israel. God will increasingly remember his ancient covenant people. The scales of unbelief shall begin to fall from their eyes. The dawning of their acceptance of the Messiah will come. The faithful of the church who have held on through difficult years, together with the awakening covenant peoples, shall at long last set up sacred communities of light, of love, of brotherhood, with Christ as the guide and center of reference.

Interpretive and Explanatory Notes (Cont.)

3. Why must there be such a regathering, such a setting up again of a covenant people, as has been sketched in our Statement of Meaning of Sign No. 12? There must be centers of demonstration; centers of exalted achievement; centers of spiritual elevation, which disclose increasingly the glory that is yet to be; centers of reference; centers to which Christ "the prince of the kings of the earth", can inspire and to which he can come.

This is the vision of Isaiah--out of Zion shall go forth the law, and the world of the Lord from Jerusalem. Changing slightly a verse from Psalms--Out of Zion the perfection of beauty, God will shine.

4. How shall all these things be, in view of the ages of wandering of the covenant people, and in view of their and our own stiff-neckedness?

The covenant people and ourselves must also experience the purifying "fires" of these last days. Those who know something of the Lord and his covenants, his ways, and his promises, should surely the sooner be purified and won to active allegiance in these sacred communities of love! Romans 11:24-27 bears on this concept.

5. That is why, also, that it is so tremendously important that Zion shall be as largely as possible underway before these ultimate days of fiery purification through suffering shall come.

Surely, if our communities of Zion could only realize the heavy responsibilities, as well as the noblest of all opportunities, that rest upon and face us in this day of the coming of the Lord, and the nearness of that coming, there would not be so much drifting along with the world as there is. Think of it--out of Zion, the sacred community, approaching perfection, God must shine!

6. The grand design back of it all is this:

With rare exception, the satanic idea of domination by force, the dictatorship of a few over the many, the coercion of the souls of men, has prevailed among all nations since the beginning of time. Now, in the times not too far away--God is moving in majesty and power, to bring about the realization of Christ's ideal, the winning of those left in the world, after the inevitable judgment brought on by sin, by his gospel of love.

Through the chosen and covenant people, whether by lineage or adoption, Christ shall reach out to the world, by the mighty power of love and brotherhood, radiating out from these sacred communities typified in the Word as Zion and Jerusalem.

7. This promise of the restoration of the covenant people is perhaps more prominent outside of the New Testament than in it. Yet the awareness of these promises is there.

8. It will be noticed as Luke 21:23 is read, that this Sign No. 12 is expressed by implication rather than by direct statement. One reason why this is so may be that those to whom Jesus was speaking were quite well aware of the promises of the prophets of Israel that the covenant people would ultimately rise above their sins, be purified, and that Jerusalem would become a Holy City and the people of Israel a Holy People. All Jesus needed to do, therefore, was to show them that this triumph, dear to the heart of all Jews, was a long way off, and that it no longer would be trodden when the times of the gentiles would be fulfilled.

Interpretive and Explanatory Notes (Cont.)

9. After reading Ref. 1, which follows, consider this--

Since the time is now here when many signs point to the near coming of Jesus, we should therefore by all means emphasize Sign No. 12, together with all that is involved therein, particularly the laying of a spiritual foundation. This is significant when we remember that the wise virgins of the parable are those who have taken the Holy Spirit for their guide, and we may, if we will, seek and receive counsel from on high.

Ref. 1

Acts. 1:6. Jesus knew that the realization of his kingdom and the exaltation of Jerusalem, according to the promise of the prophets, was centuries away. His disciples did not yet understand this. Therefore, when they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" His reply did at least two things--

1. Their work and the work of their successors was under the power of the Holy Ghost, to lay a spiritual foundation, in a worldwide sense;
2. There was no denial of the ultimate realization of the age-old goal, but rather that realization was a long time off, and was of a deeper and broader nature than they or the Jews could yet conceive.

This accounts for the fact that Sign No. 12 is little emphasized in the writings of the New Testament. Whether there was emphasis in preaching or conversation, we have little means of knowing. This is at least an indication of New Testament awareness of the great idea and ideal and promise.

Verse 9 needs emphasis as we too wait and look forward to the great endowment and to the last great evangelization.

Ref. 2

Romans 11, entire chapter.

- a. Verses 15-24 presents Israel as an olive tree
- b. Because of Israel's unbelief many branches are broken off.
- c. The gentiles are cut out of an olive tree, wild by nature.
- d. Are grafted among the branches of the tame olive tree.
- e. To be nourished and sustained by its roots.
- f. Verses 25 & 26.
- g. Blindness in part is happened to Israel until,
- h. The fullness of the gentiles be come in, then,
- i. All Israel will be saved, because
- j. A great deliverer shall turn away the ungodliness of Jacob

Ref. 3.

Heb. 8:8-12. Paul quotes here Jer. 31:31-34, concerning a new covenant the Lord would make, in the future, with the house of Israel. Not just Judah, but Israel. The Lord would:

- put his law in their minds and hearts
- be merciful to their unrighteousness and remember their sins no more, and
- they would become his people and he their God, for
- through His blessing they should know Him from the least to the greatest.

Notes: This covenant has been made already on the part of Christ, but the response on the part of Israel is largely yet future. This prophetic insight of Jeremiah's is also that of Paul.

Ref. 4

Rev. 7. Whatever else chapter 7 may mean, this much is clear-- in the last great witnessing, caught up in verse 11 of Chapter 6, and expanded somewhat in Chapter 7, wherein the servants of God are sealed in their forehead (endowed), these special servants come from all the tribes of Israel except Dan.

This would indicate that somehow the Lord will recover out of all the tribes, out from among the nations among whom they have been scattered or have disappeared.

Ref. 5

Rev. 21:10-12. This is the last mention of the covenant people in the Bible, and indicates there will be a place for many of these tribes when the Holy City returns. There being a place prepared of necessity requires people being prepared for that place. Hence the statement of Sign No. 12.

Ref. 6

Isaiah 11:11,12 & 16.

- a. The Lord will set his hand a second time to recover the remnant of his people.
- b. He shall assemble the outcasts of Israel, even from the islands of the sea.
- c. There shall be a highway for the remnant of his people which shall be left from Assyria, like as coming out of Egypt. ==return of 10 tribes?

Note: Nothing of this outstanding nature has occurred since the return from Babylon.

Ref. 7

Isaiah 49. Here a time is prophesied when:

- a. The gentiles shall carry Israel's son in their arms and their daughters on their shoulders, and kings shall be their nursing fathers, and queens shall be their nursing mothers.
- b. The Jews shall know Christ is the Lord.
- c. All flesh shall know he is the Lord, Savior, Redeemer, and Mighty one of Jacob.
- d. For the Mighty God will deliver his covenant people.

Note: This has not yet been completely fulfilled, but only in small part, but it does bear witness to the general thought of Sign No. 12.

Ref. 8

Isaiah 51 & 52. Much the same prediction is found in these two Chapters. The core of these predictions is found in:

Isaiah 51:3,5,9,17,21,22  
Isaiah 52:1 and 6-10.

Ref. 9

Isaiah 54, prophesies the ultimate estate of Israel:

- a. Verses 2 7 3 area of her land will be enlarged.
- b. Verse 3, Israel will inherit the gentiles who will finally come, such as remain, to Israel's way of life--when Israel's way of life has become God's way of life.
- c. Verses 4--There shall come a time when Israel's bitter experiences will be forgotten, for
- d. The Lord of host will bring it about.

Ref. 9 (Cont.)

- e. Verses 6,7 & 8-Israel's wanderings and bitter experiences will then seem to have been a small moment.
- f. Verse 8-for with everlasting kindness the Lord will have mercy.
- g. Verse 9. Even as promised, the waters of Noah should no more flood the earth, just so, swears the Lord, shall the time come when he no longer would be wroth with or rebuke Israel.
- h. Verse 10. Though the mountains depart and the hills be removed, yet God's loving kindness will not cease, nor shall the covenant with his people be removed.
- i. Versell & 12. When this time comes the foundations of Israel's estate shall be laid as with sapphires, its windows agate, its gates carbuncles and all its borders as with pleasant stones.
- j. Verse 13,14. Israel's children shall be taught of the Lord and established in righteousness.
- k. Verse 13 & 14-There shall no longer be oppression, or fear or terror.
- l. Verse 17. No weapon formed against Israel will prosper.  
This will be the inheritance of the servants of the Lord when their righteousness is of the Lord.

Notes: This time is yet future. Underscore the word covenant of verse 10.

Nothing but the working out of the great forces producing the signs, or indications, or forewarnings of Christ's comings can bring the prophecy to fulfillment.

Ref. 10

Jer. 16:14,15. There shall come a greater day than the deliverance of Israel from Egypt. The Lord shall:

- a. Shall bring the children of Israel from the land of the north.
- b. And from all lands, where he has driven them,
- c. Back to their own land.

Ref. 11

Jer. 23:3-8. Is much along same line. See also Jer. 30:8

Ref. 12

Jer. 30:10-12, 21. Israel ultimate destiny--

- a. A day will be when Israel (all) shall return ultimately to peace and quiet.
- b. Though the Lord make a full end of all nations, he will not make a full end of Israel.
- c. The bruise is not incurable, though the wound is grievous.
- d. They shall be their own governors.

Ref. 13

Jer. 31:8-10. Hear the word of the Lord.

- a. A great company will return--Israel as a whole.
- b. They shall walk in a straight way and will not stumble.
- c. He who scattered Israel will gather them.
- d. Verse 28. A day will come when the Lord will watch over Israel to build and plant.
- e. Verse 31. In that day the Lord will make a new covenant with Israel (or renew an old one, See Gen. 9:21-24)
  - 1. God will write his law in their hearts.
  - 2. They shall know the Lord, from the least to the greatest
  - 3. Their iniquity forgiven, their sin remembered no more.

Ref. 14

Ezek. 11:17-20. The same general promise of the future is also the word of this prophet.

Ref. 15

Ezek. 34:12-16, comparing Israel to a flock of scattered sheep, promises their final return to their own land.

Verse 23-27 promises one shepherd to rule over Israel, and that they shall know the Lord has broken the bands of their yoke.

Ref. 16

Ezek. 37:14,15-28, promises the return of Israel to their own land, when the Lord will put his spirit in them.

Then the prophet goes on to indicate when these prediction will be fulfilled--that is when the stick of Joseph in the hands of Ephriam shall be joined with the stick of Judah.

Our traditional interpretation of this has been that the stick of Joseph is the Book of Mormon. Some hold that it better refers to the sealed portion of the ancient records, still to be brought forth.

It would seem logical to expect that each have their part. Part of Israel is back in their homeland. The Book of Mormon has come forth. Part of Israel is yet to return. The plates of brass will be of much greater help in reaching scattered Israel. The sign thus set forth by Ezekial is in way of fulfillment, in this our own age.

Ref. 17

See Sign No. 2, Ref. 6, for discussion of Ezek. 37,38 & 39.

Ref. 18

Micah 4:1-4 foresees a delightful time, evidently near the millenium when:

- a. The Lord's house will be greatly established and exalted.
- b. All nations shall learn of the Lord's ways.
- c. Sword shall be beaten into ploughshare and spears into pruning hooks.
- d. Nations shall learn war no more.
- e. None shall be afraid
- f. And everyman shall sit under his own vine and fig tree--  
Shall not be dominated over by others, but will be cooperatively independent.

Ref. 19

Micah 6:1-8, speaks of the Lord's controversy with his people--that is, his struggle to lift his people up to this only real high purpose for life, and to all that makes life everlastingly worthwhile. What does the Lord require of his people?

- a. to do justly.
- b. To Love mercy.
- c. And to walk humbly with the Eternal Father.

Ref. 20

Hosea 3:4&5. This concerns the Lord's covenant with Israel--that Israel shall abide many days without a king and without a sacrifice. Yet they shall return in the latter days.

Ref. 21

Habakuk 2:14. The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Light From the Book of Mormon:

Ref. 22

Book of Mormon, I Nephi 3:19, predicts that after the gentiles should have the fullness of the gospel presented to them, that the house of Israel would come to the knowledge of the true Messiah.

Ref. 23

I Nephi 3:199,200,205-P38. An age long principle is expressed here: God will first manifest himself to the Jews, then to the gentiles. Finally this procedure will reverse--He will manifest himself to the gentiles, then to the Jews.

The house of Israel, at that time shall no more be confounded.

Ref. 24

I Nephi 4:31-33 forecasts the "restoration of the Jews in the latter days", never to be scattered again.

Ref. 25

III Nephi 7:34-36 declares that when the gentiles reject the fullness of the gospel that, that fullness shall be taken from among them and turned unto the house of Israel.

Ref. 26

D&C 12:5, foretells the time when the gospel fullness shall be taken from the gentiles to the house of Israel.

Ref. 27

D&C 45:3, almost this entire section is the word of Jesus concerning his coming in the last days. He told them that after the destruction of Jerusalem, Jews who remained would be scattered among all nations, "but they shall be gathered again; but they shall remain until the times of the gentiles be fulfilled."

Ref. 28

D&C 45:6, sets the gathering of a remnant of Jews back to Jerusalem as one of the signs of Christ's return.

Ref. 29

D&C 87:3, seems to indicate that the "word" shall first go forth to the ends of the earth, to the gentiles, after which it will turn to the Jews--"then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation."

This also indicates there will not be a complete withdrawal from the gentiles.

Surely only a presentation of Christ, in great power could touch the heart of the Jewish people.



Concluding Observations:

Personally, it seems that the sweeping generalizations in our statement of meaning have abundant justification in the preceding scriptures. There is also justification in the fact of the very great need for such occurrences in the world, under the moving hand of God, which indeed do witness of that moving hand. Surely the prophetic indications of what will happen will so witness. Beyond but not more than the preceding, has been the fact of prophetic illumination, while writing. This last is, of course, a testimony each ought to have for himself or herself.

## SIGN No. 13

Sign No. 13, is Rather a Collective Group of Signs

### Statement of Meaning:

There shall necessarily be a last generation, that generation toward whose end the Lord Jesus Christ will return to earth again in person to fulfill one of the most wonderful promises of all the ages. The signs and portents which witness to faithful saints that his coming is near, or which should also warn the lethargic and careless, will be definite and unmistakable, to those who shall be aware of what to look for.

In the very nature of divine providence and human experience and perception, some of these portents will be of a major character, while others, in comparison, will appear minor. The major ones are those foretold by Jesus, which are the subject of this study, and which are for the church as a whole and for all the world to see and consider. Others, such as may come to individual experience, are limited in their application. It is possible for others to lie in between.

It is the intention of this section of our study to refer to these last two, the minor ones.

As will be pointed out, and as ought to be readily apparent, this section may well be a growing one, to all saints and others who comprise the last generation, and who are deeply concerned.

### Words of Jesus Concerning Matters of This Section.

Matt. 24:35. This generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

Luke 21:23-25, This refers to the end of gentile times, and to many things which will happen, and closes with saying, "when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draweth nigh".

Luke 21:32, repeats that the generation in which the time of the gentiles is fulfilled shall not pass away until all is fulfilled.

### Interpretive and Explanatory Notes

1. The above words of Jesus which are the starting point of the development of this section of our study, ought to stimulate each of us to further study, research, and spiritual experience, in order that this section may expand in breadth and depth as the years go by.

What does all include? It includes not only the altogether too briefly reported words and statements found in Matthew and Luke, it includes the undoubted unreported as well, which only the revelation of the Holy Spirit could bring to us. It includes also, such light on these matters of our concern as Christ has inspired his prophets to write. From still another point of view, may it not also include any light that has come with the Restoration, or that may be coming in present or future?

2. We should perceive what may have been meant by this word generation. Broadly:
  - a. From dictionary--the average lifetime of the people of a community, usually spoken of as one third of a century.
  - b. Extreme definition--the longest lifetime of anyone living at the time of some special event, as for example the Civil War.

Interpretive and Explanatory Notes (Cont.)

2. c. A Book of Mormon generation, as understood by them is spoken of in III Nephi 1:21, p683, is 110 years and on p678, verse 9, is about 100 years.
  - d. In the sense of this study, we interpret a generation to mean, in the extreme possibility, as long as anyone lives who was alive, at the beginning point stated by Jesus.
  - e. According to Matt. 24:34 & 35, this point would be when extra-terrestrial phenomena is witnessed after the time of desolation and tribulation of verses 32-34.  
  
Luke places the starting point as the closing of gentile times when Jerusalem is no longer trodden down by the gentiles. It would thus appear the time of special desolation is near at hand.
  - f. A Soviet News item, republished in the Willoughby News Herald, Jan 4 (? about 1956) claims the age of approximately 180 years for a georgian woman, and about 150 years for many others.
3. To some extent, just a few prophecies, not readily classified under the 12 Signs are included in this No. 13, such as references 1 to 5 which follow.

Ref. 1

Paul in I Thes. 5:1-6 writes of the day of the Lord coming as a thief in the night and warns that it will be in a time when they (the world) have cried peace and safety, "then sudden destruction cometh upon them".

This glimpse of what would happen as the immediate generation of Christ's coming would be ushered in would seem to have already occurred. Prior to 1914 this hope that man had become wise enough that there would be no more war, was held rather widely, perhaps best expressed by Pres. David Starr Jordan of Stanford University, California:

"Starting with the beginning of World War 1, in 1914, peace has increasingly been taken from the world."

It was in February of 1914, that many of us in Kirtland saw a perfect cross over the moon. It was seen a very few miles east and west of Kirtland. There could be no more appropriate place than where the only Temple of the Lord stands, for the Lord to cause such a manifestation of his prophetic warning to stand forth.

As the years have gone by, since this time, the tempo of strife, commotion and confusion has steadily increased. Seeking for a comparison, we think of a giant sky rocket shooting away up into the heavens, and about to burst.

Ref. 2

Rev. 9:15, 16. If our interpretation of Chapter 9 is correct, as I believe it is, in general, see Special Study #3, then the first period of this verse 15 is already past. It was short and sharp and was fulfilled in the atomic bombing of Hiroshima and Magasaki in Japan. Then follows the second part--

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men".

Yet John saw that it was a tremendous movement, involving 200,000,000 participants--the total warfare of our day.

We may expect the "hour" period to follow shortly, in which these powerful bombs will be used again. Probably, this will be a fairly short and sharp bombing of vital parts of our own country, accompanied by our bombing of enemy targets.

Ref. 2(Cont)

That in turn will be followed by the "month" period and finally by the all-out "year" period. There are not likely to be too many years in between.

Rev. 18 should be considered with the above, where the Babylonian worldly civilization is destroyed in "one hour". See verses 8,10, 17 and 19.

It should also be remembered that the instruments of warfare and destruction are rapidly becoming more powerful and more terrible. Whereas at the time of the beginning this study--1955 to 1957, a radar warning of on-coming sudden attack could be expected to give us two hours notice. In a half dozen years or less, we may expect a ten to twenty minute warning time. I have the published record of this assertion, issued by a responsible government bureau. Now, 1962, this is fact.

Surely, the time of these catastrophic fulfillments of prophecy are now possible. Undoubtedly many are soon to be experienced.

Ref. 3

Dan. 12:4, characterizes "the time of the end" by this phrase, ".." many shall run to and fro, and knowledge shall be increased". It would seem that we have now almost reached the maximum of possibility as to running to and fro. As to knowledge being increased, the scientific method, schools, universities, research laboratories, individual researchers, professional scientifically trained men and women in a vast variety of fields, the printing press, radio, television, and all such, are daily flooding the world with human wisdom and knowledge.

Ref. 4

Nahum 1:15 and 2:1-5, foretells of the time of the end, when "the wicked shall no more pass through thee"--that is to say, through the Holy Land.

Then he sees that there will be a day of preparation by the Lord to bring the above to pass. The characteristics of this day of preparation then follow:

1. Men of war become mightier.
2. Chariots that rage in the streets, that jostle one another in the broadways, that seem like torches, and that run like lightning--describe the automobile.
3. Verse 5 seems to describe the conductor of a train, and the latter part connects the use of this facility which Nahum saw with warlike activities.

Ref. 5

D&C 45:6, is interesting in connection with the emphasis of this study which is seeking to make aware what signs of the Savior's coming the prophets of the ages have disclosed. In this we note:

- a. Those who love the Lord will be "looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man".
- b. Then follows this clear promise--"they shall see signs and wonders".
- c. Beyond this the areas in which to look are delineated--
  - in the heavens above, (See sign No. 6)
  - in the earth beneath,
  - in space--sun, moon, stars,
  - in historical events which will happen as the regathering of the Jews.

The paragraph closes with a sober note--"He that watches not for me shall be cut off."

Note :

To those who shall desire and request it, and whom we either know or come well recommended, we shall try to send a gift of prophetic insight, which came to the author of this study, while working in the Temple at Kirtland. This gift of insight is typical of the light and counsel which can come to the elders of the church if in love and reverence, and deep faith we will ask the Eternal Father for his guidance. It must rest and be judged by its own intrinsic merits, its agreement with the scriptures, and such spiritual testimony as the Lord may care to impart to those who may truly ask him.

This invitation is made because many, many areas of observation, study, etc. concerning the signs of Jesus' coming, which are set forth in the record of this experience, and because of other light as well. It will be a help, I am sure.

This offer is made with some hesitancy, not because, however, of any misgiving as to the truth of the experience, but because of some of our current notions regarding the sharing of such light.

See Ref. 7 for a part of this experience.

Ref. 6

D&C 68:1. This was directed to four of the early church elders, "and unto all the faithful elders of my church":

"Unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of Man".

This is quoted here both to emphasize the promise of divine guidance in perception of these signs, and also the evident, though unexpressed intention that the people of the church should know these matters too.

Ref. 7

This is part of the experience referred to in Ref. 5, just preceding. Those to whom this study may come will note the wide areas in which we may look, in our study, research and observation. It is somewhat of summary of both major and minor signs. It is worded as impressed on my mind.

"Be it known unto you that these signs shall range over wide areas of human experience and that a broad understanding of them is a matter of growth, consistently and persistently carried on over a period of time, even to the length of time you shall live. Some signs will be of world wide significance, and beholding, some will have to be discerned by the understanding eye of faith, while some will have depth of meaning to and shall be for the faithful believers alone. Some signs of the glorious coming shall be of the moment only, some will develop and work out rather quickly, while some will require scores of years for the completion of their working out and significance. Some will be individual experiences to prophetic minded ministers and people, to be discovered by personal association and testimony. Some must be looked for in the pages of history, while some must be observed in the great laboratory of human experience that carries on each day you live. Some are to be looked for in the heavens above, others in the earth beneath, while some may be brought forth in the waters that cover the deep parts of the world. Some will be found in abnormal phenomena of nature such as in increasing violence of storms, great earthquakes that throw down cities, periods of wide spread drouth and resulting want, and exceptional outbreak of devastating epidemics and even diseases of an unknown nature. Some of these signs must be looked for even in the intellectual and scientific developments or achievements of this your day. Some must be looked for in the social movements of your time. Some must be looked for amidst the massive military pre-

Ref. 7(Cont)

parations and struggles of this your age. Even among the so called religious groups of the world shall the signs of Christ's coming stand forth, and particularly shall they blossom forth in the church of Christ's own appointing. Truly, he who would properly observe, study, weigh, evaluate and record the signs and the working out of signs of the great coming must be spiritually alert, intellectually awake, comprehensive in interest, wide-ranging in the acquirement of knowledge, and particularly he must be led and guided by the Lord. Verily, God is moving and will move in areas of tremendous breadth and sweep among all the nations of men, to fulfill the word of his prophets, and to fulfill the most marvelous promise ever made to those who love him".

Concluding Observations.

If we concede the veracity of this insight, then we must conclude that both major and minor signs and indications of the coming great change range over the almost entire expanse of human interest and concern. The major signs which have constituted the main body of this study can yet find both better statement and much finer insight as to the working out of each. The minor signs largely intimated and suggested, can, as time goes on and new light and experience come, be expanded into far greater perception and understanding. Indeed, it is to be expected that in this minor field will be found most of our everyday helps and guides to meet the problems of the sometimes tragic and always difficult period before us.

It may well be asked, how many of us will prepare ourselves for these days which lie ahead?

## FINAL CONCLUDING OBSERVATIONS AND NOTES

1. As has been intimated along the way, these signs, or portents, or indications of the Savior's return to this world, which so tragically needs him, are almost without exception phenomenal happenings, or tendencies requiring considerable periods of time for their evolving. The only exception--the end of the treading down of Jerusalem by the gentiles, is not yet in itself complete and even then but opens a generation in which "all things I have told you" shall be fulfilled.
2. Those who are aware of these Signs, and the scriptural background on which they are based, will be treasuring up the words of Jesus, and of the prophets whom Jesus inspired. All such are promised they will not be deceived--deceived by human notions and philosophies; or by the unenlightened precepts of religious leaders who trust only in their own intellect and scholarship; nor will they be deceived by a wide variety of substitutes that the cunning craftiness of Satan will lead worldly-wise men to set up.
3. Another advantage of knowing about these signs of Jesus' coming is this. The more one humbly, reverently and in deep faith, seeks to understand these matters, and is blessed by the Spirit of Prophetic Illumination in his seeking, the more he or she is lifted up to dwell on the spiritual level of the prophets. This results in a continually growing spiritual personality. It may even result in the growing exercise of spiritual gifts, particularly the gift of prophecy. The reason such is true is this. Usually the Lord will only respond with the outreach of His Great Spirit according to the character of our deep concern.
4. This leads us to still another point of emphasis. All the light and truth and insight concerning the times of the end has not yet been received. Surely, it is in the nature of our Heavenly Father, that we may expect that the nearer we come to the time of the Savior's appearing, the more profuse will be the gifts of collective and individual guidance. This means that all of us should strive upward toward a higher level and experience of spiritual sensitivity. I can personally testify to the truth of two lines of a hymn written under inspiration, expressing God's promise to mankind:  
If you will open your hearts,  
I will open your eyes.
5. To a considerable extent there is found in the study of the Signs of Christ's return to the world, a prophetic analysis and delineation of the characteristics of this our day and time.  
In these signs, when adequately understood and set forth clearly, we do have a profound prophetic interpretation of our age. I can only wish that this study might have been done much more ably and spiritually, in order that all who read it or hear it preached or taught, might catch a high vision of all that is involved in our general topic. I have no doubt whatever, but that our Heavenly Father greatly desires that we may comprehend, and be inspired by that which we see, and in turn, inspire others.
6. If there are mistakes of judgment, or interpretation, your gentle gifts of forbearance are solicited. We have tried to be reasonable, and still want to be. Should any see added insights, will you share them with us. May the Lord bless our labors and yours.
7. May we not be classed with or compared to the foolish virgins of the parable, when we shall hear the glad cry: Behold the bridegroom cometh, go ye out to meet him!

8. This last suggest some questions that are sure to arise in the minds of any who along with us consider these matters. They have been asked me a number of times:
- a. Where are we now in the working out of these Signs?
  - b. Are we near the time of the Savior's return?
  - c. What is the place of the church in it all, and during these years of commotion?
  - d. What will happen to ourselves and children during the times of tribulation?

None of these questions are easily answerable, and at the best we can only express our impressions and opinions. Briefly then, and speaking for myself only, we answer:

- a. We are certainly in the last generation, for the sons of Judah are back in their homeland.  
  
If we were to divide the years from 1830 until the great coming into 10, it seems to me we may be at least up to 9.
- b. Two comings are involved here. The coming at the time of the endowment, and the general or great coming, usually referred to as the Second coming. Based on experiences had by others and by myself, even though somewhat past 70, I hope to live to see the Savior come suddenly to His Temple, as the conclusion of the endowment experience. The general coming lies beyond that, but within a generation, as referred to above. There is a tremendous work to be done, mainly after the time of endowment.
- c. The church must increasingly have a great work to do, in lifting the warning voice, in making clear Christ's way of life, in becoming spiritually transformed thus making the endowment, and the fullness of Zion possible, in establishing centers of demonstration, which will be the only places in the world where there is peace, to reach a helping hand to a suffering world, to emphasize to such of the Sons and Daughters of men as will listen, that the earth is being cleansed of all its wickedness to prepare it for the millennial reign of Christ, our Lord. Truly, the church of this age has both a very exalted mission and a tremendous responsibility.
- d. Again and again, as we have searched the scriptures for the meat of this study, promise after promise has stood out that the Heavenly Father will marvelously protect those who are truly his saints, even to the uttermost. As of now, we are babes and children in spiritual things. We must not remain so. Miraculous things, manifestations of spiritual power beyond man's experience hitherto, are before us. Jesus was not speaking idly when he said, "Have faith in God, and greater things than I have done, will you do".  
  
Experiences are being had that assure and build up. Be alert to find them or have them. Read the experience of Bro. Oakman in England at the beginning of the last war, related in his book, This Spiritual Universe, p182.



## A SUMMING UP

Signs of the Times, Indicating the Nearness of Christ's Promised Return to the World, and the End of the World, or Destruction of the Wicked.

1. Confusion will abound increasingly in nearly, of not all fields of human experience, but particularly in the area of religion, and in matters of the spirit.
2. There will be a tremendous increase in everything that characterizes war--areas and number of people involved, destruction and widespread ruin incidental to war, loss of life and obliterating catastrophe, fearful costs, nations bankrupting, and powerful instruments of warfare slaying whole nations and peoples--until the life of all mankind is threatened.
3. The Heavenly Father will set up a kingdom which shall never be destroyed. It will have varying fortunes, but will eventually come to the place where the church as the heart and inspiration of the kingdom, shall be endowed with great spiritual power. By this shall all nations, kindreds, tongues and people be warned, before the end comes, which is the elimination of wickedness.
4. Sacred communities of Zion will arise, which through sacrificial effort and ultimately through divine endowment, shall achieve a high degree of perfection. Out of Zion the perfection of beauty, God will shine. Zion will be as a city set on a hill. Its communities will be centers of demonstration that Christ's way of life meets and solves all the problems of the world.
5. The steady order of nature will be disturbed. Because of the evils of the times of the end, the heavenly Father will use the forces and abnormal ways of a disturbed nature to express his hot displeasure and to warn mankind.
6. Even the "powers of heaven" will be shaken. Through phenomena of the extraordinary nature shall warning signs be seen. And in both the atmosphere near the earth, as well as in the celestial distance, shall most abnormal things occur, which shall manifest the loving anger of the Eternal Father, because of the great sins of men.
7. Near the time of the end, a movement of extraordinary wickedness will have wide power and sway. Because of it there shall be a very dismaying decadence in ethical and moral standards, causing reversion toward savagry, and loss of individual freedom. Because iniquity shall abound the love of many will lessen and hate increase.
8. Mankind as a whole will become extremely heedless of spiritual values, resulting in a growing loss of standards of conduct. The evils of the time will be moral breakdown and rottenness, gross materialism, a decadent spiritual life among churches, and so on. Times and peoples shall become as Sodom and Gomorrah.
9. The increase of worldliness, the loss of moral standards the growth of materialistic philosophies, the political and military pressures of the time of the end, plus increasing Satanic deceitfulness and counterfeits, will affect the church restored. There shall be five wise and five foolish, as regards a spiritual hold on the real issues of life.

A Summing Up (Cont.)

10. As a result of the growing gross sins of mankind as a whole, the Heavenly Father will permit catastrophic judgments, devastating destruction, the chastisement of suffering, and even widespread annihilating genocide to overwhelm sinful nations and peoples. By these shall it be demonstrated that the reward of sinful ways of life is death. By these shall eventually the heart of the world be humbled and broken. By these shall the world be cleansed and purified and prepared for, for the days of righteousness which lie beyond.
11. Along with all these, gentile times shall come to an end. The political and military dominion of gentile nations, will be destroyed in vast battles which shall rage over the face of the world. Dominion based on coercive force will cease to be, for such is not our Christ's law of life.
12. All of God's chosen people, the ancient, the modern, the scattered, the lost, the downtrodden will at last hear the pleading gospel of Christ, and return to him. They will be sought out, purified, and re-established. The judgments of the last days and the mighty cry of an endowment ministry will at last bring a new heart and a new mind. From these the Christ-led ways of love shall radiate out into all the world, and by love shall the world ultimately be ruled.
13. There shall of necessity be a last generation--that generation to which Christ will come. The signs of that final day will be definite, unmistakable, and abundant, particularly to those who are deeply concerned, who know what to look for and who are enlightened and guided and blessed by the Holy Spirit. The manifestation of these signs of a minor character, as compared to the major signs of 1 to 12 will increase in number and definiteness as the return of the Lord draws near.