

Section 133

Historical Background

"Since the organization of the Church on 6 April 1830, the revelations of the Lord to Joseph Smith had been collected with the intent of publishing them to the Church and to the world at some future time. On 1 November 1831, Joseph Smith and the leading elders of the Church began a series of conference meetings at the home of John Johnson in Hiram, Ohio, to organize the revelations and decide details of their publication. Between the morning and afternoon sessions of the conference on 1 November, the Lord revealed Doctrine and Covenants 1 to Joseph Smith as 'the Lord's Preface' to the proposed Book of Commandments. Two days later, on 3 November 1831, Joseph received Doctrine and Covenants 133, which he called 'the Appendix' to the Book of Commandments.

"The **Prophet Joseph Smith** described the reception of the revelation in this manner: 'At this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation, which has since been added to the book of Doctrine and Covenants and called the Appendix.' This revelation has appeared in all editions of the Doctrine and Covenants. Like section 1, which was always intended to be a preface though it was not the first of the revelations, section 133 is out of its natural chronological order in the Doctrine and Covenants because it was likewise intended to be an appendix or summation to the book of Commandments in 1833. It was therefore placed at or near the end of each edition of the Doctrine and Covenants until, at the direction of Brigham Young, it was assigned its present number, and therefore its present place, in the 1876.

"It is not coincidental, since Doctrine and Covenants 133 was intended to come at the end of the published revelations in the Book of Commandments, that it deals largely with doctrines of the end of the world. It was, and is, the Lord's revelatory conclusion to this dispensation just as Doctrine and Covenants 1 was his revelatory introduction or preface. Though Doctrine and Covenants 133 is not the Lord's *last* words to us, it is his word to us concerning *last* things."

(Stephen E. Robinson, H. Dean Garrett, *A Commentary on the Doctrine and Covenants*, [Salt Lake City: Deseret Book Co., 2001] 4:261-262)

DC 133:2 The Lord who shall suddenly come to his temple

It is tempting to think of the fulfillment of this scripture when considering the Lord's 1836 appearance in the Kirtland temple or perhaps at other sundry times in diverse LDS temples over the last 175 years. However, this appearance certainly applies to a *public* appearance—probably to both the temples in Jerusalem and New Jerusalem. The key difference is that this appearance will be an open, public appearance, grander than, but reminiscent of his appearance in Herod's temple during the final week of his mortal ministry. Can we imagine what this will be like? Won't there be a huge group of temple ready saints to witness and record this spectacular event in their journals (Matt. 24:28)? In the Lord's own words, the purpose of building the New Jerusalem is "that my covenant people may be gathered in one in that day when I shall come to my temple." (D&C 42:36)

To say that the Lord has *already* "suddenly come to his temple" is like saying that the Second Coming occurred in the Sacred Grove. A private appearance to Joseph Smith and Oliver Cowdery hardly quenches the anticipation in this scripture.

Gerald N. Lund

Charles W. Penrose, of the First Presidency, described it as an opportunity which the Lord would use to instruct his faithful saints in the building of his kingdom.

They [the saints] will come to the Temple prepared for him, and his faithful people will behold his face, hear his voice, and gaze upon his glory. From his own lips they will receive further instructions for the development and beautifying of Zion and for the extension and sure stability of his Kingdom.

President Lorenzo Snow, who had himself seen the Savior in the Salt Lake Temple, spoke of this future appearance as being a most personal and thrilling experience and even suggested that some might be privileged to invite the Master into their homes for a visit. Speaking to a reunion of priesthood authorities of the Weber Stake just a short time before his death, he said:

Many of you will be living in Jackson County and there you will be assisting in building the Temple; and if you will not have seen the Lord Jesus at that time you may expect Him very soon, to see Him, to eat and drink with Him, to shake hands with Him and to invite Him to your houses as He was invited when He was here before. I am saying things to you now, which I know something of the truth of them. (*The Coming of the Lord* [Salt Lake City: Bookcraft, 1971], 138-139)

DC 133:3 he shall make bare his holy arm in the eyes of all the nations

Since the Resurrection, the Lord has never appeared to wicked men. Once resurrected, he didn't appear to the scribes and Pharisees; He didn't appear to Pontius Pilate; He didn't appear to the wicked Nephites; if there were wicked men among the Ten Tribes, He didn't appear to them; and He didn't preach among the wicked spirits in spirit prison (D&C 138). The Second Coming is different. The wicked will see him! "All the ends of the earth shall see the salvation" of the Lord.

The significance of Him "baring his holy arm" at the Second Coming is that the Lord will show his strength like the strong man revealing his muscles. The lowly manger scene will be in stark contrast to the fighting chariots, heavenly host, and trumpeted fanfare at his Second Coming. The imagery is a show of strength, as Isaiah said, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" (Isa 63:1)

Another useful element of this *arm* imagery is to think of the Savior's two arms—one represents mercy, the other justice. The great and dreadful day of the Lord is *great* for those who are on the receiving end of his *merciful* arm and *dreadful* for those who are on the receiving end of his *judgment* arm. In this show of strength and by his arm of judgment, He will crush the wicked to powder and bring the strength of men to naught.

DC 133:3 all the ends of the earth shall see the salvation of their God

Jesus warned not to believe that He would return in some secret place, in some secret manner, to some secret servants.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. (Matt. 24:26-27)

All those who say that the Lord has already come and that it is a matter of time before He makes himself known do not understand the scriptures.

DC 133:4 gather ye together, O ye people of my church, upon the land of Zion

This call is to the Kirtland saints. Some of them had been "commanded to tarry" in Kirtland Ohio. A greater number of them were called upon to establish Zion in the New Jerusalem of Jackson County. While history tells how their Zion was not redeemed as expected, the call for the people of the Church to gather to the stakes of Zion and sanctify themselves in preparation for the Second Coming is more pressing now than it was in 1831.

DC 133:5 be ye clean that bear the vessels of the Lord

Gordon B. Hinckley

Joseph F. Smith was the son of Hyrum Smith, who was the brother of the Prophet Joseph and was martyred with him in Carthage... When he was 9, he drove an ox team with his mother across the plains to this valley. At the age of 15 he was called on a mission to Hawaii. He made his way to San Francisco and there worked in a shingle mill to earn enough money to buy passage to the islands.

Hawaii was not a tourist center then. It was populated by the native Hawaiians, who were, for the most part, poor but generous with what they had. He learned to speak their language and to love them. While serving there he experienced a remarkable dream. I quote from his narrative concerning this. Said he:

"I was very much oppressed [when I was] on a mission. I was almost naked and entirely friendless, except [for] the friendship of a poor, benighted ... people. I felt as if I was so debased in my condition of poverty, lack of intelligence and knowledge, just a boy, that I hardly dared look a ... man in the face.

"While in that condition I dreamed [one night] that I was on a journey, and I was impressed that I ought to hurry-hurry with all my might, for fear I might be too late. I rushed on my way as fast as I possibly could, and I was only conscious of having just a little

bundle, a handkerchief with a small bundle wrapped in it. I did not realize ... what it was, when I was hurrying as fast as I could; but finally I came to a wonderful mansion. ... I thought I knew that was my destination. As I passed towards it, as fast as I could, I saw a notice [which read *B-A-T-H*], 'Bath.' I turned aside quickly and went into the bath and washed myself clean. I opened up this little bundle that I had, and there was [some] white, clean [clothing], a thing I had not seen for a long time, because the people I was with did not think very much of making things exceedingly clean. But my [clothing was] clean, and I put [it] on. Then I rushed to what appeared to be a great opening, or door. I knocked and the door opened, and the man who stood there was the Prophet Joseph Smith. He looked at me a little reprovingly, and the first words he said: 'Joseph, you are late.' Yet I took confidence and [replied]:

" 'Yes, but I am clean-I am clean!'

"He clasped my hand and drew me in, then closed the great door. I felt his hand just as tangible as I ever felt the hand of man. I knew him, and when I entered I saw my father, and Brigham [Young] and Heber [C. Kimball], and Willard [Richards], and other good men that I had known, standing in a row. I looked as if it were across this valley, and it seemed to be filled with a vast multitude of people, but on the stage were all the people that I had known. My mother was there, and she sat with a child in her lap; and I could name over as many as I remember of their names, who sat there, who seemed to be among the chosen, among the exalted. ...

"[When I had this dream,] I was alone on a mat, away up in the mountains of Hawaii-no one was with me. But in this vision I pressed my hand up against the Prophet, and I saw a smile cross his countenance. ...

"When I awoke that morning I was a man, although only [still] a boy. There was not anything in the world that I feared [after that]. I could meet any man or woman or child and look them in the face, feeling in my soul that I was a man every whit. That vision, that manifestation and witness that I enjoyed at that time has made me what I am, if I am anything that is good, or clean, or upright before the Lord, if there is anything good in me. That has helped

me out in every trial and through every difficulty" (*Gospel Doctrine*, 5th ed. [1939], 542-43).

The core of that meaningful dream is found in the reproof given by Joseph Smith to young Joseph F. Said the Prophet, "Joseph, you are late."

Replied Joseph F., "Yes, but I am clean-I am clean!"

The result of that dream was that a boy was changed into a man. His declaration "I am clean" gave him self-assurance and courage in facing anyone or any situation. He received the strength that comes from a clear conscience fortified by the approbation of the Prophet Joseph.

This prophetic dream holds something for every man and boy assembled in this vast congregation tonight. It is an old saying among us that "cleanliness is next to godliness."

Said Isaiah the prophet:

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;
Learn to do well; ...
Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isaiah 1:16-18).

In modern revelation the Lord has said: "Be ye clean that bear the vessels of the Lord" (D&C 133:5).

In a world that wallows in filth, be clean-in language, in thought, in body, in dress.

To each of you I say, be clean in your language. There is so much of filthy, sleazy talk these days. Failure to express yourself in language that is clean marks you as one whose vocabulary is extremely limited. When Jehovah wrote on the tablets of stone, He said to the children of Israel, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7).

The Lord has reinforced that commandment in words of modern revelation: "Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit" (D&C 63:64).

Be clean in thought. Said the Lord, "Let all things be done in cleanliness before me" (D&C 42:41).

A filthy mind expresses itself in filthy and profane language. A clean mind expresses itself in language that is positive and uplifting and in deeds that bring happiness to the heart.

Be clean in body and dress and manner. Do not permit yourself to be tattooed. If you do, someday you will regret it. Only a painful and costly procedure can remove the tattoo.

Be clean and neat and orderly. Sloppy dress leads to sloppy manners. I am not so concerned about what you wear as I am that it be neat and clean. Remember Joseph F. Smith's dream. As he was hurrying toward the mansion, he had a little bundle wrapped in a handkerchief. When he bathed himself and opened it, he found that it contained clean clothing. Whenever you administer or pass the sacrament, look your very best. Be sure of your personal cleanliness. ("I Am Clean'," *Ensign*, May 2007, 60-62)

DC 133:6 Call your solemn assemblies

"Encyclopedia of Mormonism explains that solemn assemblies are held in the Church today for three basic purposes:

- To sustain general Church leaders. 'After the death of a president of the Church, the Church holds a solemn assembly in the Salt Lake Tabernacle to approve and sustain its new First Presidency. Church members participate at the Tabernacle and in other places where the proceedings are broadcast.'
- To dedicate new or refurbished temples. 'Church members attend dedicatory services, which are held in the temples themselves and in other nearby facilities.'
- To instruct and encourage Church members in their responsibilities. 'Such solemn assemblies generally take place in temples or stake centers. Church members invited to these assemblies are usually priesthood leaders. Sometimes in such

assemblies the sacrament is served, but traditionally the main function is for those assembled to receive counsel from the presiding Church authorities.' (*Encyclopedia of Mormonism* 3:1390-1391.)" (*LDS Church News*, 1994, 09/24/94)

DC 133:7 Go ye out of Babylon; gather ye out from among the nations

"The word 'scatter[ed]' is found three times in the story of the tower (Gen. 11:4, 8-9). Nations are scattered as the result of wickedness. The opposite of scattering is gathering, and this dispensation is the era for gathering. The rebellious people who followed Nimrod were *scattered* from Babel, and in our dispensation the Lord's people are to *gather* from Babel, or Babylon: 'Gather ... upon the land of Zion. ... Go ye out from Babylon. ... Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other. ... Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon' (D&C 133:4-7, 14). (Donald W. Parry, "The Flood and the Tower of Babel," *Ensign*, Jan. 1998, 40-41)

DC 133:8 Send forth the elders

Ezra Taft Benson

Tonight I would like to talk a bit about the great missionary work of the Church. Today the Church needs missionaries as never before! We are required to carry the gospel of Jesus Christ to every nation of the world. The Lord commanded it in these words:

"Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews." (D&C 133:8.)

This commission to take the gospel to every nation, kindred, tongue, and people is one of the signs by which believers will recognize the nearness of the Savior's return to earth. Concerning this sign of His second coming, Jesus prophesied:

"And this gospel of the kingdom shall be preached in *all the world* for a witness unto *all* nations; and then shall the end come." (Matt. 24:14; italics added.)

This task will require thousands of missionaries, many more than are presently engaged in worldwide missionary service today. ("Our

Commission to Take the Gospel to All the World," *Ensign*, May 1984, 43)

DC 133:9 that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth

Bruce R. McConkie

Where shall the temporal gathering of Israel be? Where shall scattered Israel assemble in the last days? Are all converts to the kingdom destined to come to western America? Where is Zion? To all of these, and to all like questions, there are answers from the Lord that no man need misunderstand.

Be it remembered that Zion is people; Zion is the pure in heart; Zion is the saints of the living God. And be it also remembered that the people called Zion build the places called Zion. Thus wherever the saints build an old or a new Jerusalem, wherever they establish cities of holiness, wherever they create stakes of Zion, there is Zion; and where these things are not, Zion is not.

It is clear that the gathered remnants of Judah shall build a holy city, the Jerusalem of old. Here then is Zion-Zion as a capital city-to which, as the prophets foretold, Israel shall return. Will they all live in Jerusalem itself? Obviously not; they did not do so anciently, and they will not do so in the last days. Zion will reach out and embrace the whole land of Palestine.

It is also clear that the gathered remnants of Joseph will build a holy city, a New Jerusalem in Jackson County, Missouri. Here also is Zion-Zion as a capital city-to which, again as the holy word records, Israel shall gather. Once again we ask: Will they all dwell in this Zion itself? Again the answer is clear. This will be a city whence the law goes forth. Gathered Israel shall dwell in various places; one place alone would never be able to contain them all.

These capital cities will be glorious indeed. Of them the psalmic and prophetic word acclaims: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, . . . the city of the great King. God is known in her palaces." (Ps. 48:1-3.) And also: "The Lord loveth the gates of Zion more than all the dwellings of Jacob.

Glorious things are spoken of thee, O city of God. . . . And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her." (Ps. 87:2-5.) But with it all, they are but types and shadows of a much greater Zion that shall have like glory and whose inhabitants shall reap equal praise.

As we are aware, the building of the New Jerusalem lies in the future, at a time yet to be designated by revelation. There is no present call for the saints to purchase land or to live in Jackson County or in any place connected therewith. The revealed word relative to the gathering to Independence and its environs will come through the prophet of God on earth. When it does come-with the consequent return of the saints to that Zion which shall not be moved out of its place-that call will not be for the saints in general to assemble there. The return to Jackson County will be by delegates, as it were. Those whose services are needed there will assemble as appointed. The rest of Israel will remain in their appointed places. The Lord's house is a house of order, and faithful saints do as they are told and go at the bidding of their prophet, for his voice is the voice of the Lord. And as with the New Jerusalem, so with the Jerusalem of old. Those assigned will build up the city. It certainly will not be the abiding place of all converted Jews.

Zion will be built up in many places. Jesus said that "the covenant which the Father hath made with the children of Israel" was one involving "their restoration to the lands of their inheritance" (3 Ne. 29:1)-not one land but many. Speaking of "all the house of Israel," Nephi prophesied, "they shall be gathered together to the lands of their inheritance" (1 Ne. 22:9-12)-not one land but many. Both the house of Israel and the Jews, Jacob promised, "shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise" (2 Ne. 9:1-2; 10:7)-not in one location, or in several, but in many. In the day of gathering the Lehite remnants of Joseph are to receive the land of America as their inheritance. (3 Ne. 20:13-14.)

The law of gathering as given to us has varied to meet the needs of an ever-growing Church that one day will have dominion over all the earth. In 1830 the saints were commanded to assemble in "one place." (D&C 29:8.) How could it have been otherwise? They were told to "assemble together at the Ohio" (D&C 37:3) and to go forth to Zion in "the western countries" (D&C 45:64). In 1833 they were told to gather in the Zion of Missouri, "Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them," saith

the Lord, "and they shall be called stakes, for the curtains or the strength of Zion." They were to worship the Lord "in holy places." (D&C 101:21-22.) In the revealed prayer dedicating the Kirtland Temple (1836), the Prophet importuned for the righteous, "that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy." (D&C 109:39.) In 1838 the Lord spoke of "the gathering together upon the land of Zion, and upon her stakes." (D&C 115:6.) In 1844 [Joseph Smith] acclaimed: "The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land." (*Teachings*, p. 362.)

We now have stakes of Zion in many nations, in Europe and Asia and South America and upon the islands of the sea. Before the Lord comes, there will be stakes in all lands and among all peoples. Any portion of the surface of the earth that is organized into a stake of Zion—a City of Holiness, as it were—becomes a part of Zion. A stake of Zion is a part of Zion—it is just that simple. And every stake becomes the place of gathering for the saints who live in the area involved. (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 293-295)

DC 133:10 Awake and arise and go forth to meet the Bridegroom

Marvin J. Ashton

It can be properly and appropriately concluded that the ten virgins represent the people of the Church of Jesus Christ, and not alone the rank and file of the world. The wise and foolish virgins, all of them, had been invited to the wedding supper; they had knowledge of the importance of the occasion. They were not pagans, heathens, or gentiles, nor were they known as corrupt or lost, but rather they were informed people who had the saving, exalting gospel in their possession, but had not made it the center of their lives. They knew the way, but were foolishly unprepared for the coming of the bridegroom. All, even the foolish ones, trimmed their lamps at his coming, but their oil was used up. In the most needed moment there was none available to refill their lamps. All had been warned their entire lives.

Today thousands of us are in a similar position. Through lack of patience and confidence, preparation has ceased. Others have lulled themselves to sleep to a complacency with the rationalization that

midnight will never come. The responsibility for having oil in our personal lamps is an individual requirement and opportunity. The oil of spiritual preparedness cannot be shared. The wise were not unkind or selfish when they refused oil to the foolish in the moment of truth. The kind of oil needed by all of us to light up the darkness and illuminate the way is not shareable. The oil could have been purchased at the market in the parable, but in our lives it is accumulated by righteous living, a drop at a time. ("A Time of Urgency," *Ensign*, May 1974, 36)

DC 133:11-11 Watch, therefore, for ye know neither the day nor the hour

Whenever the scriptures speak of the elusive timing of the Second Coming, they *always, always* use this phrase-that no one, not even the angels in heaven, know "the day nor the hour." Frankly, I don't want to know the *day* and the *hour*. I want to know the *year* and the *month*. More detail than that is unnecessary.

Indeed, if the Lord will do nothing save he reveal his will unto his servants the prophets (Amos 3:7), then certainly, He will tell his prophets when He is coming. They may not know "the day nor the hour," but they will know the time.

The wicked are the ones who will be overtaken as a thief in the night. The righteous will be like the five virgins with extra oil in their lamps, anxiously awaiting the coming of the Bridegroom. How did they know when to go out to meet Him? They had received the invitation, "Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord."

DC 133:13 let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house

The Jews have been returning to Jerusalem by the tens of thousands since the establishment of the state of Israel. These are the Jews to whom the gospel will be preached when the times of the Gentiles are fulfilled. These are the Jews who must build a temple in Jerusalem (who do you think is going to help them build it?) prior to the Second Coming of the Lord. The call for them to flee unto Jerusalem has gone forth. The call has already been answered. While we may expect the continued gathering of Jews to Jerusalem over the next several decades, the great event for us to watch for is the building of the temple there.

"That the Temple site in Jerusalem was divinely selected makes it a sacred place. Many Jewish sages taught that once Solomon built his Temple on Mount Moriah in Jerusalem, it became the permanent and solely acceptable site for the future Temple." (Galbraith, Ogden, and Skinner, *Jerusalem: The Eternal City*, [Salt Lake City: Deseret Book, Co., 1996], 475)

Jewish tradition requires the temple to be positioned where the current Muslim shrine, "The Dome of the Rock," stands, but this is perhaps an unnecessary requirement. There is no scripture which defines the exact location where this Millennial temple must be built (see Ezek. 40-48).

"Over the centuries the Jews have given a great deal of consideration to the matter of a Temple. Although there are many opinions and teachings on the matter, six schools of thought represent the better-known concepts.

"...The fourth school of thought holds that a prophet of God will build the Temple. Its advocates maintain that Jewish law does not permit the rebuilding of the Temple or the resumption of sacrifices unless explicit prophetic requests are issued and obeyed. As for the actual construction of the much-yearned-for Third Temple, adequate floor plans and building dimensions for it and its altars and other contents are to be found in the Scriptures (Ezekiel 40-46) and Talmud. But digging the first spade of earth for the building must await approval of a bona fide prophet. Former Chief Rabbi Kook was of the opinion that arrangements pertaining to the building of the Temple and the Altar depend upon prophecy and divine inspiration.

"...A yeshiva (school) in Jerusalem called Ateret Cohanim concentrates on studies pertaining to Temple service and ritual to 'enable their students to step in the moment a Temple is erected.' The dean of the yeshiva, Matityahu Hacoheh, maintained that 'we are ready to begin building the Temple the minute we get the go-ahead from the Chief Rabbinate and the Israeli government.' His enthusiasm was tempered by former Chief Rabbi Shlomo Goren, one of the country's foremost experts on the Temple and its religious meaning to Jews. Goren warned that 'one of the greatest Jews who ever lived, King David, lost the privilege of building the First Temple simply because he did not enjoy the proper guidance by a prophet.

"...The objective of those physically preparing for a future Temple is to be ready when the time comes. Without exception, those preoccupied with studying or actually preparing for the Temple concede that they do not know when it will come about, but they all share a common goal: to be ready when the time does come." (Galbraith, Ogden, and Skinner, *Jerusalem: The Eternal City*, [Salt Lake City: Deseret Book, Co., 1996], 477-479)

DC 133:14 Go ye out from... Babylon

"It is apparent that in the scriptures Babylon, a city that really did exist historically, is also a symbol. The warning given through Jeremiah to 'flee out of the midst of Babylon' (Jer. 51:6) before destruction was brought upon the wicked of that city sets a pattern for our day. The responsive are warned, 'Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon' (D&C 133:14), for 'I will not spare any that remain in Babylon' (D&C 64:24). The book of Revelation also prophesies the fall of a great Babylon in the latter days (see Rev. 14:8; Rev. 18:21).

"Why, of all cities, does Babylon deserve the distinction of symbolizing wickedness? No doubt it is because Babylon was anciently associated with acts that aroused God's displeasure. For the beginning of Babylon was Babel. After the attempted construction of the tower of Babel, the unity of mankind was severed; many tongues arose, and communication among men became as 'babble.'

"But was this dispersion of the people the point at which the proliferation of false philosophies also fully began? After all, Babel marks the time when confusion once more came upon the earth after the cleansing of the Flood, and only a select few remained knowledgeable of God's word from then on. To the Lord, the source of truth, he who comprehends all language, would not these false philosophies, which have multiplied and spread confusion, be the true 'babble'?

"If this is true, then to be called out of Babylon, or Babel, is to be called back to the original and pure truth, away from philosophies that lead to faulty judgment and therefore to evil. According to prophecies, Babylon, the multiplication of confusion and false philosophies, will indeed suffer a great fall, and unity of correct knowledge will finally return." (Lenet Hadley Read, "All Things Testify of Him: Understanding Symbolism in the Scriptures," *Ensign*, Jan. 1981, 6)

DC 133:14 Go ye out from... the midst of wickedness, which is spiritual Babylon

"[In the Book of Revelation], John shows that Babylon's seductive power tempts almost everyone. In the face of this reality the angel gives a command and warning: 'Come out of her, my people . . . that ye receive not of her plagues' (Rev. 18:4). The Saints in the latter days have received the same warning: 'The voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other' (D&C 133:7). And more explicitly: 'Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon' (D&C 133:14). The Lord means the Saints to take him seriously; he warns: 'After today cometh the burning-this is speaking after the manner of the Lord-for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon' (D&C 64:24).

"So great is the total of her iniquities that it has reached, as it were, into heaven. And heaven pays her back for all her mischief. But the payback is not one for one-it is two for one, for she must satisfy the full measure of God's judgment. Therefore, that which she rendered shall be rendered to her doubled. Sins of commission and omission must both be accounted for." (Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 200)

Bruce R. McConkie

The call now is to all men, Jew and Gentile alike: "Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon." There is a great key hidden in these words. The gathering is both temporal and spiritual. Israel gathers spiritually by joining the Church; she gathers temporally by assembling where church congregations are found. The great issue is one of leaving Babylon, leaving the world, leaving wickedness; it is one of becoming pure in heart so as to be part of Zion. (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 292)

Hugh Nibley

It is important in building up Zion and preparing for Paradise to keep an eye on Babylon, because the saints have always had a habit of subsiding into the ways of Babylon. **Joseph Smith** stood up on the framework of a new school building that was being erected in Far West, Missouri, and told the brethren, "Brethren, we are gathering to this bautiful [sic] land, to build up Zion." But instead he says, "I see signs put out Beer signs, speculative scheems are being introduced this is the ways of the world-Babylon indeed, and I tell you in the name of the God of Israel, if thare is no repentance . . . and a turning from such ungodliness, covetousness and self will, you will be Broken up and scattered from this choice land to the four winds of Heaven." Saints start out building up Zion and end up building Babylon. **Brigham Young** said exactly the same thing in language just as strong when the Saints got to the valley: "Have we not brought Babylon with us? Are we not promoting Babylon here in our midst? Are we not fostering the spirit of Babylon that is now abroad on the face of the whole earth? I ask myself this question, and I answer, Yes, yes, . . . we have too much of Babylon in our midst." It is hard for us to envisage the concept of Zion, let alone Paradise, when we have been so long accustomed to living in Babylon. (*Approaching Zion*, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1989], 16 - 17)

DC 133:15 let him not look back

When Lot's wife was leaving Sodom and Gomorrah, she looked back-as if she missed the city, as if part of her still wanted to stay with the wicked, as if she was not totally committed to the Lord. The location of her sin was marked with a pillar of salt.

...in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed.

In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Remember Lot's wife.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. (Luke 17:28-33)

"One cannot live in Zion, as someone has said, and maintain a summer home in Babylon. As Latter-day Saints, our identity is apart from all the rest of the world. Our direction is different and our purpose is different." (Ardeth Greene Kapp, *Rejoice! His Promises Are Sure* [Salt Lake City: Deseret Book Co., 1997], 95 - 96.)

Neal A. Maxwell

The reasons prompting Lot's wife to take one more tempting look back at Sodom and Gomorrah, instead of being obedient to the command she and Lot had received, were inconsequential in comparison with the consequences of her disobedience. Looking back, said Jesus, will not do for us either. Wistfulness or uncertainty over leaving the ways of the world brought the Master's stern advice to "Remember Lot's wife." (Luke 17:32.) (*We Will Prove Them Herewith* [Salt Lake City: Deseret Book Co., 1982], 27)

DC 133:16 the Lord... calleth upon all men, and he commandeth all men everywhere to repent

Hugh Nibley

It is our privilege to rise above his viciousness and our own weakness by repentance. One of the most heartening and encouraging verses in the Book of Mormon explains that the way is wide open, and God "commandeth all men, everywhere, to repent" (3 Ne. 11:32)-*all men all the time*. In fact, our lives have been prolonged for the specific purpose of giving us more golden opportunities to repent: "The days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh." All live in "a state of probation, and their time was lengthened" to give them every possible chance, for otherwise "they were lost." (2 Ne. 2:21.) So "all men must repent" and keep repenting as long as they live, for who would throw away that generous extension? ("The Atonement of Jesus Christ, Part 3," *Ensign*, Sept. 1990, 25, emphasis added)

DC 133:18 a hundred and forty-four thousand, having his Father's name written on their foreheads

In Revelation, destroying angels in heaven were commanded not to hurt the earth until 144,000 servants had been sealed (Rev. 7:2-3). These men are high priests who have been sealed up unto eternal life, having the Father's

name written on their foreheads. **Joseph Smith** said they "are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure." (*Teachings of the Prophet Joseph Smith*, 321) Certainly, many since the Restoration have been thus sealed. Their calling is to administer every gospel blessing and bring as many as possible to the Church of the Firstborn during the Millennium (D&C 77:11). This, of course, would require priesthood keys. Perhaps, we should think of them as the General and Regional Authorities of the Millennium. Many of them may be resurrected beings for they are *already redeemed* as "the firstfruits unto God and to the Lamb" (Rev. 14:10). Therefore, they could come from any dispensation, and, as we know, come equally from all twelve tribes (Rev. 7:4-8).

The scriptures extol their righteousness, "in their mouth was found no guile: for they are without fault before the throne of God." (Rev. 14:5) They sing a new song before the throne in the temple, for "no man could learn that song but the hundred and forty and four thousand... These were redeemed from among men, being the firstfruits unto God and to the Lamb." (Rev. 14:3-4)

Figuratively, they are virgins (Rev. 14:10), meaning they have never broken the covenant between the Bridegroom and his bride, the daughter of Israel. They were not defiled by the idolatry of Babylon; they never strayed from their devotion to the Lord. In the figurative language of the Old Testament, they never "played the harlot" (Jer. 3:8) in worshiping other gods. Speaking to Israel, the Father declared, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). On Mount Zion, the 144,000 represent the bride who meets the Bridegroom for the marriage feast. Indeed, they *are* the bride presented "as a chaste virgin to Christ." The waiting is over. The celebration begins.

What of the saints who are to be exalted but never had their calling and election made sure? These need not fear. They are the five wise virgins who were also ready for the Bridegroom (v. 19). Of course, the actual number will be a lot greater than five; they will comprise an innumerable company of righteous saints "before the Lamb, clothed with white robes, and palms in their hands; [crying] with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb... These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Rev. 7:10, 14)

DC 133:20 he shall stand upon the mount of Olivet... the mighty ocean... the islands of the sea, and upon the land of Zion

Even the most seasoned scholar has a difficult time piecing together all the components of the Second Coming. He comes as the light from the East. He comes to Jerusalem to destroy an army. He comes to Zion. He appears suddenly in the temple. He comes to the council at Adam-ondi-Ahman. He comes in red apparel. He comes with chariots of fire. The saints come out of their graves to meet him in the air. He comes with the 12 apostles on his right hand. He comes on a white horse with a crown on his head. If you were an artist trying to portray all of these elements simultaneously, you would be doomed to failure.

This scripture helps us realize that there will be many appearances, many places, and many peoples who will welcome him as Lord. Elder McConkie taught, "he will make many successive appearances in all parts of the earth." (*Mormon Doctrine*, 2d ed., 697) The four big ones listed in this scripture are

1) the mount of Olivet-in this appearance the mount of Olivet cleaves in two allowing a retreating army to exit through the resulting valley.

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. (Zech. 14:3-5)

2) The mighty ocean, even the great deep-The one who walked on water will indeed stand upon the mighty ocean, even the great deep. Perhaps reminiscent of His walking on the sea of Galilee, the Lord will demonstrate his power over the elements, especially his power over the waters which will be cursed, "in the last days, by the mouth of my servant John, I cursed the waters. Wherefore, the days will come that no flesh shall be safe upon the waters." (D&C 61:14-15) His appearance will likely represent the end of the curse John spoke of:

A great mountain burning with fire was cast into the sea: and the third part of the sea became blood;
And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.
...and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. (Rev. 8:8-11)

...the sea... became as the blood of a dead man: and every living soul died in the sea... the rivers and fountains of waters... became blood.
(Rev. 16:3-4)

3) The islands of the sea-This term can be used to mean the islands as we define them. It can also be used to refer to continents other than the Old World of Jerusalem, for Nephi exclaimed, "for the Lord has made the sea our path, and we are upon an isle of the sea." (2 Ne. 10:20) Nephi seems to have known by the Spirit that that the Second Coming would include them. He continues:

But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren.
For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us also. (2 Ne. 10:20-21)

In speaking of the children of Israel scattered upon the isles of the sea, Isaiah implied that the Lord would visit them:

They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.
Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea. (Isa. 24:14-15)

4) The land of Zion-the saints, mostly of the tribe of Joseph, will be gathered in the New Jerusalem awaiting the Advent of their Lord.

He shall utter his voice out of Zion...
And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh. (D&C 133:21-25)

Bruce R. McConkie

It seems clear that the Lord and his exalted associates shall stand in glory upon the American Mount Zion, although it may well be that in his numerous other appearances, including that on the Mount of Olivet. (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 527)

DC 133:24 the land of Jerusalem and the land of Zion shall be turned back into their own place

Bruce R. McConkie

It is an interesting speculative enterprise to look at a map or a globe of the world and to wonder how, with modest adjustments involving the rising and sinking of various areas of the earth, the continents and islands might fit back together again. There is much to indicate they once were joined and would easily fit back in their former positions.

Knowing as we do from latter-day revelation that the islands and continents were once joined in one landmass and will yet again be joined, we find new meaning in allusions and comments found in the ancient scriptures. As part of a description of the Second Coming, John tells us: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." (Rev. 6:14.) In connection with the greatest earthquake of the ages, John says: "And every island fled away, and the mountains were not found." (Rev. 16:20.) Also in a Second Coming setting John speaks of the voice of the Lord "as the voice of many waters, and as the voice of a great thunder." (Rev. 14:2.) This is the identical language used by the Lord in telling Joseph Smith that the mountains and valleys shall not be found, that the great deep (apparently the Atlantic Ocean) will be driven back into the north countries, "and the islands shall become one land." ("D&C 133:22"D&C 133:23D&C 133:22-23.) The voice of many waters and of a great thunder could well be the thunderous surging of a whole ocean moving half an earth's distance from where it now is...

Isaiah, speaking of Zion and Jerusalem in a Second Coming setting, in an apparent reference to the joining of the continents, and using that prophetic imagery for which he has such great renown, says: "Thy land shall be married." (Isa. 62:4.) (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 623-624)

DC 133:24 the earth shall be like as it was in the days before it was divided

While the timing of continental drift theory and the word of the Lord don't coincide, the idea that the continents were all one land mass is accepted by scientists and bible believers. The latter believe the continents divided over a short time period-during the lifetime of one man, Peleg (Gen. 10:25). The former suggest that it took much longer, based on current rates of continental drift. Perhaps, however, in Peleg's day, the rate was sped up considerably. For the Millennium, these must return to their original positions as part of the Restitution of all things.

"Pangaea, Pangæa, or Pangea... was the supercontinent that existed during the Paleozoic and Mesozoic eras about 250 million years ago, before the component continents were separated into their current configuration.

"The name was first used by the German originator of the continental drift theory, Alfred Wegener, in the 1920 edition of his book *The Origin of Continents and Oceans (Die Entstehung der Kontinente und Ozeane)*, in which a postulated supercontinent Pangaea played a key role. (<http://en.wikipedia.org/wiki/Pangaea>)

Joseph Fielding Smith

The notion prevails quite generally that the dividing of the earth in the days of Peleg was a division politically among the people, but from this word of the Lord we gain the idea that the earth itself was divided and that when Christ comes it will again be brought back to the same conditions physically as prevailed before this division took place. The sea is to be driven back into the north. The land is to be brought back as it was originally and the lands of Zion (America) and Jerusalem (Palestine and all the land pertaining unto it) will be restored to their own place as they were in the beginning. The Savior will stand in the midst of his people, and shall reign over all flesh. We have discovered in our study that the wicked, or all things that are corruptible (D&C 101:23-25), will be consumed and therefore will not be permitted to be on the earth when this time comes. (*Church History and Modern Revelation*, 4 vols. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1946-1949], 2: 35)

DC 133:26 they who are in the north countries shall come in remembrance before the Lord

These are the "lost ten tribes" who have never been lost to the Lord but have been lost to us. They are together in a body enough to have their own history, prophets, and records. They were visited by the Savior after his ascension (3 Ne. 16:1-5) and have "rich treasures," presumably scriptures and history, to bring to the children of Ephraim.

"The twelve tribes were united under King David and his son Solomon, but ten of the tribes rebelled against Solomon's son Rehoboam and set up their own kingdom, which became known as the Northern Kingdom of Israel. Judah and Benjamin remained in Jerusalem and became known as the Southern Kingdom, or Kingdom of Judah. There were remnants of all the tribes found among the people of Judah. (See 1 Kings 12; Smith, *Answers to Gospel Questions*, 1:115.)

"The tribes of the Northern Kingdom were taken into captivity by the Assyrian king Shalmaneser about 721 B.C. (See 2 Kings 17.) These tribes have come to be known as the lost ten tribes." (Hoyt W. Brewster, Jr., *Behold, I Come Quickly: The Last Days and Beyond* [Salt Lake City: Deseret Book Co., 1994], 137)

Joseph Fielding Smith

The Ten Tribes were taken by force out of the land the Lord gave to them. Many of them mixed with the peoples among whom they were scattered. A large portion, however, departed in one body into the north and disappeared from the rest of the world. Where they went and where they are, we do not know. That they are intact we must believe, else how shall the scriptures be fulfilled? There are too many prophecies concerning them and their return in a body for us to ignore the fact. (*The Way to Perfection*, 130)

Gerald N. Lund

As one contemplates the full import of those prophetic statements, it is not hard to understand why Jeremiah says:

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;
But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries

whither I had driven them; and they shall dwell in their own land.
(Jer. 16:14-15)

Several of the latter-day prophets have made it clear that the return of the ten tribes is *not* to be some figurative event but an actual return of the group so long lost...

This indicates the coming of a body of these Israelites, with prophets at their head, from regions of ice and rocks, under Divine direction, to receive blessings on this land where are the "everlasting hills," and the gathering place for Israel and the keys of power and authority in the hands of the "children of Ephraim." It is evident, also, that they have important records, containing accounts of the dealings of the Lord with them, and his word concerning them, which they are to bring with them, that they may be joined with the record of the Jews-the Bible-and the record of the Nephites-the Book of Mormon (see 1 Nephi 15: 12, 13.) (*The Coming of the Lord* [Salt Lake City: Bookcraft, 1971], 161-162. Emphasis added)

DC 133:26-27 ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep.

In Egypt, the Israelites were in a forsaken state of servitude. The Lord brought them out of Egypt with a mighty hand, with apocalyptic plagues, and ultimately saved them by making a path in the midst of the Red Sea.

At the time of the Second Coming, the Lord, described as a prophet like unto Moses (Deut. 18:15), will gather his scattered Israel from the midst of Babylon. He will plague Babylon like he plagued Egypt (Rev. 16). He will make a pathway in the midst of the ocean, like he parted the Red Sea, for the Israelites (ten tribes) to travel to the land of promise. Jeremiah promises that this event will eclipse the miracles in Egypt and the parting of the Red Sea, for the Lord's reputation will *not* be built upon bringing his people out of Egypt; it will be built upon his bringing his people from the land of the north on a highway cast up in the midst of the great deep (Jer. 16:14-15).

Orson Pratt

To show that they come with power, they come on a highway cast up for them; the ice feels the power of God and flows down, making room for them; and the barren deserts of the north, wherever they may go and need water, will yield forth pools of living water to quench their thirst. As

they come to sing in the height of Zion, the everlasting hills, this great Rocky Mountain range, extending from the arctic regions south to the central portions of America, will tremble beneath the power of God at the approach of that people. Then will be fulfilled the saying of David, that the mountains shall skip like rams, and the little hills like lambs, before his people. The very trees of the field will clap like hands, as the Psalmist David has said. Then will be fulfilled the passage that was quoted yesterday by brother Woodruff-"Sing O heavens, be joyful O earth, and break forth into singing O mountains, for the Lord hath redeemed his people," &c. And when they get to Zion they will begin to say-"The place is too strait for me, give place to me that I may dwell;" then the saying will go forth-"Behold I was a captive. Zion was a captive, moving to and fro, tossed to and fro, and not comforted. Behold I was left alone." But where have this great company been, where has this mighty host come from? They have come from their hiding place in the north country; they have been led thence by the Prophets of the Most High God, the Lord going before their camp, talking with them out of the cloud, as he talked in ancient days with the camp of Israel, uttering his voice before his army, for his camp will be very great. So says the Prophet Joel, and his prophecy will be fulfilled. When they return to Zion to sing in the height thereof, "They will fall down there and be crowned with glory by the hands of the servants of the Lord, even the children of Ephraim." (*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 18: 25 - 26)

DC 133:29 in the barren deserts there shall come forth pools of living water

This promise applies to any saints who are building up Zion, wherever they may be.

Brigham Young

I have promised the people South, that if they will cultivate the ground and ask the blessings of God upon it, the desert shall blossom as a rose, pools of living water shall spring up on the parched ground, and the wilderness shall become glad. The Lord has planted the feet of the Saints in the most forbidding portion of the earth, apparently, that he may see what they will do with it. I may confidently say that no other people on the earth could live here and make themselves comfortable. If we settle on these desert and parched plains, upon the sides of these rugged and sterile mountains, and cultivate the earth, praying the blessing of God upon our labors, he will make this country as fruitful as

any other portion of the earth. May the Lord bless the people. Amen.
(*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 10: 6)

DC 133:30 they shall bring forth their rich treasures unto the children of Ephraim

"Although these separated children of Israel will undoubtedly bring with them tangible treasures of a temporal nature, such as were brought out of Egypt centuries earlier (see Ex. 12:35-36), they will also bring with them treasures of a spiritual nature, such as their own scriptures (2 Ne. 29:13) and the spiritual strength of a people of God." (Hoyt W. Brewster, Jr., *Doctrine and Covenants Encyclopedia* [Salt Lake City: Bookcraft, 1988], 603)

DC 133:31 the boundaries of the everlasting hills shall tremble at their presence

The patriarchal blessing of Joseph of Egypt promised him a posterity reaching "unto the utmost bound of the everlasting hills" (Gen. 49:26) **Elder LeGrand Richards** identified the term "utmost bounds of the everlasting hills" to mean the mountains of the Americas. (*Marvelous Work and a Wonder*, 63-64) In fulfillment of prophecy, the descendants of Lehi, were broken off and replanted, "as a fruitful bough by a well; whose branches run over the wall" (Gen. 49:22). This helps us identify the location of this great gathering-in the American Zion. Some might ask, "I thought the tribes were to return to their inheritances in the Land of Israel?" That is true, but they must first visit the saints in Zion to receive their temple blessings.

Mark E. Petersen

What about their return? This is explained in modern revelation. They will go back to their inheritances in Palestine, but before that they will come to America and receive their blessings from Ephraim. Why? Because Ephraim is the tribe holding the birthright in Israel and hence has the right, through the priesthood, to administer the blessings of the gospel to all peoples. (*Joshua: Man of Faith* [Salt Lake City: Deseret Book Co., 1978], 76)

DC 133:32 there shall they be crowned with glory, even in Zion

Jeremiah, in scripture which parallels D&C 133, spoke of the rest that these weary travelers would receive-even the rest of the Lord:

Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

...For there shall be a day, that the watchmen (leaders among the lost ten tribes) upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

...Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way (for "an highway shall be cast up in the midst of the great deep"), wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he ("Their enemies shall become a prey unto them").

Therefore they shall come and sing in the height of Zion ("And they shall be filled with songs of everlasting joy"), and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. (Jer. 31:3-12)

"When Israel comes home, they will receive again the ordinances and covenants of the holy priesthood and be 'crowned' in the holy temples with their endowments and sealing blessings." (Kent P. Jackson and Robert L. Millet, eds., *Studies in Scripture, Vol. 3: Genesis to 2 Samuel* [Salt Lake City: Randall Book, 1985], 89)

Mark E. Petersen

It is noted that they will have prophets among them. The Prophet Joseph Smith indicated in his day that John the Revelator was then among the Ten Tribes, preparing them for their return.

So we see that the promises made to Abraham have direct and significant relationship to us who live today. This is the day of gathering. We have the keys of Elias of Abraham's day by which all the "seed" to the latest generation will be blessed through our preaching of the restored gospel. We have the keys of Moses to gather them. And we

have the keys of Elijah to bless them with their temple work. (*Abraham: Friend of God* [Salt Lake City: Deseret Book Co., 1979], 153 - 154)

DC 133:32-34 by the hands of the servants of the Lord, even the children of Ephraim

Joseph Fielding Smith

The members of the Church, most of us of the tribe of Ephraim, are of the remnant of Jacob. We know it to be the fact that the Lord called upon the descendants of Ephraim to commence his work in the earth in these last days. We know further that he has said that he set Ephraim, according to the promises of his birthright, at the head. Ephraim receives the "richer blessings," these blessings being those of presidency or direction. The keys are with Ephraim. It is Ephraim who is to be endowed with power to bless and give to the other tribes, including the Lamanites, their blessings. All the other tribes of Jacob, including the Lamanites, are to be crowned with glory in Zion by the hands of Ephraim. . . .

That the remnants of Joseph, found among the descendants of Lehi, will have part in this great work is certainly consistent, and the great work of this restoration, the building of the temple and the City of Zion, or New Jerusalem, will fall to the lot of the descendants of Joseph, but it is Ephraim who will stand at the head and direct the work. (Daniel H. Ludlow, *Selected Writings of Daniel H. Ludlow: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 2000], 533.)

DC 130:35 the tribe of Judah... shall be sanctified in holiness before the Lord

Ezekiel saw the sanctification of Judah. Coincidentally, the prophecy is located in the same chapter as Ezekiel's prophecy of the coming forth of the Book of Mormon:

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. (Ezek. 37:26-28)

LeGrand Richards

It seems to me that now that the Jews are being "gathered home to the lands of their inheritance" and are being "established in all their lands of promise," that this is the time when "they shall be restored to the true Church and fold of God"; and this can only be done through our preaching the gospel unto them.

I do not know how familiar you are with the history of the Jewish people, but they have suffered, it seems to me, as [much as] any people who have ever lived upon the face of this earth; they have been driven from country to country; their people have been ravaged and put to death; parents have been separated from each other; their children have been put to death because they have been accused of things that they were never responsible for. That is all in fulfillment also of the words of the prophets.

...There is a question with some as to when the times of the gentiles shall be fulfilled... It seems to me that if we wait until all the gentiles are converted before we take the gospel to the Jews, we shall never convert the Jews; and yet the Lord promised them that the fulness of his gospel would be preached unto them.

We have a few faithful missionaries working with the Jewish people and we are getting some encouragement and I extend to all of you Latter-day Saints an invitation to help these missionaries and to help in this great movement, according to the promises of the Lord, through showing kindness to them; and I bear you my witness that if you will do this the Lord will bless you for it, as he will for all that you do for the building of his kingdom in the earth. (*Conference Report*, October 1956, Afternoon Meeting 25)

DC 130:36 I have sent forth mine angel flying through the midst of heaven

This prophecy, first uttered by John (Rev. 14:6), refers to Moroni. The everlasting gospel that the angel commits to men is the Book of Mormon. Therefore, when we share the Book of Mormon, we help Moroni in his angelic mission to spread the everlasting gospel.

Orson Pratt

Moroni beheld the downfall of his nation, their destruction by the hands of another branch of the house of Israel, a powerful nation on this continent... Many predictions were uttered, not only by Moroni, but by many previous prophets, that these records in the last days, should be brought to light by the ministration of holy messengers; that God would bring them forth in order to prepare the way before the coming of his Son from the heavens. This, therefore, is the book that that angel whom John saw flying through the midst of heaven has revealed to the inhabitants of the earth. This is the sacred book that contains the everlasting Gospel revealed by the angel. This is the sacred book which God has commanded his servants to publish to the four quarters of the globe as a witness unto all nations before the Son of Man comes. (*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 14: 259 - 260)

DC 133:37 this gospel shall be preached unto every nation, and kindred, and tongue, and people

Gordon B. Hinckley

We have so much to do in this world to spread the influence of this gospel. Let us go forth on our assigned mission. We feel the compulsion of the Lord's mandate to teach the gospel to every nation, kindred, tongue, and people. (See D&C 133:37.) We hope that in so doing we shall not offend, but rather that we shall do so with graciousness and in that spirit of love which was of the very essence of him of whom we testify.

We shall continue the great work of strengthening our people wherever they may be found in the nations of the earth. We shall give encouragement to those who are weak in the faith. We shall try to teach them by example and precept. We shall work together in the spirit of charity and love one for another. We shall go on building houses of worship across the world, where our people may gather together and strengthen one another as they unitedly worship the Lord. ("Reach Out in Love and Kindness," *Ensign*, Nov 1982, 76)

DC 133:40-43 Calling upon the name of the Lord... O that thou wouldst rend the heavens, that thou wouldst come down

Wilford Woodruff

Could I speak to the Ten Tribes of Israel, in the north country, I would say, call upon the God of your fathers Abraham, Isaac, and Jacob, that your prophets may come in remembrance before God, that they may hear His voice and no longer stay themselves, but smite the rocks, that the mountains of ice may flow down at their presence. "A highway shall be cast up in the midst of the great deep;" their enemies shall become a prey unto them. Bring forth your records and rich treasures unto the children of Ephraim, the servants of the Lord in the land of Zion, and the boundaries of the everlasting hills shall tremble at your presence, and you shall fall down and be crowned with glory, even in Zion, by the hands of the servants of God, even the children of Ephraim, and you shall be filled with songs of everlasting joy; behold this is the "blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows."

These events referred to are but a very limited portion of the revelations of God which are about to be fulfilled upon the heads of this generation. I wish to warn all nations of the judgments of God which are at their doors. Thrones will be cast down, nations will be overturned, anarchy will reign, all legal barriers will be broken down, and the laws will be trampled in the dust. You are about to be visited with war, the sword, famine, pestilence, plague, earthquakes, whirlwinds, tempests, and with the flame of devouring fire; by fire and with the sword will God plead with all flesh, and the slain of the Lord will be many. The anger of the Lord is kindled and His sword is bathed in heaven, and is about to fall upon Idumea, or the world. And who is able to abide these things? And who will stand when He appeareth? The fig trees are leaving, and the signs of all heaven and earth indicate the coming of the Son of Man. The seals are about to be opened, the plagues to be poured forth. Your rivers and seas will be turned to blood and to gall. And the inhabitants of the earth will die of plagues. And the unbelief of great Babylon, with the whole Christian world, will not make the truths of God without effect. Let the world look, for example, at the ancient cities of the nations. Where are Thebes, Tyre, Sidon, Nineveh, and Babylon the Great, which were built to defy all time, and all power but God Himself? They were laid in the dust and their inhabitants destroyed, when they were ripened in iniquity, and this too, in fulfilment of the word of God unto them through the voices of righteous men, who spake as they were moved upon by the Holy Ghost. In like manner was Jerusalem destroyed and the Jews scattered among the Gentiles in fulfilment of the words of Moses and Jesus Christ. Will the Lord any more spare the cities of the Gentiles and

Great Babylon than he spared the ancient cities of the Jews? No, verily no. The question may be asked, why these judgments are coming upon the world in the last days? I answer, because of the wickedness of the inhabitants thereof. (*Wilford Woodruff, His Life and Labors*, comp. Matthias F. Cowley [Salt Lake City: Deseret News, 1916], 510 - 512)

DC 133:41-44 the melting fire that burneth

Orson Pratt

The earth is to be cleansed by fire; in other words, the elements are to be melted with fervent heat. This is the declaration of several of the prophets. David, in speaking of this period, in one of his psalms, says, the mountains shall melt like wax before the presence of the Lord when he shall come. You know how wax melts when exposed to the influence of heat. So, when the Lord comes, will the elements melt and the mountains flow down at his presence with fervent heat. This will cleanse the earth as it was cleansed in the days of Noah, only by another element called fire. This is typical of the cleansing of those who embrace the plan of salvation. After you have been immersed, as this earth was, in the water, and been cleansed and received the remission of your sins, you also have the promise of baptism of fire and of the Holy Ghost, by which you are purified, as well justified and sanctified from all your evil affections, and you feel to love God and that which is just and true, and to hate that which is sinful and evil. Why? Because of this sanctifying, purifying principle that comes upon you, by the baptism of fire and the Holy Ghost. So must this earth be baptized by fire, it must be cleansed from all sin and impurity. Will it be filled with the Holy Ghost? Yes. These elements that melt like wax before the presence of the Lord will again be filled with his Spirit and will be renewed, and the earth itself will be full of the knowledge of God as the waters cover the channels of the great deep. (*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 16: 319)

DC 133:45 since the beginning of the world have not men heard nor perceived... how great things thou hast prepared

Neal A. Maxwell

This glorious time of blessings, as well as judgment, was also described in the words of the ancient prophet Isaiah: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath

the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (Isaiah 64:4.)

The words of the apostle Paul are parallel: ". . . it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Corinthians 2:9.)

The best mortal music we have heard will be surpassed by the sounds of celestial chords we shall hear there. The most beautiful art and scenery experienced in the here and now of this earth will have scarcely prepared us for the beauties we shall see then and there.

The pain of the judgment will be followed by the overwhelming blessings the living and loving Father has prepared for us. Those who hear the words "Well done, thou good and faithful servant, . . . enter thou into the joy of thy lord" (Matthew 25:21), will be filled with unspeakable joy. Those so adjudged can say of their own tiny trek, "It is finished," and yet so much will have just begun!

We will be home, and the promise to us is that God will land our souls, yea, our immortal souls, "at the right hand of God in the kingdom of heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out." (Helaman 3:30.) Never again will we be really away from Him! (*Things As They Really Are* [Salt Lake City: Deseret Book Co., 1978], 118-119)

DC 133:46 Who is this that cometh down from God... clothed in his glorious apparel?

Few artists have painted this scene the way John saw it. We are all affected by artistic representations of the Second Coming. Sometimes, these visual images are not scripturally accurate. Imagine, then in your mind, what this scene would look like.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

...And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. (Rev. 19:11-19)

DC 133:48 the Lord shall be red in his apparel

Prior to his crucifixion, the Roman soldiers mocked Christ, placing a crown of thorns upon his head and a scarlet robe upon his scourged back. They put a reed in his hand to represent a king's scepter, spat in his face, and mocked him (Matt. 27:29-31). The Master took their abuse without any retaliation. That was then.

At the Second Coming, there will be more bloodshed, but this time, it won't be the Savior's, it will be the wicked's.

Neal A. Maxwell

Having bled at every pore, how red His raiment must have been in Gethsemane, how crimson that cloak! No wonder, when Christ comes in power and glory, that He will come in reminding red attire (see D&C 133:48), not only signifying the winepress of wrath but also to bring to our remembrance how He suffered for each of us in Gethsemane and on Calvary! (Cory H. Maxwell, ed., *The Neal A. Maxwell Quote Book* [Salt Lake City: Bookcraft, 1997], 22)

DC 133:49 the sun shall hide his face in shame

Orson Pratt

With all the brightness of that luminary which lights this creation it will hide its face in shame; and the bright luminaries of heaven will be confounded as it were, so great will be the glory of his presence—a fire devouring before him, and all nature feeling the power of the Almighty, which will be exerted on that grand occasion. (*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 15: 55)

DC 133:51 I have trampled them in my fury... and their blood have I sprinkled upon my garments

Let's go back to the imagery described in Revelation. The Savior will be wearing red, His glory so great as to surpass the sun, seated majestically on a white horse, with many crowns on his head, with eyes as the flame of fire, and flanked by heavenly armies clothed in white. "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev. 19:11-16) That will be quite a site!

We are used to focusing on the great mercy of the Savior such as when he told the adulteress, "go and sin no more" (John 8:11). Accordingly, most saints think of the crimson apparel of the Savior as a reminder of his suffering in Gethsemane and on the cross. And so it is. But Justice will have his day, and the day of vengeance will be a bloody one.

The Lord himself identifies the reason why his garments are red-*the red is the blood of the wicked*. It is the blood of those killed by earthquake. It is the blood of those who die by famine. It is the blood of those eaten by flies and maggots. It is the blood of those slain in war. It is the blood of those scorched with fire. It is the blood of those whose flesh falls from their bones, whose eyes fall from their sockets. It is the blood of Babylon, the great and abominable whore of the whole earth-she who was drunk with the blood of saints and martyrs. "Babylon the great is fallen, is fallen, and is become the habitation of devils...in one hour is she made desolate" (Rev. 18:2, 19)

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning (Rev. 18:8-9).

DC 133:52 the year of my redeemed is come; and they shall mention the loving kindness of their Lord

John Taylor

When he comes again, he comes to take vengeance on the ungodly and to bring deliverance unto his Saints. "For the day of vengeance," it is written, "is in mine heart, and the year of my redeemed is come." (Isaiah 63:4.) It behooves us to be made well aware which class we belong to, that if we are not already among the redeemed, we may immediately join that society, that when the Son of God shall come the second time with all the holy angels with him, arrayed in power and great glory to take vengeance on them that know not God and obey not the gospel, or when he shall come in flaming fire, we shall be among that number who shall be ready to meet him with gladness in our hearts and hail him as our great deliverer and friend. (*The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*, selected, arranged, and edited, with an introduction by G. Homer Durham [Salt Lake City: Improvement Era, 1941], 111)

DC 133:53 In all their afflictions he was afflicted

Gene R. Cook

It seems evident that the Lord is afflicted each time we are afflicted, that he will send angels to help us, and that in his love he helps us daily, *whether we know it or not*. How our hearts ought to be drawn out in gratitude for the grace of the Father and the Son! ("The Grace of the Lord," *New Era*, Dec. 1988, 6)

DC 133:54 Enoch also, and they who were with him

...righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest. (Moses 7:62-64)

DC 133:55-56 the graves of the saints shall be opened

Orson Pratt

"Behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel." (Ezek. 37:4)
What can be plainer than that?...

This promise will most assuredly be fulfilled, the patriarchs, and their seed who are worthy, will come into possession of the inheritance. But when? It will be about the time, or a little after, this great day of burning. The graves of the Saints will be open just before the fire sweeps over the nations to consume the proud, and all they that do wickedly; and they will be opened at the sound of the trump by the Archangel. And the Saints will come forth; for then the face of the Lord will be unveiled, then the heavens will be parted as a scroll, then will be seen the Prophets of God, and all the righteous who have not yet arisen from their graves, and they will appear in the clouds of heaven with the Savior. Abraham will be there, Isaac and Jacob will be there, and all the ancients of whom the children of Israel, in Ezekiel's days, said, "Our bones are dried, and our hope is lost," will all be there, ready to enter into the possession of the earth as their inheritance. (*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 20: 17 - 18)

DC 133:59 by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit

Wilford Woodruff

I was once preaching to a large assembly in Collinsville, Connecticut; when I got through, a young clergyman came forward, and asked me if I had received any diploma from college. I answered him, "No." "Do you know," said he, "that a man who has not received a college diploma, has no right to preach?" "No, sir," I said, "I do not know it." "Well, sir," he said, "that is the case." I then asked him to inform me how it was the Jesus preached, without receiving a college diploma? and if such things as college diplomas were ever known or read of in the ministry of Christ and his Apostles?

The Lord chose poor, illiterate fishermen, and sent them forth to combat, and even to confound the wisdom of the wise. His Gospel is represented to-day, by the weak things of the earth, and has been now for over forty years. And what is the result of our preaching? Let facts speak for themselves. You can behold for yourselves, a people

gathered here from the different nations, all prompted by the same motives, namely, to build up and establish Zion on the earth, in fulfillment of the words of God, through the mouths of his Prophets. Why have we been so successful, thus far, in accomplishing so great a work? Simply, because God has confirmed our preaching, and the testimonies we have borne, by conferring the Holy Ghost, with signs following the believers. Had not this been the case, Utah would be to day, what it was on the 24th of July, 1847, when the pioneers first set foot on its soil-a barren, desolate land, unfit for the habitation of man. The results of our preaching bespoke the fulfillment of prophecy. Zion has arisen, and some of the prophecies concerning her, recorded in the Old and New Testament, are having their fulfillment. (*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 18: 219 - 220)

DC 133:63 [those] that hearken not to the voice of the Lord shall... be cut off from among the people

Erastus Snow

It is written that the time cometh when all who will not hear that Prophet whom Moses said God would raise up unto the people should be cut off from among his people. This Prophet was Jesus Christ, the Savior of the world, raised up in the meridian of time and in the midst of the house of Israel, from the seed of Abraham, that seed which God said would be a blessing unto all nations. When Jesus showed himself unto the Nephites on the American continent, He quoted this Scripture-this prophecy of Moses-and said to them, "I am that Prophet of whom Moses spake." Now, we have this assurance, that the time will come when all those who will not hear that Prophet shall be cut off from among the people. It is grievous to reflect upon the darkness that enshrouds the minds of the people; upon the unbelief which prevails among mankind at the present time; upon the infidelity which stalks abroad, that is manifested in church and state, with high and low. It is grievous to contemplate how statesmen and the would-be wise men of our age despise God, or ignore His counsels, ignore His word, His right to rule, His ability to counsel, to teach, and to regulate the affairs of men; how little they acknowledge His hand, how unwilling they are to allow Him to have any voice in the affairs of state. (*Journal of Discourses*, 25:70, Feb. 1884)

Orson Pratt

The time will come when the Lord our God will so manifest His power that every soul upon the face of this great Western Continent that will not believe the Book of Mormon, that will not repent of his sins, that will not turn away from his iniquities, and that will not hearken to the voice of His Son, that it will be with such a one as Moses said, he shall be cut off from among the people. Do you believe it? It will be the case. And when that day comes that the Lord shall cut off such people, when the day comes that he will fulfil the revelations of Isaiah, as well as many other revelations that have been given, Zion will have to go forth in her strength and power, and the inhabitants of the nations that are afar off will say, "Surely, Zion is the city of our God, for the Lord is there, and His glory is there, and the power and the might of His terror is there,"- terror to the wicked, terror to those who commit sin. (*Journal of Discourses*, 22:36)

DC 133:65-71 this shall be the answer of the Lord unto them

Can the wicked complain when the Lord brings judgment on them? Do they have a right to be upset? Has God been unfair to them? What will be the Lord's answer to them in that fateful day?

The answer is contained in verses 65-71, and it's a great answer! The principle is that if they have rejected his servants, they have rejected Him. If they have rejected his word, they have rejected Him. If they have chosen to disbelieve, they have rejected Him. While the Lord is used to rejection, it is their turn to be rejected, "And this shall ye have of my hand-ye shall lie down in sorrow.

Joseph Fielding Smith

So we see that the Lord had a controversy with the nations because they have rejected His servants; because they rejected Him first; and when He sent others unto them, they treated them the same way they treated Him and refused to receive the truth, therefore, in this day of judgment when the cup of iniquity is full they shall lie down in sorrow and there shall be none to deliver them. (*Signs of the Times* [Salt Lake City: Deseret Book Co., 1952], 124 - 125)

DC 133:73 these shall go away into outer darkness, where there is weeping and wailing and gnashing of teeth

Unfortunately, church members frequently use the term *outer darkness* to describe the fate of the sons of perdition. The scriptures, however, use the term differently. In the scriptures, *outer darkness* is the same as spirit prison or hell. It is the place prepared for the wicked between the time of death and resurrection.

These shall be cast out into *outer darkness*; there shall be weeping and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, unto the time of their resurrection. (Alma 40:13-14)

Section 133 describes the Lord's words to the living who must "lie down in sorrow" i.e. suffer in hell until their resurrection. Section 88 describes the Lord's words to the wicked dead who are not worthy to be resurrected at the first of the Millennium. They apparently come forth from spirit prison, receive judgment, and return back to hell until the Millennium is over. He said:

...then cometh the spirits of men who are to be judged, and are found under condemnation;

And these are the rest of the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth. (D&C 88:100-101)

Bruce R. McConkie

Hell [is] *Hades* (Greek), *sheol* (Hebrew), spirit prison, outer darkness, the temporary abode of wicked disembodied spirits, as they await their ultimate destiny in the resurrection of the unjust. When death and hell deliver up the dead which are in them, these spirits will receive an inheritance in the telestial kingdom or will be cast out into that eternal hell reserved for the devil and his angels, who are sons of perdition. (Rev. 20:13-15; D. & C. 76:105-106; 88:31-32.) Thus, except for the sons of perdition, hell is a temporary abiding place and shall have an end. (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 521)