

LESSON 46

Hosea; Joel

OVERVIEW:

Christ is the bridegroom, the Church is the bride. The message of Hosea is the deep compassion of the Lord for his people, very much like the love of a groom for his bride or the love of a father for his children. Hosea chooses the tender subject of marriage and moral fidelity to emphasize the nurturing and forgiving nature of our Father in Heaven.

The Hebrew text of Hosea's book is very corrupted making some passages difficult to grasp. The key to comprehending all of Hosea's words lies in chapters 1 through 3, the report of his marriage to a harlot. Hosea served between 755 BC to 725 BC. Others say between 790 and 724 BC. He was contemporary with Isaiah, Amos, and Micah.

During this time period, Israel is about to fall to Assyrian armies. Hosea wants Israel to have the right frame of mind that will produce right actions. Hosea 6:6 says "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Hosea's main target is the Northern Kingdom, the Ten Tribes.

A theme of Hosea is Israel as a harlot or prostitute. The first three chapters we have Hosea apparently being told to marry a prostitute. Lev 21:10-15 prohibited this by priests. And *he that is* the ^ahigh priest among his brethren, upon whose head the ^banointing oil was poured, and ^cthat is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; 11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; 12 Neither shall he go out of the ^asanctuary, nor profane the sanctuary of his God; for the ^bcrown of the ^canointing oil of his God *is* upon him: I *am* the LORD. 13 And he shall take a wife in her virginity. 14 A ^awidow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife. 15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

In the first three chapters we have a wedding in chapter one and one in chapter three. There are 5 possibilities of what is going on here.

- Plural marriage, two wives.
- Marriage, divorce, remarriage to same woman.
- Marriage, divorce, remarriage to different woman.
- Marriage, widower, remarriage.
- No literal marriages at all.

Also, there are five possible explanations to what is happening.

1. Hosea was actually commanded to marry a harlot.
2. The whole experience came to Hosea in a dream.
3. Hosea married a woman who at the time was good, but became a faithless wife, a harlot.
4. A variation of 3 is that Gomer was not an actual harlot but was a worshipper of Baal; therefore she was guilty of spiritual harlotry.
5. The story is an allegory designed to teach Israel the spiritual consequences of her unfaithfulness.

Sidney Sperry, an LDS Bible scholar said that Hosea never did actually contract such a marriage. He said: "The Lord's call to Hosea to take a harlotrous woman to wife represents the prophet's call to the ministry – a ministry to an apostate and covenant breaking people. The evil children of this apparent

union represent the coming of the judgments of the Lord upon Israel, warning of which was to be carried to the people by the prophet. The figure of the harlotrous wife and children would, I believe, be readily understood at the time by the Hebrew people without reflecting on Hosea's own wife, or, if he was unmarried, on himself. Furthermore, for Hosea to marry a woman with questionable past would make it impossible for him to preach to his people and expose their sexual immoralities. They could point the finger of scorn at him and say, 'You are as guilty as we are; don't preach to us.'" (Voice of Israel's Prophets, p. 281)

Elder Henry B. Eyring said: "This was a story of a marriage covenant bound by love, by steadfast love... The Lord, with whom I am blessed to have made covenants, loves me, and you... with a steadfastness about which I continually marvel and which I want with all my heart to emulate." (Covenants and Sacrifice, Church Education Symposium, 15 Aug. 1995, p. 2)

SCRIPTURES:

HOSEA CHAPTER 1

Hosea and his family are a sign unto Israel—In the day of gathering, Israel shall become the sons of the living God.

1 THE word of the LORD that came unto Hosea, the son of Beeri, in the days of ^aUzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. (The first verse is the book's title.)

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a ^awife of whoredoms and children of whoredoms: for the land hath committed great ^bwhoredom, departing from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel (God will disperse. The name of the first child, *Jezreel*, is the same as that of the valley of former King Jehu's bloody purge, and foreshadowed Israel's overthrow in that strategic valley. It is a valley overlooked by Megiddo (New Testament "Armageddon"; see Revelation 16:16) and famed for crucial battles past and future. *Jezreel* means "God shall sow," or scatter abroad, since anciently sowing was done by casting handfuls of seed. It undoubtedly alludes to the overthrow and scattering of Israel.); for yet a little *while*, and I will avenge the blood of Jezreel upon the house of ^aJehu, and will cause to ^bcease the kingdom of the house of Israel. (refers to 2 Kings 9 - A prophet anoints Jehu king over Israel, and prophesies destruction of house of Ahab and the death of Jezebel—Jehu kills Joram in the field of Naboth—Jezebel slain and eaten by dogs.)

5 And it shall come to pass at that day, that I will ^abreak the bow of Israel in the valley of Jezreel. (The Lord will not strengthen Israel in battle.)

6 ¶ And she conceived again, and bare a daughter. And God said unto him, Call her name ^aLo-ruhamah (ie not having obtained mercy. The name *Lo-ruhamah* in Hebrew means "not having obtained mercy" and suggests that no amount of mercy from God would set aside divine justice and save northern Israel; the ten tribes would be taken captive and led away.): for I will ^bno more have mercy upon the house of Israel; but I will utterly take them ^caway.

7 But I will have ^amercy upon the house of ^bJudah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by ^chorses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said God, Call his name ^aLo-ammi (not my people. The name of the third child, *Lo-ammi*, in Hebrew, "not my people," is like a lament and shows that by their harlotry Israel could not be thought of

as God's people.): for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the ^anumber of the children of Israel shall be as the ^bsand of the sea, which cannot be measured nor numbered (the chiasm pivots on the Abrahamic covenant); and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the ^csons of the ^dliving God. (no longer not my people, but the children of God)

11 Then shall the children of Judah and the children of Israel be ^agathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel. See Jeremiah 3:18 - In those days the ^ahouse of Judah shall walk with the house of Israel, and they shall come together out of the ^bland of the ^cnorth to the land that I have given for an inheritance unto your fathers.)

CHAPTER 2

Worshipping false gods brings severe judgments upon Israel—In the last days they shall be reconciled to God and become his people.

1 SAY ye unto your brethren, ^aAmmi; (ie My people) and to your sisters, ^bRuhamah. (ie Having obtained mercy, or those who have obtained mercy)

2 Plead with your ^amother, (the nation Israel) plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I ^astrip her ^bnaked, and set her as in the day that she was ^cborn, and make her as a wilderness (the captivity), and set her like a dry land, and slay her with ^dthirst. (as the marriage covenant has been violated by her, the husband is no longer under obligation to support her)

4 And I will not have mercy upon her children; for they *be* the children of whoredoms. (idolaters, illegitimate children, so the husband has no obligation for them)

5 For their mother hath played the harlot: she that conceived them hath done ^ashamefully: for she said, I will go after my lovers (priests, priestesses, and idols of the Canaanite temples or, in the larger sense, any person one loves more than God), that give *me* my ^bbread and my water, my wool and my flax, mine oil and my drink. (verses 5-9, 13, bread, corn, wool, jewels-worldly values and treasures. She thinks she gets her wealth from the nations around her, not from God, see v.8)

6 ¶ Therefore, behold, I will ^ahedge up thy way with thorns, and make a wall, that she shall not find her paths. (They will not escape judgment.)

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first ^ahusband; for then *was it* better with me than now. (Unless Israel puts aside her harlotries and reforms she will meet with stern action. For her gross sins she will be checked and punished and thus learn in the crucible of bitter experiences that her husband means more to her than she at first supposed.)

8 For she did not know that I gave her ^acorn, (Heb grain) and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal. (It was God who had blessed her – see v.5. They were using their God bestowed wealth to serve idols.)

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness. (the covenant is revoked and the blessings are taken away)

10 And now will I discover her ^alewdness in the sight of her lovers (Israel's allies), and none shall deliver her out of mine hand. (Her allies can't defend Israel.)

11 I will also cause all her ^amirth to ^bcease, her feast days, her new ^cmoons, and her ^dsabbaths, and all her ^esolemn feasts. (Israel will not be able to worship in captivity.)

12 And I will destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of ^aBaalim, wherein she burned incense to them, and she decked herself with her ^bearrings (Heb – nose jewels) and her jewels, and she went after her lovers, and forgot me, saith the LORD. (the Lord heaps covenant cursings on Israel to humiliate her in the eyes of the nations)

14 ¶ Therefore, behold, I will allure her (Jehovah still cares for her and will try to win her back), and bring her into the ^awilderness, and speak comfortably unto her. (He will take her aside privately. Jehovah's steadfast affection for Israel despite her waywardness through the years is shown in attempts to woo her again.)

15 And I will give her her vineyards from thence, and the valley of ^aAchor (ie Trouble) (a rich valley north of Jericho near Gilgal, the Lord will restore her to great blessings) for a door of hope: and she shall ^bsing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that ^aday, saith the LORD, *that* thou shalt call me ^bIshi; (Hebrew for “my husband”) and shalt call me no more ^cBaali. (Hebrew for “my master”) (Eventually Israel will accept God as her Lord and her true husband.)

17 For I will take away the names of ^aBaalim out of her mouth, and they shall no more be remembered by their name. (His tender and compassionate wooing will result in Israel's eventual return to the fold. No longer will she indulge in the vicious Canaanite immoralities mentioned so frequently in Chapter 2.)

18 And in that day will I make a ^acovenant for them with the ^bbeasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down ^csafely. (Animals will not injure them and they will be safe from robbers and nightly alarm.)

19 And I will ^abetroth thee unto me for ever; (the fullness of the new and everlasting covenant restored to Israel in the latter days and the eternal blessings that will result from Israel's faithful marriage to Jehovah) yea, I will betroth thee unto me in righteousness (lawful), and in judgment (fit & becoming), and in lovingkindness (affection), and in mercies. (forgiving)

20 I will even betroth thee unto me in faithfulness: and thou shalt ^aknow the LORD. (no more infidelity)

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; (rain)

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. (Hebrew for “God shall sow.” The down trodden and poor Israel. Like the Jezreel Valley, they have great potential and will be resown and made fruitful by the Lord.)

23 And I will sow her unto me in the earth; and I will have mercy upon ^aher (Heb lo-ruhamah) that had not obtained mercy; and I will say to ^bthem (Heb lo-ammi) *which were* not my ^cpeople, Thou *art* my ^dpeople; and they shall say, *Thou art* my God. (Jehovah affirms that in the latter-days, Israel shall be highly blessed and the covenant renewed between them that existed at the first.)

CHAPTER 3

Israel shall seek the Lord, return to the Lord, and receive of his goodness in the latter days.

1 THEN said the LORD unto me, Go yet, love a woman beloved of *her* friend (Heb-one who loves evil), yet an ^aadulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love ^bflagons of wine. (or raisin cakes (used in fertility rites))

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley(;); (Women were considered property at this time. The husband purchased his wife from her lover. In what sense has Jesus Christ “bought” each of us? What does Christ require of us in return? This price is half the price of a slave. Hosea wanted to buy her back, just like God wants to redeem us.)

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee. (Even though the price had been paid for her, there

was a time of testing, of waiting, and preparing, before one is reinstated to all the blessings of the covenant and enjoys the company of a husband and a savior. Gomer had to purify her life before she could feel Hosea's love, because true love requires that Gomer also love herself. In their captivity Israel would suffer without God's help until she purified her life; then she would know of God's continued love.)

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: (a Canaanite figure that was worshipped)

5 Afterward shall the children of Israel return, and ^aseek the LORD their God, and ^bDavid their king; and shall fear the LORD and his goodness in the ^clatter days. (This talks of Israel's impending captivity. They would be leaderless. What did the ephod carry? The Urim and Thummim.)

CHAPTER 4

Israel loses all truth, mercy, and the knowledge of God and goes a whoring after false gods.

1 HEAR the word of the LORD, ye children of Israel: for the LORD hath a ^acontroversy with the inhabitants of the land, because *there is* no ^btruth, nor mercy, nor ^cknowledge of God in the land.

2 By ^aswearing, and ^blying, and killing, and ^cstealing, and committing adultery, they ^dbreak out (ie break all bounds), and ^eblood toucheth blood. (or bloodshed leads to bloodshed)

3 Therefore shall the ^aland mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man ^astrive, nor reprove another: for thy people *are* as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the ^aprophet also shall fall with thee in the night, and I will destroy thy mother.

6 ¶ My people are destroyed for lack of ^aknowledge: because thou hast ^brejected ^cknowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the ^dlaw of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: *therefore* will I change their glory into ^ashame.

8 They eat up the sin of my people, and they set their heart on their iniquity. (Keil and Delitzsch explained that the Hebrew phrase translated as the "sin of my people" referred to "the sin-offering of the people, the flesh of which the priests were commanded to eat, to wipe away the sin of the people (see [Leviticus 6:26], and the remarks upon this law at [Leviticus 10:17]). The fulfillment of this command, however, became a sin on the part of the priests, from the fact that they directed their soul, *i.e.* their longing desire, to the transgression of the people; in other words, that they wished the sins of the people to be increased, in order that they might receive a good supply of sacrificial meat to eat." (Commentary, 10:1:78–79.)

9 And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 ^aWhoredom and wine and new wine take away the heart.

12 ¶ My people ask ^acounsel at their stocks (wooden idols), and their staff (divining rods) declareth unto them: for the ^bspirit of ^cwhoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit ^aadultery.

14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall.

15 ¶ Though thou, Israel, play the ^aharlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to ^bBeth-aven, nor swear, The LORD liveth. (Gilgal was where the law of circumcision was renewed after Israel crossed over Jordan in Joshua's day, but it had become polluted by idolatry since the days of Jeroboam. Bethaven means "house of iniquity," and Bethel means "house of God." Hosea, like Amos in Amos 4:5, applied the name *Bethaven* to the town Bethel to show that the house of God had now become the house of iniquity and idols. Institute Manual, 107)

16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place. (A backsliding heifer is one who refuses to follow when led and sets her feet and slides in the dirt. She is an unmanageable animal and will not pull together with the other ox yoked with her, nor will she submit to the guidance of the driver. A lamb in a large place suggests a helpless animal lost in a large open area with no protection. This figure suggests Israel's being scattered among the Gentiles. Institute Manual, 107)

17 Ephraim *is* joined to ^aidols: let him alone.

18 Their drink is sour: they have committed whoredom continually: her rulers ^awith shame do love (or deeply love dishonor), Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAPTER 5

The kingdoms of Judah and of Israel shall both fall because of their iniquities.

1 HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor. (Mizpah and Tabor, both mountains, were famous for hunting; hence, the "net" and "snare." *Revolters* were those who drove animals into a pit that had been camouflaged. The metaphor depicts the rulers and priesthood in the bloody role of the hunters who spiritually killed their prey, Israel. Institute Manual, 107)

2 And the revolters are profound to make slaughter, though I *have been* a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest ^awhoredom, and Israel is defiled.

4 ^aThey will not frame their doings to turn unto their God: (Heb Their behavior does not permit them to return to their God.) for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him*; he hath ^awithdrawn himself from them.

7 They have dealt treacherously against the LORD: for they have begotten strange children (apostate children): now shall a ^amonth devour them with their portions. (Heb Within a month they and their property shall be destroyed)

8 Blow ye the ^acornet (Heb shofar) in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the ^abound (Heb boundary marker): therefore I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed *and* broken in judgment, because he willingly walked ^aafter the commandment. (or after filth)

12 Therefore *will I be* unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his ^awound, then went ^bEphraim to the Assyrian, and sent to king ^cJareb: yet could he not ^dheal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even I*, will tear and go away; I will take away, and none shall rescue *him*.

15 ¶ I will go *and* return to my place, till they ^aacknowledge their offence, and ^bseek my face: in their ^caffliction they will seek me early.

CHAPTER 6

Hosea calls Israel to return and serve the Lord—Mercy and knowledge of God are more important than ritualistic sacrifices.

1 COME, and let us return unto the LORD: for he hath torn, and he will ^aheal us; he hath smitten, and he will bind us up.

2 After two days will he ^arevive us (or restore us to life; ie resurrect): in the third day he will raise us up, and we shall live in his ^bsight. (or presence)

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the ^alatter *and* former rain (ie spring rain... winter rain) unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early ^adew it goeth away.

5 Therefore have I hewed *them* by the prophets; I have ^aslain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth.

6 For ^aI desired ^bmercy, (Heb charity, or loving kindness) and not sacrifice; and the ^cknowledge of God more than burnt ^dofferings. (“Israel’s fidelity, then, was that of a fickle woman. It lacked the steadfastness, the trustworthiness of true covenant love. In Hosea’s native language, Israel lacked *hésed*. This word is exceedingly difficult to render into English. (The Revised Standard Version usually translates it ‘steadfast love.’) It is a covenant word that refers to the faithfulness or loyal love that binds two parties together in covenant. When a person shows *hésed* to another, he is not motivated merely by legal obligation but by an inner loyalty which arises out of the relationship itself. Such covenant love has the quality of constancy, firmness, steadfastness. In Hosea’s vivid figure, Israel’s *hésed* was like a transient morning cloud, or like the morning dew that evaporates quickly (6:4). Hence Yahweh [Jehovah] scorned the existing forms of worship: “For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings.”— Hosea 6:6 “We probably should not press Hosea’s words to mean that he was opposed to formal worship. But clearly he was opposed to forms that were devoid of the spirit of true faithfulness to the God of the covenant. Jesus twice asked his hearers to go and reread Hosea 6:6 when he was accused of breaking the formal rules of orthodoxy (cf. Matt. 9:13 and 12:7).” (Bernhard W. Anderson, *Understanding the Old Testament*, p. 248.))

7 But they like ^amen (or Adam) have ^btransgressed the covenant: there have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity, *and is* polluted with blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way ^aby consent (Heb to Shechem): for they commit lewdness.

10 I have seen an ^ahorrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

CHAPTER 7

Israel reproved for her manifold sins—Ephraim is mixed among the people.

1 WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers spoileth without.

2 And they consider not in their hearts *that* I remember all their wickedness: now their own ^adoings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They *are* all adulterers, as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scorners.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that calleth unto me.

8 Ephraim, he hath ^amixed himself among the people; Ephraim is a ^bcake not turned. (Because Ephraim (the Northern Kingdom) had mixed with other nations, worshiped their idols, and learned their ways, she had only fulfilled half the requisites for the conquest of Canaan, or she was only “half baked.” “Israel had thereby become a cake not turned. [The image in Hebrew is of] a cake baked upon hot ashes or red-hot stones, which, if it be not turned, is burned at the bottom, and not baked at all above. The meaning of this figure is explained by ver. 9. As the fire will burn an ash-cake when it is left unturned, so have foreigners consumed the strength of Israel, partly by devastating wars, and partly by the heathenish nature which has penetrated into Israel in their train.” (Keil and Delitzsch, *Commentary*, 10:1:107–8.))

9 ^aStrangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face: and they do not ^areturn to the LORD their God, nor ^bseek him for all this.

11 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my ^anet upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: ^adestruction unto them! because they have transgressed against me: though I ^bhave ^credeemed them (or would have redeemed them), yet they have spoken lies against me.

14 And they have not ^acried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me. (They seek wine to forget their troubles, not seeking the Lord for His help.)

15 Though I have ^abound (Heb trained) *and* strengthened their arms, yet do they imagine mischief against me.

16 They return, *but* not to the ^amost High: they are like a ^bdeceitful bow (The bow is defective causing the archer to be wounded): their princes shall ^cfall by the sword for the rage of their tongue: this *shall be* their derision in the land of Egypt.

CHAPTER 8

Both Israel and Judah have forsaken the Lord—The Lord has written the great things of his law to Ephraim.

1 SET the ^atrumpet (Heb shofar, or ram's horn) to thy mouth. *He shall come* as an ^beagle against the house of the LORD, because they have ^ctransgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My ^aGod, we ^bknow thee.

3 Israel hath cast off *the thing that is good*: the ^aenemy shall pursue him.

4 They have set up kings, but not by me: they have made princes, and ^aI knew *it not* (ie I acknowledged them not): of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy ^acalf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ^bere they attain to innocency? (or before they become clean)

6 For from Israel *was* it also: the workman made it; therefore it *is not* God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall ^areap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is ^aswallowed up: now shall they be among the Gentiles as a ^bvessel wherein *is* no pleasure.

9 For they are gone up to ^aAssyria, a wild ass alone by himself: Ephraim hath ^bhired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many ^aaltars to ^bsin, altars shall be unto him to sin.

12 I have ^awritten to him the great things of my ^blaw, *but* they were counted as a strange thing.

13 They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it*; *but* the LORD ^aaccepteth them not; now will he ^bremember their iniquity, and visit their sins: they shall return to ^cEgypt.

14 For Israel hath forgotten his ^aMaker, and buildeth ^btemples (or palaces, or great buildings); and Judah hath multiplied ^cfenced (or fortified) cities: but I will send a ^dfire upon his cities, and it shall devour the palaces thereof.

CHAPTER 9

Israel taken into captivity for their sins—Ephraim shall be a wanderer among the nations.

1 REJOICE not, O Israel, for joy, as *other* people: for thou hast gone ^awhoring from thy God, thou hast loved a ^breward (or harlot's hire) upon every ^ccornfloor. (or threshing floor)

2 The floor and the winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD's ^aland; but Ephraim shall return to ^bEgypt, and they shall eat ^cunclean *things* in Assyria.

4 They shall not offer wine *offerings* to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their ^atabernacles. (Heb tents)

7 The days of ^avisitation (Heb punishment) are come, the days of recompence are come; Israel shall know *it*: the prophet *is* a ^bfool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred in the house of his God.

9 They have deeply ^acorrupted *themselves*, as in the days of ^bGibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the ^afig tree at her first time: *but* they went to ^bBaal-peor, and separated themselves unto *that* shame; and *their* ^cabominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall not be* a man *left*: yea, woe also to them when I ^adepart from them!

13 Ephraim, as I saw ^aTyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts.

15 All their wickedness *is* in ^aGilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolvers.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be ^awanderers among the nations.

CHAPTER 10

Israel have plowed wickedness and reaped iniquity—Hosea calls upon them to seek the Lord.

1 ISRAEL *is* an empty ^avine, he bringeth forth ^bfruit unto ^chimself: according to the multitude of his fruit he hath increased the ^daltars; according to the goodness of his land they have made goodly images.

2 Their heart is ^adivided; now shall they be found ^bfaulty (Heb guilty): he shall break down their altars, he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a ^acovenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the ^acalves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall ~~be~~ also (be) carried unto Assyria *for* a present to king ^aJareb: Ephraim shall receive ^bshame, and Israel shall be ^cashamed of his own ^dcounsel.

7 *As for* Samaria, her king is cut off as the foam upon the water.

8 The high places also of ^aAven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the ^bmountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast ^asinned from the days of ^bGibeah: there they stood: the ^cbattle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

11 And Ephraim *is as an* heifer *that is* taught, *and* loveth to tread out *the* corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall ~~plow~~ (plough), *and* Jacob shall break his clods.

12 Sow to yourselves in ^arighteousness, ^breap in mercy; ^cbreak up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have plowed ^awickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as ^aShalman spoiled Beth-arbel in the day of battle: the mother was ^bdashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAPTER 11

Israel, as a child, called out of Egypt in similitude of our Lord, as a child, returning therefrom—But Ephraim turns away from the Lord.

1 WHEN Israel *was* a child, then I ^aloved him, and called my ^bson out of ^cEgypt. (Matthew saw the emergence of Israel from Egypt as a type, or pattern, of Jesus' coming out of Egypt [Matt 2:15 - And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of ^aEgypt have I called my son.])

2 As they called them, so they went from them: they ^asacrificed unto ^bBaalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I ^ahealed them. (like a father with a toddler, he had taught Ephraim to walk)

4 I drew them with (the) cords of a man (leading strings to teach a child to walk), with bands of ^alove(;): and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He shall not return ~~into~~ (unto) the land of ^aEgypt, but the Assyrian shall be his king, because they refused to return. (Prophecy of Israel's captivity.)

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own ^acounsels.

7 And my people are bent to ^abacksliding from me: though they called them to the ^bmost (Most) High, none at all would exalt *him*.

8 How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as ^aAdmah? (See Deut 29:23 - *And that* the whole land thereof is ^abrimstone, and ^bsalt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, ^cAdmah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: *how* shall I set thee as Zeboim? *mine heart is turned* ^bwithin me, *my repentings are kindled together.* (My heart is turned toward thee, and my mercies are extended to gather thee.) (His original feelings of parental love still persisted and, although he must punish his people, he vowed that he would check his anger.)

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not ^aenter (or come in anger) into the city.

10 They shall ^awalk after the LORD: he shall roar like a ^blion: when he shall roar, then the children shall tremble from the west. (The Lord determines to leave a remnant from Israel. When he roars like a lion, to make himself known, His righteous remnant will gather to Him. They will gather to him from whatever country they resorted to.)

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses (temples), saith the LORD. (He resolved to restore their descendants to their ancestral home. See Jeremiah 3:18 - In those days the ^ahouse of Judah shall walk with the house of Israel, and they shall come together out of the ^bland of the ^cnorth to the land that I have given for an inheritance unto your fathers.)

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ^aruleth (or walks) with God, and is faithful with the saints. (Ephraim is already near to destruction, but Judah is not yet ripe.)

CHAPTER 12

The Lord uses prophets and visions and similitudes to guide his people, but they become rich and will not wait on the Lord—Ephraim provoked him most bitterly.

- 1 ^aEPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a ^bcovenant with the Assyrians, and oil is carried into Egypt.
- 2 The LORD hath also a ^acontroversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.
- 3 ¶ He took his brother by the ^aheel in the womb, and by his strength he had power with God:
- 4 Yea, he had power over the ^aangel, and ^bprevailed: he wept, and made supplication unto him: he found him *in* ^cBeth-el, and there he spake with ^dus; (or him)
- 5 Even the LORD God of hosts; the LORD *is* his ^amemorial.
- 6 Therefore ^aturn thou to thy God: keep mercy and judgment, and wait on thy God continually.
- 7 ¶ *He is* a merchant, the ^abalances of deceit *are* in his hand: he loveth to oppress.
- 8 And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me that *were* sin.
- 9 And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in ^atabernacles (or tents), as in the days of the solemn feast.
- 10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.
- 11 *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in ^aGilgal; yea, their altars *are* as heaps in the furrows of the fields.
- 12 And Jacob fled into the country of ^aSyria, and Israel served for a ^bwife, and for a wife he kept *sheep*.
- 13 And by a ^aprophet the ^bLORD brought Israel out of Egypt, and by a prophet was he preserved.
- 14 Ephraim provoked *him* to anger most bitterly: therefore shall he leave his ^ablood (ie guilt) upon him, and his reproach shall his Lord return unto him.

CHAPTER 13

Ephraim's sins provoke the Lord—There is no Savior beside the Lord—He ransoms from the grave and redeems from death.

- 1 WHEN Ephraim spake trembling (humble & meek), he exalted himself in Israel (the 10 tribes break off after Solomon's death); but when he ^aoffended in Baal, he died.
- 2 And now they sin more and more, and have made them molten ^aimages of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. (A test – a real Jew would not do this.)
- 3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the ^achaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.
- 4 Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no ^agod but me: for *there is* no ^bsaviour ^cbeside me.
- 5 ¶ I did ^aknow thee in the wilderness, in the land of great ^bdrought.
- 6 According to their pasture, so were they ^afilled; they were filled, and their heart was exalted; therefore have they ^bforgotten me.
- 7 Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*:
- 8 I will meet them as a ^abear *that is* bereaved of *her* whelps, (excessive aggressiveness) and will rend the ^bcaul (ie chamber) of their heart, and there will I devour them like a lion: the wild beast shall tear them. (Animals drinking blood, tearing flesh, breaking bones to get the marrow)

9 ¶ O Israel, thou hast ^adestroyed thyself; but in me *is* thine ^bhelp.
 10 I will be thy ^aking: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a ^bking and princes? (It is the Lord who can help them, not kings.)
 11 I gave thee a king in mine ^aanger, and ^btook *him* away in my wrath. (Under direction from Samuel.)
 12 The iniquity of Ephraim *is* bound up; his sin *is* hid.
 13 The ^asorrows of a ^btravailing woman shall come upon him: he *is* an unwise son; for he should not stay long in *the place of* the ^cbreaking forth of children. (This is a difficult passage because it uses both genders, he and she.)
 14 I will ^aransom them from the power of the ^bgrave; I will ^credeem them from death: O ^ddeath, I will be thy ^eplagues; O grave, I will be thy destruction: (The resurrection will occur) ^frepentance (Heb compassion) shall be hid from mine eyes. (A better translation might be “Revenge shall be far from my thoughts.” the future gathering of Israel)
 15 ¶ Though he be fruitful among *his* brethren, an east ^awind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. (Israel will be smitten with famine and war.)
 16 ^aSamaria (capital of the Northern kingdom.) shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be ^bdashed in pieces, and their women with child shall be ripped up. (Israel soon to be destroyed.)

CHAPTER 14

In the last days, Ephraim shall repent and return unto the Lord.

1 O ISRAEL, return (the Hebrew word for return means repent) unto the LORD thy God; for thou hast ^afallen by thine iniquity. (God is encouraging repentance and reconciliation.)
 2 Take with you words (pray), and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we ^arender the ^bcalves of our lips. (This verse deals with one’s resolves to do better. To present the sincere prayers of one’s lips as an offering to the Lord was as precious as the best offerings in the Mosaic Law, which were young oxen or bullocks.)
 3 ^aAsshur (ie Assyria) shall not ^bsave us; we will not ride upon ^chorses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the ^dfatherless findeth mercy.
 4 ¶ I will heal their backsliding, I will ^alove them freely: for mine anger is turned away from him. (a blessed future)
 5 I will be as the ^adew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. (Lebanon at the time was very lush and beautiful. In the April 1954 National Geographic Magazine they said that 4 million citrus trees had been planted in Lebanon to fulfill the prophecy of Isaiah 29:17.)
 6 His branches shall spread, and his beauty shall be as the ^aolive tree, and his smell as Lebanon. (Israel shall blossom as the Garden of Eden)
 7 They that dwell under his shadow shall return; (from death-resurrection) they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.
 8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found.
 9 Who *is* ^awise, and he shall understand these *things*? ^bprudent, and he shall know them? for the ^cways of the LORD *are* right, and the just shall ^dwalk in them: but the transgressors shall fall therein. (Hosea closes his book by saying whoever is wise will understand what he has said, but whoever is foolish will only stumble upon his words. The wicked are not enlightened by the Spirit so they cannot perceive the meaning of these words, and will continue to stumble about in ignorance.)

Joel

OVERVIEW:

We have no information about when or where Joel lived. Using the linguistics of the Bible, he may have lived around 500 BC putting him in the time frame of Haggai, Zechariah and Malachi. Some believe he lived about 850 BC, others around 720 BC. It's possible that Joel did not want us to focus on his time period but on the future. Except for the first verse, every word of Joel is about the latter days from Joseph Smith into the Millennium. John's Revelation draws heavily on material and rhetoric from Joel.

SCRIPTURES:

JOEL CHAPTER 1

Call a solemn assembly and gather to the house of the Lord, for the day of the Lord is at hand.

1 THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye ^aold men (Heb elders), and give ear, all ye ^binhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the ^apalmerworm (ie The invading or conquering armies are compared to four varieties (or stages of growth) of locusts) hath left hath the ^blocust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. (Hebrew literature is noted for its rich imagery. In these verses and those that follow, Joel used the figure of a famine to portray Judah's future. The palmerworm is the Hebrew *gazam*, which means "gnawer." The locust is in Hebrew *arbeth*, which means "many." The cankerworm is the Hebrew *yeleq*, which means "licker"; and the caterpillar is the Hebrew *chasil*, which means "consumer" (see Adam Clarke, *The Holy Bible . . . with a Commentary and Critical Notes*, 4:658). These Hebrew terms refer to the stages of development in the life of a locust. Such imagery fixed forever in the minds of the Jews the devastation prophesied by Joel for the latter days. Is the famine spoken of only literal and physical? Or does it have a symbolic and spiritual meaning? Looking at what happened to Judah in Joel's day, many scholars feel that the palmerworm was a metaphor for the Assyrian-Babylonian invasions of the Holy Land. What these two empires left, the Medes and Persians "ate" during their invasions. Joel 1:4 can be seen as an example of the Hebrew dualism previously mentioned. A prophet may refer to one incident and also mean another. For example, the cankerworm could also represent the invasions and suppression of the Holy Land by Greece under Alexander the Great and his successors. Then the caterpillar would represent the invasion that consumed Judah when she was overrun by Rome and eventually destroyed by Titus. These references seem also to apply to the coming battle of Armageddon, when armies from the north will gather and fight just before the Millennium. Institute Manual, 83)

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is ^acut off from your mouth.

6 For a nation is come up upon my land, strong, and without ^anumber, whose ^bteeth *are* (as) the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white. (Judah had become drunken with the wine of iniquity and would have cause to weep and to howl, for the Lord would not tolerate their glorying in sin. Judah's security and wealth, which lay at the root of this wickedness, were compared to the vine from which the grapes for wine are taken. They vineyard was to be cut off: Judah would be humbled by the Lord's almighty hand

so they could be drunken no more. The vine and the fig tree, among the most stable and enduring of the plants that nourished Israel anciently, represented the finest that the Lord had given His chosen people. But they had rejected the gift and the Giver, and all would be laid waste by the numberless nation of invaders who, as a lion, would not be denied. The lion is the most feared of animals and pulls down his prey with great savagery. A tree is barked by stripping the bark from the trunk, which kills the tree. The imagery was clear. The house of Israel would be pulled down, or cut off, and spoiled by powerful outside nations. Their vineyards and orchards would be desolate. Institute Manual, 83-84)

8 ¶ Lament like a virgin girded with sackcloth for the ^ahusband of her youth.

9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, the ^aland mourneth; for the ^bcorn (or grain) is wasted: the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because ^ajoy is withered away from the sons of men.

13 ^aGird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

14 ¶ Sanctify ye a ^afast, call a ^bsolemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD,

15 Alas for the day! for the ^aday of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the ^ameat (or food) cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the ^agranaries (or storehouses) are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; *yea*, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the ^afire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The ^abeasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness. (One of the consequences of Judah's destruction and scattering as a nation was the loss of her temple worship, the source of joy and gladness (see Joel 1:16). Their field was *wasted*; they were no longer a fruitful people unto the Lord (see vv. 10, 12). At this time a *husbandman* was a person who tended an orchard, and a *vinedresser* was one who cultivated a vineyard. (In New Testament times a *husbandman* also took care of a vineyard.) The *girding* in verse 13 refers to putting on clothing of sackcloth (coarse cloth made of animal hair), which would constantly remind them of the great tragedy coming to their people. Joel called upon all the people to howl and lament because the temple would fall and the people of God would undergo national disaster. Just as Moses had instructed Israel to learn a song (see Deuteronomy 31:30–32:43), the words of which would remind them of their condemnation if they broke their covenants, so Joel instructed Judah to learn the words they would cry in the last days as a reminder of her future sorrow. A solemn assembly was held to gather priesthood leaders and members to consider these sacred matters (see v. 14). "The seed [being] rotten under their clods" (v. 17) refers to the fact that when the sprout was bitten off by the locusts, the seed simply rotted away. When Israel and Judah were devoured by their invaders, they, too, would spoil. The barns would be of no value, for they would house nothing. These dire predictions were fulfilled when the covenant people fell, first to Assyria and then to Babylon, and then were ruled by a series of empires. But these verses also seem to require a latter-day fulfillment with destruction again threatening

Judah. (The phrase “day of the Lord,” in verse 15, is a phrase often associated with the time just before the Second Coming. Chapters 2 and 3 of Joel definitely apply to the final days.) Institute Manual, 84)

CHAPTER 2

War and desolation precede the Second Coming—The sun and the moon shall be darkened—The Lord will pour out his Spirit upon all flesh—There will be dreams and visions.

The first half of this chapter tells of Jerusalem being overrun by an army so powerful nothing can stop it. The second half tells of the repentance of the people and their subsequent blessing of the Lord.

1 BLOW ye the ^atrumpet (Heb shofar, or ram’s horn) in Zion, and sound an alarm in my holy ^bmountain: (Where the temple is. This scripture has dualism – the holy mount meant Jerusalem as well as the temple in the last days.) let all the inhabitants of the land tremble: for the ^cday of the LORD cometh, for *it is nigh at hand*;

(The battle of Armageddon-Revelation 9:1-10, Ezekiel 38:8-9) 2 A day of ^adarkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; (shall descend upon Israel in the last days) there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 A fire ^adevoureth before them; and behind them a flame burneth: the land *is* as the garden of ^bEden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. (Following the battle, that which was once beautiful shall be wasted. Today the area is a beautiful garden.)

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run. (War-Army)

5 Like the ^anoise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the ^bstubble, as a strong people set in battle array. (These images all refer to a powerful army.)

6 Before their face the people shall be much pained: all faces shall gather ^ablackness. (Heb idiom meaning gloom)

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: (This will be the siege of Jerusalem.)

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded. (The weapons against the enemy shall be ineffectual.)

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The ^aearth shall quake before them; the heavens shall ^btremble: the ^csun and the moon shall be ^ddark, and the stars shall withdraw their shining:

11 And the LORD shall utter his ^avoice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the ^bday of the LORD *is* ^cgreat and very terrible; and who can ^dabide it? (It should be clear by this point that Joel was describing neither bugs nor people with lion teeth. His words were meant to convey the awesome power, terror, and despair that will accompany the day of the Lord, that day in which the Lord will return to earth to bring judgment upon the wicked and peace to the righteous.)

12 ¶ Therefore also now, saith the LORD, ^aturn ye (repent) *even* to me with all your ^bheart, and with ^cfasting, and with weeping, and with mourning:

13 (How can we be rescued? Repent.) And ^arend your heart, and not your garments, ^band (repent, and) turn unto the LORD your God(;) for he *is* gracious and merciful, slow to anger, and of great ^ckindness, and ^drepenteth him of the evil. (he will turn away the evil from you.) (In due time, the house of Israel will indeed accept the Lord’s invitation and come unto Christ. Then he will have compassion on them and restore their fortunes: those who oppress them will be removed, the fertility of the land will be

restored, the storehouses will overflow with plenty, and the devastation of the locust, the cankerworm, the caterpillar, and the palmerworm will be undone. The Lord's covenant people will praise his name.)

14 (Therefore repent, and) ^aWho knoweth ~~if~~ (but) he will return and ~~repent~~, and leave a blessing behind him; ~~even~~ (that you may offer) a meat offering and a drink offering unto the LORD your God?

15 ¶ Blow the trumpet in (verses 15-17 are the response to verses 12-14. The people have a fast.) Zion, sanctify a fast, call a ^asolemn assembly: (Pray for deliverance)

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her ^acloset. (Heb wedding canopy)

17 Let the priests, the ministers of the LORD, ^aweep between the porch and the altar, and let them say, Spare thy ^bpeople, O LORD, and give not thine heritage to ^creproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD be ^ajealous (Heb zealous) for his land, and ^bpity (or have compassion on) his people. (God's answer to our prayer)

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will ^aremove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the ^beast sea, and his hinder part toward the utmost sea, and his ^cstink shall come up, and his ill savour shall come up, because he hath done great things. (Joseph Fielding Smith said: "The Lord says that He will take that great army in hand, that He also has an army. And He will take things in hand. When I say the other army, **the Lord's army**, do not get an idea He is thinking about England or the United States. He is not. He is not thinking about any earthly army. **The Lord's army is not an earthly army, but He has a terrible army; and when that army marches, it will put an end to other armies, no matter how terrible they may be; and so He says in these closing words ... that He would do this thing. He would drive this terrible northern army into the wilderness, barren and desolate, with his face towards the west sea and his hinder part towards the utmost sea. He would do that, and then He would bless His people – having references, of course, to Israel.**" Signs of the Times, p. 160-161)

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye ^abeasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of ^aZion, and rejoice in the LORD your God: for he hath given you the former **rain** moderately, and he will cause to come down for you the ^brain, the former **rain**, and the ^clatter **rain** in the first *month*. (rain = blessings, revelations)

24 And the floors shall be full of wheat, and the ^afats (or vats) shall overflow with wine and oil.

25 And I will ^arestore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ^aashamed.

27 And ye shall know that I *am* in the ^amidst of Israel, and *that I am* the LORD your God, and none else: and my people shall never be ashamed. (The covenant of Israel will be restored.)

(Quoted by Moroni to Joseph Smith and by Peter on the Day of Pentecost:) 28 ¶ And it shall come to pass afterward, *that* I will ^apour out my ^bspirit upon all flesh; and your sons and your daughters shall ^cprophesy, your ^dold men shall ^edream dreams, your young men shall see ^fvisions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. (With the repentance of the righteous people, the Lord's spirit will be poured out upon all people.)

30 And I will ~~shew~~ (show) ^awonders in the ^bheavens and in the earth, blood, and ^cfire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into ^ablood, (This reference may be that the

religious feasts which usually occurred on the full moon have been corrupted by blood.) before the great and the terrible ^bday of the LORD come.

32 And it shall come to pass, *that* whosoever shall ^acall on the name of ^bthe LORD (Heb Jehovah) shall be ^cdelivered: for in ^dmount ^eZion and in ^fJerusalem shall be ^gdeliverance, as the LORD hath said, and in the ^hremnant whom the LORD shall ⁱcall. **(Moroni quoted 28-32. He also quoted the second chapter of ^aJoel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the ^bGentiles was soon to come in. (The Millennium will be the greatest era of fulfillment, since it will be the day in which “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” But spiritual experiences are had among the Lord’s Saints today, and it may be that the time of outpouring, which Moroni said “was soon to be,” has now arrived. Perhaps the greatest fulfillment of these words is in the quiet witness that faithful Saints receive in answer to their humble prayers concerning the truthfulness of the gospel and the divine mission of the Church. The most powerful manifestation of the Spirit today is the personal revelation that we call a testimony, which is granted freely by the Lord to the sons, daughters, old and young, servants and handmaids of the Church. God’s Spirit is at work among the Latter-day Saints as they quietly “prophesy” enjoy personal revelation in their lives – “dream dreams,” “see visions,” and otherwise enjoy the blessings of the gift of the Holy Ghost. In 1917, Great Britain captured Jerusalem for the Jews to return. Acts 2:17-21: 17 And it shall come to pass in the ^alast days, saith God, I will ^bpour out of my ^cSpirit upon all flesh: and your sons and your daughters shall ^dprophesy, and your young men shall see visions, and your old men shall ^edream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall ^aprophesy: 19 And I will shew ^awonders in heaven above, and ^bsigns in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into ^adarkness, and the moon into blood, before that great and ^bnotable ^cday of the Lord come: 21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be ^asaved.)**

CHAPTER 3

All nations shall be at war—Multitudes stand in the valley of decision as the Second Coming draws near—The Lord will dwell in Zion.

1 FOR, behold, in those days, and in that time, when I shall ^abring again the captivity (Heb cause the return) of Judah and Jerusalem,

(All nations will be gathered to battle against Israel.) 2 I will also ^agather all nations, and will bring them down into the valley of Jehoshaphat (The alley is the Kidron Valley in Jerusalem which is between Jerusalem and the Mount of Olives. Jehovah is judge), and will ^bplead with them there for my people and *for* my ^cheritage Israel, whom they have scattered among the nations, and parted my land. (Foreign invaders are brought to Jerusalem to be judged)

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye ^arecompense me, swiftly *and* speedily will I return your ^brecompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the ~~hand~~ (hands) of the children of Judah, and they shall sell them to the Sabaeans, to a people far off: for the LORD hath spoken *it*. (As the Lord is restoring Israel, he will also take care of the gentile nations by destroying them in the end. These verses have reference to the **battle of Armageddon** in Jerusalem when the great earthquake will strike the massive army and Jesus will appear on the Mount of Olives to deliver Israel. These verses are a declaration of war by the Lord.)

9 ¶ Proclaim ye this among the Gentiles; Prepare ^awar, wake up the mighty men, let all the men of war draw near; let them come up; (All nations are summoned to war. But their mightiest will not prevail. The Lord will be the battle.)

10 Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* ^astrong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy ^amighty ones to come down, O LORD.

12 Let the ^aheathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to ^bjudge all the heathen round about.

13 Put ye in the ^asickle, for the ^bharvest is ripe: come, get you down; for the ^cpress is full, the ^dfats (or vats) overflow; for their wickedness *is* great.

14 Multitudes, ^amultitudes in the valley of decision: for the ^bday of the LORD *is* near in the valley of decision.

15 The ^asun and the moon shall be ^bdarkened, and the stars shall withdraw their shining.

16 The ^aLORD also shall ^broar out of ^cZion, and ^dutter his voice from Jerusalem; and the heavens and the earth shall ^eshake: but the LORD *will be* the ^fhope of his people, and the strength of the children of Israel.

17 So shall ye know that I *am* the LORD your God ^adwelling in Zion, my holy ^bmountain: then shall ^cJerusalem be holy, and there shall no ^dstrangers pass through her any more. (No impure people will be allowed to pass through the City.)

18 ¶ And it shall come to pass in that day, *that* the ^amountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a ^bfountain shall come forth of the house of the LORD, and shall water the valley of Shittim. (The Prophet Joseph Smith said: **“Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, etc.; and all this must be done before the Son of Man will make His appearance.** (Teachings, p. 286.) The waters issuing forth from under the temple and the healing of the Dead Sea may occur when the Lord himself sets foot upon the Mount of Olives, causing this mountain to divide in two and create a large valley. See Zechariah 14:4, D&C 133: 20-24)

19 ^aEgypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in ^aZion. (The wicked shall be destroyed and the righteous shall dwell with Christ.)

D&C 57: 1 HEARKEN, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is **the land of ^aMissouri, which is the ^bland which I have appointed and ^cconsecrated for the ^dgathering of the saints. (The land for the city of Zion, or the New Jerusalem, was set apart from the time of the creation of the earth. The land near Independence, Missouri, encompasses the area of the garden planted eastward in Eden, in which Adam and Eve were placed. We learn from Brigham Young that "our God will finish his work where he commenced it, where the centre [place] of Zion is, and where the garden of Eden was" (Journal of Discourses, 8:72). Revelations of the Restoration, p. 411)**

2 **Wherefore, this is the ^aland of promise, and the ^bplace for the city of ^cZion.** (The city of Zion—the New Jerusalem to be built in Independence, Missouri—and the Jerusalem of old will be the capitals of the millennial kingdom of Christ. The latter-day city of Zion shall be blessed with the presence of Enoch and his people, who were taken to heaven without tasting death (Moses 7:62-64). It shall expand its borders to include all of North and South America, until eventually the entire globe shall be called Zion. The Prophet Joseph Smith stated: **"You know there has been great discussion in relation to Zion— where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. When Elders shall take up and examine the old prophecies in the Bible, they will see it"** (Teachings of the Prophet Joseph Smith, 362). Further, "when Joseph first revealed the land where the Saints should gather," Brigham Young explained, **"a woman in Canada asked if we thought that Jackson County would be large enough to gather all the people that would want to go to Zion. I will answer the question really as it is. Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but what will be in Zion. It will all be Zion"** (Journal of Discourses, 9:138). The building up of Zion began like a seed planted in parched soil. The Prophet expressed dismay at the lack of civilization and "leanness of intellect" of the inhabitants of the surrounding regions. As the kingdom of God on earth is like the stone cut out of the mountain without hands (Daniel 2:44-45), which rolled forth until it filled the earth, so is the beginning of the establishment of Zion the commencement of a new covenant community that will likewise fill the earth, in which the citizens are the pure in heart. **A great change was and is required for the environs of Independence, Missouri, to become worthy of the divinely appointed appellation—Zion. In time, under the direction of his prophets, the city of Zion will be built upon the foundations laid at the dawn of this dispensation. It will be "Zion, because it is a place of righteousness," declared the Prophet Joseph Smith, "and all who build thereon, are to worship the true and living God—and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ"** (Teachings of the Prophet Joseph Smith, 80). Revelations of the Restoration, p. 411-12)

3 **And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the ^acenter place; and a spot for the ^btemple is lying westward, upon a lot which is not far from the courthouse.** (There are many stakes in Zion in which the Saints will gather. However, the Lord singled out Independence, Missouri, as the center place of the millennial kingdom. Bruce R. McConkie taught: **"Let Israel gather to the stakes of Zion in all nations. Let every land be a Zion to those appointed to dwell there. Let the fulness of the gospel be for all the saints in all nations. Let no blessing be denied them. Let temples arise wherein the fulness of the ordinances of the Lord's house may be administered. But still there is a center place, a place where the chief temple shall stand, a place to which the Lord shall come, a place whence the law shall go forth to govern all the earth in that day when the Second David reigns personally upon the earth. And that center place is what men now call Independence in Jackson County, Missouri, but which in a day to come will be the Zion of our God and the City of Holiness of his people. The site is selected; the place is known; the decree has gone forth; and the promised destiny is assured"** (New Witness, 595). **The temple. Among all houses of the Lord, the temple to be built at the center place of Zion will stand supreme. It is destined to consist of a complex of twenty-four buildings, all dedicated as houses of the Lord.** The Lord revealed that the gathering to and building of the city of the New Jerusalem will have its beginning at the place of the temple (D&C 84:4). Along with the companion temple to be built in the Jerusalem of old, this is the temple in which Isaiah's words will find fulfillment: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain

of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2-3). Further, it is at the temple in the New Jerusalem that "the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads" (D&C 133:18). The twenty-four buildings aforementioned were located on a plot map of the future city of Zion. Joseph Smith wrote: "The names of the temples to be built on the painted squares as represented on the plot of the city of Zion, which is now about to be forwarded thither:—numbers 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after the order of the Son of God, upon Mount Zion, City of the New Jerusalem. Numbers 7, 8, and 9, the Sacred Apostolic Repository, for the use of the Bishop. **Numbers 4, 5, and 6, the Holy Evangelical House, for the High Priesthood of the Holy Order of God.** Numbers 1, 2, and 3, the House of the Lord, for the Elders of Zion, an Ensign to the Nations. Numbers 22, 23, and 24, House of the Lord for the Presidency of the High Priesthood, after the Order of Aaron, a Standard for the People. Numbers 19, 20, and 21, House of the Lord, the Law of the Kingdom of Heaven, and Messenger to the People; for the Highest Priesthood after the Order of Aaron. Numbers 16, 17, and 18, House of the Lord for the Teachers in Zion, Messenger to the Church. Numbers 13, 14, and 15, House of the Lord for the Deacons in Zion, Helps in Government. Underneath must be written on each house—Holiness To The Lord" (History of the Church, 1:359). **The Prophet Joseph Smith further instructed the Saints to commence by building temple number five as the beginning of the city of Zion, which temple was very similar to that built in Kirtland, Ohio (History of the Church, 1:359-62). Whether the other buildings will be built before or after the Savior returns remains to be revealed.** Revelations of the Restoration, p. 412-414)

4 Wherefore, it is wisdom that the land should be ^apurchased by the saints, (A parcel of land containing the temple site – 63 ¼ acres – was purchased by the Church on 19 December 1831 from Jones H. Flournoy for \$130. ACDC, 2:143) and also every tract lying in a free country, a land of liberty and of laws, guaranteeing to every man, or any westward, even unto the line running directly ^bbetween Jew (Lamanite) and Gentile (non-Lamanite); (The earth "and all things therein are mine," declared the Lord (D&C 104:14). He has rightful title to the land of Zion. However, the Saints are peacemakers, who obey the laws of the land. They are to obtain legal deed to the lands, which will enable them to build up the city of Zion as they "carefully gather together, as much in one region as can be, consistently with the feelings of the people" (D&C 105:24). **"Here we pause for a moment," wrote the Prophet Joseph Smith at a later time, "to make a few remarks upon the idea of gathering to this place. It is well known that there were lands belonging to the government, to be sold to individuals; and it was understood by all, at least we believed so, that we lived in a free country, a land of liberty and of laws, guaranteeing to every man, or any company of men, the right of purchasing lands, and settling, and living upon them: therefore we thought no harm in advising the Latter-day Saints, or 'Mormons,' as they are reproachfully called, to gather to this place, inasmuch as it was their duty, (and it was well understood so to be,) to purchase, with money, lands, and live upon them, not infringing upon the rights of any individual, or community of people; always keeping in view the saying, 'Do unto others as you would wish others to do unto you;' following also the good injunction: 'Deal justly, love mercy, and walk humbly with thy God.'** "These were our motives in teaching the people, or Latter-day Saints, to gather together, beginning at this place; and inasmuch as there are those who have had different views from this, we feel that it is a cause of deep regret. Be it known unto all men, that our principles concerning this thing, have not been such as have been represented by those who, we have every reason to believe, are designing and wicked men, that have said that this was our doctrine: 'To infringe upon the rights of a people who inhabit our civil and free country: such as to drive the inhabitants of Jackson County from their lands, and take possession thereof unlawfully.' Far, yea, far be such a principle from our hearts. It never entered into our minds; and we only say, that God shall

reward such in that day when He shall come to make up His jewels" (*History of the Church*, 2:254-55). *The line running directly between Jew and Gentile.* "This expression," wrote Joseph Fielding Smith, ". . . has reference to the line separating the Lamanites from the settlers in Jackson County. At this time the United States Government had given to the Indians the lands west of the Missouri, only later to take them away again. The Lamanites, who are Israelites, were referred to as Jews, and the Gentiles were the people, many of whom were of the lawless element, living east of the river" (*Church History and Modern Revelation*, 1:206). Revelations of the Restoration, 414-15)

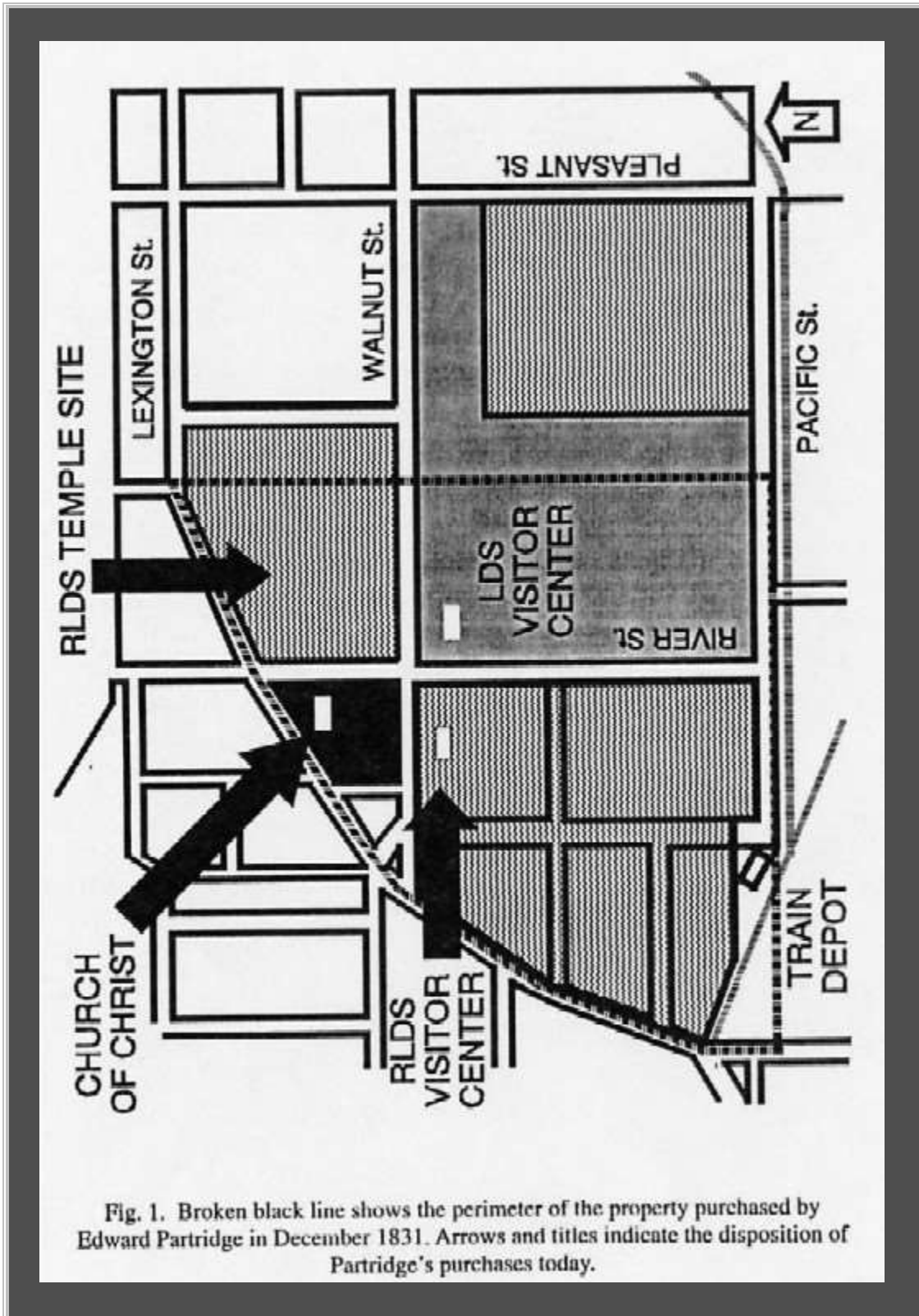
The Two Prophets in Jerusalem:

Revelation 11: 3 **And I will give ^apower unto my two ^bwitnesses, (Two witnesses fulfill the ancient Israelite law of witnesses. No doubt they will be members of the Council of the Twelve or of the First Presidency of the Church. Their prophetic ministry to rebellious Jewry shall be the same in length as was our Lord's personal ministry among their rebellious forebears. DNTC, 3:509-510.) and they shall prophesy a thousand two hundred *and* threescore days, (3 ½ years) clothed in sackcloth.**

4 These are the two olive trees (They shall provide oil for the lamps of the faithful – testimonies of Jesus Christ), and the two candlesticks standing before the God of the earth (This may mean that they are in the temple). (D&C 77:15 Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers.)

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. (Similar power to Enoch to thwart armies, Moses to issue plagues, and Elijah to seal the heavens.)

The Temple in Missouri:



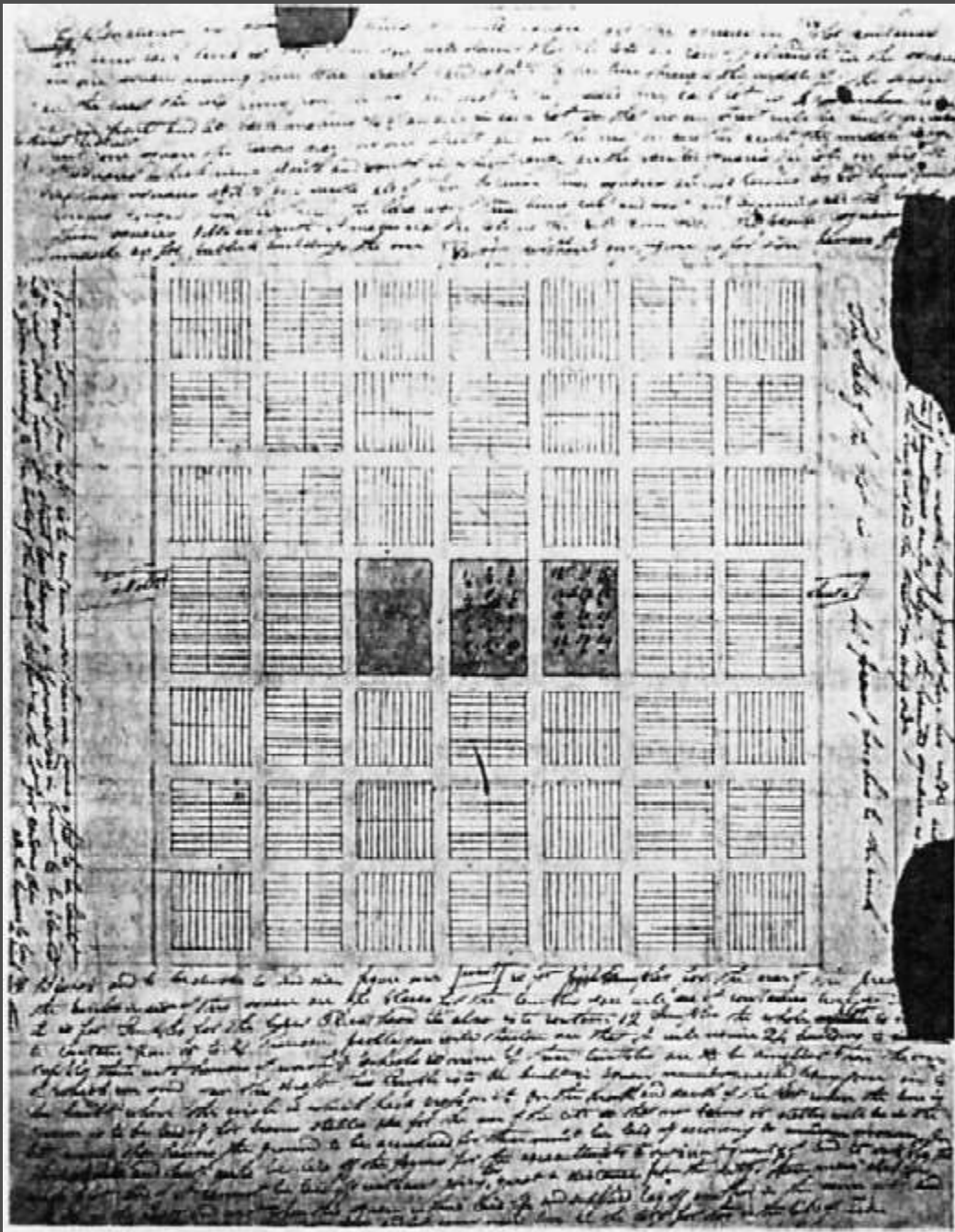


Fig. 2. 1833 Plat of City of Zion. Courtesy of LDS Church Archives.

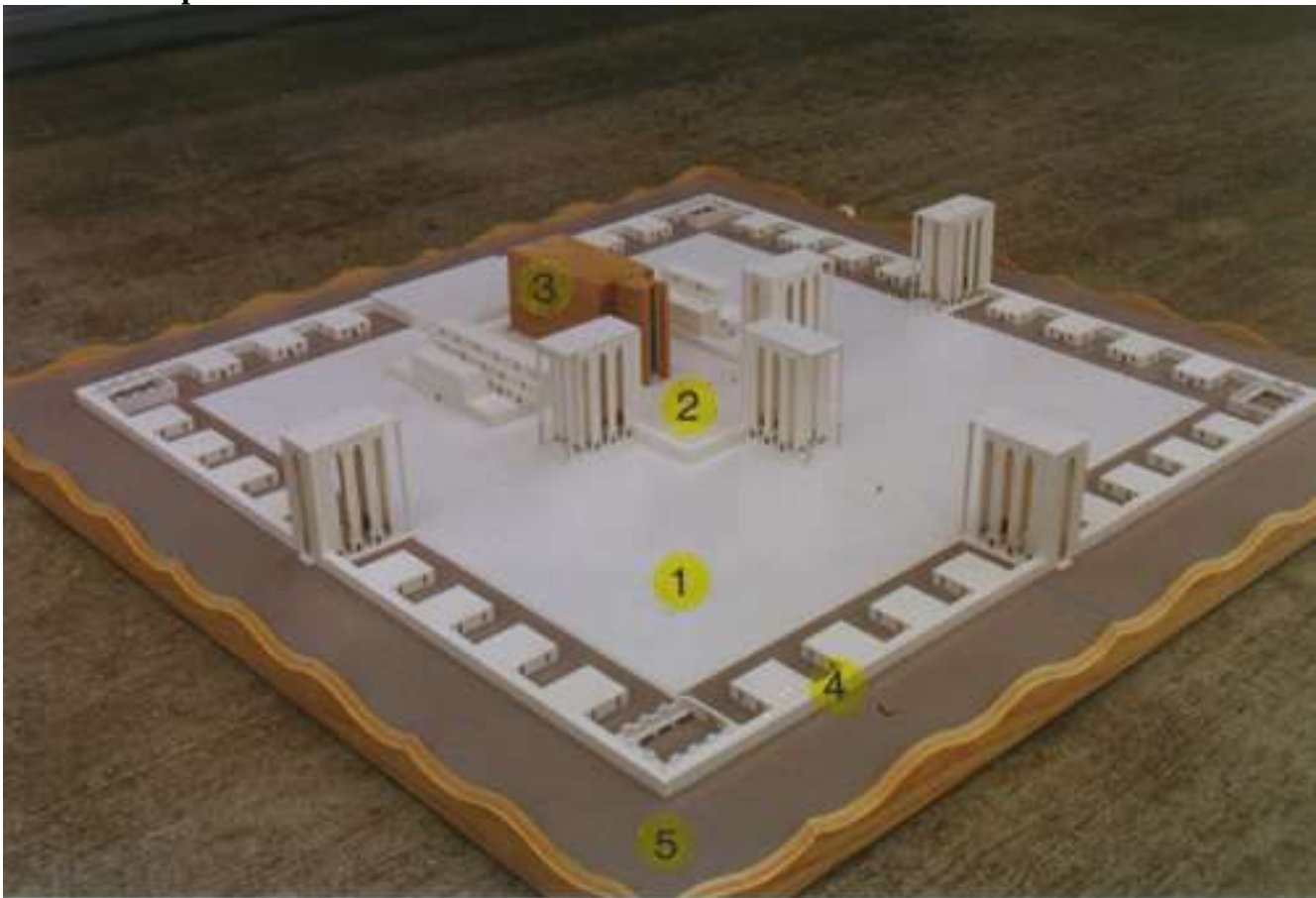
Fig. 3. "Developing the Temple Design" shows plans for the temple in Zion and compares this structure to the Kirtland temple.

FIGURE 4: TEMPLES IN ZION	
TEMPLE NUMBERS AND NAMES	PULPITS
10-12 House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek.	West: Melchizedek Presidency
7-9 Sacred Apostolic Repository, for the use of the Bishop.	Bishopric
4-6 Holy Evangelical House, for the High Priesthood of the High Priests Holy Order of God.	High Priests
1-3 House of the Lord, for the Elders of Zion, and Ensign Elders of the Nations.	Elders East: Aaronic
22-24 House of the Lord for the Presidency of the High Presidency Priesthood, after the Order of Aaron.	Presidency
19-21 House of the Lord, Law of the Kingdom of Heaven, Messenger to the People; for the Highest Priesthood after the Order of Aaron.	Priests
16-18 House of the Lord for the Teachers in Zion, Messenger to the Church.	Teachers
13-15 House of the Lord for the Deacons in Zion, Helps in Government.	Deacons

Furthermore, this plan for the city of Zion came at a time when the organization of priesthood quorums was still being unfolded. Significantly, the names to be given to the 24 temples emphasize the roles of various priesthood officers in these sacred structures. These officers corresponded precisely to those who were to occupy the tiered pulpits at the two ends of the temple's main rooms (Figure 4).

But the temple in Zion was not to be built at that time. Anti-Mormon violence flared in Jackson County, and the Saints' press at Independence was destroyed on 20 July, less than one month after the Prophet had drawn up his plat for the City of Zion. By late fall, the Saints had to flee their homes in the chosen land. During the years following their expulsion they empathized with the ancient Israelites who sat down by the rivers of Babylon and "wept when [they] remembered Zion" (Ps. 137:1). In 1838, Joseph Holbrook, a Latter-day Saint then living in northern Missouri, returned to Jackson County on business: "At Independence I saw the temple lot that had been dedicated and consecrated to the Lord of hosts by the Prophet Joseph Smith, Jr. as the capital of Zion in the last days and now the Saints are driven from Jackson County and their inheritance laid waste and no Mormon is safe in this county, if known.... When shall we build the [temple?]" Holbrook mused. "The Lord must truly work a work upon this land before this can be fulfilled so Lord, let it be." [fn9]

The next temple in Jerusalem: Ezekiel 40-48:



The meeting at Adam-ondi-Ahman:

D&C 27: 5 Behold, this is wisdom in me; wherefore, marvel not, for **the hour cometh that I will drink of the fruit of the vine with you on the earth**, (In the judgment of many students of the Doctrine and Covenants, these verses are descriptive of the great meeting yet to be held at Adam-ondi-Ahman. Expressing this view, Elder Bruce R. McConkie wrote as follows: **"Before the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; before the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other; before he stands on Mount Zion, or sets his feet on Olivet, or utters his voice from an**

American Zion or a Jewish Jerusalem; before all flesh shall see him together; before any of his appearances, which taken together comprise the second coming of the Son of God— before all these, there is to be a secret appearance to selected members of his Church. He will come in private to his prophet and to the apostles then living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present. And further, all the faithful members of the Church then living and all the faithful saints of all the ages past will be present. It will be the greatest congregation of faithful saints ever assembled on planet earth. It will be a sacrament meeting. It will be a day of judgment for the faithful of all the ages. And it will take place in Daviess County, Missouri, at a place called Adam-ondi-Ahman" (Millennial Messiah, 578-79). "With reference to the use of sacramental wine in our day, the Lord said to Joseph Smith: 'You shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.' In so stating, he is picking up the language he used in the upper room. Then he says: 'The hour cometh that I will drink of the fruit of the vine with you on the earth.' Jesus is going to partake of the sacrament again with his mortal disciples on earth. But it will not be with mortals only. He names others who will be present and who will participate in the sacred ordinance. These include Moroni, Elias, John the Baptist, Elijah, Abraham, Isaac, Jacob, Joseph (who was sold into Egypt), Peter, James, and John, 'and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.' Each of these is named simply by way of illustration. **The grand summation of the whole matter comes in these words: 'And also with all those whom my Father hath given me out of the world' (D&C 27:4-14). The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman"** (McConkie, Millennial Messiah, 587). At the Last Supper, when Jesus instituted the sacrament, he explained the symbolism of the wine that the apostles drank, saying, "This is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matthew 26:28-29). Doctrine and Covenants 27:5 states that Moroni will be in attendance at that meeting. The verses that follow expand the list of those who are invited to partake of the sacrament with the Savior to include all who have been faithful to their testimony of him. Revelations of the Restoration, p. 201-2. and **with ^eMoroni**, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the ^drecord of the ^estick of ^fEphraim;