

WHEN WILL THE SON OF MAN COME?

There is one more major subject that we will have an opportunity to say something about. It's the one I have written on the board, "Jesus as Christ cometh again." This is the one instance, maybe in a way it's the single instance, were we have knowledge of a sermon Jesus preached that is on one subject. Now, we have the Sermon on the Mount and we've had a few minor things but all else we've had have been sermons that have gone from one subject to another without any attempt whatever to give a coherent picture of a single doctrinal matter. He comes the nearest, I think, in this sermon, of any sermon that He preaches, to outline a single, cohesive, rounded picture of a subject. Yet in this instance He is still not developing a subject the way we ordinarily would, but He is giving a series of successive events that are destined to transpire before or incident to his Second Coming. To cover the matter we really would have to spend eight or ten days on it to analyze it, so let's do this this morning. Let's just rather arbitrarily pick out a portion of the sermon and use it as an occasion to draw together a perspective and a view of the Second Coming that we ought to have. Then we'll do precisely the same thing over again tomorrow with a different portion of the subject.

Now, running down these page numbers. The first heading is Second Coming and reward; the next is the apostles that are to judge Israel; next, the destruction of the Jewish temple; 637, the ancient saints persecuted; 641 is the abomination of desolation that was to sweep Jerusalem in the days of Jesus, shortly thereafter; then apostasy and false Christ's; the gathering of Israel; the restoration of the gospel; desolations again; the subject of the gentile fulness; the abomination of the desolation that was to sweep Jerusalem in the last days; His return; the parable of the fig tree and now we're down to this heading which is, "When will the Son of Man Come." Let's have a little discussion about this heading that's listed in the text. Let's read the original Matthew account first, shall we?

Matthew 24:36:

"But of that day and hour knoweth no man, no, not the angels of heaven, buy my Father only,"

Verse 37: "But as the day of Noe were, so shall also the coming of the Son of man be."

Verse 38: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that No-e entered into the ark,"

Verse 39: "And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Well, we're going to start out now with the proposition that no man knows the day and the hour of His return. Then we'll see what we can do to pin down or at least give us some intelligent appreciation as to the time when He will come. You ask somebody when Christ will come and if they have some working knowledge of the subject, immediately

they react, no man knows the day or the hour. This sort of gives the impression to people that He will come at a totally unknown time which isn't quite the fact. We have a pretty good definite idea that that's what I thought we would talk about primarily today. Let's take that particular heading and see how much we can pin down. Let's take a text that Paul wrote, first Thessalonians. The events that we're going to list are the conditions preceding His coming. Look down in the end of the fourth chapter and pick up the context, the 14th verse of the fourth chapter, Jesus rose, the 15th verse, the coming of the Lord, the 16th, the Lord himself shall descend from heaven. So now we are in a context of the Second Coming of Christ.

We start the fifth chapter:

But of the times and the seasons, brethren, ye have no need that I write unto you.

Verse 2: For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

Verse 3: For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Verse 4: But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Verse 5: Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Verse 6: Therefore let us not sleep, as do others; but let us watch and be sober.

Now, I think that's ideal. I don't know how Paul or anyone conceivably could have chosen a better way to illustrate what is involved. There are two principles. One of them says we don't know the day or the hour. He's going to come as a thief in the night, which means purely and simply that he's going to come unexpectedly, without warning, with the householder having pun up the guard, to watch his treasure and so on. It's a very clear thing that we don't know the day or the hour. But here's another phrase he uses, "the times and the seasons." We don't know the day or the hour, but we're supposed to know the times and the seasons and the illustration is a pregnant woman. Now, someone is going to have a child and the time is approaching for the delivery. Well, nobody knows the hour or the minute when the child will be born. You don't pin it down specifically and exactly, but every informed person who is acquainted with what's involved with childbearing can tell the approximate time of the birth. So the doctor knows when it will be and he gets the woman to the hospital for delivery and so on. They pin it down if they can to a day or within a day or two; then as the time approaches the signs begin to show up and they make the arrangements to get her to a hospital. Well, this is just a perfect illustration of what's involved in the coming of Christ. We don't know the hour and the minute of the birth but we know within a day or so when it's going to be. So we don't

know the day and the hour of Christ's coming, but we do know the times and the seasons, or as President Wilford Woodruff said it in a sermon, we know the generation of His return.

Now I think maybe it would give us a profitable perspective and view of what's involved if we just make for ourselves a list of things that are going to precede the Second Coming of Christ. As we make this list, then with propriety we can ask ourselves who it is in the world of all religious groups that has any substantial or real knowledge of what's involved in these respective events. And we come up with precisely the conclusion that Paul reached here, that we're the children of light and we're not supposed to be in darkness, since nobody else really knows what's involved in the Second Coming.

Well, these conditions precede: the first one is one to . . . (inaudible) . . . unfold. Now Paul's written this letter to the Thessalonians and they've gained the impression from what he said that Jesus was going to come in their day. They apparently misunderstood or he didn't do as good a job as he might have done of unfolding the problem. So he writes them a second letter. Look over at the second chapter now or 2 Thessalonians, chapter 1 where he takes up his subject again. It is that ". . . the Lord Jesus, (verse 7) shall be revealed from heaven with His mighty angels, in flaming fire. "So we're back where we were.

Now the second chapter:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

Verse 2: That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, (here he's back to his epistle) nor by letter as from us, as that the day of Christ is at hand.

Verse 3: Let no man deceive you by any means: for that day shall not come except (here we get the first condition precedent to the Second Coming, universal apostasy), there come a falling away first, and that man of sin be revealed, the son of perdition; . . .

What this means is that there's going to be a universal apostasy sometime between the first coming and the Second Coming of Christ. Now here's a little difficult phrase that's confusing. It says, "and that man of sin be revealed." What is it? Who is the man of sin?

Comment: Satan.

BRM: What makes you think that?

Student answer: (Inaudible) . . . it seems to me that he is identifying the foundation of the great and abominable church.

BRM: Well, he really is. Ordinarily if you say to somebody the man of sin, they will pop right back, oh, it's the pope. Well, really it isn't the pope. This is the way the Lord or the apostles use some language to get a great concept over.

Comment: It sound to me like for that to happen, knowledge would have to be restored or revealed, which would sound to me like a restoration.

BRM: Knowledge would have to be revealed as to who this man is? Well, there are two ways of taking that language which says the man of sin will be revealed. First, let's define it. It's the devil, there's no question about that. The Lord does this sort of thing. He calls himself Man of Holiness to symbolize that all holiness and perfection are resident in Him. That is His name. Well, if you figure out a perfect name for Lucifer, you really couldn't do better than man of sin, because he's symbolic of everything that is evil and wicked. So, in this day of universal apostasy, the man of sin is going to be revealed in that the things that transpire are his workings and those workings that occur, in and of themselves, reveal Satan to the spiritual mind. Now, that's one way of stating this, but it's a little different from what you said. What you said is, there would have to be revelation to tell who he was. That's also correct, because that's what happened at one of the early conferences in the Church. After the conference the Prophet wrote in his journal that at this conference the man of sin was revealed, meaning that it was manifest to them who he was, that he was Lucifer. This is just a perfect title for the devil; he is the man of sin; he's symbolic of all rebellion and all sin and he's revealed through the apostasy, through the workings that go on in the world during that period. Loren?

Question: Would you comment on what is meant by the temple of God?

BRM: Well, this is symbolic too, isn't it? He makes himself the chief religionist and people worship him. People are following his church and it's the foundation of the great and abominable church and it was as though he were saying to people, look, come worship me; I'm sitting in the temple. It's not literally in the temple of God, but he's setting himself up as preeminent in the religious field. It's as though he were saying, come to the temple of God, come to the Vatican, come to the Riverside Baptist church, come wherever the doctrines are taught that are contrary to salvation. Well, without amplifying that particular one, there is no question in Latter-day Saints' minds that there's been a universal apostasy, so that condition preceding the Second Coming of Christ is behind us. Let's take it a little rapidly so you'll get the whole list before us.

Acts 3: Now we won't analyze this passage, some of you were present when we analyzed it in the other class. Out of it for our purposes this morning, we'll just call attention to what's involved. This is Peter's discussion where he invites the murderers of the Lord, those guilty in essence of His blood to believe His message in the hope that maybe there's be some blessing for them in a day of . . . (inaudible) . . . when the earth becomes millennial and is renewed and becomes a new heaven and a new earth, He says "that your sins, (verse 19) may be blotted out, when . . ." these events occur; when the Lord sends Christ again; when there is a new heaven and a new earth; when " . . . he shall send Jesus Christ which before was preached unto you, whom the heaven must receive until . . . "

We're back to this same concept again that there is a condition precedent. Christ came once and He'll come again, in the day of refreshing, the millennial period, but the heaven must receive him until something takes place. It's here described as the times of restitution of all things that God has spoken by the mouths of all His holy prophets and translated from the King James language into modern language says age of restoration. Write it in the margins of your Bible if you want. So, this is saying Christ cannot come until an age of restoration commences. This universal apostasy started, for all practical purposes, shortly after the death of the apostles, after the keys were gone. And it was complete before very long. This age of restoration commenced obviously in the spring of 1820 with the appearance of the Father and the Son to Joseph Smith. So, ye brethren need not be in darkness, you're the children of light. We again perceive that the saints of God know what is going to transpire before the Second Coming of Christ.

Well, number three: Let's not even take time to read it, you all know it by heart. It's in Revelations, the coming of Moroni, that an angel will bring fulfillment of the gospel and incidentally, others are woven into the passage. If you want to analyze that particular passage, Revelation 14:6-7, and do it phrase by phrase, you discover that it's a passage that teaches a universal apostasy as well as restoration, because an angel is going to bring the fulness of the gospel and it's going to be preached to every nation, kindred, tongue and people. So if anyone had it already that wouldn't be necessary. It ends up announcing that will take place just before the hour of his judgment is set. So here we have an announcement that just before the Second Coming of Christ, the gospel will be restored. Well, the gospel has been restored and the period of restoration would have been from about 1820 to about 1836, meaning the time as far as we know it when the keys were finally given. Moses and Elijah and Elias came on the 3rd of April, 1836. Along through that period we received all of the keys that were needed. If any keys came later than 1836, we don't know what they were. But in any event, in some period there, the gospel was restored. Now that's not an issue with us. That's no problem.

The next one is the statement in Matthew 24:14. "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.

The gospel witnesses, it does not say to all people, it says to all nations and then shall the end come. So immediately you have the problem, what gospel is involved. Well, it's got to be the restored gospel because the restored gospel is the same gospel that they had. So we begin to identify the gospel by saying it had the same authority and the same officers, the same doctrines and so on, that it had in the meridian of time. You identify the gospel; then the problem is, is it going to all nations? Well, has it been to all nations? You see, these first three are fulfilled, has this one been fulfilled? I don't know whether this has been fulfilled or not.

Question: (Inaudible.)

BRM: Yes. There is no promise anyone is going to receive it. That's different. This condition preceding essentially says it's going to be preached in all nations. No promise that they're going to be converted.

Another part of it is that it's not going to be preached to all people. There's no promise that all people are going to hear the gospel, that I know about, before the Second Coming, but that all nations. Has it been preached in all nations?

Answer: With our world broadcast system, it has.

BRM: It has surely in that way. Maybe we could expect the Lord to be a little more specific than that even. Maybe He would do more for a nation than just let it be said in English from here for the benefit of Russians who don't speak English. In any event, if it hasn't transpired already we could do it between now and October conference, couldn't we? Not quite, not really. We could do it in a very short period of time, with the facilities that are at our command, so that it would be no problem. We would have to try some other languages. We send out the conference now in about five languages. In the same moment that it's being said in English, it's being said in German, Portuguese, French, Spanish and what else. We can get the message over without too much trouble. Either that has been fulfilled or it could be fulfilled in a very short period of time.

Question: What are they trying to accomplish? We know they have these radio systems. Do they feel they need to have it in all languages?

BRM: Eventually, it's got to go in all languages. We have a revelation in the Doctrine and Covenants that says every people will hear the gospel in their language and in their own tongue. We do that to an extent now through our missionaries, don't we? I don't know where that is, maybe about Section 91. We'll do that on the air. We'll do it by missionaries. I don't know how long it would take, but it wouldn't be difficult. In a way the gospel was heralded to all the world in the days of the Smoot investigation because all the papers in the world carried the stories about what we believe. There are a lot of things which put the message over in addition to the witness and testimony of the elders standing personally on somebody's doorstep. But what I think this means is we'll get a general proclamation in all nations, which means an appreciable portion of the people will be consciously aware they've heard a message about a restored gospel.

Question: Are there any conversions that have come through our broadcasting programs?

BRM: I assume that there are; I don't know how you tie these things down. Florence Smith said to me last week, "We've had our first baptism that we know of now from the "Promised Valley." Well, it's hard to tie it down, but somebody went to Promised Valley, heard of the Church for the first time and now they're baptized. Other things would be woven in too, so it's difficult to tell. Well, I suggest this as a thing that has to happen before the Second Coming.

The coming forth of the Book of Mormon. I think this is just categorically taught in the revelations, but you have to have a little understanding of the overall to get the message that it is so. You have to know those first four to begin with and you have to be aware that the gospel is going to be restored in particular. Then in that setting you read Isaiah 29 and Ezekiel 37 about the coming forth of the book. You tie it in to the restoration of the gospel, to Moroni bringing the fulness and the book and you end up making a very good case that we have in the revelation the announcement that the Book of Mormon will precede the Second Coming of Christ. Mormon eight is also a passage on that. Now this one is plainer and easier to understand than that.

Before the Second Coming of Christ something is going to occur that is called the restoration of the kingdom to Israel. Where they said will thou at this time restore the kingdom again to Israel and he said in substance, no, but at a time subsequent to New Testament times this will occur. Well, the restoration of the kingdom to Israel is ecclesiastical and that has taken place; we have the kingdom. The restoration of the kingdom to Israel is political and that will take place incident to His coming. The ecclesiastical kingdom is the Church, the political kingdom will be when He reigns personally on earth in fulfillment of the statements, “ye shall have no law but my law when I come,” and that He will make a full end of all nations. That one you could easily develop.

Here are two more. One of them is the coming of Elijah and the other one is a sending of a messenger before the Lord. All right, these two we are familiar with to a degree. We “know Malachi’s statement; it’s that familiar to us. We know, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day . . .” (Malachi 4:5.) The great and dreadful day is the Second Coming. April 3, 1836 is now a fulfillment, isn’t it? Elijah came. This messenger is a little more difficult and we’re not quite as familiar with the fact that a messenger is to come before the Lord’s face. It’s a little harder the way it’s laid out in the book, but open to the book of Malachi and note the verses that are involved and you can analyze them a little more when you have time.

Malachi 3:1: “Behold, I will send my messenger, and he shall prepare the way before me. . . “In a sense it’s a little unfortunate, but also it’s true, so maybe it’s not unfortunate, that this is quoted with reference to the first coming, but it has particular reference to the second “. . . And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”

That first verse talks about two different things and you analyze it a little and figure it out. One is that there will be a messenger before His face and the other is that He himself shall come. When it gets down in to the second verse, it’s carrying on the second thought which is that He himself shall come a second time. “. . .But who may abide the day of his coming . . .?”

“I will send my messenger . . .” Who’s the messenger? Is this one that’s been fulfilled?

Student Answer: It must be Joseph Smith.

BRM: You would sort of instinctively think that, wouldn't you, because he's the great prophet of the restoration? I think that would be true. Look in Section 45 and get a little of the perspective that he uses.

Section 45:9: I will send my messenger "and even so (this is 1831) I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me."

Who is the messenger? In a manner of speaking, the messenger is the gospel, which is the everlasting covenant, but on the other hand we personalize things, don't we? Who brought the gospel, for all practical purposes? Joseph Smith. So I think it's wholly within the bounds of propriety to conclude that the messenger was Joseph Smith and that the message he brought was the gospel. You can't have a messenger without a message. This is what the early brethren would have been saying. You find Orson Pratt and various of them saying that Joseph Smith was the messenger who came before the face of the Lord, although that revelation says specifically that the messenger is the gospel. The way we use words, we would say the gospel was the message and Joseph Smith was the messenger.

Maybe there's something more than this. I don't know, but this is a pretty good listing and it's ample at least, if not to wholly cover the subject, to get the view that is involved in what Paul said. "Ye brethren need not be in darkness, ye are the children of light." The woman is pregnant, you are going to know the hour and the afternoon when the child will be born, but you don't know the day. You do know the times and seasons. There is a listing of eight things.

Question: (Inaudible.)

BRM: Yes, you could add that. I deliberately left that out because it's indefinite. But let's put it in this outline. World conditions. You don't pin that down quite as much. You've opened up a whole new field of inquiry. Wars and world conditions and also such things as earthquakes, the physical things that are happening on the earth in greater quantity that have hitherto happened. You can pin that down reasonably I think. You end up with the concept that here are the events that nobody knows but us and that they have been fulfilled. Now we're not supposed to be in darkness.

Question: Would you put in number five the coming forth of the sealed portion of the Book of Mormon?

BRM: Actually I don't. I don't know when the sealed portion of the Book of Mormon is going to come forth. This is just pure speculation on my part, but it's difficult to conceive than it will come forth before the millennium. You see, you read this business of how

people have to live in order to be qualified to receive the sealed portion. They have to have the faith that the brother of Jared had and so on. Then you read that when the Lord comes He will reveal all things and you just begin to think it would be pretty difficult to suppose that the sealed portion would come forth before the people are as righteous as they will be during the millennial era. I don't know. I think all it has to be to fulfill this requirement is that we have the book the way we have it now. Brother Turner?

Question: (Inaudible.) . . . restoration of the ten tribes? Isn't that to be precedent to His Second Coming?

BRM: I don't know. I can't figure that out.

Question: (Inaudible) . . . were given if it were not to be used?

BRM: I think they're going to be used, the only issue is when are they going to be used. I have to find this; maybe some of you know of its existence and can find it. I said to President Joseph Fielding Smith, "You know, I am beginning to think that the ten tribes aren't going to come back until after Christ comes." He said to me, "Well, you are in good company. That's what President John Taylor taught." Now I have to find what he taught. Apparently he announced that some way. If Section 133 is chronological (it's difficult to know if it is) then that would be true because the way the revelation recites, the ten tribes are coming back after the Second Coming. In that connection, if you read the passages that a highway will be cast up on which they will come back, meaning that the continents will come together for their use, the inference would be after the Second Coming, I'm just uncertain in my mind whether we can pin that down.

Question: What about the 144,000? Aren't they supposed to be from the tribes returning?

BRM: I don't know. But that will occur at the moment of His coming. If you divided this into two headings, you would say conditions precedent and conditions concurrent. You list the events that are occurring on earth so close and approximate to his coming that they are actually involved in it. Now these high priests, as you mentioned, are going to stand on Mr. Zion with Him when He comes. So that's almost concurrent.

What people don't generally visualize about the conditions concurrent, I have this pointed out now in the references in the text, is that there are going to be wars and desolations going on at the time of His coming. Here is one of the sweetest little heresies you will ever find. People in the Church are everlastingly saying, oh, if people would only repent and live better, we'd bring to pass the millennium. If we would just improve ourselves we'd get to the point where the millennium would be ushered in. This is pure nonsense. There isn't any scripture that intimates this in any way. When all of these scriptures talk about conditions concurrent, they talk about the desolations, the wars, the carnage, the bloodshed, the wickedness and the fact that the earth is going to get more wicked until the Lord has to come and destroy it by fire. When Jesus comes, He is going to come in the midst of the greatest war that has ever been on earth. The exact hour is when the revelation is fulfilled that says, "I will gather all nations together against Jerusalem." The

whole world will be at war. Jerusalem will be the focal point where the battles take place. This is Armageddon. This is the name of the plain Esdraelon, or whatever it is, outside Jerusalem where the war and conflict will be centered at the hour of the Second Coming. Well, the Second Coming is fixed, there is a definite time; it won't be put off or it won't be hastened. When it does come there will be this war, bloodshed and difficulty which surpasses anything that has ever been. I rather surmise that there will be a little period of time involved, that this won't just happen overnight. When you see the sort of thing that we just saw over in Palestine, you begin to wonder and think how are things working around. There are one set of nations in the world seemingly on one side and another set on the other side, meaning Russia on one hand and us on the other. It seems like this is a little of the initial ferment and preparatory historical events that lead up to the day when the great cataclysm will break forth.

Question: As we take each one of these subjects and think that each one occurred by 1836, that doesn't seem like a great deal of prophecy to me. As an example, my father lived, believed in all these things and he died. Now I'm going on. What's this day going to come? What value is it to prepare for hundreds of years from now when I won't even be here?

BRM: All right, you two men at the same station at the same hour tomorrow. That's our lesson tomorrow. I think we're going to come up with some things tomorrow that are a little different than people have ordinarily supposed as to why the coming of Christ is kept a little indefinite as to the a cruel moment.

Question: Now this particular condition, the wars and so on. What then is our responsibility as a people with regards to the peace-making effort in the world today? It seems that as a people we've sort of taken the attitude that these things have to be, therefore we'll sit back and let them be.

BRM: Well, they are going to be; it's inevitable. But on the other hand, any of us who can live the way we ought to are going to be blessed and benefited, plus anybody else who will come and join with us. There is the phrase, "But my people will I preserve." That's what He said to Enoch, isn't it? Talking about the Second Coming and the wars that will be on the earth incident to the Second Coming, this statement would be in the seventh chapter of Moses along toward the end. "But my people will I preserve." There's going to be some preserving, protecting care for those who have come out of the world and accepted the gospel. That doesn't mean that none of us will get killed or that the atomic bombs won't land in communities where we are. But He's going to preserve the saints, at least in the ultimate.

Let me just put a little something on the board which you may say in part speculation, but on the other hand it's quite an interesting thing to try to pin this business down. Let's do it by reading the prophet's statement quoted in the text here on page 666. Dr. Cowan says, "Is there any significance in the page number?" That just hit me. If there is, it is pure destiny.

First of all, this was a period where there were some people, I think they're called Millerites, somebody at least, who thought the Second Coming was going to be in that day.

Comment: 1842.

BRM: They had announced it, hadn't they?

Comment: Yes, you bet. They stood in the church yard in white robes, waiting for Him to come.

BRM: This is what happened to some people in the mission field where I was before I got there and this is what they said. They went out into the field to be caught up to meet the Lord in the air and the minister figured he should be the first one who was caught up as the shepherd of the flock and he got on the hay stack to be ahead. Somebody lit the haystack on fire; it burned; he was asleep in the hot sun on top of the haystack. As the fire came up, the smudge and the smoke, he jumped up, threw his arms in the air and said, "The day has arrived, the hour is at hand and I'm in hell just like I thought I would be."

In this day people were teaching that the Lord was going to come. On April 6, 1843, (conference) Joseph Smith said (near the bottom of the page), "Were I going to prophesy I would say the end would not come in 1844, '45, '46 or in 40 years. There are those of the rising generation who will not taste death till Christ comes." Well, Saturday night in the stake president's home in New Orleans, I guess the program was on that night, I don't know, but the kids were talking about somebody who had been on television who had a sister who died 150 years ago. Maybe this was on our TV out here. Here's an instance of a living person whose sister died 150 years ago. These sort of things are possible. Here the Prophet said in 1843 there are those of the rising generation who won't taste death until Christ comes. What is the rising generation? Webster says it is the generation that has just commenced. In effect, it is the first children born of current parents. Assume a situation where two eighteen year old people had a child in 1843 and that child would be the first one of the rising generation. Then assume this man marries another woman, which is what is involved in this 150 year deal, has another child when he's 78 years of age. That's not at all impossible, married to a young woman. So you're up to 1893, aren't you? Somebody has been born who is a member of that same generation and so here in 1967 there are still millions of people living on earth who were members of the rising generation in the day that the prophet apparently said some of those will not taste death until Christ comes.

Section 77, questions and answers, says that Christ will come in the beginning of the seven thousand years, if our calendar has any reasonable accuracy. If it's anywhere correct, we are approaching the day when the seventh thousand years will commence. Now I don't know when Christ is coming.

The fact of the matter is, if we took another few aspects of this subject, this is in the text, we find that there are some things that have to transpire that clearly have not transpired, that we might have put in this list, although we don't get them from the scriptures. One of the things, apparently from the Prophet's statement, is that we have to build a temple in Jerusalem and he makes the comment that it will take some time to rebuild the walls and build the temple. This must be done before the Second Coming. This will be done of course by the Church, because temple keys are vested in the President of the Church. So there are some events that have to transpire in this list that we didn't put on the board, which indicates that the Second Coming has to be some years at least away. The general, overall concept is that we can build a very good case that we, the Saints, know the approximate time, the generations so to speak, the fact that it's closely approaching without being able to pin it down to the exact time.

I suppose we'll point it out tomorrow that there are some very good reasons Jesus took as much time as He did to talk on this particular subject. It's about the longest, most amplified, single subject discourse that we have record of for His whole ministry. That way it could have some direct bearing on His hearers then and on His students from then on. We'll pick up tomorrow.