

## WHO SHALL STAND AT HIS COMING

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(Lecture in progress) . . . except tomorrow when we will have our test. We, of course, have been studying in effect the lives and teachings of Jesus in the limited number of days together. When we started out our course in the first discussion I suggested maybe one great objective we would have would be to fall in love with the Lord and get a greater appreciation of the things that He did, of His life, His ministry, His struggles and so on; get a little comprehension of what was involved in His mortal probation, the things that He underwent as a mortal man as well as increasing our vision where the eternal things are concerned, where His stature and position are involved as the Son of God, the creator, the promised Messiah and so forth. Well, I hope we have done that. It's beneficial and profitable, of course, for us to have the increased knowledge that we ought to have incident to the studying that has been involved) but even paramount to that would be the feelings that we have in our hearts with reference to Him as a result of coming to a greater knowledge of what's involved in His life, mission and ministry.

I have read most of the term papers that have been submitted. Hopefully I will have them all ready by tomorrow so that such of you as want your copies back can get them at that time. I have been very gratified in the main; there have been some very excellent presentations made and some thoughtful analysis and consideration of subjects.

Well, let's talk today more about what we started to talk about yesterday. There were some twenty or more headings in the outline that are involved here. We were just dipping down into the outline and picking up a couple of sample things to get a feel of the teachings He gave relative to His Second Coming. Primarily we didn't get around to His teachings yesterday, but we talked of some things that put the Second Coming in its relationship to our day, in its perspective to world events. Let's talk today first about what begins on page 667 in our text and read a little of the scripture and get before us the doctrine that has a very important personal application to us as individuals.

Now, at the heading of that section, I've taken the words out of the book of Malachi, "Who May Abide the Day of His Coming?" These are words, of course, that they sing in the Messiah. They're a clear Messianic text, having reference to the Second Coming of the Son of Man. Well, look at the text now and let's see this very simple illustration that He makes. "Then [that is in the actual day of His coming] shall two be in the field, the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." (Matt. 24:40-41.) It looks like in my copy I have a mistake, but that's the point up to there. In that connection, look over at the Inspired Version. "Then shall be fulfilled that which is written, that in the last days who shall be in the field . . ." and so on, which throws a little added light on it and meaning that when Jesus said this He was essentially quoting something that's in some ancient scripture that we don't have. Well, what would this mean? The Second Coming is going to arrive; here is the very hour when He comes; there are no more events precedent to occur; Jesus is coming; He is coming in the clouds of heaven with the holy angels. This is the destined hour; this is the great and dreadful day of the Lord. Now, here's an announcement: two

shall be sitting at a factory bench working and Christ comes; one is taken and one is left. Here is an announcement: the hour has arrived and we are sitting in a class at the B.Y.U. Two people are sitting in the class and one is taken and the other is left. Two people are riding on an airplane and one is taken and one is left. Put it in any setting that you want. It's in this setting of grinding at the mill in that day because that's the thing they were familiar with.

Well, what happens at the Second Coming of Christ? Who is it who's taken and who is it who's left? And what effect does that have on us as individuals? Now, suppose He came right now and here we are in class, 40 or 50 of us. Would 20 of us be taken and 20 left and who would be taken and who would be left? What's involved?

Question: (Inaudible) . . . another way of saying the parable of the ten virgins . . . (inaudible)?

**BRM:** No, I don't think it is. Now, that ten virgins is talking about the members of the Church; that's limited to the members of the Church. This is talking about everyone and the parable's talking about the people who are invited to the marriage feast. You get invited to the marriage feast with the bridegroom when you join the Church and part of the servants are wise, have oil in their lamps, the holy spirit for their guide and part of them don't. Part of them don't, so part of them get invited in and part of them don't. Now, this is talking about the whole world. Here's everybody involved and some people are taken and some people are left. What takes place at the Second Coming of Christ causes a division among the people.

Question: (Inaudible.)

**BRM:** The people are going to be caught up to meet Him and they are going to return with Him and some of them are going to reign with Him on earth for a thousand years. Well, there is an extremely important thing that the prophet did here. What that says the way we read it in Matthew is just one hundred percent in accord with a lot of revelations that we have. But when the prophet put it in Luke in the Inspired Version, he did an entirely different thing with it. Now, first of all, this is Matthew now, one shall be taken and someone is left. Who is it that is going to be taken? The righteous or the wicked? One shall be taken, the one shall be left. The telestial people are taken; the wicked are taken. Now, what does that mean? "Who can abide the day of his coming?" Who can say, who can abide the day? If Christ comes today, what happens? Well, the people that live on the earth at the present moment only have to live a telestial law, don't they, in effect? In other words, today you can live a carnal, corruptible, evil life and you have no problem about being on earth. You can commit adultery, murder; you can lie; you can steal; you can do anything you want and it doesn't affect your staying on the earth.

Now, what happens when the Second Coming arrives? Look in Section 101 and look down at verses 23 to 24. "Prepare for the revelation which is to come . . . all flesh shall see me together." Now, this is the hour and the moment He's arriving. Then the verse says, ". . . and every corruptible thing, both of man, or of the beasts of the field, or of the

fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed.” Christ comes and every corruptible thing is consumed. Who may abide the day of His coming? Well, not people who are carnal, who are corrupt, who live, in effect, a terrestrial law.

Now, who’s going to live on the earth during the millennium? Nobody lives on the earth when the earth is being renewed and receiving its paradisiacal glory, except people who are able to live and do live a terrestrial law. So, you end up with people who are upright and pure and decent and all the rest. Now, of course, nobody lives on earth when it becomes a celestial sphere unless he is sanctified and pure and free from all sin and has a celestial body. Well, look in this Malachi reference. We won’t read this, but let’s scan down it. The third chapter, “Who may abide the day of his coming?” Then you begin to see who will not . . . (inaudible). That is the second verse, “who may abide the day of his coming?” “Who shall stand when he appeareth?” The third verse He is going to sit in Judgment. The fifth verse: “I will come near to you to judgment.” Now, notice, “And I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling” and so on. Well, they won’t abide the day.

If you want a real interesting study for yourself, read this next about tithing. Figure one whether members of the Church who don’t pay their tithing will abide the day. Right in the midst of this discussion about who’s going to abide the day, suddenly the Lord starts to talk about tithing. It talks about that and it comes right back to this same principle about who may abide the day. You get down to the fourth chapter. “The day come cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up.” So, there is the word wicked. All that do wickedly shall be as stubble. The day comes; Moroni said this differently; he said it’s they that come shall burn them up. Well, the wicked are swept off the earth when the millennial era starts. So, this is a miraculous thing beyond human capability of performance. It’s the Lord doing it and so Jesus, taking some text that is totally lost to us, reminds them in connection with the Second Coming of this great concept that only the righteous will abide the day. Incidentally, on that tithing matter, don’t we have a latter-day revelation that picks this same thing up and says that “he that is tithed shall not be burned at his coming.” The Lord picked this right up out of the book of Malachi. You pay your tithing and you won’t be burned at His coming. No promise that if you don’t pay your tithing that you will avoid the burning. That makes tithing a serious matter because we are under covenant to pay it.

Question: Those who will abide His coming are still mortal. Will they have to be taken up to avoid the burning?

**BRM:** I wouldn’t think so. I think what will happen is that they will be quickened and changed, presumably. It’s like the three Hebrew children in the fire; it doesn’t hurt them. Presumably it’s like the fire that surrounded Lehi and Nephi in the prison and so on. Their bodies are quickened and changed and they abide the day.

Question: (Inaudible) . . . animals?

**BRM:** That's a very interesting thing; what is it? This makes you think there is a difference in animals, doesn't it? I don't know the answer to that and this is the only scripture that I know about that even mentions it, except that it is implicit in the prophet's sermon that animals are resurrected and go on in the eternal world. It just makes you speculate and think that there must be some difference in animals and that some of them are going to one kingdom and some of them are going to another, but you see, we get a little beyond what we are able to pin down when we talk about that. Well, here is the first concept that Jesus teaches on that.

Question: Are we to understand that the fire is a literal fire?

**BRM:** Sure. Just as literal a fire as it's the literal water that baptizes us. "The element shall melt with fervent heat," that next verse says. (D & C 101:25) Well, the vineyard will be burned. Every corruptible thing will be swept off; it'll be a new earth, a paradisiacal earth, a different kind of an earth than the one we have been inhabiting.

Question: (Inaudible) . . . like to know Book of Mormon says that . . . (inaudible) . . . the wicked are destroyed by fire; the righteous will be saved by fire?

**BRM:** I don't recall it; it may be in the Book of Mormon, but I think it is in Peter. "Shall be saved so as by fire," Peter says, talking in substance about the same thing as in this Section 101. It may be in the Book of Mormon, too. But now, look, with that concept in mind, let's take a look at what He has to say in Luke. Now, this is a very interesting thing that He does, an extremely interesting thing. I put Luke in here not because it's the same passage, but because it's the same subject. It's Him saying something about the Second Coming to a different group of people at a different time and using precisely the same thing to teach an entirely different concept. There are two or three instances of this. I think we will take another one today, also.

Now, look at the Inspired Version of Luke on page 668.

I tell you in that night there shall be two in one bed, the one shall be taken and the other left. Two shall be grinding together, one shall be taken and the other left. Two shall be in the field, one shall be taken and the other left.

Now, this is different; it's not what we have, been reading, but he's using the same concept. They answered and said unto him:

Lord, where shall they be taken? He said unto them, whithersoever the body is gathered or in other words, whithersoever the saints are gathered. Thither will the eagles be gathered together or thither will the remainder be gathered together. This He spake signifying the gathering of the saints, and of angels descending and gathering the remainder unto them. The one from the bed, the other from the grinding and the other

from the field, whithersoever he listeth, for verily there shall be new heavens and a new earth wherein dwelleth righteousness, and there shall be no unclean thing for the earth becoming old even as a garment having waxed in corruption wherefore it vanisheth away and the footstool remaineth sanctified, cleansed from all sin. (JST, Luke 17:36-40.)

Well, you see what He's done here. He's used on a different occasion the identical concept which is taken from some ancient scripture, but which He does not here identify as to coming, to teach that the righteous are the ones who shall be taken, meaning that the remainder of the elect will be gathered to the body of the saints at the time of the Second Coming. Now, that's an obvious principle, but it quite nicely shows how you can teach two different things, both of which are true, by using the same text. Now, what counts to us is this one that the wicked will be taken, because what is involved is we don't want to be classed with the wicked.

Question: Those who are caught up to meet the Savior, will they be a celestial few that are caught up with the clouds?

**BRM:** I am sure that is true. Anybody who has lived a celestial law will be caught up to meet Him and will return with Him, but they are going to live to be a hundred years of age on the earth, so they haven't become immortal in the resurrected sense.

Question: (Inaudible) . . . sealed up?

**BRM:** Yes, they could; they sure could. They could be any of the saints who are living such a life that they will go to a Celestial Kingdom or heaven. They will be caught up to meet Him and they will return with Him. If they are twenty years old, they will live out the span of their life to be a hundred and then they will be changed to the final immortality, although an initial change comes over their body.

Well, let's not, I don't think we need to, go farther on this concept, but at least we have opened the door here to a concept that shows the tremendous import of the doctrine of the Second Coming. It's just pure matter of answering this question, "who may abide the day of His coming?" This finally gets to be a day when He, who's judgment is just, judges and things are done equitably, fairly and there is no partiality. So, if you have lived the law, you abide the day and if you haven't lived the law, you're swept off. If you are swept off, that means you are destined for a Telestial Kingdom and your spirit goes to the spirit prison to await the day of the second resurrection, the day of which it says "these are the rest of the dead and they live not again until the thousand years are ended and neither again until the end of the earth."

Well, let's take one more. Maybe we will have a little time today, since this is the last time, if we can make it, for any questions that you would like to ask. But, look on page 670. The heading here is "Watch, Pray and Be Ready." Now, when you get right down to it, the purpose, the primary purpose, I think, of teaching the doctrine of the Second Coming is to have a dramatic, glorious event that can be taught so that it will instill into the hearts of people a desire to do this very thing, to watch, pray and be ready, to be

qualified to abide the day. It has a great effect, or should, on individuals, how they live and the knowledge they have of the Second Coming. If you understand the Second Coming and really believe it, you end up living a different way than you otherwise would. Now, one of the most interesting things about the Second Coming that we have anywhere is in this heading and it's because of what the prophet did in the Inspired Version to give a vision of the thing. So, let's look together first at the Inspired Version of Mark, beginning on page 671.

What I say unto one, I say unto all. Watch therefore for ye know not at what hour your Lord doth come, but know this, if the goodman of the house had known in what watch the thief would come he would have watched and would not have suffered his house to have been broken up, but would have been ready. Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh. Who, then is a faithful and wise servant, whom his lord has made ruler over his household, to give them meat in due season. Blessed is that servant whom his lord, when he cometh, shall find so doing and verily I say unto you he shall make him ruler over all his goods. This is talking about the servants that administer in the Church. But if that evil servant shall say in his heart, my lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in the day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth and thus cometh the end. (I.V., Mark 13:52-61.)

Now, that substantially what our Pearl of Great Price says. That's virtually all new, inserted revelation as far as the book of Mark is concerned, as we have it in the King James Version. This 55<sup>th</sup> verse that we read has particular application, the whole passage does, to the leaders in the Church, the people who have been given a stewardship, who are to watch over the Church. Now, Matthew, the Inspired Version, the 24<sup>th</sup> chapter and the 56<sup>th</sup> verse; let's pick that up; it hears on what we were saying here. "Thus cometh the end of the wicked, according to the prophesy of Moses, saying, they should be cut off from among the people, but the end of the earth is not yet, but by and by." This is the end of the world, not the end of the earth. The end of the world is, by definition, the destruction of the wicked. The world is the carnal society of men that lives on the face of the earth. I have overcome the world; I have overcome carnality; I have risen above the world, so the end of the world is the destruction of the wicked and it's this thing where every corruptible person will be taken.

Well, we are pretty familiar now, with what I have read, but we have quite a new concept here in the book of Luke and it will be worth our while to read Luke, the Inspired Version account and the regular account of this that is in the 12<sup>th</sup> chapter. Now, this again is an instance where Jesus in the Luke account is talking on a different occasion, but it's the same subject and I have lumped them together for a reason that we are going to see now. So, look at Luke chapter 12 and let's just take the time this particular day to read it.

Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will [return from the wedding; than when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. [Now, notice how this goes, because we are going to see some changes. He's talking about the watches of the night. It leaves the impression that maybe He will come in one watch and maybe He will come in another and regardless of when He comes, be ready.]

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speaketh thou this parable unto us, or even to all?

And the Lord said, who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat and he feed them.

Blessed is that servant whom his Lord when he cometh shall find so doing. [All right, He is not talking to the world; He is talking to the ministers of Christ in the Church, according to this account.]

Of a truth I say unto you, that he will make him ruler over all that he hath.

But, and if that servant shall say in his heart, my lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken.

The Lord of that servant will come the day when he looketh not for him and at an hour when he is not aware, and will cut him in sunder, and will appoint his portion with the unbelievers.

And that servant, which knew his lord's will, and prepared not himself, neither did according to his will shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall he much required; and to whom men have committed much, of him they will ask the more. (Luke 12:35-43.)

All right, we just deliberately took the time of the class to read that so that we would have it before us, because what we want to get now is an entire new concept of the Second Coming, that comes by virtue of repeating that in the Inspired Version. So, look at the I. V. account now and the portions that are involved we'll pick out.

Let your loins be girded about and have your lights burning, that ye yourselves may be like unto men who wait for their lord when he will return from the way, but when he cometh and knocketh, they may open unto him immediately.

Verily I say unto you, blessed are those servants whom the Lord when he cometh shall find watching. [Now, He is talking about the ministers of the Church, the servants, the people who know the truth.] for he shall gird himself and make them sit down to meat and will come forth and serve them.[Now, here] for behold he cometh in the first watch of the night, and he shall also come in the second watch, and again he shall come in the third watch. Now, here's a new concept; he's coming more than and verily I say unto you, he hath already come as it is written of him, and again when he shall come in the second watch, or come in the third watch, blessed are those servants whom, when he cometh, that he shall find so doing.

For the lord of those servants shall gird himself and make them to sit down to meat, and will come forth to serve them. And now verily, I say these things unto you that ye may know this, that the coming of the lord is as a thief in the night and it is like unto a man who is an householder, who, if he watches not his goods, the thief cometh in an hour of which he is not aware and taketh his goods and divideth them among his fellow servants. [Now, all of that is new, pure revelation.] and they said among themselves. . . [and so on, what we have already read. Down to verse 49.]

The Lord said I speak unto those whom the Lord shall make rulers in his household, to give his children their portion of meat in due season. [the officers of the Church] they said who, then, is that faithful and wise servant and the Lord said unto them, it is that servant who watches to impart his portion of meat in due season. (I. V. Luke 12.)

Well, we start out here now with a concept that when the Second Coming of Christ arrives, the wicked are going to be destroyed. That is supposed to be an incentive to us to live right so that if Christ comes in our day we will abide the day and live on earth. We take a different occasion when Christ taught the same thing to these people as recorded in Luke and he says the Lord has already come; it's passed; it's over with; then he doesn't say suppose He comes in the first watch or the second watch or the third watch, would you be ready when He comes, but he says He has already come in the first watch and in the second watch, or He will come in the first watch and He will come in the second watch and He will come in the third watch. If you continue this, He will come in every watch that there is and there isn't one Second Coming of Christ, there is a whole series of Second Comings. Now, what does this mean? This is the only place as far as I can think of where instead of talking about the Second Coming of Christ as an event that is going to transpire at a specific time, we come forth with a somewhat new, revolutionary and



different concept and it says He is going to come one, two, three, four, five, a thousand times. He is going to come.

All right, now, the setting is, here He is and He is talking to the officers of the Church and He is saying, now, you are my servants and you are appointed to give meat in due season to the saints. You are appointed to feed them spiritually: feed my sheep. Well I am going to come in the first watch and then I am going to come again in the second watch. What is it? What happens when the servant dies?

Student: As I thought about this question, I think it means that we need the Savior in one sense of the word at various times, that is, all of us don't die at the same time; we don't all live at the same time. We must prepare for it in the day of our probation.

**BRM:** Now, this is pretty good; this is good. We have this doctrine of the Second Coming of Christ and it has the tremendously vital and important point attached to it, that it becomes an incentive for personal righteousness. Now, you say, when will He come? It doesn't matter when He comes. Regardless of when He comes, every principle applies to every individual. Now, as to the actual coming, we were talking yesterday and we said He is going to come between a couple of days here, a period here. He's going to come between the time of His ascension and an appointed period over here which is going to be the end of the world. Now, these people who lived in Paul's day got the false idea that He was going to come during the allotted span of their lives. We began to read things that had to transpire one, two, three, four and so on before He came. We got down to the point that these had substantially occurred and that now we were in a period that immediately preceded His coming. Now, we still can't read the signs of the times to the point that we know the day and the hour. We can't specify that He will come at this moment, but we know enough to know the time and the season; we know the approximate time that He will come, but we don't know the express moment. We know that it will be in this general period. Well, that has it's effect on us. We lived in Joseph Smith's day; we wonder will Christ come in our day? Joseph Smith wondered this and he prayed and the Lord said to him if you will live to be 85 years of age, you will see the face of the Son of Man. He says, I really don't know what the Lord was talking about; I don't know whether He meant that He would come or whether I would go where He was. Now, you see, just deliberately the Lord only reveals a half truth; He doesn't reveal the whole truth, because He wants Joseph Smith, who sits right here, to have some personal anxiety in his heart, and to wonder, is Christ coming in my day and if He is coming in my day, will I be able to abide the day? Will I be taken or will I be left?

All right, He doesn't happen to come in Joseph Smith's day and here come His children and all of the children are supposed to wonder, is Christ coming in my day? Here's my father and he's supposed to wonder, is Christ coming in my day? The effect of that is to make him watch, pray and be ready so he will abide the day and it turns out He doesn't come in my father's day. So, here I am and I am in precisely the same situation, there is a little anxiety and uncertainty; I can't pin it down, so I say to myself, I have to be ready. If He comes, fine, and if He doesn't the same process repeats itself over again for my children. So, the Lord is deliberately, advisedly, for the reason of giving an incentive for

personal righteousness, leaving a hazy period as to when He is going to come and that makes this principle operate in the lives of people. Now, we take the next step and we discover lo, and behold, that He comes in the first and the second and the third watches, which means that people in successive ages died and when death comes Christ didn't come in the sense of the great and dreadful day of the Lord arriving, but death comes and it is as though He had come where that individual is concerned. You and I die and there comes into our life these experiences in practical effect that is precisely the same as though we had lived at the Second Coming of Christ, because the same thing then happens to us that would have happened had we been living. We either abide the day, in effect, or we don't abide the day.

Now, what happens when you die if you abide the day? You die; you get a partial judgment, don't you? You die and you go to the Spirit World; you either go to hell or you go to paradise. Here's a partial judgment. You lived right in this life, accepted your covenants and been true and faithful. Your death is the same thing as though you had lived at the Second Coming of Christ, because at your death you either go to paradise or you go to hell. If you go to paradise, you abide the day, in effect. It's the same thing as abiding the day, but if you go to hell, you're the rest of the dead and you live not again until the thousand years is ended, neither again until the end of the earth. So, it is as though you were the wicked who were taken at the Second Coming and you are gone and remain in hell until the end of the millennium and you come forth in the second resurrection. Let's talk about it if we need to now. We have 25 subjects and I have just picked out two or three to sort of give a flavor and a concept of how His teachings go on the Second Coming.

Question: I am just wondering, if this was our . . . (inaudible) . . . you say you live for this purpose.

**BRM:** Live for death?

Student: No, live for being saved and abiding the day as sort of a personal goal. Do you think that will really save us?

**BRM:** Well, people get talking in the abstract about whether you live the law because you love the Lord or you fear Him or something else. I never get very excited about that. I think anything He can do to get us to live the law, so much the better. If I lived the law because I am afraid to be burned and I am, well, it was a glorious thing He had that concept of fear, wasn't it? Now, somebody says, well, you better live the law not because you fear the Lord, but because we love Him, but on the other hand everybody isn't the same and so He uses every conceivable incentive that can be imagined to touch every heart that is possible to touch. Sure, theoretically it is better to live the law because we're not trying to abide the day maybe, but on the other hand it's a pretty good encouragement to live it because we want to abide the day, a practical approach.

Question: Two questions: . . . (inaudible) . . . where it's talking about the first . . . come already? Would this be when it came to resurrected beings that isn't used and they didn't . . . (inaudible)?

**BRM:** I don't know. It could be it's come already. It could mean that He himself, this is the thought that occurred to me, I don't know if this is wholly true or not, was He is there already and it's a day of judgment for them because they are either accepting him or rejecting him. "Behold I say he has come already in that I am here." Some of you believe and it's . . . (inaudible) . . . as though you had abided the day and some of you don't and the consequences are severe. I don't know categorically if that is what it means, but that is the thought that occurs to me as I read it. Now, maybe you can get an interpretation.

Question: (Inaudible.)

**BRM:** That isn't quite what we were talking about yesterday; that is talking about the abomination of desolation that will sweep Jerusalem the second time. Now, this abomination of desolation came to Jerusalem once in the days of Titus and this was one of the most terrible sieges that has ever been. If I remember correctly, a million, a hundred thousand Jews or some such matter were slain in Jerusalem in this seize. I listened to President . . . (Inaudible) . . . quoting some authority and it said the blood ran in the streets up to the horses ankles. There was just an unbelievable slaughter. Now, this abomination of desolation is going to occur again in the Second Coming, incident to it and in both instances, I guess, except the days be shortened no flesh will be saved, that is every living thing would have been killed, like the Jaredites and the Nephites were killed. That's a little different setting than we were talking about yesterday.

Question: A number of references . . . (inaudible) . . . does sound like . . . (inaudible) . . . were talking about the coming of the Lord's son. I think it is quite natural that so many people were confused and think that was the Second Coming, but it is possible that He was talking about a coming where the Lord would come privately to the righteous at that time. Apparently some people . . . (inaudible).

**BRM:** That is conceivable; I hadn't particularly thought of that. I don't know whether that could be so, but that's possible. That's a new thought to me, but that's worth serious consideration. That could be. It's a sure thing that we know relatively so little about what's happened in some of these dispensations, but if we really knew the full we might discover a lot of things like that.

Question: Do you feel the earth will change and go into this millennium?

**BRM:** I don't know; I wish I did. I used to always think, without having paid much attention, that it would be a very rapid thing; it may be that it will take a little time; I don't know. It doesn't seem like it will take too much time for the wicked to be swept off and the vineyard to be burned, but on the other hand we have sort of discovered that there are periods of time involved. In a lot of these things as we look back and see that they transpire that we didn't suppose, wouldn't have supposed would have been required, as

we just look forward to their possible occurrence. That's a very interesting thing, but I wouldn't have any idea as to how fast it will be.

Question: (Inaudible.)

**BRM:** I don't know the answer to that. I think there is a revelation that says Zion will be redeemed after His coming, isn't there? But we finally got a revelation that says some of these things are going to take place after His coming. I don't know. If we are supposed to know that, I haven't learned it yet. It just may be that it isn't categorically set out just for this deliberate reason of leaving a little uncertainty in the hearts of men. Now, this fig tree illustration, this is an ideal parable to just deliberately leave uncertain the day of His coming. You know it's almost there because the fruit's coming, but you don't know quite when it will be ripe and ready, This deliberate uncertainty is a great client.

Question: (Inaudible) . . . building up of Zion in the seventh chapter of the book of Moses, verses 62-63 . . . (inaudible) . . . talking about the holy place. It talks about the holy city being established and then the saints gather . . . (inaudible) . . . let me read just a verse of this: "unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming."

**BRM:** That sounds like they are going to be there before He arrives.

Student: Right, and prepare themselves there.

**BRM:** Isn't that the verse that says, "My people shall I preserve?"

Does it say in the end of that verse, "but my people will I preserve?"

Student: Not right here.

**BRM:** It may not be in that; I have forgotten.

Student: (Inaudible) . . . build up a place of refuge and they will be the only people not at war with one another.

**BRM:** Sounds like it. Now, I don't know the answer to all these things. It's extremely difficult to be sure of a lot of these things, but it sounds like that's so.

Question: Lately, at least I have noticed in the last year or so at the "Y," it seems like almost with increasing frequency, we hear speakers talk about we are in the late Saturday evening of time. It seems to be in even conference themes, that it is quite popular. What value do you think there is of studying some of the discourses of the early brethren like have been compiled in many books we have on the Second Coming and looking?

**BRM:** Well, I think there is tremendous value in studying the Second Coming and trying to evaluate what it's going to be and trying to read the signs of the times, i think we are supposed to do that, but unfortunately a lot of what we do is off in this sensational field. It's done without the secure knowledge of how all these things fit in and there is an awful lot of nonsensical speculation in this field. People take out of context and don't know what context they should go in, what Heber C. Kimball or Orson Pratt or somebody else said, who probably knew infinitely more than the compiler and the present author, and you end up not being too sure that they solved all the problems they set out to solve. Now, I would be scared to death to try and resolve problems of . . . (inaudible).