

# **Babylon the Great**

## **“Come out of her, my people”**

“God, the Father of us all, uses the men of the earth, especially good men, to accomplish his purposes. It has been true in the past, it is true today, it will be true in the future.” Ezra Taft Benson, April Conference 1972. I would suggest just the opposite is also true, “Satan, the ‘god of this world,’ uses the men of the earth, especially bad men, to accomplish his purposes. It has been true in the past, it is true today, it will be true in the future.

### **Preface:**

Few of God’s children on this earth attain “Zion.” We’re told Enoch, Melchizedek, Abraham, the Nephites during the first year of the reign of the Judges, and shortly after Christ’s resurrected visit to the America’s all attained, or came close to attaining, a Zion society. Zion is a political and religious kingdom that the “saints” have freely gathered to and strived to attain throughout history. Zion’s King, is Jesus Christ. The people who gather to Zion freely accept Jesus as both their political King, and religious Savior. Zion is thus a real political kingdom, called the Kingdom of God, and a people’s lifestyle where all share freely of their goods (Acts 2:44-45; Acts 4:32-36; Acts 5) and “peace” – which in Hebrew indicates the absence of war - prevails.

Many of God’s children have lived in empires like “Babylon,” and even more were killed, subjected to, and suffered under the hands of empires like Babylon. According to my Bible dictionary Egypt was the first empire, followed by Assyria, Babylon, Persia, Greece, Rome etc. Babylon, the anti-thesis of Zion, is also both a political and religious kingdom. But unlike Zion, empires force their subjects to accept their rule, often at the pointy end of a weapon. In all ages the “saint’s” physically fled these empires to avoid capture or destruction. Babylon, always striving to become, or maintain, its materialistic grandeur, rules peoples and rapes the world of resources by force. Satan has used countless kings and world tyrants, who always seem willing to take the treasures of the earth and buy up armies and navies and rule this world with blood and horror, in an attempt to capture even more treasures. Babylon’s religion is idolatry, the worship of things made by man’s own hands, which are often the spoils of war.

Thus we see two major characteristics of Zion: She is a real kingdom with a real King, where peace – the absence of war - abounds and the people freely worship Jesus. We also see Babylon has two major characteristics, she too is a real political kingdom/empire, but her vassal states are compelled to membership through military force, or the threat thereof; and her people worship idols, the things made of their own hands, i.e. materialism.

Most accept that Zion, past and future, is both a real political kingdom as well as a people’s lifestyle. Babylon on the other hand has, in the last days, somehow mysteriously lost one of her two major character traits. All agree that Babylon is still an idolatrous materialistic wicked lifestyle, but for some reason modern commentators seem to forget that most of Babylon’s economic idolatrous wealth comes at the point of a spear, enforced by the political empire’s king.

In this paper we will examine both the historical and eschatological characteristics of “Babylon,” as seen through the eyes of Isaiah, John, Nephi and Jesus.

To substantiate this thesis I’ve taken the most explicit chapters about “Babylon” from the Bible and the Book of Mormon.

We'll look at Isaiah chapters 13, 14 and 47. Although not touched on in this paper, those who are interested might take note that Isaiah chapters 13 through 24 deal with many of the nation states which make up the latter-day Babylonian empire. A thorough study of Isaiah leads some to believe Isaiah's "Egypt" represents the leader of the latter day Babylonian empire. See Isaiah 19 and 20, where "Cush" NIV, and "Ethiopia" KJV relies upon Egypt for her military strength, but is subsequently destroyed by another world power, Assyria.

In Revelations 17 and 18, we see that like Isaiah's "Egypt," John's "Babylon the Great, the Mother of all harlots" controls all the kings of the earth and is thus the leader of the latter day Babylonian empire. Once again we'll see the pattern play out where Babylon the Great controls the world both economically and militarily.

In 1 Nephi chapters 13, 14 and 22 Nephi tells us that the mighty Gentiles nation (1N22:6-8) of the Last days is the "Great and Abominable Church."

In 3 Nephi chapters 16, 20 and 21 Jesus Himself, lets us know that Nephi's "mighty Gentile nation" is the United States of America (3N16:8-9), she is the "enemy" of "His People," Lehi's seed and will be utterly destroyed. We'll also note that to be saved from captivity and or destruction in the latter days, the Lord's "saints" will once again probably need to physically, as well as spiritually, flee from Babylon the Great, and become "numbered among" Lehi's seed. (2N10:19; Eth 13:10; 1N14:2; 3N16:13; 3N21:1,6; Mormon 5:10)

## **Zion**

A unique LDS belief is we "believe in the *literal* gathering of Israel and in the *restoration* of the Ten Tribes; that **Zion** (the **New Jerusalem**) **will be built** upon the **American continent**; ...." (Articles of Faith:10.) In fact the city of Zion will be headquartered in "Missouri, which is ... the land of promise, and the place for the city of Zion." (D&C 57:1-3.)

We also believe Zion is a people's lifestyle; "And the Lord called **his people ZION**, because they were of **one heart** and **one mind**, and **dwelt in righteousness**; and there was **no poor among them**." (Moses 7:18-20.)

Joseph Smith taught that Zion is both a place and a people. In the following verses the Lord ties together as synonymous terms "Jacob," "Lamanites" and "Zion" as "his people" which peoples will all be "assembled together" in the "place" the Lord "appoints."

(D&C 49:24-25.) But before the **great day** of the Lord shall come, **Jacob** shall flourish in the wilderness, and the **Lamanites** shall blossom as the rose. **Zion** shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto **the place** which I have appointed.

The early Latter-day Saints, dreamed of attaining Zion, but failed in their attempt. In a letter dated December 10<sup>th</sup>, 1833, Joseph Smith explained to the scattered saints of Missouri that although he'd inquired of the Lord, he still did not know two things: First, "Why God has suffered so great a calamity to come upon Zion," and Second, "By what means He will return her [Zion] back to her inheritance..." (History of the Church, Vol. I, p. 454). Then, by the April Conference of 1834 the First Presidency of the Church had obtained the answers they sought. Joseph Smith said:

"It is very difficult for **us** to communicate to the churches all that God has revealed to us, **in consequence of tradition**; for **we** [The American Saints Joseph Smith was addressing in

Conference] are differently situated from any other people that ever existed upon this earth; consequently those **former revelations** [Like those in 3 Nephi 16, 20, 21 which depict the Lamanites building Zion, the New Jerusalem, with the “assistance” of repentant Gentiles] cannot be suited to **our** conditions; they were given **to other people**, [Lehi’s seed] who were **before us**; but in the last days, God was to call **a remnant**, [From Lehi’s seed. See 2 Nephi 3] in which was to be **deliverance**, [both physical and spiritual. See Ether 13] as well as in Jerusalem and Zion. Now if God should give no more revelations, **where will we find Zion and this remnant?** [Again tying together “Zion” with the “remnant” of Lehi’s seed.] The time is near when **desolation is to cover the earth**, and **then** **God will have a place of deliverance in His remnant, and in Zion.**”

For the first time in the world’s history the “Gentiles,” not the “house of Israel” had the Gospel restored to them instead of the **direct lineage** through which the “everlasting covenant” had always been passed down from father to son. (See JST Gen 9:20-23; Gen 14:40) It seems Joseph Smith came to the understanding that Zion and the New Jerusalem is a place of “deliverance” for “His remnant,” Lehi’s seed, the Lamanites AFTER the “desolation” which will “cover the earth.” Joseph Smith continues:

“Take away **the Book of Mormon** and the revelations, and where is our religion? We have none; for without **Zion**, [The People known as the “remnant,” Lehi’s seed, or the Lamanites] and a place of deliverance, [Missouri] we must fall; ..Then, .. if we are **not sanctified** [Spiritually] and **gathered** [Literally and Physically] to the places God has appointed, ... **we must fall**; we cannot stand; **we cannot be saved**; for **God will gather out His Saints from the Gentiles**, and **then** **comes desolation and destruction**, [of the Gentiles] and none can escape except **the** [spiritually] **pure in heart** who are [physically] **gathered** [out from among the Gentiles].” (*History of The Church*, vol., 2: p. 52.)

Note that to be saved “His **Saint’s**” must be “**gathered out**” from among their fellow “**Gentiles**” before the “desolation and destruction” if they hope to be saved spiritually and temporally. It may be prudent at this point to quickly point out that in the Book of Mormon the term “Gentile” is used most often to describe American citizens living in the “mighty Gentile nation,” (1 Nephi 22: 6-8) as well as members of the LDS Church which bring the Book of Mormon to Lehi’s seed (3Nephi 21). Joseph Smith having translated the Book of Mormon knew that even though as members of the LDS Church we may be adopted into the house of Israel, to ALL the Book of Mormon authors we, as Latter-Day Saints, are still “identified with the Gentiles” (See D&C 109:60) Very seldom do Book of Mormon authors make the distinction between the Gentiles “that have come upon the face of this land and scattered my people” (3Nephi 16:8-9) and the members of the restored Gospel which proclaim their status in the house of Israel through adoption. When Book of Mormon authors speak of those Gentiles which “repent” they use the terms “Saints” or “disciples” but never “adopted members of the house of Israel” nor “repentant Gentiles.” Paul does the same. (See Romans 11) The point here is that we, as Americans, whether members of The Church or not, are still “identified with the Gentiles.” (D&C 109:60)

Elder Sidney Rigdon followed Joseph’s talk and commented upon the same theme:

“On two points hang all the revelations that have ever been given, and these are the two advents of the Messiah. The first is past, and the second is now just before us; and consequently those who desire a part in this era which the angels desired to look into, have to be assembled with **the Saints**; for **if they are not gathered**, they must wail because of His coming. ..., for the **ancient Saints** [The house of Jacob] will reign with Christ a thousand years. **The gathered Saints** [repentant Gentiles] **will dwell under that reign**, [of Lehi’s seed. 3Nephi 16:12; 3Nephi 21:22-23] and **these who are not gathered may expect to endure His wrath** that length of time; for the rest of the dead are not to live till the thousand years are ended.

(History of The Church, vol., 2: pg. 52 - 53.)

Why did the Gentile saints fail in their attempt to build Zion? For one, Zion isn't theirs to build. The "**ancient Saints**," specifically Lehi's seed, will build the New Jerusalem, with the "assistance" of the repentant Gentiles, not visa versa. (See 3 Nephi 16: 8 – 15; 3 Nephi 20: 13-16, 21-22; 3 Nephi 21: 13 - 24) Also the timing was not right. Note Joseph Smith's statement, "God will **gather out His Saints from the Gentiles**, and then comes desolation and destruction." Although the Saints felt they were gathered out "from the Gentiles" by moving to the borders of America territory, the "Indian territory," the time for the "desolation and destruction" of the Gentiles was still to come. It is this "gathering out" before the "desolation and destruction" to which we will shortly return and make the focus of this paper, but first let's briefly describe this Zion to which we will gather.

Although the descriptions of Zion are brief, I'd guess that what King Mosiah's subjects accomplished shortly after his death, during the first years of the Nephite republic, is a good start.

"And when the priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God they all returned again diligently unto their labors; **and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner;** (As compared to the "faith" and "profession" of Nehor. See Alma 9 - 16) and thus they were all equal, and they did all labor, every man according to his strength. And they did **impart of their substance, every man according to that which he had**, to the **poor**, and the **needy**, and the **sick**, and the **afflicted**; and they did **not wear costly apparel**, yet they were neat and comely. And thus they did establish the affairs of the church; and thus they began to have **continual peace** again, notwithstanding all their persecutions. And now, because of the steadiness of the church **they began to be exceedingly rich, having abundance of all things whatsoever they stood in need**—an abundance of flocks and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of silk and fine-twined linen, and all manner of good homely cloth. And thus, **in their prosperous circumstances**, they **did not send away any who were naked**, or that were **hungry**, or that were **athirst**, or that were **sick**, or that had **not been nourished**; and **they did not set their hearts upon riches**; therefore **they were liberal to all**, both old and young, both bond and free, both male and female, **whether out of the church or in the church**, having no respect to persons as to those who stood in need. And thus they did prosper and become far more wealthy than those who did not belong to their church." (Alma 1:26-31.)

This Nephite accomplishment a century before Christ's visit to the Americas was just a sample of what was accomplished after his visit as we're told in the 4<sup>th</sup> book of Nephi. In fact Lehi's seed are the only people we know of since the flood that have actually attained a Zion lifestyle here on earth, even though the primitive Church had everything in common. (See Acts 4:44-45; and Acts 5)!

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were **no contentions and disputations** among them, and every man did deal justly one with another. And **they had all things common among them**; therefore there were **not rich and poor, bond and free**, but they were all made free, and partakers of the heavenly gift. And there were great and marvelous works wrought by the disciples of Jesus, insomuch that **they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear**; and all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus. And the Lord did prosper them exceedingly in the land; ... And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them. And it came to pass that there

was **no contention among all the people**, in all the land; but **there were mighty miracles** wrought among the **disciples** of Jesus. And it came to pass that there was **no contention in the land, because of the love of God which did dwell in the hearts of the people**. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but **they were in one, the children of Christ, and heirs to the kingdom of God**. And how blessed were they! For the Lord did bless them in all their doings; yea, even they were blessed and prospered until an hundred and ten years had passed away; and the first generation from Christ had passed away, and **there was no contention in all the land**. And he kept it eighty and four years, and there was **still peace in the land**,... (4 Ne 1:2 – 21)

One of the most defining features of Zion is its “peace.” In Hebrew the word “peace” has the added meaning of “lack of war.” As we’re told over and over again in 4<sup>th</sup> Nephi the society Jesus visited in the American continent after his resurrection had “no contention.” Thus the people in Zion enjoy an abundance love for one another and God, have all things in common, and live in a society void of contention. Melchizedek and Abraham created the same type of society for their followers.

(JST Genesis 14:33.) And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace. ... And this **Melchizedek**, having thus **established righteousness**, was called the king of heaven by his people, or, in other words, the **King of peace**. And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; Him whom God had appointed to receive **tithes for the poor**. Wherefore, **Abram paid unto him tithes** of all that he had, of all the riches which he possessed, which **God had given him more than that which he had need**. And it came to pass, that **God blessed Abram**, and gave unto him **riches**, and **honor**, and **lands for an everlasting possession**; according to **the covenant** which he had made, and according to the blessing wherewith Melchizedek had blessed him.

After God took Enoch’s Zion up into heaven we’re told;

“...that the God of heaven looked upon **the residue of the people**, and **he wept**; .... And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity? ...The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency; And **unto thy brethren have I said**, and also **given commandment**, that **they should love one another**, and that **they should choose me**, their Father; but behold, **they are without affection**, and **they hate their own blood**; (Moses 7:28-33.)

What a compassionate God! What a compassionate Father we have! He gives us agency, even though we abuse it to the extent of shedding blood. God’s “Royal Law” (James 2: 8) is to “love one another” and by so doing show we’ve chosen Him by living in peace. The antithesis is Satan, who wants us to hate one another, and shed blood in war. In Today’s world it seems as if Satan has taken the treasures of the earth and bought up armies and navies and given them to tyrants who rule and oppress. When we obtain God’s society it’s called Zion. When we live in Satan’s society it’s called Babylon. Zion is peace, communal living and righteousness. Babylon is war, wickedness and contention. Both are real physical places. Both constitute real lifestyles. The former we’re told to gather to, the latter we’re told to flee.

**Babylon:**

Speaking of the latter-day Babylon the Great John tells us to:

**“Come out of her, my people,** that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and **double unto her double** according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall **her** plagues come **in one day**, death, and mourning, and famine; and she shall be utterly burned with **fire**: for strong *is* the Lord God who judgeth her.” (KJV Rev. 18: 2 – 8)

To “**come out of**” Babylon the Great we must first ascertain **what/who Babylon the Great is** today. To do this it may be helpful to first define what “Babylon” was anciently. To help us, the Lord gives us “patterns” from the past, to help us understand the present. (D&C 52:14) Nephi tells us he had to explain Isaiah to his people because they “know not concerning the manner of prophesying among the Jews.” It would seem reasonable that if any of us hope to understand Isaiah, or the Book of Mormon whose prophets use the same methods of prophesying as Isaiah, we need to understand “the manner of prophesying of the Jews” ourselves. (2 Nephi 25: 1 – 5) A manner of prophesying used by Hebrew prophets was to use historical precedence or patterns to provide future warnings for us, i.e. “history repeats itself.”

Jesus says Isaiah spoke concerning the house of Israel *and* also **to** the Gentiles of the last days. (3 Nephi 23:1-2) Nephi suggests we liken Isaiah unto ourselves, because Isaiah’s words are just as relevant to adopted “Israel” today as they were to the natural lineages of “Israel” in his day. (1 Nephi 19:23; 2 Nephi 11:2) What confuses many is *how* Isaiah does this *simultaneously in the same verses*. In fact Isaiah’s entire book can be read both historically, as well as from a current perspective. (Isaiah 46:10, 3 Nephi 23:2-3) Very seldom does Isaiah state point blank, “this next part is about the last days” like he does in Isaiah 2:2. And although the phrase in “**that day**” often signals a “last days” timeframe, Isaiah uses types and patterns that he knows match both historic and future events. To understand the major players in Isaiah’s work, like Babylon, Egypt and Assyria, we must understand this dual applicability.

Frequently, modern Isaiah commentators seem confused when Isaiah indicates he’s speaking of events in an end time scenario, because the names and places no longer exist, or if these nations still exist they no longer resemble the characteristics of their ancient predecessors. These commentators accept that “Assyria” today does not exist as a nation, and therefore they’ll suggest that in an end time setting “Assyria” must be a code name for, and thus represent, a different world superpower. Yet, within the same verses, the same commentators will force existing nation states like “Egypt,” and cities like “Babylon,” into both their historical and an end times settings, even though the patterns and types no longer fit “Egypt” or “Babylon.”

Today neither Egypt nor Babylon are world empires. Neither is a cultural hub of idol worship and materialism, as they were in Isaiah’s day. Today, the “house of Israel” does not look to the nation state of Egypt for military protection, as she did during the reigns of Kings Ahaz and Hezekiah. The city Babylon, located in present day Iraq, is far from resembling the latter day “Babylon” John speaks of that is so powerful she can make all the kings and rulers of the earth “commit fornication” with her for the sake of her materialistic lusts. Nor would today’s merchants lament if Babylon in Iraq were destroyed “in a day.” (See Rev. 18)

An important key to understanding Hebrew prophets is found in patterns and types. Isaiah, Ezekiel, John and other eschatological prophet seers, establish nations, cities and events in their historical setting in such a way that they also simultaneously represent future nations, cities and events with the same

basic characteristics. Thus Isaiah and John can speak of “Babylon” and “Babylon the Great” respectively, in both their historical and end time roles because the roles do not change. Historically for Isaiah, both the Assyrian & Babylonian empires of his day resembled the characteristics first set by Nimrod’s Babylon, and for John, Babylon the Great was the Roman Empire. Thus, “Babylon the Great” is today what Rome was in the past, the nation state which leads a militaristic idolatrous empire.

It seems this duality between Babylon and Zion has ever been present in the minds of the Prophets.

“**13** These all died in faith, not having received the promises, **but having seen them afar off**, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth **14**. For they that say such things declare plainly that **they seek a country**. **15**. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. **16**. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city...(Hebrews 11:13-16)

“But ye are come unto **mount Sion**, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and **church of the firstborn**, which are written in heaven, and to God the Judge of all, and to the spirits of **just men made perfect**, And to Jesus the mediator of **the new covenant**” (Hebrews 12: 22-24)

The early Saints had seen in vision “afar off” our day and knew we too would be faced with what a choice between the “country” of Zion or the empire of Babylon.

When we begin to understand the characteristics and behavioral patterns behind the code names used by the Hebrew prophets historically for nations, cities, and events, the prophecies are easier to understand in a latter-day context. Therefore, the historical players’ roles, patterns, and characteristics represent real end times entities which will do and be essentially what their historical counterparts were and did. With regards to Babylon the Great we can see this is accurate since Isaiah, John, Nephi and Jesus all describe a latter-day militaristic idolatrous empire superpower with the same characteristics, even though the titles and code names given this entity often differ.

With this in mind, let’s analyze the Babylonian empire’s ancient characteristics to find behavioral “patterns” (D&C 52:14) we expect to see parallel our latter day “Babylon the Great.” Leading LDS Abraham scholar and author of “*The Blessings of Abraham: Becoming a Zion People*,” E. Douglas Clark explains the conditions of the first Babylon created by King Nimrod:

“Noah’s children [by the time of Abraham] began to **fight one another**, to take captive, and to **kill one another; to shed human blood** on the earth, **to consume blood**; to build fortified cities, walls, and towers; **men to elevate themselves over people**, to set up the **first kingdoms; to go to war** – people against people, nation against nation, city against city; and everyone to do evil, **to acquire weapons**, and **to teach warfare** to their sons. City began to capture city and to sell male and female slaves...They made **molten images for themselves**. Each **would worship the idol which he had made as his own image**.”

“There were ten generations from Adam to Noah,” and “ten from Noah to Abraham. And...already there had arisen a pretender who audaciously claimed the patriarchal authority for Zion to **rule over the human race and all living things**; the proud and powerful **King Nimrod**. According to Jewish sources, his [King Nimrod’s] claim to **divine authority to rule the world** was based on the patriarchal garment he had in his possession, the garment handed down from Adam through Noah and then stolen from him.”

“...What Nimrod had established was not the peaceable earthly kingdom of God but **the military earthly dominion of Satan**. Nimrod had **subdued nations** and **extended his kingdom far and wide**, and is remembered in legend as one of **the most ruthless effective conquerors ever**. He ‘held sway over the entire world,’ says a Turkish Islamic source.”

“The profile of Nimrod **the conqueror** as painted by tradition seems to correspond closely to what historical sources say about the ideal of kingship in the ancient Hittite empire,.. ‘the Hittite king was **the supreme military commander of his people**,’ while the ideology of kingship demanded that he demonstrate his fitness to rule **by doing great military deeds**, comparable with and where possible surpassing the achievements of his predecessors. ‘**Military expansion became an ideology in its own right, a true sport of kings**.’ Indeed, one of the Hittite kings from this same era recorded his military exploits in terms of ‘a lion pouncing upon his prey and destroying it without mercy – **an image of ruthless savagery**’ that ‘was to become a regular symbol of Hittite power.’”

“Legend further remembers Nimrod **as the most wicked of any man** since the Flood, **imposing idolatry** and all manner of evil practices on his subjects, and forcing them to worship him as god. Nimrod made men forget the love and worship of the true God, the Creator of the Universe, and led them on the path of sin and transgression.’ Thus, Nimrod the hunter hunted not only great beasts but also the souls of men, seeking to turn them away from God.”

“In **that violent age of conflict and conquest**, the world no doubt seemed to be determined by battles,...” (The Blessings of Abraham, pg. 31 – 36)

From this we see two of the dominate characteristics of King Nimrod’s Babylon: First, her people are idolatrous, they worship things made by their own hands, and second, which is probably even more symbolic, “**Military expansion became an ideology in its own right, a true sport of kings.**” Recall the words Isaiah uses to describe the death of the latter day “King of Babylon” when he arrives in Hell and is taunted by all the other world leaders; “**Sheol** below was in commotion because of you, anticipating your arrival; on your account she roused all the spirits of the **world’s leaders**, causing **all who had ruled nations** to rise up from their thrones. [Thrones in Hell that is.] All alike were moved to say to you, even **you have become powerless as we are!** You have become like us!” [Spirits in Hell!] (Isaiah 14: 9 – 10)

It seems that leading one’s nation to war, the “**Sport of Kings**,” will result in many “**world leaders**” being sent to Hell and becoming “powerless.” This includes the latter-day empire King of Babylon. John the Revelator provides us with similar imagery; “..Babylon the great is fallen,.. For **all nations** have drunk of the wine of the **wrath** of her fornication, and **the kings of the earth** have **committed fornication with her**,..” (Rev 18:2 – 3) Both Isaiah and John tell us how the Lord’s justice will finally play out on the world scene. In the end there will be a complete reversal of circumstances for the inhabitants of the earth. The poor and needy will be exalted and the rich and proud will be destroyed. “He that exalteth himself [in this world] shall be abased, and he that abaseth himself shall be exalted [in the next world]” will become the order of the day AFTER Babylon is destroyed. (D&C 101:42)

Abraham, having lived in King Nimrod’s court, knew very well what the first Babylonian empire was like, when he wrote about it. Thus Isaiah knew King Nimrod’s “Babylon” was an idolatrous militaristic empire. These characteristics then become the “type” or “pattern” used for subsequent “Babylonian empires” spoken of in scriptures. According to my Bible dictionary the scriptures speak of the following empires.

The 1<sup>st</sup> militaristic idolatrous superpower was EGYPT (in power to 1491 BC)

The 2<sup>nd</sup> militaristic idolatrous superpower was ASSYRIA (1491 - 606 BC)

The 3<sup>rd</sup> militaristic idolatrous superpower was BABYLON (606 - 538 BC)

The 4<sup>th</sup> militaristic idolatrous superpower was Medo/Persia (538 - 333 BC)

The 5<sup>th</sup> militaristic idolatrous superpower was GREECE (333 - 44 BC)

The 6<sup>th</sup> militaristic idolatrous superpower was ROME (44 BC - 476 AD)

In the Book of Abraham, the first facsimile is of an Egyptian Pharaoh with the idolatrous priest, Elkenah, who is attempting to take Abraham's life while the gods Libnah, Mahmackrah, and Korash watch. From this, and other historical records, we know that the Egyptian empire influenced the second world empire, the Assyrian Empire. Both the Assyrian and Babylonian empires were in place while the prophet Jeremiah was alive. Like many prophets who spoke up against these empires, he suffered because of it.

The third world empire, Babylon, is well known because of King Nebuchadnezzar's relationship with the prophet Daniel. In the second chapter of Daniel, the prophet first relates, then interprets King Nebuchadnezzar's dream. The dream is about four kingdoms or empires, each successively weaker than King Nebuchadnezzar's. (Daniel 2:31-45) In Chapter 8, Daniel sees the Medo/Persian Empire, the Greek empire, and four other kings. The 4<sup>th</sup> world empire was the Medo/Persia, a coalition government. The 5<sup>th</sup> militaristic idolatrous empire was Greece, under Alexander the Great. Alexander's empire covered the known world, even if it was short-lived. The 6<sup>th</sup> militaristic world superpower, the Roman Empire, was in place during Christ's earthly ministry.

By recounting the former, my point isn't to recount history, but instead to simply point out that a central theme of apocalyptic prophets is empire building through war, "the sport of kings." History is replete with stories of powerful men building real, physical-world-conquering, militaristic, idolatrous nation states, known as empires. Keep in mind John speaks of two more...the 7<sup>th</sup>, which reigns in the last days and is destroyed by the 8<sup>th</sup> empire, which will enjoy her power for just a short time before she too is destroyed to make way for Zion. (See Revelations 17)

In Victor Ludlow's book, "*Isaiah: Prophet, Seer and Poet*," he states of Babylon the following:

"Isaiah first addresses **Babylon**, the ancient country that had ruled over the Middle East until displaced by the Assyrians. Although Babylon was subject to Assyrian rule during Isaiah's lifetime, she gradually regained power and independence until the New Babylonian Empire replaced [the] Assyria [Empire] as the major **power** (both military and economic) in the Fertile Crescent at the end of the seventh century BC. But even during the so-called Assyrian period, **Babylon still represented the best of culture, learning, literature, and religion**. Therefore, Isaiah often uses Babylon and her king as **symbols** of the world and its wickedness. Pg. 184

Later on pages 235-6, Victor Ludlow explains,

"Tyre had much in common with Babylon, ...  
Babylon was at the heart of **political kingdoms**,  
Tyre was the **central commercial city**;  
Babylon was the **traditional center of land power**,  
Tyre was the **leading sea power**;  
Babylon extended her **empire by war**,  
Tyre expanded **her influence through trade**;  
Babylon **tore down and destroyed other cities**,  
Tyre **planted colonies and built new cities**. (See Young, The book of Isaiah 2:121.)"

The Babylonian Empire, created through warfare, along with its idolatrous “culture” became, for the Hebrew Prophets, a **type**, a **code name**, for any idolatrous militant empire. It isn’t shocking to read in a “Catholic Daily Study Bible” that John the Revelator’s “Babylon the Great” is the code name for the “Roman Empire,” of Christ’s day. The Roman Empire’s characteristics of world conquest and idolatry matched the pattern set by history’s empires and thus the Roman Empire deserved the title “Babylon the Great.” (Rev. 17: 1-5; 18.) Even one of Nephi’s terms for Babylon, “the Great and Abominable church,” depicts a continuation of the Roman Empire before the discovery of America, which at the time, played more the role of military empire than that of church as we might define a church today. (1 Nephi 13 – 14) The prophets are consistent. World conquering materialistic idolatrous superpowers from the Egyptians through the present are given the title “Babylon.”

Having demonstrated Babylon’s major historical characteristics of militarist expansion and idolatry, let’s return to the Lord’s command for us in the last days to “come out of” Babylon the Great.(Rev 18:4) to determine if the Lord’s command is to be taken spiritually, temporally or both. Let’s begin by looking for similar commands and the actions of those given similar commandments in their day.

“And I heard another voice from heaven, saying, **Come out of her (Babylon the Great), my people**, that ye **be not partakers of her sins**, and **that ye receive not of her plagues**. For her sins have reached unto heaven, ... Therefore shall her plagues come in **one day, death, and mourning, and famine**; and she shall be utterly **burned with fire**: for strong *is* the Lord God who judgeth her.” [Revelations 18: 4-8](#)

Using scriptural patterns as our guide we find many stories where the Lord’s people are saved from physical/temporal destruction because they “come out of” a Babylonian-type situation.

Abraham describes the conditions which caused him to flee King Nimrod’s Babylon.

“My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshiping of the gods of the heathen, utterly refused to hearken to my voice; For their hearts were set to do evil, ... they turned their hearts to the sacrifice of the heathen in offering up their children unto these dumb idols, and hearkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elkenah.” [Abraham 1:5 – 7](#)

Because of Babylon’s wickedness Abraham tells us, “I Abraham, saw that it was needful for me to obtain another place of residence;” (Abr. 1:1) Later Abraham’s nephew Lot and his family are warned to flee from the plains of Sodom and Gomorrah.

“And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, **get you out of this place**; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. And when the morning arose, then **the angels hastened Lot**, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities... and all the inhabitants of the cities, ... But his wife looked back from behind him, and she became a pillar of salt. ... And **Lot went up out of Zoar**, and dwelt in the mountain, and his two **daughters** with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two **daughters**.” (Genesis 19:14-30.)

The Book of Mormon begins with a similar exodus pattern.

“For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father, Lehi, having dwelt at Jerusalem in all his days); and in that same year there

came many prophets, prophesying unto **the people that they must repent**, or the **great city Jerusalem must be destroyed.**" (1 Nephi 1: 4)

"And he read, saying: Wo, wo, unto Jerusalem, for I have seen thine abominations! Yea, and many things did my father read concerning Jerusalem—that it should be destroyed, and the inhabitants thereof; many should perish by the sword, and many should be carried away captive into Babylon." (1 Nephi 1:13)

"Therefore, ...after the Lord had shown so many **marvelous** things unto my father, Lehi, yea, **concerning the destruction of Jerusalem**, behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard. And it came to pass that **the Jews did mock him** because of the things which he testified of them; for he **truly testified of their wickedness and their abominations**; ... And when the Jews heard these things they were angry with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain; and they also sought his life, that they might take it away." (1 Nephi 1:18)

"And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness. And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him. And it came to pass that he departed into the wilderness. And **he left his house**, and the **land of his inheritance**, and his **gold**, and his **silver**, and his **precious things**, and **took nothing with him**, save it were his family, and provisions, and tents, and departed into the wilderness." (1 Nephi 2:2-4)

Nephi states more than once that if they stayed behind in Jerusalem, they too would have perished, regardless of their spirituality. I find this extremely instructive. Obviously, Lehi forsook "Babylon" spiritually long before he was commanded to flee from Jerusalem physically.

"...Wherefore, if my father should dwell in the land **after he hath been commanded** to flee out of the land, behold, he would also perish. Wherefore, it must needs be that he flee out of the land." (1 Nephi 3:18)

"And after this manner of language had my mother complained against my father. And it had come to pass that my father spake unto her, saying: I know that I am a visionary man; for if I had not seen the things of God in a vision I should not have known the goodness of God, but had tarried at Jerusalem, and had **perished with my brethren.**" (1 Nephi 5: 3-4)

Inevitably someone says, "But we have nothing to fear, because the prophet will tell us in conference to flee from Babylon the Great, assuming such a physical exodus is really warranted, before any destruction." Note Lehi's command was a personal command to him and his extended family; it did not come from the leaders of the church nor the temple priests in Jerusalem.

To such a thought process, that we need not fear until a formal declaration is made from the pulpit in General Conference, I would suggest one read D&C 101:42 – 69 since this parable relates specifically to our days. Also take a close look at these patterns, especially during what I call the Nephite Republic, comprising Alma, Helaman and 3<sup>rd</sup> Nephi. It seems the major role of the prophets is to testify of Christ and command the people to repent to avoid destruction, **not** to flee or leave to avoid destruction. That there are those who fled the Nephite nation just before a large war, is evident (See Alma 45: 9-14; 63:4-11 and Hel 3:3-4) but the pattern seems to be that the Prophets stay with the wicked and continue to call them to repentance even in the face of certain destruction, as did Alma, his son, and his grandsons that lead the Church. Even Nephi, in 3<sup>rd</sup> Nephi, who is told that anything he requests of God will be granted, does not tell the Nephites to flee, but instead to repent. When the command to flee Babylon does come it seems the exodus is done individually and in secret. By the time Israel is wicked enough

to merit utter destruction, there are very few- even in the church (Hel 4:1-4)- which welcome the message and even fewer that heed it. (See Alma 45: 9-14 where Alma turns the plates over to his son and shares with him a secret that some of those who were then “counted” among the Nephites, would leave.)

Here a distinction needs to be pointed about between the Nephites when they are lead by kings verses being led by the voice of the people. After Lehi’s death, Nephi, playing the part of protector King for “his people” acting as if under the Davidic covenant, and obeys a similar warning to flee with his people. Keep in mind the protection given the people of the house of Israel under the Davidic covenant is between God and the righteous king. When the king is righteous, the people are protected. As compared to the covenant Moses received in Mount Sinai, “the Sinai covenant,” divine protection for the *entire* house of Israel,... comes through individual obedience to the law. We observe this “pattern” of Divine protection provided under the Davidic covenant among the Nephites when they had kings. But during the time period I call the “Nephite Republic,” the 120 year period leading up to Christ’s personal visit to the Americas, when the Nephites - much like the Americans today - enjoyed four things no other nation has enjoyed on this earth: 1; **Separation of Church and State**, 2; **A living prophet** in their land, 3; The “**voice of the people**” elects their Government representatives and thus God “holds [those] men [and women] accountable for their acts ... in making laws and administering them, for the good and safety of society, (D&C 134:1) and 4; The “**fullness of the Gospel**,” which is described as the scriptures, and more specifically the Book of Mormon. (D&C 42:12). Thus we see under the Davidic covenant that when Nephite Kings (Nephi, Benjamin, and Mosiah) are righteous, God protects the Nephite people and their king’s lead them in an exodus, but the Nephites are “utterly destroyed” when the voice of the people chose evil over good.

“And it came to pass that the Lord did warn me, that I, Nephi, should depart from them and flee into the wilderness, and all those who would go with me. Wherefore, .. I, Nephi, did take my family, ... and all those who would go with me. And all those who would go with me were those who **believed in the warnings** and the revelations of God; wherefore, they did hearken unto my words. And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days.” [2 Nephi 5:5-7](#)

A similar pattern is found when King Mosiah leads all that will follow him out of the land of Nephi to the land of Zarahemla:

“Behold, I am Amaleki, the son of Abinadom. Behold, I will speak unto you somewhat concerning Mosiah, who was made king over the land of Zarahemla; for behold, **he being warned of the Lord that he should flee out of the land of Nephi**, and as many as would **hearken unto the voice of the Lord should also depart out of the land with him**, into the wilderness— And it came to pass that he did according as the Lord had commanded him. And they departed out of the land into the wilderness, as many as would hearken unto the voice of the Lord; and they were led by many preachings and prophesyings. And ... they were led by the power of **his arm**, through the wilderness until they came down into the land which is called the land of Zarahemla.” [Omni 1:12-13](#)

We also see this Divine protection taken away from the people when the vassal king (King Noah) is not loyal to the empire king (God) and thus the Lamanites invade their land and many are killed. Zeniff, King Noah’s father, an overzealous man, returns to the land of Nephi, and becomes “king” over a group of Nephites. (Mosiah 9:3) Later his son King Noah, turns their city into a mini Babylon, full of whoredoms, idolatry and the pride of warfare. (Mosiah 11: 1 - 18) Abinidi the prophet warns of their destruction, and Alma believes him. (Mosiah 11:20-21) Alma, a young priest in Noah’s court, believes Abinidi and escapes “into the wilderness.” (Mosiah 17:1-5) Alma then succeeds in converting about 450 people, which follow him into the wilderness just before their city is attacked by the Lamanites.

Although Alma's followers are taken captive for a short season by the Lamanites, God ultimately saves them and they return to Zarahemla. (Mosiah 24:25) A similar pattern is seen with those who remain behind under King Noah's son, King Limhi, after several battles with the Lamanites, and a period of captivity, become humble and are lead back to Zarahemla. (Mosiah 22:10-13) I believe both of those accounts are types of what will occur in the last days. Some of "the Lord's people" will follow an Alma figure "into the wilderness" while others of the "Lord's people," which should have listened to the Alma figure, but did not, will be taken captive by Assyria, suffer battles, and finally be humbled enough to join those that are gathering to Zion. "Therefore my people are gone into **captivity**, because [they have] no knowledge: and their honorable men [are] famished, and their multitude dried up with thirst." (Isa. 5:13)

Kings Benjamin and Mosiah prepare the Nephites to live a higher law, the Sinai covenant. Since liberty, freedom and laws are governed by the "voice of the people" God's Divine protection is afforded the people only when they as an entire society, are righteous. Thus the covenant of Divine protection for the Nephites falls squarely upon the shoulders of the Nephites themselves, just as Nephi promised it would be for the American Gentiles (1 Nephi 13, 14, 22). Alma the younger leaves his post as the first Chief Judge to dedicate his services to the Lord full time, calling the people to "repentance," not to flee. (See Alma 12, 13) Upon entering into the apostate city of Ammonihah, Amulek befriends Alma, believes his words and joins Alma in warning the people of Ammonihah to repent or be destroyed. Their solemn warning is this:

"Yea, **after** having been such a **highly favored people of the Lord**; yea, after having been favored **above every other nation**, kindred, tongue, or people; after having had all things made known unto them, according to their desires, and their faith, and prayers, of that which has been, and which is, and which is to come; ... Yea, and after having been delivered of God out of the land of Jerusalem, by the hand of the Lord; ...; having been brought out of bondage time after time, and having been kept and preserved until now; and they have been prospered until **they are rich in all manner of things**— And now behold I say unto you, that if this people, **who have received so many blessings from the hand of the Lord**, should transgress contrary to the light and knowledge which they do have, I say unto you that if this be the case, that if they should fall into transgression, it would be far more tolerable for the Lamanites than for them. **24** For behold, **the promises of the Lord** are extended to the Lamanites, but they **are not unto you if ye transgress**; for has not the Lord expressly promised and firmly decreed, that **if ye will rebel against him that ye shall utterly be destroyed from off the face of the earth?**" (Alma 9: 20 – 24)

It's also interesting that Mormon would use the word "**nation**" to describe the city of Ammonihah, when Ammonihah is nothing but a city within the larger Nephite nation. In Alma 16 we see the fate of any "highly favored people," or "nation" which "transgresses contrary to the light and knowledge" given them;

"And thus ended the eleventh year of the judges, .. and the people of Ammonihah were destroyed; yea, **every living soul** of the Ammonihahites was destroyed, and also their great city, which **they said God could not destroy**, because of its greatness. But behold, **in one day** (recall John's Babylon the Great will also be destroyed "in one day." Rev 18:8) **it was left desolate**; and the **carcasses were mangled by dogs and wild beasts of the wilderness**. (Compare Rev 18:2) Nevertheless, after many days their dead bodies were heaped up upon the face of the earth, and they were covered with a shallow covering. And now so great was the scent thereof that the people did not go in to possess the land of Ammonihah for many years. And it was called Desolation of Nehors; for they were of the **profession** of Nehor, who were slain; and their lands remained desolate." (Alma 16: 9-11)

“Every living soul” was “destroyed” in “one day!” Who then was saved from the “Desolation of Nehor’s” in the “Great city of Ammonihah?” Only those few who fled her borders physically before the destruction, like Amulek.

“And it came to pass that Alma and Amulek were commanded to depart out of that city; and they departed, and came out even into the land of Sidom; and behold, there they found **all the people who had departed out of the land of Ammonihah**, who had been cast out and stoned, because they believed in the words of Alma.” (Alma 15: 1)

“And it came to pass that Alma and Amulek, Amulek having forsaken all **his gold**, and **silver**, and his **precious things**, which were in the land of Ammonihah, for the word of God, he being **rejected by** those who were once **his friends** and also by **his father** and **his kindred**,” (Alma 15: 16)

One is left to contemplate the pain Amulek felt leaving behind his friends, family and even his own father knowing what would shortly befall them! So great was his sorrow and “tribulations,”... **before** ... the destruction of his kindred that Alma took Amulek to his own home to “administer” to him. (Alma 15:18)

There are many more examples, but the pattern is repeatedly established in scripture. In a republic where the voice of the people controls the fate of the people, the pattern seems to be that the prophets show up and tell the people to “repent” or their city/nation will be “utterly destroyed,” but they don’t necessarily tell the wicked people to flee to Zion. In fact it seems one of the tests in determining if one is to be numbered among the righteous or the wicked is his or her willingness to actually “flee.”

During the years of the Nephite republic the Book of Mormon records 15 major wars with the “Lamanites.” Interestingly all 15 wars are caused by wicked Nephites traitors that join with, and then incite the Lamanites to war. Although there are prophets living in the Nephite Republic during this entire time, their message was never: We must flee in mass to avoid destruction, as was the case under the Davidic covenant when Nephi and Mosiah fled with all of their people. No, the message of the prophets during the Nephite republic was: repent to avoid destruction. And as we see quite often, 15 times to be exact, neither the people, nor their leaders listen. In fact most of the people get angry when they’re told their city or nation is going to be destroyed due to their own wickedness.

Does the pattern remain the same today? Do we say exactly what the people of Ammonihah said; “this great nation” can never be destroyed, “in a day?” Do we act as presumptuously as the Zoramites, giving thanks to God once a month while bearing our testimonies that we are His “chosen people,” living in his “chosen nation” and “promised land;” while setting our hearts upon riches? (Alma 30, 31) Laman’s and Lemuel’s attitudes are probably one of the best examples of the pattern we should expect from self-righteous materialistic apostate Church members who refuse to leave Babylon because they are blinded by materialism and don’t believe they’re actually living in Babylon. (See Isaiah Chapter 6 too.)

“And thou (Nephi) art like unto our father, (Lehi) led away by the foolish imaginations of his heart; yea, he hath **led us out of the land of Jerusalem**, and we have wandered in the wilderness for these many years; and our women have toiled, being big with child; and they have borne children in the wilderness and suffered all things, save it were death; and **it would have been better that they had died before they came out of Jerusalem** than to have suffered these afflictions. Behold, these many years we have suffered in the wilderness, which time **we might have enjoyed our possessions** and the **land of our inheritance**; yea, and **we might have been happy.**” 1 Nephi 17:20 - 21

It seems so easy to write off Laman and Lemuel as wicked men, never seeing anything in their characters which would resemble ourselves or the modern membership of the Church in general, but let's keep in mind, unlike the rest of the population in Jerusalem, at least Laman and Lemuel followed their father and "*came out of*" Jerusalem, while most of Laman's and Lemuel's Church friends were either killed or taken captive by the Babylonians. Note too, that Laman and Lemuel seem to believe happiness is found in their lands and material things; a very modern trend, even within the Church today. Verse 22 also seems to hit home today.

"And we know that the people who were in the land of Jerusalem were a **righteous people**; for **they kept the statutes and judgments of the Lord**, and **all his commandments**, according to **the law of Moses**; wherefore, **we know that they are a righteous people**; ...." 1 Nephi 17:22

Laman and Lemuel are convinced their church friends are all "righteous people." And why not, their friends are going to synagogue and the temple, while keeping "all" of the "commandments." Isaiah hints that in the latter days God's "rebellious" apostate "sons" will also be a temple going people and compares these apostates, and their destruction, to Sodom and Gomorrah. (Isaiah 1:1-15) Maybe we should take a deeper introspective look at ourselves before brushing off the attitudes of Laman and Lemuel. Especially since Isaiah is clear the Lord's latter-day people have "hands filled with blood" and care nothing for the cause of "orphans" and "widows." (Isaiah 1:15-18) We should also bear in mind the "hypocritical nation" Isaiah speaks to in his first chapter was once full of "righteousness" but she is now full of "murderers." (Isa. 1:2 – 6, 22 – 27) (For those not drawing the connection here between the Lord's latter-day people and hands stained with blood, keep in mind it was the "voice of the people" which ended the Vietnam war, not the politicians nor the Military Industrial Complex nor those enjoying the economy war spawns.)

Back to the "pattern;" Once the general masses of the Lord's apostate people ignore the prophetic warnings to repent, a select few listen and leave the city or nation state in time to be saved from destruction. As Jeremiah states to Israel, "Turn, O backsliding (i.e. apostate) children, saith the Lord; for I am married unto you; and I will take you **one** of a city, and **two** of a family, and **I will bring you to Zion**;" (JST Jeremiah 3:14.)

Every "Babylon," is a world-conquering, militaristic, idolatrous, nation-state empire. Babylon the Great thus includes both the people's idolatrous lifestyle and her superpower militaristic dominance over other vassal states. In the future, after Babylon the Great is destroyed, (Rev. 18; and Isa. 10, 13, 14) the LDS believe there will be a "literal" gathering to Zion. (Article of Faith #10) Zion too is both a people's righteous lifestyle, and a literal world-dominant political kingdom, known as the "Kingdom of God." In fact both Babylon the Great, to include her vassals and Zion are always spoken of as both its people's mindset, the former of war, the latter of peace; and a physical location from which to flee or gather respectively. But for some reason, just during the last day's timeframe, according to most LDS eschatological scholars, Babylon loses the militaristic political dominance part of the pattern and becomes nothing more than an expression of the "wicked world's" idolatrous lifestyle. With all due respect to many Biblical scholars, maybe they don't discern the last empire for what she really is because as Daniel points out each successive empire gets weaker, and the last is "part iron and part clay" (Dan. 2:33) not one large "head of gold" (Dan 2:38) as was Nebuchadnezzar's empire.

Quite often, when speaking of fleeing "Babylon the Great," modern LDS commentators are quick to point out that Abraham, Lot, Lehi, Nephi, Alma Sr., Alma the younger, Amulek and many others had to escape a physical location, in order to be temporally saved in a location where they could prosper spiritually. Yet these same modern commentators seem reticent to suggest such a need might arise in a latter day scenario, even though the pattern is plain to see, one must physically leave Babylon the Great

or be destroyed. We also know from scripture that the few survivors, if they had remained physically in their respective Babylonian borders, would have been destroyed along with those who refused to leave. (See 2 Nephi 1:4, or think about Lot's wife.)

Here, then, is where we run into a latter-day dilemma. In the latter-days we're told to "flee" from "Babylon the Great," but somehow Babylon the Great, according to many modern LDS commentators, seems to lose both her "Great" title, as well as her literal physical identity – their "Babylon" is no longer depicted as a literal nation state empire with all the militaristic political world conquering traits empires demonstrate. Could it be that John's "Babylon the Great" is the leading nation, of the group of Babylonian nation states Isaiah speaks of in chapters 13 – 24? Is Isaiah's "Babylon" a conglomerate of Babylon the Great and the vassal states she controls? (I say modern commentators because as we've seen Joseph Smith and Sidney Rigdon, both spoke of a literal "gathering out" of the Saints before the destruction of the Gentiles. A gathering out which is physical, not just spiritual.)

Douglas Clark, in his book *"The Blessings of Abraham,"* echo's many LDS commentator's when he states:

“...Abraham was given yet another trial, as he was divinely commanded to cut himself off from his past: ‘Get thee out of **thy country**, and from **thy kindred**, and from **thy father's** house, **unto a land** that I will show thee’ (Abr. 2:3; and see Gen. 12:1) ... And as Abraham was commanded to leave the land of idols, so his latter-day posterity are warned of the spiritual idolatry of modern-day Babylon, which, the Lord declares, will soon fall (D&C 1:16). Therefore, the Lord declares, ‘**Go ye out from...Babylon**, from the **midst of wickedness, which is spiritual Babylon**’ (D&C 133:14).

**To where are we to go?** This same passage specifies the destination: ‘**Flee unto Zion**’ (D&C 133:12). Abraham, one man, was called to separate himself **physically** and **spiritually** from the Babylon of his day in order to go and establish a new community, even Zion.”

Babylon and Zion have always been both a physical place and a lifestyle. As Brother Clark points out, for Abraham to be saved he had to “separate himself physically and spiritually” from Babylon. Abraham, and those who went with him, then traveled to their new Zion and lived a spiritual lifestyle worthy of a Zion people. But when Brother Clark asks the question “where are we to go?” he suggest Zion, but ignores the pattern that might require us to physically flee Babylon - before she's destroyed - in an exodus and be gathered to Zion, a real place. (Article of Faith 10). For some reason modern LDS scholars ignore the patterns of the past when the pattern would require modern adopted Israelites to physically leave the comforts of their big modern materialistic homes, and or contemplate that their “mighty nation” (1N22:6-8) might be destroyed “in a day” (Rev. 18) by “fire.” (1N22:17).

Often we're told “We must live in the world, but not be of the world.” Certainly we must not partake of Babylon the Great's whoredoms regardless of where we live physically, however, if we exclude the possibility that we might have to flee Babylon the Great before she is destroyed, as shown repeatedly by previous patterns, then we may never search to understand Babylon the Great's geographic identity much less contemplate literally fleeing from her borders like Abraham, Lot, Lehi, Nephi, Mosiah, et al. With such a mindset we may never ask ourselves questions like; “Who is today's militaristic world empire?” “Which idolatrous nation state is forcing all the other rulers of vassal states to fornicate with her?” “Where might I take my family to flee if I'm living in Babylon the Great physically before she's destroyed?” “Which nation state today controls that economies of all her vassal states?” If we have not anticipated the day when the an “Alma” or “Moses” figure may tell us it is time to gather, assuming such a statement is given, the statement may catch us off guard. Again, Laman and Lemuel church friends were “righteous.” They went to the Temple and “kept all the commandments,” (1N17:20-22)

but those very people were blind to their own wickedness and ultimately destroyed. The pattern is set; no one in the past that remained in their respective Babylon physically, regardless of their individual spirituality, was spared destruction or captivity. As Isaiah says, “there shall nothing remain but to kneel among the captives or fall among the slain” when the latter-day Assyria destroyed the latter-day Babylon.

Brother Clark is not alone, Brother Ludlow too classifies the latter-day “Babylon” as the entire “wicked world,” the anti-thesis of everything “spiritual,” and never even hints there might exist, once again, a real modern-day militaristic empire, or her vassal confederates, from which we must literally escape.

Even with so many scriptural patterns to guide us, modern day commentators seem to brush aside the possibility that the modern-day “Mother of harlots,” as she’s always has been, represents a militaristic idolatrous world dominant nation state empire. Ludlow states:

“Although Babylon did not represent a military threat to Jerusalem during Isaiah’s lifetime, Babylonian culture and its pagan ideologies spread throughout the Middle East. Thus ‘Babylon’ became a type that later became so great an enemy that in Revelations it represents **the antichrist forces**. (Rev. 17: 1-5; 18.) This symbolism is sustained in modern scripture, in which Babylon is used as a name for **Satan’s kingdom**, or **‘the world.’** (D&C 1:16; 133:14).” Pg. 184

My New International Version (NIV) Study Bible says the same thing. When Old Testament prophets are clearly speaking of a latter-day empire they claim this empire is the “antichrist.” Why can’t Babylon be what she’s always been, a real nation state empire? Sure, the “antichrist forces” will be duly manifested in the latter-day Babylon the Great, but this does not exclude the reality that Babylon the Great is also an empire, like she’s always been. Keep in mind that in Isaiah’s days the world’s militaristic empire was Assyria, and she did pose a military threat to both the Northern kingdom of Israel as well as the kingdom of Judah. Thus a militaristic “Babylon” empire was still striving to control the known world by force. In other words, the title Babylon may have better fit another nation state during Isaiah’s lifetime, Assyria in this case, but there was still a militaristic empire on the earth.

Most LDS commentators justify their “spiritual” only view of Babylon citing D&C 1:16, D&C 133:14, and Isaiah 13:5.

“Prepare ye, <sup>a</sup>prepare ye for that which is to come, for the Lord is <sup>b</sup>nigh; And the <sup>a</sup>anger of the Lord is kindled, and his <sup>b</sup>sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. And the <sup>a</sup>arm of the Lord shall be revealed; and the <sup>b</sup>day cometh that they who will not <sup>c</sup>hear the voice of the Lord, neither the voice of his <sup>d</sup>servants, neither give <sup>e</sup>heed to the words of the prophets and <sup>f</sup>apostles, shall be <sup>g</sup>cut off from among the people; For they have <sup>a</sup>strayed from mine <sup>b</sup>ordinances, and have <sup>c</sup>broken mine <sup>d</sup>everlasting covenant; (16) They <sup>a</sup>seek not the Lord to establish his righteousness, but **every man** <sup>b</sup>walketh in his <sup>c</sup>own <sup>d</sup>way, and after the <sup>e</sup>image of his own god, **whose image** is in the **likeness of the world**, and **whose substance** is that of **an idol**, which waxeth <sup>f</sup>old and shall **perish in Babylon**, even <sup>g</sup>**Babylon the great**, which shall fall. (17) Wherefore, I the Lord, <sup>a</sup>knowing the calamity which should come upon the <sup>b</sup>inhabitants of the earth, <sup>c</sup>called upon my <sup>d</sup>servant Joseph Smith, Jun., and <sup>e</sup>spake unto him from heaven, and gave him <sup>f</sup>commandments;” (D&C 1: 12)

“Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the **Gentiles** flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto **the** mountains of the Lord’s house. Go ye out from among **the nations**, even from Babylon, from the **midst of** wickedness, which is **spiritual Babylon**.” (D&C 133:12 – 14) (In Hebrew the word for Gentiles and Nations is the same.)

“An oracle concerning **Babylon**, which Isaiah the son of Amoz saw in vision: Raise the ensign on a **barren mountain**; sound the voice among them! Beckon them with the hand to advance into the precincts of the elite. Hark! A tumult on the **mountains**, as of a vast multitude. Hark! An uproar among **kingdoms**, as of **nations assembling**: the Lord of Hosts is marshalling **an army for war**. They come from a distant land **beyond the horizon** the Lord and the instruments of **his wrath** to cause destruction **throughout the earth**.” (Isaiah 13: 1 – 5)

In Isaiah, “Beyond the horizon” is a word link to the armies of Assyria which come from “beyond the horizon.” “His wrath” is a metaphor for the King of Assyria. “Anger” and “Sword” are both Metaphors for the King of Assyria in Isaiah 10.

Yes, the world at large is a wicked place, deserving of the Lord’s “wrath.” Many nations, as Isaiah points out in chapters 13 through 24 make up the real latter-day Babylonian empire, which will be destroyed. But just because the King of Assyria destroys all the nations listed in chapters 13 – 24, which comprise “Babylon the Great” and the vassal states of Babylon, does not mean there won’t also be a militaristic idolatrous nation state which acts as the “Mother” of all the other vassals. The pattern suggests that once again, as its always been, there will be one nation filled with a people who are “lifted up in the pride of their hearts **above all nations**, and **above all the people of the whole earth**, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations.” (3 Nephi 16:10) The empire nation anciently, be it Egypt, Babylon, Assyria, Persia, Greece or Rome, ruled over and controlled lesser kings, and forced all vassal states to pay tribute to the “Great” empire kings or incur her military wrath. Thus we should expect the latter day Babylonian Empire to do the same; one nation state, which controls many other nations and forces them to “commit fornication” (Rev 18) with her.

In Isaiah chapters 13 – 24 we see that “Babylon” includes many nations; Babylon, Moab, Damascus, Cush, Egypt, Tyre, and Jerusalem. One of which, Egypt, seems to be the leader of the group, since we’re told other nations like Cush, look to Egypt for their military support; support which fails when the King of Assyria destroys Egypt first. (See Isa. 19 and Isa. 20:6). (Cush is the name given in the NIV Bible, Ethiopia is the name given in the KJV.) Although this isn’t a paper on the latter-day “Egypt,” she too is a type. In Isaiah’s day, Egypt was the economic power of the world, whose military strength was often depended upon by other nations, such as the Northern kingdom of Israel and the kingdom of Judah, for military protection. Thus it seems the leader of the Isaiah’s Babylon conglomerate of nations, in an end time scenario, can be found by figuring out who “Egypt” represents today.

To set aside, or ignore, existing scriptural and historical patterns about “Babylon’s” idolatrous militaristic imperial world conquering superpower tendencies, and believe that Babylon becomes in the latter days nothing more than a wicked “spiritual entity” is unsound because there is no pattern to suggest such a thing will occur. Do we, by labeling “Babylon” as only things pertaining to “Satan’s kingdom” and the “spiritual wicked world” ignore, and or negate, the existence of a real latter-day temporal militaristic idolatrous superpower nation state with the same characteristics as all other militaristic Babylonian nation state empires from which righteous men throughout time have written about and from which we’ve been commanded to flee? Or worse yet, will we by ignoring the scriptural patterns never recognize, much less flee, before it is too late? John tells us Babylon the Great will be destroyed “in an hour,” but I’d dare say most of us have never even spent an hour trying to figure out who Babylon the Great is today!

That the “midst of wickedness” *is* “spiritual Babylon,” does not in any way eliminate the pattern set anciently of a militaristic imperial superpower nation state code named “Babylon.” Nor should wicked

“spiritual” aspects of the world at large cause us to assume that in an end time scenario another militaristic imperialist superpower state will not bear the code name “Babylon the Great,” “the mother of harlots” and share all her past militaristic idolatrous cultural characteristics. In fact, just the opposite seems true since John indicates “Babylon the Great” will have enough power, which traditionally comes from military force, to make “all the rulers of the world,” commit materialistic fornication with her. (See Revelations 18) Nor does a study of Babylon’s past characteristics provide a pattern to justify the assumption that the Hebrew Prophets were just seeing in vision a non-temporal, solely spiritual wicked antichrist entity, thus breaking the pattern set time and time again of a literal militaristic idolatrous superpower empire which is strong enough to control many other vassal nation states. As D&C 52:14 states, “I will give unto you a **pattern** in all things, that ye may not be deceived;”

It is not my intention here, nor is it within the scope of this paper, to explain the obvious parallel “patterns” which accompany an escape from Babylon and subsequent exodus to Zion; that of the latter day Davidic Servant who will lead both efforts, as did Abraham, Moses, Lehi, Nephi, Mosiah, Alma et al. But a few verses should suffice the reader who is interested in searching the topic further. As is stated; “I will protect this city (Zion or the New Jerusalem) and save it, for my own sake and for the sake of **my servant David.**” (Isaiah 37:35)

Just as Abraham, Moses, Lehi, Nephi, Mosiah, Alma, et al. lead those who would follow “righteousness” away from physical destruction to a new promised land, so will the latter-day Davidic Servant lead a “remnant” out of “Babylon” before she is destroyed, and subsequently gather “my people” from the “four directions of the earth” (Isa. 11:12) those “few” “remnants” who are “left,” (Isa. 1:8-9; 4:3; 6:13; 10:19; 11:11, 16; 16:14; 17:6; 37:4) who “survive” the destruction of Babylon, and are “gathered” to the New Jerusalem/Zion. Although the latter-day Davidic Servant has many roles to play in our end time scenario, (Isa. 49:5-6) below are just a few verses which deal with the escape from Babylon, and subsequent gathering to Zion.

“In **that day** the **sprig of Jesse**, who stands for **an ensign** to the peoples, shall be sought by the nations, and his residence shall be glorious. In **that day** my Lord will again raise **his hand** to reclaim the **remnant** of his people those who shall be **left** out of Assyria, Egypt, Pathos, Cush, Elam, Shinar, Hamath, and the isles of the sea. He will raise **the ensign** to the nations and assemble the exiled of Israel; he will **gather the scattered of Judah** from the **four directions of the earth.**” Isaiah 11: 10 – 12

“What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse? Behold, thus saith the Lord: It is **a servant in the hands of Christ**, who is partly a descendant of **Jesse** [Father of King David] as well as of Ephraim, or of the house of Joseph, on whom there is laid much power. What is the root of Jesse spoken of in the 10th verse of the 11th chapter? Behold, thus saith the Lord, it is **a descendant of Jesse**, as well as of **Joseph**, unto whom **rightly belongs the priesthood**, [by lineage: see 2 Nephi 3] and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days. (D&C 113: 3 – 6)

“For now the Lord has said he who formed me from the womb to be **his servant**, to **restore Jacob to him**, **Israel** having been **gathered to him**; for I won honor in the eyes of the Lord when my God became my strength he said: It is too small a thing for you to be **my servant** to raise up the tribes of Jacob and **to restore those preserved of Israel**. I will also appoint you to be a light to the nations, that my salvation may be to the end of the earth.” Isaiah 49: 5-6

“And the **trees left** of his **forest** shall be so few, a child could record them. In **that day** those who **survive** of **Israel** and who **escape** of the **house of Jacob** will no longer rely on him who struck them, but will truly rely on the Lord, the Holy One of Israel: of **Jacob a remnant will return** to the one **Mighty in Valor**. For though your people, O Israel, be as the sands of the sea,

only a **remnant will return**; although annihilation is decreed, it shall overflow with **righteousness**. (Isaiah uses the word “Righteousness” as a metaphor for the Davidic Servant.) For my Lord, the Lord of Hosts, will carry out the **utter destruction** decreed **upon the whole earth**.” Isaiah 10: 19 - 23

“See, my Lord the Lord comes with power; his **arm** presides for him. His reward is with him; his **work** precedes him. Like a **shepherd** he pastures his flock: the lambs he gathers up with **his arm** and carries in his bosom; the ewes that give milk he leads gently along.” Isaiah 41: 10 - 11 (Isaiah uses the word “arm” as a metaphor for the Davidic Servant.)

“**The righteous disappear, and no man gives it a thought; the godly are gathered out**, but no one perceives that from **impending calamity the righteous are withdrawn**. Isaiah 13:3 3 I have charged my holy ones, **called out my valiant ones**: My anger is not upon those who take pride in me. Isaiah 4: 3 Then shall they who are **left in Zion** and they who **remain in Jerusalem** be called holy-all who were inscribed to be among the living at Jerusalem.” Isaiah 57: 1

Although there are many more verses throughout the scriptures which attest to the Lord’s willingness to redeem and gather **his people** through a latter-day exodus from Babylon to Zion, one of my favorites is Isaiah 43:1 – 14.

“But now, thus says the Lord he who formed you, O Jacob, he who created you, O Israel: Do not fear, for **I have redeemed you**. I have called you by name; **you are mine**. When you cross the waters, (as I gather you back to Zion) I will be with you; when you traverse the rivers, (on your way to the New Jerusalem) you shall not be overwhelmed. Though you walk through the fire, (Fire, which was caused by the King of Assyria upon Babylon) you shall not be burned; its flame shall not consume you. (The King of Assyria will not destroy you. See 1 Nephi 22:17) For I the Lord am your God, I, the Holy One of Israel, am your Savior; **Egypt I have appointed as ransom for you, Cush and Seba I give in place of you**. (Egypt, Cush, and Seba are all part of the Babylon conglomerate Assyria destroys. It’s probably worth our time to figure out which latter-day nation states Egypt, Cush and Seba represent! See Isaiah Chapters 13 – 24) Because you are precious and revered in my eyes, and **because I love you**, I give men (those living in Egypt, Cush, Seba etc.) in return for you, peoples (high and mighty peoples who exalted themselves, See Isaiah 2:11-12) in exchange for your (humble, poor; See Isa. 14:30) life. Do not fear, for I am with you. **I will bring your offspring from the east and gather you from the west**; I will say to the north, Give up! to the south, Withhold not! **Bring my sons** from afar and **my daughters from the end of the earth** all who are called by my name, whom I have formed, molded and wrought for my own glory. Let go the people who are blind, yet have eyes, who are deaf, yet have ears.

9 When **all nations unitedly assembled**, when **the peoples were gathered together**, (After Babylon is destroyed by Assyria) who among them foretold these things, or predicted events that have come to pass? Let them bring their witnesses and justify themselves, that those within hearing may say, It is true. But you are my witnesses, says the Lord, **my servant** whom I have chosen, ... You are my witnesses, says the Lord, that I am divine, that from the first I have been present from **my hand** none can deliver; when I work, who can thwart it? Thus says the Lord, the Holy One of Israel, your Redeemer: For your sake I launch an **attack on Babylon** and bring down as fugitives all the Chaldeans,” (Isaiah 43: 1 – 14)

Can we assume that many of the world’s nations, peoples and rulers in an end time scenario are wicked? Emphatically YES. Do all of the rulers and their peoples who participate in “fornication” with “the Mother of all harlots,” AKA, “Babylon the Great,” constitute what some call “corporate Babylon?” Emphatically YES! But it also seems scripturally sound, nay inevitable, that we answer

with an emphatic yes, the following: Should we expect from the patterns set in the past to find a militaristic world conquering empire state in the last days that controls “all the rulers of the world” and makes them “drink of her fornication” for economic idolatrous ends? Again, emphatically YES. And it doesn’t seem to matter whether one is living in the nation states code named “Egypt,” “Cush,” “Moab” et al. if ones nation is part of the greater corporate Babylon, which Assyria destroys, we’ll probably face the same fate as those who remained in Lot’s Sodom and Gomorrah, Lehi’s Jerusalem, or Amulek’s City of Ammonihah.

Let’s now take a quick look at some of the main scriptures which depict the circumstances and characteristics surrounding Babylon, as described by many prophets, to get a clearer view of the characteristics of our modern day “Babylon.” Although this is a paper on Babylon, there are a number of major latter day characters/entities which closely interact with **Babylon**. **Assyria** will destroy Babylon. The Lord’s latter-day **Davidic/Josephite Servant** (See D&C 113, 2 Nephi 3:1-5,24) will guide the **Remnant** of the **house of Israel/Jacob** back to Zion. There are many metaphors for each of these players, and I will not take the time to expound on them here, but I will highlight them in the colors as used above throughout the remainder of this paper. (If you feel I’m in error please contact me and I’ll fix it.) (See Appendix A for a list of these highlighted terms.)

Isaiah Chapter 13	Comment
An oracle concerning <b>Babylon</b> , which Isaiah the son of Amoz saw in vision:	
2 Raise <b>the ensign</b> on a <b>barren mountain</b> ; sound the voice among them! Beckon them with <b>the hand</b> to advance into the precincts of <b>the elite</b> .	<b>The Elite:</b> In Isaiah the proud and elite will be humbled, and the humble poor will be exalted. (Isa. 14:30; D&C 101:42 “He that <sup>a</sup> <b>exalteth</b> himself shall be abased, and he that <sup>b</sup> <b>abaseth</b> himself shall be exalted.” There are two ensigns and two hands in Isaiah. The <b>King of Assyria</b> and the <b>Latter-day Servant</b> .
3 I have charged my <b>holy ones</b> , <b>called out</b> my <b>valiant ones</b> : <b>any anger</b> is not upon <b>those who take pride in me</b> .	The Lord’s “holy and valiant” follower will be “called out” of Babylon before the Lords “anger” falls upon Babylon. <b>Ensign, hand, anger, wrath, army for war, fire</b> and <b>sword</b> are all metaphors for the King of Assyria and his army. (Isa. 5:24 – 26; 10:5-7, 12-14) Throughout Isaiah it is <b>Assyria</b> that destroys the <b>Lord’s apostate people</b> (See Isa 1 – 5; as well as the “ <b>wicked world</b> .” Isa. 10, 13 - 24)
4 Hark! A <b>tumult</b> on the <b>mountains</b> , as of a <b>vast multitude</b> . Hark! An uproar among <b>kingdoms</b> , as of <b>nations</b> assembling: the <b>Lord of Hosts is marshalling an army for war</b> .	Mountains, Kingdoms and Nations are all linked together. 3 Nephi 20:20 And it shall come to pass, saith the Father, that <b>the sword</b> of my justice shall hang over them at <b>that day</b> ; and except they repent it shall fall upon them, saith the Father, yea, even upon <b>all the nations of the Gentiles</b> .
5 They come from <b>a distant land beyond the horizon</b> the Lord and the <b>instruments of his wrath</b> to cause destruction throughout <b>the earth</b> .	It is the King of Assyria that comes from a distant foreign land and causes destruction throughout the earth.
6 Lament, for <b>the day of the Lord</b> is near; it shall come as <b>a violent blow</b> from the Almighty.	This verse plainly sets us in the “ <b>Last Days</b> .” As Victor Ludlow states in <i>Isaiah: Prophet, Seer and Poet</i> (I:PSP) “The phrase ‘ <b>day of the Lord</b> ’ first appears in the writings of either-century prophets Amos and Isaiah (Amos 5:18-20; Isa. 2:2-22) to refer to <b>a day of judgment</b> that is so extremely severe that the people will

	howl with fear. The Almighty will commission Assyria will destroy Babylon.
7 Then shall every hand grow weak and the hearts of all men melt.	“Melt” from the fire? I guess only those who’ve been in Hiroshima or Nagasaki can understand the full degree to which modern warfare can melt humankind.
8 They shall be terrified, in throes of agony, seized with trembling like a woman in labor. Men will look at one another aghast, Their faces set aflame.	It is the King of Assyria that makes their hearts melt and sets their faces aflame. He does the burning throughout Isaiah. (See Isa. 5, 8, 10) (1 Nephi 22:17)
9 The day of the Lord shall come as a cruel outburst of anger and wrath to make the earth a desolation, that sinners may be annihilated from it.	Again from Ludlow (I:PSP) pg. 184 Verses 9 – 13 describe the purpose and results of the Lords day of vengeance. Verse 9 explains that that purpose of the day of the Lord is to purge the earth of “all sinners.” And yes it will, but let’s not forget Isaiah opens his work by letting us know his “rebellious sons” in the “last days” will endure the same fate. (Isa 1: 1 – 4)
10 The stars and constellations of the heavens will not shine. When the sun rises, it shall be obscured; nor will the moon give its light.	Some Bible commentators claim the stars represent the people. The moon the prophets, and the sun God. Since the people are so wicked no light can be reflected from them, neither the sun, nor the moon which depends upon the sun will shine either.
11 I have decreed calamity for the world, punishment for the wicked; I will put an end to the arrogance of insolent men and humble the pride of tyrants.	3 Nephi 16:10 “At that day when the Gentiles... shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth...” D&C 101:42 “He that <sup>a</sup> exalteth himself shall be abased, and he that <sup>b</sup> abaseth himself shall be exalted.”
12 I will make mankind scarcer than fine gold, Men more rare than gold of Ophir.	(Doctrine and Covenants 121:34.) Behold, there are many called, but few are chosen.
13 I will cause disturbance in the heavens when the earth is jolted out of place by the anger of the Lord of Hosts in the day of his blazing wrath.	Meteorites? Nukes? Doesn’t sound like a good day for the wicked.
14 Then, like a deer that is chased, or a flock of sheep that no one rounds up, each will return to his own people and everyone flee to his homeland.	If Babylon the Great were the USA, it would be easy to see how all the immigrants living in the USA would flee to their homelands when the economic systems of the world are destroyed.
15 Whoever is found shall be thrust through; all who are caught shall fall by the sword.	3 Nephi 20:20 ... “the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.”
16 Their infants shall be dashed in pieces before their eyes, their homes plundered, their wives ravished.	3 Nephi 21:3 ... “thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.”
17 See, I stir up against them the Medes, who do not value silver, nor covet gold.	The Medes were anciently allies of the Assyrians.
18 Their bows shall tear apart the young. They will show no mercy to the newborn; their eye will not look with compassion on children.	3 Nephi 20:16 “ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver.” Obviously it is Babylon’s young, newborn children that are destroyed, not those that “flee to their homeland.”
19 And Babylon, the most splendid of kingdoms,	3 Nephi 16:10 American Gentiles will become the most

the <b>glory</b> and <b>pride</b> of <b>Chaldeans</b> , shall be <b>thrown down</b> as God overthrew <b>Sodom and Gomorrah</b> .	prideful nation on the earth. Isa. 1: 9 – 10 God likens apostate Israelites to Sodom and Gomorrah.
20 <b>Never</b> shall <b>it</b> be <b>reinhabited</b> ; <b>it</b> shall not be resettled through all generations. <b>Nomads</b> will not pitch their tents <b>there</b> , nor will shepherds rest their flocks in <b>it</b> .	
21 But wild animals will infest <b>it</b> , and its buildings overflow with weasels; <b>birds of prey</b> will find lodging <b>there</b> and demonic creatures prance about in <b>it</b> .	Rev 18:2 <sup>a</sup> <b>Babylon</b> the great is fallen, is fallen, and is become the habitation of devils, and the <sup>b</sup> <b>hold</b> of every foul spirit, and a <sup>c</sup> <b>cage</b> of every <b>unclean and hateful bird</b> .
22 Jackals will cry out from <b>its palaces</b> , howling creatures from its <b>amusement halls</b> . Her time draws near; <b>Babylon's days shall not be prolonged</b> .	The rich have palaces and amusement halls, not the poor.

<b>Isaiah Chapter 14</b>	
The Lord will have <b>compassion on Jacob</b> and once again <b>choose Israel</b> ; he will settle them in <b>their own land</b> , and proselytes will adhere to them and join the <b>house of Jacob</b> .	<b>3 Nephi 20, 21</b> God will have compassion on Jacob. <b>3 Nephi 16:16</b> Verily, verily, I say unto you, thus hath the Father commanded me—that I should give unto <b>this people (Lehi's seed) this land (America)</b> for their inheritance.
2 The <b>nations</b> (the Hebrew word for “Gentiles” is also “nations”) will take <b>them</b> (Jacob & Israel) and bring them to their own place. And <b>the house of Israel</b> will possess <b>them</b> as <b>menservants</b> and <b>maidservants</b> in the land of the Lord:	3 Nephi 16: 11-12 And then will I remember my covenant which I have made unto <b>my people, O house of Israel</b> , and I will bring my gospel unto them. <b>12</b> And I will show unto thee, O house of Israel, that <b>the Gentiles</b> shall <b>not have power over you</b> ; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.
----- v 2 cont. <b>they</b> (Jacob & Israel) will <b>take captive their captors</b> and <b>rule over their oppressors</b> .  3 In the day the Lord gives <b>you</b> <b>relief from grief and anguish</b> and from the <b>arduous servitude imposed on you</b> ,	3 Nephi 16: 8-9,12 the Gentiles... have come forth upon the face of <b>this land</b> , and <b>have scattered my people</b> who are of the house of Israel; and my people who are of the house of Israel have been <b>cast out from among them</b> , and have been <b>trodden under feet by them</b> ; ... and I have caused my people who are of the house of Israel to be <b>smitten</b> , and to be <b>afflicted</b> , and to be <b>slain</b> , and to be <b>cast out</b> from among them, (the Gentiles) and to become <b>hated by them</b> , and to become a <b>hiss and a byword</b> among them— <b>12</b> And I will show unto thee, O house of Israel, that <b>the Gentiles</b> shall <b>not have power over you</b> ;
4 <b>you</b> will take up <b>this taunt against the king of Babylon</b> , and say, How the tyrant has met his end and tyranny ceased!	Ludlow in I:PSP pg. 186 says, “Isaiah foretells that the Israelites in their homeland will eventually recite a taunt-song about the <b>king of Babylon</b> . Structured in flowing poetry, ‘this taunt, upon the death of a <b>world ruler</b> and the fall of <b>his empire</b> , is one of the most powerful poems not only of the Old Testament, but of the whole literature of the world.’ (Kaiser, Isaiah 13 – 39, p. 29: Isa. 14, footnote 4a;) In its historical context, the taunt song

	<p>refers to the fall of the king of Babylon; in an <b>eschatological context</b>, it symbolizes <i>any leader of wickedness, especially Satan:</i>"</p> <p>Ludlow, and Kaiser understand this taunt is "eschatological" and will have an "end times" fulfillment, but unlike Kaiser, Ludlow, in line with most LDS commentators, is quick to place the blame on "<b>any leader of wickedness</b>" especially the non-human all pervasive "<b>Satan</b>," instead of a real living world ruler and his real nation state "empire." Why is it so hard for LDS commentators to grasp the concept of a literal "<b>world ruler</b>" and "<b>his empire</b>" as something real in an "<b>eschatological context</b>?" Could it be there are only a few "empires" to choose from, and the one which houses the majority of those who today claim to be of the house of Israel, would never contemplate their nation being "Babylon?" From an eschatological standpoint Babylon is both the world's spiritual wickedness, but also a literal nation state superpower, with a human "world ruler" (as the patterns has always been) which will tip us off as a sign of the times in the last days as to which imperialist nation state, that controls the world's economics and lives deliciously, is "Babylon." (Rev 18)</p>
5 The Lord has broken <b>the staff</b> of the wicked, <b>the rod</b> of <b>those who ruled</b>	Why wouldn't we expect there to be another real, living breathing, " <b>king of Babylon</b> ," not just Satan, who does all the things Isaiah is about to list in the last days?! Why would we believe that it is Satan himself, and not one of his wicked human agents, as the pattern always has been on this earth? Why assume that just because we're in the "last days the patterns of the past no longer have meaning?"
6 <b>him</b> who with unerring blows <b>struck down the nations in anger</b> , who <b>subdued peoples in his wrath</b> by <b>relentless oppression</b> .	And why is it such a stretch of one's imagination that said king of Babylon actually leads a real nation state which embodies everything that Babylon embodied historically, "relentless oppression?"
7 Now the <b>whole earth is at rest</b> and <b>at peace</b> ; there is jubilant celebration!	The whole earth is at rest from what? War! Without war there is peace! War caused by the king of Babylon. And when "Babylon," and her king, are destroyed why wouldn't the entire earth have a jubilant celebration?
8 The <b>pine trees</b> , too, rejoice over you, as do the <b>cedars of Lebanon</b> : Since <b>you</b> have been laid low, no <b>hewer</b> has risen against <b>us</b> !	Trees represent people. So the people rejoice when the hewer is destroyed.
9 <b>Sheol</b> below was in commotion because of <b>you</b> , anticipating <b>your</b> arrival; on <b>your</b> account she roused all the spirits of the <b>world's leaders</b> , causing <b>all who had ruled nations</b> to rise up from <b>their</b> thrones.	Sheol is spirit prison, or hell, where this latter-day empire's king, the king of Babylon, will go to accompany all the other "rulers of nations." This is a real world leader who dies and goes to hell. If, as Ludlow and most LDS commentators assert, the king of Babylon, from an "eschatological standpoint" is "Satan" why would the rulers of the nations anticipate his arrival in hell, since Satan is already in hell and probably meets them at the door with open arms since they've all participated in "the Sport of Kings" by taking their nations to war?
10 All alike were moved to say to <b>you</b> ,	This new arrival, the last literal "king of Babylon,"

Even <b>you have become powerless as we are!</b> <b>You</b> have become like us!	follows a series of “ <b>world rulers</b> ” who arrive in hell for destroying the world with war.
11 <b>Your</b> glory has been cast down to Sheol, along with the music of your lyres. Beneath <b>you</b> is a bed of maggots; <b>you</b> are covered with worms.	Again, those that have exalted themselves on this earth as tyrant rulers will be abased. D&C 101:42 To not be buried is a covenant curse.
12 How <b>you</b> have fallen from the heavens, O morning star, son of the dawn! <b>You who commanded the nations have been hewn down to earth!</b>	The <b>King of Babylon</b> will die. And again we know there are but few candidates today who can say they live in a nation powerful enough that their leader could be considered powerful enough to “ <b>command the nations.</b> ”
13 <b>You</b> said in your heart, <b>I</b> will rise in the heavens and set up my throne above the stars of God; <b>I</b> will seat myself in the mount of assembly of the gods, in the utmost heights of Zaphon.	Once again many commentators state these verses refer to Satan. The pattern is there. God uses Prophet’s to do his work on earth, just as Satan uses kings and rulers who participate in “the Sport of Kings,” ....war.
14 <b>I</b> will ascend above the altitude of the clouds; <b>I</b> will make myself like the Most High!	It’s as if Satan were screaming to us, “My game plan is to use the rulers of the world to buy up armies and navies so that I can reign upon the earth with blood and horror.”
15 But <b>you</b> have been brought down to Sheol, to the utmost depths of the Pit.	
16 Those who catch sight of you stare at you, wondering, <b>Is this the man who made the earth shake and kingdoms quake,</b>	Rev 18: The king of Babylon is a very powerful man on this earth, probably the most powerful man, capable of making the earth shake and kingdoms quake.
17 who turned the world into a wilderness, <b>demolishing its cities</b> , permitting not <b>his</b> captives to return home?	Even if these verses do depict Satan, Satan, like God uses real humans to do their work here on earth. So there must be a “man” who is doing all this destruction.
18 <b>All rulers of nations lie in state</b> , each among his own kindred.	The king of Babylon is a ruler of a nation state.
19 But <b>you are cast away unburied</b> like a <b>repugnant fetus</b> , exposed like the slain disfigured by <b>the sword</b> , whose mangled remains are thrown in a gravel pit.	The <b>king of Babylon</b> will be destroyed by the <b>king of Assyria</b> and his body will be cast away like an unburied repugnant fetus, which is a covenant curse. (See Isa. 10) This too is a good sign of the times.
20 <b>You shall not share burial with them,</b> for <b>you have destroyed your country and murdered your people.</b> May the <b>brood of miscreants</b> never more be mentioned!	Just like in the Book of Mormon it seems this literal king of Babylon is a traitor to his own land and murders his own people. He is the cause that the king of Assyria comes to destroy the country he rules. Maybe American’s shouldn’t be so quick to write off men like Dr. Stephen Jones from BYU who points out the World Trade Centers were brought down on 9/11 by controlled demolitions.
21 Prepare for the massacre of <b>their sons</b> , in consequence of <b>their fathers' deeds</b> , lest they rise up again and take possession of the world, and fill the face of the earth with cities.	This is NOT speaking of Satan, he is not having children on this earth! Isaiah is speaking about a real latter-day nation whom, if not destroyed, would rise up again (in other words she is already a superpower) to corrupt the world and Zion. If my assumption is accurate it is the people of “Egypt, Cush and Seba” who’s sons are massacred. Isaiah 43:3-4 “Egypt I have appointed as ransom for you, Cush and Seba I give in place of you. Because you (Jacob and Israel) are precious and revered in my eyes, and because I love you, <b>I give men in return for you, peoples in exchange for your life.</b> ”

22 I will rise up against <b>them</b> , says the Lord of Hosts. I will <b>cut off Babylon's name and remnant</b> , its <b>offspring and descendants</b> , says the Lord.	Babylon's people are so evil the Lord will have to destroy them completely lest any of them grow up and try to rule the world again. Jacob 5:43 – 44 “And behold this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was <b>choice unto me above all other parts of the land</b> of my vineyard. And thou beheldest that I also <b>cut down that which cumbered this spot of ground</b> , that I might plant this tree in the stead thereof.”
23 I will turn <b>it</b> into swamplands, a haunt for ravens; I will <b>sweep it with the broom of destruction</b> , says the Lord of Hosts.	<b>Jacob 5: 66</b> “For it grieveth me that I should lose the trees of my vineyard; wherefore ye shall clear away the bad ..., and the bad be hewn down and cast into <b>the fire</b> ,.. and thus will I <b>sweep away</b> the bad out of <b>my vineyard</b> .” Another pattern. Before God plants a new tree, he cuts down the old one.  <b>Ether 2:8</b> And he had sworn in <b>his wrath</b> unto the brother of Jared, that whoso should possess <b>this land of promise</b> , from that time henceforth and forever, should serve him, the true and only God, or they should be <b>swept off</b> when the fulness of <b>his wrath</b> should come upon them.”  Who does the sweeping? The king of Assyria.
24 The Lord of Hosts made an oath, saying, As I foresaw it, so shall it happen; as I planned it, so shall it be:	
25 I will break <b>Assyria</b> in my <b>own land</b> , <b>trample them underfoot</b> on <b>my mountains</b> ; <b>their</b> (Israel and Jacob's) <b>yoke</b> shall be taken from <b>them</b> , <b>their burden</b> removed from <b>their</b> shoulders.	The point of this verse it to let the remnant know that neither Babylon, nor Assyria will rule over them in the end. Once Assyria destroys Babylon, she too is destroyed. (See Isa. 10:12, 16-34) Once the “ <b>Lord's work</b> ” of destruction against Babylon is accomplished, the Lord will “punish the arrogant boasting of the king of Assyria and his haughty pride.” The king of Assyria is a metaphor for yet another literal wicked latter-day nation state, who is commissioned to destroy Babylon, and her king. If Satan were the king of Babylon, then who is the king of Assyria? Who will kill Satan, and who is the wicked king of Assyria? The king of Babylon is not Satan, as brother Ludlow suggests. He is a literal world leader, as is the king of Assyria. Yes they are both wicked men, but they are neither Satan himself.
26 These are things determined upon the <b>whole earth</b> ; this is <b>the hand</b> upraised over <b>all nations</b> .	In Isa. 8, 9 and 10 the Lord's left hand is a metaphor for the king of Assyria.
27 For what the Lord of Hosts has determined, who shall revoke? When <b>his hand is upraised</b> , who can turn it away?	No one will be able to stop the literal king of Assyria and his alliance of nations, from destroying the literal king of Babylon and his puppet vassal states which commit fornication with him. Probably because the destruction comes in “an hour” and in “a day.” Rev 18.
28 In the year King Ahaz died, came this oracle:	
29 Rejoice not, all you <b>Philistines</b> , now that <b>the rod</b> which struck you is broken. From among the	To the Philistines the Lord says, just because I've destroyed the “the rod” (which is symbolic of Egypt,

<p>descendants of that snake shall spring up <b>a viper</b>, and his offspring shall be a <b>fiery flying serpent</b>.</p>	<p>which is one of the Babylon's nations, See Isaiah 19) who "struck you" don't get too excited because the king of Assyria, and his alliance of nations will be just as bad as the king of Assyria. Whoever Babylon and Assyria represent, one thing is for sure, they are they are both literal, real, and both are very evil.</p>
<p>30 The <b>elect poor</b> shall have pasture, and <b>the needy</b> recline in safety. But <b>your descendants I will kill with famine</b>, and <b>your survivors shall be slain</b>.</p>	<p>Yet it seems that among the Philistines "<b>the elect poor</b>" shall have pasture and safety. But the Philistine descendants will be killed with famine.</p>
<p>31 Wail at the gates; howl in the city! Utterly <b>melt away</b>, you <b>Philistines!</b> From <b>the North</b> shall come pillars of smoke, and no place he has designated shall evade it.</p>	<p>It is the king of Assyria that comes from the North, and does the burning which melts the Philistines.</p>
<p>32 What shall then be told <b>the envoys of the nation?</b> <b>The Lord has founded Zion; let his longsuffering people find refuge there.</b></p>	<p>What envoys? What nations? The servants of the Lord who are sent to gather in the "remnant." Yes, Finally the world is at peace! Once both the kings of Babylon and Assyria are destroyed, along with most of their people, THEN and only then, can the Lord found Zion! This is when the Lord's longsuffering people find refuge in a place where peace exists and war does not! This is why Babylon and Assyria must fall. Both support war over peace. We know that Zion will be founded in the USA, and we know intuitively that the US government will not just give Jackson County to the "remnant" as a gift, so it follows that the USA will be "cut down" completely before Zion can be planted in her stead.</p>

<h2>Isaiah Chapter 47</h2>	
<p>Get down and sit in the dust, O <b>Virgin Daughter of Babylon</b>; squat on the ground, <b>dethroned, O Daughter of the Chaldeans</b>. You shall <b>no more be spoken of as delicate and refined</b>.</p>	<p>For those living in Babylon when she is destroyed the few that make it through the destruction will have a very rude awakening to their new way of life which will obviously no longer be delicate nor refined. "How much she hath <b>glorified herself</b>, and <b>lived deliciously</b>, so much torment and sorrow give her: for she saith in her heart, <b>I sit a queen</b>, and am <b>no widow</b>, and shall see <b>no sorrow</b>." Rev. 18: 7</p>
<p>2 Take two grindstones and grind flour; unveil, disrobe, bare <b>your</b> legs, wade through streams:</p>	<p>There are two women spoken of in Isaiah, the daughter of Babylon, (Isa. 47: 1-5) and the daughter of Zion. (Isa. 1:8; 10:32; 37:22) The daughter of Zion was at one point espoused to the Lord, rejected Him, but returns. The daughter of Babylon is married but ends up a harlot.</p>
<p>3 <b>your nakedness shall be exposed and your shame uncovered</b>. I will take <b>vengeance</b> and not be entreated of men,</p>	
<p>4 says our Redeemer, the Holy One of Israel, whose name is the Lord of Hosts.</p>	
<p>5 <b>Sit speechless</b>; retire into obscurity, <b>O Daughter of the Chaldeans</b>. No longer shall you be called, <b>Mistress of Kingdoms</b></p>	<p>She who was the mistress of kingdoms is now nothing. In Rev 18: Babylon the Great is called a Harlot.</p>

6 I was provoked by my people, so I let my inheritance be defiled. I gave them into your hand, and you showed them no mercy; even the aged you weighed down heavily with your yoke.	It is always the “Lord’s people” which provoke him to anger. Isaiah 1:1, 4, 21 “I have reared sons, ... they have revolted against me. 4 Alas, a nation astray, a people weighed down by sin, 21 How the faithful city has become a harlot! She was filled with justice; righteousness made its abode in her, but now murderers.”  Chapters 1 – 5 of Isaiah are written to the house of Israel.
7 You thought, I, the Eternal Mistress, exist forever! and did not consider these, or remember her final destiny	The daughter of Babylon is a Mistress, not the true wife of the Lord, although she thinks she is. But alas, this mistress does “not consider” the “final destiny” of the daughter of Zion who was once the wife but left her husband, and will return. This is simple to understand. Jesus is the bridegroom. He is married to the house of Israel, but she rejects him when he comes to earth. So the Gospel goes to the Gentiles, who as Christians believe they are the rightful wife of the Lord, and despise the Jews. But alas the Gentiles are but a mistress and will end up “naked” and “uncovered,” while the literal decedents of Israel will return to the Lord. (See 3 Nephi 20, 21)
8 Now therefore hear this, O pampered lady, securely enthroned, thinking to herself, I exist, and other than me there is nothing; I shall not be widowed or bereaved of children:	Most Christians think nothing of the Jews or the house of Israel, they think we, as Christians, are the Lord’s bride. But alas, as 3 Nephi 16:10 makes clear, speaking of the Gentiles, they “shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth,” but in the end will be destroyed.
9 Bereavement and widowhood shall suddenly overtake you, both in one day. They shall come upon you in full, notwithstanding your many magical feats and exceedingly strong combinations.	Rev 18: 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: 3 Nephi 16:10 the Gentiles “shall be filled with all manner” of “murders, and priestcrafts, and whoredoms, and of secret abominations;
10 Secure in your wickedness, you thought, No one discerns me. By your skill and science you were led astray, thinking to yourself, I exist, and there is none besides me!	“Secure,” that “no one discerns” her real hypocritical ways! Herein lies the problem, most do not discern who Babylon really is. But then again, Laman and Lemuel felt the people living in Jerusalem were righteous too. (See 1 Nephi 17:22)
11 Catastrophe shall overtake you, which you shall not know how to avert by bribes; disaster shall befall you from which you cannot ransom yourself: there shall come upon you sudden ruin such as you have not imagined.	Isa: 1:5, The whole head (leadership) is sick., Isa 1: 23 Your rulers are renegades, accomplices of robbers: with one accord they love bribes and run after rewards; Rev 18: 10. that great city Babylon, that mighty city! for in one hour is thy judgment come. 17 For in one hour so great riches is come to nought. 19...for in one hour is she made desolate.
12 Persist, then, with your combinations and with your many magical feats, at which you have exerted yourself since your youth. It may still be of use to you; perhaps you can hinder it.	3 Nephi 16:10 “secret combinations” “murder.” Twice we’re told that “since your youth” this nation state of Babylon has become evil. Isaiah tells us “righteousness” once dwelled in her, but now “murders.” So sometime between babe and youth this nation, Babylon, went astray.
13 But you are powerless, despite all your tactics.	

Now let those who unravel the heavens, who observe the stars and make predictions month by month, stand by you and save you!	
14 See, as <b>stubble</b> <b>they</b> <b>are burnt up</b> in the <b>fire</b> , unable <b>themselves</b> to <b>escape the hand</b> of <b>the flame</b> . These are no <b>embers</b> to warm anyone; such is no <b>fire</b> to sit by!	The “daughter of Babylon” who is just a “mistress” to the Lord, will be burnt with fire, just as “Babylon the Great” and all the other names used to describe the same entity. Stubble, burnt, fire, hand, flame are all metaphors for the king of Assyria and what he does to Babylon. See Isa 5, 8, 10.
15 This is what <b>your</b> procurers have profited you those for whom you have exerted yourself <i>since your youth</i> each deviates his own way; <b>none is there to save you</b> .	Rev 18: 9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall <b>bewail</b> her, and lament for her, when they shall see the <b>smoke of her burning</b> , <b>Standing afar off</b> for the fear of <b>her torment</b> .  Babylon’s torment is the king of Assyria, and when Babylon is destroyed the kings of the earth will stand afar off for fear that Assyria will do the same to them if they protest.

## Revelations Chapters 17 and 18

THE REVELATION OF ST JOHN CHAPTER 17	
<i>John is shown that Babylon the great, the mother of harlots and abominations, has become established throughout the earth.</i>	
1 AND there came one of the <b>seven</b> angels which had the <b>seven</b> vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of <b>the great</b> whore that <b>sitteth upon many</b> waters:	Judgment is often synonymous with punishment in the scriptures. This great whore “sitteth upon many waters.” In Verse 15 we’ll see the waters represent many nations, and peoples of the world. So this whore controls many nations and peoples, just like every other Babylonian empire of the past has set up vassal states under her imperialist control.
2 With whom <b>the kings of the earth</b> have <b>committed fornication</b> , and the inhabitants <b>of the earth</b> have been made drunk with the wine of her fornication.	This “whore” has control over the Kings of the earth” such that she can force them to “commit fornication” with her. Often the “wine” is a metaphore for dilusion. So one possible interpretation is that the whore has made the kings of the earth, and their peoples, drink of her economic materialistic wicked delusions. This great whore seems to have control over the world, like an empire with vassal kings which do the bidding of the emperor king.
3 So he carried me away in the spirit into the wilderness: and I saw <b>a woman</b> sit upon a scarlet coloured <b>beast</b> , full of names of blasphemy, having <b>seven heads</b> and <b>ten horns</b> .	
4 And the <b>woman</b> was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:	The focus of the “great whore” is materialism....and she commits, and causes to be committed, by the rest of the rulers of the world and their peoples, abominations and filthiness to obtain them. Why the imagery of a woman? My best guess is that Isaiah uses two women in his book. The daughter of Zion, who was espoused, breaks her covenant, but ultimately returns. The daughter of Babylon,

	believes she is the wife, but ends up as an ignominious whore.
5 And upon <b>her</b> forehead <i>was</i> a name written, MYSTERY, BABYLON <b>THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.</b>	“Babylon the Great.” Not just Babylon, but Babylon the Great. I’ve always sense that “Babylon the Great” is literally the mother of harlots. The mother of all wicked nation states and their people.
6 And I saw the <b>woman</b> drunken with <b>the blood of the saints</b> , and with the blood of <b>the martyrs of Jesus</b> : and when I saw <b>her</b> , I wondered with great admiration.	From this verse every LDS should know exactly which nation state represents Babylon the Great in the last days. Today there is only ONE nation on the face of the earth which has shed the blood of a latter day prophet of which his blood stains her flag. Not Ironically, Joseph Smith knew who Babylon was. The last verses of scripture our dear “Brother Joseph” read was a plea from Moroni, to the Gentiles to have Charity. (D&C 135: 4-5) Then in verse 6 we’re told that Hyrum Smith ..., and Joseph Smith’s ... names will be classed among <b>the martyrs</b> of religion; ..that the Book of Mormon, and ...Doctrine and Covenants of the church, cost <b>the best blood of the nineteenth century</b> to bring them forth for the salvation of a ruined world; and that if <b>the fire</b> (A word link to the King of Assyria?) can scathe a green tree for the glory of God, <b>how easy it will burn up the dry trees to purify the <u>vineyard</u> of corruption.</b> 7...; and their <i>innocent blood</i> on the <b>escutcheon of the State of Illinois</b> , with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their <i>innocent blood</i> on <b>the banner of liberty</b> , and on <b>the magna charta of the United States</b> , is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their <i>innocent blood</i> , with the innocent blood of <b>all the martyrs</b> under the altar <b>that John saw</b> , will cry unto the Lord of Hosts <b>till he avenges that blood</b> on the earth. Amen.”
7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the <b>woman</b> , and of <b>the beast</b> that carrieth her, which hath <b>the seven heads</b> and <b>ten horns</b> .	Not surprising we find Satan’s “mystery,” his first plan at work here. Satan taught Cain the secret of how to trade life for property. Seems the shedding of blood to acquire “gold” and “precious” things has become a fine art for Babylon the Great, and her vassal nation state rulers.
8 <b>The beast</b> that thou sawest <b>was</b> , and <b>is not</b> ; and <b>shall ascend</b> out of the bottomless pit, and go into perdition: and <b>they</b> that dwell on the earth shall wonder, <b>whose names were not written in the book of life</b> from the foundation of the world, when <b>they</b> behold <b>the beast</b> that <b>was</b> , and <b>is not</b> , and <b>yet is</b> .	I could be way off on this one, but here is my guess. The “beast” is the “King of Assyria” spoken of by Isaiah. We know from Isaiah 10 that both Babylon and Assyria are wicked and will ultimately be destroyed. Babylon is destroyed first by Assyria, then the latter-day Servant destroys Assyria. If Russia is the King of Assyria, and the US empire to include her close allies are Babylon, then some of this makes sense. Russia <b>was</b> a superpower, then was not a superpower, and yet when she makes a surprise nuclear attack on the USA she will yet be again a superpower.
9 And here <i>is</i> the <sup>a</sup> mind which hath wisdom. The <b>seven heads</b> are <b>seven mountains</b> , on which the <b>woman</b> sitteth.	Isaiah uses “mountains” as a metaphor for “nations” so if John is following his lead, which he often does, it would seem the Beast, or the King of Assyria, controls seven vassal nation states. So initially this “woman” Babylon seems to sits upon, controls, these 7 nations.

10 And there are seven kings: five are fallen, and one is, <i>and</i> the other is not yet come; and when he cometh, he must continue a short space.	The 7 kings represent the seven empires thus far in the world's history, Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and now the USA.
11 And <b>the beast</b> that was, and is not, even he is <b>the eighth</b> , and is of the seven, and goeth into perdition.	In Spanish it says "eight king" If Russia succeeded in nuking the USA and thus destroying her economic hegemony over the world, Russia might rightly become the "eighth" world empire, after the major empires of Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, USA, and finally #8 Russia.
12 And the <b>ten</b> horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with <b>the beast</b> .	Isaiah speaks of an alliance of nations which the king of Assyria assembles. If the beast is the King of Assyria, it seems there are seven nations that conspire initially, and after she deals the death blow to Babylon, "in an hour," then 10 more nations become "kings for an hour" with her. Currently I have no idea who the initial 7 states are, nor who the additional 10 will be. But I can easily come up with 7 states that might be willing to align themselves now that the USA has captured control of the earth's oil resources. Russia, China, plus OPEC.
13 These have one mind, and shall give their power and strength unto <b>the beast</b> .	Like most vassal rulers these 17 kings give their power, strength and support unto <b>the beast</b> .
14 <b>These</b> shall make war with <b>the Lamb</b> , and the <b>Lamb</b> shall overcome <b>them</b> ; for he is Lord of lords, and King of kings; and <b>they that are with him are called</b> , and <b>chosen</b> , and <b>faithful</b> .	Once the Beast becomes the eight world empire, then she goes to war with the Lamb. This is the same pattern Isaiah gives us of Assyria in Isaiah 10. "But when my Lord has fully accomplished <b>his work</b> (of destroying Babylon) in Mount Zion and in Jerusalem, he will punish the <b>king of Assyria</b> for his notorious boasting and infamous conceit, because he has said, I have done it (the destruction of corporate Babylon) by my own ability and shrewdness, for I am ingenious. I have done away with the <b>borders of nations</b> , I have <b>ravaged their reserves</b> , I have <b>vastly reduced the inhabitants</b> ." Isaiah 10: 12-13 Then in Isaiah 30 – 32 we find the Davidic Servant, who will once again sit on David's throne, destroys the Assyria with God's power. Isaiah 31:8-9 "And Assyria shall fall by a sword not of man; a sword not of mortals shall devour them: before that sword they shall waste away and their young men melt; their captain shall expire in terror and their officers shrink from <b>the ensign</b> , says the Lord, whose <b>fire</b> is in Zion, whose furnace is in Jerusalem." (Here Ensign and Fire are metaphors for the Davidic King.) Once Assyria is destroyed, Zion can immerge. Isaiah 32:1 <b>A king</b> shall reign in <b>righteousness</b> and <b>rulers</b> rule with <b>justice</b> . (The Davidic King will set up the Kingdom of God.)
15 And he saith unto me, <b>The waters</b> which thou sawest, where <b>the whore</b> sitteth, <b>are peoples</b> , and <b>multitudes</b> , and <b>nations</b> , and <b>tongues</b> .	Seems Babylon the Great, the whore of all the earth, does control many vassal nation states, thus she is said to "sit upon many peoples and nations."
16 And the <b>ten horns</b> which thou sawest upon <b>the beast</b> , these shall <b>hate the</b> whore, and shall make	It is the king of Assyria, and his alliance of nations which makes desolate and naked the daughter of Babylon in

<p><b>her</b> desolate and naked, and shall eat <b>her</b> flesh, and burn <b>her</b> with fire.</p>	<p>Isaiah, who smashes her children, and burns her with fire. It seems John's "Beast" and Isaiah's "Assyria" represent the same last days alliance of nations which destroy Babylon and her alliance of nations. Both leave the daughter Babylon "naked" and "burnt" with "fire."</p>
<p>17 For God hath put in <b>their</b> hearts to fulfil his will, and to agree, and give <b>their kingdom</b> unto <b>the beast</b>, until the words of God shall be fulfilled.</p>	<p>It is God's will to take down the 7<sup>th</sup> Empire and replace it with the either empire....for a short time. John tells us 3 years, Isaiah says 3 and ½. In Isa. 10 we're told it is the Lord that "commissions" the Assyrians to destroy Babylon. Isaiah 10:5 Hail the <b>Assyrian</b>, the <b>rod of my anger</b>! He is a <b>staff-my wrath</b> in their <b>hand</b>. 6 I will <b>commission him</b> against a <b>godless nation</b>, (Babylon the Great) appoint him over <b>the people</b> deserving of my vengeance, to <b>pillage for plunder</b>, to <b>spoliate for spoil</b>, to <b>tread underfoot</b> like mud in the streets.</p>
<p>18 And <b>the woman</b> which thou sawest is <b>that great city</b>, which <b>reigneth over the kings of the earth</b>.</p>	<p>Many will claim Babylon is the "entire wicked world"...maybe so, but it seems "the woman" the "great city" or "Babylon the great," (the subject of the next chapter in Revelations) is the leader of Babylon, just as the pattern has always been. One imperialist nation state which controls many other vassals, just like Babylon's empires have always done in the past.</p>

<p><b>THE REVELATION OF ST JOHN</b> <b>CHAPTER 18</b></p>	
<p><i>The saints are called out of Babylon lest they partake of her sins—She falls and is lamented by her supporters.</i></p>	
<p>1 AND after these things I saw another angel come down from heaven, having great power; and the earth was <u>lightened</u> with his glory.</p>	
<p>2 And he cried mightily with a strong voice, saying, <b>Babylon the great is fallen</b>, is fallen, and is become the habitation of devils, and the <u>hold</u> of every foul spirit, and a <u>cage</u> of every <b>unclean and hateful bird</b>.</p>	<p>Isa 13:19 And Babylon, the most splendid of kingdoms,,, shall be thrown down as God overthrew Sodom and Gomorrah. 21 .. wild animals will infest it, and its buildings overflow with weasels; <b>birds of prey</b> will find lodging there and demonic creatures prance about in it. 22 ...Babylon's days shall not be prolonged.</p>
<p>3 For <b>all nations</b> have drunk of the wine of the <b>wrath</b> of <b>her</b> <u>fornication</u>, and <b>the kings of the earth</b> have <b>committed</b> <u>fornication</u> <b>with her</b>, and the <b>merchants</b> of the earth are waxed <b>rich through the abundance</b> of <b>her</b> <u>delicacies</u>.</p>	<p>Babylon the Great forces the kings of the earth to commit fornication with her. This latter-day Babylon is by far the most powerful nation on the earth, just as the empires which preceded her. "Wrath" is a word link often associated with war. Riches and materialism are Babylon's goals, which the merchants of the earth are all too willing to provide her. It would seem this latter day Babylon is a great consumer, if not the greatest consumer of materialism on earth.</p>
<p>4 And I heard another voice from heaven, saying, <u>Come out of her</u>, <b>my people</b>, that ye <b>be not</b></p>	<p>If Babylon is just "spiritual wickedness" then we can sit at home, watch TV, go to Church on Sundays, and be content</p>

<p>partakers of <b>her</b> sins, and that <b>ye</b> receive not of <b>her</b> plagues.</p>	<p>to know all is well is our own little Zion. But if Babylon really is a world empire, large enough, powerful enough, and rich enough to make the kings of the world obey their command, we might want to figure out who she is before she's destroyed so we can escape. Unfortunately those living within latter-day Babylon's boundaries will probably be just as incredulous as Laman and Lemuel were of their fathers accusations about Jerusalem of old. They were convinced the "Jews" were a "righteous" people. And why not? They went to the temple, kept the laws of Moses, how could they be evil? (See 1 Nephi 17:20 - 22) Besides even if we are willing to point the finger at the only nation state which fits the "Babylon" title, to literally "come out of her" and not just our nebulous state of wickedness, would mean we really have to leave physically, and as we know from Lot, Lehi, and Alma's experiences, there just aren't that many people willing to actually leave their comfortable homes and "flee Babylon" physically. It's just too easy to stay put and convince ourselves that since we go to church we can't be materialistic like all of our neighbors. Besides, the righteous need not fear, God's only going to burn up the wicked.</p> <p>But here in lies the problem to such thinking, "<b>that ye receive not of her plagues.</b>" The plagues are just as real and literal as Babylon is real and literal. It would seem that those who do NOT leave, really physically depart from Babylon, like Lot, Lehi, and Amulek will have to deal with these plagues, even if these people claim to be and are actually some of those the Lord calls, "my people." Wake up Americans!</p>
<p>5 For <b>her</b> sins have reached unto heaven, and God hath remembered <b>her</b> iniquities.</p>	
<p>6 Reward <b>her</b> even as <b>she</b> rewarded <b>you</b>, and <b>double unto her double</b> according to <b>her</b> works: in the cup which <b>she</b> hath filled fill to <b>her</b> double.</p>	<p>The destruction of the latter-day Babylon is going to be horrendous.</p>
<p>7 How much <b>she</b> hath glorified herself, and lived <u>deliciously</u>, so much torment and sorrow give <b>her</b>: for <b>she</b> saith in <b>her</b> heart, <b>I sit a queen, and am no widow</b>, and shall see no sorrow.</p>	<p>3 Nephi 16:10 the Gentiles shall ... be lifted up in the pride ... above all nations, and above all the people of the whole earth,...</p> <p>Isa 13:19 <b>And Babylon, the most splendid of kingdoms, the glory and pride of Chaldeans, shall be thrown down</b> as God overthrew <b>Sodom and Gomorrah</b>.</p> <p>Isa 14: 6 him who <b>subdued peoples</b> in his wrath <b>by relentless oppression</b></p>
<p>8 Therefore shall <b>her</b> plagues come in <b>one day, death, and mourning, and famine</b>; and <b>she</b> shall be <b>utterly burned with fire</b>: for strong <i>is</i> the Lord God who <u>judgeth</u> her.</p>	<p>In Isaiah, it is the king of Assyria that does the burning. Plagues in one day. Utterly burned with fire. The king of Assyria seems to have nuclear weapons, or at least weapons capable of utterly burning Babylon by fire.</p>
<p>9 And the <b>kings of the earth</b>, who have committed fornication and lived deliciously with <b>her</b>, shall <u>bewail her</u>, and lament for <b>her</b>, <b>when they shall see the smoke of her burning</b>.</p>	<p>Again, if Babylon is the entire wicked world, then why do literal leaders and kings of the earth lament her destruction and watch her burn? No, it seems much easier to believe and accept John's warnings at face value, the head of a later-day empire called Babylon the Great will be burnt by</p>

	another superpower, and her alliance of 7 other nation states, he calls “the Beast.”
10 Standing afar off for the fear of <b>her</b> torment, saying, Alas, alas, that <b>great city Babylon</b> , that <b>mighty city</b> ! for <b>in one hour</b> is thy judgment come.	“the Lord God will raise up a <b>mighty nation</b> among the Gentiles” 1 Nephi 22:7 “which blessing upon the Gentiles shall make them mighty above all” 3 Nephi 20:27. These nations states that probably make up the vassal states of Babylonian empire stand back in fear when they learn of the instantaneous destruction of their empire king; Babylon the Great. Nukes can destroy a nation in “one hour.” What would the leaders of the world do if Russia, China or any other nuclear power were to drop Nukes on the USA? For fear of retribution from Assyria doing the same to them, Cush, were are told, will exclaim: “In <b>that day</b> (“That day” being a code word in Isaiah for the “last days.” see Isa 2) shall the inhabitants of <b>this isle say</b> , (Seems Cush is an Island state, like Great Briton.) See what has become of those we looked up to, (for military protection) on whom we relied for help and deliverance from the king of Assyria! How shall we ourselves escape?” (Isa 20:6) In Isaiah Chapter 19 the King of Assyria destroys “Egypt” and in Chapter 20 Cush, and isle state, wonders how she can survive against Assyria.
11 And <b>the merchants of the earth shall weep</b> and mourn over <b>her</b> ; for <b>no man buyeth their merchandise</b> any more:	Once again we see that “Babylon the Great” is a great consumer of materialistic goods which enrich the merchants of the earth. When this latter day Babylon the Great is destroyed “in a day” the merchants of the earth will weep.
12 The merchandise of <b>gold</b> , and <b>silver</b> , and <b>precious stones</b> , and of <b>pearls</b> , and <b>fine linen</b> , and <b>purple</b> , and <b>silk</b> , and <b>scarlet</b> , and all <b>thyine wood</b> , and all manner <b>vessels of ivory</b> , and all manner vessels of most <b>precious wood</b> , and of <b>brass</b> , and <b>iron</b> , and <b>marble</b> ,	See 1 Nephi 13:8 And the angel spake unto me, saying: Behold the gold, and the silver, and the silks, and the scarlets, and the fine-twined linen, and the precious clothing, and the harlots, are the desires of this <b>great and abominable church</b> .
13 And <b>cinnamon</b> , and <b>odours</b> , and <b>ointments</b> , and <b>frankincense</b> , and <b>wine</b> , and <b>oil</b> , and <b>fine flour</b> , and <b>wheat</b> , and <b>beasts</b> , and <b>sheep</b> , and <b>horses</b> , and <b>chariots</b> , and <b>slaves</b> , and souls of men.	Seems the inhabitants of Babylon are great consumers of materialistic things. So of the three superpowers left in the world, which one is the greatest consumer of material things? Which nation is full of people that worship things made by man’s hands?
14 And the fruits that <b>thy</b> soul <b>lusted</b> after are departed from thee, and all things which were dainty and goodly are departed from <b>thee</b> , and <b>thou</b> shalt find them no more at all.	
15 The <b>merchants of these things</b> , which were <b>made rich by her</b> , shall <b>stand afar off</b> for the <b>fear of her</b> torment, weeping and wailing,	Again, if Isa 20:6 can be paralleled here, it would seem the entire economic system of Babylon comes to waist in a day. And the merchants of the earth stand afar off for fear that the same will come upon them.
16 And saying, Alas, alas, <b>that great city</b> , that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!	
17 For <b>in one hour so great riches is come to</b>	If a nuke were dropped on Wall Street, L.A. or Chicago,

<p><b>nought.</b> And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,</p>	<p>what would this do to the world's merchants, "in an hour?" What would happen if it happened in Moscow or Beijing?</p>
<p>18 And cried when they saw <b>the smoke of her burning</b>, saying, What <i>city is</i> like unto this <b>great city!</b></p>	<p>It seems at some point the inhabitants of the world will turn on CNN and see the great city Babylon burning, literally burning. Just like on 9/11, but this time instead of hitting silly symbolic targets, <b>they'll</b> go for the throat.</p>
<p>19 And they cast <u>dust</u> on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were <b>made rich all that had ships</b> in the sea by reason of her costliness! For in <b>one hour</b> is she made desolate.</p>	<p>One can only imagine what will become of the merchants of the world if the US economy were to be destroyed due to simultaneous nuclear explosions in NYC, DC, Chicago, or L.A.</p> <p>Keep in mind that although many commentators say that "Babylon, the entire world" is destroyed, we have "all the merchants" and "all the Kings" of the earth standing back watching the "smoke" of Babylon's "burning."</p>
<p>20 Rejoice over <b>her</b>, <i>thou</i> heaven, and ye <b>holy apostles and prophets</b>; for God hath avenged <b>you</b> on her.</p>	<p>Please re-read D&amp;C 135: 1 – 7. "TO seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch." v.1 "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it." v.3 "their innocent blood on the escutcheon of the <b>State of Illinois</b>" "their innocent blood on the <b>banner of liberty</b>, and on the <b>magna charta</b> of the <b>United States</b>" "with the innocent blood of all the martyrs under the altar that <b>John</b> (the Revelator, her in Revelations) saw, will cry unto the Lord of Hosts till he avenges that blood on the earth." v. 7. It doesn't get much clearer than that! There is only ONE latter-day nation state, whose flag and magna carta are stained with the "innocent blood" of "holy apostles and prophets." Wake-up Americans,...please!</p>
<p>21 And a mighty angel took up a stone like a great millstone, and cast <i>it</i> into the sea, saying, Thus <b>with violence</b> shall that <b>great city</b> <u>Babylon</u> <b>be thrown down</b>, and <b>shall be found no more at all</b>.</p>	<p>Statements like these make it very hard for me to accept that Babylon is a wicked spiritual way of life only. No, the John tells it like it is, Babylon is not only a wicked way of life, but also a real nation state, which controls the economy and kings of the world. And when she is destroyed <b>in an hour</b> so will much of the materialism of the world be destroyed with her.</p>
<p>22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in <b>thee</b>; and <b>no craftsman</b>, of whatsoever craft <i>he be</i>, shall be found any more in <b>thee</b>; and <b>the sound of a millstone</b> shall be heard no more at all in <b>thee</b>;</p>	<p>Even if nukes were only dropped on NYC, DC, Chicago, and L.A. the economic structure of the USA, and the capitalist world, would be destroyed "in a day." With the economy of the USA gone, most living in cities would lose their jobs.</p>
<p>23 And <b>the light of a candle</b> shall shine no more at all in <b>thee</b>; and the <u>voice</u> of the bridegroom and of the bride shall be heard no more at all in <b>thee</b>; for <b>thy merchants were the great men of the earth</b>; for by <b>thy sorceries</b> were <b>all nations deceived</b>.</p>	<p>Not sure I even dare touch this verse. "light of a candle." Seems there was a small candle of gospel light within the boundaries of Babylon, before her destruction. "the voice of the bridegroom and of the bride." The covenant between Jehovah and his espoused wife, Isaiah's "daughter of Babylon" was heard, but no longer. The "merchants" of the Great Babylon were "<b>the great men of the earth.</b>" Where is the greatest accumulation of global wealth today? Where does the greatest percentage of millionaires/billionaires live today? Are not these the "great men" and "merchants" of the earth today? NOW for</p>

	<p>the important part, <b>“for by thy sorceries were all the nations deceived.”</b> This latter-day “Babylon,” seems to be playing the part of something good, but she is not. She seems to be one thing to “all nations” but is just the opposite.</p> <p>Isa 1: 4 Alas, <b>a nation astray, a people</b> weighed down by sin, the offspring of wrongdoers, perverse children: they have forsaken the Lord, they have spurned the Holy One of Israel, they have lapsed into apostasy. v21 How <b>the faithful city has become a harlot!</b> She <b>was</b> filled with <b>justice; righteousness made</b> its abode in her, but <b>now murderers.</b> v22 Your silver has become dross, your wine diluted with water. v23 <b>Your rulers are renegades,</b> accomplices of <b>robbers:</b> with one accord <b>they love bribes</b> and run after <b>rewards;</b> they do not dispense justice to the fatherless, nor does the widow's case come before them.”</p>
<p>24 And <b>in her</b> was found <b>the blood of prophets,</b> and <b>of saints,</b> and of all that were slain upon the earth.</p>	<p>Who is Babylon? There is only one latter-day nation which can claim the dubious distinction of the blood of a modern prophet on its “magna carta” and “banner of liberty” which we are told “John saw.” (Combine Rev 17:6 with D&amp;C 135:4-7 They (Joseph and Hyrum Smith) “were innocent of any crime; ... and <b>their innocent blood</b> on the escutcheon of the State of Illinois,...; and their <b>innocent blood</b> on the <b>banner of liberty,</b> and on the <b>magna charta of the United States,</b> is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their <b>innocent blood,</b> with the innocent blood of all the martyrs under the <b>altar that John saw,</b> will cry unto the Lord of Hosts <b>till he avenges that blood</b> on the earth. Amen.” Amen is right!</p>

The Book of Mormon is so fun to search! Nephi, like Mormon, Moroni and even Jesus, know the “end from the beginning” just as John and Isaiah. We’re told all of these men saw our day in vision. But, according to Nephite prophets, only John and Isaiah are allowed to actually tell us what they saw; probably because their messages were recorded in such a way as to make it difficult to interpret, unless one understands the manner of the Jews. Even so, Nephi is so loving that although he’s told not to tell us what he’s seen, he still lets us know. In 1 Nephi 12 – 14 Nephi will give us a chronology of events. He then repeats this chronology in his last chapter 22. I’ve often wondered why these Nephite prophets could not tell the Gentiles, what awaits them. All I can come up with is their calling was/is for their own people, the Lamanites. Be that as it may, one of most important messages given by Nephite prophets is to testify to the Lamanites of the last days, that they are of the house of Israel, that God has not forsaken nor forgotten them, and in the end they will be “gathered” in and given “this land” as an “inheritance.”

That then is the essence of 1 Nephi 12 – 14, and 22. What then is the essence of 1 Nephi 15 – 21? If, 1 Nephi 12 – 14, and 22 give us a chronology of events from Nephi’s day through the last days, with the overarching goal of testifying to the Lamanites that they are of house of Israel, and therefore will be gathered and saved to lands of inheritance in the last days; what then is the message sandwiched between these similar chronologies? Nephi if forbidden to tell us, but he leave many clues. Note how Nephi ends what he IS allowed to tell us!

1 Nephi 14:17 And when the day cometh that **the wrath** of God (“wrath being a metaphor for the King of Assyria) is poured out upon the **mother of harlots,** which is the **great and abominable church** of all the earth, whose founder is the devil, then, at that day, **the work**

(elsewhere called the Great and Marvelous Work, which terms are almost always tied to the destruction of the wicked. See 1 Nephi 1:4, 13-14, 18) of the Father **shall commence**, in **preparing the way** for the fulfilling of his covenants, which he hath made to **his people** who are of **the house of Israel**.

And with that Nephi is told,

1 Nephi 14:25 “But the things which thou shalt see hereafter **thou shalt not write**; for the Lord God hath ordained the apostle of the Lamb of God that he should write them.”

But it seems Nephi does not want to leave us without a hint. So in 1 Nephi chapters 16 – 19 Nephi compares his father’s exodus from Jerusalem, to Moses’ exodus from Egypt. In Chapters 20 and 21 he quotes Isaiah 48 – 49. Where again the message is the same, 1 Nephi 20: 12, “Harken unto me, O Jacob, and Israel my called, for I am he;” 1 Nephi 20:20 “Go ye forth of Babylon, flee ye from the Chaldeans,” and in 1 Nephi 21:5 we’re told the **Davidic Servant** will bring to pass the gathering of the house of Israel, “And now, saith the Lord—that formed me from the womb that I should be **his servant, to bring Jacob again to him**—...” (Note it did not say “Jacob and the Gentiles”) So how will Israel be saved in the last days? If Nephi’s sandwiched between the two chronologies is foreshadowing, then through an exodus out of Babylon, lead by the Davidic Servant back to Zion.

## 1 Nephi 12 – 15

1 Nephi 12:15 And it came to pass that I looked and beheld the people of <b>my seed</b> gathered together in multitudes against <b>the seed of my brethren</b> ; and they were gathered together to battle.	Nephites and Lamanites go to battle.
18 And the <b>large and spacious building</b> , which thy father saw, is vain imaginations and <b>the pride of the children of men</b> . And a great and a terrible gulf divideth them; yea, even the word of the justice of the Eternal God, and the Messiah who is the Lamb of God, of whom the Holy Ghost beareth record, from the beginning of the world until this time, and from this time henceforth and forever.	
19 And while the angel spake these words, I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the angel; and <b>because of the pride of my seed</b> , and the temptations of the devil, I beheld that <b>the seed of my brethren did overpower the people of my seed</b> .	The Nephites are destroyed because of their pride. 3 Nephi 16:10 would indicate the same will cause the downfall of the “Gentiles” that “come upon the face of this land.”
20 And it came to pass that I beheld, and saw the people of the seed of my brethren that they had overcome my seed; and they went forth in multitudes upon the face of the land.	
21 And I saw them gathered together in multitudes; and I saw wars and rumors of wars among them; and in wars and rumors of wars I saw many generations pass away.	
22 And the angel said unto me: Behold these shall dwindle in unbelief.	The Lamanites will dwindle in unbelief.

23 And it came to pass that I beheld, after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations.	
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## 1 Nephi Chapter 13 (A last day's chronology)

These next two chapters get a little confusing with the coloring, because both the Gentiles that bring the Book of Mormon to the Lamanites and those Gentiles that are destroyed are still called "Gentiles." Since the Book of Mormon authors don't give us the title of "Saints" very often to distinguish the repentant Gentiles from the "wicked" Gentiles" I'll highlight both with yellow. It becomes clear within the broader context of all these chapters.

1 And it came to pass that the angel spake unto me, saying: Look! And I looked and beheld many nations and kingdoms.	
2 And the angel said unto me: What beholdest thou? And I said: I behold many nations and kingdoms.	
3 And he said unto me: These are <b>the nations and kingdoms of the Gentiles.</b>	(1) there are many Gentile nations.
4 And it came to pass that I saw among the nations of the <b>Gentiles</b> the formation of <b>a great church.</b>	
5 And the angel said unto me: Behold the formation of a church which is <b>most abominable above all other churches</b> , which slayeth <b>the saints of God</b> , yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.	(2) The formation of a great and abominable church is amongst the Gentiles. Which "slays the saints of God" See D&C 135 where Joseph and Hyrum Smith are murdered and their blood stains the US flag and magna carta.
6 And it came to pass that I beheld <b>this great and abominable church</b> ; and I saw the devil that he was the founder of it.	
7 And I also saw gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing; and I saw many harlots.	Same as Babylon the Great in Revelations 18:12-14.
8 And the angel spake unto me, saying: Behold the <b>gold</b> , and the <b>silver</b> , and the <b>silks</b> , and the <b>scarlets</b> , and the <b>fine-twined linen</b> , and the <b>precious clothing</b> , and the <b>harlots</b> , are <b>the desires of this great and abominable church.</b>	Also the very reason Isaiah says the King of Assyria will destroy the woman of Israel in Isa. 3:15 - 24 What do you mean by oppressing my people, humbling the faces of the poor? The Lord says, moreover, Because <b>the women of Zion are haughty</b> and put on airs, painting their eyes, ever flirting when they walk and clacking with their feet, the Lord will afflict the scalps of the <b>women of Zion</b> with baldness; the Lord will expose their private parts. In <b>that day</b> (the Last Days) the Lord will strip away their finery- the anklets, head ornaments and crescents, the pendants, chains and scarves, tiaras, bracelets and ribbons, zodiac signs and charm amulets, rings <i>for</i> the fingers and <i>for</i> the ears, the elegant dress, the shawl, the kerchief and the purse, hosiery, sheer linen, millinery, and cloaks. And instead of perfume there shall be a stench, instead of the girdle, a piece of twine, instead of the coiffure, baldness, instead of the festive dress, a loincloth of burlap; <i>for</i> in place of beauty there shall be ignominy."
9 And also for <b>the praise of the world</b> do <b>they</b> <b>destroy</b> <b>the saints of God</b> , and <b>bring</b> <b>them</b> <b>down</b>	" <b>Captivity</b> " can take many forms. Debt for the purchase of consumer goods seems to lead to more, economic

<b>into captivity.</b>	consumption, and materialistic captivity.
10 And it came to pass that I looked and beheld many waters; and they divided <b>the Gentiles</b> from the seed of my brethren.	This places a timeline for the preceding verses. The “Great and Abominable Church” spoken of here is an empire before the discovery of America. When one looks at the history of the Catholic church, for 1500+ years she acted more like a political empire than a “church” as we would recognize a church today.
11 And it came to pass that the angel said unto me: Behold the <b>wrath of God is upon the seed of thy brethren.</b>	The Pope gave the kings of Portugal and Spain many parts of North and South America and allowed the Conquistadores to slaughter the Indians from Mexico to Argentina. Just as the British and French did in the USA and Canada.
12 And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.	Christopher Columbus.
13 And it came to pass that I beheld the Spirit of God, that it wrought upon <b>other Gentiles</b> ; and they went forth out of captivity, upon the many waters.	Many of the Gentiles that came to America came to escape religious and political captivity (often the same).
14 And it came to pass that I beheld many multitudes of the <b>Gentiles upon the land of promise</b> ; and I beheld <b>the wrath of God</b> , that it was upon the <b>seed of my brethren</b> ; and <b>they</b> were <b>scattered before the Gentiles</b> and were smitten.	The Gentiles in the USA, and the rest of North and South America, slaughtered, scattered and smote the Indians. Read the “Conquest of the Incas” to get a better view of what happened.
15 And I beheld <b>the Spirit of the Lord</b> , that it was <b>upon the Gentiles</b> , and they did prosper and obtain <b>the land for their inheritance</b> ; and I beheld that they were white, and exceedingly fair and beautiful, like unto my people before they were slain.	Ether 2:10 For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. Isa 1: 21 “How the faithful city has become a harlot! She was filled with justice; righteousness made its abode in her, but now murderers.” When the USA was founded, justice and righteousness made their abode in her.
16 And it came to pass that I, Nephi, beheld that the <b>Gentiles who had gone forth out of captivity</b> did humble themselves before the Lord; and the power of the Lord was with them.	The American Gentiles came out of the captivity of monarchs, and for the first time since the Nephites chose a government by the voice of the people.
17 And I beheld that <b>their mother Gentiles</b> were gathered together upon the waters, and upon the land also, <b>to battle against them.</b>	The European Gentiles came to battle against the American Gentiles.
18 And I beheld that the power of God was with <b>them</b> , and also that the wrath of God was upon all those that were gathered together against them to battle.	Ether 2:12 Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.
19 And I, Nephi, beheld that the <b>Gentiles that had gone out of captivity</b> were delivered by the power of God out of the hands of all other nations.	The USA is delivered by the power of God out of the hands of all other nations! What a wonderful “conditional” blessing, if they will but serve Jesus Christ.
20 And it came to pass that I, Nephi, beheld that <b>they</b> did prosper in the land; and I beheld <b>a book</b> , and it was carried forth among them.	The Bible
21 And the angel said unto me: Knowest thou the	

meaning of the book?	
22 And I said unto him: I know not.	
23 And he said: Behold it proceedeth out of the mouth of a Jew. And I, Nephi, beheld it; and he said unto me: The book that thou beholdest is a record of the Jews, which contains <b>the covenants of the Lord</b> , which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the <b>plates of brass</b> , save there are not so many; nevertheless, <b>they contain the covenants of the Lord</b> , which he hath made unto the house of Israel; wherefore, <b>they are of great worth unto the Gentiles</b> .	The “covenants” the Lord made with Abraham are of great worth to the Gentiles because through the mingling of the seed of the house of Israel, and through adoption, the Gentiles can partake of the blessings of Abraham.
24 And the angel of the Lord said unto me: Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained <b>the fulness of the gospel of the Lord</b> , of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God.	
25 Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God.	
26 And after they go forth by the hand of the twelve apostles of the Lamb, <b>from the Jews unto the Gentiles</b> , thou seest the formation of that <b>great and abominable church</b> , which is <b>most abominable above all other churches</b> ; for behold, they have taken away from <b>the gospel of the Lamb</b> many parts which are plain and most precious; and also many covenants of the Lord have they taken away.	<b>From the Jews:</b> both the Bible and the Book of Mormon came to the Gentiles because of the “Jews.” How often we forget from whence our blessing come. The Catholic “church” took many plain and precious things from the Bible. But keep in mind this all happened about a thousand years before Columbus when the Catholic church was really a political empire.
27 And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.	
28 Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is <b>the book of the Lamb of God</b> .	If the term “the book of the Lamb of God” has specific reference to the New Testament, it may be that the Old Testament has not had as many plain and precious things taken away.
29 And <b>after</b> these plain and precious things were taken away <b>it goeth forth unto all the nations</b> of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the <b>Gentiles which have gone forth out of captivity</b> , thou seest—because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God—because of these things which are taken away out of <b>the gospel of the Lamb</b> , an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them.	

30 Nevertheless, thou beholdest that the <b>Gentiles who have gone forth out of captivity</b> , and have been <b>lifted up</b> by the power of God <b>above all other nations</b> , upon the face of <b>the land which is choice above all other lands</b> , which is the land that the Lord God hath covenanted with <b>thy father</b> (Lehi) that <b>his seed</b> (Nephites and Lamanites) should have for the land of <b>their inheritance</b> ; wherefore, thou seest that the Lord God will not suffer that the <b>Gentiles will utterly destroy the mixture of thy seed</b> , which are among thy brethren.	“Gentiles who have gone forth out of captivity” = USA. The Land of America is a choice land above all other lands, and American will be “lifted up above all other nations.” This has occurred. “This Land” of America is the land of inheritance for Lehi’s descendants, as a covenant between Lehi and God!
31 Neither will he suffer that <b>the Gentiles</b> shall destroy <b>the seed of thy brethren</b> .	The American Gentiles will not be allowed to destroy the Lamanites.
32 Neither will the Lord God suffer that the <b>Gentiles</b> shall forever remain in that awful state of blindness, which thou beholdest they are in, because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that <b>abominable church</b> , whose formation thou hast seen.	
33 Wherefore saith the Lamb of God: I will be merciful unto the <b>Gentiles</b> , unto the visiting of <b>the remnant</b> of the <b>house of Israel</b> in great judgment.	
34 And it came to pass that the angel of the Lord spake unto me, saying: Behold, saith the Lamb of God, after I have visited <b>the remnant</b> of <b>the house of Israel</b> —and <b>this remnant</b> of whom I speak is the <b>seed of thy father</b> —wherefore, after I have visited them in judgment, and smitten them by the hand of <b>the Gentiles</b> , and after <b>the Gentiles</b> do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb which have been kept back by that <b>abominable church</b> , which is the <b>mother of harlots</b> , saith the Lamb—I will be merciful unto <b>the Gentiles</b> in that day, insomuch that I will bring forth unto them, in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb.	Gentiles will smite the Lamanites. Gentiles stumble because the Bible is altered. Gentiles are to bring the gospel unto the Lamanites.
35 For, behold, saith the Lamb: I will manifest myself unto <b>thy seed</b> , that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of <b>thy brethren</b> , behold, these things shall be hid up, to come forth unto <b>the Gentiles</b> , by the gift and power of the Lamb.	The Nephites will write the Book of Mormon. The Book of Mormon will come to the Gentiles.
36 And in them shall be written my gospel, saith the Lamb, and my rock and my salvation.	The Book of Mormon will contain the gospel.
37 And blessed are <b>they</b> who shall seek to bring forth <b>my Zion</b> at <b>that day</b> , for <b>they</b> shall have the gift and the power of the Holy Ghost; and if <b>they</b> endure unto the end <b>they</b> shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall <b>publish peace</b> , yea, tidings of great joy, how beautiful upon the mountains shall they be.	“But before <b>the great day</b> of the Lord shall come, <b>Jacob</b> shall flourish in the wilderness, and the <b>Lamanites</b> shall blossom as the rose. <b>Zion</b> shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.” D&C 49:24-25 Seems a key for the Gentiles to be “saved in the everlasting kingdom of the Lamb” they must abandon the “sport of

	kings,”....war... and instead “publish peace.”
38 And it came to pass that I beheld <b>the remnant</b> of the <b>seed of my brethren</b> , and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the <b>Gentiles</b> unto <b>the remnant</b> of the <b>seed of my brethren</b> .	The Lamanites receive the Bible and the Book of Mormon from the Gentiles. (Note that LDS missionaries who bring the Bible and the Book of Mormon to the Lamanites are called “Gentiles.” In fact, never once in the Book of Mormon are the LDS members in the USA ever called anything except Gentiles.
39 And after it had come forth unto <b>them</b> I beheld <b>other books</b> , which came forth by the power of the Lamb, from <b>the Gentiles</b> unto <b>them</b> , unto the convincing of <b>the Gentiles</b> and <b>the remnant</b> of the <b>seed of my brethren</b> , and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.	
40 And the angel spake unto me, saying: <b>These last records</b> , which thou hast seen among <b>the Gentiles</b> , shall establish the truth of the first, <b>which are of the twelve apostles of the Lamb</b> , and shall make known the plain and precious things which have been taken away from <b>them</b> ; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved.	The Book of Mormon will establish the truth of the New Testament.
41 And <b>they</b> must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of <b>thy seed</b> , as well as in the records of the twelve apostles of the Lamb; wherefore they both shall be established in one; for there is one God and one Shepherd over all the earth.	
42 And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.	

<b>1 Nephi CHAPTER 14</b>	
1 And it shall come to pass, that <b>if the Gentiles</b> shall hearken unto the Lamb of God in that day that he shall <b>manifest himself unto them</b> in <b>word</b> , and also in <b>power</b> , in very <b>deed</b> , unto the taking away of their stumbling blocks—	Jesus will manifest himself to the Gentiles in word, power and deed. And this will take away their stumbling blocks, which we were just told are due to the plain and precious parts of the New Testament which are missing.
2 And harden not their hearts against the Lamb of God, <b>they</b> shall be <b>numbered among</b> the <b>seed of thy father</b> ; yea, <b>they</b> shall be <b>numbered among</b> the	What a fabulous blessing awaits the Gentiles “ <b>if</b> ” they “hearken unto Jesus,” they can actually be numbered among the Lamanites, and also the house of Israel. The

<p>house of Israel; and <b>they</b> shall be a blessed people upon the promised land forever; <b>they</b> shall be no more brought down into captivity; and the house of Israel shall no more be confounded.</p>	<p>Gentiles can become a blessed people upon the Lamanites land forever. The Gentiles that accept the Book of Mormon will no longer be brought into captivity (by a Babylonian empire again).</p>
<p>3 And that great pit, which hath been digged for <b>them</b> by that <b>great and abominable church</b>, which was founded by the devil and his children, that he might lead away the souls of men down to hell—yea, that <b>great pit</b> which hath been digged for the destruction of men shall be <b>filled by those who digged it</b>, unto their <b>utter destruction</b>, saith the Lamb of God; <b>not the destruction of the soul</b>, save it be the casting of it into that hell which hath no end.</p>	<p>Yet another verse that indicates Babylon is much more than just “spiritual wickedness.” The Angel is very adamant about pointing out to Nephi that the “utter destruction” of the great and abominable church is “not the destruction of the soul” as it would be if we were just speaking of things spiritual, but instead it is implied we’re speaking about physical destruction. In fact after sharing this with his brothers, Laman and Lemuel ask the question, are these spiritual or temporal prophecies and Nephi says both. (1 Nephi 22)</p>
<p>4 For behold, this is according to the captivity of the devil, and also according to <b>the justice of God</b>, upon all those who will work wickedness and abomination before him.</p>	<p>How is the literal destruction of a nation deemed “the justice of God?” Isaiah tells us, “I will rise up against them, says the Lord of Hosts. I will cut off Babylon's name and remnant, its offspring and descendants, says the Lord.” Isa. 14:22 Babylon will be utterly destroyed, to include the people’s offspring, so that these offspring never rise up and do what was done before, i.e. create another Babylon empire.</p>
<p>5 And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that <b>if the Gentiles repent</b> it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard that <b>whoso repenteth not must perish</b>.</p>	<p>Note the pre-supposition that the Gentiles are in need of repentance, not that “if they fall into transgression” but instead are in need of repentance and the only question is “<b>If</b> the Gentiles will repent.</p>
<p>6 Therefore, <b>wo</b> be unto <b>the Gentiles</b> if it so be that <b>they harden their hearts</b> against the Lamb of God.</p>	<p>We were just told the Lamb of God is his word, the Book of Mormon.</p>
<p>7 For the time cometh, saith the Lamb of God, that I will work <b>a great and a marvelous work</b> among <b>the children of men</b>; <b>a work</b> which shall be everlasting, either on the one hand or on the other—<b>either</b> to the <b>convincing of them unto peace</b> and <b>life eternal</b>, or unto the deliverance of them to the <b>hardness of their hearts</b> and the <b>blindness of their minds</b> unto their being brought down <b>into captivity</b>, and also <b>into destruction</b>, both <b>temporally</b> and <b>spiritually</b>, according to the captivity of the devil, of which I have spoken.</p>	<p>Note that the “<b>great and marvelous work</b>” is to occur LONG after the Gentiles have brought the Book of Mormon and the gospel to the Lamanites. Hence, many years after the restoration of the gospel restored by Joseph Smith. By this definition, the “great and marvelous work” will do one of two things. 1. Convince the Gentiles to believe in a world of <i>peace</i> or 2. a world of <i>captivity</i> and <i>destruction</i>. Both temporally and spiritually. (Again, this is NOT just a spiritual issue here, but a real physical destruction.) Captivity and destruction carried out by the King of Assyria.</p>
<p>8 And it came to pass that when the angel had spoken these words, he said unto me: Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea.</p>	<p>The covenants were three. 1. Priesthood, 2. Lands of inheritance, and 3. an eternal increase of offspring.</p>
<p>9 And it came to pass that he said unto me: Look, and behold that <b>great and abominable church</b>, which is the <b>mother of abominations</b>, whose founder is the</p>	

devil.	
<p>10 And he said unto me: Behold there are save two churches only; the one is <b>the church of the Lamb of God</b>, and the other is <b>the church of the devil</b>; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the <b>mother of abominations</b>; and she is <b>the whore of all the earth</b>.</p>	<p>All those who are not of the church of the Lamb are part of that great church, the corporate Babylon.</p>
<p>11 And it came to pass that I looked and beheld <b>the whore of all the earth</b>, and she <b>sat upon many waters</b>; and she had <b>dominion over all the earth</b>, among <b>all nations, kindreds, tongues, and people</b>.</p>	<p>This whore has dominion over all nations and people, she is still an empire just as she has always been! She is a latter-day superpower. As Rev 17: 15 <b>The waters</b> which thou sawest, where the whore sitteth, <b>are peoples</b>, and multitudes, and <b>nations</b>, and tongues. “Babylon,” “the whore” is an empire with control over “all” her vassal “nations, kindreds, tongues, and people.”</p>
<p>12 And it came to pass that I beheld the <b>church of the Lamb of God</b>, and its numbers were <b>few</b>, because of the wickedness and abominations of <b>the whore</b> who sat upon many waters; nevertheless, I beheld that the <b>church of the Lamb</b>, who were the <b>saints of God</b>, were also upon all the face of the earth; and <b>their</b> dominions upon the face of the earth were <b>small</b>, because of the wickedness of the <b>great whore</b> whom I saw.</p>	<p>D&amp;C 121:34 - 35 “there are many (priesthood holders) called, but few are chosen. And why are they not chosen? 35 Because their hearts are set so much upon <b>the things of this world</b>,” But isn’t that what Isaiah (Isa. 3:17-24), John, (Rev 18:12) and Nephi (1 Nephi 13:8). Are we therefore to understand that priesthood holders will be desirous of the very things that Babylon, the whore, the great and abominable church desire? I’m afraid so! This is one of those instances where Nephi uses the word “saints” to distinguish both repentant Gentiles and those of his father’s seed who are of the house of Israel.</p>
<p>13 And it came to pass that I beheld that the <b>great mother of abominations</b> did gather together multitudes upon the face of all the earth, <b>among all the nations of the Gentiles</b>, to fight against the Lamb of God.</p>	<p>This is another verse that leads me to believe that modern day Babylon is made up of the “all the nations of the Gentiles.”</p>
<p>14 And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon <b>the saints of the church of the Lamb</b>, <b>and</b> upon the <b>covenant people of the Lord</b>, who were <b>scattered</b> upon all the face of the earth; and they were armed with <b>righteousness</b> and with the power of God in great glory.</p>	<p>Here again Nephi makes a distinction between two groups that make up the church of the Lamb; “Saint” which I’ll assume are repentant Gentiles that accept the Book of Mormon, and “The covenant people” of the Lord, who are the direct descendants of Lehi. Isaiah uses the word “<b>righteousness</b>” as a metaphor for the <b>Davidic Servant</b>. John’s “Beast” and Isaiah’s “Assyria” are finally destroyed after they attack “the saints of the church of the Lamb” or the “covenant people of the Lord” too. Note the “saints” here are “scattered upon all the face of the earth.” As we’ve seen one of the responsibilities of the latter-day Davidic Servant is to gather “scattered Israel.” Isaiah, and I’d assume Nephi, use “righteousness” as a metaphor for the Davidic Servant.</p>
<p>15 And it came to pass that I beheld that <b>the wrath</b> of God was poured out upon that <b>great and abominable church</b>, insomuch that there were <b>wars and rumors of wars</b> among <b>all the nations and kindreds</b> of the earth.</p>	<p>Isaiah, and I’d assume Nephi, both use “wrath” as a metaphor for the King of Assyria.</p>

16 And as there began to be wars and rumors of wars among all <b>the nations</b> which <u><i>belonged to</i></u> the <b>mother of abominations</b> , the angel spake unto me, saying: Behold, <b>the wrath</b> of God is upon <b>the mother of harlots</b> ; and behold, thou seest all these things—	Note the change in terminology. This is the first time the Angel has used the terms “ <b>mother of abominations</b> ” and the “ <b>mother of harlots</b> ,” to which “the nations” seem to be under the control of “belong to.” Yet another indication that corporate Babylon has a <b>mother</b> , from which this wickedness is born. And if “ <b>wrath</b> ” still means the King of Assyria, the Angel’s explanation concurs with Isaiah’s. Egypt, being one of the nations spoken of by Isaiah as being part of the corporate Babylon, seems to be the leader. Isa 20:6
17 And when the day cometh that <b>the wrath</b> of God is poured out upon the <b>mother of harlots</b> , which is <b>the great and abominable church</b> of all the earth, whose founder is the devil, then, <b>at that day</b> , the <b>work of the Father</b> shall <i>commence</i> , in <b>preparing the way</b> for the fulfilling of <i>his covenants</i> , which he hath made to <b>his people</b> who are <b>of the house of Israel</b> .	Thus when “God’s <b>wrath</b> ,” AKA “the King of Assyria” strikes the “ <b>mother of harlots</b> ,” “the great and abominable church” this will be a sign that the great and marvelous “ <b>work of the Father</b> ” is about to “ <i>commence</i> ” “ <i>his covenants</i> ” “made to <b>his people</b> .” And as we’ve seen, that works it <b>the gathering</b> in from the four corners of the earth the <b>house of Israel</b> to <b>their lands of inheritance</b> . But as we’ll see in verse 25, Nephi can’t tell us this.
18 And it came to pass that the angel spake unto me, saying: Look!	NOTE: Verses 16 and 17 clearly inform us that for the “covenants” the Father made to “his people” the “mother of harlots” must be destroyed first by Assyria. And this is the VERY point at which Nephi is commanded to shut up!
19 And I looked and beheld a man, and he was dressed in a white robe.	
20 And the angel said unto me: Behold one of the twelve apostles of the Lamb.	
21 Behold, he shall see and write the remainder of these things; yea, and also many things which have been.	John will write the book of “Revelations.”
22 And he shall also write concerning <b>the end of the world</b> .	
23 Wherefore, the things which he shall write are just and true; and behold they are written in the book which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written <b>were plain and pure</b> , and <b>most precious</b> and <b>easy to the understanding</b> of all men.	
24 And behold, the things which this apostle of the Lamb shall write are many things which thou hast seen; and behold, <b>the remainder shalt thou see</b> .	Nephi’s vision will continue, but his explanation will be cut short.
25 But the things which thou shalt see hereafter <b>thou shalt not write</b> ; for the Lord God hath ordained the apostle of the Lamb of God that he should write them.	Re-read Revelations 17 and 18.

26 And also <b>others</b> who have been, to them hath he shown all things, and <b>they have written them</b> ; and <b>they are sealed</b> up to come forth in their purity, according to the truth which is in the Lamb, <b>in the own due time of the Lord, unto the house of Israel.</b>	Seems there will be additional scriptures, aside from the Book of Mormon, like the sealed portion, the plates of brass etc. which will all come forth, to <b>the house of Israel.</b>
27 And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John, according to the word of the angel.	
28 And behold, <b>I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard</b> ; wherefore the things which I have written sufficeth me; and I have written but <b>a small part</b> of the things which I saw.	
29 And I bear record that I saw the things which my father saw, and the angel of the Lord did make them known unto me.	
30 And now I make an end of speaking concerning the things which I saw while I was carried away in the spirit; and if all the things which I saw are not written, the things which I have written are true. And thus it is. Amen.	

As stated earlier, even though Nephi was forbidden to tell us what he sees, he seems willing to tell us how the house of Israel will be redeemed/gathered in the last days to the lands of their inheritance. He will lead the “**righteous**” out of **Babylon**. Then He’ll destroy nations that make up the corporate Babylon by **fire**, thus leaving **the poor** to inherit the earth through another gathering.

1 Nephi 17: 36 - 38 Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it.

37 And he **raiseth up a righteous nation**, and **destroyeth the nations of the wicked.**

38 And he **leadeth away the righteous** into precious lands, and **the wicked he destroyeth**, and curseth the land unto them for their sakes.

This is the pattern, to lead away the righteous and destroy God’s people when they become wicked. To raise up a righteous nation, or a “righteous branch” as in Lehi and Ishmael’s case where the “raising up” of a “righteous branch” was Lord’s sole purpose for leading Lehi and Ishmael’s families from Jerusalem. (See Jacob 2:25; 2 Nephi 3: 1-5, 24; 2 Nephi 9: 53) I suggest this pattern has not changed. Keep in mind too that Lehi was of Manasah and we’re told by Joseph Smith that Ishmael was of Ephraim. Thus calling their descendants by the term “house of Jacob” is quite literally accurate.

“The progenitors of **this people** were led from Jerusalem in the year 600 B.C., by **Lehi**, a Jewish prophet of the tribe of **Manasseh**. His immediate family, at the time of their departure from Jerusalem, comprised his wife Sariah, and their sons Laman, Lemuel, Sam, and Nephi; at a later stage of the history daughters are mentioned, but whether any of these were born before the family exodus we are not told. Beside his own household, the colony of Lehi included Zoram and **Ishmael**, the latter an **Israelite of the tribe of Ephraim.**”

James E. Talmage, Articles of Faith, p.234

This preservation of both Manasseh and Ephraim's seed is worth keeping in mind as we proceed with the chapters of the Book of Mormon which reiterate the "covenants" the "Father made to **His people**." (See 2 Nephi 3; JST Genesis 48: 5- 11; 50: 24 – 38 for the covenants made to Lehi's seed and Joseph of Egypt respectively, and JST Genesis 9:21 – 25 and JST Genesis 14: 25 – 40 for an overview of the covenants made with first Seth and Enoch, then Melchizedek and Abraham, respectively.)

<b>1 Nephi 22</b>	
1 And now it came to pass that after I, Nephi, had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me: What meaneth these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to <b>the spirit</b> and not <b>the flesh</b> ?	Seems Laman and Lemuel struggle with the same dilemma as many end times commentators, they can't figure out if Isaiah's words are to be interpreted spiritually or will these things actually occur in "the flesh."
2 And I, Nephi, said unto them: Behold they were manifest unto <b>the prophet</b> by the voice of the Spirit; for by the Spirit are all things made known unto the prophets, which shall come upon the children of men according to the flesh.	Nephi explains Isaiah received revelations and saw visions through the spirit.
3 Wherefore, the things of which I have read are things pertaining to things <b>both temporal and spiritual</b> ; for it appears that the <b>house of Israel</b> , sooner or later, will be scattered upon all the face of the earth, and also among all nations.	Nephi clears up, again, the issue. Is Babylon just a "spiritual" entity which embodies a wicked world, or is Babylon and the subsequent remnant's return to Zion (the subject of Isaiah 48 and 49 that Nephi just quoted to his brothers) literal and real? His emphatic answer is yes on both accounts. But speaking of "the flesh" the house of Israel will be scattered. And as the 10 <sup>th</sup> Article of Faith attests, will "literally" be gathered in again.
4 And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all <b>the tribes</b> have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth, save that we know that <b>they</b> have been <b>led away</b> .	They were physically " <b>led away</b> ."
5 And since <b>they</b> have been led away, these things have been prophesied concerning <b>them</b> , and also concerning <b>all those</b> who shall hereafter be scattered and be confounded, because of the Holy One of Israel; for against him will they harden <b>their</b> hearts; wherefore, <b>they</b> shall be scattered among all nations and shall be hated of all men.	
6 Nevertheless, after <b>they</b> shall be <b>nursed by the Gentiles</b> , and the Lord has lifted up his hand upon the <b>Gentiles</b> and <b>set them up for a standard</b> , and <b>their</b> children have been carried in <b>their</b> arms, and <b>their</b> daughters have been carried upon <b>their</b> shoulders, behold <b>these things</b> of which are spoken <b>are temporal</b> ; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all <b>our brethren</b> who are of the <b>house of Israel</b> .	After the house of Israel is scattered, she will literally be brought the gospel by the preaching of the Gentiles.
7 And it meaneth that the time cometh that after all the <b>house of Israel</b> have been scattered and confounded, that the Lord God will raise up <b>a mighty nation among the Gentiles</b> , yea, even upon	America will be set up as a "mighty nation" among all other Gentile nations. Keep in mind that Nephi here designates <b>two groups</b> he'll speak about during the rest of this chapter, (1) <b>the American Gentiles</b> , and (2) <b>Lehi's</b>

the face of this land; and <b>by them</b> shall <b>our seed</b> be scattered.	seed.
8 And <b>after our seed</b> is scattered the Lord God will proceed to do <b>a marvelous work among the Gentiles</b> , which shall be of great worth unto <b>our seed</b> ; wherefore, it is likened unto <b>their</b> being nourished by <b>the Gentiles</b> and being carried in <b>their</b> arms and upon <b>their</b> shoulders.	This verse is somewhat problematic to traditional LDS thought. We've been taught that the "great and marvelous work" is the "restoration of the Gospel" through Joseph Smith. And yes the restoration is the commencement of God's great and marvelous work, but these terms are almost always tied to the destruction of a nation.
9 And it shall also be of worth unto <b>the Gentiles</b> ; and not only unto <b>the Gentiles</b> but unto all <b>the house of Israel</b> , unto the making known of the covenants of the Father of heaven unto Abraham, saying: In <b>thy seed</b> shall all the kindreds of the earth be blessed.	Verses 8 and 9 let us know these chapters in Isaiah, 48 and 49, are dealing with Lehi's "our seed," as well as all those who are of the house of Israel, and the repentant Gentiles. So lumping these together we have two groups, the house of Israel, in Nephi's narrative, the Lamanites, along with a few Gentiles who are "among them," verses the mighty Gentile Nation, the USA.
10 And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall <b>make bare his arm</b> in the eyes of the nations.	Nephi hides the meaning of the last days destruction of the mighty Gentile nation by couching this event in Isaiah's terminology, that of "mak[ing] bare his arm in the eyes of the nations." But from the context we know Nephi is speaking of the destruction of the "mighty nation among the Gentiles... of this land," the USA, so that the "gathering of the remnant" can begin in earnest.
11 Wherefore, the Lord God will proceed to <b>make bare his arm</b> in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel.	To "make bare his arm" is a metaphor for the Davidic Servant and his role of "gathering the remnant."
12 Wherefore, he will bring <b>them</b> (the Lamanites and the house of Israel) again <b>out of captivity</b> , and they shall be <b>gathered together to the lands of their inheritance</b> ; and <b>they</b> shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel.	The Lord, through the instrumentality of the Davidic Servant will bring the Lamanites out of captivity. Captivity to whom? Exactly! Babylon, the latter-day militaristic idolatrous superpower which controls them. How is this done, Babylon must be "utterly destroyed" before the Lamanites can hope to re-inherit their lands. (That is the "temporal" part) From a "spiritual" standpoint the Lamanites will also be "brought out of obscurity and out of darkness." But that can't be fair. How can God allow the Gentiles to be "utterly destroy?" See Isaiah 43: 1 – 10. where we're told God trades the lives of the Egyptians for his people. Egypt being the head of Isaiah Babylon conglomerate. (See Isa. 13 – 24, especially 20:6)
13 And the blood of that <b>great and abominable church</b> , which is <b>the whore of all the earth</b> , shall <b>turn upon their own heads</b> ; for they shall <b>war among themselves</b> , and the sword of <b>their</b> own hands shall fall upon <b>their</b> own heads, and <b>they</b> shall be drunken with <b>their</b> own blood.	This is another clue that <b>Egypt</b> is the head of corporate Babylon. Isaiah 19: 1-5 An oracle concerning <b>Egypt</b> ... I will stir up the <b>Egyptians against the Egyptians</b> ; they will fight <b>brother against brother</b> and <b>neighbor against neighbor, city against city</b> and <b>state against state</b> . <b>Egypt's spirit</b> shall be <b>drained from within</b> ; ... Then will I <b>deliver the Egyptians</b> into the <b>hand of a cruel master</b> ; a <b>harsh ruler</b> will <b>subject them</b> , says my Lord, the Lord of Hosts. (The cruel master and harsh ruler is the King of Assyria.)
14 And every nation which shall war against <b>thee, O house of Israel</b> , shall be turned <b>one against another</b> , and <b>they</b> shall fall into the pit which <b>they</b> digged to ensnare <b>the people of the Lord</b> . And all that fight against <b>Zion</b> shall be destroyed, and that <b>great</b>	This is the meaning of "bare his arm before all the nations." The "great and abominable church, shall tumble to the dust and great shall be the fall of it." Babylon must fall before Zion can be born again. Although the implications of this chapter may hurt the patriotic feelings

<p><b>whore</b>, who hath <i><b>pervverted the right ways of the Lord</b></i>, yea, that <b>great and abominable church</b>, shall tumble to the dust and great shall be the fall of it.</p>	<p>of the Gentiles living in the “mighty nation” it seems to make sense. We know that Zion will be established in Jackson County. Currently Jackson County belongs to a nation state that has not in its illustrious history ever given away land for the purpose of establishing another sovereign nation, much less Zion, i.e. something drastic much change before Zion is established on “this land.” See Jacob 5:43-44 to understand the pattern.</p>
<p>15 For behold, saith <b>the prophet</b>, the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all <b>the proud</b> and <b>they</b> who do wickedly shall be as <b>stubble</b>; and the day cometh that they <b>must be burned</b>.</p>	<p>Satan’s kingdoms on earth, the corporate Babylon must be destroyed before the millennium. Thus the proud and wicked will be burned. Again, it is the King of Assyria that does the burning in the book of Isaiah. See Isa. 10. Who is the “most proud” nation on the earth today? 3 Nephi 16:8-10 tells us it is the same mighty Gentile nation Nephie is speaking of here, the USA!</p>
<p>16 For the time soon cometh that the fulness of the <b>wrath</b> of God shall be poured out upon <b>all the children of men</b>; for he will not suffer that <b>the wicked</b> shall destroy <b>the righteous</b>.</p>	<p>The “<b>wrath of God</b>” is yet another metaphor for the King of Assyria. And the reason why he is allowed to destroy Babylon? God can not allow “the wicked” continue to hold “captive” and “destroy” “the righteous.” And who are the righteous? Nephi told us in 1 Nephi 17:36 – 38, those whom the Lord leads away from Babylon in an exodus prior to her destruction. From the context of chapter 13 - 22 Nephi seems to be saying the “righteous” are first and foremost his father’ seed, today’s Lamanites. Second, the repentant Gentiles that in the end repent and are found “among” the Lamanites.</p>
<p>17 Wherefore, he will <b>preserve the righteous</b> by his power,</p>	<p>“Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will <b>preserve thy seed</b> forever.” 2 Ne 3:16 “And behold how great <b>the covenants</b> of the Lord, and how great his condescensions unto the children of men; and because of his greatness, and his grace and mercy, he has <b>promised</b> unto <b>us</b> that <b>our seed</b> shall not utterly be destroyed, <b>according to the flesh</b>, but that he would <b>preserve them</b>; and in <b>future generations they</b> shall become a <b>righteous branch</b> unto <b>the house of Israel</b>.” 2 Ne 9:53 “Yea, let us preserve our liberty as a remnant of Joseph; yea, let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the coat of Joseph was <b>preserved</b> and had not decayed. And he said-- Even as this remnant of garment of my son hath been <b>preserved</b>, so shall a remnant of the seed of my son be <b>preserved</b> by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.” Alma 46:24</p>
<p>17 cont: even if it so be that the fulness of <b>his wrath must come</b>, and <b>the righteous</b> be <b>preserved</b>,</p>	<p>Thus from the context of 1 Nephi 13 – 22, and God’s covenant and promise to “preserve” we see that the “righteous” spoken of here are Lehi’s seed specifically and the house of Israel in general, along with a few repentant Gentiles which are “among” the Lamanites, (3 Nephi 16:13; 20; 21). My guess is these repentant Gentiles are “among” the Lamanites because they have fled the destruction of fire that will fall upon “the mighty Gentile nation.”</p>

17 cont: “even unto <b>the destruction of their enemies</b> by <b>fire</b> .”	Twice the Lord calls the Gentiles the “enemies” of Lehi’s seed. “ <b>Thy hand</b> shall be lifted up upon <b>thine adversaries</b> , and all <b>thine enemies</b> shall be cut off.” (3 Nephi 20:17; 3 Nephi 21:13) The “enemies” of the righteous are the “mighty Gentile nation.” (See Isa. 1:2-4, 21-24) where Isaiah tells us his rebellious sons, the hypocritical nation, will be destroyed because they are his “enemies.” (And again in 3 Nephi 16, 20 and 21 Jesus calls these Gentiles the “enemies” of the Lamanites.
17 cont: “Wherefore, <b>the righteous</b> need not fear; for thus saith the prophet, <b>they shall be saved</b> , even if it so be as <b>by fire</b> .”	Assuming Nephi uses Isaiah’s metaphors, the “ <b>fire</b> ” is the King of Assyria, along with the real “fire” he brings. Thus assuming we’ve got the correct interpretation of these metaphors, this verse just became much easier to understand. When the mighty Gentile nation is destroyed by Assyria (and the literal fire she brings “in a day”) the Lamanites and repentant Gentiles <b>among</b> them, (who have literally fled Babylon 1 Nephi 17:37-38) will no longer be under the “captivity” of Babylon, and thus they will be “saved” in the flesh, temporally. Temporal salvation is a prelude to spiritual salvation in the book of Isaiah.
18 Behold, <b>my brethren</b> , I say unto you, that these things must shortly come; yea, even blood, and <b>fire</b> , and <b>vapor of smoke</b> must come; and it must needs be upon the face of <b>this earth</b> ; and it cometh unto men according to the flesh if it so be that they will harden <b>their</b> hearts against the Holy One of Israel.	
19 For behold, <b>the righteous</b> shall not perish; for the time surely must come that all <b>they</b> who fight against <b>Zion</b> shall be <b>cut off</b> .	
20 And the Lord will surely <b>prepare a way for his people</b> , unto the fulfilling of the <b>words</b> of Moses, which he spake, saying: <b>A prophet</b> shall the Lord your God raise up unto <b>you</b> , like unto me; <b>him</b> shall ye hear in all things whatsoever <b>he</b> shall say unto <b>you</b> . And it shall come to pass that all <b>those</b> who will <b>not hear that prophet</b> shall be <b>cut off</b> from among <b>the people</b> .	
21 And now I, Nephi, declare unto you, that <b>this prophet</b> of whom Moses spake was the Holy One of Israel; wherefore, <b>he</b> shall execute judgment <b>in righteousness</b> .	This part is a bit confusing. But in 3 Nephi 20:23 and , 3 Nephi 21:10 – 11 we get more clarification. “Therefore it shall come to pass that <b>whosoever</b> will not believe in <b>my words</b> , who am <b>Jesus Christ</b> , which the Father shall cause <b>him</b> to bring forth unto <b>the Gentiles</b> , and shall give unto <b>him</b> power that he shall bring them forth unto <b>the Gentiles</b> , (it shall be done even as Moses said) <b>they</b> shall be cut off from <b>among my people</b> who are of <b>the covenant</b> .” 3 Nephi 21:11. Here the Lord likens himself unto his words, words which the Servant will bring forth to the Gentiles.
22 And <b>the righteous</b> need not fear, for <b>they</b> are those who shall not be confounded. But it is the <b>kingdom of the devil</b> , which shall be built up among <b>the children of men</b> , which <b>kingdom</b> is established among <b>them</b> which are in the flesh—	
23 For the time speedily shall come that <b>all churches</b> which are built up to get gain, and all those who are built up to get power over the flesh,	The king of Assyria brings the fire that turns the wicked into dust to be trampled underfoot.

and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to <b>the kingdom of the devil</b> are they who need fear, and tremble, and quake; <b>they</b> are those who must be <b>brought low in the dust</b> ; they are those who must be <b>consumed as stubble</b> ; and this is according to the words of <b>the prophet</b> .	
24 And the time cometh speedily that <b>the righteous</b> must be <b>led up</b> as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory.	<b>The Servant</b> does the “leading up,” the gathering in of “the righteous.”
25 And he gathereth <b>his children</b> from the four quarters of the earth; and he numbereth <b>his sheep</b> , and <b>they</b> know him; and there shall be one fold and one shepherd; and he shall feed <b>his sheep</b> , and in him <b>they</b> shall find pasture.	
26 And because of the righteousness of <b>his people</b> , Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of <b>the people</b> , for <b>they</b> dwell in <b>righteousness</b> , and the Holy One of Israel reigneth.	
27 And now behold, I, Nephi, say unto you that all these things must come according to the flesh.	
28 But, behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel if it so be that they will repent.	
29 And now I, Nephi, make an end; for I durst not speak further as yet concerning these things.	

As pointed out before, Mormon, explains what happens in Ammonihah, but instead of giving warnings to this city, he uses terms like nations, tongues and peoples, as if to say this example is much broader than that of this city within the Nephite nation.

4 And they [the people of Ammonihah] said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed **in one day**. (See Rev. 18) Now they knew not that God could do such **marvelous works**, (The terms “marvelous works” are tied to destruction of the wicked city) for they were a hard-hearted and a stiffnecked people.

(Alma says) 9 Do ye not remember that our father, **Lehi**, was brought out of Jerusalem by the hand of God? Do ye not remember that they were all **led by him** through the wilderness? (The pattern I call, “exodus before salvation”) 10 And have ye forgotten so soon how many times he **delivered our fathers** out of the hands of **their enemies**, and preserved **them** from being destroyed, even by the hands of their own brethren? 12 Behold, now I say unto you that **he commandeth you to repent**; and except **ye** repent, ye can in nowise inherit the kingdom of God. (These folks are not told to flee, they are told to repent!) But behold, this is not all—he **has commanded you to repent**, or he will **utterly destroy you from off the face of the earth**; yea, he will visit **you in his anger**, and in his **fierce anger** he will not turn away. (Anger is a metaphor in Isaiah for the King of Assyria)

15 Nevertheless ... **it shall be more tolerable for them [the Lamanites] in the day of judgment than for you**, if **ye** remain in **your** sins, yea, and **even more tolerable for them in this life than for you**, except **ye** repent. 16 For there are many promises which are extended

to the **Lamanites**; (See Enos 1:16. The Lamanites are to obtain blessings which are unconditional due to men like Lehi, Nephi, Jacob and Enos.) for it is because of the traditions of **their** fathers that caused **them** to remain in **their** state of ignorance; therefore **the Lord will be merciful unto them** and prolong **their** existence in the land.

20 Yea, after [**you the Nephites**] having been such a **highly favored people of the Lord**; (just like the Americans. 3 Nephi 16:8-9) yea, after having been **favored above every other nation, kindred, tongue, or people**; after having had all things (the scriptures) made known unto **them**, according to **their** desires, and **their** faith, and prayers, of that which has been, and which is, and which is to come;... 23 And now behold I say unto **you**, that **if this people, who have received so many blessings from the hand of the Lord, should transgress contrary to the light and knowledge which they do have**, I say unto you that if this be the case, that if **they** should fall into transgression, **it would be far more tolerable for the Lamanites than for them**.

24 For behold, **the promises of the Lord are extended to the Lamanites**, but **they are not unto you if ye transgress**; (We American of the mighty Gentile nation fall under the same conditional covenant as the Nephites. We must obey or be destroyed.) for has not the Lord expressly promised and firmly decreed, that **if ye will rebel against him that ye shall utterly be destroyed from off the face of the earth?**

### Third Nephi Chapters 16, 20, and 21

3Nephi 16: 6 And blessed are the <b>Gentiles</b> , because of their belief in me, in and of the Holy Ghost, which witnesses unto <b>them</b> of me and of the Father.	Unlike the house of Israel, the Gentiles' witness of Jesus comes in and through the Holy Ghost, not through a personal visit as was had in Palestine and "this land."
7 Behold, because of <b>their</b> belief in me, saith the Father, and because of the unbelief of <b>you</b> , O <b>house of Israel</b> , in the latter day shall the truth come unto the <b>Gentiles</b> , that the <b>fulness of these things</b> shall be made known unto <b>them</b> .	Because the house of Israel in both hemispheres eventually suffered from "unbelief" in Jesus, the Gospel was taken to the Gentiles. The fullness of these things is the Book of Mormon. The Book of Mormon comes to the "Gentiles." Note that Book of Mormon authors, to include Jesus Himself refer even to those of us that have received the "fulness of these things" as "Gentiles."
8 But wo, saith the Father, unto the <b>unbelieving of the Gentiles</b> —for notwithstanding <b>they</b> have come forth upon the face of <b>this land</b> , and have scattered <b>my people</b> who are of the <b>house of Israel</b> ; and <b>my people</b> who are of the <b>house of Israel</b> have been cast out from among <b>them</b> , and have been trodden under feet by <b>them</b> ;	Here the Lord makes a distinction between the "Gentiles" and the "unbelieving Gentiles." Lehi's son Nephi spoke of a "mighty Gentile nation" that separated itself from her "mother Gentiles" and came to "this land." From this we know Jesus is speaking of the American Gentiles that "scatter" those whom Jesus calls "my people" a distinction NEVER given to the American Gentiles in the Book of Mormon. (Yes at times in the D&C the American Saints are called "my people," but not in the Book of Mormon.)
9 And because of the mercies of the Father unto the <b>Gentiles</b> , and also the judgments of the Father upon <b>my people</b> who are of the <b>house of Israel</b> , verily, verily, I say unto <b>you</b> , that after all this, and I have caused <b>my people</b> who are of the <b>house of Israel</b> to be smitten, and to be afflicted, and to be slain, and to be cast out from among <b>them</b> , and to become hated by <b>them</b> , and to become a hiss and a byword among <b>them</b> —	Prophecy completed!
10 And thus <b>commandeth the Father</b> that I should say unto <b>you</b> :	How many times in all the cannon of scripture do we find Jesus stating specifically that what He is about to say was given to him by direct commandment of this Father? Aside from the fact that these next three sermons are given

	<p>by Jesus Himself, the fact that unlike the “Sermon on the Mount” which He gave first before he commanded Lehi’s seed to go get everyone else, I consider Chapters 16, 20 and 21 of 3<sup>rd</sup> Nephi some of the most important scripture in all the cannon because Jesus tells us more than once that what he’s saying her comes as a direct commandment from his father.</p>
<p>10 cont: At that day when the <b>Gentiles</b> shall <b>sin against my gospel</b>,</p>	<p>I’ve spent more than 20 years trying to understand this verse, and I’m still not sure of the “primary” interpretation. To “Sin against my gospel.” Maybe this has reference to the American people killing Joseph Smith rejecting the Saints. (See D&amp;C 135:7) Or, maybe this has to do with the Saints rejecting the commandment to unite in Jackson County by September 11, 1836, which they did not do.</p>
<p>10 cont: “and shall <b>reject the fulness of my gospel</b>,”</p>	<p>The “<b>reject the fullness of my gospel</b>” leads me to believe God is speaking to the American Saints specifically and the American Gentiles in general. The “fulness of my gospel” we’re told is the Book of Mormon, which the LDS as an entire Church are still under condemnation for “taking lightly.” Also, how can one reject something they don’t have? This coupled with verse 14 where the “Gentiles” are condemned because they were called to be the “salt of the earth” but are not, leads me to believe this verse is about American Saints specifically and American Gentiles in general. That the Lord would come out and condemn those He’s blessed and favored above all others as he did Israel anciently, and American modernly, fits the pattern Isaiah set, where he spends most of his time telling apostate Israel, both then and now, they must repent or be destroyed because their “hands full of blood.” Isaiah says latter-day Israel’s nation was filled with “righteousness” but now “murders.” (Read all of Isaiah Chapters 1 – 5 to understand the Lord’s feelings toward Israel both then and now, since they deal specifically with those the Lord refers to as “Israel” both those of direct leanage “the Ox” as well as adopted Gentile Israelites, “the ass.” (Isa. 1:1-3)</p>
<p>10 cont: “and shall be lifted up in the <b>pride of their hearts above all nations</b>, and <b>above all the people of the whole earth</b>,”</p>	<p>I can only assume the peoples of all prior “Babylons” have felt a pride in being the greatest, militaristic and economic, power “above all nations” of “the whole earth.” Today there is only ONE nation in “the whole earth” which fits this description, like all the Babylons before her. John says of his Babylon, “7 How much <b>she hath glorified herself</b>, and <b>lived deliciously</b>, so much torment and sorrow give her: for <b>she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.</b>” (Rev 18:7) Because of this pride and arrogance John tells us the latter-day Babylon will be rewarded “even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong [is] the Lord God who judgeth her.” (Rev 18: 6, 8)</p>

	Only difference between these two entities is we must guess who John's Babylon is speaking of, while Jesus is quite plane, he's speaking to the mighty Gentile nation which has come upon the face of "this land" and scattered His people.
10 cont: "and shall be filled with all manner of <b>lyings</b> , and of <b>deceits</b> , and of <b>mischiefs</b> , and all manner of <b>hypocrisy</b> ,"	Again I would highly encourage the reader to search Isaiah Chapter 1 for parallels here. God's "rebellious son" and their "sinful nation" we're told were "righteous," but are now hypocrites that care nothing for the "widow" and "orphan." It seems Isaiah and Christ are speaking to the same latter day group of "Israelites" which have "gone away backward" which others have translated as "apostasy." (Isa. 1: 1 – 5)
10 cont: and <b>murders</b> ,	Like Isaiah, Jesus tells this group which have rejected the "fullness of the gospel" that they are murders. "15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: <b>your hands are full of blood.</b> 16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17 Learn to do well; seek judgment, relieve the oppressed, judge the <b>fatherless</b> , plead for the <b>widow</b> . 21 How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now <b>murderers.</b> " (See Isa 1:15 – 21) I know this is a hard pill for most LDS to swallow, but recall Babylon has always been a militaristic nation state. Where else but war does mankind create wholesale "fatherless" and "widows?" Also keep in mind that as far as God is concerned with the American people, whose laws are established by the "voice of the people" we are accountable for the actions of our politicians. "WE believe that governments were instituted of God for the benefit of man; and that he holds men accountable for <b>their acts</b> in relation to them, both in <b>making laws</b> and <b>administering them</b> , for the good and safety of society." (D&C 134:1)
10 cont: and <b>priestcrafts</b> ,	We often think of "priestcrafts" as a religious thing only, "He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and <b>set themselves up for a light unto the world</b> , that they may <b>get gain</b> and <b>praise of the world</b> ; but they seek not the welfare of Zion." (2 Nephi 26:29) But a closer look at the priests of Noah, who practiced "priestcrafts" even though they only taught the Lamanites in a secular setting to get gain, along with a closer look at Alma 9 – 16 where we find that the "order" and "faith" of the Nejjors, was also considered a "profession." Infact "profession" is used more often to describe the Nejjor's as is "order" and "faith." Elder Verlan H. Anderson, in many of his works equates "priestcraft" to "socialism" and government subsistence programs.
10 cont: "and whoredoms,"	Turn on your TV, surf the channels....enough said.
10 cont: "and of <b>secret abominations</b> ;"	One of my favorite quotes from President Ezra Taft Benson: "Now undoubtedly Moroni could have pointed out many factors that led to the destruction of the people, but notice how he singled out the secret combinations, just as the Church today could point out many threats to peace,

	<p>prosperity, and the spread of God’s work, but it has singled out the greatest threat as the godless conspiracy. There is <b>no conspiracy theory</b> in the Book of Mormon —it is a <b>conspiracy fact.</b>” Elder Ezra Taft Benson, Civic Standards for the Faithful Saints, Ensign (CR), July 1972, p.59</p>
<p>10 cont: “and if <b>they</b> shall do all those things, and shall <b>reject the fulness of my gospel,</b>”</p>	<p>Once again the Lord singles out the rejection “of the fullness of the gospel” which we’re are told is the Book of Mormon. D&amp;C 27:5; D&amp;C 42:12; D&amp;C 135:3  In D&amp;C 84 the Lord is even clearer. “54 And your minds in times past have been darkened because of unbelief, and because you have <b>treated lightly</b> the <b>things</b> you have <b>received--</b> 55 Which <b>vanity</b> and <b>unbelief</b> have brought the <b>whole church under condemnation.</b> 56 And this condemnation resteth upon <b>the children of Zion, even all.</b> 57 And <b>they shall remain</b> under this <b>condemnation</b> until they repent and remember the new covenant, even the <b>Book of Mormon</b> and the former commandments which I have given them, not only to say, but to do according to that which I have written-- 58 That <b>they</b> may bring forth fruit meet for their Father's kingdom; otherwise there <b>remaineth a scourge and judgment</b> to be poured out upon the <b>children of Zion.</b> 59 For <b>shall the children of the kingdom pollute my holy land?</b> Verily, I say unto you, <b>Nay.</b>”  Although a hard pill to swallow for many LDS American Gentiles, this is the word of the Lord, and it is spoke to US. Maybe showing up in Sunday School once every four years having read the three chapters of the lesson, just isn’t enough! As Jesus says to Lehi’s descendents in the next discourse, “Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled--behold they are written, ye have them before you, therefore <b>search them</b>” (3 Nephi 20:11)</p>
<p>10 cont: “behold, saith the Father, <b>I will bring the fulness of my gospel from among them.</b>”</p>	<p>“I will bring the fullness of my gospel from among them.” Again this could have a number of interpretations. If the “them’s” spoken of are the American Gentiles in general, this could correlate with the martyrdom of Joseph Smith and the Saints subsequent exodus to Mexico....AKA now, Utah. If the “them’s” spoke of are the American LDS Gentiles, then obviously this prophesy has not come to pass completely. Although when I was in a Spanish speaking district in San Diego, the 5 branches in the district baptized about 30 – 50 people every 6 months while the English speaking wards baptized about 3-4 a year! Maybe we’re fulfilling this prophesy on our own. “Now I would that ye should see that they brought upon themselves the curse; and even so doth every man that is cursed bring upon himself his own condemnation.” Alma 3:19  Although I’ve at times in my life believed the above interpretations, I’m now of the belief the bringing of the fullness of the gospel “from among” the Gentiles will not occur until after the King of Assyria destroys them and only the “remnant” of the house of Israel, and a “few” repentant Gentiles are left.</p>

<p>Before moving on to verse 11, note that Mormon uses the entire chapter of 3<sup>rd</sup> Nephi 30 to tell the Gentiles the same things Jesus stated 400 years earlier.</p>	<p>“Hearken, O ye <b>Gentiles</b>, and hear <b>the words of Jesus Christ</b>, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying:  2 Turn, all ye <b>Gentiles</b>, from your wicked ways; and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your <b>secret abominations</b>, and your <b>idolatries</b>, and of your <b>murders</b>, and your <b>priestcrafts</b>, and your <b>envyings</b>, and your <b>strifes</b>, and from all your <b>wickedness</b> and <b>abominations</b>, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, <b>that ye</b> may be <b>numbered with my people</b> who are of <b>the house of Israel</b>.”</p>
<p>11 And <b>then</b> will I remember my covenant which I have made unto <b>my people</b>, O <b>house of Israel</b>, and I will bring my gospel unto <b>them</b>.</p>	<p>Figuring out verse 10 is important because verse 11 and the subsequent chronology does not take part until after 10 is completed. “<b>Then</b> I will remember <b>the covenant</b> with I made with <b>my people</b>.” This is the covenant God made with Enoch, et al. down through the ages that he would 1. Preserve a “righteous branch;” 2. Provide for them lands to inherit; 3 Priesthood through that preserved lineage; and 4. The Book of Mormon. As we’ll read about shortly in chapters 20 and 21.</p>
<p>12 And I will show unto <b>thee</b>, O <b>house of Israel</b>, that the <b>Gentiles</b> shall not have power over <b>you</b>; but I will remember my covenant unto <b>you</b>, O <b>house of Israel</b>, and <b>ye</b> shall come unto the knowledge of the fulness of my gospel.</p>	<p>The “Gentiles” will NOT have power over Lehi’s seed.... period....end of story! Maybe this IS the doctrine which the “Gentiles” will reject in the Book of Mormon! How can those Nasty Lamanites be destined for something better than us? Well they can and will!</p>
<p>13 But <b>if</b> the <b>Gentiles</b> will repent and return unto me, saith the Father, behold <b>they</b> shall be <b>numbered among my people</b>, O <b>house of Israel</b>.</p>	<p>“If,” and from the context of the this chapter as well as chapters 20 and 21, this seems to be a pretty big “If.” Note here the pre-supposition that the Gentiles have “rejected the fullness of the Gospel” and must “repent” and “return.” Normally these “If” “Then” prophesies follow a different pattern. “If” you sin, “Then” you’ll be punished. In the case of the latter-day Gentiles who’ve come upon the face of “this land” it is a given they have “rejected the fullness of the Gospel” and must “repent” and “return.” It is interesting that Nephi and Jesus both state that for the Gentiles to properly “repent” and “return” unto Jesus, they must be numbered “<b>among</b>” Lehi’s seed. Ponder that one for a moment! The Gentiles must be “numbered among” Lehi’s seed! What a wonderful blessing awaits the “repentant Gentiles” that understand the “covenants” of the Father were made with Lehi’s seed, and to enjoy the same the Gentiles must be numbered among the children of the covenant.</p>
<p>14 And I will not suffer <b>my people</b>, who are of the <b>house of Israel</b>, to go through among <b>them</b>, and tread <b>them</b> down, saith the Father.</p>	<p>Why would “His people” tread down those who are “numbered <b>among</b>” them? They would not. His People will tread down those that are not numbered <b>among</b> them. Ponder that one for a moment too!</p>
<p>15 But <b>if</b> <b>they</b> will not turn unto me, and hearken unto my voice, I will suffer <b>them</b>, yea, I will suffer</p>	<p>Keep in mind the Lord is speaking of a group of Gentiles that have had the ability to “reject the fullness of the</p>

<p>my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel.</p>	<p>Gospel,” and done so. <b>“Salt that hath lost its savor.”</b> This term is seldom used in the Scriptures. In D&amp;C 103 the Lord tells the Latter-day Saints, that went to Zion, but were chased out that they must obey, “For they (the LDS) were set to be a light unto the world, and to be the saviors of men; And inasmuch as they are not the saviors of men, they are as <b>salt that has lost its savor</b>, and is thenceforth good for nothing but to be cast out and trodden under foot of men.” D&amp;C 103:9-10</p> <p>In D&amp;C 101, is another of the few locations where the Lord speaks of the “salt of the earth.” “When men are called unto mine <b>everlasting gospel</b>, and <b>covenant</b> with an everlasting covenant, they are accounted as the <b>salt of the earth</b> and <b>the savor of men</b>; They are called to be the savor of men; therefore, <b>if that salt of the earth lose its savor</b>, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.” D&amp;C 101: 39 – 41.</p> <p>Its rather clear what God expects of those who’ve made an “everlasting covenant.” This metaphor also seems to point a finger at those who’ve made an everlasting covenant but don’t live up to it.</p>
<p>16 Verily, verily, I say unto you, thus hath the Father commanded me—that I should give unto this people this land for their inheritance.</p>	<p>“This land,” of America has been given by God to Lehi’s seed, weather Americans like it or not.</p>
<p>17 And then the words of the prophet Isaiah shall be fulfilled, which say:</p>	<p>“Then” After the Gentiles have been trodden under foot, and After “this people” Lehi’s seed have been given “this land” America for their inheritance, “THEN” the words of the prophet Isaiah will be fulfilled. Who can argue that Isaiah isn’t speaking to the “mighty Gentile nation?”</p>
<p>18 Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion.</p>	<p>“Zion” again is a code word for the Lamanites. D&amp;C 49: “But before the great day of the Lord shall come, <b>Jacob</b> shall flourish in the wilderness, and the <b>Lamanites</b> shall blossom as the rose. <b>Zion</b> shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.” D&amp;C 49:24-25</p>
<p>19 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.</p>	
<p>20 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God.</p>	

### 3<sup>rd</sup> Nephi 20

<p>10 And it came to pass that when they had all given glory unto Jesus, he said unto them: Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a</p>	<p>This is yet another time where Jesus lets us know what he is about to say is a direct command of God. He is going to finish what he started talking about earlier about the covenant to gather His Fathers “remnant.”</p>
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remnant of the house of Israel.	
11 Ye remember that I spake unto you, and said that when <b>the words of Isaiah should be fulfilled</b> — behold they are written, <b>ye have them before you, therefore search them</b> —	Isn't that verse great! We must understand Isaiah to understand the last days! But is Jesus going to spoon feed even these? NO! "Ye have the words of Isaiah before you, therefore search them." Maybe showing up on Sunday having read the assignment isn't quite enough!
12 And verily, verily, I say unto you, that when <b>they</b> shall be fulfilled <b>then</b> is the fulfilling of the covenant which the Father hath made unto <b>his people, O house of Israel</b> .	When the words of Isaiah are fulfilled, "THEN" is the " <b>covenant</b> which the father made unto <b>his people</b> " fulfilled. WOW! That puts a lot of emphasis on the need to understand and "search" the words of Isaiah.
13 And <b>then</b> shall the <b>remnants</b> , which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and <b>they</b> shall be brought to the knowledge of the Lord their God, who hath redeemed <b>them</b> .	"The remnants"
14 And <b>the Father hath commanded me</b> that I should give unto <b>you</b> this land, for <b>your</b> inheritance.	" <b>the Father hath commanded me</b> " Again, the Lord lets us know he is speaking by direct command of his Father.
15 And I say unto <b>you</b> , that <b>if the Gentiles</b> do not repent after <b>the blessing</b> which <b>they</b> shall receive, after <b>they</b> have scattered <b>my people</b> —	One of the biggest blessings the Gentiles receive is the Book of Mormon. 3 Nephi 16:10 says the Gentiles will reject the "fullness of the gospel" which is the Book of Mormon. So the group of Gentiles which receive the Book of Mormon must repent. Pretty clear why the Lord continues to call American LDS members "Gentiles." Keep in mind we as a church are under condemnation to "taking lightly" the Book of Mormon and this has never been revoked.
16 <b>Then</b> shall <b>ye</b> , who are a <b>remnant</b> of the <b>house of Jacob</b> , go forth among <b>them</b> ; and <b>ye</b> shall be in the midst of <b>them</b> who shall be many; and <b>ye</b> shall be among <b>them</b> as a <b>lion</b> among the <b>beasts of the forest</b> , and as a <b>young lion</b> among the <b>flocks of sheep</b> , who, if he goeth through both <b>treadeth down and teareth in pieces</b> , and none can deliver.	" <b>house of Jacob</b> " Keep in mind that those who came over to the Promised Land with Lehi, after the first generation, was of <b>both</b> Manasseh and Ephraim. (James E. Talmage, Articles of Faith, p.234) The house of Jacob, Lehi's seed, will tread down and tear in pieces the Gentiles.
17 <b>Thy</b> hand shall be lifted up upon <b>thine</b> <b>adversaries</b> , and all <b>thine</b> <b>enemies</b> shall be cut off.	Twice the Lord calls the Gentiles the enemies of Lehi's seed.
18 And I will gather <b>my people</b> together as a man gathereth his sheaves into the floor.	This is what the Book of Mormon prophets talk about all the time. That their father's seed will not perish, but instead will be "preserved" as a "righteous branch" and in the end be "gathered" back to their "lands of promise." This is a major theme of the Book of Mormon.
19 For I will make <b>my people</b> with whom <b>the Father hath covenanted</b> , yea, I will make <b>thy</b> horn iron, and I will make <b>thy</b> hoofs brass. And <b>thou</b> shalt beat in pieces <b>many people</b> ; and I will consecrate <b>their</b> gain unto the Lord, and <b>their</b> substance unto the Lord of the whole earth. And behold, I am he who doeth it.	Why is this going to happen? Because righteous men like Enoch, Noah, Abraham, Jacob, Joseph, Lehi, Enos et al. were made "everlasting covenants" between them and the Lord that promised to "preserve" and "gather" a "remnant" of their seed, and provide their seed with the priesthood, posterity, and lands of inheritance.
20 And it shall come to pass, saith the Father, that <b>the sword</b> of my justice shall hang over <b>them</b> at that day; and except <b>they</b> repent it shall fall upon <b>them</b> , saith the Father, yea, even upon <b>all the nations of the Gentiles</b> .	" <b>The Sword</b> " is a Metaphor for the King of Assyria who will destroy Babylon, Egypt et al. Here we find out that et al is "the Nations of the Gentiles." So now we know that Chapters 13 – 24 in Isaiah are in a last days scenario speaking of "all the nations of the Gentiles."
21 And it shall come to pass that I will establish <b>my</b>	

people, O house of Israel.	
22 And behold, <b>this people</b> will I establish in <b>this land</b> , unto the fulfilling of <b>the covenant</b> which I made with <b>your</b> father Jacob; and it shall be a <b>New Jerusalem</b> . And the powers of heaven shall be in the midst of <b>this people</b> ; yea, even I will be in the midst of <b>you</b> .	The Lord is repeating verse 19 but this time making emphasis that those in attendance, Lehi's seed, are part of the "covenant" and from and through them will come the "New Jerusalem." These promises are NOT made to the Gentiles at large, only those that repent by accepting, really accepting, the Book of Mormon (the fullness of the Gospel), and are "numbered among" Lehi's seed.
23 Behold, I am he of whom Moses spake, saying: <b>A prophet</b> shall the Lord your God <b>raise up</b> unto <b>you</b> of <b>your brethren</b> , <b>like unto me</b> ; <b>him</b> shall <b>ye</b> hear in all things whatsoever <b>he</b> shall say unto <b>you</b> . And it shall come to pass that <b>every soul</b> who will not hear <b>that prophet</b> shall be cut off from among <b>the people</b> .	This prophet from among "your brethren" is a reference to the promise made to Lehi's son Joseph. 2 Nephi 3 "Wherefore, Joseph ... obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a <b>righteous branch</b> unto <b>the house of Israel</b> ; not the Messiah, but a branch which was to be <b>broken off</b> , nevertheless, to be remembered in <b>the covenants</b> of the Lord that the Messiah should be made manifest unto <b>them</b> in the <b>latter days</b> , in the spirit of power, unto the bringing of <b>them</b> out of darkness unto light--yea, out of <b>hidden</b> darkness and out of captivity unto freedom. For Joseph truly testified, saying: <b>A seer</b> shall the Lord my God <b>raise up</b> , who shall be <b>a choice seer</b> unto <b>the fruit of my loins</b> . Yea, Joseph truly said: Thus saith the Lord unto me: <b>A choice seer</b> will I raise up <b>out of the fruit of thy loins</b> ; and <b>he</b> shall be esteemed highly among the <b>fruit of thy loins</b> . And unto <b>him</b> will I give commandment that he shall do a work for the <b>fruit of thy loins, his brethren</b> , which shall be of great worth unto <b>them</b> , even to the bringing of <b>them</b> to the knowledge of <b>the covenants</b> which I have made with thy fathers. Wherefore, because of <b>this covenant</b> thou art blessed; for <b>thy seed</b> <b>shall not be destroyed</b> , for they shall hearken unto <b>the words of the book</b> . And there shall rise up <b>one mighty among them</b> , who shall do much good, both <b>in word</b> and <b>in deed</b> , being an instrument in the hands of God, with exceeding faith, to work mighty <b>wonders</b> , and do that thing which is <b>great</b> in the sight of God, unto the bringing to pass much <b>restoration</b> unto <b>the house of Israel</b> , and unto <b>the seed of thy brethren</b> . And now, blessed art thou, Joseph. 2 Nephi 3: 3 – 6, 23 - 25
24 Verily I say unto <b>you</b> , yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me.	
25 And behold, <b>ye</b> are <b>the children of the prophets</b> ; and <b>ye</b> are of the <b>house of Israel</b> ; and <b>ye</b> are of <b>the covenant</b> which the Father made with <b>your</b> fathers, saying unto Abraham: And in <b>thy seed</b> shall all the kindreds of the earth be blessed.	"in <b>thy seed</b> shall all the kindreds of the earth be blessed," to include the repentant Gentiles.
26 The Father having raised me up unto <b>you</b> first, and sent me to bless <b>you</b> in turning away every one of <b>you</b> from his iniquities; and this because <b>ye</b> are the <b>children of the covenant</b> —	
27 And after that <b>ye</b> were blessed <b>then</b> fulfilleth the Father the covenant which he made with Abraham, saying: In <b>thy seed</b> shall all the kindreds of the earth be blessed—unto the pouring out of the Holy Ghost through me upon <b>the Gentiles</b> , which blessing upon <b>the Gentiles</b> shall make <b>them</b> <b>mighty above all</b> ,	

unto the scattering of <b>my people</b> , O <b>house of Israel</b> .	
28 And <b>they</b> shall be a scourge unto the <b>people of this land</b> . Nevertheless, <b>when they</b> shall have <b>received the fulness of my gospel</b> , then <b>if they</b> shall harden their hearts against me I will return <b>their</b> iniquities upon <b>their</b> own heads, saith the Father.	After the Gentiles get the Book of Mormon (fulness of my gospel: "I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel," D&C 27:5 and "...the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel." D&C 42:12) <b>then</b> "I will return their iniquities upon their own heads." It seems one must reject the Book of Mormon to deserve this punishment.
29 And I will remember <b>the covenant</b> which I have made with <b>my people</b> ; and I have covenanted with <b>them</b> that I would <b>gather them</b> together in mine own due time, that I would give unto <b>them</b> again <b>the land</b> of their fathers for <b>their</b> inheritance, which is the land of Jerusalem, which is the promised land unto <b>them</b> forever, saith the Father.	
30 And it shall come to pass that the time cometh, when the <b>fulness of my gospel</b> shall be preached unto <b>them</b> ;	Lehi's seed get the Book of Mormon.
31 And <b>they</b> shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.	
32 <b>Then</b> shall <b>their</b> watchmen lift up <b>their</b> voice, and with the voice together shall <b>they</b> sing; for <b>they</b> shall see eye to eye.	
33 <b>Then</b> will the Father <b>gather them</b> together again, and give unto <b>them</b> Jerusalem for <b>the land</b> of their inheritance.	
34 <b>Then</b> shall <b>they</b> break forth into joy—Sing together, <b>ye waste places of Jerusalem</b> ; for the Father hath <b>comforted his people</b> , he hath <b>redeemed Jerusalem</b> .	
35 The Father hath made <b>bare his holy arm</b> in the eyes of <b>all the nations</b> ; and all the <b>ends of the earth</b> shall see the salvation of the Father; and the Father and I are one.	
36 And then shall be brought to pass that which is written: Awake, awake again, and put on <b>thy</b> strength, <b>O Zion</b> ; put on <b>thy</b> beautiful garments, <b>O Jerusalem</b> , the <b>holy city</b> , for henceforth there shall no more come into <b>thee</b> the <b>uncircumcised</b> and the <b>unclean</b> .	Can the Lord say it any clearer than that. The uncircumcised and unclean were traditionally the Gentiles. "...henceforth there shall no more come into <b>thee</b> the <b>uncircumcised</b> and the <b>unclean</b> ."
37 Shake <b>thyself</b> from <b>the dust</b> ; arise, sit down, <b>O Jerusalem</b> ; loose <b>thyself</b> from <b>the bands</b> of <b>thy</b> neck, <b>O captive daughter of Zion</b> .	This next one is pretty graphic too, "shake thyself from the dust." What dust? The dust of the Gentiles that was created by their burning!
38 For thus saith the Lord: <b>Ye</b> have sold <b>yourselves</b> for naught, and <b>ye</b> shall be redeemed without money.	I love this verse. With all due respect to the many "Lamanite" friends of mine, I feel many have "sold themselves for naught," as they have tried in vain to become rich like the Gentiles, but unfortunately the rich and proud will be burnt and only the poor and meek will remain, "redeemed" by the Lord, not by "money." And no I don't think that is the primary interpretation of this verse, but I like the thought none the less.
39 Verily, verily, I say unto <b>you</b> , that <b>my people</b> shall know my name; yea, in <b>that day</b> they shall	

know that I am he that doth speak.	
40 And then shall <b>they</b> say: How beautiful upon the mountains are the feet of <b>him</b> that bringeth good tidings unto <b>them</b> , that publisheth peace; that bringeth good tidings unto <b>them</b> of good, that publisheth <b>salvation</b> ; that saith unto <b>Zion</b> : Thy God reigneth!	“Good Tidings” and “Publisheth peace” seems to refer to the scriptures the latter day Josephite/Davidic Servant will bring forth like the sealed portion of the Book of Mormon, the Brass plates etc. Or it could just be the book of Mormon.
41 And then shall a cry go forth: Depart <b>ye</b> , depart <b>ye</b> , go <b>ye</b> out from thence, touch not that which <b>is unclean</b> ; go <b>ye</b> out of the midst of <b>her</b> ; be <b>ye</b> clean that bear <b>the vessels</b> of the Lord.	If the “ <b>him</b> ” in verse 40 is the latter-day Josephite/Davidic Servant, (See D&C 113) then one of his jobs is to call out from Babylon those that will listen and leave. He is also commissioned to call other “servants” that will “gather: in the “remnants,” which in Isaiah are at times called “vessels of the Lord.” (See Isaiah 52:11; Isa 66:20) The reason I mark this verse with both yellow and green is because one of the roles of the repentant Gentiles, “Saints,” as they are called when reference infrequently as such, is to help gather the remnant. (See 3N21:24)
42 For <b>ye</b> shall not go out with haste nor go by flight; for the Lord will go before <b>you</b> , and the God of Israel shall be <b>your</b> rearward.	My guess is there will be many called but few willing to leave Babylon.
43 Behold, <b>my servant</b> shall deal prudently; <b>he</b> shall be <b>exalted</b> and <b>extolled</b> and be <b>very high</b> .	
44 As many were astonished at <b>thee</b> — <b>his visage was so marred</b> , more than any man, and <b>his</b> form more than the sons of men—	So keep your eyes peeled for a man that is “marred” who claims he’s a descendent of Joseph and David.
45 So shall <b>he</b> sprinkle <b>many nations</b> ; the <b>kings</b> shall shut <b>their</b> mouths at <b>him</b> , for that which had not been told <b>them</b> shall <b>they</b> see; and that which <b>they</b> had not heard shall <b>they</b> consider.	
46 Verily, verily, I say unto <b>you</b> , all these things shall surely come, even as <b>the Father hath commanded me</b> . Then shall <b>this covenant</b> which the Father hath covenanted with <b>his people</b> be fulfilled; and then shall <b>Jerusalem</b> be inhabited again with <b>my people</b> , and it shall be the land of <b>their</b> inheritance.	Jesus begins and ends this sermon letting us know he was commanded by the Father to give it!

### 3<sup>rd</sup> Nephi Chapter 21

3 Nephi CHAPTER 21 1 And verily I say unto <b>you</b> , I give unto <b>you</b> a sign, that <b>ye</b> may know the time when these things shall be about to take place—that I shall gather in, from their long dispersion, <b>my people</b> , O <b>house of Israel</b> , and shall establish <u>again</u> among <b>them</b> <b>my Zion</b> ;	Since the flood I can think of only a handful of groups that have tried to establish Zion, to include the Latter-day Saints, but only ONE group that was successful. And Jesus is speaking to them right now, Lehi’s descendents. So it seems Lehi’s descendents are the only group that could rightfully have Zion “established again” among themselves. Again we see the word Zion as synonymous with Lehi’s seed.
2 And behold, this is the thing which I will give unto <b>you</b> for a sign—for verily I say unto <b>you</b> that when these things which I declare unto <b>you</b> , and which I shall declare unto <b>you</b> hereafter of myself, and by the power of the Holy Ghost which shall be given unto <b>you</b> of the Father, shall be made known unto <b>the Gentiles</b> that they may know concerning	“These things” The Book of Mormon, the “fullness of the Gospel” which the Gentiles reject, and thus their subsequent destruction.

<p>this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;</p>	
<p>3 Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you;</p>	<p>When the Book of Mormon comes forth from the Gentiles to Lehi's seed.</p>
<p>4 For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;</p>	<p>A major purpose God had in even setting up the Gentiles "as a free people" was for the purpose of bringing the Book of Mormon to the "remnant" of Lehi's seed. And this to fill the unconditional covenant of preserving and gathering the "remnant" the Father made with men like Abraham, Jacob/Israel, Joseph in Egypt, Lehi, Jacob his son, and Enos his grandson. (See Enos 1:16) In other words, the fact that this "remnant" will be preserved and gathered in the latter days has nothing to do per se with their collective righteousness, but instead has everything to do with their "father's" individual righteousness and the covenants God made with individually with their fathers.</p>
<p>5 Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity;</p>	<p>Works = "fullness of the gospel" or Book of Mormon</p>
<p>6 For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel;</p>	<p>"It" = "fullness of the gospel" or Book of Mormon.</p>
<p>7 And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.</p>	
<p>8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.</p>	
<p>9 For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.</p>	<p>The "work" is the Book of Mormon.</p>
<p>10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.</p>	<p>Sounds a little like the Samuel the Lamanite thing where the Nephites tried but failed to kill Samuel the Lamanite. Maybe there is something more to be gleaned from Samuel the Lamanite as a latter-day type.</p>
<p>11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be</p>	<p>Here Jesus clarifies that he is his "words." Since we already have the Book of Mormon the "words" the latter-day servant brings forth may be the sealed portion of the Book of Mormon or the Brass Plates etc.</p>

done even as Moses said) <b>they</b> shall be cut off from <b>among my people</b> who are of <b>the covenant</b> .	
12 And <b>my people</b> who are a <b>remnant of Jacob</b> shall be among <b>the Gentiles</b> , yea, in the midst of <b>them</b> as a <b>lion</b> among the <b>beasts of the forest</b> , as a <b>young lion</b> among the <b>flocks of sheep</b> , who, if <b>he</b> go through both treadeth down and teareth in pieces, and none can deliver.	Not pretty. Not pretty at all....for the Gentiles.
13 <b>Their</b> hand shall be lifted up upon <b>their</b> <b>adversaries</b> , and all <b>their</b> <b>enemies</b> shall be cut off.	“Wherefore, he will <sup>a</sup> <b>preserve</b> <b>the</b> <sup>b</sup> <b>righteous</b> by his power, even if it so be that the fulness of <b>his wrath</b> must come, and <b>the righteous</b> be preserved, even unto the destruction of <b>their enemies</b> by <b>fire</b> . Wherefore, <b>the righteous</b> need not fear; for thus saith the prophet, <b>they</b> shall be saved, even if it so be as <b>by fire</b> .” 1 Nephi 22:17 Speaking of his “rebellious sons” Isaiah tells us the Lord says “I will relieve me of my <b>adversaries</b> , avenge me of my <b>enemies</b> .” Isa. 1:24
14 Yea, wo be unto <b>the Gentiles</b> except <b>they</b> repent; for it shall come to pass in that day, saith the Father, that I will cut off <b>thy</b> horses out of the midst of thee, and I will destroy <b>thy</b> chariots;	Again, the wording here is not the normal wording of an “IF” “THEN” prophesy. The supposition of wickedness to the point on utter destruction is taken for granted “except they repent.”
15 And I will cut off the cities of <b>thy</b> land, and throw down all <b>thy</b> strongholds;	
16 And I will cut off witchcrafts out of <b>thy</b> land, and <b>thou</b> shalt have no more soothsayers;	
17 <b>Thy</b> graven images I will also cut off, and <b>thy</b> standing images out of the midst of thee, and <b>thou</b> shalt no more worship the works of <b>thy</b> hands;	
18 And I will pluck up <b>thy</b> groves out of the midst of <b>thee</b> ; so will I destroy <b>thy</b> cities.	“For behold, saith the prophet, ... the day soon cometh that all <b>the proud</b> (3 Nephi 16:10) and they who do wickedly shall be <b>as stubble</b> ; and the day cometh that <b>they</b> must be <b>burned</b> .” 1 Nephi 22:15
19 And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.	“And thus commandeth the Father that I should say unto <b>you</b> : At that day when the <b>Gentiles</b> shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in <b>the pride</b> of <b>their</b> hearts above all nations, and <b>above all</b> the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if <b>they</b> shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among <b>them</b> .” 3 Nephi 16:10 It is very clear who the Lord is speaking to and about.
20 For it shall come to pass, saith the Father, that at that day <b>whosoever</b> will not repent and come unto my Beloved Son, <b>them</b> will I cut off from <b>among my people</b> , O house of Israel;	
21 And I will execute vengeance and fury upon <b>them</b> , even as upon <b>the heathen</b> , such as <b>they</b> have not heard.	
22 But <b>if they</b> will repent and hearken unto my words, and harden not their hearts, I will establish my church among <b>them</b> , and <b>they</b> shall come in unto	We, as Gentiles, must accept the Book of Mormon at face value. That it is written for Lehi’s seed. We must soften our hearts toward Lehi’s seed, and come into the covenant

the covenant and be numbered <i>among</i> this the remnant of Jacob, unto whom I have given this land for their inheritance;	we obtain by being adopted into their covenant. To do this it seems we must be numbered <i>among</i> them. Note the Book of Mormon authors seldom say “numbered with” Lehi’s seed, but instead “among.” Moroni uses the phrase once but Jesus and Nephi always say “among.”
23 And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.	Its always interested me how the early Saints, who as Joseph Smith put is “are identified with the Gentiles,” (D&C 109:60) thought they could build up Zion in Independence Missouri by themselves. I don’t recall anything in Church History that would indicate it was Lehi’s seed that was directing the work with Gentile “assistance.” Maybe that is part of the reason why the Gentile Saints failed to establish Zion by September 11, 1836 as commanded. “The Prophet spoke of the two years which was provided for the "little season" of preparation. The day he set for them to return to Jackson County was 11 September 1836 - the appointed date for the "redemption of Zion," (Arnold K. Garr and Clark V. Johnson, eds., Regional Studies in Latter-day Saint History: Missouri , p.254)
24 And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.	What a wonderful blessing the repentant Gentiles have of assisting in the gathering in of the scattered of Israel to the New Jerusalem.
25 And then shall the power of heaven come down among them; and I also will be in the midst.	Those who make it through the destruction physically will have the opportunity to actually have Christ in their midst. This too indicates the Gentiles, en mass, have been destroyed because Jesus only manifests himself to the Gentiles through the Holy Ghost, but is willing and able to “be in the midst” of “his people.”
26 And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.	My feeling is this is talking about the ten tribes that are “lost” in the “North” country since we’re told Assyria comes from the “North.” Thus the “remnant” of those in Assyria who are left also. “And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” Isaiah 11:16
27 Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name.	
28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance.	1Nephi 22:15 For behold, saith the prophet, ... the day soon cometh that all the proud and they who do wickedly shall be as <sup>a</sup> stubble; and the day cometh that they must be <sup>b</sup> burned.
29 And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward.	These verses are now speaking about the return and gathering to Zion, after the destruction of both Babylon and Assyria. So who will make through the terrible day of the Lord? Isaiah often speaks of those that are “left” as a group that seem to be living off the land and are not in cities. (See Isa. 1:9; 4:3; 5:8; 10:19; 11:11; 11:16; 17:6; 37:4)

When I first thought about writing this paper I figured this would be the end. I’ve struggled with weather to add D&C 86 and 101, and I’ll move forward with the former and leave the latter up to the reader.

## D&C 86

1 Verily, thus saith the Lord unto you my servants, concerning the <sup>a</sup> parable of the <sup>b</sup> wheat and of the <sup>c</sup> tares;	
2 Behold, verily I say, the <sup>a</sup> field was the <sup>b</sup> world, and the apostles were the <sup>c</sup> sowers of the seed;	
3 And after they have fallen asleep the great persecutor of the church, the <sup>a</sup> apostate, the <sup>b</sup> whore, even <sup>c</sup> Babylon, that maketh all nations to drink of <sup>d</sup> her cup, in whose hearts the enemy, even Satan, sitteth to reign—behold he soweth the <sup>e</sup> tares; wherefore, the <sup>f</sup> tares choke the <sup>g</sup> wheat and drive the <sup>h</sup> church into the wilderness.	We're told Lehi was driven into the wilderness too.
4 But behold, in the <sup>a</sup> last days, even <sup>b</sup> now while the Lord is beginning to bring forth <sup>c</sup> the word, and <sup>d</sup> the blade is springing up and is yet tender—	Again we find reference to “the word.”
5 Behold, verily I say unto you, the <sup>a</sup> angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down <sup>b</sup> the fields;	Fields = the World
6 But the Lord saith unto them, pluck not up <sup>a</sup> the tares while <sup>b</sup> the blade is yet tender (for verily <sup>c</sup> your faith is weak), lest you destroy <sup>d</sup> the wheat also.	
7 Therefore, let <sup>a</sup> the wheat and the <sup>b</sup> tares grow together until the harvest is fully ripe; then ye shall first <sup>c</sup> gather out <sup>d</sup> the wheat from among <sup>e</sup> the tares, and after the gathering of <sup>f</sup> the wheat, behold and lo, <sup>g</sup> the tares are bound in bundles, and <sup>h</sup> the field remaineth to be <sup>i</sup> burned.	“gather out the wheat.” The wheat must come out of the field before the field is burnt or it will burn along with the tares. It is that simple. The field is not going to be set on fire and miraculously only tares catch fire. No the entire field will be burnt, along with everything in it. Thus another illustration of why one might want to physically flee from Babylon before she is burnt.
8 Therefore, thus saith the Lord unto you, with whom <sup>a</sup> the priesthood hath <sup>b</sup> continued through <sup>c</sup> the lineage of <sup>d</sup> your fathers—	As I understand it the Priesthood which was given to Joseph and Oliver was a restored Priesthood, and was not provided to them because of their “lineage.” See 2 Nephi 3 and reread the blessing Lehi gives his youngest son Joseph.
9 For <sup>a</sup> ye are <sup>b</sup> lawful <sup>c</sup> heirs, according to <sup>d</sup> the flesh, and have been <sup>e</sup> hid from <sup>f</sup> the world with Christ in God—	Whomever these men are with which the “priesthood hath <u>continued</u> through <u>the lineage</u> of your fathers as “ <u>lawful heirs</u> ” must still be “ <u>hid</u> ” to come forth in the latter days since I don’t recall Joseph Smith ever claiming he fulfilled this prophesy.
10 Therefore <sup>a</sup> your life and <sup>b</sup> the priesthood have <sup>c</sup> remained, and must needs <sup>d</sup> remain through <sup>e</sup> you and <sup>f</sup> your lineage until the <sup>g</sup> restoration of all things spoken by the mouths of all the holy prophets since the world began.	Seems there is something special destined for the literal “lineage” of Lehi’s seed yet to come. 2 Nephi 3:1-5, 20 – 25.
11 Therefore, blessed are <sup>a</sup> ye if <sup>b</sup> ye continue in my <sup>c</sup> goodness, a <sup>d</sup> light unto <sup>e</sup> the Gentiles, and through <sup>f</sup> this priesthood, a <sup>g</sup> savior unto <sup>h</sup> my people <sup>i</sup> Israel. The Lord hath said it. Amen.	Isaiah uses the word “light” as a metaphor for the latter-day Servant. (See Isa 2:5; 9:2,6-7; 42:6, 16; 45:7; 49:6,8; 51:14) This Josephite/Davidic Servant (See D&C 113: 1-6) is not “the” savior, but instead “a savior” to “my people” speaking of the temporal salvation he brings them by gathering them to Zion.

The message seems simple. Babylon always was, as she is today, a militarist world conquering idolatrous nation. God's people, whether they be "Gentiles," adopted Israelites though "identified with the Gentiles" (D&C 109:60) or of the "house of Israel" by "lineage," all are commanded to flee Babylon, or be destroyed. So to return to the question Brother Clark asked, "**To where are we to go?**" I will simply give the answer the Lord gave many times in the Book of Mormon, through his prophets and with his own words :

1 AND it shall come to pass, that if **the Gentiles** shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks-- 2 And harden not their hearts against the Lamb of God, they shall be **numbered among the seed of thy father**; yea, they shall be **numbered among the house of Israel**; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded. (1 Nephi 14: 1-2)

"18 Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; wherefore, the **Gentiles** shall be blessed and **numbered among the house of Israel**. 19 Wherefore, I will consecrate this land unto **thy seed**, and them who shall be **numbered among thy seed**, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God." (2 Nephi 10: 18 -19)

"13 But if **the Gentiles** will repent and return unto me, saith the Father, behold they shall be **numbered among my people, O house of Israel**." (3 Nephi 16:13)

"6 For thus it behooveth the Father that it should come forth from **the Gentiles**, that he may show forth his power unto **the Gentiles**, for this cause that **the Gentiles**, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be **numbered among my people, O house of Israel**;" (3 Nephi 21:6)

"22 But if **they (the Gentiles)** will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be **numbered among this the remnant of Jacob**, unto whom I have given this land for their inheritance;" (3 Nephi 21:22)

"1 Hearken, **O ye Gentiles**, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying: Turn, **all ye Gentiles**, from your wicked ways; and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be **numbered with my people** who are of **the house of Israel**." (3 Nephi 30)

This idea of being numbered **among** Lehi's seed may seem strange, especially to American Gentiles. But Moroni explains the symbolism and purpose behind it in Ether 13.

"Behold, Ether saw the days of Christ, and he spake concerning a **New Jerusalem** upon this land. And he spake also concerning **the house of Israel**, and the Jerusalem from whence Lehi should come--after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a **new Jerusalem** for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto **the house of Israel**. And that a **New Jerusalem** should be built up upon **this land**, unto **the remnant of the seed of Joseph**, for which **things there has been a type**. For

as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, **the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem**, (Lehi's seed) that he might be merciful unto the seed of Joseph that **they** should perish not, even as he was merciful unto the father of Joseph that he should perish not. Wherefore, **the remnant of the house of Joseph** shall be built upon **this land**; and it shall be a land of **their inheritance**; and **they** shall build up a holy city unto the Lord, like unto the Jerusalem of old; and **they** shall no more be confounded, until the end come when the earth shall pass away. And then cometh the **New Jerusalem**; and blessed are **they** who **dwelt therein**, for it is they whose garments are white through the blood of the Lamb; and **they** are **they** who are **numbered among** the **remnant of the seed of Joseph**, who were of **the house of Israel**. (Ether 13: 4 – 13)

We're told that with reference to Joseph who was sold into Egypt, that these "*things there has been a type.*" What was the "type?" That Father Jacob and his sons, "the house of Israel" were saved by his son and their brother Joseph. How were they saved? Jacob and his sons left their homeland in an exodus and went to Egypt where Joseph saved them from destruction. It would seem that for the Gentiles to be saved, they must come to the "remnant of the seed of Joseph" and be "numbered among" them. It's really that simple,...and that hard.

Will we, like Laman and Lemuel claim: "...we know that the people who are in the land of America are a righteous people; for they keep the statutes and judgments of the Lord, and all his commandments, according to "the Royal law" established by Christ to love one another; wherefore, we know that they are a righteous people; and our friend hath judged them, and hath tried to lead us away because we would hearken unto his words;" (modified to resemble 1 Nephi 17:20 – 22) or will we be like Amulek? "And it came to pass that Alma and Amulek, Amulek having forsaken all his gold, and silver, and his precious things, which were in the land of America, for the word of God, he being rejected by those who were once his friends and also by his father and his kindred;" (modified to resemble Alma 15:16) and be saved the destruction which must fall upon Babylon.

Regardless of where one flees, if one flees at all, the command has never changed concerning Babylon, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.." (Rev 18:4)

Appendix "A" A list of words that are synonymous with or tightly linked to the major players in the latter-days.

Babylon:

**Barren Mountain, The elite, Mountains, Kingdoms, Nations, The Earth, Sinners, The world, The Wicked, The Arrogance of Insolent Men, Pride of Tyrants, The Most Splendid of Kingdoms, Sodom and Gomorrah, Palaces, Amusement Halls, Captors, Oppressors, King of Babylon, Those who Ruled, Hwer, World's Leaders, All Who had Ruled Nations, You Who Commanded the Nations, repugnant fetus brood of miscreants Philistines the rod Virgin Daughter of Babylon dethroned, Daughter of the Chaldeans Mistress of Kingdoms I was provoked by my people Eternal Mistress 0 pampered lady stubble**

**Joseph F. McConcie: BYU "Discussions on the New Testament." Rev. 19-22**

**Richard Draper:** "Babylon represents the philosophy, the theology, of the degenerate in the last days. Which are essentially Anti-Christ. In other words they are promising salvation through other means than what the Lord laid down." Economic structure of the world falls down.